

THE
Spiritual Revival of the
Nineteenth Century

AND
Our Relation to it To-Day.

"Hold that fast which thou hast."

Rev. iii. 11.

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The Spiritual Revival of the Nineteenth Century and our Relation to it To-day.

Rev. III. 7-13.

INTRODUCTION.

It was about 1825 that the movement referred to in the following pages first took shape. Believers again began to meet together as such, distinct from denominational fellowship. The true functions of the Church—its principles and practices—along with its proper constitution and calling, then began slowly to dawn upon those who thus gathered together, and along with this, the study of prophecy became a most marked feature, and a very distinct revival of the hope of the Lord's return took place.

The revival of so much truth, and of the love of it, is truly wonderful, and we, to-day, are sufficiently remote from the event, and its early development to look at it as a whole, and take in its true character and meaning. In the following pages we have endeavoured to show—with what success the reader must judge—that this movement possesses in a marked degree the characteristics of Philadelphia. In other words, we are not contemplating that which was the outcome merely of human agency and effort, but a divine work, in fact, a most distinct operation of the Spirit of God in the midst of the Church. It is upon this movement **as a whole**, that we desire to fix the attention of the reader, and not upon individuals, either with their success or failure; nor do we wish to occupy the reader with particular features of it. For only as we see this revival in its entirety, and as a distinct work of God, can the full blessing be realised. And if it is regarded from this standpoint, and we come to see that no other revival has succeeded it, the bless-

ing may still be very great, even at the present time, if there is faith. We believe there is nothing more important for the Church, and even for the world, than that this revival should be maintained.

Many things have happened since this revival took place, and there are some who seem to think that it has spent itself, or gone to pieces, and that the principles that were recovered, and have been so precious in result to multitudes of God's people, are no longer worth maintaining, and scarcely worth regarding. But divine principles never grow old or obsolete, until He Whose principles they are chooses to give us others. Has He done so? Was not the revival of which we speak a return to **first** principles, viz., those which marked the dispensation at the beginning? And this fact renders it impossible to think of anything **new**. For had it been a question of something new, why was the revival a return to the **old**? Surely the very word **revival** implies this? And may not this be laid down as an axiom, that it is only as we value the revival God gave, and seek to maintain it, and act in accordance with it, that full blessing, whether individually or collectively, can be realised? And further, that, for any who have known the revival, and experienced its power, to go back to a system of things from which God delivered His people, can only mean spiritual declension.

Nor is it enough, we would suggest, to regard the movement from one standpoint only, or exaggerate one feature to the disparagement of the rest. Some have spoken of the revival in the eighteenth century—what is commonly termed the Methodist revival—and the revival of missions to the heathen which followed, as represented in the address to Philadelphia. Others, again, fix their attention upon later revivals of the same description, with corresponding missionary activity, as fulfilling the conditions of this phase of the Church's history. But all this put together does not by any means meet the requirements of the case. There are features outlined in our Lord's address to Philadelphia which find no counterpart in gospel effort merely, however great and glorious preaching the gospel to sinners may be. It is only as we look at the two movements, that of the first century (Philadelphia), and that of the **nineteenth** (the one herein described), that we find true identity—here only does face answer to face. For this later

movement not only comprised gospel activity, but the revival in the hearts of His people of the glories of Christ, and consequently a new love to Him and devotedness, as well as a re-discovery of all that the Church is to Him, and He is to the Church: and in addition to this, the place He fills in prophecy. And let it never be forgotten—for it is what we are most of all in danger of forgetting to-day—that all this marvellous and unprecedented recovery of truth, and consequent blessing, **was in connection with the separation of God's people from all that was contrary to Christ's Word and Name.**

At the same time, while maintaining with strenuous care and unflinching fidelity the position God has so graciously given many of His people in these last days, let us duly recognise every true child of His, and foster all fellowship that does not carry us outside the limits His word imposes, or into direct association with that which is a denial of His Name. But what shall be said of those who, while professing to be identified with this very movement of which we speak, deny one another? Fellowship is refused and ministry rejected. Sin, of course, whether doctrinal or moral—and the Word of God regards the former in quite as serious a light as the latter, if not more so*—must always be refused and judged. Not to do so would be to deny Christ's Name and forfeit His presence and support, for He cannot deny Himself; but to refuse one another under any other conditions is equally contrary to God's Word, and is fraught with peril to the general well-being. What we need above all is a recovery of a sense of the greatness of the revival God gave during the last century, and a fresh grasp of the truths and principles then recovered. This would deliver us from all pettiness and narrowness on the one hand, and all looseness and negligence on the other, and God's purpose in us and by us might still be realised to His glory and our own great good.

The Church and the world need more than ever such a witness as God gave through the movement we have herein attempted to describe. A strong, bold, unflinching testimony to His Word and to every truth it contains, and that truth carried into practice both in our corporate relations and individual lives, is what earnest men in their inmost hearts are everywhere asking for to-day. And

*We refer, of course, to fundamental doctrines.

this war, with all its havoc and horror, has surely to some extent prepared them to receive that which bears the character of truth and permanence and power: in one word, that which bears on its face the divine stamp. The feebleness of much that passes current to-day as Christianity, and the outward form of mere external religion is not enough. Thousands and tens of thousands will be returning from the front, presently, where they have daily become familiar with the stern reality of things, and what they will crave is the same reality in spiritual affairs. There must have been awakenings of soul which in multitudes have, as yet, found no adequate satisfaction. If such can be brought into contact with individuals who know the truth, experimentally and in its power; if they can hear "the joyful sound" from lips God has touched; if, above all, those who have been born from above can be introduced where there is an earnest endeavour to keep Christ's Word and not deny His Name, where, when His people are gathered together, there is subjection to the Lord Jesus Christ and to the guidance of His Spirit, so that worship in spirit and in truth is the result, and where the presence and power of Christ are felt—then it may be ours to render, though apart from all glamour and worldly recognition, the greatest possible service to God and man.

