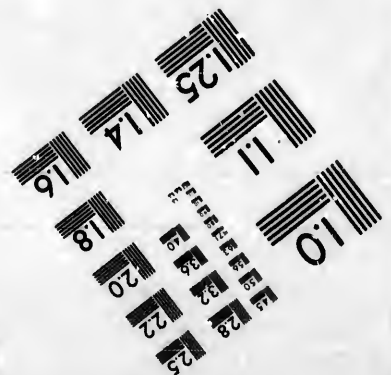
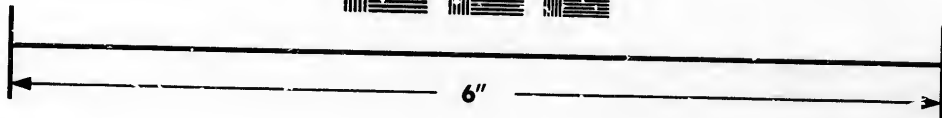
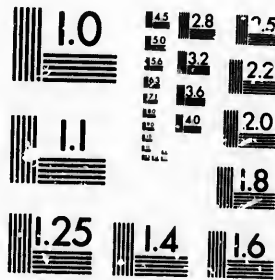


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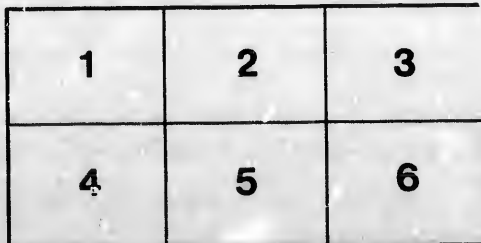
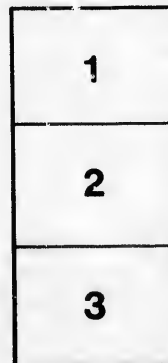
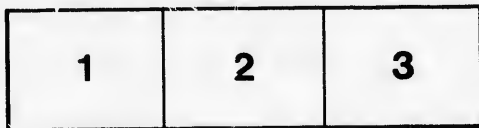
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*Can. Wolfe, J. E.*

# GOLD FROM OPHIR

A NEW BOOK OF BIBLE READINGS,

ORIGINAL AND SELECTED.

BY

J. E. WOLFE,

EVANGELIST,

WITH INTRODUCTION BY DR. JAMES H. BROOKES.

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## INTRODUCTION.

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**G**OD'S patent of nobility is a disposition to search the sacred Scriptures. It is written of the Bereans: "These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so," Acts 17:11. They did not merely read the Old Testament occasionally, but they searched it, or as the word means, they examined it closely, they sifted it, they scrutinized it, they scanned it, remembering the promise to every one who desires heavenly wisdom: "If thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God," Prov. 2:3-5. The honor thus attained outlasts all earthly distinctions, marking the high character and immortal dignity of God's noblemen,

"When gems, and monuments, and crowns,  
Are mouldered down to dust."

It is a pleasure, therefore, to call the attention of believers to this book of Evangelist Wolfe, as "a work of faith, and labor of love," undertaken to exalt "the Word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the Word of the Lord endureth for ever," 1 Pet. 1:23-25. It is a book that must be most helpful to all who would become better acquainted with "the first principles of the oracles of God," for it sets forth in Scriptural and simple language the great facts of Ruin, Redemption, Regeneration and Resurrection, together with kindred truths that cannot fail to be stimulating and suggestive to souls subject to the authority of the Holy Spirit. Hence it should be hailed with joy among similar books, appearing in these last and evil days, and prepared with the same purpose, to glorify our risen and coming Lord.

The title, "Gold from Ophir," reminds us of the different words that are translated *gold* in the Bible. The first is *betser*, and it signifies "to cut off," then "inaccessible, fortified, strong." "Receive, I pray thee, the law from his mouth, and lay up his words in thine heart. . . . Then shalt thou lay up gold, and the gold of Ophir as the stones of the brook. Yea, the Almighty shall be thy defence," Job 22:22-25. Here the word *gold* in verse 24 is precisely the same that is rendered *defence* in verse 25; and so, if a man gets the gold of God's word not only in his mind, but in his heart, he is defended against dangers.

Second, *zahab*, "brightness, shining." "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple; the statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes; the fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous altogether. More to be desired are they than gold," Ps. 19: 7-10. Here the word means "to shine," and he who makes the Word of God the man of his counsel, will find his way to be like the path of the just, "that shineth more and more unto the perfect day," Prov. 4: 18.

Third, *charuts*, "to be active, quick, sharp, decided, determined, decreed." In the day of Christ's return and Israel's restoration it is said, "the Lord gave the word; great was the company of those that published it;" or, as Dr. J. Addison Alexander renders it, "The women publishing it are a great host;" or, as Dr. DeWitt renders it, "The women heralding gladness are a great host;" or, as the Revised Version has it, "The women that publish the tidings are a great host." His promise is: "Also upon the servants and upon the handmaids in those days will I pour out my Spirit," Joel 2: 27-29; and then He will say to His people so long oppressed: "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold," Ps. 68: 11-13. When the Lord gives the word, and the word is received, believers become not only active, but decided and determined, as the word for gold here means, not "carried about with every wind of doctrine, by the sleight of men, and cunning craftiness," Eph. 4: 14.

Fourth, *kethem*, "to shut up, to hide." "Where shall wisdom be found? and where is the place of understanding? Man knoweth not the price thereof; neither is it found in the land of the living.... It cannot be valued with the gold of Ophir," Job 28: 12-16. "Upon thy right hand did stand the queen in gold of Ophir," Ps. 45: 9. "My beloved is white and ruddy; the chiefest among ten thousand. His head is as the most fine gold," Song 5: 10, 11. In these passages the word for gold means "to hide," reminding us of the confession of the Psalmist, "Thy word have I hid in mine heart, that I might not sin against thee," Ps. 119: 11. This is the best thing, hid in the best place, and he who has the Word of God in his heart has laid up for himself "treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal," Matt. 6: 20.

Fifth, *segor*, "to shut up, to enclose," hence "precious gold, that is, pure, unadulterated." Of the wisdom of the Old Testament, which is the Christ of the New, it is said, "It cannot be gotten for gold," Job. 28: 15. But wisdom is revealed in the Word, and of this it is written, "Every word of God is pure; He is a shield unto them that put their trust in Him. Add thou not unto His words, lest He reprove thee, and thou be found a liar," Prov. 30: 5, 6. This is the kind of gold with which we approach God, having "our bodies washed with pure water," Heb. 10: 22; or as it is written in another place, "Christ also loved the Church, and gave himself for her, that he might sanctify and cleanse her with the washing of water by the Word," Eph. 5: 25, 26. The Word is pure and unadulterated, the truth of God without the admixture of the least error.

Sixth, *paz*, "refined." Concerning the knowledge of Christ, "the gold and the crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold," Job 28: 17. "Thou settest a crown of pure gold on his head," Ps. 21: 3. "Therefore I love thy commandments above gold, yea, above fine gold," Ps. 119: 127. "His legs as pillars of marble set upon sockets of fine gold," Song 5: 15. So this *paz* gold is the appropriate symbol of the divine nature and perfect humanity of Him concerning whom the Holy Ghost testifies: "In the beginning was the Word, and the Word was with God, and the Word was God," John 1: 1; "Who knew no sin," 2 Cor. 5: 21; "Without sin," Heb. 4: 15; "Who did no sin," 1 Pet. 2: 22; "and in Him is no sin," 1 Jno. 3: 5.

Seventh, *chrusios* or *chrusion*, used by the poets, according to Liddell and Scott, "to denote *anything dear or precious*." "Other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, . . . he shall receive a reward," 1 Cor. 3: 11-14. The foundation is Christ, the superstructure must be reared in the love of Christ, and for the glory of Christ, and this alone is precious to God. All that is of self and the world shall be burned in the day of our Lord's coming, and hence we are not surprised to hear Him saying to the Laodicean Church, that fitly represents the present condition of the professing Christian body, "I counsel thee to buy of me gold tried in the fire," Rev. 3: 8. Everywhere we see the failure of man, and the ruin of all that he touches; but for this very reason our hearts respond the more eagerly to the Spirit's voice, "Unto you therefore which believe he is precious," 1 Pet. 2: 7.

May He abundantly own the pages that follow for the comfort of saints and the salvation of sinners, leading the reader to see (1) that "all Scripture is given by inspiration of God, and is profitable for doctrine," 2 Tim. 3: 16; and (2) that all Scripture, both Old and New Testament, sets forth the person and work of Christ, Jno. 5: 39; and (3) that "Whatsoever things were written aforetime were written for our learning," Rom. 15: 4; and (4) that the Word is a lamp unto our feet, and a light unto our path, Ps. 119: 105; and (5) that we are made clean through the Word, Jno. 15: 3; and (6) that the Word is able to build us up, and to give us an inheritance among all them that are sanctified, Acts 20: 32; and (7) that we overcome Satan by the blood of the Lamb, and by the word of our testimony, facing the devil with the blood, and the world with the word, Rev. 12: 11. To the Lamb that was slain be the glory unto the ages of ages!

JAMES H. BROOKES.

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## PREFACE.

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THE title of this new book of Bible Readings, **Gold from Ophir**, is, as the reader will observe, a Scriptural one. It struck me as being the most appropriate and suggestive one that came to my mind. Ophir, it is said, was a region from which the Hebrews in the time of Solomon obtained Gold. The gold was proverbial for its fineness, so that "gold of Ophir" is several times mentioned as *fine gold*, Ps. 45 : 10 : Job 28 : 16 ; Isa. 13 : 12 ; 1 Chron. 29 : 4.

What a golden mine of truth is the precious Word of God ! What inexhaustible stores of wealth lie enfolded within its bosom ! Blessed thought, too, that it contains no dross, quartz, or earth, from which it must needs be separated. The Book from the beginning to the ending is composed of multitudinous nuggets of the purest gold. And yet it requires patient, prayerful digging in order to obtain the treasure. For near a score of years I have been digging in this mine, and have found it a most pleasurable and profitable task.

While engaged in evangelistic work it occurred to me that a book of Bible Readings could be arranged on a more practical basis than any I had yet seen, with due regard to "the right dividing of the word of truth." How far I have succeeded, the reader must judge. Moreover, in this busy age, when there is such a "running to and fro," and so little time to spend in laborious searching of the Scriptures, I felt assured it would be a good and helpful thing to put in proper order the *four fundamental and leading facts of the Bible, viz. : Ruin, Redemption, Regeneration and Resurrection*, hoping that this effort for God's glory might be permitted to be a help to all those who feel called to labor for the salvation of the lost. Yet, let every one who scans its pages remember that "truth second-hand" is of no real value unless it be first wrought into the soul by the mighty power of the Holy Ghost.

Many of the "nuggets of gold" found in this volume have been gathered by other hands than mine. Due credit is therefore given.

The "Suggestive Thoughts and Unfoldings" have been gleaned and culled from the writings of the clearest and purest authors of Gospel literature. They are given merely to serve as a stimulus to thought.



The various papers and articles found scattered throughout the book are from the pens of skilled students and teachers of the Word. The article by Dr. West, on "The Resurrection of the Body," was written exclusively for **Gold from Ophir**. Professor Morehead, Dr. Jas. H. Brookes, Messrs. Geo. C. Needham, E. P. Marvin, C. Russel Hurditch, John Currie, and a host of others, have contributed to make the book what it is. From the pages of *The London Christian*, *Footsteps of Truth*, *Word and Work*, *The Faithful Witness*, *Notes for Bible Study*, and other periodicals, I have collected much valuable matter. And right here let me tender my hearty thanks to those who have so kindly contributed the excellent readings, articles, and papers that adorn the pages of the book.

The **Miscellaneous Department**, made up of readings and articles of the most vital and practical character, I trust may be much used of the Lord in furnishing the winner of souls with weapons whereby he shall be enabled to "pull down the strongholds of the mighty."

May the Spirit of the living God be upon all those who look into this volume for help in Christian work, and again let me repeat, *may the worker in the Lord's vineyard never cease to remember that truth, unbaptized with the Holy Ghost, can never accomplish permanent good.*

J. E. WOLFE.

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# GOLD.



**GOLD Takes a Prominent Place in Scripture.**—It is mentioned in the second and last chapters of both Old and New Testaments. It is figurative of the child of God, Lam. 4 : 2 ; Job 23 : 10 ; of his works, 1 Cor. 3 : 12 ; and of "the trial of his faith," 1 Peter 1 : 7. Our study now only refers to the believer.

**I. Gold is Found in the Earth.**—"Out of it wast thou taken," Gen. 3 : 19. It is found in darkness. We are "called out of darkness," 1 Peter 2 : 9. It is found in a state of filth : "Filthy is man," Job 15 : 16 ; Ps. 14 : 3. It is dug out of the earth : "Look unto . . . the hole of the pit whence ye are digged," Isa. 51 : 1. After being taken out of the earth it is washed : "Ye are washed," 1 Cor. 6 : 11. It is then crushed : God says to man, "My thoughts are not as your thoughts," Isa. 55 : 8 ; man's thoughts are vain, 1 Cor. 3 : 20 ; and are crushed in the presence of God, who begs him to "forsake his thoughts," Isa. 55 : 7. It is now fit for the fire ; and if gold is to be refined, it must pass through the fire : "Beloved, think it not strange concerning the fiery trial which is to try you," 1 Peter 4 : 12. "Yourselves know that we are appointed thereunto," 1 Thess. 3 : 3. "When He hath tried me, I shall come forth as gold," Job 23 : 10. "The furnace is for gold ; but the Lord trieth the hearts," Prov. 17 : 3. The fire purifies it : "He shall purify the sons of Levi, and purge them as gold," etc., Mal. 3 : 3.

**II. Gold Stands the Fire.**—"Blessed is the man that endureth temptation," James 1 : 12. The refiner is at the expense of the fire : God had to chastise his people for their sin, yet, "His soul was grieved for the misery of Israel," Judges 10 : 16. The fire never injures it : "When thou walkest through the fire thou shalt not be burned," Isa. 43 : 2. Its value is estimated by weight : "Thou, most upright, dost weigh the path of the just," Isa. 26 : 7. When refined, it is bright : "A man's wisdom maketh His face to shine," Eccles. 8 : 1. "Let your light so shine before men, that they may see your good works," Matt. 5 : 16.

**III. Gold is Precious.**—"The precious sons of Zion comparable to fine gold," Lam. 4 : 12. Pliable : Paul could say, "I know both how to be abased, and I know how to abound ; everywhere, and in all things, I am instructed both to be full and to be hungry, both to abound and to suffer need," Phil. 4 : 12. It attracts attention : "Ye are the light of the world ; a city that is set on a hill cannot be hid," Matt. 5 : 14. Beating does not break it, but causes it to expand : "The more they afflicted them, the more they multiplied and grew," Exodus 1 : 12. "I would ye should understand, brethren, that

the things which have happened unto me have fallen out rather unto the furtherance of the gospel ; so that my bonds in Christ are manifest in all the palace, and to all others," Phil. 1 : 12, 13 (margin)

**IV. Gold is Liable to Grow Dim.**—How is the gold (Israel) become dim ?  
Lam. 4 : 1. A gold ring constantly worn never becomes dim ; because it is continually rubbing against the flesh, and daily comes under the action of water : "Christ loved the Church and gave Himself for it, that he might sanctify and cleanse it by the washing of water by the Word," Eph. 5 : 26. "Wherewithal shall a young man cleanse his way ? By taking heed thereof according to Thy Word," Ps. 119 : 9. A gold chain becomes dim because it lacks the daily washing : "He that received seed among the thorns is he that heareth the Word ; and the care of this world, and the deceitfulness of riches choke the Word, and it becometh unfruitful," Matt. 13 : 22.

**V. Brass Resembles Gold.**—"Satan himself is transformed into an angel of light," 2 Cor. 11 : 14. It only becomes hard by being mixed with baser metals : "A little leaven leaveneth the whole lump," 1 Cor. 5 : 6.



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# RUIN.

## THE FIRST SIN.

*By James Inglis.*

**T**HE historical and moral truthfulness of the Bible narrative of man's fall has been questioned, on the ground that the offence was so insignificant—it was only the eating of an apple! But this is quite an inaccurate and unfair representation. When a man puts another's name to a bill, we do not describe it as only writing **two words**, and for these **two words** being tried and condemned. We call it by its right name—**forgery**. Our first parents disbelieved and disobeyed God; this was their sin, and for this they died. And the first sin of the world has been so fruitful in evil because it contained the seeds of all sin. It was ingratitude to the God who had crowned our first parents with loving-kindness and tender mercies; it was mistrust of His goodness, unbelief of His word, and disobedience of an express command. There was an unhallowed gratification of appetite in eating forbidden fruit, and a determination to obtain knowledge, though at the cost of departing from God. There was blind faith in a false guide, whilst God was forsaken; and there was the essence of idolatry, and all the corruptions of religion, in the belief that the doing of an outward thing could impart spiritual grace. There was the communication of sin from the one to the other, and the preference of the creature to the Creator. It is with the greatest inconsideration that a sin like this could be spoken of lightly. Unbelief—the world's ruin—is the root of it all, as faith in God is the world's salvation.

“The story of the Fall,” as Delitzsch says, “like that of the creation, has wandered over the world. Heathen nations have transplanted and mixed it up with their geography, their history, their mythology, although it has never so completely changed form, and color, and spirit, that you cannot recognize it. Here, however, in the law (of which the Book of Genesis is a part) it preserves the character of a universal, human, world-wide fact; and the groans of creation, the redemption that is in Christ Jesus, and the heart of every man, conspire in their testimony to the most literal truth of the whole narrative.”

There is the well-known Greek myth of Pandora:—“The first men passed sunny days in undisturbed happiness. No labor, no care weighed upon them; their welfare was not interrupted by weakness or disease. But they could not longer remain in a state of inactivity. They felt an internal impulse to search for occupation. Then Prometheus (one of these men) shaped a human form out of clay; in order to animate it, he stole the fire from heaven. This audacity excited the severe anger of Jupiter. He wished to punish him, and ordered Vulcan to make the first woman out of earth, who should, by her charms, as well as by her faults, inflict wretchedness upon man. Thus Pandora was produced. All the gods and goddesses adorned her with fatal gifts to ensnare the hearts of men. She received a box containing all imaginable evils. She presented it to Epimetheus, the brother of Prometheus, who opened the box and the evils were scattered all over the earth.”

In the British Museum there is a seal, brought from Babylon, which has two figures sitting, one on each side of a tree, with their hands stretched out towards it, while at the back of one there is a serpent.

In engravings, from gems and other ancient remains of Western art, are similar representations. A fruit-laden tree, a serpent, a man and woman, a destroyer of the serpent, are the principal portions of the various pictures.

The Persian tradition is, that the parents of the human race, were at first innocent, but they allowed themselves to be seduced by the spirits of Ahriman (the evil). They had been destined to happiness, on condition of their continuing humble, obedient and pure; but Ahriman deceived them, and drew them away from Ormuzd (the good). Afterwards, Ahriman gave them fruit, of which they ate; and in consequence they lost a hundred blessings, save one. Thereafter, they obtained fire, partook of flesh, and presented offerings; they made themselves clothes of skin, and built houses.

## THE FALL OF MAN.

I. The fall of man was consequent upon the disobedience of Adam, Gen. 3 : 6, 11, 12. The Holy Spirit who spake through Moses, in Genesis, uttered the same testimony through Paul in Rom. 5 : 12, 15, 19. It is well to remember this, in these days of apostasy, when infidels inside and outside of religious circles are using all their intellectual gifts in the endeavor to overthrow the truth of the verbal and plenary inspiration of the Holy Scriptures.

II. The devil was the cause of man's fall, Gen. 3 : 1-5. For corroborative testimony, see 2 Cor. 11 : 3 ; 1 Tim. 2 : 14.

III. Man was first made in the image of God, Gen. 1 : 26 ; but forfeited that God-likeness by sinning, Gen. 5 : 3, compared with 1 Cor. 15 : 48, 49.

IV. We have further testimony in the Word of God as to the totally depraved

condition of man, Job. 15 : 14 ; 25 : 4 ; Psa. 51 : 5 ; Isa. 48 : 8 ; John 3 : 6.

V. Man, by nature, is a child of the Devil.—Matt. 13 : 38 ; John 8 : 44 ; 1 John 3 : 8, 10. This testimony is totally at variance with the sentimental and unscriptural doctrine of the so-called "Fatherhood of God and Brotherhood of Man" theories as taught from many pulpits and advocated by many religious writers.

