

THE DEEPER LIFE

"Max I. Reich comes to the study of the Scriptures richly prepared with a fine Jewish background, a thorough knowledge of the original languages, and a deep spiritual insight. Anyone may find in this volume so much wholesome and helpful truth that he will be amply repaid for its study."—THE LUTHERAN.

By **MAX I. REICH**

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by

MAX ISAAC REICH

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MAX ISAAC REICH

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Preface

America is the home of some of the greatest Bible teachers the Christian Church has known. Within the last fifty years or so God has raised up deeply-taught men to popularize Bible study. Time fails to enumerate them.

Among the leading living expositors of the Word we unhesitatingly place Dr. Max I. Reich. His Jewish background, profound knowledge of original languages, and deep spiritual insight, go to make him one of the best teachers of our day. Thousands all over the world have been enraptured by his expositions.

Here, in his meditations upon the deeper life, Dr. Reich touches the heart of things. In an age of superficial worship, work, and witness, here is a book that can teach us how to take root downward in order that we may bear fruit upward.

That God may use this volume for the deepening of the spiritual life of multitudes is the prayer of Dr. Reich's friend,

HERBERT LOCKYER.

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“ONE THING IS NEEDFUL”

*“But ONE is needful;
Wilt thou more?
E’en heaven and earth
Will leave thee poor
Turn from the many
To the ONE —
Thy need is met
In God alone.*

G. TERSTEEGEN.

CHAPTER I.

THE KINGDOM OF GOD

“SEEK ye first the Kingdom of God and His righteousness” (Matt. vi. 33). The Kingdom of God claims the first attention of every man. For there is nothing more important in the world. The human spirit is like the merchantman in the parable of the Kingdom of heaven, seeking goodly pearls, wealth, honour, pleasure, learning, earthly glory and might, but it cannot be satisfied with these. Let man but catch a passing glimpse of the celestial beauty of the pearl of great price, the Kingdom, and he will gladly part with all his other pearls to secure this.

(1) *Where is that Kingdom?* Ah! nearer than many think! The Kingdom of God will be found, if you seek it in truth, to be within you (Luke xviii, 21; Rom. x. 8; James i. 21). The power of God must spring up where evil has its seat (Matt. xv. 19, 20; Eph. iii. 20). Where sin abounded, *there* must grace reign, and the body itself must become a temple of the Holy Ghost (Rom. v. 20, 21; vi. 12; I Cor. vi. 19).

(2) *Wherein does this Kingdom consist?* It is the life of God rising up into dominion in man. To enter the Kingdom is to enter into life. A spiritual

birth opens it to the inner sight. It is spiritually discerned. Paul declares it to be righteousness, peace and joy in the Holy Ghost (See Mark ix. 45-47; John iii. 3, 36; I Cor. iii. 14; Rom. xiv. 17).

(3) *Who may enter this inner Kingdom of the grace and power of God?* Alas! but "few" have discovered it, though many have been professors of it. It has been seen by only a "little flock" at any time. (Luke xii. 31, 32). Its rise is so lowly, that only the lowly in heart could recognize it (Mark iv. 30, 31), those who have humbled themselves to become little children (Matt. xviii.). The wise and clever are ever learning yet never come to that knowledge of the truth which makes them free. The little children receive and rest. Therefore did the Lord say: Blessed are the poor in spirit, for theirs is the Kingdom of heaven.

(4) *How is this inward Kingdom formed?* By repentance (Matt. iii. 2; iv. 17). Repentance is a man coming to himself and arising to go to his Father. It is a change of inward attitude towards God. It is a complete breach with the past. How lovely the tear-drop of repentance in the sight of heaven! (Luke xv.). REPENTANCE LEADS TO CONFESSION, not merely of one's natural sinfulness, but of specific *sins*, not to God only, who already knows them, but if need be to *man* (Mark i. 5; Luke xv. 18; Acts xix. 18, 19). One comes to the light that his deeds might be exposed (John iii. 19, 21). If we walk in the light — then

only will the blood of Jesus cleanse us (I John 1, 9). Is your life all in *confusion*? Only *confession* will bring you out of it (Ps. xxxii. 1-5). REPENTANCE LEADS TO SELF-JUDGMENT AND SELF-RENUNCIATION. "If thine eye offend thee, pluck it out; it is better for thee to enter the Kingdom of God with one eye, than having two eyes to be cast into hell fire!" (Mark x. 47). "Bring forth therefore fruits worthy of repentance" (Luke iii. 8; Acts xxvi. 20), else you cannot even begin to say, "I have Jesus for my Saviour."

Reader, do you find this gate too straight, and this path into life too narrow?

IN THE CROSS OF CHRIST I GLORY

*In the cross of Christ I glory
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.*

JOHN BOWRING

CHAPTER II.

THE INWARD CROSS

A LAS! how has Christendom departed from this! It has cried up a cross which leaves man as he was, uncrucified. The poor Romanist may have his crosses of gold and silver, bedecked with jewels and pearls; the orthodox protestant his theological views of the cross, but the one is as powerless as the other. The true Cross is the power of God, and the true faith stands in this self-same power (I Cor. i. 18; ii. 5), and by it overcomes that inward world of lust and corruption in the fallen earthly nature, and “the things in the world,” the flesh-pots of Egypt on which it feeds (I John ii. 16; v. 4).

The faith of many stands only in the wisdom of man. It is learned of man, propagated by man, and in result exalts and glorifies man. But the Cross is the end of man, the end of his wisdom and glory, the end of all his pride. But where the creature finds his end there God begins with man, and there man begins with God.

Truly the Cross is a mystery (I Cor. ii. 1, 2, R.V.). It becomes inward and effectual when the Lamb slain becomes the life and the centre of my hidden being. The crucified Lamb has the seven eyes and the seven horns, that is perfection of wisdom and power (Rev.

v. 6; I Cor. i. 23, 24). The wisdom of the serpent has beguiled me, and I have come under its evil spell. In Christ crucified I have the wisdom and power of God, through the knowledge of which alone the fatal spell is broken. And this inward deliverance is for every one; for the seven "eyes" and "horns," the wisdom and power of the Lamb, are the sevenfold fullness of the Spirit of God *sent forth into all the earth*. As He said, "I, if I be lifted up from the earth, *will draw all men unto Me*." This He said, signifying what death He should die." (John xii. 32, 33). The drawings of the Spirit are the drawings of Christ crucified. The Cross is the mighty magnet. O let it draw me more completely! Every one must be drawn to the Lamb, either in grace or in judgment. It is either the blood of the Lamb, or His wrath (Rev. vi. 16; vii. 14).

Paul gloried in the Cross (1) because it had crucified him to his self-life that he might live a life of faith, controlled and supported by the love of Christ (Gal. ii. 20); (2) because it had crucified his natural tastes, that he might become spiritual and bring forth the Spirit's fruit (Gal. v. 22-25); (3) because it had crucified the world to him, so that it could offer him nothing more; and (4) because it had crucified him to the world (Gal. vi. 14); so that, in his hidden spiritual life, he might be a new creation to God, and in his outward life bear about the cross-marks of the

Lord Jesus (Gal. vi. 15-17), as crucified together with Him.

Only as I learn His Cross inwardly can I find power to take up mine. He that does not bear his cross after Christ in the daily self-denial and self-renunciation which it entails, is not a true follower of the Lamb and cannot be Christ's disciple. The true disciple loves a threefold cross. (1) *The outward Cross of atonement.* By the blood of this Cross his peace with God has been secured. (2) *The inward Cross of salvation from the power of sin.* This is revealed by the Holy Spirit as he walks in Him. (3) *The daily Cross of discipleship.* This comes to him in the circumstances of his journey from earth to heaven.

*It profits often much to study, read or write
The blessed things divine;
Yet are they only pictures fair until my soul
Can make them mine;
O to the essence turn, which underlies the word,
The truth the pictures teach,
The end of all thy study be
The things themselves to reach.*

G. TERSTEEGEN.

CHAPTER III.

THE APOSTOLIC FELLOWSHIP

“**T**HAT ye also may have fellowship with us” (I John i. 3). What is this? It means nothing less than that we in the 20th century should be brought into the same inward experiences in the knowledge of the “Word of Life” (I. 1.) manifested to the spiritual eye, which the Apostles had in the 1st century of the Christian era. It means that we should live in the same life, power, joy, and liberty from the dominion of sin, in which the Apostles lived, dwelt, walked, laboured and triumphed on the earth. It is a real participation with them of the secret of their blessedness.

What was Christianity to the Apostles? It was more than a new *dispensation*, it was a new *experience*. It was no mere religious *science*, a philosophical or theological school, or an ecclesiastical *system*, it was a power,—the mighty power of God, the power of the Cross, and of the Resurrection, and of the Holy Ghost (Rom. i. 16; I Cor. i. 18; Phil. iii. 10; Acts i. 8, *marg.*)

Natural cleverness might learn “the science” or master “the philosophy,” but subjection to the Spirit’s teaching alone can give us “the experience.”

