# Complete in Jesus;

AND

# One with Jesus;

BEING TWO ADDRESSES,

DELIVERED BY THE

REV. J. DENHAM SMITH,

IN THE MUSIC HALL, ABERDEEN,

ON TUESDAY AND WEDNESDAY EVENINGS,

7th AND 8th OCTOBER, 1862.

Revised and Extended by the Author.

ABERDEEN:
JOHN WAGRELL, 27, UPPERKIRKGATE;
LONDON: S. W. PARTRIDGE; GLASGOW: GEORGE GALLIE;
EDINBURGH: TRACT AND BOOK SOCIETY.

1862.

PRICE FOURPENCE.

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# COMPLETE IN JESUS.

Mr. SMITH gave first a short exposition of Psalm xxxii. 8—10.

After prayer by Rev. GEORGE CAMPBELL and the Rev. WILLIAM REID, the 19th Hymn was sung.

"Now I have found a friend—
Jesus is mine.
His love shall never end—
Jesus is mine."

Mr. SMITH then delivered the following address:—

Yesterday, beloved friends, we were dealing with the "seven togethers" of Scripture, showing the wonderful identification existing between the Lord Jesus Christ and all believers. How that we are crucified *together* with Christ; how that we are quickened *together* with Christ; how that we are raised up *together* with Christ; how that we are seated *together* with Christ; and how further that we are sufferers *together* and *heirs* together, and how, finally, we are to be glorified *together* with Christ. These are the seven

links in the one blessed chain of our salvation and redemption;—the first link, beloved friends, being, if I may so speak, hidden down here in the scene of the cross; and the last link being the Sabbatic link, which is bathed in glory—we are to be glorified with him.

Now, this evening, I want to dwell not so much upon the fact indicated by these "seven Togethers; but I want to show how wonderful is the oneness which believers have with the Lord Jesus Christ. You have the doctrine of this our oneness in several passages of the word. For example, in Paul's letter to the Ephesians, where he says, chapter v., verse 30, "For we are members of his body, of his flesh, and of his bones;" and in verse 32, he says, "This is a great mystery; but I speak concerning Christ and the Church." Again, in Paul's first letter to the Corinthians, chapter xii., verse 12, he says, "For as the body is one, and hath many members, and all the members of that one body being many, are one body; so also is Christ." As if Christ were so identified with the members, "Being many members," "So *also* is Christ." So like are you made to him as a member of the body. The apostle says, many members being one body, "so also is Christ;" and at the 27th verse of the same chapter, you have these words, "Now ye are the body of Christ, and members in particular." He is the head, and "ye," says the apostle, "are members in particular." And else-

where Paul refers to Eve being taken out of Adam. Adam was taken from the earth; but Eve, who represents the Church, was taken out of Adam, and not out of the earth. And, says Paul, when he speaks of this, "I speak concerning Christ and the Church," *i.e.*, the marvellous oneness — identity shall I say — existing between the Lord Jesus Christ the Head, and all the members of his mystical body, which is the Church.

There are many believers, beloved people, who have no higher idea of the Lord Jesus, than that he is a shelter for them. I heard a sermon not long since from which you would have imagined that the teacher or speaker had no higher idea of salvation and redemption by the Lord Jesus Christ, than that it would be a shelter from a storm of coming wrath. Doubtless it is a shelter, and will be such to us, when the desolating scourge shall come. And when the wicked will not be able to flee from the coming wrath, we shall be in the divine asylum provided by Jesus. But, oh, surely if we had no higher idea of him than that he will be a shelter from a coming storm, we should have no higher idea of our salvation, than that of being plucked from the burning, of being saved by fire.

There are some, again, who have no higher idea of the Lord Jesus than that of reconciliation. Now, reconciliation itself is a very blessed thing. Blessed is it to know that by his own shed blood he has reconciled all things

to himself. God could not take the sinner into his bosom, because of sin. Nor into heaven because nothing unclean, nothing unholy, could enter there. God, by the blood of his own son, hath reconciled all things unto himself. Death's demand is satisfied; and so is the demand of the justice of God, which said the sinner must die. Through the death of his own son, upon the cross, he hath reconciled all things unto himself. It is a glorious doctrine the doctrine of reconciliation. "We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." The atonement which brings reconciliation.

There are others who have no higher idea of Christ than that of communion; who seem to be satisfied, just, that the distance has been bridged over between us and the Father. That God communes with us, through the Son of his love; that he can have fellowship with the sinner through his Son is blessedly true. We are made nigh through the blood. Every believer is made nigh. We have not to come cringing and groaning in as it were; but every believer is "made nigh." The middle wall of partition is taken away, so that we stand in the light. We are in the light even as God is in the light. And we are in the presence of that which brings us into the light. The *blood* is there; not upon the cross *now*, but carried "*inside the veil.*" For, as John says, "we are in the light as God

is in the light;" and the blood is there,—*the blood* of Jesus Christ, His Son, which cleanseth us from all sin. I say it it is a blessed thing this—communion with God, through Jesus. But we have a higher thing than this.

There are other believers who advance a step higher than this. They know something of assimilation to Jesus. They have an idea of their being a photograph, as it were, in which his image is seen. They are changed into his image from glory to glory by the Spirit of God that dwells in them; and who has revealed Jesus unto them, the living, loving, glorified Jesus. They are a photograph of the image of Jesus. They are not only Christ's, but Christians. They are shown to be such, having the divine likeness. So that men may say, if you want to see Christ, there is Christ, *in them.* As some one has said, God hath but one likeness, which properly shows him, and that is Jesus. He is the image of the invisible God. He is the embodiment of the Divine love, the Divine righteousness, the truth and holiness of God. God hath but one image of himself, and that is Christ. But oh! Jesus hath ten thousand times ten thousand images of *himself.* We all, all saints, are changed into the same image from glory to glory. We are all photographs of him. All believers are like unto Jesus. They are the representatives of Christ.

But oh, dear people, what I now say, and how little I am able to express it as I would, is that there is some-

thing far higher than mere shelter; far higher than reconciliation; far higher than communion, blessed as communion is; far higher than assimilation, grand and glorious as assimilation is; it is even ONENESS WITH HIM. "Know ye not," says the apostle, "that ye are members of his body, of his flesh, and of his bones."

Beloved brethren, if men shall say, as some men do say, that believers, though united to Christ by faith, may finally fall away, and, as it were, slip out of his hands, the answer is—They *are* his hands—they are his fingers—members together of his body, of his flesh, and of his bones, nearer than the gems representing Israel upon the Aaronic breastplate. They were on the plate upon the high priest's breast. Not so with believers—they are not only on his breast, they *are*, so to speak, his breast. God could not look upon the high priest without looking upon the sparkling names of Israel. God cannot look upon our high priest without looking on His saved ones. He cannot look upon Christ without looking on us.

This same identification, comes out, if we had time, in 1 Corinthians xv., "As is the earthy, such are they also that are earthy." Adam was separated from God, of the earth earthy, so also we; but, says the apostle, "and as is the heavenly such are they also that are heavenly." But now I want to show you the manner of this identification. I will show you first of all, how the

Lord Jesus Christ became one with us, and then I will picture to you how we are one with him.