VI. The natural man is also termed in the Scriptures a "child of wrath."—Eph. 2 : 3.

VII. Not only is he outwardly a rebel against God, but he is inwardly corrupt. See Gen. 6 : 5, where the marginal reading emphasizes the fact of his total inward depravity. The declaration is, that not only "the imagination, but also the purposes and desires" are corrupt. See, for proof, Jer. 16 : 12 ; Matt. 15 : 19. J. E. W.

### SUGGESTIVE THOUGHTS AND UNFOLDINGS.

THE first chapter of Genesis shows us God "in the beginning" creating ; and in the last of Exodus we behold Him dwelling in "glory" in the midst of His people. Between these we see man, who was made "upright," "in the image of God," falling from his high estate, and sinking to the depths of degradation and iniquity.

FEARFUL were the results of the fall ! The man, woman, serpent, earth—all came under the wrath of the offended Creator. Labor and sorrow came to be the portion of both man and woman ; though one to rule, the other to serve ; and from this sentence there is no escape till dust returns to dust. Thus it has been ever since and will be "until the Lord come" and "restore" all things, and finally bruise Satan under His feet, by consigning him to the lake of fire (Acts 3 : 21 ; Rom. 8 : 20-23 ; 1 Cor. 4 : 5 ; Rev. 20 : 10).

"IN the day that thou eatest thereof thou shalt surely die" (Gen. 2 : 17). Such were God's words, and see how they have been fulfilled. Life forfeited means death, unless respited by grace. "By one man sin entered into the world, and death by sin" (Rom. 5 : 12).

SIN has been well described as the determination of the will to other than God. Thus it was with Eve ; she doubted, mistrusted God, and believed Satan. She first lusted after, then ate, what God had forbidden, as did Adam likewise, and that was sin ; and the result of sin was death (Jas. 1 : 15).

## WHAT IS THE CHARACTER OF MAN.

What is the character of man as seen from his earliest history? God tested him, and the very first thing recorded under each test is evil:—

I. As tried in innocence, his independence was seen,—that is, sin as to the **will**.

II. As tried by conscience, his corruption was seen,—that is, sin as to the **heart**.

III. As tried by law, his transgression

was seen,—that is, sin as to the **commandment**.

IV. As tried by Christ, his enmity was seen,—that is, sin as to the **Person**.

The complete character of the poison is now seen—the "flesh" would kill God if it could. Man in the flesh slaughtered the God-man. Every unsaved sinner has that infernal essence of Satan in his bosom.

## CERTAIN BILLS OF INDICTMENT AGAINST MAN.

I. God declares man to be "blinded in heart," Eph. 4 : 18. This is why the natural man cannot see God. "Blessed are the **pure in heart**, for they shall see God," Matt. 5 : 8. When the new heart is received then "the eyes of the understanding are opened" to see God in nature, in Providence, and in His word.

II. As a natural result of his heart blindness, it follows that he cannot but be perverse and corrupt in his ways, Gen. 6 : 12; Isa. 1 : 5; Rom. 3 : 12-16.

III. He is intellectually depraved, or

corrupt in mind, Psa. 14 : 2, 3; Rom. 3 : 11; 1 : 31.

IV. Pride of intellect leads man to reject the things of God, 1 Cor. 2 : 14; Matt. 13 : 11, 12.

V. He comes short of the glory of God, Rom. 3 : 23.

VI. His conscience is defiled, Titus 1 : 15; Heb. 10 : 22.

VII. He is utterly intractable, or obstinate, and is compared to a wild ass's colt, Job. 11 : 12. J. E. W.

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

**W**HAT is death? Death is separation—separation of soul from God, separation of soul from body. Man before the fall was in union with God, and thus ever drawing from Him the needed power to sustain the spiritual life imparted; but once the determination of the will was to other than God—as was the case when Adam and Eve yielded to the tempter—that day death ensued; for sin separated them from God.

DEATH is the inevitable result of sin, so equally is death eternal; not God's arbitrary will, but the inevitable consequence of dying in unpardoned sin. Unless in this life "made nigh by the blood of Christ" (Eph. 2 : 13), eternal separation from God must ensue; and eternal separation from God is hell.

MAN, by nature, is ruined and guilty. We have left the fountain of living waters and hewed out for ourselves "broken cisterns, that can hold no water." We have offended; and he who offendeth "in one point is guilty of all."

THE holy law, as an impartial jury, has brought in the verdict of "guilty." And thus we are lost to him who created us. We have brought ourselves under the curse of his holy law.



## MARKS OF MAN'S ALIENATION FROM GOD.

I. Man's fear of God the first manifested proof of his estrangement from Him, Gen. 3:8.

II. He goes astray from his birth, Psa. 58:3; Eph. 4:18; Col. 1:21. There is no such thing as an "innocent" little babe. Every mother is witness to the fact of inherent depravity, in the manifested ugliness, or anger, of the babe, long before it becomes a responsible agent, or can understand the difference between right and wrong. David's testimony is true: "I was shapen in iniquity, and in sin did my mother conceive me," Psa. 51:5.

III. He is a slave to sin. Rom. 6:10, 16; 7:5, 23, 24; Gal. 5:17; "serving divers lusts and pleasures," Titus 3:3.

IV. The natural man's conduct is always at variance with God's will, and therefore grievous to Him, Psa. 10:5; 2 Peter 2:14.

V. Fallen man is also conscious of his guilt, Gen. 3:7, 8, 10. But, refusing to acknowledge the necessity of being clothed in Christ's righteousness, he seeks to cover his nakedness with the few fig-leaves of his own self-righteousness.

VI. This, by the word of the Lord, leads us to see, very clearly, the fallen sinner's character in God's sight, Eccles. 7:20; Rom. 3:10.

VII. He is so abominable that God describes him as one that "drinks in iniquity like water," Job 15:16. All men, without regard to culture, without regard to their station in society, whether educated or uneducated, rich or poor, are "stinking" (marg.) in God's estimation. See Psa. 14:3. Surely this is sufficient to mark man out as utterly fallen, and lost to God, and that his only hope of salvation must come through Jesus Christ, the Saviour of the lost, Luke 19:10. J. E. W.

### SUGGESTIVE THOUGHTS AND UNFOLDINGS.

WHAT incalculable ruin came as a result of man's sin? (1) **Death spiritual**; separation of soul from God, is equally the lot of all, for all are "sinners" by nature, born in sin, and then sinning in thought and deed (Ps. 51:5; Rom. 3:10-12, 23); separated from God by sin (Isa. 59:2), they are dead in trespasses and sins (Eph. 2:1) till "quicken"ed by the grace of God, "born again," made new creatures "in Christ" (John 3:3; 2 Cor. 5:17). (2) **Death temporal**; separation of soul and body, which we see around us daily, when the spirit returns "unto God who gave it" and the dust "to the earth as it was" (Eccles. 12:7). This has been the lot of all since Adam sinned (Rom. 5:12); two only excepted—Enoch and Elijah. "In Adam all die" (1 Cor. 15:22) as result of sin. "Death passed upon all men, for that all have sinned" (Rom. 5:12); and thus it will be with all—even the Lord's people—"till He come," and finally destroy "the last enemy," even "death" (1 Cor. 15:20). (3) **Death eternal**; "everlasting" separation, or "destruction from the presence of the Lord" (2 Thess. 1:9), which is "the second death" (Rev. 20:12-15), and most terrible of all; reserved for those whose names are "not written in the book of life."

BOTH by nature and practice man is of no use to God. He has become utterly "unprofitable;" the fine gold has become dim.

WE have not only been guilty of specific breakings of God's holy law, by which we are seen to be transgressors, our natures are fallen, we are depraved and corrupt, the imagination of the thoughts of the heart only evil continually. Self-will, self-seeking, and self-pleasing have taken the place of God's will, God-seeking, and God-pleasing; and thus while self is gratified we are lost to God.

THE CONDITION OF LOST MAN.

I. He is dead in sin, Eph. 2:1 A Salvation Army officer once made the quaint remark that "Not only had the sheep fallen into the pit, but they had also lost their bleat;" in other words they had lost the life of God out of their souls.

II. His depravity is total, Gen. 6:5; Rom. 7:18.

III. He is devoid of the fear of God. In this he resembles the natural brute beast, Rom. 3:18.

IV. He is wilful and stubborn. Although

the Creator has, in His word, made the way plain, man obstinately chooses "his own way," Isa. 53:6.

V. He loves darkness; prefers it to light, John, 3:19.

VI. He is corrupt in speech, Matt. 15:18, 19; Rom. 3:13; 14. His heart is a fountain of iniquity, pouring forth only villainess.

VII. He is a destroyer of souls, Rom. 3:15, 16. His influence tends to lead souls to hell instead of heaven. J. E. W.

WHAT SIN HAS ENTAILED.

I. Man's fall thrust him out of Paradise, Gen. 3:24.

II. His sin doomed him to labor and sorrow, Gen. 3:16, 19; Job. 5:6, 7.

III. Temporal death was another result of his transgression, Gen. 3:19; Rom. 5:12; 1 Cor. 15:22.

IV. To all this was added the awful doom of eternal death, Job. 21:30; Rom. 5:18, 21; 6:23.

V. Man cannot remedy his lost condition, Prov. 20:9; Jer. 2:22; 13:23.

VI. The only remedy has been provided by God, Gen. 3:15; John 3:14-18; 2 Cor. 5:14-21, etc.

VII. Temporal and eternal death at hand for the sinner. Therefore the necessity for immediate application of God's remedy, Josh. 24:15; 2 Cor. 6:2.

J. E. W.

SUGGESTIVE THOUGHTS AND UNFOLDINGS.

THE unsaved sinner should write "Lost" on the palms of his hands, on the soles of his feet; in all he does and wherever he goes he is lost. "Lost" should be engraved on his intellect, his will, his affections; at all times, under all circumstances, and in all his faculties, he can but say "Lost."

How true that the holy, just, and good law of God came demanding of us love to God, and proved that what God justly demands from man He has not got, and cannot get, so that, without exception, it may be said of all men who ought to have sought after God, "There is none that seeketh after God."

OUR part is to take the place of a sinner and nothing else. Most people believe that they are sinners, but comparatively few believe that they are sinners and nothing else but sinners.

CHRIST appeared to "put away sin;" but it does not mean that, as to its presence in this world, sin has been put away. Sin indeed has been the ruin wrought, for, alas! no one can look to our streets, our jails, our asylums, our infirmaries, our newspapers, and dream of such a thought.

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## GOD NO RESPECTER OF PERSONS; OR, "THERE IS NO DIFFERENCE."

*An Address by W. P. Mackay.*

**T**URN now to Romans, the 3rd chapter and 22nd verse, and at the last clause we read, "For there is no difference; for all have sinned, and come short of the glory of God." This is what God has said.

And now you who are happy and amiable, this is the one thing I wish to tell you from God, "**There is no difference.**" This is what you never could and never can feel; it is a thing for which you must believe God. As it is God with whom you have to do, I beseech you not to listen one moment to any that would take you from His truth. **He says, "There is no difference."** He has proved that the lawless Gentile or heathen and the law-breaking Jew or religious person are equally guilty, and that not one among either the outwardly profane or the outwardly decent is found righteous or good before Him. Of course there are differences in heinousness or degradation of sins. I need not stop to speak of this; we all know it. I wish to tell you what you and I do not by nature know, namely, that there is no difference as to where we stand before God. The one question is, **guilty or not guilty?** There are no degrees as to the fact of guilt. "He that offends in **one** point is guilty of all," and nothing less. He that offends in all points is guilty of all, and nothing more. Therefore, while there are differences among offences, there is no difference as to guilt. Therefore, all men in the world (and you included) have been brought in guilty before God.

Look at the story of the Prodigal Son in the 15th of Luke. The moment he crossed his father's threshold with his pockets full of money and a respectable dress on, he was as really guilty, as really a sinner, as when he was among the swine in his rags. He was more degraded when keeping swine, but not more guilty. In fact, his degradation and husks were his greatest mercies, for these led him to see his guilt. A full pocket and a respectable appearance are the worst things a guilty sinner can have, as these lead him to think that he is rich and increased with goods, and has need of nothing, when in God's sight he is wretched, and miserable, and poor, and blind, and naked. I do not ask you, Are you a sinner in the common use of that word? because you for whom I write are not. You mean by sinner, one who is very wild, profane, disobedient and lawless. This is as men speak of sinners. God, however, says that there is no difference. The only thing I ask you is this, Have you offended in **one** point—not one point of open sin, but one point in thought or word? You confess at least one point. God asks no more. If you have offended in one point **you are guilty of all.** Man would never think this nor say it. But God says it. Suppose that your life were like a book that you have written, and there was only one small blot just like a pin's point in it, whilst all the other leaves were perfectly clean, and you came and presented it before God; He would put it beside all the blackest lives that ever lived, the blackest histories of the vilest murderers, and thieves, and harlots, and over all this collection would be written these words, "There is no difference."

You have offended in one point. It is not a question of being a great sinner—it is this question, Are you as perfect as the Christ of God, the perfect man? If you had lived for fifty years without committing one sin, or having one wrong wish or thought, and just then you had an evil thought, and afterwards lived another fifty years and died, aged 100, with only this one evil thought (not even a word or an action), when you came to stand before God in judgment, He would put you beside all the offscourings of the earth, men who for a hundred years never had a good thought, and He would say, "There is no difference."

Of course you think this is very hard, but it is true. God will never ask your opinion whether it ought to be so or not. He has in grace told us already what He will do. You and I, not knowing absolute holiness, cannot understand or appreciate such a judgment. We could never feel that every one is the same in God's sight as regards guilt. But God says it, and there the matter ends. If you wish to go on, risking your chance of escaping hell on the possibility that God has told lies, and that these words are not perhaps quite true, that "there is no difference," then the judgment day will declare it to you. I would rather advise you to believe God, against your own ideas and opinions, and simply because He has said it, to proceed as if in His sight, "there is no difference" between those we call great and little sinners.

"I cannot believe that all are so bad," said one, after I had been saying, "there is no difference."

"But," I added, "the Bible says, 'there is no difference.'"

"But there must be greater sinners than others."

"Oh, yes, Most certainly. Greater offenders are recognized in the Bible; he that owed fifty and he that owed five hundred pence; but as to guilt, God says, 'there is no difference.'"

"Well, I cannot see it," still continued my friend.

"But it is in God's word, whether you see it or not;" and it is sufficient that God has said it, for His Word is truth. Let me give an illustration. Let us suppose that a bill had been stuck up in this town saying that recruits were wanted for Her Majesty's Life Guards, and that none would be enlisted but those who were tall and measured not under six feet in height. Let us suppose that many of the young men in the town were anxious to serve in this regiment, and John meets James and says to him, "Well, I've more chance than you, for I am taller than you;" and they put back to back and measured themselves with one another, and indeed John is taller than James. And there continues to be much measuring in the town before the day that the recruiting-sergeant comes.

They measure themselves by themselves, and compare themselves among themselves, but they forget one thing—that not only tall men, but men not under six feet are wanted. One man at last says, "Well, I've measured myself with every man in the town, and I'm the tallest man in it," and it might be quite true. But will even he be qualified?

The trial day comes. Each is measured, from the man five feet six inches, to the very tallest. Supposing he is five feet, eleven inches and three-quarters. The sergeant cannot let him pass. He is short. He must take his place among the very shortest as to getting into the Life Guards. He is the tallest man in the town, but he is short of the standard, and "there is no difference" from the very shortest as to his exclusion from the Life Guards. There is a difference in height, but not in qualification.

Thus it is with every sinner. He may be good, or bad, in the sight of men, but "there is no difference, for all have sinned and come short of the glory of God." If any man could say, I have come up to God's standard, and this is true, then there would be a difference; but "come short" is written on every man's brow, therefore there is no difference.

Whether was Adam or Eve the more to blame? This might afford material for a long discussion, and at the end, the heinousness of their crime would be to us a matter of opinion. I have no doubt there might be some shade of degree as to heinousness; but one thing is sure—if their offences were not equally heinous, they were equally driven out. The cherubim that turned every way with the flaming sword, separated both equally from the tree of life; there was **no difference**.

When the rain began to fall and the waters to rise, after Noah had entered the ark, the people who had their houses high up might have been pitying the poor people who built low down in the valley, as they heard the screams of the drowning. By and by the water sweeps above the little hills, and then those on the high hills, in turn, congratulate themselves upon their high-built villas. But the water still rises; it

enters their ground floors ; they rush out of their grand mansions or hovels—for there was **no difference**—and flee to the tops of the very highest mountains ; but only find respite for a few moments, for “all the high hills under the whole heaven were covered, and all flesh died that moved upon the earth . . . and every man ; all in whose nostrils was the breath of life of all that was in the dry land, died, and every living substance was destroyed which was upon the face of the ground.” Under that judgment-flood there was no difference. Look across the wide, level sea, and consider the thousands of caves and stupendous mountain chains that it hides, the plains and valleys, the dens of seaweed and the fortresses of rock ; and the level sea rolls equally over all, and there is **no difference**. Drunkard and respectable lady, the hoary-haired sinner and the infant at the mother’s breast—all were under that fearful flood, for there was **no difference**. If you had been there, do you think you would have been made an exception of? You may be able just now to get anything that money can buy. Could money have saved you then? Prince and beggar, strong men and weak, bad and good, were all equally swept away. There was no difference. It has happened already you see, and it will happen again—not with water, but with fire.

When Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven, there was **no difference**. All were equally destroyed : very bad and very good shared the same fate. This fearful, unprecedented shower falling out of heaven—brimstone and fire—took everyone by surprise, and destroyed every dweller there. “He overthrew those cities and all the plain, and all the inhabitants of the cities.” There was **no difference**.

When Israel was sheltered in the house of bondage from the destroying angel’s hand, “It came to pass that at midnight Jehovah smote all the first-born in the land of Egypt, from the first-born of Pharaoh that sat on the throne, unto the first-born of the captive that was in the dungeon.” Judge and prisoner alike found themselves face to face with death. In the palace and in the hovel the voice of mourning was heard ; not one of the doomed first-born escaped. These first-born might have been beautiful, amiable, educated, and accomplished, or they might have been vile, degraded, ignorant, and hardened ; but there was **no difference**. It is with this God you and I have to do.

When Jericho’s walls fell flat before the appointment, the ordinance of God, in righteous judgment “they (the Israelites) utterly destroyed all that was in the city, both men and women, young and old.” The strong man and the feeble woman, the active young man and decrepit old man, were equally slain by the edge of the sword. There was **no difference**.

The flaming sword of the cherubim, the flood of waters, the deluge of fire, the angel of death, and Joshua’s sword, all preach to you and me with calm decided voice, “There is **no difference**.” These things were written for us, that we might know what we may expect so that we might not leap into the dark. Nothing will happen that has not been told us.

A brother in the Lord could never get a young lady to think about eternity until he quoted this text, “The wicked shall be turned into hell, and all the nations that forget God.” That word “forget” seemed to haunt her. May it haunt you, dear friend! You do not require to deny God’s existence, to mock at Him, to despise Him, to reject Him, to neglect Him ; all you have to do is to **forget** God. Do you know the God who says, “There is **no difference**?” Have you forgotten that He identifies you with all descended from Adam? Have you forgotten the God driving our parents out of Eden, and placing a sword crying for blood? Our brother Cain soon forgot ; our brother Abel remembered. Have you forgotten the God who swept away all in the days of Noah? Have you forgotten that He is the Judge of the quick and the dead, and as there was **no difference**, so there is a day coming when there will be **no difference**. In the judgment of the quick, all the “goats” are equally on the left hand—there is no difference. In the judgment of the dead, “the dead, **small** and **great**, stand before God”—**small** and **great** sinners, young and old, king and



serf, peer and peasant—"and **whosoever** was not found written in the book of life was cast into the lake of fire," for there was no difference. Your name may have been written on the communion roll of any or all of the churches, or it may have been written in the sheets of the Newgate conviction-book for murderers, but there is no difference. The lake of fire levels all distinctions. There may be, there are, many and few stripes; there may be, there are, great and small cups full of wrath, but every cup, be it great or small, is **full**. The lake of fire—fearful thought—rolls its hideous sea of wrath and torment in one surging wave over all that have not been enrolled in the one book of life. In hell, and perhaps only there, for the first time, you will believe that there is **no difference**. Every one believes it there.

