

that could really cleanse. Christ died that men might be saved and sanctified "through the offering of the body of Jesus Christ once for all." By the sacrifice of Himself, He filled the demand of law and met the need of men for cleansing. Hence, His sacrifice is an end of all shedding of blood for sacrificial purposes.

Around sacrifice as a centro, under the law, there clustered many rites of worship. The tabernacle service, with its brazen laver, its showbread, its golden candlestick, its altar of incense, and its uniformed priests. These were the shadows. Christ brought the substance and thus fulfilled the law in the institution of His church. When He gave the ordinance of baptism, the Lord's supper, the word of God and the institution of prayer to be elements in the permanent and constant experiences of that spiritual priesthood which He clothes in His own righteousness. The law had as a shadow the High Priest, entering the holy of holies yearly to make atonement for the people. Christ fulfills the law in that "after He had offered one sacrifice for sins forever" He "sat down on the right hand of God." The law had its shadow in the sabbath day—at the end of the week of toil. Christ shows us the substance in that rest that remaineth for the people of God at the end of this life. The law had its sheaf of first-fruits and its general harvest. These were but shadows of that which came to pass when Christ arose from the dead, "first-fruits of them that sleep;" and what will occur when all His people are gathered home. And thus in Christ as a sacrifice for sin; and in the institutions which He left, as mediums of salvation and spiritual life, we have fulfilled all that was typified in the law or demanded by its shadows. Hence, no longer the law, but CHRIST is the hope of men. "For Christ is the end of the law for righteousness to every one that believeth."

The prophets foretold a PERSON who was to be God's servant and man's redeemer. They are most particular, as well as most elaborate, in their descriptions of Him. His birth, His life, His works, His teaching, His character, His offices, His experiences, His death, His resurrection, are all predicted with a minuteness of detail which made imposture impossible. These predictions demanded fulfillment. God's word had gone forth from Him and should not fail. The Messiah must come and be and do all that the prophets had said He would. Jesus met all the demands of their predictions. He demonstrated that it was He of whom they spoke. He was born in Bethlehem as Micah had said He should be; and His Mother was a virgin as had been foretold by Isaiah. His earthly life was a ministry of mercy as Isaiah had predicted, and under His touch and at His command the blind saw, the deaf heard, the dumb spake, the lame walked, the lepers were cleansed, and the dead were brought to life. But His life was also one of suffering, as the same prophet had said. He was despised and rejected of men, a man of sorrow and acquainted with grief. He was wounded for the transgressions and bruised for the iniquities of others. He suffered chastisement and stripes that others might have peace and healing. He was oppressed and afflicted, dragged like a sheep to the slaughter or like a lamb to the butcher, treated with gross injustice, stricken for the transgression of others, cut off out of the land of the living. And the circumstances of His death were just such as described by the prophet. He was "numbered with the transgressors" when placed between the two thieves. He "made intercession for the transgressors" when He prayed, "Father, forgive them, they know not what they do." He "made His grave with the wicked and with the rich in His death" when He was laid in the tomb of Joseph, the rich Aramathian, just as any man would have been buried.

The results of His work and the effects of His

teaching fulfill the expectation of the prophets. Malachi had seen Him rising as the sun to give light to the world. His teaching is light to all who will accept it. He boldly claimed to be the light of the world, and said that if any man would follow Him he should not walk in darkness but should have the light of life. And again, the same prophet had seen Him sitting as a refiner, purifying silver. Jesus says Himself, "I came to send fire on earth." It is the fire of truth before which error must be consumed. It is the fire of trial in which dross is to be purged out. He purifies His people and makes them fit for His use. David had seen Him as a king seated on the holy hill of God. He has become a king, exalted high above all power and might and dominion, ruling in righteousness in the hearts of His people. Thus does He *fulfill* the demands of the prophets for a personal, mighty, righteous, Saviour in whom man can find help and redemption.

Since Jesus has fulfilled the law and the prophets we must live by *Him*, rather than by *them*. We do not repudiate them nor hold them in contempt. Jesus did not come to destroy them. Why should He destroy them? They were parts of God's great plan; they contained much of God's precious truth. It was His mission to recognize their purpose and meet their demands. It is our privilege and duty to receive them and treat them with humble thankfulness and respect. There is much in them for us; they were written and are given to us for our instruction. We ought to honor them and cherish them for this. But instruction is not all we need. We may receive instruction from the book of nature. We may be highly instructed by the experiences of our fellows. But we need more than this. We need life; and life is found only in Christ. He is the ripened fruit of God's tree of life. The law and the prophets are simply the soil in which it grew. It is grand and impressive to listen to the thunder of Sinai and hear the law from Moses, or to stand by while Elijah, the greatest of the prophets, rebukes sin with terrible and fearless earnestness and points out the way of righteousness. But if we desire the life which can both keep us from sin and make us right, we must heed that heavenly voice, which in presence of both Moses and Elijah, said, concerning Christ, "This is my beloved Son, hear Him."