In the first place, I will show you how the Lord of glory became one with us. And first of all he became man; he took upon him our nature. Says John the Evangelist, "The Word became flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." This is one of the mysteries of eternity, beloved people. That the Lord of life and glory, the Son of the living God, should become flesh and dwell down here amongst us. This *is* a mystery. Doubtless it has been so through a bygone eternity, through the rolling ages, that the Son of the living God, should come down into this world—that God himself was in the very nature of his creatures. Oh, those thirty-three years! there never was the like seen in this universe before! During those thirty-three years, the God-man had a human body as truly as I have, only his countenance was more marred than yours or mine; his form was bowed more than your form or my form under the weight which he bore as the Son of man, though he was the very Son of God. He was here a man as much as you are a man—he very man, very God. To take hold on men, He passed by angels. Christ took upon him the seed of Abraham; he took it into union with his Godhead. I suppose twenty-six years of His life here must have been passed

in remarkable obscurity; we can imagine that for the larger portion of those twenty-six years he was seen as a humble mechanic, for he was a carpenter here. I do not marvel that his brethren did not believe in him. Inside the Tabernacle there was the glory of God, but outside of it there were seen only badgers' skins and goats' skins. One passing by that Tabernacle would have seen nothing but a tent covered with the commonest material conceivable. They would have passed by and have seen nothing in it that they should desire it. But, oh, go inside, and there was the glittering gold; there was the golden altar, and the glory in the holiest place; there the seven golden candlesticks and all the divine furniture. Even the king's daughter, because of her relationship to Christ, is all glorious within. The fact was the internal part showed the divine, and the external part showed the human. Christ, down here on earth among men, was a veritable man. Men saw nothing in him to desire; but he was God as well as man. Yet he loved to be among men as a man. Nay, there is one gospel in which he speaks of himself always, not as the Son of God, but as "the Son of man." He could say, "the Son of man hath power on earth to forgive sins," and he could say also (the winds have their resting place; and the waters where they sing their quiet lullaby); "the foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." And you may

not say it is different with him now. No: when he pictures the glories of the coming age—he does not say when the Son of God shall come in his glory—when the King of Israel shall come in his glory—he says, "when the Son of man shall come in his glory." Oh, that love of the incarnate! that not only died for us, but so fully and fondly, identified himself with us!

But, secondly, he identified himself with our sorrows—he bare our sicknesses as Isaiah says; he carried our sorrows. His countenance, we are told, was marred, he was in intimate acquaintance with grief. How touching is the picture one has of him—Behold the man of sorrows and acquainted with grief! Jesus of Nazareth, the man of sorrows! the man that had seen affliction! who said, "all ye that pass by come see if there be any sorrow like unto my sorrow." And they were not his own sorrows and sicknesses. They (sorrows) come of sin. Had they been his own, then had he been a sinner. There are sorrows down in this lower world because there is sin. There is no sorrow in heaven because there is no sin. There are sorrows among devils because there is sin. There is no sorrow among the holy angels, because there is no sin. There are sorrows among the lost because there is sin. There is no sorrow among the spirits of just men made perfect, because there is no sin. Oh, it was because he took *the place of the sinner* then, that he bore our sorrows

and carried our sicknesses. And mark how he bore our sicknesses and our sorrows. When, with Martha and Mary, at the grave of their brother, it was said, "behold how he loved him!" Mark how he bore the sorrows of Jerusalem, —when spent with the labours of the day, he descended the declivity of Olivet — came and viewed the scene where he was soon to be nailed to the accursed tree—then treading slowly down—he gazed upon the towers of Salem; with countenance that was marred more than any other man's, how it looked! and with tongue which never uttered anything but words of compassion and of righteousness, how did it exclaim, as bearing the sorrows of Israel, He said, "Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thee as a hen gathereth her chickens under her wings, and ye would not! And, again, if thou hadst known the things which belong unto thy peace, but now are they hid from thine eyes." Oh, beloved, men of sorrows! and women of sorrows! where shall we assuage *our* sorrows? Not amid the glories of the Mount of Transfiguration. Not there. But amid the sorrows of Gethsemane, of Calvary, and of Golgotha. It is there I get my tears washed away by his tears; it is there my sorrows and sicknesses borne by the God-man who has identified himself with our sorrows are assuaged.

But thirdly, he became identified with our sins. Many

of you perhaps do not see this, or you do not understand it. If you did you would be happy; you would not think it so dark a theme though dark enough in itself. It would not be so baleful if you saw the Lord of glory to be identified with your sin. Mark the words of scripture, "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." Not "on him," but "in him." Oh, if we could take the sins of all the spirits of just men in heaven, of all the souls saved upon earth, of all the souls that will be saved until the last soul enters into glory, and gather all the sins of each being more than the hairs of our head, and put them upon Christ—that were a picture of the manner in which he became identified with our sins. Oh, it is well to know that all our sins were laid upon the blessed Lamb of God. On this precious truth I can lay me down in peace and sleep or die. All my sins were laid upon him in the day in which the Lord's fierce anger smote him. For "he was wounded for our transgressions; he was bruised for our iniquities. The chastisement of our peace was upon him, and by his stripes we are healed." "All we like sheep had gone astray. We turned every one to his own way. But the Lord laid on him the iniquity of us all." I repeat it, many of you do not understand this. You do not understand the psalms rightly, unless you see how Jesus in prophecy was identified with our sins. Not only that he

bears them upon the accursed tree, but actually makes mention of them as his; acknowledges them saying, "I acknowledge my transgressions"—not his own, but ours. Oh, sinners! let us adore that blessed Saviour who knew our sins, who knew them all, and who offered Himself the great sacrifice for them all. Behold the Lamb of God! Behold how, when its cost was His life, He bare our sins!

Once more:—he became identified with our death on the tree. He became a spectacle to men, to angels, and to devils. There he hangs! but, ere He dies, he exclaims, "Eli, Eli, Lama Sabacthani?" What is that, sinner? "My God, my God, why hast thou forsaken me?" If he had died a mere mortal man, think you would God have forsaken him? Martyrdom is usually the time of all other times when God fulfils his promise—when God specially comforts his servant—when he says, "I will never leave thee nor forsake thee." Why, then, that piercing cry, sent up to heaven, "Eli, Eli, Lama Sabacthani?" He had never forsaken Moses, from the time he was called in Egypt, until he slept on Pisgah; he had never forsaken Isaiah though "*undone*;" he had never left Jeremiah in his dreary dungeon. But in that cry, "My God, my God!" we have the cry of the Son of Man when he drank the "cup dry," which his Father had given him to drink. After it was "finished," it is no longer "Eli, Eli, Lama Sabacthani?" Communion is restored, and he now says,

"*Father*," "Abba," not "Eli, Eli, Lama Sabacthani?" But, "Father, into thy hands I commend my spirit." Blessed fellowship, now! He had drunk the cup of damnation dry; angels may look into it; devils may look into it. The Lord hath taken the cup of damnation, and it is now dry! He hath filled it with salvation. "And I will take the cup of salvation, and call upon the name of the Lord."

And so I might go on, beloved brethren, showing you this one side of the picture—the Lord Jesus' oneness with us in our Humanity, in our Sorrows and Sicknesses, in our Sins and in our Death. But let me rapidly bring before you the other side—How that we became on our part identified with him.

First, we are identified with his life—He leaves the bosom of the Father; takes upon him the nature of man; becomes the Son of man, and dies for our sins. We see him down in the grave, as it were, the captive of divine justice. But now let us see what there is there. I go down to that grave. I see no corpse there. There was a corpse there; but I see only the place where the corpse was laid, with one angel at one end, and another angel at the other, and the folded napkin lying. There is order among the angels; order in heaven; there is order here. There was order through all the triumphant career of Christ upon earth. His enemies could not disturb the

repose of his mind, nor bring him at any time into confusion. But, oh! the calmness and dignity of that resurrection morning! one angel sits at the one end, and another angel at the other. Here is a place like the ante-chamber of heaven, the vestibule of glory. Divine love has conquered sin, triumphed over death; the bars of the grave have been broken, and are aloft amongst the spoils which he hath carried with him from the bed of death. "He hath spoiled principalities and powers, making a show of them openly;" he hath risen to the bosom of his Father triumphant.