Let me ask you to look at another picture. Three men are hung on three crosses. If you look at them, you will see that there is no difference. If you listen to what they are saying, you will hear one at the one side mocking Him in the centre, and the one at the other side saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed **justly**, but this man hath done **nothing amiss**." The one in the centre is saying, "Father, forgive them, for they know not what they do." Those suffering "**justly**," and He that had done "**nothing amiss**," equally suffer, for there is **no difference**. Those needing forgiveness, and He praying for their forgiveness, are under the same doom, for there is no difference. Who are they? Those on either hand are two malefactors, or thieves, who die by the condemnation of their law. He in the centre was proved innocent, and He is the Judge of quick and dead. He has taken of His own free-will the load of sin upon Him, and, under sin, He cannot be cleared. Spotless, pure, holy though He was, He cannot escape. God can by no means clear the guilty. "He hath made Him sin for us, who knew no sin." He is under our guilt, and "there is no difference" between Him and the thief—He must suffer. Dear friend, does not this explain all difficulty about an innocent, amiable, virtuous, accomplished lady being on the same level before God as a drunkard or murderer? Here is God's perfect Son—yea, the very God-man—on the same level with malefactors, not for Himself, but for us. God became man, and gave Himself for our sins. This satisfaction that the innocent made for the guilty is offered to you, and you may freely have it, for "there is **no difference**."

If the eye of the vilest sinner in this world should perchance rest on this—an outcast from all society, one who has lost all friends and all self-respect, the tottering drunkard coming out of his delirium tremens—I tell you as from God, this Christ is offered to you as God's love-gift. You may reckon Him yours, and proceed upon it as if He were yours as truly as I or any other person in this world do so. You have as much right to claim Him as we, for "there is no difference" in God's sight—

"His blood can make the foulest clean,  
His blood avails for me."

Thus, my friend, for whom especially I write this, you have to take the lost sinner's place, for God says, "**there is no difference**." As I have said before, I could know this only from God's Word. You have been as happy as a bird all your life, but you forget to find out what God thinks about you. I have tried to show you this from the Bible. I do not ask you if you feel it, for I am sure you never could, neither could any one feel all the catalogue of sins in Romans first and second chapters true against him individually; but God knows us better than we know ourselves, and this is His estimate of us.

## ALL HAVE SINNED.

- I. All have sinned, Rom. 3:23.  
 II. Ye have sinned against the Lord, Num. 32:23.  
 III. Thou . . . hast sinned against thy soul, Hab. 2:10.  
 IV. If we say we have not sinned, we make Him a liar, 1 John 1:10.

V. And David said unto Nathan, I have sinned against the Lord, 2 Sam. 12:13.

VI. Against Thee, Thee only, have I sinned, Psa. 51:4; Luke 15:18.

VII. Christ Jesus came into the world to save sinners, 1 Tim. 1:15.

## THREE STEPS IN THE BIBLE INTERPRETATION OF SIN.

I. The transgression of the law—lawlessness, 1 Jno. 3:4.

See Prov. 24:9, and kindred passages.

II. The thought of foolishness is sin.

III. Whatsoever is not of faith is sin, Rom. 14:23.

## SIN.

I. Entrance of sin into the world, Gen. 3:1-10; Rom. 5:12.

25:4; Psa. 51:5; 52:2, 3; 130:3; John 8:7; Gal. 3:22; 1 Jno. 1:8.

II. Its immediate consequences, Gen. 3:14-19; 4:11, 12; Num. 32:23; Job 14:1; Ezek. 18:4, 20; Jno. 3:19; Rom. 6:23; 1 Cor. 15:56; Gal. 5:19-21; Jas. 1:15; Rev. 19:12-14; 22:15.

IV. Sin described, Gen. 6:5; Deut. 9:7; Isa. 1:18; Matt. 15:19; Jno. 15:22; Rom. 3:20; 4:15; 14:23; 1 Jno. 3:4; 5:17.

III. All men are born in sin and commit sin, Gen. 5:3; 1 Kings 8:46; Job. 15:14;

V. The only remedy for sin, Luke 22:20; Jno. 1:29; Rom. 3:25, 26; Eph. 1:7; Heb. 9:12-14, 22; 1 Pet. 2:24; 1 Jno. 1:7.

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

SO lost to God was man that there never could have been any communication between the living God and dead sinners unless Jesus Christ, who was the life, had come into the place of death, and had been raised by the glory of the Father; whereby dead ones are raised or quickened into life.

PRIDE is one of the most prominent pillars in the midst of the ruins of man's fallen condition. Its presence is one of the strongest evidences of his fall.

THERE is no difference. This truth lies at the root of all revelation from God to sinful men. There is no difference. St. Paul uses this expression twice: the first time in the third chapter of Romans, "There is no difference, for all have sinned and come short of the glory of God." Man does not like this truth when it is preached; it is often denounced as absurd and heretical, but it has stood since Paul's day. Cultivated men do not like to be brought down to the level of the mu. Jerer and drunkard; and without doubt there is a difference in degree, but not in the guilt of moral delinquency. There is a difference as to the depth which men are down in the mud, but all are together in the horrible pit and miry clay.

A PHOTOGRAPH OF THE NATURAL MAN.

- I. "No good thing," Rom. 7:18.
- II. At "enmity against God," Rom. 8:7.
- III. "Cannot please God," Rom. 8:8.
- IV. Going back to the first verdict pronounced as to man's natural state, and what do we find? See Gen. 6:5.

- V. Man is evil from childhood. Gen. 8:21.
- VI. The heart is deceitful "above all things," Jer. 17:9; also incurably wicked (R. V.).
- VII. The only remedy is a "new heart," Ezek. 36:26. J. E. W.

WHAT SIN CAN DO FOR A MAN.

- I. Sin robs a man of peace. Trouble was unknown to our first parents until sin came in to destroy their peace. Men living in sin have no peace, Rom. 3:17.
- II. Sin shuts man out from God. He was cut off from fellowship with the Creator when he first sinned in Eden, Gen. 3:6,7.
- III. Sin makes a coward of a man. Hence we read that "The wicked flee when no man pursueth," Prov. 28:1.
- IV. Sin makes man a tool for Satan to lead

- others to destruction. Many Bible instances of this.
- V. It makes him a transgressor of the law; for "sin is lawlessness," 1 Jno. 3:4 (R. V.).
- VI. He is helpless to deliver himself from the bondage of sin. "When we were yet without strength," Rom. 5:6.
- VII. The wages, or fruitage of sin, is death. The only wages the devil pays the sinner is DEATH. See Rom. 6:23. J. E. W.

SUGGESTIVE THOUGHTS AND UNFOLDINGS.

THE righteousness which is of faith is contrasted with the righteousness which is of the law. It is utterly useless for any one of us to attempt to secure righteousness on the ground of law-keeping, for if from this moment until we are a hundred years old we never committed one sin, it would be all up with us; we have sinned in the past, the line of continuity is broken, and we must get upon another line altogether; the righteousness which is of faith comes in when the righteousness which is of the law is broken.

ONE has well said: "People waste their time in mud-measuring. One says: 'My foot is only covered with mud, but look at that fellow, he is ankle-deep in it;' the one who is ankle-deep in mud says, 'Look at that man, he is up to the knees in mud;' while he, in his turn, says, 'I am not so bad as that man, he is up to the neck in the mud.' It is of no use to talk like that; here is a rope-ladder to help you all up from the pit. 'Oh,' says one, 'I am as good as my neighbor, and better than many.' Very true, perhaps, but that is only the difference between being up to the knees in mud or up to the neck; if you are in the pit, you need a rope-ladder that you may get out and place your feet upon a rock, for there is no difference. One man with decent boots on, and only one foot a little muddy, says, 'I do not believe there is no difference. Do you mean to say I am no better than that fellow there up to his neck in the mud?' No, my friend; and very likely the man up to his neck will get hold of the ladder first, for he is so shocked at the mud that he is glad to get out of it; while the respectable man spends his time arguing about the depth of mud he is in. It is not mud-measuring, but salvation, we have to do with, for 'there is no difference, for all have sinned and come short of the glory of God.'"



## FIVE THINGS ABOUT MAN'S PRESENT FALLEN STATE.

The Scriptures clearly state the following five things as attending man's present fallen state:

### I. Great darkness of understanding.

We know nothing as we ought to know. Carnal men are blind, and cannot see afar off. To them the doctrines of the Gospel, and even the terms in which they are taught, seem strange. In their sight the most glorious objects possess no lustre. Even Jesus Christ is to them without form and comeliness. In Him they see no beauty, that they should desire Him. In heaven, and among the righteous, He is the centre of attraction. To the unrenewed, He is as a root out of a dry ground, 1 Cor. 2 : 14; Eph. 4 : 18.

### II. Man in his fallen state is guilty and condemned.

See Rom. 5 : 12-19; Rom. 3 : 19.

### III. Man is vile, depraved.

Job. 40 : 4; Gen. 6 : 5; Matt. 15 : 19; Mark 7 : 21, 22.

### IV. In his fallen state man is miserable.

Rom. 3 : 16, 17. His misery is so great that the whole creation groaneth. The sighs and groans and screams of earth are inferior only to those of the pit of woe. Men continually gather vanity.

### V. Man is helpless.

He is without strength, Rom. 5 : 6. He has no might, Isa. 40 : 29. He cannot come to Christ, except the Father draw him, Jno. 6 : 44. He is as weak as water.

To such the Gospel ought to be good news. As we come into the world we are dead in trespasses and in sins. Yes, by sin we are dead. But in the Scriptures Christ is represented as "Our Life." This life is the light of men. The believing sinner is made

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

**I**N the Epistle to the Romans, it is not until all men in the world—good, bad, and indifferent—have been brought in guilty before God, that God opens up His secret.

THE criminal has been found guilty at the bar, the judge has pronounced the sentence, the convict now awaits execution; his prayers, his tears cannot save him; he is condemned. It is in vain that he loudly calls for mercy, and promises amendment for the future; the sentence has been passed; the law is inflexible and his blood is demanded.

BY the fall is declared the fact that we are no princes, but slaves to those horrible despots, sin and corruption; our beauty is faulty and evanescent; our wisdom is foolishness; our purposes are continually broken off; our bodies date their tendencies to dissolution from the day of our birth.

THE plan of Satan showed that God had not yet deprived him of his wisdom; though, alas! it had been changed from the noble power of a prince of the Most High to the cunning of a deceitful intriguer! He would not make his assault with power and terror; for that would drive the assailed into the arms of their protector instead of drawing them away from Him, and their earnest cries for help would quickly call down hot lightnings upon their daring foe. But he would present himself in the form of an inferior and subject animal, from which they would never suspect harm. For, like all his children of this world, Satan, though proud even to destruction, can yet degrade himself to the very dust in order to carry out his purposes.

a partaker of Christ's merits, and of His Spirit. By His Spirit, we are created anew in Christ Jesus unto good works. His righteousness justifies us; His Spirit sanctifies us; and by His righteousness, sin is pardoned; by His Spirit sin is expelled. By His merits we become righteous in law; by His Spirit we become upright in heart. By His righteousness imputed, we are accepted; by His Spirit imparted, we are purified. His righteousness removes condemnation; His Spirit takes away depravity.

Christ's righteousness is put upon us; His Spirit is put within us. His righteousness is reckoned to our account; His Spirit is poured upon us. His righteousness was wrought out for us; His Spirit works in us. By His life of obedience and suffering, Christ brought in everlasting righteousness;

by His amazing energies, the Spirit becomes the author of our personal holiness. Christ's righteousness gives us a title to heaven; His Spirit gives us a fitness for heaven, His righteousness gives us authority to become the sons of God; His Spirit gives us meetness for beholding the face of our Father who is in Heaven. The one answers all demands of the penalty of the law; the other secures conformity to the precepts of the law. Christ's blood washes away our guilt; His Spirit washes away our defilement. The former delivers us from the curse of the law; the latter removes the stain from our soul. The one purges our consciences, the other our hearts. Without the former, we are accursed; without the latter, we are polluted.

W. S. PLUMER, D.D.

SUGGESTIVE THOUGHTS AND UNFOLDINGS.

EVE believed the devil; believed this beast of the field, as she supposed him to be, rather than the great Creator of all things. Earth, laden with her countless tombs, is ever sighing for the credulity; Ocean, as his chasing waves roll over the bones of multitudes lying amid their unheeded treasures, moans in response; and Hades, while his vast realms are being daily peopled by fresh colonies of unclothed spirits, solemnly proclaims that God is true.

AS a proof of man's ruin do we not continually perceive, both in ourselves and others, the workings of that feeling upon which Satan played in the case of our first parents? Does it not appear in self-will, which is the determination to be obeyed as God instead of obeying? Is it not evident in pride and conceit, whether arising from earth, ability, beauty, wealth, or any other source? May it not be traced in that boundless self-confidence which puts forth its own wisdom and opinions as alone worthy of notice, and expects them to be received with gratitude and deferred to by all?

IN the fall of our first parents the prince of this world prevailed. The new creation had been seduced to rebellion; there was no longer any bar to the resumption of his dominion. Forth from the ground he rose triumphant, and expanding his shadowy wings over the recovered territory, impeding the pure rays of God's sun, and dropping thick the poisonous promises of sin, under which earth's flowers faded, her fruits withered, her plenty was restrained, and she brought forth evil as well as good.

WHEN they fell the guilty pair became suddenly conscious of the vileness of that flesh which had been the medium of their transgression; they were bewildered with the painful sense of a fall from the eminence on which God had placed them, of their resemblance to the brutes around them—nay, even of their unfitness to be seen.

THE Saviour showed Nicodemus that even if he could enter his mother's womb a second time, or a hundred times, or a thousand times, and be born, it could do him no good, for he would come forth with the same sinful nature, received from all his sinful mothers back to the days of sinning Eve; and hence Jesus said: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he can not enter into the kingdom of God."

## SIN AND SINNERSHIP.

*An Address by Pastor F. B. Meyer, B.A.*

WE are going to talk about sin and our sinnership. There is nothing more needful just now than true proportional views regarding these. Sin and the cross are intimately joined. To make little of sin is to make little of God's masterpiece, the plan of salvation, of Jesus as Redeemer, of the terrors of hell and the inexpressible glory of heaven. In dealing with anxious ones I would not advise your appealing to them to trust to Christ; that may be done simply to please you, and such trust may come to a speedy end. Direct the mind of your friend to sin, its enormity, its heinous character. When the spirit of God applies this your friend will be very glad to run to the Lord Jesus for salvation. Now let us try to understand for ourselves what sin is. Turn to Romans, to that grand argument of the apostle Paul. See how in the first chapter he establishes the sinnership of the Gentile race; in the second he deals still further with it, but more especially with regard to the Jews; in the third he proves that none are righteous, and he goes through a catalogue of our poor human nature, with a terrible anatomical power. The throat, an open sepulchre; the tongue, an instrument of deceit; and the lips of poison; the mouth full of cursing and bitterness; the feet, the willing servants of sin hurrying on their way to the shedding of blood; the eyes too, the whole man, infected, contaminated with sin. See how the subject is elaborated. Our sinnership is established in three distinct ways: 1st. That we are all members of a sinful race; 2nd, that all have a tendency to sin; 3rd, that day by day, consciously or unconsciously, we are constantly yielding to sin.

Let us consider these and see if we do not agree with the apostle, Rom. 3: 19, "that every mouth may be stopped, and all the world may become guilty before God." We shall not stay long over the first of these. Turn to I Cor. 15: 22. "In Adam all die." Death is the proof of universal sin—that we are a doomed race. This is further carried out in Rom. 5: 14. There we see that the penalty of death came upon all, showing that all are the children of Adam, identified with the sinful head of the race. The whole of the human family is one tree, the same in nature from the root to the extreme tips of the branches. And so also are all under God's divine purpose of grace. The ownership of sin and shame lies at every door. So it becomes us all when we approach the throne of grace to bemoan before God not only individual sin, but the sin of the race. And never forget this great fact that if the stock of the first Adam is all wrong the stock of the second Adam is all re-created. The first birth brings doom, the second salvation. I charge you, oh men, who are under the doom of old Adam and his race, not to close your eyes till by the second birth you pass from death to life. Now note our second point—our original nature. In the Bible it is called the "Flesh." Spell it any way you please, it is the same forward or backward. But if you do it backward you will have to drop the "h," and Englishmen can easily do that, and then you will have self. Self is flesh, flesh is self. It is the I, that which says "I will," "I wont," "me, me, me; my, my, my," always. That's the old nature, there is no mistake about it. Some people say that they have got rid of it, but I'm not so sure about it. We may lame old Adam, but he's not so easily killed as some people think. This selfish life came by birth, see Gen. 5: 3. Adam begat a son "in his own likeness." See how this compares with Gen. 1: 26. When men speak to me about our descent from inferior animals I turn up this text, "And God said, let us make man in our image after our likeness." Man was made on the outlines of the character of God—love, truth, purity, and other cognate qualities, but Gen. viii. 21 tells a different story: "The imagination of man's heart is evil from his youth." Our Lord brings this out still more clearly in John 3: 6, "born of the flesh." To all of us here this applies; we all come from this low evil origin; in all of us this tendency reveals itself. Read Eph. 2: 3, and you will

understand it better—that everybody without exception lives in the lusts of the flesh. But to some of you this may apply, Eph. 4 : 22, “Ye have put off the old man.” Now, have I made it plain? That there are two centres or pivots of life—and around one or the other all lives revolve. The one is love of self, the flesh, self-seeking ; the other is the love of God, love to man. It is the manifestation of the selfish life in so many forms that constitutes our sinnership. When you are on your knees confess that you are a member of a sinful race, as well as your personal transgression. Now this selfish life shows itself in bias and brings us to the second point. You have watched the bowl rolling on the green. It has been turned in the lathe and one side made heavier than the other. See how it gets out of the straight line and bends to the bias. That is the way with us. Just as the young tiger shows its nature by licking up blood, so does our evil nature assert itself, and it remains in us right away when we are converted and we have consecrated our lives to God. Still the tendency is there ready to assert itself. If temptation come, it is to it the temptation appeals. You are insulted. “Oh, I will give him blow for blow! I won’t stand it! I’ll give him six for his half-dozen!” That’s the way we go on, the selfish life demanding satisfaction, and we fume and fret till further orders. Now, look at this : there is a clear distinction in the Word of God regarding these two positions ; being in the flesh and the flesh being in us. The first indicates our state by nature ; the second the state of being saved. The first is spoken in Rom. 8 : 8, “they that are in the flesh cannot please God.” The second is spoken in the second verse of the same chapter, “The law of the Spirit of life in Jesus Christ hath made me free from the law of sin and death.” This is perhaps better brought out in Gal. 5 : 16, 17. This was written to Christian people, mind you, and the apostle must have known what he was writing about. “The flesh lusteth against the Spirit and the Spirit against the flesh.” You see the word spirit is printed with a capital S. Now you may understand from this that the flesh-life is yours so long as you live here, until you enter life beyond the pearly gates. And if you are living according to the flesh, the “I” life, then I fear you will never know the salvation of Jesus ; but directly you are born again, new principles take up their abode in your breast, Christ’s life lives in you. The Holy Spirit will take up his abode in your breast and when temptation comes cry to Him, and He will give you the victory. It is as if the Holy Spirit took possession of my house and thrust old Adam down to the cellar. Often he will try to come up, but a stronger power casts him down, and I hear him go thud, thud, thud, down stairs again to his own place, glory be to God ! Ah, young men, you can go through the streets of the city unscathed with the Holy Spirit in your heart. The devil might as well try to set the ocean on fire with sparks as to catch you unawares.

Well, I’ll tell you what passed through my mind the other day. I wanted to find out how I could increase and quicken my spiritual life. I said to myself, “Now, ought I to attend a few more conferences? read a few more books? or apply to some spiritual teacher to assist me?” The question was how to get the life of God into my soul. Now, I will tell you my discovery. I turned to Romans 8 : 13, and there I read, “If ye through the Spirit do mortify the deeds of the body ye shall live.” Ah, there is no book like the Bible to help us on our way. Ask me about inspiration ! If I find there germs of holy living that will fructify in my heart, that is inspiration enough for me. Now, see what I had to do : “mortify the deeds of the body.” Look after this mortification ; that was my part of it. The other part, the life, the living, God had to see to that. There was His promise : “Ye shall live.” I have to watch that self-love is cast out ; the Holy Spirit looks after all the rest.—*Christian Leader.*

## BIBLE ILLUSTRATIONS OF THE DEFILEMENT OF SIN.

**Dogs**—Generally wild in the East, prowling about the streets, savage, and feeding on garbage, *Psa.* 59 : 6; *Matt.* 7 : 6; *2 Pet.* 2 : 22.