But if this is to be, then we must look to ourselves, and see that the character of our meetings and all that pertains to them is what it should be, and, with God's blessing, may be. There are two things that will help to secure this. First, and above all, **personal piety**. By which is meant, a life that is lived in touch with God and in subjection to His will—a life of prayer and meditation upon His Word. Secondly, a better acquaintance with the literature the movement produced. As is indicated later, a most extraordinary revival of truth has been granted, but with which, we very much fear, many to-day, associated as they are with the outward effects of that revival, are not so familiar as they might be. And this is greatly to their spiritual detriment and that of others whom they might influence. In these writings to which we refer, with which no other Christian literature can for a moment compare for spirituality, intelligence, and scope, every truth has received attention. Each book in the Bible has been expounded, some of them again and again. No one can afford to neglect the study of such expositions of Scripture and un-

foldings of Divine truth. If God raises up servants and makes them gifted exponents of the revelation He has given, it is surely the least we can do to pay some attention to their message. Neglect of such writings is not the way to reap the profit which might otherwise be ours; and to despise such teachers and their teaching cannot by any means prove a gain. We are aware that owing to past conflicts and misunderstandings a good deal of prejudice exists as to certain writers, but it is not a question now of sitting in judgment upon their actions, but of enjoying the benefit of the light they were enabled to give. When Paul says, "Giving none offence, that the ministry be not blamed," he is not endorsing the action which refuses ministry because offence has been given. If a good dinner is provided, a hungry man does not refuse to partake of it because the one who cooked it did something to displease him on a previous occasion. If God waited for perfect instruments we should have no ministry at all. We do not refuse to read the Pentateuch because Moses spake unadvisedly with his lips, or decline to turn to Paul's epistles because on one occasion he abused the High Priest. We judge of their writings by the truth they contain. The same **in principle** applies to the writings of all God's servants. Let us then lay aside preconceived ideas, and diligently seek to obtain from them all the instruction and help they are so well calculated to afford us. Not otherwise can we **intelligently** occupy the place God has provided for His people in these last days, or rise to the demands of the present moment.

In closing, all we wish to assure the reader is that in the following pages we are drawing no fancy picture, but dealing simply with sober fact. The revival we speak of has taken place. Its results are to be seen on every hand to-day. The movement to which it gave rise **has** existed, and still exists. And the all important matter for everyone is how he or she regards it. Have I welcomed it? Is it to me all that it might be? Do I value it and live for it as I should? For when God grants a recovery in His Church, whether represented by Smyrna of old, or later by Sardis, or more recently by Philadelphia, the measure in which we respond and seek to be in the full current of it, is necessarily the measure of our own realisation of blessing, as well as of the extent to which His glory is promoted.

In this connection there are two sentences we need to keep constantly in mind, because they contain a message sent by God to His people in days similar in many respects to our own. They are these: "This is the word of the Lord unto Zerubbabel saying, not by might, nor by power, but by My Spirit, saith the Lord of hosts." And again, "Who hath despised the day of small things?" (Zech. iv. 6, 10). The revival God has given in these last days has been above everything else **spiritual**, and it must be kept so. His Spirit is our one great and all-sufficient resource. Let us have no confidence in the flesh, or in any human power, or arrangement, except as under His direction, but let us have every confidence in Him. And lastly, let us not despise a day of small things. To advertise ourselves in any way, or seek to become big in the eyes of the Church or the world—swollen with fleshly ambition and energy—would lead to inevitable disaster. The mark of Philadelphia is "Thou hast a **little** strength" (power). Let that power be used as He directs, Who has given it, and let it be employed above all in keeping His Word and in not denying His Name.

The blight upon Christendom is this, that the churches lack the power of the Spirit of God because of unbelief and worldliness, and seek to make up for this lack by human organisation and arrangement. The movement here spoken of is, and has ever been, a direct protest against this state of things. Only so long as it continues to be so will it answer the purpose of Him Who gave it being.

The opening chapters of the book of the Revelation contain addresses to seven churches, which constitute a Divine commentary upon the Church's condition at that moment, and a Divine forecast of its future history. Collectively, they form Christ's own judicial estimate of His Church. He tells us of what He approves, and is equally clear as to what He condemns. It needs to be borne in mind that these addresses comprehend the entire history of the professing Church on earth. So that we know what Christ's thoughts are about the Church to-day quite as much as we do as to its condition in the first century. This is a solemn thought, and one which we do well to ponder. Two facts can be

adduced in support of this view, that each address foreshadows a different phase of Church history. First, we are in a position to apply the historical test ; and it is easy to discover, without any forcing, or exercise of the imagination, that the actual history of the Church corresponds with what is contained in these seven addresses ; beginning with the first century, and the loss of first love ; on through the persecutions of the second and third ; the alliance with the world in the fourth, the development of Popery in the fifth, the era of the Reformation in the sixteenth, and down to our own day. Second : we are distinctly told that The Revelation is in the character of a prophecy. "The words of this prophecy," we read, (chap. i, 3) ; and again, "The sayings of the prophecy of this book" (chap. xxii, 7). These addresses to the seven churches therefore take account of a condition of things beyond that of the actually existing churches of that day.

Is it success or failure, faithfulness or the reverse, which we find portrayed ? On the whole, it is the latter, not the former. Loss of first love has to be noted at the beginning : and at the end a state so repugnant to Christ that He threatens complete rejection. Yet alongside of all this there are indications of revival and recovery at various epochs ; and the question we wish to ask, and to answer, is this : Is there any revival in which we can rejoice to-day ? Is any path marked out for our feet in the midst of so much confusion, declension and failure everywhere around us ? We shall be able to show, we trust, that God's people in past times were not left in ignorance of His will ; nor without His gracious intervention in revival. If He did so for them, will He do, or has He done, less for us ? On the contrary, to-day we may, if we will, enjoy the light and the benefit of one of the most gracious revivals since Apostolic days.

Tracing the history of those revivals in the Church, very briefly, we find the first in connection with Smyrna, after the decline of first love is noted in Ephesus. The seriousness of the loss of first love can hardly be exaggerated. The Church was in the position of a wife, still energetic in caring for her husband's interests, and not neglecting any known duty, yet without the same affection she once possessed. Yet Christ's love had not abated, nor his worthiness changed. The comparison of Rev.

ii., 4, with Eph. vi., 24, possesses a pathetic interest. It was to this very Church that Paul wrote, " Grace be with all them that love our Lord Jesus Christ with incorruption " (margin)—alas! their love became corrupted.