Now, mark this. Death was due to sin; Christ paid the debt. The debt is paid then for the sinner believing. He died for our offences: sins. But he was raised for our justification: our life. He Christ, *is* our life. He is God's gift. The gift of God is eternal life. Then I take it as a gift. That life is mine, and when Christ, who is my life, shall appear, I also shall appear with him. But where is my life? In my poor prayers? Indeed, no. In my preaching? Indeed, no. In any of my poor services? Indeed, no. As Rutherford says:—

> "Oft in that sea-girt prison
> I and my Lord held tryst,
> But Anwoth was not heaven,
> And preaching was not Christ."

No, indeed, our life is not in our preaching, nor in our

prayers or services. It is when God hath quickened us, so that I can say the life of Christ is my life, that I see I am identified with him in his life

*We become one with Jesus* IN HIS RIGHTEOUSNESS. We are made "*the righteousness of God in Him.*" He having settled the question of righteousness, is now crowned with glory and honour at the right hand of the Father—as the Word says, "Of righteousness, because I go to the Father." Christ, therefore, being made unto me righteousness, I go into heaven in union with Him—on his title, which has been established, not only by His resurrection, but also by His ascension to the right hand of God. I am not going to *define* righteousness; but, generally speaking, human righteousness is the subjection, as before Adam's sin, of our entire nature to God. Divine righteousness is the subjection of God's entire nature to Himself. In saving sinners, all God's perfections must be satisfied; and they are so on the cross in Jesus, in whom He is well pleased. Thus when the Son of his love took upon Him our sin, that satisfied His holiness; when He died, that satisfied His truth, which said, The guilty must die; when He received the sword of justice in Himself, justice was satisfied. And now, on believing, the sinner is put down before God in righteousness. Jesus is the righteousness of God, and we are "*the righteousness of God in Him.*" But, further—

Thirdly, I am identified with him in his divine acceptance. He was accepted upon the ground of righteousness. He had done everything according to righteousness. Having satisfied every claim, he goes back with man's nature into heaven, goes back accepted on the ground of righteousness. He could not have taken your nature or my nature into heaven unless he had satisfied everything. But on the ground of his own work, on the ground of perfectness and righteousness, the Father raised him from the grave to this earth, and thence to heaven at his own right hand. We have here a two-fold proof that he recognised and accepted Christ's work upon the ground of righteousness. And if you want to know how you can go into heaven, it is exactly upon the same ground on which Christ has gone into heaven. He took your nature upon him, and paid for you the penalty of the curse that was upon it, and he takes your nature to heaven upon the ground of what he Himself is — of what he has done. "We are accepted in the Beloved." We have no exact equivalent for the Greek word here used. It is as if the Apostle had said, "We are ingraced in the Beloved." We are put down in marvellous grace. It takes one out of one's self, and puts one into Him who is already in the bosom of the Father. It is on the ground of this very righteousness which Christ is, and of

his acceptance, that I am accepted in the Beloved, that I am identified both with his righteousness and his acceptance.

Then, again, we are identified with His place. I have spoken of the seven Togethers. We are quickened *together*, raised *together*, and seated *together* with him in the heavenly places. In the epistle to the Hebrews you have the "things in the heavens," of which you have only "the patterns" in Leviticus. Aaron was the pattern of Christ, and so also the blood of bulls and goats was pattern of the blood of Him who tabernacled among men. But in Ephesians it is not the patterns of things that are spoken of. *There* you are seated among the things themselves. We *were* dead. We *are* raised. We *are* seated. Seated in Christ. "In the light" "made nigh." Thus when light broke in upon the soul of a dear Christian, Lady Powerscourt, she said, "I am not like one down here upon earth looking up to heaven; but rather like one seated with Jesus in heavenly places, and looking down upon earth." "We are seated in heavenly places together with him."

And, again, we are identified with his rank. We are joint heirs with him. If we are quickened we are born; if we are born, we are born again, born from *above;* and if born from above, we are sons; if sons, we are heirs; heirs with God, and joint heirs with Christ. Beloved

fellow-believers, this is wonderful. Heirs with *God!* Joint heirs with *Christ! Now* are we sons, heirs, joint heirs! And we can never be higher in rank. We may be higher in glory, in love, in knowledge. I know we shall have love unbounded and growing through eternity. I know that love will grow without decay for ever and for ever. We shall have the experience and joy of His love growing for ever and ever. But now are we sons of God; and if sons of God then heirs; joint heirs with Christ; we are born from above, and though meantime retained here we have our title, and are in full view of the sublimity of our goal. We are going to where is our birthplace; heaven is our Fatherland; heaven is our home.

Shall I add another thing. We are identified with his glory. Oh, beloved, if I be a member of the body, as I have shown you—and identified with it—can there come any glory upon the head that will not come upon the members? It is as the dew upon Hermon, and the precious ointment that ran down Aaron's beard, even to the skirts of his garments. If glory be His, all the members of his body will partake of that glory. If He sit upon His throne, His members will sit with him as his body. If He judge the twelve tribes of Israel, we shall sit judging with Him. If He hold his royal court in the new Jerusalem, or the old Jerusalem—let the sons of prophecy have it which ever way they like—if glory is to be

there we shall be with him; the Head and the members; the Bride with the Bridegroom. No bill of divorce can ever be between Him and His Church, "Father I will that they also whom thou hast given me be with me where I am." And mark this, "The glory which thou gavest me I have given them." They are one with him, even as the Son and the Father are one.

And now let me draw to a conclusion. It is nothing new that I tell you. It was this doctrine of identification with Christ after which Luther strove in the middle ages; said the German reformer, "As Christ is before God so am I." And so with another in the sixth century, who was groping after this truth, though he did not see it so clearly. He says, "It is not me but Christ." Christ on my right hand; Christ on my left; Christ before me; Christ behind me; Christ beneath—the Rock on whom I stand; Christ within me. Not me, but Christ. Oh the blessed oneness; or rather the blessed grace that gave this precious mystery, "We are one with him."

And now in the way of practical reflection. Do not you think the Lord Jesus will take care of his members? Indeed he will. If my little finger only has been hurt, is not my head exercised about it? So it is with those who are believers. Does not Jesus say, they are my feet, they are my hands. When in the flesh down here did he not manifest a compassionate care; and now up there he takes

care for all. Oh beloved, remember, that whether we live or die, whether in prosperity or adversity, whether young or old, remember that we are members of a body, which belongs to Him who is infinite in wisdom, and infinite in His care.

Another reflection. See to it that you live and act as members. If my Head would think it wrong to go into that ball room, or scene where the devil is keeping holiday, do you think my hand would go? Well that is the rule; I do not go because my Head does not go—not because I am a minister, not because I am a Christian, or an office bearer—that is low ground indeed; but I cannot go, because Jesus does not go; because Christ cannot go. It is not because I am a believer, a member of a church, a deacon, a presbyter, or a bishop, but because I am a Christian, "I walk even as Christ walked." Having Christ I put him on. In my walk I am identified with him. See an example in the case of three Christians who had asked each other, was it lawful to give three days at a Regatta as before they had done. "No," said one, "Jesus would not identify himself with what would involve gambling and drunkenness; and therefore I cannot." Dont you see how wonderfully what affects the head affects the members?