Then again, look at the divisions among professing Christians. They are all, more or less, the result of different apprehensions of "the theology" or conflicting opinions concerning the "science." But, though Christians have often disputed in Bible Readings, who ever heard of them quarreling on their knees in a prayer-meeting? "That they all may be one; as Thou Father art in Me and I in Thee, that they also may be one in us" (John xvii. 21). This is the true secret of harmony amongst believers. It is *inward* that it might be outward. The deepest in Christianity cannot be expressed, but it may be divinely felt and known. In the mutual enjoyment of these unutterable things lies the fellowship of the heavenly family. We must learn to distinguish between kernel and shell. Let our fellowship be in the kernel. All schisms and differences cease there.

The apostles had "the things themselves." Their ministry was the flowing of a divine spring within them. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of Life . . . that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ" (I John i. 1-3).

O my soul, what a vista of possibilities this opens up before thee! It is well worth all the conflicts, dis-

tresses, discipline, tribulations, fiery tests, emptyings from vessel to vessel, and inward baptisms, to reach "the things themselves." The true apostolic succession has been continued in the hidden life of the scattered members of that little flock, who have by the life and Spirit of God entered their communion of holiness and love.

BEAUTIFUL SAVIOR!

*Beautiful Savior! King of Creation!
Son of God and Son of Man!
Truly I'd love Thee, truly I'd serve Thee,
Light of my soul, my Joy, my Crown.*

CHAPTER IV.

THE BEAUTIFUL LIFE

THE prayer of Moses, the man of God, was: "Let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it" (Ps. xc. 17). What an aspiration! To the mind of that holy man, God was a beautiful Being. Moses had become intimate with Him through constant intercourse and communion on the lonely mountain top and inside the holy of holies curtained off from the outer world by the mystic veil.

That beauty must have been the beauty of character, and not a mere outward glory; for of the latter Moses was only permitted to see as it were the back parts (Ex. xxxiii. 18-23). Its full effulgence would have been too much for mortal eyes to bear (I Tim. vi. 16). The beauty Moses spoke of was, I apprehend, the beauty of His ways,—His righteousness, purity, holiness, patience, faithfulness, veracity, long-suffering, mercy, loving-kindness, etc. The character traits of that awful Being who spoke to Israel out of the midst of the fire were glorious beyond expression, they were simply beautiful.

Is not that "beauty" incarnated in the blessed Man of Galilee? The Jesus of the four Gospels is the

Jehovah who spoke to Moses out of the bush burning with fire, out of the clouds and darkness of Mount Sinai, and from off the blood-stained mercy-seat in the tabernacle. "The Word was made flesh and dwelt among us and we beheld His glory . . . full of grace and truth" (John i. 14).

And what is His *brightest* glory? His glory as *the Lamb*, His glory as the *Sufferer*, the unearthly glory of the *Cross* (See John xii. 23, 24; xiii. 31). And as such, as the Lamb slain, He occupies the midst of the throne and fills the bridal city with His light (Rev. v. 6; xxi. 23). Where the dark eye of unbelief sees only shame, defeat and disaster, the clear eye of faith beholds victory, triumph, glory.

The desire of Moses was that the divine beauty might be *upon* us. He wished to see the character of his God reproduced. To him the godlike man is the beautiful man. All other beauty fades and wrinkles, but "the beauty of holiness" (Ps. cx. 3) has the stamp of eternity upon it.

No doubt man was beautiful in creation, for was he not made in the divine image and likeness? We know how that beauty was defaced and deformed by sin. But the Spirit of God has come to dwell in every repentant and believing sinner to change him into the likeness of the heavenly and to make him as beautiful as sin made him ugly (I Cor. xv 49, 2 Cor. iii. 17, 18).

And only then can we expect the work of our hands to be established. Character comes before service. I do not want the labour of my life to be blotted out, the toil of years to be consumed as wood, hay, and stubble, in that day that shall be revealed in fire. Let me then learn the secret of inward assimilation to the character and spirit of the Lamb. To *Him* and to *His* alone belongs an assured future in the purposes of the wisdom of God.

O WORD OF GOD INCARNATE

*O Word of God incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky.*

WILLIAM HOW.

CHAPTER V.

THE TRUE KNOWLEDGE OF GOD

EVERYTHING of real value lies wrapped up in the knowledge of God. Truly it is the sum of all blessedness for man. But how may God be known? The heart is hungry until this momentous question is answered. **GOD CAN ONLY BE KNOWN BY REVELATION.** No one knoweth the eternal Father save the eternal Son in His bosom, and he to whom the Son is pleased to reveal Him (Matt. xi. 27). Christ is "*the Word*" in whom God is "*declared,*" "*the true Light*" who illuminates the heart of man with "*the light of the knowledge of the glory of God*" (John i. 1, 9, 18; 2 Cor. iii. 6). If that "*Word*" speak not to me, if that "*light*" shine not within me, I shall continue both ignorant and dark, touching real, living acquaintance with God.

The holy Scriptures are given by inspiration of God, they are the words of the Living Word through human lips or by human pens, guided and controlled by the divine Spirit. They tell me *about* God, they are a revelation *from* God. But they are not God, nor the revelation of God; that I find in *the Son*, I must "*hear Him;*" and the Scriptures point me away from their letter to *Him* who is the life-giving Spirit

(Luke ix. 35; John iv. 39, 40; I Cor. xv. 42; II Cor. iii. 6, 17).

The prophets of Israel spoke of the dawn of a new dispensation, the glorious day of the new covenant. The crowning blessing of that covenant was that those in it would not need to be *taught* by man to know God. They would know Him by direct divine teaching, through divine writing on their hearts (Jer. xxxi. 31-34). Though Israel rejected that covenant and clung to the mere outward knowledge imparted by the Law, the blessings of this covenant may be enjoyed by every one (Heb. viii. 6-12; x. 15-17). The apostles spoke of themselves as "able ministers of the New Testament; not of the letter but of the Spirit, for the letter killeth, but the Spirit giveth Life" (2 Cor. iii. 6). Those converted through their ministry were "manifestly declared to be the epistle of Christ, ministered by *us*, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart" (2 Cor. iii. 3). Such converts could be written to as not needing that any man should teach them, that is in respect of their acquaintance with God, for the Anointing they had received was their inward Teacher, who taught them to abide in the Father and the Son (I John ii. 27). Such only are true New Testament believers. Are you such an one?

The true knowledge of God consists in *the life* of God. "This is life eternal, that they might know

Thee the Only True God, and Jesus Christ whom Thou hast sent” (John xvii. 3). Everyone breathing this life can testify: I know that the Son of God has come to me, and has given me that understanding which can understand God. This is the true God found, and eternal life enjoyed (I John v. 20).

The business of the seeker after God is to be silent, so that the “Word,” who has become flesh, and has put Himself in His grace in connection with man, might speak to Him, as He assuredly will, until God is known in His nature and life.

JESUS, I MY CROSS HAVE TAKEN

*Jesus, I my cross have taken,
All to leave, and follow Thee;
Destitute, despised, forsaken,
Thou, from hence, my all shalt be.*

HENRY LYTE.

CHAPTER VI

DISCIPLESHIP

DISCIPLESHIP is Christianity in practice. The Son of God came not only to save sinners from the penal consequences of their evil deeds in another world, but to re-conquer them for God in this present world. Discipleship shews that Christianity has a present purpose. Otherwise as far as the practical life is concerned, it would be merely theoretical and not workable. A disciple of Jesus Christ is one who recognizes in Jesus his Lord and Master, other lords having had dominion over him to his destruction. He has definitely committed himself to the Lord Jesus for time and eternity, whatever that may involve.

It is a most serious step to enter the school of Christ. There never was a more expensive Teacher than He. He lays down that "*whosoever he be that forsaketh not all that he hath he cannot be My disciple*" (Luke xiv. 33). He claims all, the whole being, the hidden realm of the heart, as well as the outward life, only those who are prepared to pay this heavy price will succeed as disciples. We shall look at the three great lessons the disciple has to learn:—

1) Let him deny himself (Matt. xvi. 24). Let him say “no” to the beast in him. Self-denial may be only Pharisaism. The denial of self must be at the root of it. The natural feeling in every child of fallen Adam is to enjoy himself. That is *the soul* of man. Different people have different notions as to what constitutes enjoyment. Some are masterful, and seek power. Some are poetical, and indulge their dreaming imaginations. Some are avaricious, and seek gold. Some are ambitious, and seek honour. Some are licentious, and seek carnal pleasures. Some are intellectual, and seek learning. Some again are religious, and seek their enjoyment in such things as please this mere natural tendency. The soulish part of man must be denied. The new birth is *spirit* as born of the Spirit (John iii. 6), and the living Word pierces “even to the dividing asunder of *soul* and spirit” (Heb. iv. 12).

(2) “Let him take up his cross daily” (Luke ix. 23). The “cross” is whatever helps me to deny myself. I must say “no” to self but “yes” to the cross. Naturally we love self and shrink from the cross. A disciple has to learn to reverse this. The cross must be carried. The cross is not a burden. People break down under their burdens, but the cross lifts us heavenwards. We are to cast our burdens on the Lord but to carry our cross. We are inclined to carry our burdens and despise the cross. How shall I carry my cross? By letting it remain a holy secret between

me and my God. Many have turned their cross into a burden because they have talked about it. If I sincerely desire to die to self-will, and to my own life, and to all mere soulish enjoyments, I shall "daily" find a cross to help me. Where shall I find this daily cross? In the family, in the world, in the church, among friends and foes, *everywhere* I can find an opportunity to die.

