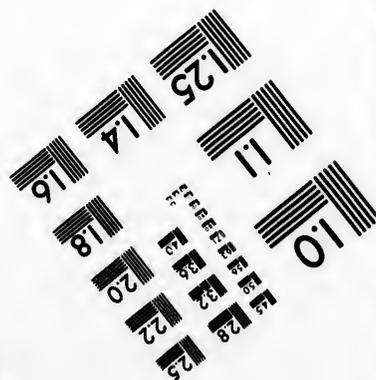
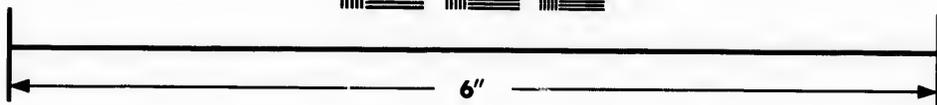
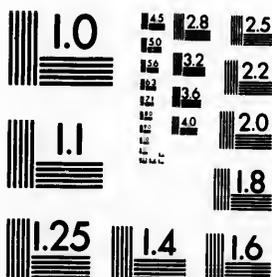


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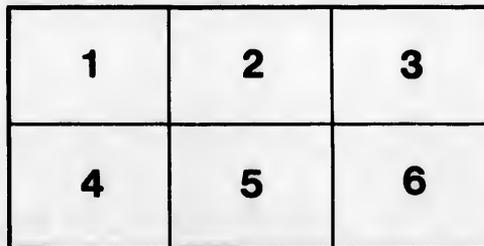
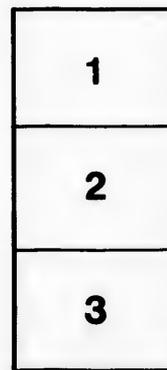
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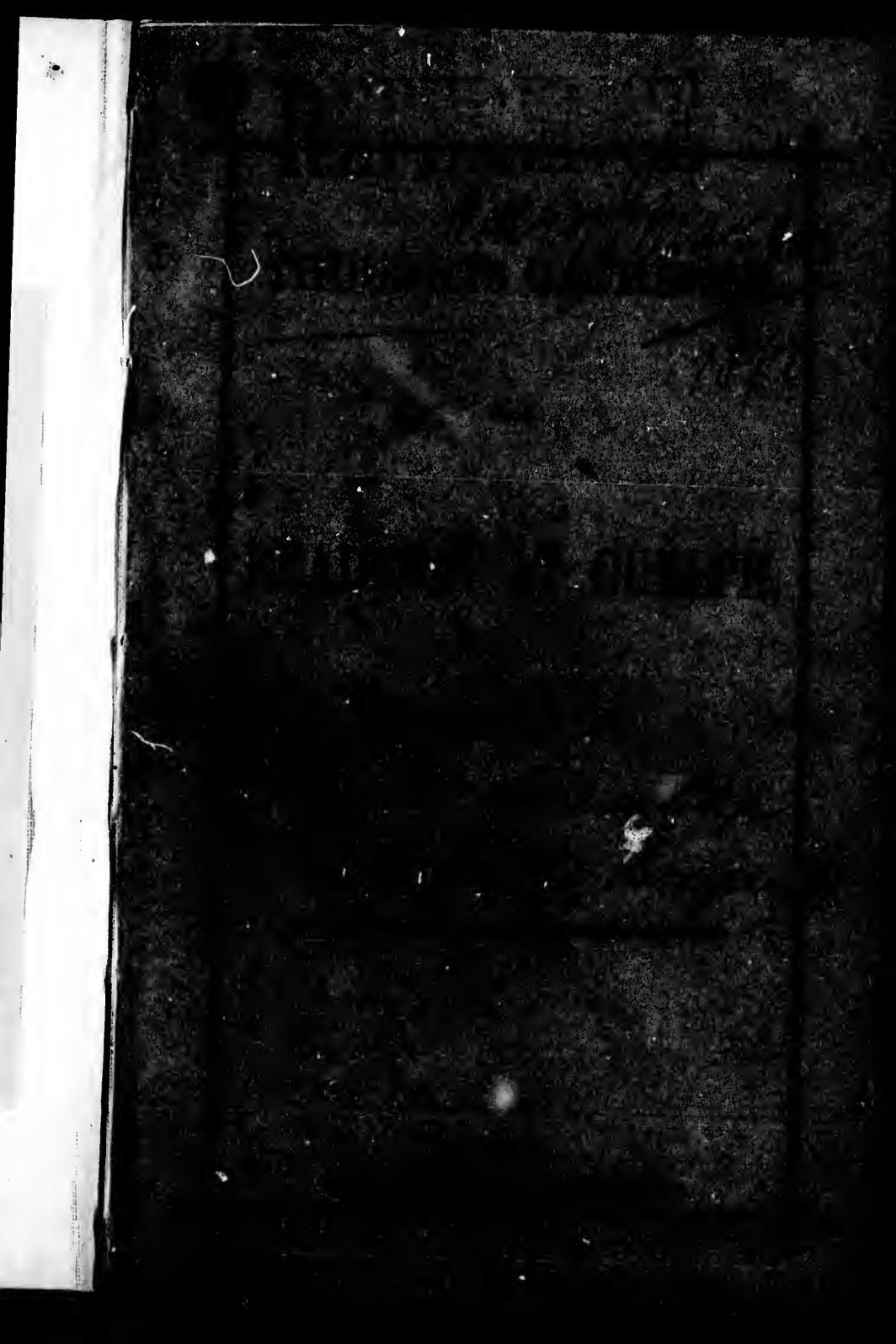
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**Thoughts Gathered from Readings
at Guelph, September, 1872.**