One thing more. The time is rapidly approaching when the members of Christ's mystical body in Aberdeen, in-

Dublin, in Geneva, in Paris, in Edinburgh, in London—when the precious members of that mystical body that now sleep in dust; when the members whose names are written in His book—says the psalmist, "All my members were written in continuance when as yet there was none of them"—shall be all gathered to the Head, finally gathered. And when all shall be brought out complete into his body, Oh what a company will be seen on that auspicious morn! Glory, glory will burst upon us in Immanuel's land. And now, dear people, this is a truth for a believer to *enjoy*, and a sinner to *believe*. Have I said enough on it to lead you to forget yourselves? This is what I want. I want you to see *Christ*. To know His timeless and endless love—and to know how precious was God's thought in giving Him His members; and how great Christ's love in dying for them. He died for *sinners*. Sinners on believing are members. Tell me, do you believe? Are you Christ's? Have you peace? O! may the Holy Spirit quicken you to consider, to know, and to believe.

Now I have done. If I have brought before you the truth to-night, believe me it is precious. If I have not brought it clearly before you, I have tried to do so. I make no distinctions among you. Any soul, saint or sinner, that sees the truth and believes it, is a believer; is a saved soul; unbelief can never see that

truth; the flesh never wants that truth. No, no. "This is eternal life, that we might know the only true God and Jesus Christ whom he hath sent." "He that believeth not is damned." After such an exhibition of God's love in redemption as we have given from his word to-night, how can you escape if you neglect so great salvation. Beloved put the arms of faith about our blessed Saviour, and say—

"Now I have found a friend,
Jesus is mine;
His love shall never end,
Jesus is mine."

# ONE WITH JESUS.

The 73rd Hymn was sung.

"One there is above all others.
Oh how he loves."

Mr. SMITH then gave an exposition of the passage in Isaiah xliii. 21—25.

"This people have I formed for myself; they shall show forth my praise. But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt-offerings, neither hast thou honoured me with thy sacrifices: I have not caused thee to serve me with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

GOD's great design in calling out the people Israel was his own glory; and his great design in the creation of man was his own glory. "This people," says he, "have I formed for myself." You know, beloved hearers, whether

or not you have answered the design for which God called you into existence. You know whether or not you have been living in the enjoyment of God himself, and in the promotion of his glory. God is giving in these words first a solemn indictment against the sinner. He says (ver. 22) " But thou hast not called upon me, O Jacob ; but thou hast been weary of me, O Israel."

God complains of the sinner that he will not call upon him. You know whether or not you are living in the enjoyment of communion with God, whether or not you are living in the habitude of prayer. God's complaint against the sinner is—" Thou hast not called upon me, O sinner !" It is not improbable that some who are hearing me to-night are living without God, without communion with him, and over whose doorway might be written—" No prayer ; no communion ; no God." God complains that though you have had words before Him you have had no fellowship, He implies that you have in words bought Himself, or it may be your sins, or your misery, but not Christ. The " sweet cane" was Christ. The " fat of the sacrifices" was the prime of the sacrifices, *i.e.*, the excellency, the perfectness of Christ. Hence, he complains. He says (24), "Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices."

" But thou hast made me to serve with thy sins,

thou hast wearied me with thine iniquities." It is as if God had said, "I have been a servant to the sinner." O then, beloved hearer; God has been serving you from your infancy to the present moment; every day of your past lives God has been serving you. Every morning when you rose from your couch God has been watching over you, and when you have come down to your morning repast it is God that provided that repast for you. When you have been labouring, and have borne the burden and heat of the day, it is God who has given you strength to labour, and when you have come into the evening circle, and sat down in the midst of your children, surrounded by bounties and blessings, it is God who has given you those bounties and blessings. When you have laid down weary at night, and sleep was refreshing to your exhausted, weary frame, and when in the morning your eyes opened to the duties of the day, God, like a great servant, had been watching over you and giving you that refreshing sleep.

Says God, "Thou hast made me to serve with thy sins." And hast been paying me wages—in what? In gratitude; in love; in devotedness? No. "But thou hast made me to serve with thy sins." With thy sins! O drunkard, thou hast given God thy drunkenness for his wages. Poor, melancholy formalist! thou hast been giving God thy mere formalism. You give the lowest ser-

vant in your household suitable wages; but says God, "Thou hast made me to serve with thy sins."

What the Lord would like you to do is to bring Jesus to him—to bring the "sweet cane"—none other than Jesus himself—the divine and blessed Jesus; and, as it were, offering him as "a sweet-smelling savour" unto God. But you have brought your sins, or your mere religious services to God, not the "sweet cane"—the Lord Jesus Christ. Will you not bring him *now?* and God will not say, "You have made me to serve with your sins," but with the Son of his love. Then will your fellowship be with the Father in him; then will you have life and rest in Jesus, and your fellowship will be with the Father and the Son Jesus Christ.

"But," says God, "thou hast wearied me with thine iniquities." There is not a statement in the whole Bible which indicates that God is wearied with anything else but our iniquities. It is God, beloved friends, who from the very infancy of creation planted those stars in their fields of blue; and he has never been wearied in guiding them in their ceaseless courses. It is God who, in the very infancy of intellectual existence, called the hosts, the armies of angels to walk to and fro in the light of his throne; and he has never been wearied with keeping them in being. It is God who has been causing the mighty rivers to roll on and on to their ocean bed; and causing

the vast oceans to feed the clouds; by an everlasting system of evaporation bringing springs among the hills and rivers upon the earth to give drink to man and beast, but God has never been wearied with them. It is God who has been giving sleep to our eyes, and slumber to our eyelids; protecting the sons of men in all generations in nightly slumbers after daily labours. But God has never wearied with such labour. There is only one thing that wearies God, and that is your sin—the sin of *the sinner*. Oh fornicator, thy sin! Oh drunkard, thy sin! Oh covenant-breaker, thy sin! Oh Magdalen, thy sin!

Now such is the indictment of God against the sinner; but mark the summing up of the verdict. "I, even I, am he that—condemneth!" Is that it? "I, even I, am he that—damneth! Is that it? No, no. "I, even I, am he" —and really one can hardly believe the clause when one looks at it. Only a single point between the dark, dark letters of the indictment telling the sinner that he is dishonouring God; or that he has been making God as an ill-requitted servant; and that his sins have been wearying Omnipotence; only a single point of the pen, as it were, between that damning indictment and these wondrous words, "I, even I am he, THAT BLOTTETH OUT THY SINS." Blotteth them out! dear sinner. Blotteth them out from his book; blotteth them out from his

cross; blotteth them out from his memory. "I WILL REMEMBER THEM NO MORE."

There is only one thing God does not remember. God remembers all thy tears; he puts them into his bottle. God remembers all the hairs of your head; he hath counted them all. From your infancy, God remembers all thy steps, poor Pilgrim; for the steps of a good man day by day are ordered by the Lord. God hath retained in his memory every solitary ray of light that ever came from that great luminary now sinking amid masses of golden cloud in the far west. God remembers every spiral blade of grass that he ever caused to grow on this planatary globe. There is only one thing, speaking after the manner of men, that God does not remember. "Your sins," says God, "and your iniquities will I remember no more." Oh, may my God by His Spirit write that wonderful pardon upon every heart. May God by His own Spirit give you to see the darkness of that terrible indictment, and then the calm light in the foreground of his own blessed divine pardon —"Your sins and your iniquities will I remember no more."

How is it he can say, "Your sins and your iniquities will I remember no more." It would not be just for him to say this unless he could do it in perfect righteousness; but when he has taken these sins and iniquities away, having expiated them by the death of his Son, then, like a

creditor, with a debt paid, he has only to put the word "settled" at the foot of the account. Thus it is that God says, Christ having died, "Your sins and iniquities will I remember no more."

Oh, blessed gospel! God grant that a thousand of you to-night may say, "My sins and iniquities God will remember no more for ever."