But a revival evidently takes place in Smyrna. Persecution after persecution broke out at this period—the chaff was driven off, and those who really loved Christ were purified in the fiery furnace. The realisation of His love and sympathy in so much suffering, and the way in which He revealed Himself, caused their love to break out afresh. He was indeed the first and the last, with no successor—none could take His place. Death was nothing; for He had conquered it; and they realised that while He lived all was well. They gained a fresh view of Him, and tribulation, and poverty, and prison were of little account. The life that He gave was the only life worth having—man might take all beside. Death would but introduce them into His presence, and there could be no second death. Such was the first revival. And " revival " consists, as someone has said, " in reproducing the glories of Christ." What was persecution, if it gave them a revived sense that He was all!

Then follow the centuries of ease, and growth in material wealth and worldly favor, along with increasing departure from the simplicity that is in Christ. There was also the development of a false system destructive of apostolic teaching and practice, until we have the subversive doctrines of Balaam and the Nicolaitanes, and all that is represented under the hateful name—Jezebel. All this comes under Pergamos and Thyatira; and it is not difficult to discover what we know as Popery—the development of the fifth and later centuries. There then emerges a new condition of things represented by Sardis.

We may learn a great deal from the way Christ presents Himself to the various churches. Each manner has some relation to the condition of the church and the message addressed to it. To Sardis, Christ presents Himself as the One " that hath the seven Spirits of God, and the seven stars." The significance of this is clear. All spiritual fulness and power are in Him Who is Head of the Church; and all that the Church needs in the way of administration and ministry, He supplies. Had this been more fully realised at the period of the Reformation (for that is

the period represented by Sardis)* much more would have been achieved. The Reformation was indeed a great spiritual revival, but it left much to be desired. That glorious era—glorious indeed it was for a time—might yet be fittingly summed up in the very words addressed to Sardis: “I have not found thy works *perfect* before God.” The emancipation from one kind of thralldom was great; but only to be succeeded by a yoke of another kind. Rome was shaken off, but other alliances were formed. One false authority was discarded; but the authority of princes and potentates was recognised. And so it became to a large extent a political, as well as a spiritual, movement; and such it has ever remained. Instead of realising the fulness of the blessing the Head of the Church is capable of bestowing, as having the seven Spirits of God and the seven stars, Protestantism has leaned partly upon Christ and partly upon an arm of flesh.

Had we nothing beyond what has come down to us from the Reformation, so far as it is generally in evidence to-day, we should have little to boast in, as the words to Sardis indicate: “*Thou hast a name that thou livest, and art dead.*” And again Christ speaks of “*the things . . . that are ready to die.*” But another revival has taken place since, and it is with this we are more immediately concerned.

The next Church to be addressed is Philadelphia, and this represents a later phase than Sardis. The words written to this Church are as follows:—

“And to the angel of the Church in Philadelphia write: These things saith He that is holy, He that is true, He that hath the key of David, He that openeth and no man shutteth; and shutteth, and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept My word, and hast not denied My Name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

“Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

“Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

*It may be, Sardis represents a period a little later than the actual time of Luther.

"Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out; and I will write upon him the Name of My God, and the Name of the City of My God, which is new Jerusalem, which cometh down from heaven from My God: and I will write upon him My New Name. He that hath an ear, let him hear what the Spirit saith unto the Churches."

Let it be observed, that if the state of these various churches here described not only existed at the time, but became a prophecy of some successive stage of the Church's history, and, that, if Smyrna indicated a revival from first declension, and Sardis a further revival many centuries after, then we have no reason to doubt that in this address to Philadelphia a later and also a more wonderful recovery than either is predicted. Let us see what it means; and then ask if we know anything about it in our own experience.

Again we must fix our attention upon the character in which our Lord presents Himself. It is intensely spiritual and moral. "*These things saith He that is holy, He that is true.*" He stands before us, not in a judicial aspect, as He does before Pergamos and Thyatira, nor so much in His official relation to the Church, as in the case of Ephesus and Sardis, but according to what He is in His own moral perfection—holy and true

"*He that hath the key of David.*" The key of David refers, amongst other things, to prophecy. David was he to whom God gave testimony, but with a greater than David in view (see esp. Ps. lxxxix., 3-4, 19-21, 29, 36): "The testimony of Jesus is the spirit of prophecy." In this connection He is said to be "the root and the offspring of David." (Rev. xix, 10; xxii, 16). Having the key, also implies administration and authority.

Next we come to what He does; and it is important to notice Christ's peculiar action here. "*He that openeth, and no man shutteth; and shutteth, and no man openeth.*" In the sequel, the full bearing of this, we trust, will be seen. All we notice now is its connection with the previous words as to David, and as to the possession of the key. Christ is here calling attention to the fact that He has the key, and therefore that all administration is even now in His Hands—He opens and no man shuts, and He shuts and no man opens. And He can, and does, exercise this power on behalf of His Church. What confidence we may well have!

In virtue of this He says: "*I have set before thee an open door, and no man can shut it.*"

So far, we have had what He is and what He does, now we come to His description of those whom He addresses. "*For thou hast a little strength (power), and hast kept My word, and hast not denied My Name.*" Here then is a little power—not a great display—yet a power used in just the way which has pleased Him. There has been a serious and successful effort to observe all His wishes, and to give due place and importance to the "things concerning Himself." And all this in keeping with what is due to Him and proper to Him—all that He is and the position He holds.

In contrast with this, there follows a reference to something existing alongside of it of an entirely different character: "*Them of the synagogue of Satan, which say they are Jews, and are not, but do lie.*" It is ever Satan's work to reduce Christianity to a mere religion which, while acting as a soporific to man's conscience, permits him to indulge hopes in connection with earthly improvements and prosperity, while at the same time insisting upon a ritualism which keeps God at a distance and ministers to the flesh.

On the other hand, of Philadelphia it can be said, "*Thou hast kept the word of My patience,*" and then follows the promise, "*I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.*" The words "DWELL UPON THE EARTH" have a moral significance. The earth is the sphere of their activities, hopes and affections, and they have no desires outside of it. In contrast with this is the expectation of Christ's coming. "Behold; I come quickly: hold that fast which thou hast, that no man take thy crown." Then follows the promise of reward.

Such is the address to Philadelphia. Its significance can hardly be mistaken. Every phrase of it seems instinct with promise of a great awakening. To respond to Christ as the holy and the true—to understand the word of prophecy in its relation to Him—to be conscious that He undertakes for His Church, and that all administration is committed to Him—to keep His Word and not deny His Name—what can exceed these in importance?