**Swine**—Delighting in filthiness and dirt, *2 Pet.* 2 : 22.

**A cage of unclean birds**, *Jer.* 5 : 27; *Rev.* 18 : 2.

**Defiled garments**, *Isa.* 64 : 6; *Rev.* 3 : 4; *Jude* 23; like Joshua's, *Zech.* 3 : 3.

**Spots and blemishes**—Spots "that God hates and man hides," *2 Pet.* 2 : 13.

**Sepulchres**—"Full of dead men's bones, and of all uncleanness." *Matt.* 23 : 27.

Under the Mosaic ritual, the defiling character of sin was brought out very prominently, as in—

**The leprosy**—The special type of sin, *Lev.* 13th and 14th chapters; the melancholy picture of corruption, loathsomeness, and decay; affecting persons, garments, houses, beginning insidiously, and spreading with a relentless progress, until complete destruction left nothing more to do; and besides, incurable.

The rites enjoined in the case of the leper all denoted, in the most humbling manner, the mournful effects of sin; see *Lev.* 13 : 45, 46; the rent clothes, bare head, covered lip, and the leper's pitiable cry, if any one came near, "Unclean, unclean!" and the separation from society, without the camp. Some of these signs are same as those appointed in mourning for the dead.

**Regulations about social life.**—Child-bearing, *Lev.* 12 : 2-8; food, *Lev.* 11th chap.; disease, *Lev.* 15th chap.; contact with uncleanness, *Lev.* 5 : 2, 3; 11 : 24, 25; 22 : 5, 6.

**Regulations about death.**—Touching a dead body, or carcase of a beast, or a grave, *Num.* 19 : 11-22; *Lev.* 17 : 15, 16; 5 : 2-13; even entering the tent where the dead lay, *Num.* 19 : 14; the priests mourning for the dead, *Lev.* 21 : 1-3.

**Regulations about sacred duties.**—Even taking part in these, in some cases, made men liable to ceremonial uncleanness. Burning the sin offering, *e. g.*, on the day of atonement, *Lev.* 16 : 23; leading the scapegoat into the wilderness, *Lev.* 16 : 26, etc.

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

**JESUS** declared : "Ye will not come to me, 'hat ye might have life" (*John* 5 : 40) but the words would have no meaning, if we have life, whether we do or do not come to Christ.

"**BUT** God, who is rich in mercy, for His great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace are ye saved)," *Eph.* 2 : 4, 5. The Holy Spirit does not say that sin had introduced some disorder into the moral faculties of the soul. He does not say that they retained a divine spark in the breast which, with the kindly influences of a proper culture, could be kindled into a flame. He does not say that they possessed a germ which, with the appliances of religious teaching and church nurture and good example, could be developed into salvation. He does not say that they had been injured by the fall, and were like a man with a broken limb who needs a surgeon, or like a sick man needing a physician; but they were dead, and therefore needed God. If the inspired apostle used language with even an ordinary degree of intelligence and meaning, he plainly teaches that those to whom he wrote had once been dead, actually dead, in sins; and death implies three things: first, absence of life; second, insensibility; and third, helplessness.



F SIN.

of the leper in manner, Lev. 13: 45. covered lip, any one came and the separa-camp. Some se appointed

life.—Child- v. 11th chap: act with un- t, 25: 22: 5.6.

—Touching a ast, or a grave, 5, 16; 5: 2-13: the dead lay, turning for the

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loved us, ever y grace are y introduced som they retained culture, coul which, with th mple, could b by the fall, an k man needin nspired apost ing, he plain ed, in sins; an lity; and thir

The red heifer was a striking illustration of the imputation of defilement, Num. 19: 1-10. (1). The heifer itself, as bearing the uncleanness of the people, was to be carried without the camp. (2). Eleazer was to offer it, not Aaron, that the high priest might not be defiled. (3). Eleazer, the priest, the man who burnt the heifer, and even the "clean man" that gathered the ashes, were all rendered ceremonially unclean by the performances of these duties.

Even the sanctuary itself might be defiled, Lev. 20: 3; Ezek. 5: 11; 2 Chron. 36: 14; Ex. 20: 25; Psa. 74: 7; 79: 1.

The moral leprosy.—It would be difficult to describe to the full the awful extent of the spreading taint of sin. Trace in Concordance under the head of **defiled**, and see how sin is inscribed on man's mind and conscience—body—hands—feet—flesh—garments—house—land, etc.; under **filthy**—"filthiness of the flesh and spirit"—"filthy communicatious"—"filthy lucre"—(five times)—"all filthiness and superfluity of naughtiness"—"even our righteousnesses

are as filthy rags," and man is "abominable and filthy"—"altogether filthy."

Zech. 3rd chap.—The high priest Zechariah represented Israel appearing before the Lord—first, clothed with filthy garments; then clothed with change of raiment, adorned and crowned with personal and official dignity.

Haggai 2: 11-13.

How much more easily is uncleanness communicated than purity! One drop of ink will stain a glass of water, but one drop of water cannot purify a glassful of ink.

Isa. 52: 11.—"Touch no unclean thing." One of the greatest lessons the Lord would teach His Church. It was the charge given to Israel on their entering Canaan—"Defile not yourselves," see Concordance; on their leaving Babylon, Isa. 52: 11; applied to the Church of Christ in her separation from the world, 2 Cor. 6: 14. Isa. 35: 8; 52: 1; Ezek. 44: 9; Zech. 14: 21; Rev. 21: 27. The entire absence of all defilement in the Church's future glory.

G. S. BOWES.

SUGGESTIVE THOUGHTS AND UNFOLDINGS.

CHRIST spoke of the unconverted as dead, when He said to the man who would bury his father before following the Lord, "Let the dead bury their dead" (Luke 9: 60); and when he represented the prodigal's father giving warm welcome to the wanderer in the joyful cry, "This my son was dead, and is alive again" (Luke 15: 24).

THE whole current of Scripture in its bearing upon His redeemed people, who have slipped down into the world, is an earnest exhortation to arise from among the dead, because it is a most unseemly thing for those who have life to be seen grovelling amid the associations of the charnal house. "Wherefore he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5: 14); or as Rotherham translates it, "Up! thou sleeping one, and rise from among the dead, and the Christ will shine upon thee."

OF all the children of Adam, male and female, old and young, rich and poor, educated and uneducated, moral and immoral, religious and irreligious, it is thus vainly, positively, and repeatedly affirmed in the word of God, that apart from Christ, or until Christ is received, they have no life. What evidence of utter ruin!

MANY a father, yea, many a Christian father, looking with unutterable pride and yearning upon the young girl who is the joy of his home, if he could see her in the light of God's word, would exclaim in deep distress, "My daughter is even now dead" (Matt. 9: 18).

## TYPES AND FIGURES OF SIN.

**Leprosy**, Lev. 13th and 14th chapters.—Loathsome—defiling—separating—spreading—incurable.

**Physical disease**.—The blind—lame—deaf—dumb—palsied—withered—bowed down; doubtless our Lord's miracles of healing such, were spiritual parables of the cure of sinners.

**Wounds—bruises**, Isa. 1 : 6; 30 : 26; Luke 4 : 18.

**Poison—venom**, Rom. 3 : 13; Jas. 3 : 8.

**Death**, Eph. 2 : 1; Jas. 1 : 15; 5 : 20.

**Burden**, grievous and intolerable, Matt. 11 : 28.

**Slavery**, as to the worst of masters, Jno. 8 : 34; Rom. 6 : 20; 7 : 14; the drudgery, worse still, of many lusts and pleasures, Tit. 3 : 3; 1 Kings 21 : 20-25.

**Captivity**, such as in ancient times was marked by cruelty and hardship, when captives were bound and often blinded, Isa. 61 : 1.—See Concordance on **Bondage**.

**Leaven**, corrupting—spreading, Matt. 13 : 33; 16 : 6; 1 Cor. 5 : 6-8; Gal. 5 : 9.

**Debt**, even to the utmost and most hopeless extent—the bankrupt's debt of ten thousand talents, Matt. 18 : 23-25.

**Spots and stains**—crimson and scarlet dyed, Isa. 1 : 18; double dyed (as the Hebrew word for scarlet implies), Deut. 32 : 5; 2 Pet. 2 : 12; Jude 12-23.

**Fountain of Impurity**, Jer. 6 : 7.

**Floods**, Psa. 18 : 4; Rev. 12 : 16.

**Crooked**—Perverse, Deut. 32 : 5; Psa. 125 : 5.

**Cage**, full of unclean birds, Jer. 5 : 27.

**Girdle**, cleaving to a man, Jer. 13 : 10, 11.

**Vine of Sodom**, and grapes of Gomorrah, Deut. 32 : 32.

**The old man**; not called "old" for weakness and decay (though Heb. 8 : 18 is true of the believer); but rather from antiquity, because inherited from Adam, and also because pervading the whole of man's fallen nature.

**The body of sin**, Rom. 6 : 6; ("body," as consisting of many members, and all "instruments of unrighteousness.")—See the catalogue: hands—lips—tongue—throat—feet, &c., Isa. 59 : 3-7; Rom. 3 : 13-17.

**The law of sin**, Rom. 7 : 25—the antagonistic principle to the ruling power of grace; the deliberate, organized rule and system of evil, Psa. 94 : 10.

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

**T**HE late Sir James Simpson, of Edinburgh, who was not less eminent as a Christian than he was as a physician, tells in one of his excellent tracts of a man who was fatally wounded in the last duel fought near that city. A bullet struck the spine of the challenger, and when asked some hours afterwards how he felt—"I feel," he replied, "exactly what I am—a man with a living head and a dead body mysteriously joined together." This is precisely what every man is by nature, except that he has a living body and a dead spirit mysteriously joined together; so that it may be said of the whole world, "alienated from the life of God."

How appalling the results of the spiritual death of our first parents! The curse that followed blighted the fair face of creation, culminated in the expulsion of the sinner from Eden, in the shocking murder by his first-born son of a younger brother, in the banishment of Cain from the presence of the Lord, in the thorough worldliness of his posterity, in the speedy corruption of the righteous seed, until, "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6 : 5).

The reign of sin, Rom. 5 : 21.

The wages of sin, Rom. 6 : 23.

**Words expressive of sin.**—It has been remarked how rich the Hebrew language is in such synonyms; may not the same be said of most languages, our own not the least? The ordinary Hebrew and Greek words include the ideas of missing the mark—crookedness—deviating from the prescribed path—lawlessness—rebellion, etc. Cf. the derivations similarly of our English words: amiss—abomination—err—fault—guilty—evil or vile—ill—iniquity—transgression—ungodliness—wickedness—mischievous—haughtiness—corrupt—forward, etc.

The infatuated passion of sinners after sin is similarly painted in the darkest colors: as where we read of them "drinking iniquity like water," Job 15 : 16; drawing sin "as it were with a cart rope," Isa. 5 : 18; running with swift haste after evil, Prov. 1 : 16; 6 : 18; revelling in lust, from which they cannot cease," 2 Pet. 2 : 14; unable to sleep without doing mischief, Prov. 4 : 16; doing evil "day and night," Micah 2 : 1; "with both hands earnestly," Micah 7 : 3; to the utmost limit of their power, Jer. 3 : 5.

The dark groups of many sins included in one sad list present a painful picture, which is often drawn. See Matt. 15 : 19; 1 Cor. 6 : 9; Gal. 5 : 19-21; 2 Tim. 3 : 2-5; Titus 3 : 3; Rev. 21 : 8,

Every sinner is a moral suicide. See Num. 16 : 38; Prov. 8 : 36; 20 : 2; Jer. 42 : 20 (marg.); Hab. 2 : 10; Hosea 13 : 9.

Gal. 3 : 22.—"The Scripture hath concluded (shut up) all under sin." The Greek, "all things"—not only all men, but all things in all men, as John 3 : 6, is not "he," but "that which is born of the flesh is flesh."

1 John 5 : 19.—"The whole world lieth in wickedness"—lulled in the fatal sleep without alarm.

1 John 3 : 4 may be translated—"Whosoever is a doer of sin is a doer of lawlessness, for sin is lawlessness."

Ezek. 8 : 7-18.—The unfolding of what sin is, when clearly seen in its real deformity.

Judges 2 : 11.—"The children of Israel did evil in the sight of the Lord"—an expression which occurs about fifty times as a terrible aggravation of the evil and danger of sin.

PASTOR G. S. BOWES.

SUGGESTIVE THOUGHTS AND UNFOLDINGS.

THE moment sin entered Adam's soul he was "alienated from the life of God;" and the death of his body centuries later was but the comparatively trifling accident or accompaniment of the spiritual death that came upon him the very day he ate the forbidden fruit.

WHEN Adam was created God said: "Let us make man in our image, after our likeness" (Gen. 1 : 26). But in Gen. 5 : 3, we read that "Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image." The likeness to God did not consist in any physical resemblance, but it was wholly spiritual, and the spiritual resemblance having been lost, Adam begat a son in his own likeness. That is to say, he transmitted his sinful nature to his posterity, according to a law illustrated in all departments of vegetable and animal life, and recognized even by modern science, that "like produces like." The nature thus transmitted from fallen man to fallen son is often in the sacred Scriptures significantly called "the flesh," as in Gen. 6 : 12, after the time when "God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted His way upon the earth." So in Rom. 8 : 6, 7, R.V.

THE Holy Ghost declares that the nature inherited from the first man is death, is enmity against God, and as John Newton has well said, "an enemy may be reconciled, but enmity is enmity still."



## THE USE OF THE MORAL LAW IN CONVINCING THE SINNER OF HIS SIN.

*By Dr. Wm. S. Plummer.*

"THE law entered that the offence might abound," Rom. 5 : 20 ; that is, that it might be seen by us all how many and ill-deserving our sins were. Conviction of sin is not confined to unregenerate men, nor to sinners in the earlier stages of religious impressions when a law-work is wrought on the heart. Important as this is, the law is not then laid aside as a means of conviction. To the close of life it continues to be of use to this end. It teaches us that we are not worthy to be called God's servants ; it shows that our strength to do that which is right is nothing. Colquhoun : "The children of fallen Adam are so bent upon working for life, that they will on no account cease from it till the Holy Spirit so convince them of their sin and misery, as to show them that Mount Sinai is wholly on fire around them, and that they cannot with safety remain a moment longer within the limits of it." "What things soever the law saith, it saith it to them who are under the law ; that every mouth may be stopped, and all the world become guilty before God," Rom. 3 : 19. By our early conviction of sin, we obtain some faint impression of the necessity of salvation by grace. By our subsequent convictions, we are led more and more to renounce all confidence in ourselves for righteousness ; and to see more and more our need of the perfect righteousness of the Lord Jesus Christ. There is no greater mistake respecting experimental religion than that which regards the work of conviction entirely done when conversion takes place. It is true that sometimes there are certain horrors of conscience, certain pang of remorse, certain guilty fears and awful apprehensions of the wrath to come, which in an equal degree do but seldom afflict the soul after conversion. But these horrors and fears are no necessary elements of conviction. He is truly convicted who has a true sense that he is a sinner against a just and holy God ; and that he deserves ill and only ill at the hands of the Judge of all. He may not expect to be punished. David was an experienced child of God when he said of the commandments, "By them is thy servant warned ;" and "who can understand his errors ? cleanse thou me from secret faults," Psa. 19 : 11, 12.

One may have set his hope in God through Jesus Christ ; indeed, the more effectually he has despaired of helping himself, and the more completely he has cast himself on God in humble hope, the more proper and deep are his convictions. This use of the law is much insisted on in the Scripture. Paul says, "By the law is the knowledge of sin," Rom. 3 : 20. And when in the same epistle, he had proven the utter impossibility of salvation by the deeds of the law, he adds, "What shall we say then ? Is the law sin ? God forbid," Rom. 7 : 7. He then goes on to say how useful it had been to him. The spirit of his declaration is, that he never would have known what a poor, lost, undone, helpless creature he was, and that he never would have felt his need of a Saviour, and never would have fled to Him for refuge, but for the law. His words are, "I had not known sin but by the law ; for I had not known lust, except the law had said, Thou shalt not covet," Rom. 7 : 7.

In ancient times, schools had teachers to superintend their instructions. Besides these, there were pedagogues employed to go around and gather the children and conduct them to the school. It is probably to this latter office that Paul refers, when he says, "The law was our schoolmaster" (literally our pedagogue) "to bring us to Christ," Gal. 3 : 24. And as the pedagogue of old brought the child to school not only one day, but every day in the term, so the law brings us to Christ, not only when we accept Him, but as often as we renew our hold on Him. "The law is a star to lead one to Christ," said T. Watson. The law shuts us up to the faith of Christ. It makes Christ precious to the soul. No man can esteem the redemption that is in Christ more

highly than his sense of his own lost and ruined estate as a sinner shall rise. Tell me what a man thinks of himself, and I will tell what he thinks of the Redeemer. Tell me what he thinks of the Redeemer, and I will tell you what he thinks of himself. Every believer is ready to say, "I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me," Rom. 7:9-11. So that "what the law could not do in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned (or punished) sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit," Rom. 8:3, 4.

Why do the great mass of men feel so little interest in conversation, books and sermons which explain the way of salvation? Obviously, the reason is, they have no just view and sense of their deplorable condition. God's Spirit is indeed the Author of all true conviction of sin; but in producing it, He leads the minds of men to understand the nature of the law under which they live; and to see that their lives, words, and hearts are wholly destitute of conformity to its requirements. If men saw these things as the truth demands, and as they will one day see them, the preaching of the Gospel would be listened to in a manner far different, and with success far greater than we have ever witnessed in the world. Then salvation by grace through a Redeemer would be glad tidings of great joy to all people. Listlessness would take her flight from worshipping assemblies. Eagerness would mould the features of every hearer; and the swelling solicitude of each bosom would catch every whisper of mercy from the word of God as it was pronounced by the living minister. Let then all men study the law. Let them study it carefully, candidly, solemnly. There is a great Physician, but sinners will never go to Him unless they find out that they are sick. Let regenerate men also study the law. The more they know it, the closer will they cleave to Christ; and the more profound will be their humility; and the better will they understand their indebtedness to Christ for fulfilling its precepts and enduring its curse in their stead, and for their salvation. If a man loves God he will also love His law; and what one loves he will desire and labor to know. "Christ's promise of ease and refreshment sounds sweet after the thunderings and lightnings of Mount Sinai," wrote Augustine. "The law gives commands, in order that, endeavouring to perform them, being wearied through our infirmity under the law, we may learn to pray for the assistance of grace. . . . The utility of the law is to convince man of his own infirmity, and to compel him to pray for the gracious remedy provided in Christ. . . . God commands what we cannot perform, that we may know for what blessings we ought to supplicate Him. . . . The law was given to convict you; that being convicted you might fear, that fearing you might pray for pardon, and not presume on your own strength."

## TWO SOLEMN FACTS ABOUT SIN.

**I. The Deceivableness and Unprofitableness of Sin:**

Like the vine of Sodom, Deut. 32:32, 33—fair in appearance, but bitter as gall; deadly "as the poison of dragons and cruel venom of asps."

Like a sweet morsel, Job 20:12-14, 14, which a man rolls under his tongue, and holds in his mouth to enjoy its sweet flavor, till it presently turns to the bitterness of gall, and he sucks the poison of asps.

Like honeyed words of lust, that end in bitter wormwood, Prov. 5:3, 4.

Like stolen waters, that lead to death, Prov. 9:17.

Like bread of deceit, that fills the mouth with gravel, Prov. 20:17.

Like the vain toil of one who labors hard to earn wages, and puts it into a bag with holes, Haggai 1:6.

Like the wild delirium of strong drink, that bites like a serpent and stings like an adder, Prov. 20:1; 23:32.

Prov. 14:12, 16, 25.—"There is a way," etc.

How true the following extract: "Holiness is sweet in the way and in the end too; wickedness is sometimes sweet in the way, but always bitter in the end."

Prov. 12:26.—"The way of the wicked seduceth them."

**The mirage of life.**—The delusive appearance that cheats the fainting traveller with bright hopes of fountains and shady trees, and vanishes whilst he is still wasting his strength in the weary chase. Ill-gotten gains seldom last. Remember Achan and his wedge of gold. What profit was there in Naboth's vineyard to wretched Ahab? in the thirty pieces of silver to miserable Judas? in Gehazi's talents? in the rich fool's barns and the rich man's purple? The gilded bait of sin cannot long hide the hook, Prov. 21:6; 2 Pet. 2:3.