"I am the way, the truth and the life; no man cometh unto the Father but by Me."

#### HE SAW THEIR FAITH,

In Mark ii. 3-8, Matt. ix. 2-8 and Luke v. 18-26, we get the history of two classes of professors. The Scribes and Pharisees are embraced in one class. They came from the cities and towns for the ostensible purpose of watching Christ, and to find if possible, some accusation against Him. They did not come for any good, and of course they received none. They were not seeking to do good, and consequently did none. "They were sitting by and reasoning." They were strict adherents of the law. They were "doctors of the law." They were there to see that everything was done according to the law, and whatever was not right according to their standard must be rebuked and overthrown.

The other class came for a purpose altogether different. They came with a desire to get some good and to do good. They came "bringing a sick man with them." They came for a blessing and they received it. They could not get to Christ by way of the door, so they went on the house top and uncovered the roof, and when they had broken it up they let down the man, bed and all, in the presence of Christ, and when He *saw their faith* He granted the blessing for which they sought.

We have in the history of these two classes a true representation of the religious world, which embrace the professor of faith and the possessor of

faith; the one has a form of godliness, without the power, the other has the power with the form. One has no saving virtue, the other is ever seeking to save.

We cannot suppose that the former class, the doctors of the law, were not sincere and conscientious in their conviction; they were evidently ignorant, and therefore misguided. They addressed themselves to their self-imposed task of judging others. They, of course, were right (?) and this unfitted them for the reception of the words of Christ. The most difficult man to teach is the man who does not know how little he knows. It may seem like a paradox, yet nothing is truer, than that the more a man knows the less he thinks he knows, while the less he knows the more he thinks he knows. Our confidence cannot therefore be over-great in him who thinks he is wise. We often find in such a person a tendency to glory in that, which in others, would be their shame. A brother was once finding fault with colleges; said "he was thankful he never went to a college." "Do you mean to say by this that you are thankful you are ignorant." "Yes, sir, I do." "Then you have a great deal to be thankful for." Many, doubtless, have learned the fact that it is quite impossible to change the current of such minds, and that the tendency of such a mind leads to popery, which is the worst popery of the age.

Another feature of this class is strikingly incongruous, i. e., the uselessness of their convictions. Admit they were right in their ideas and sound in their doctrine. What of it? Was their faith or profession any good to them or to anyone else? Who were they leading to Christ? Did not their faith repel others rather than win them? Who cares one button for a man's religion that doesn't care for him? Here is one of the most unfortunate blunders of the age, i. e., in handling the precious word of God in such a way, that we drive honest and sincere seekers of truth away from us and away from the house of God. Our peculiarities and oddities so hide the truth that it is impossible for others to see it, and then we blame them for hardness of heart. Just here is where is seen the difference between the two classes. The faith of the four men who brought the sick man to Christ was seen. What did He see? Was it their long prayers or their strong faith in the doctrine of their fathers? No! He saw them *saving someone*. We do not know who those four men were, whether Pharisees, Scribes or Samaritans; but we do know they were men of faith and noble men of God. Right here you will find the index and the measure of a true Christian. However correct we may be in theory it amounts to nothing unless it saves and blesses others.

A faith that is of any earthly good is the faith that can be seen working for the salvation of others. True faith will seek to save the lost in defiance to all obstacles. Our desires and interest for the life of others will be so strong that nothing will brook a delay. Those men who were interested in the sick man could not get in by the door, the proper and legitimate way of entrance, so they did the next best thing—make a way through the top of the house. This they had to do by "breaking it up." This might not seem right to some to injure in any way the house; they might think the house was of more account than the man. But Christ did not think so, neither did the men of faith think so. Faith saves the *man*, regardless of the house. This is the voice of the religion of faith. "Come in by the door if you can, but if not come in." If the house must come down so touch the worse for the house. There is no other duty or demand made upon us greater than the salvation of our fellow man. It is exceedingly lamentable to see one whose religion or faith goes no higher than the condemnation of what to them may seem unsound and unscriptural ways of reach-