The question now to be asked is :—Has anything at all answering to this been seen? Unhesitatingly, we say, Yes. A revival took place within the Church nearly a hundred years ago—and it has not yet spent itself—which meets all the requirements of the case. There was a response to Christ as the “ holy ” and the “ true,” and believers separated themselves from associations that were inconsistent with that character. Another marked feature of this movement was the study of prophecy. The second quarter of the last century was marked by an opening up of the prophetic word such as the Reformation never gave us, and for the like of which we should have to go back to apostolic times.

Thus Christ's Person—the holy and the true—and the truth of prophecy—the key of David—regained their place in the hearts and minds of many believers, and for such Christ, undoubtedly, opened a door. Liberty was granted to meet together for worship and to minister the word. They relied upon Christ as Head of the Church, and upon His Spirit as the Power in the Church, and they were not disappointed. Far otherwise. The truth was never more clearly taught, the unfolding of the Word of God never more complete, with the result that souls were enlightened and edified, as had not been the case since the early days of the Church's history. They sought to keep His word and not deny His Name.

Let us dwell a little upon certain features of this remarkable movement.

1. The Gospel was preached to the unsaved with a clearness, earnestness, and fulness which have seldom been surpassed, and, in some respects, never equalled. We do not say there were such widespread results as in the days of the Methodist Revival, of the previous century, or that any of the preachers reached the level of Whitfield, Wesley, and others in their ability to reach and influence large masses of people, but the quality of the message delivered made up for any lack in this respect by its intense spirituality. The Person and Work of Christ were the main themes, while the doctrines of forgiveness, justification, acceptance, new birth, eternal life, etc., as connected with Him and His death and resurrection, were set forth with a certainty and fulness which left little

to be desired ; with the consequence that thousands became familiar with the truths of salvation, and knew them in a thoroughly experimental fashion.

Nor was the proclamation of the gospel confined to this country, but repentance and remission of sins were preached in Christ's Name not only on the continent of Europe, but in various parts of Asia, and, more recently, in Africa. We do not mention names, though certain names are associated in a very prominent way with these various activities, and with the unfolding of the truth, because our object is to fix the attention of the reader upon the movement itself, rather than upon individual effort, so that it may be seen as the result of a distinct action of God's Holy Spirit, and not merely the work of some particular individual or individuals. There **was** this movement. And one feature of it has been the character of the gospel proclaimed and the missionary effort it inspired.

2. The character of the gospel preached took a two-fold form. First, as regards the range of truth it embraced, and second, the unfolding of it was largely of an expository nature. This leads us to mention that the place accorded the Scriptures became another outstanding feature of the movement. It was **scriptural** from first to last, and in every part of it. The Scriptures were read, explained, and enforced as never before, and their teaching, instead of remaining a dead letter, was translated into actual life. In private the Bible became the constant companion and reference book of multitudes ; while in public the Bible Reading became a weekly institution. Its inspiration and authority were recognised and maintained to the full. Under the guidance of the Holy Spirit its meaning was sought to be understood with a diligence and care which yielded an ample reward, not only in the knowledge gained, so that believers became wise in all that which concerned their own salvation, as well as conversant with dispensational and prophetic truth, and thoroughly intelligent as to God's present dealings in relation to the Church as distinct from His past and future dealings with Israel, but, also in practical holiness, and ripened spiritual experience.

This feature alone is sufficient to identify the movement with Philadelphia, for our Lord's commendation of that Church is, "**Thou . . . hast kept My Word.**"

3. As a further consequence, it is not too much to say that the particular truth of this dispensation came to be understood and grasped as had not been the case for centuries. Darkness—palpable darkness—had settled upon the Church soon after the Apostolic age, with the consequence that some of the characteristic features of Christianity had become obscured, and were not fully recovered even at the Reformation* For one thing, the Church had settled down in the world, instead of being sanctified and separate from it; and the world was in the Church. Her heavenly calling had been long forgotten; association with Christ was little realised, and any witness as a heavenly stranger to her absent and rejected Lord had practically died out. This testimony was revived. And as a witness to the fact here stated, we might refer to such publications as the **Christian Witness** and **Present Testimony**, which ran through a course of years, and in which these special truths were afresh brought to light and enforced.

Again. The great majority of professing Christians were content a hundred years ago to live in uncertainty as to their personal and individual salvation. But under this new movement of the Holy Spirit, and the increased study of the Word of God, believers came to see that the true experience of a child of God was the conscious knowledge of the forgiveness of sins and the possession of eternal life. Two passages may be quoted, amongst many others, which came to be absolutely familiar to those conversant with this movement, and a bedrock upon which they rested: "**I write unto you children, because your sins are forgiven you for His Name's sake.**" And "These things have I written unto you that believe in the Name of the Son of God; that ye may know that ye have eternal life" (1 John ii. 12; v. 13). The Word of God thus relied on in simple unquestioning faith brought peace and liberty, and along with it the soul became established in the correlative truths of acceptance, sonship, and the indwelling of the Holy Spirit, whereby we cry Abba Father. Under this divine teaching it came to be realised that Christ's place as Man before the Father deter-

*Let the writer say here once for all that he does not forget, and has no desire to underrate, the devoted labours and godly lives of individual Christians, and even groups of Christians, in former times, he is only directing attention to a special movement of a later day which he believes has never been rightly understood or valued by the majority.

mined the Christian's place and relationship, as set forth in our Lord's own words: "I ascend unto My Father and your Father, and to My God and your God." To Christians, even, all this came with something like the power of a new revelation.

As a result, God's purpose was more clearly understood. It was seen that believers were predestinated unto sonship by Jesus Christ to Himself, sealed with the Holy Spirit of promise, and declared to be the heirs of God and joint heirs with Christ, being also predestinated to an inheritance, even to share the vastness of that which is to be Christ's when all things in heaven and on earth are headed up in Him; and destined also to be partners of His glory and to bear His image (Eph. i. 4, 9-11; John xvii. 22-24; 1 John iii. 1-2). These truths as they laid hold of believers led to a devoted walk, to the most self-sacrificing labours, and were productive of the highest spiritual worship.