(3) "Let him follow Me" (John xii. 26). This is the secret of progress, the eye fixed on the Leader; the inner ear open to His voice. Following Christ means confidence in His guidance. In Him a new method of living in this world has been disclosed. The peace, beauty, calm, and victory of His life charms us. His death has removed every obstacle for us. His path is our path now. He has pioneered the way, and if we keep on it, it will take us to the same place He has reached. Thus the disciple has to do (1) with himself, (2) with his cross, and (3) with his Master.

THE CHURCH THE BRIDE OF CHRIST

*O Royal Bride, give heed,
And to my words attend;
For Christ the King forsake the world
And every former friend.*

CHAPTER VII.

CHRIST'S BODY AND BRIDE

THE Body of Christ is the aggregate of all who are *of* Christ, quickened into His life. The Bride is the true state of the Body. She is *for* Christ and for His interests alone.

Each redeemed one must learn that he has not only been blessed by God as an individual believer, but that he has become a component part of a blessed company. And not only so, in a day of evil and increasing apostasy, every individual saint is expected to set forth in his state and testimony that which the whole body of believers is called unto. Such are the "overcomers" of Rev. ii. and iii. They are in the true bridal state.

If you recognize yourself as a member of the Body of Christ, you would seek (1) To cultivate the life of Christ alone, as in that life you are a part of Christ glorified; (2) To be under the guidance of Him as "the Head over all things" in your practical behaviour.

Christ's Body is the present manifestation of Christ on the earth. *It is a constant witness to His resurrection*—the great miracle of Christianity. The Body of Christ thrills in every member with the glorious life of its risen Head.

The Bride is the companion of the Lamb. She is nearer and dearer to Him than all else on earth; and He is nearer and dearer to her than all else. She has become the Lamb's counterpart, being spiritually changed into His image from glory to glory.

How would this affect us practically? It would lead to (1) *Separation*. It would cut us off from every thing that will not have Him. (2) *Satisfaction*. The Bride seeks the company of the Bridegroom, and what she finds in Him outweighs the best of what the whole world can offer her. (3) *Preparation*. Looking forward to the marriage, she adorns herself with the beauties of holiness. As the professing Church—apostate Christendom—becomes more and more filthy and corrupt, more and more like a drunken harlot, the meek and lowly Bride of the meek and lowly Lamb becomes more and more holy and lovely, beautiful, attractive, thus making herself ready for the bridal feast.

For the calling of the Bride read Eph. i. For her origin chap ii. For the true bridal state the Spirit alone can produce, read the prayer of chap. iii. And then in the following chapters see the fine linen garments that are granted to her, which are worn in the family, the business, or any sphere of responsibility on earth, living out everywhere a life of holy love. Read also the seven truths concerning the bridal Church in Eph. v. 22-23. (1) How she is won, verse

25. (2) Her life (v. 30-33). Her subjection to the guidance of the Head (v. 23, 24). (4) Her practical sanctification (v. 26). (5) Her nourishment out of another world (v. 29). (6) Her being cherished, enjoying the caresses of His tender love (v. 29). (7) Her bright prospect of being presented as a chaste virgin in bridal beauty and array (v. 27.)

THE CANOPY OF LOVE

*In the silent now, the moment,
Now from God, proceeding,
Sink, and hide thyself adoring,
Past nor future heeding.
Thus committed, all within Thee
To His presence turning,
He will crown thy patient waiting
And will still thy yearning.*

G. TERSTEEGEN.

CHAPTER VIII.

THE OVERSHADOWING OF THE HOLY GHOST

THROUGH the overshadowing of the Holy Ghost, the very power of the highest, that Holy Thing that was called the Son of God was formed in the Virgin's womb (Luke i. 35). Great is the mystery of Godliness!

Next in greatness is another mystery. Who can tell out the riches of the glory thereof? *Christ in us* the hope of glory! (Col. 1. 27). And this too is the result of the overshadowing of the Holy Ghost. It is the inward revelation of the Son in those who are called by the Father's grace (Gal. i. 15, 16), and the apostle passed through tremendous soul anguish for the Galatians that in them also Christ might thus be formed (Gal. iv. 19).

There is a real birth of the heavenly "babe," breathing the vital breath of everlasting life, when the new birth takes place. And there is a real growth from that divine beginning to the state of "young men" and "fathers," the measure of the stature of the fulness of Christ (I John ii. 13; Eph. iv. 13-15). And that growth takes place as the soul abides under the overshadowing of the Holy Ghost.

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty (Ps. xci. 1). There creature voices are hushed, there the restless flesh is silenced, there the panting spirit soothes itself into the peace of God which passeth all understanding. There time and sense are shut out. There the life is hid with Christ in God. There the soul *lives in eternity*, lost in God, the High and Lofty One, who inhabiteth eternity apart from the creature and his little day (Isaiah lvii. 15).

God is much nearer than men are apt to think. If the creature will but become passive and silent, the Infinite, the Eternal will surely draw near, and the unspoken language of the Spirit, that still small voice, will make itself heard. *The Spirit Himself* (that is the Spirit directly and personally) beareth witness *with our spirit* that we are the children of God (Rom. viii. 16). There is no human speech needed for this witness. Spirit can commune with spirit without words. "The spirit of man is the candle of the Lord" (Prov. xx. 27), it is a spark of the divine fire, and is unhappy when divorced from God. It longs to lose itself in Him.

The spirit cannot be satisfied with religious ceremonies or religious intelligence or religious talk. It cries out to God, "hide me in the shadow of Thy wings" (Ps. xvii. 8). There it will worship in deepest silence so that it may *feel* the divine presence like a

canopy spread over it, and it knows that that canopy is love.

Oh, like Ruth the godly Moabitess, come and trust under the wings of the God of Israel, made real to experience by the overshadowing of the Holy Ghost (Ruth ii. 12).

JESUS GOES BEFORE US

*Tho' faint, yet pursuing, we go on
our way;
The Lord is our Leader, His word
is our stay;
Tho' suffering, and sorrow, and trial
be near,
The Lord is our Refuge, and whom
can we fear?*

CHAPTER IX.

THE FORERUNNER

IF there be a race set before the Christian, it is one which has been run by Him who, among the many titles which declare His glories, bears the name of "the Forerunner." The race is therefore not an untried race any more. It *can* be and it *has* been run, whatever the nature of it. We might have a strong consolation, says the writer of the epistle to the Hebrews, who have fled for refuge to lay hold of the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; *whither the Forerunner is for us entered, even Jesus*, made an High Priest for ever after the order of Melchizedek (Heb. vi. 18-20). Let *us*, therefore, run with patience the race set before us, looking unto Jesus the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God (Heb. xii. 1-2).

The Christian path is an entirely new kind of life in this world. It is *Christ's* path, *Christ's* life, continued in the disciples. It is in its principles against nature. What can be more so than to hate one's own life in this world (John xii. 25)?

It would have been impossible to have lived this life had the Son of God not revealed it. He is the Forerunner, the Pioneer; the Breaker-up has gone before us. We may safely follow now since He has opened the way.

A race is no child's play. It requires intensity, eagerness, concentration of mind and purpose. Every nerve must be strained, every impediment and entanglement cast off, every burden removed, to win the prize. The Greek word for "race" is *agona*, that is agony or conflict. And such is the Christian course. The grace that gives *its* all, claims *our* all.

Until the Son of God had finished His course none could go this way. "Simon Peter said unto Him, Lord, whither goest Thou? Jesus answered him, *Whither I go, thou canst not follow Me now; but thou shalt follow Me afterwards.* Peter said unto Him, Lord, why cannot I follow Thee now? I will lay down my life for Thy sake. Jesus answered him, Wilt thou lay down thy life for My sake? Verily, verily I say unto thee, the cock shall not crow till thou hast denied Me thrice" (John xiii. 36-38).

How many questions had first to be settled before Peter could begin to run the race! The glory of God in regard to the question of sin had yet to be established by sacrifice (John xii. 28). Peace had to be made by the blood of the cross (Col. i. 20). Christ had to be delivered for our offenses and raised again for our justification (Rom iv. 25). Life and incor-

ruption had to be brought to light (II. Tim. i. 10). The way into the holiest had to be made manifest (Heb. ix. 8). The curse had to be removed, that the blessing might come (Gal. iii. 13, 14). Only those who have, through a divinely given perception of the sufficiency of the once for all offered sacrifice on the Cross, *a purged conscience*, and *a heart divinely at rest before the throne of glory*, can enter the lists of those who would run the heavenly race. Do you know that the Son of God has re-conquered you for God, and sanctified you by His blood in every department of your being? Has He *power over your past* in "JUSTIFICATION," by blotting it out; *power over your present* in "SANCTIFICATION," by setting you apart to God as a holy vessel for His exclusive use? Only then can you expect Him to have *power over your future*, as you run the race that is set before you.