Will you rise up now, and sing, "I do Believe, I will Believe?"

This hymn was sung, after which Rev. W. Reid engaged in prayer.

The 16th Hymn was sung,

"Oh! come to Jesus now,
Jesus is here."

Mr. Smith then spoke as follows:—

This is the last of a series of happy meetings, dear friends; and I would like, ere we separate this evening, to leave with you the following sentiment which is calculated to be a blessing to the believer, and also to the sinner believing it, who then becomes a Christian —a believer on the Lord Jesus Christ. You will find it in the letter of Paul the apostle, to the Colossians, second chapter, and tenth verse—

"And ye are complete in him."

This passage, beloved friends, must ever be associated, as

you see in the connexion, with the preceding context. In the preceding context you find it said regarding the Lord Jesus Christ, that "in him dwelleth all the fulness of the Godhead bodily." Not "in him dwelleth some of the fulness of the Godhead bodily;" nor "in him dwelleth most of the fulness of the Godhead bodily." But, says the apostle, "in him dwelleth ALL the fulness of the Godhead bodily." Just as the glorious Shekinah of old dwelt in the tabernacle, so the Godhead was in him who tabernacled with men—"in him dwelt all the fulness of the Godhead bodily." And, says the apostle, ye are "filled" —for such is the idea (of complete) from the "fulness" of the Godhead. You might read it thus—"In him dwelleth all the fulness, and ye are filled out of that fulness "Ye are complete in him *because* ye are 'filled.'" Our translators have given us the result, namely, that we are complete in him.

You may remark, beloved friends, that the apostle does not isolate any particular persons from among the believers in Colosse. He does not say those far advanced—fathers in the Lord—that they are complete in him; implying that those only lately quickened by the truth which he had preached unto them were not complete in him. The apostle is speaking of all the saints when he says, "Ye are complete in him." So that the youngest born among you Christians here to-night—those of you who

during this very day have confessed that God has divinely quickened you, and led you to long after Jesus, to long after heaven, to long after his glory, even of you it is true that "ye are complete in him." O yes, you who have been newly quickened, newly saved, it is as true as of the very oldest saint that "ye are complete in him." Nor does the apostle speak of any time in the future, saying that after a long process of experience; after long learning in the school of the Lord Jesus Christ; after graduating onward and onward in divine knowledge, *then* the believer would be complete in him. But what Paul says of believers is not ye *may* be or ye *will* be; what he says—and is it not a blessed saying?—is, "ye ARE complete in him."

Nor does the apostle intimate that any addition can be made to what is complete. For, beloved friends, nothing can be added to completeness. You might as well try to purge a sunbeam—which I suppose is the most perfect of all material substances—you might as well try to wash white the pure snow which comes down in perfectness from heaven, as to add to completeness. Says the apostle, "*ye are complete in him.*"

Now let me, endeavour this evening to say a word about the manner in which the believer is thus complete in the Lord Jesus Christ. And what a truth is it for us Christians; may my God help me to unfold it to you. Oh if but one poor sinner be made to say, "I see it

all—not me but Jesus," then there will be joy amongst the angels of heaven, even over one sinner that repenteth. May God by his own Spirit give you understanding hearts. May the Lord give you to see his truth: and may his truth liberate you with the freedom with which the truth can make you free.

God's thought from eternity seems to have been this—that he wanted the sinner. He wanted the sinner to be his; not so much down here, though the believing sinner does belong to God down here; but God's thought was that he wanted the sinner with him in the very bosom of his love. He wanted the sinner! wonderful truth! for no less an object than that he, millions such, should be the very bride of the son of his love. God's thought was that the sinner should be with him there where he is. But the sinner could not be there unless in completeness—in perfectness; and the sinner had no completeness—no perfectness in himself. God's plan in the purpose of his grace, then, was that Christ should come to this world and do everything perfectly, which the sinner could not do, and so put the sinner into the perfectness and completeness of himself—the perfectness and completeness in which he himself stands as representative of the sinner before God. So he came and bore the sin of the sinner, he became "a curse" for the sinner. We find all through the psalms that there is a voice confessing—a voice telling

out sins—which have been taken upon the confessor; which do not belong personally to the confessor. In his saying, "I will acknowledge my transgressions," it is not his own transgressions but ours. When he had done everything which God demanded of the sinner: which the sinner did not do, and could not do, when he had gone back to heaven, where he is now upon the throne of the Father, he brings in the sinner in all the completeness, in all the perfectness in which he himself is before God. And he there presents the sinner making him "nigh," putting him down, as we saw in the 13th of John, on Sunday morning, "clean every whit." He has taken the sin of the sinner upon himself and bore its curse; so that dead with Christ we are freed from sin—*penally* free —and at *rest* in the Divine presence.

Let me, as I am passing over this thought, give you an analogy. Just imagine that I have the privilege of an interview with the Queen. And that on my way to that interview I met with an accident, that the coat on my person became rent, I see now that I cannot have that interview with the Queen. And why? Because I have met with the accident. So I stand outside. But it happens that our beloved Sovereign understands the accident I have had, and sends me out a message, "Tell him not to mind it. It is gone from my mind; let it be altogether gone from his mind;

bid him come in." So I go in actually with greater ease and greater rest than if I had not seen the grace of the Queen. Notwithstanding the rent in that coat, I can stand before her as if complete, as if nothing had occurred. Oh, beloved, it is a poor analogy; nothing comes up to the blessed reality; the Lord of Glory knows me, what I am as a sinner, and says, from the far throne of his grace, "Tell the sinner, I know his sin, I know his condition as a sinner, as a separated one from me; tell the sinner that I have taken his sin; that I have endured its curse; that it is gone from my mind, gone from the cross. Now let it be gone from him. Tell him that he is made nigh; tell him that he hath boldness, liberty, to enter." And so I stand before God in all the completeness of God's own thought toward me in the glorious work and person of the adorable Son of his love. Our text is the utterance of this truth, "Ye are complete in him."

Now, beloved people, I will give you this truth broken up into detail. First of all, we are complete as regards the atonement of sin. The Lord, as we have before said, came down from heaven that he might be a substitute for the sinner; he died a substitute for the sinner; and, as we said this morning, "he will die no more." When the victim in Levitical sacrifice was brought to die, he was brought with all his filth, with all

his hoofs, and his horns, and his offal; with all that was unclean about it. God ordered that the animal should be "burned," *consumed*, outside the camp. That, beloved people, represented Christ upon the cross; that represented the sacrifice *for sin* as he was before God upon the cross. And mark, it was not the people who appointed the animal: that animal was expressly by God's own appointment. And God it was who gave his Son; Christ offered himself; "of the people there was none with him." If there were no sinner for God to save, God would have had to deal with sin on its own account, God would have had to punish sin on its own account; on the ground of his own character, he could not let sin go unpunished. And so behold the Lamb of God upon the cross! with the dark, dark load of sin upon him; gathered by the hand of divine justice upon his devoted head. "He appeared once in the end of the world to put away sin, by the sacrifice of himself." He will die no more. I often think what a gospel this is to spell out to one's own heart, for if my sins were not upon the head of the victim when he died 1800 years ago, believe me they never will; if all my sins were not upon him 1800 years ago, they never will; if only some of them were—and but one was not laid on his head —I am a doomed, a damned man. But O, sinner! this is the gospel, "The Lord laid upon Him iniquity. He

was delivered from our sins." "Who hath washed us from our sins in His cwn blood," so sing the redeemed. They were laid upon Him, *in atonement*, for *expiation;* they were on Him that He may take their *doom;* that He may save us from that doom. So we sing—

> "All my sins were laid on Jesus;
> He the full atonement made."