ACTS.

In the first chapter we see the remnant, who had believed on Christ and followed Him till His death, in a position quite distinct to that after Pentecost; that is, they were waiting for the promised Comforter.

The Lord *by the Spirit* gave commandment to His disciples, after rising from the dead, showing that we shall, by the Spirit's power, after we rise or are changed at His coming, enter into and converse on the things of God, when in resurrection bodies. We shall still have the power of the Spirit, but instead of its power being so much taken up in getting us along in the wilderness journey, it will be showing us the things of Christ, uninterrupted by anything in us.

We ought to enjoy our place as children as freely, though not of course *so fully*, as if we were already in heaven.

Made partakers of the Holy Ghost (Heb. vi.), speaking of people like king Saul, Balaam and Judas, whom the Spirit seems most surely to have

MAR. 7, 1968

used, but who were not born of God, had not got Christ or life, though enlightened. (See too 1 Cor. xiii.)

Christians get all the benefits of the new covenant (see Heb. viii. 10; x. 16) with the Jews, and much more; the new covenant will be fulfilled to the letter with Israel. It is so in the Spirit, not in the letter, with Christians. (See 2 Cor. iii. 6.)

In Acts x. notice that John the Baptist preached *repentance, not peace*, but *after* John had preached and was shut up in prison, *peace* was preached by Jesus Christ to *Israel*.

Peter was prepared to care for the sheep and lambs of Christ, and to feel for and deal with those who might go astray, by being allowed to fall into cursing, and swearing, and denying his Lord. He learnt what grace was in a special way towards failing ones.

Paul was prepared to *preach grace* to the most opposed and worst of sinners, by being allowed, before he knew the Lord, to show the most intense enmity and hatred to Christ and His people, and in a religious way too, and yet to find that grace in Christ could and did save him, the chief of sinners.

In the Acts we notice that it is the Lord that speaks to individuals (see chap. ix. 10, 11, etc.); the Holy Ghost speaks to Assemblies (see chap. xiii. 2).

In Acts ix. Peter puts them all out when he is going to raise, through faith in the Lord, Dorcas, because their faith was not up to his, and their unbelief would have been a positive hindrance to him. This is the case now in meetings and in Christians

working together where one has faith to act, the other or others not.

The lowering Paul out of the window, and his leaving Damascus, was not wrong in Paul, as they had not merely tried to frighten him with a threat, but took counsel to slay him. If a mere threat, it would have been wrong. We are not to run away from a threat just made to frighten us.

The fasting and praying and laying on of hands on Paul and Barnabas was not ordaining them, but an act of fellowship. It was recommending them to the grace of God, as in chap xv. 40.

John Mark was with them as a help in the Lord's work, not as a servant for their persons.

The sure mercies of David take in the forgiveness of sins.

Acts xiv. Opposition where the door is open is a reason for staying in a place. If the door is shut, it is a reason for leaving.

1 Cor. xvi. 15. The original is, "They ordained themselves to the ministry of the saints."

The angels of the churches in Asia (see Rev.) are symbolical representatives of the churches.

Acts xv. 56, is not teaching that an evangelist should go and visit the places where he preached the gospel, unless he has gift as a teacher or pastor, and is led of the Spirit to do so.

Acts xvii. We are God's offspring. If this is so, how can we be, as annihilationists say, merely su-

perior animals, with no more soul than a dog? Then are dogs and other animals God's offspring? (which is blasphemy). Christ did not die for animals, but for men with immortal spirits and responsible to God.