Jesus is our Forerunner. As He ran, so must we. The principle of His life must become the principle of ours. The mind that was in Him must become ours. If we would enter into that unspeakable blessedness within the vail, we must go the way He went to enter it. His blood may be our only and sufficient *title*, but His path is the only one to which His blood shuts us up now. We have indeed boldness to enter the holiest *by the blood of Jesus*, but by the same blood He would sanctify His people to Himself "outside the camp," where on the Cross He bore the judgment of God and the reproach of men (Heb. x. 19; xiii. 12,

13). His blood is our plea to be with Him in the place where He is now, but it also claims us for the path He trod to reach that place. We cannot have His place on high without His path down here.

Jesus is our Forerunner in *the life of faith*. Others may have shewn many striking evidences of the wonderful nature of faith, but He alone is the beginner and completer of a life of faith. Every step was a step of faith. In Him God realized for the first time His ideal in Man. He trusted in God. He never did anything of Himself. If He said to His disciples: "Without Me ye can do *nothing*," He who in His divine omnipotence could do everything, for He had created and still sustains the universe by the word of His power, said, "*The Son can do nothing of Himself*" (John v. 19)! And again, "I can of mine own self do nothing" (John v. 30). And again, "When ye shall have lifted up the Son of man, then shall ye know that I am He (ego eimi), and that I do nothing of myself" (John viii. 28). Thus He claims *as the Crucified One* to be the "I am," from everlasting to everlasting, yet also the emptied One, the dependent, obedient "Son of Man." He never even spoke His own words. "The words that I speak unto you I speak not of Myself" (John xiv. 10). And He also said: "I do always those things that please Him" (John viii. 29), for He never once acted from Himself, or independently from the Father. He took all His directions from the indwelling Father. "The Father who

dwelleth in Me, He doeth the works" (John xiv. 10). Wonderful beyond all! And He is our Forerunner in this method of life; He said: "as the Living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me" (John vi. 57). This is the life the apostle Paul went in for. He reckoned himself to have been "crucified with Christ," and now that Christ was his hidden life, Christ alone should be his manifested life. "The life that I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me" (Gal. ii. 20).

Jesus is our Forerunner in *the life of love*. There is nothing deeper or diviner than love. It is the fulfilling of the law (Rom. xiii. 10), and more, for "God is love" (I John iv. 7, 16). The whole life of Jesus was a life of love, uninterrupted, unbroken, unconquered, yea, unconquerable love. For love is the one element that cannot be overcome. It overcomes evil with good. Many waters cannot quench love, neither can the floods drown it. It is as strong as death (Song of Sol. viii. 6, 7). Love never faileth. When everything fails love keeps the field. Love was the spring, and love was the motive, love was the manner, and love was the fruit of the life the Son of God lived among men. "And he that saith he abideth in Him, ought himself also so to walk, even as He walked" (I John ii. 6), that is, to walk in love. Our Forerunner in this life has shewn us that it is possible to love those who misunderstand us, for see

how He loved and served His earthly mother and His reputed earthly father (Luke ii. 44-52). He has shewn us that it is possible to love those with whom we are thrown together without our choosing it, it may be in Church-fellowship, or in the companionship of service, though their ways are often carnal, self-assertive, unlovely. See how Jesus acted to those twelve men the Father gave Him to be His apostles—the trouble they gave Him, yet how He loved them to the end, bearing with them, carrying them, patiently instructing them, tenderly correcting them. He has shewn how to act in love, even towards such a wretch like Judas, whose true character was known to Christ at the beginning, yet never betrayed secretly, or exposed openly to any of the other apostles. Oh! beautiful love of Jesus! And on the Cross He has shewn us a love that will bleed even for enemies, will bless them that curse, and pray for those who act spitefully and cruelly. His was love which nothing could check. The more it was tested the more it triumphed. The cold blast of hatred could not put it out. The indifference of a world of selfishness did not cause it to return to His own bosom. Nothing could stand before it. It went on conquering and to conquer.

Jesus is our Forerunner in a *life of victory*. In this world where so many sincere souls sigh after constant victory, after the secret of an overcoming life, conscious that they are fighting a losing battle against

the triple alliance of hell,—the world, the flesh and the devil,—that is good news indeed. Oh, tired, discouraged brother, covered with many a wound in the bloody fray with sin, look at the calm figure of the Conqueror. Learn the secret of victory from Him. He says “Be of good cheer, I have overcome the world” (John xvi. 33). Whatever be the character of the world in which you have to move day by day: whatever difficulties, temptations, trial, tests, — *that world has been overcome*. Walk through it *in the faith of this*, and you have the victory already in your hand. You cannot overcome by human energy. Faith means, “I cannot, but God can.” “This is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth that Jesus is the Son of God?” (I John v. 4, 5).

Faith transports you into another world. It is “the substance of things hoped for, the evidence of things not seen.” The lust of the flesh, the lust of the eyes, the pride of life, are not of the Father, but of this present world, which passeth away with the lusts thereof. By faith we overcome it, because a brighter world is opened up to us by divine revelation, a world where Christ is all, and the will of the Father is supreme. The Son of God has overcome. He lived for another world, outside the world of time and sense, and we must follow Him.

The Son of God had three great encounters with “the Prince of this world” when He was here. Each

was fiercer and closer than the preceding. But in each He was more than conqueror.

(1) *The wilderness encounter* (Matt. iv). There Jesus was a hungry Man with the wild beasts. The enemy came to Him as "that old serpent" who tempted the first man. But the tactics successful then and ever since, were completely foiled here. As in Eden, he tried to throw a doubt on the veracity of God, and to make reflections as to His perfect goodness, to make Jesus give up His dependence. But He took His safe stand on *the spoken Word as written in the holy Scriptures*, and kept the field.

(2) *The Gethsemane encounter*. Here the devil came as a roaring lion. He who had the power of death (Heb. ii.) paraded all the terrors of death before the Only One on whom death had no claims because of His spotless holiness. His sweat in His anguish was as it were great drops of blood falling to the ground. His soul was exceeding sorrowful even unto death. But He took refuge in prayer. Being in agony He prayed more earnestly. With strong crying and tears He prayed unto Him who was able to save Him from death, and the enemy could not prevail to *frighten* Him out of the path of the *divine will*, any more than He could allure Him out of it on the former occasion.

(3) *The Golgotha encounter*. This was the last and fiercest of all, but then the issues were so tremendous. There the devil marshalled all his strength and

came as a *great red dragon*, but Jesus met him as a *suffering Lamb*. And the Lamb overcame him by His blood. The enemy has never dared to cross His path since. There was no need of any struggle in the grave. By *death* He had already overcome him that had the power of death, that is the devil. Hallelujah! what a Saviour! Worthy is the Lamb that was slain!

Jesus is our Forerunner in *the life of sacrifice*. There has never been anything of value to God in this world, or anything with the stamp of permanence upon it, that did not first necessitate sacrifice. The house cannot be filled with the odour of the ointment unless the alabaster box be broken (John xii). Jesus had a baptism to be baptized with and how was He straitened until it was accomplished! The costly ointment was "straitened" in the flask until the flask was sacrificed. Even for earth the obedience unto death was for Him the entrance into a larger, richer, fuller, wider, vaster ministry. The Cross was His "exodus" out of the narrow limits of Judaism. The idea of a Jewish Messiah was far too little to do justice to what there was in Christ. But for the bringing out of His deepest glory *He must die*. When the Greeks came up to the fast and wanted to see Jesus, He said the hour had come that the Son of Man should be glorified. But how? As the corn of wheat is glorified. To bury it in the earth, to cause it to die apparently forgotten in the dark, is not its destruction. By such a dark and strange experience the corn of wheat en-

ters into a larger, richer, and grand life. It bears much fruit (John xii. 20-24).

And thus the Cross was not, as it appeared to human eyes, a defeat, or dark disaster, and the triumph of evil over good. It was the very opposite. *It was the hour when the Son of Man was glorified, and God was glorified in Him* (John xiii. 31). The universe will not be filled with fragrance because of the teachings or the miracles of Jesus, but because of the Cross. The Cross is the wisdom and power of God. Oh the mystery of it! We have only begun to spell it out!

And the Bride of the Lamb must go the way the Lamb went, else she would belie her calling. She must by her suffering be "counted worthy of the Kingdom of God" (II Thess. i. 5). She must follow the Lamb whithersoever He goeth. She must become a broken alabaster box to spread abroad the savour of His life. To love her life here would be to lose it. To hate it in this world is to keep it unto life eternal. Oh, how we have pleased ourselves, even in our professed service for Christ, feeding the self life, instead of entering into the fellowship of His sufferings in the power of His resurrection! And that is the reason of so little *fruit* with so much *activity*.