4. So far, we have dwelt upon what is largely individual. But this movement of the Spirit had corporate and collective results that must not be overlooked. There are at least four main truths which characterise Christianity, and distinguish it from all that has gone before. First: the work of Christ, and the place it gives the believer before God—perfected forever and accepted in the Beloved, and made the righteousness of God in Him. Second: God, known as Father. Third: the Church as the Body of Christ. Fourth: the gift of the Holy Spirit, as the Spirit of sonship, and the means by which the Church becomes the dwelling-place of God, and believers united as one body to Christ their Head in heaven.

If, a hundred years ago, believers, were uncertain as to their individual blessing, some of the truths just enumerated hardly had entered their thoughts at all. It is not too much to affirm that everyone of them has again become a reality within the movement we speak of. In this matter there has been a tremendous awakening—a veritable renaissance in the realm of truth such as the Church has never before witnessed. This statement is made without the slightest fear of contradiction or of its being open to the charge of exaggeration. Those who know will recognise it as sober fact, and to any challenge, no matter from what quarter it

might come, they would simply reply, " We speak that we do know, and testify that we have seen."

The great truth of the Holy Spirit's presence in the Church has been recognised and acted upon, to the spiritual profit and enjoyment of thousands, and to the honour and glory of God. Worship in spirit and in truth no longer remained a theory but became a fact; the Lord's Supper regained its true place and significance, and the remembrance of Him the rallying point every first day of the week. While a character of ministry, in dependence upon the Holy Spirit, was enjoyed, to which the Church had long been a stranger.

In all this we merely speak of the general fact. That in every movement with which man is connected there will be shortcoming and failure, is unhappily a truism, and with every movement, in course of time, declension will take place. But a written ministry is still extant which judged from the standpoint not of mere eloquence, but of divine insight, not of human learning, but spiritual teaching, not of philosophy and speculation, but of truth, proves that what we have affirmed is correct.

Thus in connection with this movement four characteristic truths of this dispensation ceased any longer to be buried in obscurity and became the recognised subjects of ministry : viz., the place of the believer before God in consequence of the work of Christ : God revealed and known as Father : the union of believers with Christ, the glorified Head of His Church, and with one another as one body in Him : and the abiding presence of the Holy Spirit on earth, as the Spirit of adoption ; and as constituting believers the habitation of God and the body of Christ.

5. The realisation of this last mentioned fact was of all importance, and led to results which had not been witnessed in so remarkable a way since apostolic days. The children of God met together without relying upon any human presidency or direction or arrangement, but counting simply upon the Lord to direct their worship and ministry by His Spirit. Such meetings (as anyone must be aware who reflects) are only possible where there is faith and real spiritual discernment and power. That fleshly activity and a want of apprehension of divine principles have

sometimes produced failure, is only too true. Alas, the flesh is not ashamed to intrude and display itself during the holiest seasons. But when every failure in practice is admitted, it will be acknowledged by all who are in a position to judge that the **principle** is not a failure. And the proof of this not only rests upon the experience of multitudes, extending over nearly a century, during which it has been in operation, and abundantly tested; but this also may be affirmed, that the greater the intelligence, faith, and spirituality of those present, the more assured and satisfying have been the results. When, added to this, it can be asserted that the principle rests upon a basis of Scripture teaching, which cannot be controverted, and is therefore of binding force upon all who wish to do the will of God—what more needs to be said? Surely only this, that those who profess the principle will see to it by their prayerfulness beforehand, and patient waiting upon the Lord when assembled, that it is justified in practice.

6. One truth which had a very outstanding place in connection with this revival was the coming of the Lord. The recovery of this truth, and its re-statement as part of the faith and hope of the Christian stands inseparably connected with the movement of which we speak. So much so, that, although hundreds not directly associated with it have now embraced the doctrine, it is not untrue to state that it was once held by few (if any), except those whom God awakened to the reality and preciousness of the great spiritual revival which is here indicated. And if the Church at large owed no other debt to those who came directly under the influence of this revival, the recovery and promulgation of this one truth would place it under a very great obligation. There are hundreds of individuals, some of them very prominent ones, who have never owned their debt in this and other respects.

The vital and practical truth of the return of our Lord was in course of time unfolded with great clearness, and emancipated from certain fallacies and fancies that had no foundation in Scripture, and were mere accretions tending to discredit it. Those best qualified to teach were quite at one on the main features of this great truth. They clearly discerned that this church dispensation is a parenthesis in the ways of God; that from a prophetic

point of view time does not count—this period being an interlude between the 69th and 70th weeks of Daniel. Strictly speaking, although the way may be prepared for the ultimate fulfilment of prophecy during this era, yet prophecy itself relates to Israel and the earth, and is not being fulfilled now. Consequently, no time can be fixed for the return of our Lord for His saints. He will descend into the air, first of all (not come to the earth), and we shall be caught up to be with Him. Then after an interval, the duration of which is not stated in Scripture, He will return with His saints in judgment and to reign. **“When Christ Who is our life shall appear then shall we also appear with Him in glory.”** There must be a preliminary coming in order to appear with Him; and the way this is brought about is explained in 1 Thess. iv. During this reign the Church is seen in her own proper heavenly glory (though fully associated with Christ in His universal dominion) and Israel restored and glorified on earth becomes the centre of blessing for all nations.

7. Accompanying all this wide recovery of truth, which we have tried to indicate, there was (and this we would place above everything else) a new appreciation of Christ—His Personal, moral, and official glories filled a place in the minds and affections of God's people which for generations had been unknown. Realising all that He is to His Church and to each one individually they gathered to His Name, to break bread in remembrance of Him. The seasons thus enjoyed can never be described. Christ was indeed all and in all—

“Him first, Him last, Him midst, and without end.”

The importance of Christ having recovered His place in the hearts of His own can hardly be exaggerated, and it is a delight to dwell upon it. That the Son of God should regain His place both in the intelligence and affections of His people, meant everything both to Him and to them. He became the object of their hearts—the strength and inspiration of their worship and service. As the Scriptures were reverently and carefully studied, the truth enunciated by our Lord, “They are they which testify of Me,” was found to contain a profound meaning. The Old Testament became a new book. The book of Genesis, even, spoke of Him from the earliest to the latest chapter: Isaac foreshadowed Him as Son and

Sacrifice, and Joseph was seen to be the type of the rejected and glorified One. The Tabernacle revealed Him. Its gold and its drapery; its ark and furniture; its candlestick and curtains; its priesthood and its altars, all unfolded the glories of His Person and work. The offerings of Leviticus were found to testify of Him, too. The soul bowed in worship or entered into deeper communion as His worth and work—all that He was to God, and all that He did for man—passed in review. That work and worth came to be seen in its Godward aspect, and as He valued it, and thus the soul was brought nearer, and found its home in the Divine presence. The Holiest was entered.