Eph. 4:22, "lusts of deceit;" 2 Thess. 2:10, "all deceivableness of unrighteousness;" Heb. 3:13, "hardened through the deceitfulness of sin," 2 Tim. 3:3; Titus 3:3, "deceiving and being deceived."

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

**PAUL** declares in Rom. 7:18, "I know that in me (that is, in my flesh) dwelleth no good thing." He does not say that there was some little good about him, a divine spark, a germ of holiness, but he declares that in the nature received from fallen Adam there dwelleth no good thing.

THE Holy Ghost asserts (Rom. 8:8) that "they that are in the flesh cannot please God." This declaration is sufficient to show man's complete alienation from God. It shows that they may run the round of the sciences, they may explore the depths of philosophy, they may become familiar with the fine arts, they may be baptized in any or all of the modes ever practised, and by any or all of the ecclesiastical dignitaries on the face of the earth, but if they are in the flesh, if they have only the nature inherited from man, if they are not born again, if they are not made spiritually alive, they cannot please God, for "without faith it is impossible to please Him" (Heb. 11:6).

It is not enough to say that all men are doomed to death, but as the result of sin, and the sin of one man, death has already passed upon all men. They are not dead to their earthly interests and obligations and relations, but to God.

**II. The Progressive Character of Sin:**

**Is like the leprosy**, whether in a man's body or in a house, characterized by a small beginning (Lev. 12:36), a steady growth and fearful end.

**Is like a canker or gangrene**, 2 Tim. 2:17, a mortification in the flesh, spreading over the adjacent parts, till death ensues, unless stopped by a timely cure.

**Is like a serpent's bite**, a little puncture, hardly visible, but large enough to admit the fatal poison.

Isa. 5:18.

It is a common saying among the rabbins, "Sin is, at first, like a fine silken thread, scarcely felt; but the temptation strengthens by habit; the fine thread grows to the thickness of a cable or cart-rope, which binds the unhappy victim with relentless power."

Jer. 9:3.—"They proceed from evil to evil."

Hosea 13:2.—"Now they sin more and more."

2 Tim. 2:16.—"They will increase unto more ungodliness."

Isaiah 1:5.—"Ye will revolt more and more."

2 Tim. 3:13.—"They wax worse and worse."

Num. 32:14.—"An increase of sinful men."

Psa. 1:1.

The book of Psalms, at the beginning, sets forth the downward steps of sin. The ungodly (men regardless of God) soon become sinners (the conscious and deliberate transgressors of God's law), and end in being scorers (the defiers and scoffers of all religion); thus, led by the siren lure of temptation, they first walk, then stand, then sit, without alarm, in the road to death.

Isa. 57:8.—"Thou hast enlarged thy bed."

Matt. 5:22.—Observe the growth of unrestrained anger. First felt, but silent; then venting itself in abuse, "Raca;" then in contempt, "thou fool."

2 Cor. 12:20.—Observe the growth of strife from half-smothered debates and secret envyings to open tumults and unchecked quarrels.

**SUGGESTIVE THOUGHTS AND UNFOLDINGS.**

**A**LL that proceeds from the old sinful nature must of necessity partake of its characteristics, for like produces like, and the stream cannot rise higher than its source; and hence the absolute necessity of the "new birth," of a new nature from above.

**TRULY** the flesh is a dangerous and deceitful monster, neither to be trifled with nor trusted.

**FROM** the fall God has classed unregenerate man with unclean beasts. See Ex. 13:13; "Every firstling of an ass thou shalt redeem with a lamb; and if thou wilt not redeem it, then thou shalt break his neck; and all the first-born of man among thy children shalt thou redeem." A broken-necked ass, then, is the Bible symbol of the flesh, or of human nature, of whose dignity and grandeur we hear and read so much.

**DAVID** declared; "Behold, I was shapen in iniquity, and in sin did my mother conceive me" (Psa. 51:5). This is not the extravagant statement of a gloomy fanatic or misanthrope, but the deliberate testimony of a man who spake as he was moved by the Holy Ghost, showing that iniquity and sin are invoven in the very warp and woof of our being.

**BEFORE** any open act of iniquity was committed, before any knowledge of good and evil dawned upon our infant minds, before any idea respecting God was formed, before any word was uttered, before any conscious thought was cherished, sin had a judgment in the soul.

1 Tim. 5: 13.—"Not only idle, but tattlers, also busybodies."

2 Pet. 2: 20.—"The latter end is worse with them than the beginning."

Apostacy, after partial illumination, brings the deepest darkness; as the eye is most dazzled in leaving a well-lighted room. See Matt. 12: 45.

Jude 11.—Observe the reckless course of sin—"gone"—"ran greedily"—"pitched."

Jude 16.—"Murmurers" (as it were, whisperers of discontent in private); then "complainers," openly expressing dissatisfaction; "speaking great swelling words of vanity."

Matt. 24: 12; Luke 18: 8.—As the wickedness of the world grew from the creation to the flood, till the whole earth was filled with violence and guilt, Gen. 6: 5, 11, 12, 13, so shall it be at the end, before the second coming of the Lord.

#### Examples:

Our first parents, Gen. 3rd chap.—The first sin was a true foreshadowing of the fatal progress of temptation,—listening—looking—taking—tasting—eating—giving—excusing and defending.

**Babel-builders**, Gen. 11: 6.—"This they begin to do; and now nothing will be restrained from them."

**Lot**.—A striking instance. He first chose the neighborhood of Sodom from selfish motives, Gen. 13: 10, 11, and pitched his tent towards it; then he soon came to dwell in Sodom, 14: 12; then, worse still, after having been driven out, and losing all he had, he returned to dwell in it again; and this second time he seems to have settled there, and become still more intimately connected with the place, even catching some of its evil spirit in acting unjustifiably toward his own daughters, Gen. 19: 7, 8, 14.

**Joseph's brethren**.—Envyng a brother, planning to kill him, covering their guilt by deceiving their father,

**Israel in the Wilderness**. See *Murmuring*.

**David**, in his great fall, 2 Sam. 11th chapter, sloth—lust—deceit—adultery—murder—cruelty.

**Peter's three-fold denial**, each more violent and terrible than the former.

—Selected.

### SUGGESTIVE THOUGHTS AND UNFOLDINGS.

SO deep seated and irremediable is the corruption of our nature, that even a quickened or regenerated man, looking to his own strivings for deliverance, is forced to exclaim, "Tho' good that I would, I do not; but the evil which I would not, that I do. . . . I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man; but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?" (Rom. 7: 19-24).

THE tiger born to-day is like the tiger that was born outside of Eden, and the man who is born to-day is like the man who was born outside of Eden, in his relations to God. If a tiger is caught and caged it does not cease to be a tiger, and although man may be conquered and curbed by law and education, his nature remains the same under all circumstances and in all generations.

"THE old man is corrupt according to the deceitful lusts." The mischief is within; and so the faithful witness has said: "Ye must be born again."

THE ruin is so great that you cannot improve the "old Adam" nature, viz., the carnal mind or heart. It is so perverse and bad that it can neither be eliminated nor improved.



SIN IN GOD'S SIGHT.

I. "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance," Psa. 90 : 8. The topic is found in the text: Sin in the light of God's judgment.

II. Man judges by what he feels; God judges by what he sees, Gen. 6 : 5. It is in the "light" that the heinous character of sin is manifested. The word is the medium that God uses with which to "convince of sin." See Psa. 119 : 130. Jno. 3 : 19, 21.

III. On the great Day of Atonement the high-priest had to go into the "light" in the Most Holy Place. There, in the awful presence of God, in the light that shone between the cherubim and mercy-seat, he could, in a measure, see what a dreadful thing sin was in God's sight, and also con-

trast with it the unspeakable preciousness of the blood.

IV. In the light sin is judged, and in the light sin is put away, 1 Jno. 1 : 7. Christ the "light of the world," "bore our sins in His own body on the tree." There the accursed hindrance to man's getting back to God was removed out of the way. "Behold the Lamb of God that taketh away the sin of the world," Jno. 1 : 29.

V. Light precedes life. By the light we discover that we "are dead in trespasses and sins," and then we get life by receiving Christ. "He that hath the son, hath life; and he that hath not the Son of God, hath not life," 1 Jno. 5 : 12. No life out of Christ.  
J. F. W.

SUGGESTIVE THOUGHTS AND UNFOLDINGS.

DO we teach fables when we assert man's ruin and wretchedness? Let sin give the answer to that question—sin in all its shades of blackness, sin in its universality. Let sin from the very commencement to the present day, give the answer, with all its tears and groans; let sickness, and sorrow, and death give their evidence as regards man's ruin. Every hospital, and prison, and grave-yard, and every coffin, and every shroud, tell us that this being, created in the image of God, is feeble, and fallen, degraded, and condemned, and therefore needs a Saviour.

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead" (2 Cor. 5 : 14). Here again is proof positive of man's total overthrow by sin. The very fact of Christ's death on the cross brings out the certainty of man's complete alienation from his Maker. If man had not been utterly dead toward God, Christ would not have died.

Don't ignore God's verdict: it is, "All have sinned and come short of the glory of God" (Rom. 3 : 23); and again, "By one man sin entered into the world, and death by sin" (Rom. 5 : 12). Man says he cannot understand this; but his own experience proves it to be true.

Don't think that all little babes are "little innocents." They are not. They show "old Adam" before they have done with the cradle.

How complete was the fall and separation from God! God had fully blessed; Satan suggests that God keeps back the best gift out of envy, lest man should be like Him. Man trusts Satan for kindness rather than God, whom He judges according to Satan's lie. He believes Satan instead of God, when he tells him he should not die, as God said he should, and casts off the God who had blessed him, to gratify his lusts. Not trusting God, he uses his own will to seek happiness by, as a surer way, as men do now.

## THE MYSTERY OF DRESS.

By A. A. Rees.

"And they were both naked, the man and his wife, and were not ashamed."—  
Genesis 2:25.

"AND were not ashamed." Wherefore this qualification? It is to imply that nakedness and shame were not originally linked together—that is, that God did not constitute their union; and even reason tells us that artificial clothing was an after-thought, for if God made man perfect, as He did all the other creatures, why should he, unlike them, need any supplement to his skin? No, he was not ashamed, because he was not self-conscious; like the herds and the flocks, he knew not that he was naked, and so was no more ashamed of being as God made him than they were. In a word, he knew neither good nor evil within or without, and therefore could not make any distinction between being naked and being clothed. But sin "opened his eyes"—that is, it created self-consciousness—and he knew what he did not know before, "that he was naked"—naked in body and in soul. But why should he be ashamed of this twofold nakedness? As to his body, it was unchanged; but his soul being now possessed by self-consciousness, and sin being the object of that consciousness, he had a bad and guilty self-consciousness or conscience, which passed from his soul to his body, made him ashamed of the nakedness of both, prompted him to hide his bodily shame by wearing manufactured clothing, and the shame of his soul by running from the presence of God among the trees of the garden. But neither of these rudimentary coverings were sufficient. An apron of fig-leaves could not cover the naked body, nor could a screen of trees cover the naked soul. God's voice speedily tore off these flimsy pretexts, and, after conviction and sentence, He supplied "coats of skin" for their bodies, and a promise of redemption for their souls—the former being a type of the latter. Moreover, alas! all Adam's sons and daughters came into the world with the same conscious twofold nakedness and shame, which they endeavor to hide by artificial clothing for the body and self-righteousness for the soul—that is, humanly-invented religion under one form or another. And until God's voice pursues and arrests them they are complacent with their double invention, whether their clothing be the aprons of savages or the manufacture of Parisian milliners and tailors, and whether their religion be the fetishism of Africa or the pseudo-Christianity of Europe. When, however, the questions reach the covered and sleepy conscience, "Adam, where art thou?" "Who told thee that thou wast naked?" the self-righteous covering is torn and scattered to the winds, and the soul stands out in conscious nakedness and shame, while fashion is contemptuously discredited as the shameful development of primeval fig-leaves. What now can cover the soul's nakedness, not only from the eye of the conscience, but also from the eye of God? The answer is, Nothing but Christ. When the conscience sees Him as the perfect response to every Divine claim, all guilt and shame disappear, and God can be confronted not only without alarm but with full assurance.

Man is not now, however, as he was in Paradise—innocent, ignorant, naked and shameless—but "knowing good and evil," self-conscious, sinful, and yet not ashamed, if a Christian, because Christ is the all-sufficient answer in the conscience to confessed and repented sin. Furthermore, in proportion as conscience is cultivated and developed, so is the sense of moral guilt and bodily shame; hence, children and savages, with a rudimentary conscience, are but little sensible of the difference between right and wrong, and of the difference between being naked and being clothed. Behold, then, the vile origin of dress, and consider the monstrous preposterousness of being proud of it. As well might a convict be vain of his glittering and clanking

fetters, the very badge of his crime and punishment, as men and women be vain of their clothes, which, besides being the badge of their infamy, is the plundered skin, hair, wool, and feathers of innocent creatures, and a necessary evil in an unredeemed body, a partially sanctified soul, and a deranged atmosphere. Oh, happy day! when self-consciousness shall be replaced by an absorbing contemplation of God, when the new heaven and the new earth shall take the place of this blighted and disorganised creation, and when, as the result of Christ's victory over death, the redeemed body, like His, shall leave its grave-clothes beneath the soil and step forth incorruptible, glorified, "naked, and not ashamed."

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## CAIN.

- C** Coveted the favor that his brother's offering got.  
**A** Angry because his brother is accepted and he rejected.  
**I** Inherited this evil from his parents.  
**N** Neglected the sin offering that was crouching at the door.

This was the sin of sins—that he would not accept or bring the offering that God required (see Gen. 4:7, margin, Newberry's

Bible). "If thou doest well, shalt thou not be accepted? and if not, a sin offering croucheth at the door." F. E. M.

## MAN'S RUINED CONDITION DESCRIBED BY GOD.

- I. Every imagination of the thoughts of his heart was only evil continually, Gen. 6:5.  
 II. Abominable, Job. 15:16.  
 III. All gone aside, they are altogether become filthy: there is none that doeth good, no, not one, Psa. 14:3.  
 IV. Corrupt, Psa. 53:1.  
 V. Full of evil, and madness in their heart, Eccles. 9:3.  
 VI. From the sole of the foot even unto the head no soundness in it, but wounds, and bruises, and putrifying sores, Isa. 1:6.  
 VII. The heart is deceitful above all things, and desperately wicked, Jer. 17:9.  
 VIII. Lost, Luke 19:10.  
 IX. Without excuse, Rom. 1:20.  
 X. None that seeketh after God, Rom. 3:11.

- XI. Guilty before God, Rom. 3:19.  
 XII. All have sinned, and come short of the glory of God, Rom. 3:23.  
 XIII. Ungodly without strength, Rom. 5:6.  
 XIV. Dead in trespasses and sin, Eph. 2:1.  
 XV. Children of disobedience, Eph. 2:2.  
 XVI. Children of wrath, Eph. 2:3.  
 XVII. Without Christ, having no hope, and without God in the world, Eph. 2:12.  
 XVIII. Destitute of the truth, 1 Tim. 6:5.  
 XIX. Having not the Spirit, Jude 19.  
 XX. Wretched, and miserable, and poor, and blind, and naked, Rom. 7:17.

J. M. S.

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

**M**AN must have life before he can obey, even to the slightest extent, any one of the precepts of the Lord. God gives not His law to dead men, or rather, if He does, it is to show that they are legally, morally, and spiritually dead, and are utterly unable to keep those commandments which the fact of their death proves them to have broken.

ADAM, who had covered his nakedness, speaks of it when God is there as much as if he had done nothing to cover it. And so it is with all our efforts to make out what shall hide our sin, or make out righteousness. Moreover man flies from God before ever God drives him in righteousness from His presence and blessing . . . . . As representing the race, Adam had no promise; there is none to the first Adam; all is in the second, the woman's seed.

MAN.

God's own description of him and his members.

I. **The Heart**—From within, out of the heart proceed:—

- I. Evil thoughts.
- II. Adulteries.
- III. Fornications.
- IV. Murders.
- V. Thefts.
- VI. Covetousness.
- VII. Wickedness.
- VIII. Deceit.
- IX. Lasciviousness.
- X. An evil eye.
- XI. Blasphemy.
- XII. Pride.
- XIII. Foolishness.

All these evil things come from within and defile the man, Mark 7 : 20-23.

**Man's heart is—**

- I. Deceitful above all things. 2. Desperately wicked, Jeremiah 17 : 9. 3. Foolish. 4. Darkened, Rom. 1 : 21. 5. Blind, Eph. 4 : 18. Exercised with covetous practices, 2 Peter 2 : 14.

II. **The Mind**—Reprobate, Rom. 1 : 28. Defiled, Titus 1 : 15.

III. **The Thoughts**—Of iniquity, Isaiah 57 : 7.

IV. **Conscience**—Seared with a hot iron 1 Tim. 4 : 2. Defiled, Titus 1 : 15.

V. **Feeling**—Being past feeling, Eph. 4 : 19.

VI. **Understanding**—Darkened, Eph. 4 : 18.

VII. **Eyes**—Full of adultery that cannot cease from sin, 2 Peter 2 : 14; see Job 24 : 15

VIII. **Hands**—Full of blood, Isa 1 : 15. The act of violence is in them, Isa. 59 : 6.

IX. **Feet**—Run, make haste to evil, Isa. 57 : 7. "Swift," make haste, etc., Rom. 3 : 15.

X. **Lips**—Adders' poison, Psa. 140 : 3. Poison of asps, Rom. 3 : 13. Unclean, Isa. 6 : 5.

XI. **Throat**—An open sepulchre, Rom. 3 : 13.

XII. **Mouth**—Cursing and bitterness, Rom. 3 : 14.

XIII. **Tongue**—Deadly poison, deceit, James 3 : 8; Rom. 3 : 13.

XIV. **Bones**—Full of the sins of youth, Job 20 : 11

The whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it, Isaiah 1 : 5, 6. S. TINSLEY.

SUGGESTIVE THOUGHTS AND UNFOLDINGS.

IN the third chapter of Genesis we find—what, alas! has always happened, and happened immediately when God has set anything up in the hands of responsible man—disobedience and failure. The subtlety of the hidden enemy of our souls is now at work. The first effect is the distrust of God which he inspires; then lust and disobedience; utter dishonor done to God, whether as regards His truth or His love; the power of natural affections over man; the consciousness of being naked and powerless; effort to hide from oneself; terror of God—seeking to hide from Him; self-justification, which seeks to cast upon another, and even upon God, that of which we have been guilty.

THERE is no difficulty in understanding what is meant when it is said that a lion by nature ferocious and blood-thirsty; and in precisely the same sense it is affirmed on the testimony of God Himself that by nature we are sinful, for by nature we are the objects of His just displeasure.

## ILLUSTRATIONS FROM BOSTON'S "FOURFOLD STATE."

Sin is the natural man's element ; he is as loth to part with it as the fishes are to come out of the water on to dry land.

Though a stone thrown up into the air may abide there a little while, yet its natural heaviness will bring it down to the earth again ; and so do unrenewed men return to the wallowing in the mire, because they were not changed.

There was not one wrong pin in the tabernacle of human nature when God set it up, however shattered it is now.

A disposition to establish our own righteousness is a weed that naturally grows in every man's heart, but few sweat at the plucking of it up—it lurks undiscovered.

The sin of our nature is the cause of all particular lusts and actual sins, in our hearts and lives ; it is the spawn which the great leviathan has left in the souls of men, from

whence comes all the fry of actual sins and abominations.

The corrupt heart is like an ant's nest, on which, while the stone lieth, none of them appear ; but take off the stone and stir them up but with the point of a straw, you will see what a swarm is there and how lively they be.

The natural man is always as a workman left without light—either trifling or doing mischief. Try to catch thy heart at any time thou wilt, and thou shalt find either weaving the spider's web, or hatching cockatrice-eggs, Isa. 59 : 5.

"By one man sin entered into the world, and death by sin." Behold the door by which death came in ! Satan wrought with his lies till he got it open, and so death entered.

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

IN the second chapter of Genesis we have man in the order of created blessing, the state in which he is ; in the third, man's fall from God, by which his intercourse with God on this ground is foreclosed ; in the fourth, his wickedness in connection with grace in the evil state resulting from his fall ; what the world thereupon became, man being driven out from the presence of God.

AFTER man's fall we find he grew worse and worse, and God's creation was utterly defiled and filled with violence, the two universal characters of active will out of God. As regards man, it was now brought out, when he was left to himself (for before the flood, save gracious testimony, he was so left), that every thought of his heart was only evil continually.