I have been in houses which were filled with the fragrance of the ointment. Where did it come from? There was a broken alabaster box there. Perhaps it was the maid in the kitchen. I have been in congre-

gations of believers and met the fragrance. Who shed it abroad? Not necessarily some gifted teacher. Often a lowly sister in the background. She was a broken alabaster box. She was a true worshipper. For worship is a much deeper thing than merely singing hymns and saying pretty things to God. Abraham said :“Abide ye here with the ass, and I and the lad will go yonder and worship” (Gen. xxii. 4). How did they worship? In silence. They both gave up their best. Abraham in purpose gave his beloved Isaac. And Isaac in purpose his life. Worship is sacrifice, it is breaking your alabaster box on Christ. The Cross claims all.

“Were the whole realm of nature mine
That were an offering far too small,
Love so amazing, so divine,
Demands my heart, my life, *my all.*”

This is the essence of worship in spirit and in truth, and Jesus is our Forerunner in this, for He, “through the Eternal Spirit offered Himself without spot to God.” His death was a supreme act of worship, the grand climax of a life of worship and of sacrifice.

In conclusion, Jesus is our Forerunner in *a life of happiness*. He has solved for all succeeding generations the great problem of mankind—the secret of happiness in a world of sin and sorrow. Not that He made happiness His object. All who have aimed at happiness have missed it. The one object for Jesus was God. When man lost his God he also lost his

happiness. Man was created *for* God as well as *by* Him. His face was made to look upward. His heart is too big for created things. His soul has the throb of eternity in it. His spirit cries out after the Divine source from which it springs.

Jesus was indeed "a Man of sorrows and acquainted with grief." But His was not a selfish sorrow. It was the sorrow of divine love. And doing the Father's will hour by hour He had profound rest. He said: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you and learn of Me, for I am meek and lowly in heart, and ye shall find rest unto your souls; for ~~My voice~~^{yoke} is easy and My burden is light" (Matt. xi. 28-30). He spoke here as One who in the midst of earth's contrarities, and confusions and ills, carried about the treasure of divine rest. He invited others to His rest, a rest they could see Him possessing. All He did was in the power of that inward calm. Every look and gesture, every word and movement was fragrant. There was the utter absense of haste or hurry, of confusion or restlessness. There was no overcrowding of duties in the life of the Lord Jesus. He was never elated by apparent success, never discouraged by apparent defeat. Men saw Him in the garb of poverty. He lived in a very real sense a life of dependence. Yet He had that to give which the wealthiest millionaires could not have dispensed—REST. Every event, of whatever nature, was to Him

a cup filled up by His heavenly Father's hand. Temptation, cruelty, desertion, opposition, betrayal, hunger or thirst, weariness or homelessness, the Cross with all its terrors; whatever His *circumstances*, or the *instruments* of His trial, Jews or Gentiles, Pharisees, Scribes, lawyers, Sadducees, Herodians, governors, soldiers, thieves, or even poor, weak disciples, He looked beyond them all straight to His Father. Behind the wickedness of men he saw the malice of Satan, but behind Satan He saw the perfect will and the determinate counsel of the Father. Even in "that night when He was betrayed," when "He knew that His hour had come that He should depart out of this world," He could speak of "peace," and of "joy." And that not abstractly, philosophically, academically. He spoke of that which He possessed. "Peace I leave with you, *My* peace give I unto you, let not your heart be troubled, neither let it be afraid" (John xiv. 27); and "these things have I spoken unto you that *My* joy might dwell in you, and that your joy might be full" (John xvii).

He *did* what He *taught* (Acts i. 1); He *was* what He *said* (John viii. 25). If He began His public ministry by opening the seven gates into true blessedness,—not to the full, the wealthy, the honoured, the successful and applauded, but to the poor, the mourners, the meek, the hungry and thirsty, the merciful, the pure in heart, the peacemakers, and

then adding that *such* would be persecuted by a world that felt itself rebuked by such a character, but would be “blessed” even in that — He was in His own precious Person the exemplification of the possibility of such blessedness being enjoyed on such conditions and under such adverse circumstances. And in this also is He *our Forerunner*.

ONWARDS!

*Onward, still onward! This the Christian's
motto:*

*No pilgrim stops till he has reached
the goal.*

*My heart feels that the world can nothing
offer —*

God is my Home, and my eternal All.

*My deathless spirit yearns for the eternal—
I have not reached as yet the perfect
day;*

*The earthen tabernacle falls to pieces—
I learn to leave it, and to watch and
pray.*

*Teach me, my Friend, the deeper dying
selfward,*

*More purely, holily to live to Thee;
Thy Cross produce in me Thy lowly
spirit,*

The fellowship of love Thy loving me.

G. TERSTEEGEN.

CHAPTER X.

DEEPER STILL

THE rule which governed the life of the Son of God on earth was, "Deeper Still." In His earthly experiences, in His wonderful life as in His wonderful death, deep called unto deep (Psalm xlii. 7); there were ever deeper depths beneath the depths already reached, calling upon the self-emptied One of eternity to sink down into. And He was obedient to the call. Bethlehem, Egypt, Nazareth, Jordan, the Wilderness, Gethsemane, Gabbatha, Calvary! These were some of the stations that marked the progress of His descending path. The Cross was the climax to a life of sacrifice, the crown upon a life of surrender. The devil did not succeed to take away His crown. All the temptations which Jesus suffered had for their object to rob Him of His crown — to prevent Him reaching the *finish* of the way of the Cross. For His Cross was His "*glory*" (John xii. 23 xiii. 31) and His *victory* (Heb. ii. 14), and His being *lifted up* to become the centre of universal attraction (John xii. 32), and His *perfection* in His life of faith, obedience, and love (Heb. ii. 10). Therefore was the Son of Man obedient to the motto, "Deeper Still."

The Holy Spirit has come to dwell in redeemed men and women to reproduce "the life of Jesus" in

their mortal flesh. And He is “the *Eternal Spirit*” (Heb. x. 14). He operates according to eternally abiding principles. He is the Spirit of sacrifice, as Jesus is the Lamb slain from before the world’s foundation. From age to age He has taught men to be obedient to these principles. We need only to speak of an Abraham (Heb. xi. 17), or of a Moses (Heb. xi. 24-26). The Cross justified and glorified the grand eternal principles of the divine Spirit, for there did Jesus, “through the Eternal Spirit,” offer Himself without spot to God. When He cried, “It is finished,” He was but re-echoing the “It is finished” cry of “the Eternal Spirit” in His holy surrendered humanity, who for the first time had succeeded in fully realising in a human life on earth His grand principle of sacrifice, by which alone, in the deep necessities of the divine government, the kingdom of darkness could be destroyed and the Kingdom of God take its place.

There has never been anything accomplished for God and His everlasting Kingdom in this world, ever since man fell, that has not been the fruit of suffering, the result of sacrifice. The Holy Spirit will never deviate from this line. Therefore must He write “deeper still” over your life if your life is to bear fruit that shall remain. The Lamb is now waiting for the Spirit to bring to Him a Lamb-like Bride, a Bride that has suffered with Him, that she may reign with Him (Rom. viii. 17; 2 Tim. ii. 12). To reign

with Him is more wonderful than to enjoy the unspeakable benefits of His reign. Millions will get the last who will never know the former. The Holy Ghost could not prepare and educate them for such an high function. They did not allow Him to write “deeper still” over their life. They were not “*followers* of the Lamb.” Thomas à Kempis said: “Jesus has now many lovers of His heavenly kingdom, but few bearers of His Cross.” To sing in heaven “the song of the Lamb” and to walk on earth in “the footsteps of the Lamb” are two very different things. How many are eager for the former who will be eternally losers because they have not seen and followed the latter!

THE PURE ONE DWELLS
WITH THE PURE

*Wouldst thou the dwelling of the Pure
One be?
Keep flesh and spirit from defile-
ment free;
Turn gently inwards and be still—
The pure and silent God will fill.*

G. TERSTEEGEN

CHAPTER XI.

DEEPER REPENTANCE

“**D**EEPER STILL” means first of all a deeper sight and a deeper sence of sin; it means a deeper repentance. The Spirit is brooding over your life as He brooded over the chaos and darkness of Genesis i. 2. Into the darkness and confusion of your inner life *God must speak*: “Let there be light”—more light, clearer light, fuller light! That which maketh all things manifest is light (Eph. v. 13). Have you not heard that voice? There is not a human being to whom it has not come. For Christ is the true Light that lighteth every man that cometh into the world (John i. 9), the true Bridegroom who has come as the sun out of his chamber, and is now rejoicing to run His universal race, whose sound goeth forth into all the world, and His words unto the ends of the earth (Psa. xiv.; Rom. x.).

Your spiritual life is just as abundant as the measure of the light you have permitted to work in your secret being, there reprovng, judging, separating, cleansing, vitalizing. Your spiritual life is just as deep as you have allowed the divine voice to enter, the sword of the Spirit to penetrate, working a deeper repentance, creating a deeper disgust with the sin that used to fascinate and bewitch you, a deeper hatred

of the carnal pleasures that hide their corruptions beneath the false glamour and glitter which the serpent has thrown over them.

Heaven will not open its "kingdom" to any who do not submit to repentance (Matt. iii. 2). The citizens of that mystic realm are broken men, crushed, as it has been put, between the justice and mercy of God. They have become "poor in spirit" (Matt. v. 3). The backbone of their pride has been broken. They feel themselves to be as helpless, ignorant, and dependent as "little children" (Matt. xviii. 3). The sinew of their strength has been withered beneath the divine touch (Gen xxxii. 25). They have been "emptied from vessel to vessel" to get rid of the sediment of self-righteousness (Jer. xlvi, 11).