What a glorious truth then! We are complete as to the atonement of sin.

But, some man will say, "I understand how it is we are complete as to atonement of sin; but I do not understand so clearly how it is we are complete as to forgiveness." Then, you do not know the gospel. God, it was, who knew all your sin, sumed up that dark indictment; but these are his words of forgiveness, "I, even I, am he that blotteth out thy sins." Though your sins be as numerous as the drops that compose the cloud that hides the face of the sun from the earth; that brings darkness upon mountain and valley, and spreads itself over one whole hemisphere; though your sins be as numerous as the drops of water that formed the cloud that this day blackened the mighty heavens, says God, "I have blotted them out as a cloud." Where is the cloud when it is blotted out?

Says God, "Your sins and your iniquities have I

cast behind my back. Mark the words, *behind my back.*" Wondrous words! wondrous forgiveness! so that the Godhead, the whole Deity, as it were, stands between the sinner and his sins. And, again, "as far as the east is from the west," so far are they separated from thee; with the whole diameter of the globe between them and thee! Stretch out thy right hand and touch the east, if thou canst; and put out thy left hand, and embrace the west. Oh, what a pigmy you are! Oh, what a forgiveness is it! As far as the east is from the west, with the whole globe rolling between the two, yet so far, says God, have I removed your transgressions from you. What a completeness then as to forgiveness!

But some one says, "There are all my every-day sins; are they forgiven?" All sins are every-day sins. The term is a generic term, which includes all your life. Before God you have no other sins but these. Oh! what a grand clearance and completeness is there, then, in this forgiveness. But, as to future sins, all your sins were future when he said, "Your sins and your iniquities will I remember no more." "Sins" were all future, as to God, and His purpose of grace is saving the lost. It was before the cross was erected when he said, your sins and you iniquities will I cast behind my back. They were all in the perspective when the Son of his love was the Lamb slain from the foundation of the

world. How complete, then, is forgiveness of sin! O for a hatred of sin equally complete!

But you say I understand how it is we are complete as regards atonement of sin; I understand how it is we are complete as to forgiveness, but I do not see clearly how I am complete in the removal of sin from my own heart. Let me say to thee again, thou dost not understand the gospel, for the glorious gospel is this, that sin is gone from the cross, and when seen by faith—and only faith *can* see it—it is gone from the soul, the conscience that felt it; notwithstanding the rent in that coat when the Queen's message is, "I know it is in his mind, but tell him it is gone from my mind; let it be gone from his mind," I am brought nigh, and stand actually as if it had not been. Or, to change the metaphor. You know I said, last Lord's-day evening, that, if you owed, as merchant in Aberdeen, £50,000 in New York, and were unable to pay it, and were troubling your heart in Aberdeen, and saw nothing but poverty and the poor-house looming before you. If, then, a friend in New York paid that £50,000 for you. From the very moment you knew the debt was gone from your creditor's books in New York, it would be gone from your troubled heart in Aberdeen! Do you understand me, dear people? When your sin is gone from the cross, from God's book—when the dark lines of the

indictment lying upon God's book have been taken out by the sponge from the heavenly sanctuary, dipped in blood, God takes that book and says, "Your iniquities I have blotted out from my book." And when they are blotted out from his book they are blotted out from your heart, and you are complete as to the removal of sin, having no more conscience of sin. Paul says, "With the blood of bulls and of goats" there was, a remembrance of sins every year; every year they had a remembrance, a *conscience* of sins; but now, by the one offering of Christ, the worshippers being purged, have no more conscience of sins. For "by one offering he hath perfected for ever them that are sanctified." Thus now before. In God the sinner has no more conscience of sin. You see the blood of Jesus Christ has made an end of sin upon the cross; and then you see an end of it here (in the heart) as to its condemning, damning power. "Ye are complete," then, as having no more conscience of sin.

Take a simple illustration. There was a servant who had robbed her mistress, and she did not like to go into the presence of that mistress. At first she went in, and did not mind going into her presence. And why? Because she believed that her mistress did not know that she had robbed her. But the moment she found out that her mistress knew it, she got conscience of sin; like the man about to die, when he knows that he is going into the presence

of God, he has conscience of sin, and dreads to go into God's presence because he feels that God knows his sin So with the poor servant. She did not like to go into the presence of her mistress, she avoided her, and sent her fellow-servant in again and again. The mistress said to that servant, why does she not come in? But no one could tell. At last she sent for her, and said, "I know what it is that troubles you. I know what you have done, and it may well trouble you, trouble your conscience, but I want now to tell you that it is gone from my mind, and let it be gone from your mind. These words (for such is the power of grace) melted her heart, and she now goes out and in before her mistress freely. She has no more conscience, but a *forsaking*, of her sin. What a blessed truth it is when God shows me that my sin is completely gone from him, completely cast behind his back, completely gone from his memory. Then it is I am complete in forgiveness, and have no more conscience of sin. And so, dear people, I may go on to show you that, having Christ, He being revealed to us by the Spirit through the truth as it is in Jesus, we are complete in everything else.

He who gets Christ gets a divine purse, shall I say and in it are four inestimable jewels—WISDOM, RIGHTEOUSNESS, SANCTIFICATION, REDEMPTION. And in all these we are complete in him, "Who of God (says the apostle) is

made unto us wisdom and righteousness, sanctification, and redemption." We have, I say, a divine purse given to us when we have Jesus—when we can say, "Jesus is mine." And if I give you a purse, I give you everything that is in it. When I get this purse, Christ, I find four inestimable jewels in it.

First, Wisdom. I do not marvel that "wisdom" is cited first. If I had not Jesus I should be in darkness about everything it is vital for me to know—I had never known the boundlessness of divine love—that God so loved the world that he wanted the sinner—that God found he could not have the sinner unless he gave up his own Son to die for him. I had never known the love of God had not Jesus been unto me wisdom. I had never known the dreadful character of sin had it not been for Jesus—how, in order to its being punished, the Son of God had to bare his back to the smiters and his cheeks to them that plucked off the hair. Had it not been for Him I had never known the compassion of God as a Father. Oh, what a compassion is the compassion of a father? There once met a company of gentlemen, a large evening party. There was joy of an earthly kind, singing through all the convivial scene, when there came into the room a young man staggering—in a state of drunkenness. One looked at another significantly as they stood exchanging glances of mirth. But yonder in that corner sat a man with his face

in his hands and tears running from his eyes. Do you know who it was? That was that young man's father. Oh, the compassion of his heart. How it broke yearning over that erring son, while others looked with a sort of sarcastic recognition on the wretchedness of the young man. Oh, beloved, how God, as our Father, yearns over the sinner! When the souls of this earth were as one huge prodigal, how God yearned over them! God yearned in compassion. I had never known the compassion of God had it not been for Christ; because it was the mighty stirring of that compassion within him that made him give the Son of his love, that the compassion might eventuate in God's embracing his prodigal and in bringing him up to his very bosom, and to the throne of his presence! God is love—is love! And so I might go on to show how I had known nothing adequately of God but for Christ. How else know the timeless love of the past—the endless glory of the future? I had known nothing of the glory to be revealed which "eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive," had it not been for Jesus; for we are one with Him in it members together of his body. He passed by angels to take man into connection with the Godhead. He passed by angels a second time to take man up to his throne. I had never known the glory had it not been for Jesus. He is made unto me wisdom.