SINS like deadly fruits abound on every hand ; but they are the visible outgrowth of the sin that like a poisonous root is implanted in every human breast. Currents and streams of sins that are impure in their lightest spray are flowing everywhere over the earth ; but they all spring from the sin that like a corrupt fountain has its source beyond the control of men.

OF such a heinous character is the evil nature within us that if we had been born blind and deaf and dumb, if we had been shut up in a dungeon at our first breath and cut off all our lifetime from any possible contact with the world, sin would still have reigned with imperious sway over every faculty of our being, and aroused every impulse of the heart in determined opposition to the will of God, whether proclaimed amid the thunders of Sinai, or pleading in the tender accents of Calvary.

The Lord put all mankind's stock (as it were) in one ship, and, as we ourselves would have done, He made one common father (Adam) the pilot.

As the circumcised parent begets an uncircumcised child, and after the purest grain is sown we reap corn with the chaff, so the holiest parents beget unholy children, and cannot communicate their grace to them, as they do their nature.

If one lamb skip into a water, the rest that are near will suddenly follow; it may also be observed in the disposition of the

children of men, to whom it is very natural to embrace an evil way.

We have fallen into the hands of our grand adversary, as Samson into the hands of the Philistines, and are deprived of our two eyes. "There is none that understandeth."

The unregenerate part of mankind are rambling through the world like so many blind men, who will neither take a guide nor can guide themselves, and are therefore falling over this and the other precipice into destruction.—*Footsteps of Truth.*

SUGGESTIVE THOUGHTS AND UNFOLDINGS.

WE find the sweet Psalmist of Israel saying, not in the hyperbole of poetry, nor in the extravagant confession of a morbid conscience, but in the inspired utterance of a truth that applies to every child of Adam, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." (Psa. 51 : 5).

THE words of Genesis 6 : 5, "every," "only," "evil," and "continually," tell the appalling story of the world's utter ruin by sin without going further.

THE story of man's ruin is told out more powerfully and affectingly at the cross of Christ, for there alone has the full enormity of sin been exhibited to the gaze of the astonished heavens. "God spared not His own Son," because all our iniquities were laid upon Him, although the inconceivable agony of the sinless sufferer must have appealed with inconceivable urgency to the Father's sympathies.

HE who is engaged in preaching the "gospel of manhood," or the "gospel of science," or any other gospel than the good news of salvation for ruined man solely through faith in Christ, though he were an angel from heaven, let him be accursed. "As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1 : 9).

SURELY it is a solemn and suggestive fact that three times God deliberately classifies man with unclean beasts. This significant fact is in marked contrast with the foolish, because false and fatal, exaltation of man, to which many of our most popular pulpits are now rendering their powerful support. These orators delight to dwell upon the dignity and nobility of man, but according to God's estimate of his moral condition by nature, his appropriate type is a broken-necked and worthless ass.

THE very fact that the word of God imperatively demands that the sinner "be born again," furnishes proof positive that He has condemned the old nature as helplessly and hopelessly bad, and has executed upon it the sentence of His righteous pleasure.

A FAMOUS English physician, a Christian, remarks : "There are many figures and similes employed by God in the Holy Scriptures to represent to us our lost condition as sinners, such as rebels, slaves, blinded, deaf, etc. ; but to my medical mind there is none more solemn than that which occurs twice in the second chapter of Genesis, viz : "Dead in trespasses and sins." The unregenerate, unbelieving soul compared here by God to a corpse—a lifeless carcase ; it is "dead in sins."

## THE ROOT OF THE TREE.

*By H. F. Witherby.*

THE latter part of the fifth chapter of Romans treats of our nature, and from it we take five divine proofs of man's condition, opposite to which we place five views of divine grace abounding towards man in his lost condition, "for where sin abounded grace did much more abound" (v. 20.)

### RUIN.

I. (v. 12).

**Sin, and death by sin, brought into the world :**

By one man—*Adam*.

II. (v. 15).

**Many being dead ; or having died :**  
Through the offence of one man—*Adam*.

### SINFULNESS.

III. (v. 18).

**The old judicial standing before God—to condemnation :**

By the one offence of—*Adam*.

IV. (v. 19).

**Many made sinners :**  
By one man's—*Adam's*—disobedience.

### DEATH.

V. (v. 21).

**The reign of sin unto death :**  
Brought in through one man—*Adam*.

### GRACE.

I. (end of v. 15).

**The grace of God brought to man :**  
By one Man—*Christ*.

II. (v. 15).

**The free gift by grace abounding unto many :**

By one Man—*Jesus Christ*.

### RIGHTEOUSNESS.

III. (v. 18).

**The new judicial standing before God—justification of life :**

By the one righteousness of *Christ*.

IV. (v. 19).

**Many made righteous :**  
By one Man's—*Christ's*—obedience.

### LIFE.

V. (v. 21).

**The reign of grace unto eternal life :**  
Brought in through one Man—*Christ Jesus*.

We arrange these five views of God's grace in the three divisions of Grace, Righteousness, and Life, opposite to man's Ruin, Sinfulness, and Death.

First, then, there is the **ruin**. The ruin of God's work when He made man upright.

### I. Sin is brought into the world :

"By one man sin entered into the world." Innocence existed in **one man**—*Adam*. God made *Adam* free from evil ; without the knowledge of sin. This was the starting point of man's existence upon the earth—a life in its moral characteristics totally distinct from our present life. But *Adam* preferring disobedience to obedience and exercising his will, his nature became evil, and thereupon the character of the fountain of human life became changed. Innocence disappeared from the earth, and sin entered the world. This is the origin of our sinful nature which we receive through our parents, and with which we were born. We trace the river from the present day to the past generation—we follow it further and further till we reach its source—and we find that every age has produced a nature which is sinful.

The nature of man is, moreover, actively evil, and the activities of our nature are our individual responsibilities. If a wicked father beget a wicked son, the wickedness of the son is his own wickedness and his own responsibility, and not that of his parent.

The law of the land would not excuse a thief because his father and grandfather had been thieves before him, and neither does the divine law excuse us individually because of the sinful nature of the parent of our race.

Had any man been born innocent, and retained his innocency, from him a fresh stream of life should have flowed; but, "all have sinned." This is the plain fact. It is unalterable. Neither does God Himself elect to change it; but in contrast to the dark reality of sin's entrance into the world there is **grace**.

**I. The grace of God is brought to man.**

**One Man**—Adam—by wilful transgression of God's command introduced sin and death into the world; by **one Man**—Jesus Christ—willingly, and in obedience to God's word, doing God's will, grace came to man.

Man failed in his state of innocence, and brought ruin upon the whole human race; thereupon God promised One by whom man should be blessed, and Jesus, dying for sinners in the activity of divine love, brought grace to the ruined race, and brought it by accomplishing redemption. God's justifying grace flows to man from Christ, who died for the ungodly.

God does not repair the ruin, or rebuild what man has overthrown, but God brings grace to man in the ruin, and grace meets us just as we are, and just where we are. The grace of God brought to man in his present state by the one Man, Jesus Christ, is as distinct a reality as the ruin and the sin brought into the world in its first state by the one man—Adam. Sin entered the scene of innocence. Grace has entered the scene of ruin.

Not only has sin been brought into the world, but death also by sin, and thus:

**II. To man, as the offspring of Adam, is attached the penalty of death.**

"Through the offence of one many be dead," or have died (5:15). As a king, upon surrendering to the enemy, involves his kingdom by his act, and as, in his fall, his kingdom also falls, so the race of man suffers the penalty of its head—the many, the multitude of mankind has fallen with Adam under death's power.

"The wages of sin is death," which solemn sentence Adam and myriads of men have proved in their own bodies. Death is the wages of sin, but not the debt of nature. God did not make in order to die, but by sin man forfeited his life, and now hath "death passed upon all men for that all have sinned," and he who dies in his sins will be eternally banished from the presence of the Holy God.

Thus, we have by Adam's act, innocence gone, continuous life upon this earth lost, and man sinning a few short years in a scene of suffering, and then leaving this earth altogether. No power in man to recover what is lost, no strength to lift himself out of his natural condition—Paradise behind, death before, and after death judgment.

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## CLOSING THOUGHTS ON THE SUBJECT OF RUIN.

**A**LL unbelievers are, in the strong language of Scripture, **dead**. They are dead in the eye of Divine Justice ; for as the condemned criminal is spoken of "as a dead man," when his crimes have brought on him the legal doom of death, so the unconverted man is likewise "dead," because "he that believeth not is condemned already." Further he is also spiritually dead on account of being cut off by his sins from communion with the living God. For as a corpse moves not, stirs not, feels not, and cannot be roused, so is he dead to all love of God, and everything pertaining to the wondrous gospel of Jesus Christ.

THE unbelieving are carrying about, in connection with their living bodies, **dead** souls. They remind us of the fearful punishment described by Virgil, as inflicted by the mythical Mezentious, King of the Tyrrhenians, when he bound dead corpses to living men; and the living moved about with the dead, decomposing bodies tied to them, face to face and hands to hands ! Many, very many, of those who walk our streets, and some who frequent our churches, are just like Mezentious's victims : only the dead, corrupt, and putrefying thing is within.

THE unregenerate are stalking charnel-houses, walking "whited sepulchres," which outwardly "appear beautiful," but within are full of "rottenness" and "unclean-ness." In God's holy sight the soul of every unbelieving man—however moral, and good, and virtuous, and excellent, and exemplary (in the estimation of the world) that man may be—is **dead**—dead in trespasses and sins. For "all have sinned ;" "there is none righteous ; no, not one." And the dreadful eternal fate of every such unbeliever is this : "He that believeth not the Son shall not see **Life**, but the wrath of God **abideth** on him." What a terrific doom !

At the present day many persons have photographs of their faces taken, which they present to their friends. But if it were possible to have an album of photographs taken of our sinful souls, revealing and blazoning forth all the evil deeds they had each done, all the evil words they had ever spoken, and all the evil thoughts they had ever thought, how hideous and horrible would such a picture be ! Would any man dare to give his true soul-photograph to any brother-man ?

THE soul of the sinner is **dead**. And now comes the momentous question, How may it be rendered spiritually alive ? How "born again" into new **life** ? How recovered and restored from a state of **death** in sin, to a state of life in righteousness ? By nature and practice we are all sinners,—all "dead in trespasses and sins,"—all rebels against God. And the doom for every single sin of every sinner is eternal death—eternal separation and banishment from the holy presence of God.

**SIN** is the blast which withers all the flowers of life.

OH, the depravity of our nature ! Some doubt whether it is **total** depravity. It deserves a worse adjective than that.

**MEN** is **helpless** to vary the law under which he finds himself. Just as the fish, which, at the approach of danger, fly above the waves, man may make efforts to be free from sin, but his very efforts only demonstrate his inability to deliver himself. The short flights of the fish do not change them into birds, or deliver from the law of their existence, and they soon drop again into their native element ; and man cannot elevate himself out of himself. Nor does he, by efforts to rise above himself, escape from the law under which he is born.

**Condemnation** is attached to this governing principle of sin and death. Man gravitates to destruction, as the apple falls to the earth. Man does not rise to glory as the flame ascends upwards. It is not in man's being to direct his course to God and to heaven ; alas ! it is his nature to get as far away from God as possible, and to tread the broad road.



THE extent of the terrible law of sin and death is as wide as the circle where the law of the spirit of life in Christ Jesus is not found. Everywhere outside of Christ man is under its power, and wherever he may be, in heathendom, circles moral and religious, or in those debased and profane, it matters not.

IN the Book of Leviticus we are told that no leaven or honey shall be in the meat (or, as in the Revised Version, "meal") offering presented to God. Leaven is the symbol of sin, and no offering must have sin with it. Is not honey the type of that sweetness, "godliness," of human nature, which, when it comes into collision with God's Word, when it runs counter to God's righteousness and holiness, is nothing better than corruption? We must set aside all our natural feelings, and ask what God has written. When we find a warning concerning what is called in the Book of Revelation the second death, we ought to bow and receive the statements, because God has so written them. Adam being the head of mankind, all of us sinned in him, so that the consequence, death, has come unto all. We are all born in a state of spiritual death. God said to Adam, "In the day thou eatest thereof thou shalt surely die." Adam did not die, as to the body, until a thousand years after his sin; but spiritual death took place on the very day he sinned. Spiritual death is our heritage, then, and we are born in a state which the Bible describes as "dead in trespasses and sins." Misery, corruption, sorrows, and tears, are part and parcel of this spiritual death in which we are all involved. Scripture goes on, however, to speak of something worse—namely, the second death. That cannot be annihilation, but must be a state for which there is need of solemn warning. This punishment is identified with the lake of fire, into which we read, "whosoever was not found written in the Book of life" was cast. It is best for us to leave these solemn statements of God's Word, in their simplicity, to speak for themselves.

WE do not have in any part of the Bible a clearer statement of the Gospel than in the Epistle to the Romans, which was written to set forth Christian doctrine. That book begins with a dark revelation of sin. In chaps. 1 and 2, and in the first half of the third chapter, you have the subject of sin explained and opened up. Why? In order to prepare you for the Gospel which is afterwards to be announced. And when you have all the world brought in guilty before God, then comes the revelation of the righteousness which God has provided "by faith of Jesus Christ unto and upon all them that believe." It is for this reason that the Scripture doctrine of sin is a very necessary one to set forth as a fundamental truth. However repugnant, however repulsive in some phases, and however unattractive it is, the truth concerning sin is a very necessary one to set forth, especially in these times. Amidst the many elements of departure from the truth, there is none more potent than ignorance on this subject. It is because of this ignorance that there is so much ignorance as to the remedy which God has provided for sin.

MAN, as a child of Adam, is not at the centre of the immense system of God's ways. Out of Christ and without Christ, he does not know the centre; he speculates, without foundation and without end, only to lose himself more and more. His knowledge of good and evil, and the energy of his moral faculties, do but lead him to stray the more, because he employs them on higher questions than those which simply relate to physical things; and they produce in him the need of reconciling apparently inconsistent principles, which cannot be reconciled without Christ. Moreover the tendency of man is always to make of himself, as he is, the centre of everything; and this renders everything false.

YOU may galvanize a dead body and give it the semblance of life, or richly adorn and give it the semblance of beauty, but do what you like, it remains a corpse still. This is a true illustration of what the world is morally before God, for notwithstanding its galvanized religious life and outward adorning, it is a corrupt and worthless thing—spiritual corpse, and only fit for burial.

HOLINESS implies a full knowledge of what sin is, and a complete hatred of sin. God only knows what sin is, and what it is to hate sin with determined, unchanged, and unchangeable detestation.

RIGHTEOUSNESS is a perfect conformity to the law; if it be tried by the balance of the sanctuary, it is full weight; if by the standard, it is full measure; if judgment be laid to the line and righteousness to the plummet, it is quite upright. There is no defect in it of any kind. This is the righteousness of the law—it must be perfect and continual, failing in no one point: for the unrighteous shall not inherit the kingdom of God. And it is an adjudged case that there is none righteous, no, not one. It is left upon record that all have sinned, and come short of the glory of God; therefore, by the deeds of the law there shall no flesh be justified in His sight.

IN one of Spurgeon's sermons the following quaint but scriptural sentiments fell from his lips: "I believe in the fall. I am quite sure I must have fallen some time or other, for I know I am not as good as God would have made me, and as I shall be one day. But as I found myself in my natural estate when the Spirit of God woke me up to examine myself, I did not find myself to be the perfect creation of God. I found myself a fallen being while I was yet a boy. With godly parents and a holy training, yet I had abundant evidence that somewhere or other I had had an awful fall. Some people think that in the fall Adam broke his little finger; he met with much more serious mischief than that. There was an awful fall for the whole race in that day when our great representative wilfully broke the law of his God. The Scripture tells us that the human heart is deceitful above all things, and desperately wicked. Perhaps you do not believe it; but I know it was true of me, and I believe it may be true with the rest of us. When man once begins to see himself he begins to hate himself, and is ready to condemn himself outright. According to Scripture, there are tendencies in us towards evil. Do you find no such tendencies in you towards evil? Do you have to try and force yourself to think a wrong thought? Do you ever have to sit down and try to think of something evil? Evil thoughts come quickly enough of themselves, like ill weeds that grow apace. But when you wish to do right, and to study it, and to bring yourself into an elevated frame of mind, is there not effort wanted, because of the old nature which points downwards and towards evil within, as Scripture tell us it does?"

THE course of man commenced with disobedience, it developed with human progress; till, by reason of human iniquity combined with satanic energy, God sent the flood, and swept the face of the earth of its sciences and its cities, of its arts and its wickedness.

AFTER the flood, the re-peopled earth became, morally, like the side of the moon lying in the shroud of its own shadow; even then darkness covered the earth and gross darkness the people. The world worshipped demons, and even Israel redeemed from idolatrous Egypt, carried images of demons in their camp. The licentious acting of the human will led the heathen into every form of horrible self-indulgence (Rom. 1:23-31), till man became what beasts can never be—lower than himself. The Jews transgressed the law Jehovah gave them, and by transgression became more culpable than the Gentiles, who had but their consciences to accuse or to excuse them (Rom. 2:15), and who, not having the restraint of divine authority, sinned with uncurbed wills.

"DEAD in trespasses and sins," "Sons of disobedience," "Children of wrath," such is the solemn record of God concerning man!

THE heart of man is the filthiest place, excepting hell, that can be.

THERE are depths in the mystery of sin which it is as impossible for us to fathom as it is for us to sound the depths of the mystery of godliness. Speculation is worse than useless.

HISTORY and experience tell us that sin is not a mere passing defect which time removes. It is true that there are certain sins which disappear in certain places as the ages roll on; but while certain sins vanish, sin always abides. The fountain of evil never runs dry, though the streams that proceed from it vary in their appearance and their character. The sins of childhood, its peevishness, and changefulness, and disobedience disappear as youth opens before us; but youth brings with it a pride, a vanity, a recklessness of its own. As a youth passes through the golden gate of manhood, a sobering influence passes over him; but strong passions, a longing to be rich at any cost, the love of pleasure, a determination to crush others down, and mount the ladder of life over their heads—such foes as these lie in wait for him; how few fully escape from their hands! And when old age comes upon a man, the shadows close around him, and the fountain of many pleasures once delighted in dries up; then avarice often lays hold upon him, hardening, petrifying every tender thought and feeling, and withering the whole nature up. Sickness is found often to make men selfish, and prosperity to produce pride, riches to foster selfishness and luxurious living, poverty to produce discontent. Each event that happens to a man seems to have some sin corresponding to it, which it is apt to awaken in his heart. Evidently the tree is corrupt in all positions and at all seasons, and it brings forth corrupt fruit.

WHAT is sin? In 1 John 3, we read that "sin is the transgression of the law," or, as I think it may be more correctly defined, "Sin is nonconformity to law." If we ask what that law is, we find that it is not the law of society, not the law of public opinion, but the law of God which is expressed either in the two great commandments given by Christ, or in the Ten Commandments contained in the law of Moses. These set forth God's claims upon us as his creatures. If we take the law positively, as in the two commandments, it is perfect love—to "love the Lord thy God with all thy heart," and to "love thy neighbour as thyself." These things none of us do. We transgress the law, we do not conform to the law, we are sinners. What we need is to give up this shallow view which we naturally have of sin, when we account sin as merely a breaking forth of corruption in this or that direction; and we need to embrace God's definition as something more searching, more real, and more comprehensive. And I ask, which one of us (at all acquainted with his own heart) does not feel that we are rightly brought in sinners before God? After all that we can say in presenting Scripture truth concerning the nature of sin, I believe that we need a teacher more than man to bring it home to our hearts. While the Word of God sets before us a very clear definition of what sin is, namely, nonconformity to law, and that "by the law is the knowledge of sin," yet we need the Spirit of God who wrote that Word to impress it upon our hearts, and I believe that the Spirit does come and convince of sin. Then, and not till then, do we really understand what this fearful evil is.

SIN is the grand cause of the misery and sorrow in the world at this very day, pain, disease, and death; strifes, quarrels, and divisions; wars, battles, and fightings; envy, jealousy, and malice; deceit, fraud, and cheating; violence, oppression, and robbery; selfishness, unkindness, and ingratitude—all these are the fruits of sin. Sin is the parent of them all. Sin it is that has so marred and spoiled the face of God's creation. More than all, sin crucified the Son of God.