And there are degrees of greatness in this un-earthly kingdom (Matt. xviii. 3, 4). These degrees are according to the degrees downward one has gone in an ever-deepening self-judgment, the accompaniment of a deeper repentance. John the Baptist prepared a people for the expected Messiah by preaching repentance. There are many steps in repentance. It involved for those who submitted to it an outward change of attitude and ordering of their relationships Godward and manward (Luke iii. 8-14). The clothes they wore, the meat of their table, the conduct of their business, their attitude towards their neighbors, all came under consideration. But the repentance the Lord preached went deeper down (Matt. iv. 17). He

began to build where His forerunner had left off. The whole "Sermon on the Mount" was a sermon on "deeper repentance." It dealt not only with overt acts, but with hidden motives and secret desires, with forbidden glances and angry words, with double intentions and false pretences. And there is a deeper repentance still. There is a remembering not only *into* what but also *from whence* one has fallen (Rev. ii. 5). What one might have been, what *God* and what we have lost through the sad fall; the good one has forfeited, not only the evil one must reap.

The necessity for the day is the preaching of repentance. The *Churches* need to hear that word. Between II. Timothy and Revelation ii., iii. are thirty years, during which no written record of the Spirit's voice was communicated. When at last the silence was broken it was a grieved Spirit who called the Churches to repentance (ii. 5, 16, 21, 22; iii. 3, 19). And the Sevenfold call to repentance was followed by the Lord's sevenfold emphasis of the Spirit's message: "He that hath an ear, let him hear what the Spirit saith to the Churches." And as the repentance preached to Israel by the Baptist prepared a band of disciples for the Messiah, so the repentance preached to the Churches prepares a band of "overcomers" to whom the sevenfold bridal promises are made. Deeper repentance is still the way into a deeper life. Where there is an ear for the Spirit's voice, and readiness to follow whither that Spirit might lead, there is the Spirit free to lead from victory to victory until the throne is reached (iii. 21).

THE INWARD KINGDOM

*Close but thine eyes and sink down to thy
centre,
Silent to lose thyself into the present
now;
So shalt thou as a babe, right where thou
are, this moment,
God's rest and God Himself the inward
kingdom know.*

G. TERSTEEGEN.

CHAPTER XII.

DEEPER CLEANSING

THE Apostle John opens up in his first epistle “the deep things of God” to those whose life sphere is in “the eternal life.” And we might write over the epistle as its subject the words: “Deeper still.” He speaks in the first chapter of a deeper acquaintance with the Son of God—the “hearing” Him at a distance, the “seeing” Him with our own eyes coming into the range of our vision, the “looking upon” Him as close by, and the “handling” Him as lying on His bosom. He speaks in the second chapter of a deeper rooting into the infinitudes of the divine nature, a growing into a deeper experience of the power of the divine life, and according to the measure of this growth one has reached the spiritual stature of “babes,” “young men,” “or fathers.”

He also speaks of a deeper cleansing possible for the believer: first, a cleansing which has to do with *the place* where the child of God is at home: “the light” (i. 7); secondly, a cleansing which has to do with *the walk* of the child of God in accordance with the light which has become his new nature, being a child of light (i. 9); and then, thirdly, a cleansing in view of *the hope* of seeing Him as He is, which is the glorious prize of the high calling of God in Christ

Jesus, the being in the innermost circle of His glorious presence in the day of His manifestation (iii. 2, 3.). This last is not the cleansing of *the sinner*, but the deeper cleansing of *the Bride*, her preparation for her union with Him in manifested glory. Let us consider this threefold cleansing.

(1) If we walk in the light as He is in the light, . . . the blood of Jesus Christ, His Son, cleanseth us from all (or every) sin." The cleansing power of the blood is known on the one condition of walking in the light. We walk in the light when we do not hide from its action every time it reveals to us whatever God is offended with (John iii. 19-21). Walking in the light means bidding its searching rays welcome every time they would penetrate deeper into the more hidden folds of our secret heart-life. This is true repentance. Whatever needs darkness to hide it is a link with Satan's kingdom. But in the light *the blood* has power. The blood which has already met the claims of the divine throne meets the clamours of a stricken conscience when that conscience comes into the light where the blood cleanses. And it is "the blood of Jesus Christ, *His Son*." If you can estimate the full extent of His divine Majesty, you will be able to set a limit to the efficacy of His blood. His Person, as it has been often said, sustains His work. If you touch the one, you undermine the other. Blessed be God, we have in the blood a sure basis of acceptance in the all-revealing light; by the blood the accuser is effectually silenced.

(2) But the child of God would walk *according* to the light as well as *in* it, and for this “the blood” is not enough. We must never forget that out of the riven side of God’s slain One on the Cross a double stream, “blood and water,” flowed to meet man’s double need (John xix. 34; I John v. 6-8). *The conscience* needs to be cleansed and *the life* needs to be hallowed. Thus, “if we confess our sins” to our Advocate with the Father, telling Him the whole sad story, the pedigree of the outward fall, the genesis and development of it, God is “faithful and just” (1) to *forgive* us our sins because of “*the blood,*” and (2) to *cleanse* us from all unrighteousness by virtue of “*the water.*” Thus will the life be practically cleansed. The particular unrighteousness is washed out of by the inflowing of the life that poured abundantly from the pierced heart of the slain Lamb. Blessed be God and the Lamb for evermore! “The water of the Word” (Eph. v. 26, for the spoken Word is the medium for His life, see John vi. 63) washes out all impurities, cleanses festering wounds, heals hidden tumours, counteracts gathering corruptions, fills the life with purity and sweetness and the gladness of divine health!

(3) But there remains a deeper cleansing yet. In I John iii. 2, 3, the great point is not *your sin*, but *His purity*. “We know that when He shall appear we shall be like Him, for we shall see Him as He is. And everyone that hath this hope in Him purifieth

(not *should* purify) himself even as He is pure.” Here the creature vanishes entirely out of the horizon of the soul, even the holiest man or woman you have known. There is but *that One* and His purity, holiness, and loveliness. He alone remains the standard to aim at. “*Even as He is pure.*” The Bride can never accept anything lower. Practical holiness can never become self-complacency *here*. The Bride must needs forget the past as she aims at this. The dwelling on past blessings or attainments might hinder this. She aims at being beautiful, not for *her* eyes to admire herself, but to win *His smile* in the day when the One whom, unseen, she loved, shall show Himself at last.

A MARRIAGE

*The heavenly wisdom wooeth souls,
And would unite thee too with her;
Say, does she please thee? Answer, yes!
Open thy heart, and she'll draw near.*

G. TERSTEEGEN.

CHAPTER XIII.

DEEPER LIFE

THE purpose of God is that as we have borne the image of the earthy so shall we also bear the image of the heavenly (I Cor. xv. 49). And this refers not only to our future glory, but also to our present inward likeness to the image of the Son of God. The margin of the Revised Version suggests an important change in the reading of the above quoted passage: “So *let us* also bear the image of the heavenly.” We are to take on the likeness of the Second Man.

And this is “deeper life.” You seek a “deepening of the divine life.” You go from convention to convention arranged to promote this object. Do you know what it is you are seeking? You will find “deeper life” as you sink deeper out of the old image which you have carried about, into the new; as you take a step deeper out of the selfishness of the fallen Adam-life natural to you, into the unselfishness of the heavenly Lamb on the throne of your heart.

The method of the Holy Ghost is transformation. The future transformation of the body of our humiliation into the likeness of His glorious jasper body of heavenly light will be according to the measure in which the subduing and transforming working of an

indwelling Christ through the Holy Ghost has been yielded unto (Phil. iii. 21).

Let us see how this transforming power can assert itself in the life and character of the child of God:

(1) We are transformed by PRAYER. "As Jesus *prayed* the fashion of His countenance was altered, and His raiment became white and glittering" (Luke ix. 29). Real prayer is a visit into God's invisible world and a reaching experimentally the sanctuary of His presence. It is a coming internally in contact with divine realities outside this material world which is bounded by time and apprehended by the senses alone. When we "pray in the Holy Ghost" we breathe the pure air of God's eternity, for time is not reckoned within the veil. God "inhabiteth eternity," and real praying is a spiritual entering into His habitation. It is the blood of Jesus which gives us boldness to draw nigh. There the fluttering heart becomes quiet, and the throbbing brain feels the soothing of a divine hand laid upon it, cooling its fever. There we see everything in its true perspective. The trivialities of time shrink into insignificance, and the realities of eternity assume their true proportions in our eyes. The little things that vex the children of men are forgotten, and the things of God that are to them so distant and so shadowy become tangible and real. Oh, if we knew more of this holy intercourse, we would know more of the transforming power of the unseen world.