Acts xvii. 31. The judgment here referred to is the judgment at the appearing of Christ to judge the habitable earth, or living nations (see Matt. xxv.).

Col. i. 23. It is that the gospel is *to every creature under heaven*, not has been preached to every creature.

Acts again. The lesson to be learnt from Paul's conduct when made a prisoner, appealing to Cæsar, etc., is that if I get into a place where my own will has taken me, not God's will, I can't have the power of the Spirit leading me in it, if led by the Spirit as I should be it would lead me out of it; not lead me right while in a wrong position.

Preaching Christ's coming to reign over the earth, is preaching the kingdom of God.

In the manifestation upon the mount, Christ, Moses and Elias, seen together first is the kingdom on earth, but when all enter the cloud, it is the Father's house. We have then the earthly glory out of the cloud; the heavenly glory of God in the cloud.

Acts xxvi. 28, is the king speaking ironically, not his meaning that he was near converted, as people generally think.

ROMANS.

God owned the fact of the claim of Satan over sinners, till Christ died for us and rose again; but *did not own Satan's title* till then (2 Cor. iv. 4).

Rom. i. 17. It should be "On the principle of faith to faith," in whoever has it, of course.

"Ungodliness of men," refers chiefly to Gentiles; those "holding the truth in unrighteousness," refers to the Jew, primarily.

Moral subjection in meekness and lowliness is beyond all gift in a Christian.

Sin is known through conscience to be sinful, but sin by the commandment becomes exceeding sinful, for it is God's law, God's authority coming in besides conscience.

The only knowledge of Christ comes from personal attachment to Christ.

In the Romans we are accepted (believers are) *through Christ*; in Ephesians we are accepted in the *Beloved—in Christ*.

"Peace I leave," is the peace made for us; "My peace I give," is the peace connected with the standing the believer has as Christ had before God, that is a Son beloved of the Father; "My Father is your Father," etc. "The peace of God," is God's own peace as God above, and in spite of *all or any* circumstances.

The only part I had in the work that saves me, was the hatred of my wicked heart and my sins, which nailed Christ to the cross.

"Fruit unto holiness" is the result of living to God, but it is fruit in fellowship and common thoughts with God.

Gal. ii. Christ is become the minister of sin if I go back under the law after being saved by faith in Christ alone, because it was Christ delivered me from the law; to go back to it, then, is to say Christ did wrong in delivering me from under it.

A man is not in Christ consciously till he has the Spirit.

I am not united to my children, but I am to my wife. Union with Christ is by the Spirit, not by faith, though faith must be there, of course. We are children of God by faith, though.

A person is counted still in the flesh, till he has the Spirit. The believer is in the Spirit and united to Christ when he is sealed by the Holy Ghost.

A man may be born again without having the Spirit. Old Testament saints were so; also the disciples till Pentecost.

Rom. viii. 10 says, the believer's body is dead because of sin; that is, it is judged or reckoned dead.

In the Epistle to the Romans, it is the soul set free and giving oneself up to God, as alive unto Him only. In Ephesians, it is the soul quickened, raised out of death up to God in heavenly places, and then going out from God as an imitator of God down here.

Just as a man ploughing fixes his eye not on the nose of his plough but on some object ahead and

outside him and plough, in order to plough straight, so we must have an object outside and ahead of us, and keep the eye of faith on it, not on *our walk* or selves, in order to walk straight down here. That object is Christ in the glory. Directly the eye is off Christ we plough crookedly.

M A T T H E W .

Jesus was miraculously the Son of Joseph.

John the Baptist comes preaching repentance for the *kingdom of heaven is at hand*.

The Sermon on the Mount is the teaching of that which must characterise those who enter into the kingdom. That sermon is not grace coming to sinners with salvation, but teaching what was required of those who entered the kingdom; of course the New Birth must take place first (John iii.), before that required could be produced by any one, before there could be that righteous character produced. The sinner must be born again to enter into the kingdom of heaven, or God, truly. Outwardly, or among those professing to be in, there are tares or unconverted in the kingdom, but they are only outwardly in it.

The Baptism of John was not unto the death of Christ. Christian Baptism is.

When the Jews are restored to their own land, at the appearing and kingdom, by the Messiah, they will get the latter rain, or another coming down

upon believers of the Holy Ghost. The early rain fell at Pentecost. The latter rain is to come, not to unite believers to a risen ascended Christ as now, but to make them enjoy Christ.

Between the catching up of the saints and the coming in glory, the Holy Ghost will work on the earth, but not dwell as now.