WE shall know more deeply in eternity the meaning of sin, and the evil of the natural heart. How are we to know it now more deeply? By looking to Jesus; by reading such passages as Romans 3; and by looking at the cross of Christ. By reading of "feet swift to shed blood," and marking the feet of Jesus nailed to the cross. "The throat an open sepulchre," and the cry of the Son of God, "I thirst." The hands ready for iniquity, and the hands of Jesus fastened in judgment to the tree. By counting what evil members one must have, by what Christ suffered on the tree; what a cursed head mine must be, since the Son of God was crowned with thorns. This is *learning holiness*, first in learning to hate what we see God judging in His Son; it is learning to shrink from that which made God's Son say, "Why hast Thou forsaken Me?"

SIN is at once a state, a guilt and a pollution. By reason of our sin we have become alienated and separated from all personal fellowship with God. No man who does not know Jesus Christ can have any peaceable relations with God. Nor does he care for them. He lives and walks with his back turned upon his Creator. He is living in God's world without God. God is not his Father, nor does he call upon Him as such, nor ever pray to Him with any assurance of being heard. He is a self-orphaned outcast. This is the state or condition in which sin leaves every man. Besides this, sin is a guilt. Every man by reason of his sin has rendered himself justly obnoxious to the sentence of the divine law. For sin is not an accident or merely a misfortune in which man without his consent or agency has become involved. It is a voluntary state; and a transgression against the righteousness and holiness of God, for which he is brought under the just judgment and sentence of the divine law. Again, sin is a pollution. It has defiled man's spiritual nature, corrupted his affections, thrown his whole moral nature out of harmony with God and filled him with all uncleanness, so that his heart becomes the fountain and source of all the evil with which the world is corrupted. Of course this destroys in man all fitness for fellowship with God or those who are in holy fellowship with Him, and also unfits him for all happy service for Him. But in addition to all this, sin has brought us under the malign influence of Satan, and put us completely in his power that, as is written, we "being dead in trespasses and sins, walk according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience."

THERE is a striking change in the grand panorama of Genesis from the first two to the third chapters. Where there was rest and beauty but yesterday is chaos and confusion to-day. First, we see formation; then, deformation; and third, re-formation. In human history man was made in the likeness of God; this is formation. Man by his own wilful act sinned against God and fell into moral chaos; this is deformation. God appears to man with a promise of salvation through the seed of the woman, and there begins out of Eden the work of man's re-formation. These same steps are seen in the history of the Church and of the Jewish race.

THE sin of Adam was not merely an inconsiderate act without a moral reaction upon his own nature, but a corroding poison penetrating the whole person, the injurious operations of which are transmitted upon all the descendants of the ancestor. The fall of man became an established condition in consequence of which we are ushered into existence as enemies of God and His law, infected with a perverted nature. "That which is born of the flesh is flesh," John 3:6. "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God," Rom. 8:7-8. O how is the glorious image of God marred, how is the original temple of the Holy Ghost ruined! "From the sole of the foot even unto the head there is no soundness in it, but wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment," Is. 1:6. It is the nature of sin in the repetition of transgression to extend in growth and increase in force until it asserts a predominating position, bringing the subject into captivity to the law of sin, Rom. 7:23. The sinner then, by reason of the carnal-mindedness of his will, is delivered up to sin, sold under sin, verse 14. "To whom ye yield yourselves servants to obey, his servants ye are," Rom. 6:16. Behold the drunkard, the angry, the voluptuous, the proud—how they "sit in darkness and in the shadow of death, being bound in affliction and iron," Ps. 107:11. Once they *could* sin, now they *must*, for sin has become unto them a despotic law.

CAIN had no bad companions to teach him sin; he had no evil example to follow, for he was the first man that was born on the earth; but the evil came *from himself*, from his own debased heart, and he was ready, as soon as an opportunity offered, to murder his brother. How long it takes us to learn the lesson that man cannot be improved, he "must be born again."

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THE curse that from the first has followed sin, and above all the cross whereon sin was condemned and punished, show that words cannot tell nor mind conceive what sin is, and what is the wrath of the Holy One against it. There lies the need for propitiation. There is Divine wrath to be turned away. Whilst that wrath remains, God cannot receive man, and man cannot approach God. If we ask how God's wrath utters itself, we may venture to reply: In separation from the sinner. Can anything be worse than that? Can outer darkness, or any other terrible figure depict what it is for a soul to be left with its sins, cut off from God?

It is among the most potent of the energies of sin that it leads astray by blinding, and blinds by leading astray: that the soul, like the strong champion of Israel, must have its eyes put out when it would be "bound with fetters of brass," and condemned to "grind in the prison-house."

APPALLING as sin may appear to us, when viewed in the light of God's Word, our estimate of it falls far short of what it is in the sight of a holy God. God is love—love which passeth knowledge, love which only finds outward expression in the cross of His dear Son. And yet we read: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men;" the "wrath of God cometh on the children of disobedience;" "he that believeth not the Son . . . the wrath of God abideth on him;" "to whom is reserved the blackness of darkness for ever;" "where their worm dieth not, and their fire is not quenched;" "treasure up unto themselves wrath against the day of wrath;" "in flaming fire taking vengeance on them that obey not the Gospel;" "the wine press of the fierceness of the wrath of Almighty God." These are not merely isolated passages, but such as occur throughout the Scriptures. It is not Divine sorrow of which they speak, nor even Divine displeasure, but Divine wrath, and when we put them together we have an indescribable revelation of the sinfulness of sin. Many of them no doubt are figurative, but God's figures are figures of the truth, and their truth is sustained by history.

As a result of the fall man's crown is rolled in the dust, his honor tarnished and stained. His sovereignty is strongly disputed by the lower orders of creation. If trees nourish him, it is after strenuous care, and they often disappoint. If the earth supplies him with food, it is in tardy response to exhausting toil. If the beasts serve him, it is because they have been laboriously tamed and trained, whilst vast numbers roam the forest glades, setting him at defiance. If he catch the fish of the sea, or the bird of the air, he must wait long in cunning concealment.

So degraded has man become that he has bowed before the objects that he was to command, and has prostrated his royal form in shrines dedicated to birds, and four-footed beasts, and creeping things. It is the fashion now-a-days to extol heathen philosophy, but how can we compare it for a moment with the religion of the Bible, when its pyramids are filled with mummies of deified animals, and its temples with the sacred bull?

WHERE is the supremacy of man? Not in the savage cowering before the beasts of the forest; nor in the civilized races that are the slaves of lust, and sensuality, and swinish indulgence; nor in those who, refusing to recognize the authority of God, fail to exercise any authority themselves. Sin reigns, as the Apostle says most truly. And all who bow their necks beneath its yoke are slaves, and menials, and cowering abjects, in comparison with what God made and meant them to be.

SIN defiles, debases, disfigures, and blasts all it touches. And we may shudder to think that its virus is working in our fame, as we discover the results of its ravages upon myriads around.

MAN'S state by nature is that of spiritual death; he has "no life" in him (Jno. 6:53), he is "alienated from the life of God" (Eph. 4:18). There is no pulsation in human nature which beats Godward, no craving within for God, no thirst after God—the source of life and light and love; no seeking for rest in Him, who alone can satisfy the soul.



WHEN Adam fell from his innocence, not only did he become a sinner, but the primary instincts of his fallen nature led him to shun God, and to hide himself from His presence. Centuries have rolled on since that dark day, and men still are far from God—not indeed farther from God, as to their nature, than Adam, their progenitor, for that would be impossible; but, as regards the great mass of humanity, terribly farther off as to the knowledge of God, indeed utterly ignorant of Him, and living in the darkness of moral estrangement from Him.

THE fine and noble qualities existent in man are the remains of the beauty and perfection of the divinely-made creature before the fall. They may be likened to fragments of sculpture and broken pieces of exquisite ornament which are dug out of ruined temples, and treasured in museums pertaining to civilized countries; civilization admires the conceptions of ancient days, marvels at the skill that no longer exists, and seeks to imitate the fragmentary marbles it has dug out of their hiding-places; but at the same time lacks the mind and the hand which conceived and executed the works of its admiration.

MAN has lost spiritual perception of God, and, as those creatures which, by reason of their dwelling in the darkness of the waters of subterranean caverns, have lost the organ as well as the sense of sight, he lives and moves in the darkness of his nature's distance from God, in a world, which, alas! has cast off God; and he is ignorant of the gloom in which he dwells.

IN the second chapter of the Epistle to the Ephesians, two intensely solemn statements are made respecting man's state by nature. Men are there described as being dead in sins, and also as being the children of wrath:—"You . . . were dead in trespasses and sins . . . we . . . were by nature the children of wrath, even as others." (Eph. 2:2, 3). The Apostle was writing to Gentiles, to people who had been "worshippers of the great goddess, Diana," and of the image which, poor idolaters as they once were, they fancied had fallen "down from Jupiter." These Gentiles are the "you," and himself and other Hebrews the "we" of the solemn statement. But whether Gentiles or Hebrews, "there is no difference, for all have sinned and come short of the glory of God."

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## REDEMPTION.



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# REDEMPTION.

By Dr. Jas. H. Brookes.

IT is interesting to notice the different words employed by the Holy Ghost in the Bible to express the thought of our deliverance from an estate of sin and misery, and our introduction into an estate of salvation by a Redeemer. All intelligent Christians know that the words of Scripture are inspired, and therefore they are worthy of devout and careful study. Never does the Spirit of God use a word without a special reason for its selection; and it may comfort our hearts to trace the meaning of the various terms in which He tells us of our Saviour's glorious redemption.

The first is *lutroo*, "to loose by a price, to release by a ransom." This is the word where it is written, "Ye were not redeemed with corruptible things, . . . but with the precious blood of Christ," 1 Pet. 1:18, 19; "who gave himself for us, that He might redeem us from all iniquity," Tit. 2:14. In the form of a noun it is the same word, when we read, "having obtained eternal redemption," Heb. 9:12; and the same noun, with the prefixed preposition *from*, is found in the following passages: "Your redemption draweth nigh," Luke 21:28; "through the redemption that is in Christ Jesus," Rom. 3:24; "the redemption of our body," Rom. 8:23; "who of God is made unto us . . . redemption," 1 Cor. 1:30; "in whom we have redemption," Eph. 1:7; "until the redemption of the purchased possession," Eph. 1:14; "unto the day of redemption," Eph. 4:30; "in whom we have redemption," Col. 1:14. Here the idea is release from bondage or captivity by the payment of a ransom, the ransom being the precious blood of Christ.

The second word is *exagorazo*, "to purchase out, to buy up out of the possession or power of any one," as Dr. Young renders it, "to acquire out of the forum." This word is found in the texts, "Christ hath redeemed us from the curse of the law," Gal. 3:13; "God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law," Gal. 4:4, 5. The mention of the law shows that a forum, or court of justice, is in view; and Christ, having paid the fine demanded by the law, having met the penalty of the law in behalf of His people, buys them out from all further claims upon them, and leads them forth into liberty.

The third word is found in the Old Testament. It is *pah-dah*, meaning "to set free, let go," but nearly always translated *redeem*. It is so rendered about fifty times, and occurs in such passages as these: "Israel, whom thou hast redeemed," Deut. 21:8; "the Lord liveth, who hath redeemed my soul out of all adversity," 2 Sam. 4:9; "What one nation in the earth is like Thy people Israel, whom God went to redeem?" 1 Chron. 17:21; "the Lord redeemeth the soul of his servants," Ps. 34:22; "Zion shall be redeemed with judgment," Isa. 1:27; "I will redeem them out of the hand of the terrible," Jer. 15:21; "though I have redeemed them, yet they have spoken lies against me," Hos. 7:13. He set His people free by the substitution of a spotless lamb, to bear the merited stroke of death in their room and stead.

The fourth word is *pah-rak*, "to break off, to tear away, rescue, deliver." In the sense of redeeming it occurs but once, and that place shows Christ reigning in power and mercy over Israel at His second advent, while the triumphant song ascends, He "hath redeemed us from our enemies," Ps. 136:24. Dr. J. A. Alexander renders it, "snatched us from our enemies," and adds that the "verb always denotes violent action." This is in precise accord with everything that is elsewhere written in the prophets, concerning the way Israel shall be redeemed the second, and last, time from all her foes. It will be by the coming of the now rejected Messiah, appearing for the destruction of the nations gathered against Jerusalem to battle.

The fifth word is *p'dooth*, rendered *a division* in Ex. 8 : 23 ; " I will put a division between my people and thy people." But it will be observed from the marginal reading that God said to Pharaoh, " I will put a redemption between my people and thy people." It was indeed a division, made by the sprinkled blood of the spotless lamb, but it was first a redemption. The same word occurs in the following passages : " He sent redemption unto his people," Ps. 111 : 9 ; " with him is plenteous redemption," Ps. 130 : 7 ; " Is my hand shortened at all, that it can not redeem?" Isa. 50 : 2. God wants a division put between His redeemed people and the unbelieving world ; and it must be so, if they have really felt the touch of the blood.

The sixth word is also Hebrew, *gah-al*, meaning, not only " to redeem, ransom, recover," but " to avenge." It brings to view the office of one, who at once was kinsman, deliverer, redeemer, husband, and avenger. It is found in Jacob's dying blessing, " the Angel which redeemed me from all evil," Gen. 48 : 16 ; in God's promise to Israel, " I will redeem you with a stretched out arm," Ex. 6 : 6 ; in Job's noble confession, " I know that my Redeemer liveth," Job. 19 : 25 ; in the Psalmist's song, " who redeemeth thy life from destruction," Ps. 103 : 4 ; in Isaiah's prophecy, " the Redeemer shall come to Zion," Isa. 59 : 20 ; in Jehovah's word of cheer through Hosea, " I will redeem them from death," Hos. 13 : 14. Blessed be His name, He will avenge the wrongs His people have suffered for nearly six thousand years at the hands of the foul monster that has lorded it over our earth.

The seventh word takes us again into the New Testament, and into heaven itself. It is *agorazo*, " to buy, to purchase," or as it is in Young's Analytical Concordance, " to acquire at the forum." It occurs but three times in the Bible in the sense of redeeming, and these three are in the book of Revelation. " Thou wast slain, and hast redeemed us to God by thy blood," Rev. 5 : 9 ; " redeemed from earth ;" " redeemed from among men," Rev. 14 : 3, 4. Here the Lord Jesus is with His saints in the high court of heaven, and He takes possession of them as His own bought ones, in the presence and amid the glory of God. Thus all the way along, from the lowest degradation to the loftiest summit of bliss, He is our Redeemer, to whom be praise now and ever.

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## GOD'S COVENANTS FOUNDED ON THE BLOOD OF A VICTIM.

*By J. N. Darby.*

The necessity of the covenant being founded on the blood of a victim was not forgotten in the case of the first covenant. Everything was sprinkled with blood. The types always spoke of the necessity of death intervening before men could be in relationship with God. Sin had brought in death and judgment. We must either undergo the judgment ourselves, or see our sins blotted out through its having been undergone by another for us.

Three applications of the blood are presented in Heb. 9:12-22. The covenant is founded on the blood. Defilement is washed away by its means. Guilt is removed by the remission obtained through the blood that has been shed.

These are, in fact, the three things necessary:

I. The ways of God in bestowing blessing according to His promises are connected with His righteousness, the sins of those blessed being atoned for, the requisite foundation of the covenant, Christ having withal glorified God in respect of sin, when made sin on the cross.

II. The purification of the sins by which

we were defiled (by which all things, that could not be guilty, were nevertheless defiled) is accomplished. Here there are cases in which water was typically used; this is moral and practical cleansing. It flows from death; the water that purifies proceeded from the side of the holy victim already dead. It is the application of the word—which judges all evil and reveals all good—to the conscience and the heart.

III. Now as regards remission. In no one case can this be obtained without the shedding of blood. Observe that it does not here say "application." It is the accomplishment of the work of true propitiation which is here spoken of. Without **shedding** of blood there is no remission. All-important truth! For a work of remission, death and blood-shedding must take place.

Two consequences flow from these views of atonement and reconciliation to God.

It was necessary that there should be a better sacrifice, a more excellent victim, than those which were offered under the old covenant; because it was the heavenly things themselves, and not their figures, that were

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### SUGGESTIVE THOUGHTS AND UNFOLDINGS.

**T**HE cross of Christ is the divine necessity of divine light and love. Jesus crucified will ever attract to God; so long as the world endures will this marvel stand, that the story of the sufferings and death of Jesus shall draw men from the glory and the glitter of the world, from its fame and its shame, even to God Himself. By Christ's death we understand that God is love.

(1) THE slaying of Abel by Cain is typical of the slaying of Christ by the wicked world. (2) The blood of Abel that called out for vengeance upon Cain is set in contrast to the blood of Christ, "which speaketh better things," and which cries out for the mercy of God upon the sinner. (3) Abel is a type of the believer who accepts life through faith in the offering appointed by God; while Cain is a type of the unbeliever who rejects that offering, and presumes to come before God with his own offering and righteousness.

to be purified. For it is into the presence of God in heaven itself that Christ has entered.

In the second place, Christ was not to offer Himself often, as the high-priest went in every year with the blood of others. For He offered up **Himself**. Hence, if all that was available in the sacrifice was not brought to perfection by a single offering once made, He must have suffered often since the foundation of the world. (And He must have repeatedly suffered, for there must be reality in putting away sin). This remark leads to the clear and simple declaration of the ways of God on this point—a declaration of priceless value. God allowed ages to pass (the different distinct periods in which man has in divers ways been put to the test, and in which he has had time to show what he is) without yet accomplishing His work of grace. This trial of man has served to show that he is bad in nature and in will. The multiplication of means only made it more evident that he was essentially bad at heart, for he availed himself of none of them to draw near to God. On the contrary, his enmity against God was fully manifested.

When God had made this plan, before the

law, under the law, by promises, by the coming and presence of His Son, then the work of God takes the place, for our salvation and God's glory, of man's responsibility, on the ground of which faith knows man is entirely lost. This explains the expression (ve:se 26) "in the consummation of the ages."

Now this work is perfect, and perfectly accomplished. Sin has dishonored God, and separated man from Him. All that God had done to give him the means of return only ended in affording him opportunity to fill up the measure of his sin by the rejection of Jesus. [But in this the eternal counsels of God were fulfilled, at least the moral basis and that in infinite perfection, for their actual accomplishments in their results. All now in fact, as in purpose always, rested on the second Adam, and on what God had done, not on man's responsibility, while that was fully met for God's glory. (Compare 2 Tim. 1:9, 10; Titus 1:1, 2.) The Christ whom man rejected had appeared in order to put away sin by the sacrifice of Himself. Thus it was morally the consummation of the ages.

### SUGGESTIVE THOUGHTS AND UNFOLDINGS.

**J**ESUS crucified—the sacrifice for sin, the friend of sinners—is the mighty magnet by which God draws us to His heart of love; Christ crucified is the irresistible force which no power of Satan nor of the world can withstand. And by that cross God is glorified beyond all human thought and utterance, even to the utmost of the infinite extent of His own nature.

**NOTE** the titles of the Lord in the Gospels: Son of Man; Son of God. Son of Man given for man, and, on man's account, bearing the shame and the spitting, enduring death and being forsaken on the cross. Son of God given from God's heart for a perishing world. The light required that the Son of Man should be lifted up; the love gave the Son of God for man.

**GOD** as light is seen in the cross of the Son of Man. The Lord having in grace become a man, having taken the place of Son of Man before God, **must** needs go through to the end with the work undertaken. That work was redemption, in order to effect which the sacrifice of Himself was required; therefore the necessity imposed upon Him, as Son of Man, to die in order that we might live . . . . . God as love is seen in the gift of the Son of God. From the depths of His own heart, because He is love, God gave His eternal Son for a perishing world, gave Him to become a man, that, being a man, He might die in order that we might live.

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## BROUGHT BY GOD; OR, THE GLORIES OF CHRIST IN THE EPISTLE TO THE HEBREWS.