Nor were the prophetic portions of Scripture found to be less eloquent of Him; He was seen to be the centre and circumference of all God's ways, in relation to man—embracing both heaven and earth; while His Personal return was seen to be the pivot upon which all turned. And in the light of this, the gospels and epistles gained a new meaning, and the soul found itself in the very presence of the One Who was the subject of all the Scriptures. Thus He was found everywhere, until it might be said in a profounder sense than we sometimes understand, "Without Him was not anything made that was made." The Life was indeed the Light of men.

The sweetness and depth—the satisfyingness—of this ministry of Christ, not only made the Bible a new book, but gave an estimate of Him of Whom it testifies—higher, grander, and more glorious than saints had conceived for many generations, and produced a most profound impression. As they met together their hearts were "filled with Christ and longed their glorious matter to declare"—love to Him, and adoration, abounded. This was sometimes too deep for words, and the following incident, though perhaps exceptional, was not unknown at such times. For the last half hour or three-quarters, on one occasion, the company remained silent, with bowed heads, constrained by an unseen power, and held in rapt, though unuttered, worship, and in the end dispersed without another word being spoken; all having felt the presence and power and preciousness of Christ to an overwhelming degree.

In presenting this **resumé** we have endeavoured not to travel beyond what can be well authenticated. If a true picture has been

drawn, is it not clear that a revival of a very important character must have taken place? Another fact needs to be stated. These truths that have been enumerated, many and weighty as they are, will not be found set forth in any published writings, extant, in any degree of fulness (if at all) except in those of individuals who came under the influence of the revival referred to. It must be remembered that many who never joined the movement have been influenced by it, and have studied its literature, and to some extent have reproduced its teaching—at all events the more elementary parts of it—but this does not really affect the statement just made, that these truths—at least the more distinctive ones—were recovered in connection with the revival we have described, and are embodied in their completeness only in the writings of those who identified themselves with it. The significance of this fact can hardly be overestimated.

This being so, and the facts stated being admitted, what we have to ask is: Does there exist any correspondence between such a movement and what is recorded in the address to Philadelphia?

What are the characteristics of Philadelphia?

1. An appreciation of the moral and personal perfections of Christ, as the holy and the true.
2. The place given to the prophetic word. “He that hath the key of David.”
3. Christ’s administration in, and on behalf of, His Church; whether in connection with its own assemblies, or in service Godward and manward. “He that openeth and no man shutteth; and shutteth and no man openeth.”
4. The realisation that Christ has power to set before the Church an open door.
5. Philadelphia was characterised by a “little strength.”
6. That strength used in a way which earns the appreciation of Christ. Thou “hast kept My word, and hast not denied My Name.”
7. “Thou hast kept the word of My patience.”

Here we have seven characteristics. Cannot each of them be more or less clearly discerned in the revival of which we speak?

1. There was certainly an awakening to the fact that Christ is the holy and the true. And more—there was a response. A marked separation from all that was incompatible with those characteristics took place.

2. Heed was given to the prophetic word. Meetings for the special study of prophecy were amongst the earliest held. Expositions of books such as Daniel and the Revelation in due time appeared, and these prophetic utterances became more clear to many of God's children than had been the case for centuries. The distinctive place occupied by the Church and Israel was apprehended, as well as Christ's particular relation to each.

3. This last, Christ's relation to the Church (which necessarily involves her relationship to Him) formed another feature of the revival. The unfolding and recovery of truth in this respect showed a very marked advance upon the Reformation. The sense of Christ's love to the Church, and of His power in and on behalf of it, was revived. His administration by His Spirit was recognised, whether in meeting together or in individual service. "He that openeth, and no man shutteth; and shutteth, and no man openeth." Human organisation was seen to be insufficient, and faith in Him, with regard to every department of service, was restored.

4. That an "open door" was given to this divine movement no one conversant with the facts can doubt. Apart from human power and influence it became firmly established, and spread over the world. An "open door" was granted for worship and service (outside of ordinary Church organisation), where the free exercise and control of God's Spirit was allowed.

5. One of the special characteristics of Philadelphia is, "Thou hast a little strength" (or, power). That true **spiritual** power was realised by those whom God's Spirit drew together, many can bear witness. And it formed a marked contrast with all that was taking place elsewhere. Yet at the same time it was only a "little power." The movement has always been more or less despised both by the Church and the world, and has never filled a conspicuous place, or become popular. No great preachers, such as Whitfield, Wesley, or Spurgeon, have ever arisen in its midst or identified themselves with it.

6. What Christ evidently wanted in connection with this particular movement was not prominent individuals, but a people whose one great effort would be to keep His Word and not deny His Name. Such an effort never could become popular. But, nevertheless, it is clearly what Christ approves, and it earns His unstinted approbation. "**I know thy works,**" He declares, "**for thou . . . hast kept My Word, and hast not denied My Name.**" And, again, "**Thou hast kept the Word of My patience.**" Here is the outstanding characteristic of Philadelphia. Was anything of this character discernible in these later days upon which we are dwelling? We cannot doubt that it was. To know the mind of Christ and give effect to His will, on the one hand, and to refuse every form of evil, whether doctrinal or moral, which denied His Name, on the other, was the ruling desire.

7. And lastly, the word of Christ's patience was kept. Many came to see that Christ's rejection by the world, and His present place at God's right hand until His enemies are made His footstool, determined their attitude to the world and their walk through it. They walked apart from its politics and pleasures, and lived in very deed "like unto men that wait for their Lord."

The reader will bear in mind that in saying this we are not supposing that every individual identified with this movement was equally devoted and intelligent. We refer only to the **general** characteristics of it. There may have been individuals who failed or came short; who never realised the true meaning of that with which they had become associated. This, however, in nowise affects the point. What has been stated is true of the movement, as such, and if so, what does it prove, but that the spiritual revival indicated in the address to Philadelphia has actually been realised? It is of immense importance to grasp this fact. The meaning of it is this:—The Holy Spirit has been bringing the people of God back to Scripture, both as regards doctrine and practice. Immense tracts of truth have been literally re-discovered. Divine principles have been re-instated, and re-inforced. In one word, the last century witnessed a revival of a most potent kind—never equalled in the whole history of the Church.