Christ at His Baptism takes the place down here on earth that redemption brings us into when heaven opens to look at Him: Son of God and Anointed. The Father owns Him His beloved Son, and the Holy Ghost comes down upon Him.

Satan tried to get the Son of God, because He was the Son, to get out of the place of a servant. He is always trying to do that with us. "Therefore thou art no more a servant but a son," in Galatians, is in reference to our relationship, not to our responsibility to serve. We are to serve God only *as sons*, not as bond-slaves who are not in the family.

The first temptation of our Lord by Satan shows us perfect obedience, and a man *living* by the word of God, not merely a man with a will of his own curbed in by the word.

The second teaches perfect confidence in God, and therefore no need to do some great thing to see if God would keep His word and take care of His Son; or, in the words of scripture, no need to "tempt the Lord thy God."

The third was not a wile of the devil's put before the Son of God, but the devil putting himself—not his wiles—before Him, openly manifesting himself. Christ resists him and the devil flees.

To go anywhere, or into anything, saying in one's heart, I don't know if God will take care of me, "bear me up," but I will jump into this or that and see if He will, is not confidence in God, but unbelief, and tempting God in a certain sense.

Showing Christ all the kingdoms of this world, etc., on a high mountain, was bringing the temptation before Him; not that the mountain was so high that Christ could from it be able to see all the kingdoms of the world. The high mountain was where Satan took the Lord to put the temptation before Him.

Matt. v. 25, 26, refers to the Jews not agreeing with the One who came—Christ, not their adversary in one sense, but yet their adversary in another, for He must be against sins and transgressions; and they are *now*, as a nation, paying the very last farthing.

Believers are the salt of the earth (not of the world), preserving the earth from corruption. Then let your light shine before men is for the world, for the world is in darkness.

We have agreed with the adversary, are in the kingdom, and so the principles of the kingdom apply to us, not the letter but the Spirit.

The nation (Israel) rejected Christ come in grace, and are then like the swine, led rushing down full of devils to destruction.

From Matt. xxiv. 31 you jump over to Matt. xxv. 31; all between is what applies to His professing servants while He is absent.

Matt. x. 2-15 is the testimony preached while

Christ was still with them; ver. 15-20 is the testimony while Christ is rejected; ver. 20-23 is that during the tribulation, till the Son of Man come.

Down to chap. xi. 24 He upbraids Israel for rejecting Him; ver. 24-27, He speaks of a new relationship; a new revelation: and ver. 24-30 preaches the gospel to all.

Matt. xxi. 24. The Lord, when asked for His authority for doing those things He did, made them feel and show their incapacity to judge Him, as they could not answer for or against the preaching of John the Baptist, a lesser person than Himself, but who spoke of Him and was in favour with all the people.

Matt. xxiv. 14, shows that it is the kingdom gospel will be preached to all nations, and then shall the end come; not Christ come, but the *end*.

You can't put Christianity in its full power and blessedness into Judaism, or now into system in these days; it would and does burst the bottles, and the wine runs out.

A FEW NOTES FROM A CONVERSATION ABOUT GIFTS
IN THE CHURCH OF GOD.—TAKEN AT GUELPH.

Natural ability is not a gift. In 1 Cor. xii., Gifts of the Spirit are spoken of in contrast with evil spirits (ver. 3). Eph. iv. shows us Christ going up and sending down gifts to the Church.

In Matt. xxv., in the parable of the talents, we learn that the *talent* is the *gift*, and it is given ac-

ording to each man's ability. Each person has a natural ability which is distinct from the gift.

Miracles are now—that is in the closing days of apostacy—connected with the working of Satan (See 2 Thess. ii.).

The Holy Spirit is a Spirit of truth.

When our Lord was anointed at His Baptism, He received the Holy Spirit for Himself; when He received it on His ascension, He received it for men—believers.

In Rom. xii. and in Eph. iv., I learn that believers have gifts differing according to the grace given to us, and we are to use them according to the measure or proportion of faith. We may go beyond our measure and break down. A believer with a single eye, and a heart occupied with Christ, will neither go beyond the measure of faith, nor lag behind conscience. Again, that according to the measure of the gift of Christ, grace is given us to use it.

There is no member of the body of Christ that is of no use. All have some gift. The best way to find it out, is to go out simply looking to Christ to lead and guide and to give grace to do anything however small that He may give one the opportunity of doing. Not to look into oneself to see if one feels like a pastor, or teacher, or evangelist; but trusting Him to use one to souls, and there will surely soon be seen that He leads to a certain line or certain lines of service. "If any man serve me, let him follow me."



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