Then, says the apostle, he is made unto us Righteousness as well as Wisdom. And here let me say, for a moment, that this righteousness is *not* simply a garment thrown about me. Do you know what the garment was which the man at the wedding feast had not on? I know some tell you it was reconciliation or justification by faith. One tells you one thing and another another. But I believe the truth to be that the wedding garment was CHRIST HIMSELF, who of God is made unto us Righteousness. "He who knew no sin became sin that we might be made the righteousness of God in him." God wanted the sinner in his presence in a way that should be in accordance with his whole character. And Christ met that want. He answered everything that interfered with the sinner being put down before God in righteousness. Christ died that we might be reconciled to God in Him. Then is he made unto us Wisdom and Righteousness.

And now, third, Sanctification. You know the meaning of Sanctification. Its primary meaning is, simply, "set apart":—"We are set apart unto God." Aaron was sanctified from ordinary use as a man to divine uses. The glorious tabernacle in the olden time was set apart in the desert, for the manifestation of God's glory. I am a poor sinner—nothing at all; but, in the purposes of his love, he has, "sanctified,"—"set me apart

in Christ Jesus;" or, as we are told by the apostle in the letter to the Hebrews:—"By his one offering he hath perfected for ever them that are, have been, sanctified;" so that our standing as to sanctification is of the Lord Jesus Christ. And *it* is complete, as the apostle says to the Corinthians, "Ye *are* sanctified, ye are justified, in the name of the Lord Jesus," &c. "Ah," said a dear minister to me the other day, "I am not sanctified." "Are you justified?" I asked. "Yes, I am," he replied. What! are you in yourself absolutely just? No: never, as long as you are upon this earth. Well, then, as to standing before God, you are just as much sanctified as justified. You are *set apart* before God, in Christ Jesus. Do not let me be misunderstood. I hold the blessed doctrine of our personal sanctification, by the Holy Spirit who dwells in those whom he quickens. He does not dwell in any whom he does not personally sanctify; he indwells that He may give a life and walk corresponding to our *standing;* that standing is *Christ*, and our life must be according to *Him*. "OUR STANDING IS OUR STANDARD." The sanctification which Christ is, regards my standing. In *that* I am "complete." The sanctification of the blessed Spirit, who dwells in me, relates to myself, my life and walk, to holiness and progress in the divine life, which, owing to the flesh that is in me, are not complete. It is in

Christ that I am complete. And also "meet" for His presence, "giving thanks," as the apostle says, "to the Father who HATH made us meet for the inheritance of the saints in His light.

Jesus, then, was made unto us wisdom, righteousness, sanctification.

The last gem is Redemption. We are redeemed. Not one of the "sacramental host" shall be left behind. Beautifully may the Christian say—when he speaks of his hands that have grasped the weapon of warfare and the staff of the pilgrim—it is these hands that shall grasp the crown and the palm. And his feet which have trod the desert, and which have been pierced among the thorns of this wilderness—those same feet shall walk the golden streets, and tread the corridors of heaven. And those eyes which, as they looked upon the desolations of the land, have wept tears of blood, as it were, on account of iniquity—for his own sin and that of others—those eyes shall see the king in his beauty.

"My flesh shall slumber in the ground
Till the last trumpet's joyful sound,
Then burst my chains with sweet surprise,
And in my Saviour's image rise.

O glorious hour, O blest abode,
I shall be near and like my God
And flesh and sin ——"

which I have still with me as a presence, though their condemnation is overpast—

> "And flesh and sin no more control
> The sacred passions of my soul."

Which passions we have. God knows that we have got passions—let them be after him. Oh I often long to love him; my soul burneth with the longing that it hath after God. I know that I am not saved on the ground of my love, but of his love; but oh, my soul is like some vast river yet six thousand miles from the ocean. I am longing to come to a junction with the ocean itself, and then to mingle out upon its sea of love.

> "Oh, Love unparalleled!
> I long to lose myself in thee."

Nor is my passion for love only. I have glimmerings of knowledge, but, oh, what a dim candle is my knowledge! But—

> "Knowledge dwelleth in Emmanuel's land,"

Oh, we yearn for that land!—for its glory!—

> "Glory, glory, dwelleth in Emmanuel's land."

Well, then, in perfect redemption, these hands shall grasp the crown, these eyes shall see the king in his beauty, these feet shall walk the golden streets, these senses shall be regaled by troops of angels and of saints.

There I shall see Sarah and Abraham; there I shall meet with Luther, Melanchthon, and Knox; there I shall see Whitfield and Wesley. What a number of redeemed! What a company will be seen upon the morning of the just—that auspicious morning! We shall witness perfect redemption, glorious redemption. We have redemption now; but only the first sheaves of the harvest; we see the first glimpses of day; we have the first fruits of the divine vintage. We are gone forth for a sublime gaol;—for Christ! yes, *Christ!* and Heaven, and are already on the march—

> "Marching through Emmanuel's land
> To fairer worlds on high."

And, oh! glorious truth! "we are complete in him." Clap your hands, ye saints! strike your harps, ye saints! raise your songs, ye saints! "Ye are"—put it in capitals—strike three strokes under it: "ye ARE COMPLETE IN HIM."

Are you forgetting yourselves again to-night? God be praised if you are! It is the gospel that I bring to you, glorious truth for the believer to enjoy, for the sinner to believe. Let him say—let all say, Christ is the gift of God to the sinner. I take the gift. Christ is mine.

It is not merely justification by faith—not a mere

dogma that anybody may have. It is not sanctification merely. It is not that Christ died for our redemption, as a mere dogma. All these, as bare truths, may be known as a schoolboy knows a proposition in Euclid. But it is *Christ*, a person whom I, as a lost anxious sinner, embrace, and who says

—"Come unto me a d rest;
Lay down thou weary one, lay down
Thy head upon my breast.'

Oh, how precious—and thou blessed Spirit that revealeth Him!

"*Thou* madest my soul embrace
Jesus as mine."

Now, I might conclude with one or two illustrations of the manner in which the dear souls in Dublin long after, not mere doctrine—though doctrine is blessed—but how they long after Jesus; and how truths, doctrines, with many of them, are but stepping-stones to the person of Jesus himself; how with tears they have sought Him whom they desired; how they have been solitary until they have found him, and how hundreds have confessed, "Oh, I cannot say 'Jesus is mine.' Pray for me, said a little one, that the Lord Jesus may give me his Spirit—that his holy Spirit may go up and down in my heart, that I may be able to say, "Jesus is mine."

I might tell you, how the saints have sung their joy-

ful hallelujahs, as the truth has been unfolded, and these seeking ones, each one have said,

"Now I have found a friend,
Jesus is mine."

O, dear sinners, put the arms of your own faith around Jesus to-night; say, "God gives me Jesus; I take him; Jesus is mine."

"Oh! ye that feel your sins,
And coming long have been,
Now find your rest in him.
Jesus is here."

O, may God give you grace to say it, dear people. My heart is enlarged towards you to-night. I may never see you again. I am leaving you, I believe, for aye; for the propability is that I may never see you again. May my God, by his Holy Spirit, quicken the dead among you! May my God draw the affections of the saint towards his beloved Son (by his own Spirit!) May He bring you to see Jesus, and so to forget yourselves; and may others behold him! May you see yourselves "complete in him," yes, "complete in him." O, may my God bless you! I cannot tell you how happy I have been with you to-day. I am now going to Banff—speaking at noon at the Earl of Kintore's by the way—and then on and on to Dundee and Montrose, to Edinburgh and Glasgow. Will you ask God to go with me?

God bless you, people of Aberdeen! Go straight out of self into Christ. I wish you to forget yourselves. I sometimes do forget myself that I am down here. I do not sometimes know where Christ is, that He is not in the grave now; but risen, seated, and before God in perfectness: and that, as He is, so are we in this world. Accepted as is He, complete as is He, seated as is He, "in heavenly places." God help each of you to forget that there are such persons. And may He give you to know and feel what Jesus is.