The kingdom of God in its full glory will be *earth* under the influence of the *divine*. At present it is still under the influence of the *satanic*. Hence the confusion and misery. But when Satan is bound in the bottomless pit the sacred influences of another empire will gradually efface the scars and remove the blotches with which the long misrule of triumphant evil have covered this earth. What will be seen as the result of earth in communion with heaven might be seen in the individual life of every one translated out of the power of darkness into the kingdom of the Son of God's love.

(2) We are transformed by BEHOLDING. "We all, with open face *beholding* . . . the glory of the Lord, *are changed* into the same image from glory to glory, even as by the Spirit of the Lord" (II. Cor. iii. 18).

What we look at comes into the heart. The fall came about by an evil look. True recovery out of the fall begins when we look at *the Lamb*, God's answer to *the dragon*. The contemplation of His beauty will enable you to become beautiful. Through the mysterious and often unconscious work of the unseen Spirit in your heart *contemplation* becomes *appropriation*, and *appropriation* leads to *transformation*; and the measure of your present *transformation* will be the measure of your future *glorification*. Be not anxious about the work within. God is faithful who "worketh in you." Let Him work. Believe in the ultimate

success of His work. But remember, He can only work as you study the pattern according to which He would form you. If you turn away from the pattern to the work in you, you stop the progress of the work. Never say "enough" until *He* cries "It is finished" in the day of Jesus Christ (Phil. i. 6 marg.).

(3) We are transformed by SURRENDER. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind" (Rom. xii. 1, 2). Even though you have sinned with every member of your body, the Spirit has made your body His temple in order that by the presentation of your members you might have your "fruit unto holiness." The altar must become your home. "The mercies of God" have provided an altar for you. If you are tired of living unto self you will count it a mercy to find a way out of the bondage of such a wasted life into the beauty of a life of transformation according to the pattern of the sacrifice of Christ.

THE WAY TO OBTAIN REST

*Must have a broken will,
The seeker after rest
Else neither God nor Heaven's all
His weariness can still.*

G. TERSTEEGEN.

CHAPTER XIV.

DEEPER FELLOWSHIP

THE fourth Gospel is pre-eminently the Gospel of divine communion. It opens at once with this subject: "In the beginning was the Word, and the Word was God; the same was in the beginning with God." We see here the eternal oneness of the Father and the Son in the infinite and measureless blessedness of *divine life*. The next step shows the fellowship of the Father and the Son in the mystery of *divine operations*. "All things were made by Him ('through Him,' Rev., marg), and without Him was not anything made that was made." When at last Jehova's "*Fellow*" became "*The Man*" (Zech. xiii. 7), He did not cease to be Jehovah's Fellow. "No man hath seen God at any time; the only begotten Son, which is *in the bosom of the Father*, He hath declared Him." He was ever in that bosom in all His services on earth. He had been from all eternity in the fellowship of *life*, the fellowship of *power*, and the fellowship of *love*; and His becoming flesh did not interrupt this fellowship.

Now, the Gospel by John shows how *we* may be brought into this blessedness: "That they all may be one; as Thou, Father, art in Me and I in Thee, that they also may be one in us." And "God is faithful,

by Whom ye were called unto the fellowship of His Son Jesus Christ, our Lord" (John xvii. 21; I Cor. i. 9).

In the first twelve chapters the Incarnate Son is seen in His ministry of divine light and love. It is universal in its scope. But from chapter xiii. He is alone with "His own." The contents of chapters xiii. to xvii. are their private property. And what is the object of the Son of God being alone with His disciples in the upper room and on the way to Gethsemane? He shows them the possibility of a much deeper fellowship with Him and the Father than they had ever yet known. There is a communion which cannot be simulated. Judas had indeed succeeded in deceiving the whole apostolic band as long as their connection with the Messiah was of a more or less outward character, when they were hardly as yet conscious of the depth of the divine work in them. They were in their own consciences little more than Jewish disciples of the expected Redeemer of Israel (Luke xxiv. 21). But now the light that shone in their midst was so intense that Judas had to leave them. He could follow no longer. He felt himself outside it all. The light repelled him, who was only a child of darkness. The subject of these wonderful chapters is: Deeper fellowship; and this also is a fellowship of *life*, of *power*, and of *love*; it takes its character from the fellowship between the Father and the Son opened up in the first chapter of this marvelous gospel.

(1) *The fellowship of life* is one in which all stand alike. Some may be only babes in the life; but in the measure of the life possessed they live unto God. And in this life they are "clean every whit" (xiii. 10). "The washing (or laver) of regeneration" is the "one" saving "baptism" in "the water" of the life-giving Word which Christ alone can speak (compare John vi. 65, xv. 3; Eph. iv. 6, v. 26, a.v.; Titus iii. 5, r.v.).

This is the life that fits the children for the Father's house (John xiv. 1-3). The children will all be alike welcome there. As its glory will stream through its open portal, they will know that Christ, "having loved His own which were in the world, He loved them unto the end" (xiii. 1); one as much as the other. Love "to the uttermost" (r.v., margin) secures this blissful end. He loves as far as love can go. Love has provided an equal welcome for all whom it has brought into the fellowship of life. But there is a deeper fellowship still.

(2) *The fellowship of power*, or the partnership of service. As the Father does everything through the Son, so the Son would do everything through and with His disciples. But as He said to Simon Peter, so He says to everyone of us: "If I wash thee not, thou hast no part with Me" (xiii. 8).

The parable of the Vine and the branches illustrates this partnership. The Vine needs the branches as much as the branches need the Vine. Unless they

remain in partnership together, there will be no wine to cheer God and man (Judges ix. 13). The unseen Saviour would communicate Himself through us to others, and through us bring forth fruit to the glory of God the Father and the blessing of men. Our Lord, while still Sovereign, will do nothing immediately (i.e., without using means) as long as He can find suited mediums for the communication of His power. The electric current needs a wire to manifest itself; so does the unseen Jesus need you and me as the conductors of the "power" that has been "given" unto Him as the reward of His sufferings. But if we through unbelief, or contact with evil, get out of touch with Him, we shall be like wires that have become entangled with non-conductors. We have hindered the power, we have put ourselves out of the deeper fellowship with Christ. He will not withdraw His life, but He can no longer charge us with His power. There may be much activity, much noise, much running hither and thither, *but there is no fruit*. Our fighting and toiling is a beating the empty air. When *we know* that we are working in fellowship with Omnipotence (I Thess. iii. 2; Rev., marg), can we afford to be calm and restful in our service for God?

(3) *The bosom fellowship*, or the fellowship of love, yet remains to enter into. It is the deepest of all. It is heaven upon earth. But how shall I describe it? If I knew it better I might speak more freely of it; but let me attempt at least to describe some of the

marks upon the one who, like beloved John, has been drawn into its mystic embrace.

(1) Such an one lives a hidden life *with* Christ in God. He not only *has* such a life, he *lives* it (Col. iii. 1-4). He does not seek prominence or publicity. Like the cherubim in the holiest, he is content to serve his God day and night unseen by human eyes.

(2) Such an one is very likely to be a silent man. His words will be few and fragrant. We do not chatter when lying on the bosom. The man or woman, professing to be the Lord's, who is full of gossip, religious or otherwise, knows nothing as yet of this. Many believers liken perfume bottles with the stopper off. They lose their fragrance in their much speaking.

(3) He has found true satisfaction. Is he not at the fount of love? John, as the disciple whom Jesus loved, would lie down on that love. He would be in communion with it. He would be ever drinking it in.

(4) He would be a bold man. "Perfect love casteth out fear." John did not flee when the disciples were scattered (John xviii. 15), but went with Jesus *right to the Cross* (xix. 26). He was the only apostle who saw the piercing of the side of Jesus and the double stream of blood and water flowing out of His sacred heart (xix. 34, 35).

(5) I need not say that such an one would be a confidant (xiii. 23-26) and a trusted custodian of the Lord's treasure during His absence (xix. 26, 27), and one to whom the Lord can commit His testimony until the day of His return (xxi. 20-25).

(6) There would be no jealousy in the heart of such an one. The other disciples were quarrelling among themselves who should be accounted the greatest at the very time John was reclining on the breast of his Lord. I am sure he took no part in that carnal strife. He practically said:

Jesus, Lover of my soul,
Let me to Thy bosom fly:

and

Thou, O Christ, art all I want,
More than all in Thee I find.

And (7) He would not have refused *you* a place on that bosom if you had sought it for yourself. *Such as lie in the bosom can never be sectarians.*

ONLY GOD MAY ENTER

*A HUMAN HEART must be a mighty thing—
God, Satan, world and flesh would enter in;
Select, while yet you may, the very best;
Mark well thy choice, let God become thy guest.*

G. TERSTEEGEN.

CHAPTER XV

DEEPER TEACHING

WE are living in the dispensation of the Holy Spirit, the most wonderful of all the ages in which God has spoken to the children of men. We are even better off than those who had the visible presence of the Incarnate Son of God on the earth. He said that it was expedient for His disciples that He went away so that the Comforter might come to them (John xvi. 7). Do you ever regret that well-nigh two millenniums separate you from the days when the feet of Immanuel walked by the sea of Galilee? Would you have been there when the multitudes were thrilled by the strange music of His voice in a world of discord? Would you, too, have been an eyewitness of His majesty, a companion of His sorrows, a learner in His school? Do you envy the children which he blessed, the afflicted which He healed, the broken-hearted which He comforted, the hungry which he fed, the lonely which He visited—perhaps the very ass on which he rode on the way to the crowning with the diadem of thorns?