If there has been such a recovery of truth, if such a revival as we have indicated has taken place, and its effects are with us still, how do we stand with regard to it to-day?

There are some who seem to think that all is over, that everything has failed—that the life and power of the movement have evaporated—and they are gradually drifting back to that from which they came out. To any such we would like to put this question: Has God granted any **fresh** revival? If not, is it not safer and better to remain where we are? If He has, will they show it to us, that we may share the blessing of it with them.

“But, after all,” it may be replied, “you are talking only of Brethren, so-called, and certain aspects of their past history do not commend them. There has been so much failure, we are disheartened, and are looking out for something better.”

“Yes,” we have to reply, sadly enough, “there has undoubtedly been failure. Have we not **all** failed? But, when this is admitted, are Brethren and the divine movement, of which we have spoken, quite one and the same thing? And is human failure sufficient to deprive us altogether of blessing when there is a humble seeking for it? Do you really mean to say that all the blessing God granted to His people in connection with a movement that was of **Himself**, is gone? If we seek to fulfil the conditions to-day, will not some of the blessing be ours still? And must we not continue to seek it by the same road?”

“But,” it may be answered, “the blessing can be had elsewhere.” **That**, we do **not** believe. The blessing in its fulness and richness was bestowed in connection with Christ being given His place and authority, and with keeping His Word and not denying His Name, and only under these same conditions can the blessing be ours. How can anyone realise the full measure of blessing in deliberately giving up the truth God has so graciously recovered for His people in these last days!!

Divine principles ever remain the same. And having been recovered, they cannot lapse, except as of set purpose we forsake them. And to turn our backs upon light we have once received means disaster.

One very important fact deserves attention. **The spiritual movement, of which we are speaking, can be looked at quite apart**

from human names and human failure, just as truly as Christianity, from one standpoint, can be regarded quite apart from the behaviour of certain Christians. What should we think of Christianity if we considered it only from one aspect—namely, as it is represented by some who profess it? What we can say is: There is such a thing as Christianity as set forth in the Scriptures; and it has been realised. Equally, we can say, there is a spiritual revival indicated in the Lord's address to Philadelphia, and there has been in the Church something which corresponds with **that**. From a certain standpoint, the one no more depends upon the consistency or inconsistency of people than does the other. If the movement we are speaking of is over **because** its adherents and exponents have failed, then, from the same reasoning, we must conclude that Christianity is over, and we had better begin to look out for a new Christ and a new religion.

This after all is the important fact: there has been this revival of truth—of appreciation of Christ, and of regard for His Word and Name. To Him Who once addressed Philadelphia, we believe, reverently, it has been unutterably precious. He had a place in this movement which He filled nowhere else. While to those who were privileged to share in it, and understood it, there came the greatest possible refreshment, enlightenment, and blessing. Our sole concern, to-day, should be to maintain and perpetuate it. Our attitude towards it is not to be one of indifference, nor of censure, much less of open hostility. Let our criticisms be only of all that disfigures and misrepresents it. What we have to recognise is that this spiritual revival, which was the work of the Spirit of God, is everything, and the people who may have been identified with it are nothing, except as in their hearts they respond to it, just as truly as, **in one sense**, Christianity is everything—because it is Christ—and Christians, so called, are nothing. Christians pass, but Christianity does not. Even so is it with this other work of God's Spirit.

An objection often raised is—Brethren can never be what they were. Granted. From one point of view—and that the most important—this need not either alarm or in any way affect us. We have to remember that there were to be **overcomers** even in Philadelphia, as much as elsewhere. And the exhortation to such is,

“ Hold that fast which thou hast, that no man take thy crown.” How important to remember these words! Here is a direct warning against giving up—against looking for something else. Our one abiding duty is to “ hold fast ” that which God has so graciously revived. There is, there will be, nothing else until the Church is in glory. Hold fast, then! Christ’s coming is connected with this very exhortation. May the weekly remembrance of Him, in dependence upon Him, be more precious than ever. Some are not holding fast. They are letting everything slip. Others maintain positions altogether foreign to, and out of harmony with, the original principles that gave birth to the movement and imparted to it its character. It is imperative still to keep Christ’s word and not deny His Name. To refuse our brethren, or cast them out from us, except for evil—undisguised and unmistakable—is to play the part of Diotrephes, and to enact the third epistle of John over again. Has not this been done? And such conduct has not a “ good report.” It is a denial of Christ’s Name, and He does not support it.

We must not, either, allow secondary considerations, though important in themselves, to divert us from the **main issue**. Some are doing this. They demand a perfect system of method and discipline; and until there is some guarantee of this they withhold fellowship. Undoubtedly, perfect agreement as to these matters is desirable. But if there is failure to secure it, is that to create worldwide separation, and prevent all Christian intercourse, and be made an insuperable obstacle to united service and to enjoyment of the highest and holiest privileges Christ has conferred upon us? This is no plea for complicity with evil. It is a question of giving matters their **relative** importance. We are not called to act upon the principle that because we cannot have everything we can have nothing. If God acted so with any of us, what would become of our communion with Him? He demands always, and only, that we act on the same principle towards our brethren as He does toward us. “ Counsels of perfection ” which often sound very well in theory, become futile in practice, and have to be abandoned.

There is an opposite danger to be avoided—that of reducing everything to our own level—a meeting of believers merely with little sense of the presence of Christ, or of subjection to Him. Where such is the case, and we do not see anything beyond our

own individual blessing, all unconsciously we make ourselves the centre, and the standard. Worship does not then rise above giving thanks for our own blessing, and, while there may be much activity, there is very little sense of the place that Christ fills, and of being in His company—He the true Aaron, and we the priestly family. The gospel is thought of, but the holy priesthood is forgotten. The loss is great if we do not see anything beyond evangelistic work, and subordinate everything to that. While this had a distinct place in the revival we speak of, it was not its chief characteristic. The revival principally concerned the Church itself and was a recovery of Church truth.