Will you rise and sing?

"Now I have found a friend,
Jesus is mine."

The hymn being sung,

Dr. D. Brown, (Professor), said, after the impressive expositions of the fulness and preciousness of Christ they had heard from their beloved brother during the last four days, he was unwilling to allow the present meeting to come to a close without saying one or two words. Had this been a meeting of an ordinary kind, it would have been in accordance with usual practice to thank their friend. But he felt that they were far above that. The subject and time were far too sacred for anything of that kind. They were lifted into a higher atmosphere altogether. And he felt that what would be most in accordance with the whole

spirit of these services, was that they should lift up their hearts in thanksgiving to God, and pray that he would be pleased to bless their brother, and send him away fuller than he came. For it is of the nature of God's truth that we do not empty ourselves by giving it forth, but rather get back into our own hearts with tenfold increase. He thought it would then be the desire, which all felt, to lift up their hearts in prayer to God that he would bless their brother, and that the truth they had heard might be blessed to themselves; that they might be enriched by it; that it might abide with them, and bring forth fruit unto everlasting life.

Dr. Brown then engaged in prayer.

The service closed by the audience, ere they retired, singing, amidst much tearfulness, hymn 120.

Thus we part, but not for ever,
Joyful hopes our bosom swell;
They who love the Saviour never
Know a long, a last farewell.
Blissful unions
Lie beyond this parting vale.

Sweet this hour of benediction,
When such unions come to mind—
When each holy heart-conviction,
With the promises combined,
Tell of meetings
By the Lord for us designed.

O what meetings are before us!
Brighter far than tongue can tell—
Glorious meetings to restore us
Him with whom we long to dwell.
With what raptures
Will the sight our passions swell!

Now indeed we meet and sever;
Chequered is our transient day;
Life's best flowers perish, ever
Tending to a long decay.
Fairest flowers
Bud and bloom, and die away.

Soon will cease such short-lived pleasures—
Soon will fade this earth away;
Brighter, fairer, nobler treasures
Wait the full Redemption-day.
Hail the rising
Of the wished-for new-born ray!

Thus we part, but not for ever—
Joyful hopes our bosoms swell;
They who love the Saviour never
Know a last, a long farewell.
Blissful unions
Lie beyond this parting vale.

Thus upon the coming morrow,
Leaving scenes I love so well,
Joy shall blend with chastened sorrow
As I bid you each farewell!
Thus I leave you,
Dearest flock! Farewell—Farewell!

# HYMNS.

SELECTED FROM "TIMES OF REFRESHING."

## JESUS IS MINE.

Now I have found a Friend,
Jesus is mine;
His love shall never end,
Jesus is mine.
Though earthly joys decrease,
Though human friendships cease,
Now I have lasting peace;
Jesus is mine.

Though I grow poor and old,
Jesus is mine,
He will my faith uphold,
Jesus is mine.
He shall my wants supply,
His precious blood is nigh,
Nought can my hope destroy,
Jesus is mine!

When earth shall pass away,
Jesus is mine;
In the great judgment day,
Jesus is mine.
Oh! what a glorious thi g,
Then to behold my King,
On tuneful harp to sing,
Jesus is mine!

Farewell mortality!
Jesus is mine;
Welcome eternity!
Jesus is mine.
He my Redemption is,
Wisdom and Righteousness,
Life, Light, and Holiness,
Jesus is mine.

Father! Thy name I bless,
Jesus is mine;
Thine was the sovereign grace,
Jesus is mine.
Spirit of holiness,
Sealing the Father's grace,
Thou mad'st my soul embrace.
Jesus as mine.

# AN INVITATION.

Come, ye sinners, poor and wretched,
  Weak and wounded, sick and sore,
Jesus ready stands to save you,
  Full of mercy, love and power;
    He is able—
He is willing; doubt no more.

Oh! ye needy, come, and welcome,
  God's free bounty glorify;
True belief, and true repentance,
  Every grace that brings us nigh—
    Without money
Come to Jesus Christ, and buy.

Let not conscience make you linger,
  Nor of fitness fondly dream;
All the fitness He requireth,
  Is to feel your need of Him;
    This He gives you;
'Tis the Spirit's rising beam.

Come, ye weary, heavy-laden,
  Lost and ruined by the fall;
If you tarry till you're better,
  You will never come at all.
    Not the righteous—
Sinners, Jesus came to call.

View Him prostrate in the garden
On the ground the Saviour lies;
On the bloody tree behold Him;
Hear Him cry, before He dies—
"It is finished!"
Sinner, will not this suffice?

Lo! th' incarnate God, ascended,
Pleads the merit of His blood.
Venture on Him, venture wholly,
Let no other trust intrude;
None but Jesus,
Can do helpless sinners good.

---

## THE GOSPEL MESSAGE.

Glad to hear from day to day
What the Lord is doing;
How the Gospel wins its way,
Sinners hearts subduing.
What a glorious work is His!
Work, for everlasting;
Every other work but this
Fading is and wasting.

While the judgments of the Lord
Heaven and earth are shaking,
Roused from slumber by His Word,
Thousands are awaking:

Swiftly flies "the joyful sound,"
  Heavenly truth declaring;
To a guilty world around
  Words of pardon bearing.

Saviour! let the message run—
  Message of salvation!
Take the circuit like the sun,
  Visit every nation.
Earth has long been overspread—
  Overspread with Sadness;
Let the day-spring come with speed—
  Bringing light and gladness.

---

## SWEET MOMENTS.

Sweet the moments, rich in blessing,
  Which before the cross we spend,
Life, and health, and peace possessing
  From the sinner's dying Friend!

Here we rest, in wonder viewing
  All our sins on Jesus laid;
Here we see redemption flowing
  From the sacrifice he made.

Truly blessed is the station,
  Low before the cross to lie;
And behold the great salvation
  To rebellious man brought nigh.

Here we find the dawn of heaven,
While upon the cross we gaze;
See our trespasses forgiven,
And our songs of triumph raise.

Oh! that near the cross abiding,
We may to the Saviour cleave!
Nought with him our hearts dividing.
All for him content to leave.

May we still, the cross discerning,
There alone for comfort go;
And new wonders daily learning,
More of Jesus' fullness know.

---

## WELCOME!

Welcome, welcome! sinner, hear!
Hang not back through shame or fear;
Doubt not, nor distrust the call—
Mercy is proclaim'd to all.

Welcome to the offer'd peace;
Welcome, pris'ner to release;
Burst thy bond, be saved, be free;
Rise and come—He calleth thee.

Welcome, weeping penitent,
Grace has made thy heart relent;
Welcome, long estranged child;
God in Christ is reconciled.

Welcome to the cleansing fount,
Springing from the sacred mount;
Welcome to the feast divine,
Bread of life and living wine.

All ye weary and distress'd,
Welcome to relief and rest;
All is ready, hear the call;
There is ample room for all.

None can come that shall not find
Mercy call'd whom grace inclined;
Nor shall any willing heart
Hear the bitter word, "Depart."

---

## PEACE.

A mind at "perfect peace" with God,
  Oh, what a word is this!
A sinner reconciled through blood;—
  This, this indeed is peace

By nature and by practice far—
  How very far from God
Yet now by grace brought nigh to Him,
  Through faith in Jesus' blood.

So nigh, so very nigh to God,
  I cannot nearer be;
For in the person of his Son,
  I am as near as He.

So dear, so very dear to God,
More dear I cannot be;
The love wherewith He loves the Son—
Such is his love for me.

Why should I ever careful be,
Since such a God is mine?
He watches o'er me night and day,
And tells me "Mine is thine."



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