Dear soul, you are better off than those who saw the mystery of godliness, God manifest in the flesh; your dispensation is more glorious than theirs. *The Comforter has come.*

The Lord ever had a baptism before Him to be baptised with, and He felt Himself straitened, narrowed, and hemmed in until it was accomplished. He was like Mary's alabaster, which had to be broken before the house could be filled with the odor of the ointment. The Cross released the Son of Man from the limitations of Judaism, and made it possible for Him to enter into a larger and more worthy ministry. It was a light thing for Him to be Jehovah's Servant merely to raise up the tribes of Jacob and to restore the preserved of Israel. He would be a light to the Gentiles and the salvation of Jehovah to the ends of the earth (Isaiah xlix. 7, 8). His ministry in the Spirit would have a wider scope than His ministry in the flesh. And not only so, but it would also be a *deeper ministry*. It would be an advance for His disciples, and He would be able to make Himself known to His own in a much more wonderful way than they had ever known Him. In the Spirit He comes back to interpret the deep utterances recorded by the four evangelists which no one was able to appreciate at the time they were spoken. What He had spoken to them and lived out before them in His outward manifestation He would bring back to their remembrance and live out within them as a spiritual Presence, "closer to them than breathing and nearer than hands and feet." Says He, "I will not leave you comfortless, *I will come to you*" (John xiv. 18). The Spirit's presence is my Saviour's presence with me,

in me. We do rightly distinguish between the Father and the Son and the Holy Spirit in the unity of the Godhead, but we also identify the Spirit with Him whom He glorifies, whom He reproduces, whom He makes vivid and real, whom He projects before the eyes of the soul until the horizon is filled with Christ. The voice of the Spirit is the voice of Jesus to me. The leading of the Spirit is the safe guidance of my Shepherd to me. The comfort of the Holy Ghost, who comforts "as a mother comforteth," is my blessed, precious, absent and unseen Lord and Master coming to me that I might not be comfortless. As in the days of the manifest presence of the Incarnate One on earth, whoever saw Him saw the Father; so now, in this spiritual dispensation, whoever opens the heart to the Spirit opens to Christ, who standeth and knocketh that He may enter in.

The fourteenth chapter of St. John speaks of a deepening acquaintance with Christ in His spiritual presence. As during "those three-and-thirty years" there were many concentric circles around Christ, so is it now. Of the many who could testify, "We beheld His glory" (John i. 14), some beheld more of that glory than others, so is it today. There were multitudes blessed by Christ, but only few left all and followed Him. Even among these there were only three who went into the death-chamber with Him (Mark v. 37), and entered the white cloud with Him (Luke ix. 28, 34), and were selected to watch in Gethsemane

with Him (John xviii. 1, Mark xv. 33). And again, out of these there was only one who was on the bosom, and then stood in the very shadow of the Cross with the three Marys, when all else had fled (John xix. 25). And so it is today.

(1) He comes to all. If repentance has pushed back the bolts of secret sins, and faith has opened the door. *He has entered in.* When He comes again in outward manifestation He will come like a flash of lightning (Matt. xxiv. 27). Just as quickly does He come into a human heart today.

(2) But if you are made to hunger and thirst for more, there is a sure way of going deeper still. The indwelling Christ would make you *conscious* of His presence. You may *know* that just as surely as He is in the Father, and you in Him, so He is in you (John xiv. 20); that is by experimental knowledge. And how may you obtain this knowledge? By obedience, the overflow of love. "He that hath my commandments and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved by My Father, and I will love him and will manifest Myself to Him."

Take His commandments as to purity, unselfishness, unworldiness, secret prayer, self-denial, etc., those given in the "Sermon on the Mount"; if your life is moulded by those commandments, the manifestation, the lighting up of the life with the glory of the indwelling One is sure.

(3) But even this is not the deepest. Blessed as it is to have the occasional manifestation as an encouragement to obedience, when obedience involves suffering and loss, the next statement of our Lord goes deeper still. "If a man love Me, he will keep My Word; and My Father will love him, and We will come unto him, and make our abode with him" (verse 23 R.V.). To keep the Word means more than keeping commandments, and the promise attached to it means more.

If you wish for an illustration, II Samuel xxiii. 14-17 will furnish one. David's longing after the water of the well of Bethlehem was gratified by three of his men whose affections he had succeeded in mastering. They risked their lives for him without a command. And David poured out the water thus obtained as a drink offering unto the Lord. He felt only One has the right to claim such devotedness. Infinite love has a right to claim absolute surrender. And where he finds that, there the Father and the Son, in the Spirit, not only work, not only reveal the brightness of the celestial from time to time, but dwell and repose; the soul is conscious of the triune God. It has got beyond His gifts, His operations, His manifestations to *Himself*. In that life God is all in all. The prayer of Ephesians iii. 14-21 is answered. This is the end and aim of the "deeper teaching" of the Son

of God who carries on His school in surrendered hearts. And, oh! how wonderful; even here the soul has not yet reached finality. There still remains the exceeding abundance above whatever may be asked or thought. The rule remains as ever: **DEEPER STILL.**

EAST OR WEST, HOME IS BEST

*The spirit's proper home is God;
Its fatherland, Eternity.
Why seek thy happiness abroad?
Thy treasure lies so near to thee
This moment, sinking into peace,
Thy loneliness, thy want, may cease.*

G. TERSTEEGEN.

CHAPTER XVI

DEEPER PEACE

“**P**EACE I leave with you, My peace I give unto you; not as the world giveth I unto you; let not your heart be troubled, neither let it be afraid” (John xiv. 27).

These words, which were a part of our Lord’s val-
edictory address, spoken in the very shadow of His
Cross, reveal the secret of an untroubled heart. Jesus
gives peace, His own peace, not as the world gives
anything, by giving it away, but by Himself being
with and in the gift; the gift is realized as the Giver
is appropriated.

(1) Peace I leave with you. The legacy of Incar-
nate and Crucified Love. Peace because He has met
and overcome all our enemies. Our *sins* had to be
purged, He being in the glory who bore them is our
Peace (Heb. i. 3). Our old man, too, was crucified
with Him, that the body of sin might be destroyed,
that henceforth we should not serve sin (Rom. vi. 6).
The more we tried to crucify the old man, the more
alive he seemed to get. He is a conquered foe, nailed
to the Cross of Christ, and need not break in upon
our peace. The world has been overcome by Him, and
we may be of good cheer, rejoicing in His victory
(John xv. 33). My world and thy world has been

overcome, and though it be the valley of the shadow of death, you need fear no evil, for the Overcomer is with you. You may walk through this valley in peace. His right hand and His holy arm hath gotten Him the victory (Ps. cxliii. 1), and you may say, even by the side of a newly dug grave: Thanks be to God who giveth *us* the victory (I Cor. xv. 57). There is, too, a safe shelter from the devil. He cannot follow you, he dare not touch you, if abiding under the blood of the Cross. The blood of the lamb kept the destroyer at a distance in Egypt (Ex xii. 23). You may overcome the Dragon by the blood of the Lamb today (Rev. xii. 11). He hates the blood, for it speaks of the death whereby Jesus destroyed his power for all that believe (Heb. ii. 14). No wonder he tempted Him to get Him, if possible, out of the way of the altar, the way of sacrifice. Thank God there is immunity from the devil under the blood. Bring your sinful habits, your fleshly tendencies, your natural inclinations, your vain manner of life inherited by birth from your fathers, to the Cross, and you may dare the devil to keep you in bondage. The blood of the Lamb without blemish and without spot redeems from inherited tendencies (I Peter i. 18, 19 R.V.). Resist the devil and he will flee from you. Fear not, be strong. If you fear, you will falter. You put power into the hands of the devil over you if you fear. The essence of fear is worship. *Worship God*. You may

sit and feast in the presence of your enemies, if you abide in the shadow of the Cross.

(2) “My peace I give unto you.” Wherever Jesus went, His peace went with Him. It opened doors to Him, unlocked hearts, gave Him access to the poor. Would you be a witness to that peace? Let Him give it to you. He lives to give it. He had it, and promised it, facing the Cross. He can make your face calm, looking at your daily cross. The cross was an instrument of torture, a lingering, a painful, and a shameful death. Your pride, your vanity, your self-seeking, self-satisfaction, and self-exaltation must daily know the sharpness of the cross. He can make you face and take up the tests and humiliations and sufferings of the day *in His peace*. And He will give you His peace to pass on to others. There are lonely hearts to cherish while the days are going by. You may renew the smile on tear-blurred faces, and put joy into lives that are like harps with broken strings from which the music has fled for many a long day. O come and drink in His peace for the sake of the multitudes around you, for the sake of the members of your household, the men you do business with, the neighbors who watch you. Let your face be as the morning. Spread the perfume of His peace around you, and people will come to believe in an age of materialism in the reality of the supernatural.

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