All we desire to call attention to is the fact that the Philadelphia revival has been actually witnessed. It has passed into history, as much as has the Reformation. But it has not passed away, any more than has that. What we ask the reader, is to fix his mind upon this divine movement, and think of it apart from all names and parties and human failure; only so can we form a just estimate of it, and really profit by this unique action of God's Spirit during the last century, and make an adequate response to-day. The more we consider it the greater will be the impression made upon us:—

1. The true idea of the Church was revived. Christ was known as the Head directing everything, and the Holy Spirit as the power. Believers met together as such. They realised their true position before God in virtue of the perfect offering of Christ, and were conscious of being purged worshippers. The truth of being one body in Christ—one with the Head in heaven, and one with every member on earth—was recovered. The simplicity of the breaking of bread was restored, and its significance understood, accompanied by worship in spirit and in truth.

2. There was conformity to Christ—the Holy and the True, both corporately and individually.

3. Love and devotedness to Him were awakened.

4. A new vision of truth was granted, which embraced the whole scope of the inspired Word. And the word of prophecy was understood in all its bearings, including the Rapture, as well as the Kingdom of our Lord Jesus Christ. There was a sincere aim to keep Christ's word and not deny His Name.

5. Evangelistic work at home and abroad received a new impetus.

The enumeration is by no means complete or adequate, but is it not sufficient to fill us with wonder and gratitude that such a revival has been granted? In addition to those who have received direct benefit, thousands and tens of thousands have benefited indirectly, all unconscious as to the origin of the light they enjoy. This applies not only to the rank and file, but in not a few cases to teachers and preachers.

As regards the Church as a whole, two facts need to be borne in mind. First, one truth respecting it is, that it was set here to be a witness for God on earth—the pillar and base of the truth. God always has a witness; and Israel having failed and been rejected, the Church takes its place. The first three chapters of *The Revelation* regard the Church from this point of view.

The second fact is that as the responsible light bearer on earth—she is represented by seven candlesticks—she has failed, just as Israel of old failed, and in the last address, that to Laodicea, which represents the final phase of the Church on earth, **viewed** from the side of man's responsibility, Christ is seen, not in the midst of the seven candlesticks, but **outside a closed door**. And His appeal is to "any man," showing that there is no recovery for the Church as a whole. Blessing is promised only to the individual who hears His voice (Rev. iii. 20). Nothing could more graphically portray the true state of that which bears His Name than this outside position. Christ, at last, outside His own house, even as He went outside Jerusalem during His closing days on earth (Mark xi. 11 and 19). Man, as such, has always proved unfaithful, whatever his outward privileges. It is true, as someone has forcibly pointed out, that the **historical Church** "never was, as a system, the institution of God (i.e. as God intended it to be), or what God had established, but at all times **from its first appearance in ecclesiastical history as a system, a departure** from what God had established, and nothing else." No wonder the apostle Peter affirms, "The time is come that judgment must begin at the house of God" (1 Peter iv. 17).

We are not unmindful that failure has to some extent marked the movement of which we have spoken. The causes seem to have

been mainly four—though we speak with extreme diffidence about this. There was, first, the failure in many who outwardly identified themselves with it to apprehend the true nature of the revival, for it was intensely spiritual. Also it was a great deal more than a revival of gospel truth and effort (which some do not seem to have clearly perceived.) A path opened out which it needed faith and the power of God's Spirit to follow. Secondly, the gradual development of an ecclesiastical system, forgetting that the movement itself was a protest against ecclesiasticism and mere human order. Thirdly, spiritual life and power did not keep pace with increase of knowledge. A mere mental apprehension of truth at length satisfied many; and the fact that "knowledge puffeth up" came to be strikingly exemplified. Lastly, a want of love—"Knowledge puffeth up, but love buildeth up." Want of love led to a breaking up and a pulling down. The opposite of building one another up in our most holy faith (Jude 20). To indicate where we have failed is to some extent to indicate the remedy. Recovery—and, thank God, recovery is not impossible—can only be found in the pursuit of an opposite course. And this means a return to first principles, accompanied by devotedness to Christ.

If the movement we have been speaking of was foreshadowed in our Lord's message to Philadelphia, then we have before our eyes fresh evidence that the course of Church history has been outlined for us beforehand. And this brings God very near, and makes His Word intensely real.

Some may think that if a true account of this revival—and not an exaggerated one—has been given here, the effect upon the Church and the world must have been very much greater. We believe the explanation is that the movement was, as already indicated, intensely spiritual, and made too great a demand upon its adherents to attract the average Christian, much less was it calculated to arouse much interest in the world.

We cannot close without thinking of the reward offered to the overcomer in Philadelphia—for the reward is to the **overcomer**. The overcomer to-day is he who responds to the exhortation: "Hold that fast which thou hast." This applies, in a sense, throughout the entire Church. Whatever a man has received from God let him hold fast, be it little or much. But it is applicable in a special sense to those who have been permitted to share in the

revival of truth which we have indicated. Spiritual lethargy, incipient worldliness, human arrangements that would quench the Spirit, a tendency to decline from the position originally taken up, and any inclination to depart from first principles, these have to be overcome. God grant there may be many overcomers, in this sense.

For how rich is the reward offered to such ! “ Him that overcometh will I **make a pillar in the temple of My God, and he shall go no more out.**” A place within God’s Temple, and a witness there, in contrast with having taken an outside place on earth in weakness and rejection. And instead of having only a little power, made a pillar. In ancient times a pillar was a witness and it bore an inscription. Thus, when the apostle Paul speaks of the Church as “ the pillar and stay of the truth,” he states to what it bears witness, and gives it in the form in which inscriptions were usually placed upon pillars. (See 1 Timothy iii. 15/16.) So here, Christ promises to make the overcomer a pillar ; and then follows the inscription, “**I will write upon him the Name of My God, and the Name of the City of My God, which is New Jerusalem, which cometh down out of heaven from My God ; and I will write upon him My new Name.**” The overcomer will be descriptive of Christ and God, and the city of God, that which is eternal, and which comes from heaven, in contrast with earth. Is it not worth while being an **overcomer**? And we cannot fail to notice the repetition of the pronoun “ My,” four times over, “ **My God ;**” and, then, “ **My new Name.**” All seems to indicate that the overcomer will everlastingly be in closest fellowship with Christ. We shall enter into and enjoy all that God has done for His faithful Witness on earth, the exaltation and the glory that have been given Him. “ My God :” “ My new Name.” May we know what fellowship with Him means now, that we may know in fuller measure what it will mean then.



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