In this we find an interesting parallel to the history of Abraham. In Gen. 13 he is spoken of as "Abram the Hebrew." The word signifies "one that passes over, a passenger, or from the other side," and is probably derived from Eber, his ancestor, Gen. 11:16, 24, 26. It also refers to the fact of Abram's having been taken by God from the other side of the River Euphrates, and as such is a beautiful picture of the "illuminated" ones to whom this letter is written, Hebrews 10:32, who have been brought to God—

I. Out of darkness, Ps. 107:14; into His marvellous light, 1 Pet. 2:9; 2 Cor. 4:6.

II. From the horrible pit into His banquetting house, Cant. 2:4; Ps. 11:2.

III. From the depths of the sea to the desired haven, Ps. 68:22; 107:30.

IV. Out of the iron furnace, Deut. 4:20; to the King's chambers, Cant. 1:4.

V. From being bound with chains, Ps. 68:6; to the glorious liberty of God's children, Rom. 8:21.

VI. Brought up from the grave or hell, P.B.V., Ps. 30:3; near unto Himself, Ex. 19:4; Num. 16:9.

On the other hand, the word may be connected with Hebron, Gen. 13:18, Abram's new home, or rather place of sojourning, Gen. 35:27; for he was confessedly but a "stranger and a sojourner" even in the land, because he "looked for a city" of God's building, Gen. 23:4; Heb. 11:9. If so, this suggests a beautiful train of thought when we recollect that "Ur of the Chaldees," where he formerly dwelt, signifies fire, demons, or robbers; and Haran, where he tarried half-way to Canaan, and where Terah his father died, means **wrath**, surely teaching that destruction is as inevitable for one who tarries on the threshold of heaven, outside the ark, as for those who are thousands of miles away. There is no intermediate place of safety. **Lost or saved; dead or alive,** In Christ, not condemned; but out of Him the wrath of God, the wrath of the Lamb, the wrath of the Holy Ghost, abideth on the unbeliever even now, and hereafter the vengeance of eternal fire, "for our God is a consuming fire," John 3:36; Rev. 6:16; Heb. 3:7, 11; 12:29; Jude, 7." "The fire is not quenched," for fire burns on and on until there is nothing left to feed it, Isa. 1:31; Mal. 3:2, 3; 4:1; Nahum 1:2, 8.

### SUGGESTIVE THOUGHTS AND UNFOLDINGS.

THE all-availing efficacy of our Lord's sacrifice is the truth, which, if truly and fully recognized, enables us to rejoice in the forgiveness of sins. It removes our questionings and our doubts, and opens the way for us to delight in Christ as our life.

LIKE Israel in the wilderness, transgressing and sinning, and fallen under the power of the fiery serpents, we lay perishing beneath the judgment our sins had brought upon us. The remedy for their ruin was the death their sin had brought upon them, set forth before their eyes in divine judgment—the serpent of brass set upon a pole. Our hope, in our more hopeless death, is Him "made sin for us who knew no sin," 2 Cor. 5:21; "Sin condemned in the flesh," Rom. 8:3; Christ crucified.

ALL true religion has a *distinct beginning*, and that beginning dates from the time when a sinner stands at Calvary, conscious of his utterly ruined condition, and realizes the truth that Jesus so completely satisfied God for sin, that He could say, before He gave up the ghost, "*It is finished*;" and that "we have redemption through HIS BLOOD, the forgiveness of sins according to the riches of His grace.



## CHRIST IN OLD TESTAMENT TYPE AND SIMILITUDE.

I. Christ in His divine person and work is the great and constant theme of the Old Testament.

John 5:39, 46; Luke 24:27, 44; 1 Pet. 1:10-12; Acts 26:22, 23; John 16:14, 15; John 15:26; Rev. 19:10.

II. Important to understand types and similitudes of Christ which "illuminate" the Scriptures.

Be cautious, but not too cautious, 1 Cor. 10:1; Gal. 4:24, 25; 1 Cor. 9:9. To the natural man, what "wild typology." Much of the O. T. is almost meaningless without a knowledge of typology.

III. Christ and His work is foreshadowed in many persons, actions, places, things, divinely ordered and recorded.

Adam, the fig leaves, Eve, Abel, Enoch

and Noah, Rom. 5:14; 1 Cor. 15:45-49; Heb. 12:24; Jude 14, 15; 1 Pet. 3:20, 21; 2 Pet. 2:5-9; Matt. 24:37-39.

Isaac, Joseph and David in about a score of important particulars each.

The whole history of Israel from Egypt to Canaan, is typical, 1 Cor. 10:11. The Tabernacle in its various parts—furniture, offerings—presents a complete set of types of Christ and Redemption. These lineaments of the Redeemer and traces of Redemption may seem dim at first, but in the progress of revelation and interpretation, they become more and more clear and luminous until—

"Earth's sad story  
Ends in glory,  
On yon shore."

*E.P.M.*

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

LET the sinner look straight away to Jesus on the cross. The light of divine righteousness requiring death from the transgressor by the wounds and woe of the spotless Saviour, reveals how vile we are—what a state is by nature ours. All the suffering and sorrow, all that being forsaken of His God, were necessary—our sins called for every grief and every pain borne by the Lord; our sins called for every drop of woe wherewith His bitter cup was filled.

LET us understand that God is not said to be angry with the world, but to love it, in that He gave His Son for it. God is merciful to us and loveth us, and of very love gave His Son unto us, that we should not perish but have everlasting life. And, as God giveth by love and mercy, so do we take and receive by faith and not otherwise. Faith only—that is, trust in the mercy and grace of God—is the very hand by which we take this gift. This gift is given to make us safe from death and sin. And it is bestowed upon the world; and the world signifies all mankind.

"I MUST say," wrote Dr. Chalmers in a letter to a friend, "that I never had so close and satisfactory a view of the Gospel salvation, as when I have been led to contemplate it in the light of a simple offer on the one side, and a simple acceptance on the other. It is just saying to one and all of us, There is forgiveness through the blood of my Son." It is not in any shape the reward of our own services; . . . it is the gift of God through Jesus Christ our Lord. It is not given because you are worthy to receive it, but because it is a gift worthy of our kind and reconciled Father to bestow.

THE Holy Ghost did not make peace; but Christ did: the Holy Ghost is not said to be our peace; but Christ is. God did not send, "preaching peace" by the Holy Ghost, but "by Jesus Christ." Comp. Acts 10:36; Eph. 2:14, 17; Col. 1:20.



## THE DAY OF ATONEMENT.

By Dr. Edersheim.

IN briefly reviewing the Divine ordinances about this day, Lev. 16th chapter ; Num. 29 : 11 (and according to the Jewish view, it was also the day on which Adam had sinned and repented ; that on which Abraham was circumcised ; and that on which Moses returned from the mount and made atonement for the sin of the golden calf,) we find that only on that one day in every year the high-priest was allowed to go into the Most Holy Place, and then arrayed in a peculiar white dress, which differed from that of the ordinary priests in that its girdle also was white, and not of the Temple colors, while "the bonnet" was of the same shape, though not the same material as "the mitre," which the high-priest ordinarily wore. The simple white of his array, in distinction to the "golden garments" which he otherwise wore, pointed to the fact that on that day the high-priest appeared, not as "the bridegroom of Jehovah," but as bearing in his official capacity the emblem of that perfect purity which was sought by the expiations of that day. Thus in the prophecies of Zechariah the removal of Joshua's "filthy garments" and the clothing him with "change of raiment," symbolically denoted—"I have caused thine iniquity to pass from thee," Zech. 3 : 3, 4. Similarly those who stand nearest to God are always described as arrayed "in white," Ezek. 9 : 2 ; Dan. 10 : 5 ; 12 : 6. And because these were emphatically "the holy garments," "therefore" the high-priest had to "wash his flesh in water, and so put them on," Lev. 16 : 4, that is, he was not merely to wash his hands and feet, as before ordinary ministrations, but to bathe his whole body.

From Numbers 29 : 7-11, it appears that the offerings on the Day of Atonement were really of a three-fold kind—"the continual burnt-offering," that is, the daily morning and evening sacrifices, with their meat and drink-offerings ; the festive sacrifices of the day, consisting for the high-priest and the priesthood, of "a ram for a burnt-offering," Lev. 16 : 3 ; and for the people of one young bullock, one ram, and seven lambs of the first year with their meat-offerings for a burnt sacrifice, and one kid of the goats for a sin offering ; and, thirdly, and chiefly, the peculiar expiatory sacrifices of the day, which were a young bullock as a **sin-offering** for the high-priest, his house, and the sons of Aaron, and another **sin-offering** for the people, consisting of two goats, one of which was to be killed and its blood sprinkled, as directed, while the other was to be sent away into the wilderness, bearing "all the iniquities of the children of Israel, and all their transgressions in all their sins" which had been confessed "over him," and laid upon him by the high-priest. Before proceeding further, we note the following as the **order** of these sacrifices—first, the ordinary morning sacrifice ; next the expiatory sacrifices for the high-priest, the priesthood, and the people (of one bullock, and one of the two goats, the other being the so-called scape-goat) ; then the festive burnt-offerings of the priests and the people, Num. 29 : 7-11, and with them another sin offering ; and, lastly, the ordinary evening sacrifice, being, as Maimonides observes, in all fifteen sacrificial animals. According to Jewish tradition, the whole of the services of that day were performed by the high-priest himself, of course, with the assistance of others, for which purpose more than five hundred priests were said to have been employed. Of course, if the Day of Atonement fell on a Sabbath, besides all these, the ordinary Sabbath sacrifices were also offered. On a principle previously explained, the high-priest purchased from his own funds the sacrifices brought for himself and his house, the priesthood, however, contributing, in order to make them sharers in the offering, while the public sacrifices for the whole people were paid for from the Temple treasury. Only while officiating in the distinctly expiatory services of the day did the high-priest wear his "linen garments ;" in all the others he was arrayed in his "golden vestments." This necessitated a frequent change of dress, and before each he bathed his whole body. All this will be

best understood by a more detailed account of the order of service, as given in the Scriptures and by tradition.

Seven days before the Day of Atonement the high-priest left his own house in Jerusalem, and took up his abode in his chambers in the Temple. A substitute was appointed for him, in case he should die or become Levitically unfit for his duties. Rabbinical punctiliousness went so far as to have him twice sprinkled with the ashes of the red heifer—on the third and the seventh day of his week of separation—in case he had, unwittingly to himself, been defiled by a dead body. During the whole of that week, also, he had to practise the various priestly rites, such as sprinkling the blood, burning the incense, lighting the lamp, offering the daily sacrifice, etc. For, as already stated, every part of that day's services devolved on the high-priest, and he must not commit any mistake. Some of the elders of the Sanhedrin were appointed to see to it that the high-priest fully understood, and knew the meaning of the service, otherwise they were to instruct him in it. On the eve of the Day of Atonement the various sacrifices were brought before him, that there might be nothing strange about the services of the morrow. Finally, they bound him under oath not to change anything in the rites of the day. This was chiefly for fear of the Sadducean notion, that the incense should be lighted **before** the high-priest actually entered the Most Holy Place; while the Pharisees held that this was to be done only within the Most Holy Place itself. The evening meal of the high-priest before the great day was to be scanty. All night long he was to be hearing and expounding the Holy Scriptures, or otherwise kept employed, so that he might not fall asleep. (This for special Levitical reasons.) At midnight the lot was cast for removing the ashes and preparing the altar; and to distinguish the Day of Atonement from all others, four, instead of the usual three, fires were arranged on the great altar of burnt-offering.

The services of the day began with the first streak of morning light. Already the people had been admitted into the sanctuary. So jealous were they of any innovation or alteration, that only a linen cloth excluded the high-priest from public view, when, each time before changing garments, he bathed—not in the ordinary place of the priests—but in one specially set apart for his use. Altogether he changed his raiments and washed his whole body **five** times on that day, and his hands and feet **ten** times. When the first dawn of morning was announced in the usual manner, the high-priest put off his ordinary (layman's) dress, bathed, put on his golden vestments, washed his hands and feet, and proceeded to perform all the principal parts of the ordinary morning service. Tradition has it that immediately after that, he offered certain parts of the burnt-sacrifices for the day, viz., the bullock and the seven lambs, reserving his own ram and that of the people, as well as the sin-offering of a kid of the goats, Numb. 29:8-11, till after the special expiatory sacrifices of the day had been brought. But the text of Lev. 16:24 is entirely against this view, and shows that the **whole** of the burnt-offerings and the festive sin-offering were brought **after** the expiatory services. Considering the relation between these services and sacrifices, this might, at any rate, have been expected, since a burnt-offering could only be acceptable **after**, not before, expiation.

The morning service finished, the high-priest washed his hands and feet, put off his golden vestments, bathed, put on his "linen garments," again washed his hands and feet, and proceeded to the peculiar part of the day's services. The bullock of the sin-offering stood between the Temple-porch and the altar. It was placed towards the south, but the high-priest, who stood facing the east (that is, the worshippers), turned the head of the sacrifice towards the west (that is, to face the sanctuary). He then laid both his hands upon the head of the bullock, and confessed as follows:—**"Ah, Jehovah!** I have committed iniquity; I have transgressed; I have sinned—I and my house. Oh, then, **Jehovah,** I entreat Thee, cover over (atone for, let there be atonement for) the iniquities, the transgressions, and the sins which I have committed, transgressed, and sinned before Thee, I and my house—even as it is written in the law of Moses, Thy servant: 'For on that day will He cover over

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(atone) for you to make you clean ; from all your transgressions before Jehovah ye shall be cleansed." It will be noticed that in this solemn confession the name **Jehovah** occurred three times. Other three times was it pronounced in the confession which the high-priest made over the same bullock for the priesthood ; a seventh time was it uttered when he cast lots as to which of the two goats was to be "for **Jehovah** ;" and once again he spoke it three times in the confession over the so-called "scape-goat" which bore the sins of the people. All these ten times the high-priest pronounced the name of **Jehovah**, and, as he spoke it, those who stood near cast themselves with their faces on the ground, while the multitude responded : "Blessed be the Name ; the glory of His kingdom is for ever and ever." (In support of this benediction, reference is made to Deut. 32 : 3.)

The first part of the expiatory service—that for the priesthood—had taken place close to the Holy Place, between the porch and the altar. The next was performed close to the worshipping people. In the eastern part of the Court of Priests, that is, close to the worshippers, and on the north side of it, stood an urn, called **Calpi**, in which were two lots of the same shape, size and material ; in the second Temple they were of gold—the one bearing the inscription "la-**Jehovah**," for Jehovah, the other "la-Azazel," for Azazel, leaving the expression, Lev. 16 : 8, 10, 26, (rendered "scape-goat" in the Authorised Version) for the present untranslated. These two goats had been placed with their backs to the people and their faces towards the sanctuary (westwards). The high-priest now faced the people, as standing between his substitute (at his right hand) and the head of the course on ministry (on his left hand), he shook the urn, thrust his two hands into it, and at the same time drew the two lots, laying one on the head of each goat. Popularly it was deemed of good augury if the right-hand lot had fallen "for Jehovah." The two goats, however, must be altogether alike in look, size, and value ; indeed, so earnestly was it sought to carry out the idea that these two formed parts of one and the same sacrifice, that it was arranged they should, if possible, even be purchased at the same time. The importance of this view will afterwards be explained. The lot having designated each of the two goats, the high-priest tied a tongue-shaped piece of scarlet cloth to the horn of the goat for Azazel—the so-called "scape-goat"—and another round the throat of the goat for Jehovah, which was to be slain. The goat that was to be sent forth was now turned round towards the people, and stood facing them, waiting, as it were, till their sins should be laid on him, and he would carry them forth into "a land not inhabited." Assuredly a more marked type of Christ could not be conceived, as He was brought forth by Pilate and stood before the people, just as He was about to be led forth, bearing the iniquity of the people. And, as if to add to the significance of the rite, tradition has it that when the sacrifice was fully accepted the scarlet mark which the scape-goat had borne became white, to symbolize the precious promise in Isa. 1 : 18 ; but it adds that this miracle did not take place for forty years before the destruction of the Temple.

With this presentation of the scape-goat before the people commenced the third and most solemn part of the expiatory services of the day. The high-priest now once more returned towards the sanctuary, and a second time laid his two hands on the bullock, which still stood between the porch and the altar, to confess over him, not only as before, his own and his household's sins, but also those of the priesthood. The formula used was precisely the same as before, with the addition of the words, "the seed of Aaron, Thy holy people," both in the confession and in the petition for atonement. Then the high-priest killed the bullock, caught up his blood in a vessel, and gave it to an attendant to keep it stirring, lest it should coagulate. Advancing to the altar of burnt-offering, he next filled the censer with burning coals, and then ranged a handful of frankincense in the dish destined to hold it. Ordinarily, everything brought in actual ministry unto God must be carried in the right hand—hence the incense in the right and the censer in the left. But on this occasion, as the censer for the Day of Atonement was larger and heavier than usual, the high-priest was allowed to reverse the common order. Every eye was strained toward the sanctuary as slowly

bearing the censer and the incense, the figure of the white-robed high-priest was seen to disappear within the Holy Place. After that nothing further could be seen of his movements. The curtain of the most Holy Place was folded back, and the high-priest stood alone and separate from the people in the awful gloom of Holiest of All, only lit up by the red glow of the coals in the high-priest's censer. In the first Temple the ark of God has stood there with the "mercy-seat" overshadowing it; above it, the visible presence of Jehovah in the cloud of the *Shechinah*, and on either side the outspread wings of the cherubim; and the high-priest had placed the censer between the staves of the ark. But in the temple of Herod there was neither *Shechinah* nor ark—all was empty; and the high-priest rested his censer on a large stone, called the "foundation-stone." He now most carefully emptied the incense into his hand, and threw it on the coals of the censer, as far from himself as possible, and so waited till the smoke had filled the Most Holy Place. Then, retreating backwards, he prayed outside the veil . . . . . The high-priest was not to prolong this prayer, lest his protracted absence might fill the people with fears for his safety. While the incense was offering in the Most Holy Place the people withdrew from proximity to it, and worshipped in silence. At last the people saw the high-priest emerging from the sanctuary, and they knew that the service had been accepted. Rapidly he took from the attendant, who had kept it stirring, the blood of the bullock. Once more he entered into the Most Holy Place, and sprinkled with his finger once upwards, towards where the mercy-seat had been, and seven times downwards, counting as he did so: "Once" (upwards), "once and once" (downwards), "once and twice," and so on to "once and seven times," always repeating the word "once," which referred to the upwards sprinkling, so as to prevent any mistake. Coming out from the Most Holy Place, the high-priest now deposited the bowl with the blood before the veil. Then he killed the goat set apart for Jehovah, and, entering the Most Holy Place a third time, sprinkled as before, once upwards and seven times downwards, and again deposited the bowl with the blood of the goat on a second golden stand before the veil. Taking up the bowl with the bullock's blood, he next sprinkled once upwards and seven times downwards towards the veil, outside the Most Holy Place, and then did the same with the blood of the goat. Finally, pouring the blood of the bullock, so as thoroughly to commingle the two, he sprinkled each of the horns of altar of incense, and then, making a clear place on the altar, seven times the top of the altar of incense. Thus he had sprinkled forty-three times with the expiatory blood, taking care that his own dress should never be spotted with the sin-laden blood. What was left of the blood the high-priest poured out on the west side of the base of the altar of burnt-offering.

By these expiatory sprinklings the high-priest had cleansed the sanctuary in all its parts from the defilement of the priesthood and the worshippers. The Most Holy Place, the veil, the Holy Place, the altar of incense, and the altar of burnt-offering were now clean alike, so far as the priesthood and the people were concerned; and in their relationship to the sanctuary both priests and worshippers were atoned for. So far as the law could give it, there was now again free access for all; or, to put it otherwise, the continuance of typical sacrificial communion with God was once more restored and secured. Had it not been for these services, it would have become impossible for priests and people to offer sacrifices, and so to obtain the forgiveness of sins, or to have fellowship with God. But the consciences were not yet free from a sense of personal guilt and sin. That remained to be done through the "scape-goat." All this seems clearly implied in the distinctions made in Lev. 16:33: "And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar, and he shall make an atonement for the priests, and for all the people of the congregation."

Most solemn as the services had hitherto been, the worshippers would chiefly think with awe of the high-priest going into the immediate presence of God, coming out thence alive, and securing for them by the blood the continuance of the Old

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Testament privileges of sacrifices and of access unto God through them. What now took place concerned them, if possible, more nearly. Their own personal guilt and sins were now to be removed from them, and that in a symbolical rite, at one and the same time the most mysterious and the most significant of all. All this while the "scape-goat," with the "scarlet-tongue," telling of the guilt it was to bear, had stood looking eastwards, confronting the people, and waiting for the terrible load which it was to carry away "unto a land not inhabited." Laying both his hands on the head of this goat, the high-priest now confessed and pleaded; "Ah, **Jehovah**! they have committed iniquity; they have transgressed; they have sinned—Thy people, the house of Israel. Oh, then, **Jehovah**! cover over (atone for), I entreat Thee, upon their iniquities, their transgressions, and their sins, which they have wickedly committed, transgressed, and sinned before Thee—Thy people, the house of Israel. As it is written in the law of Moses, Thy servant, saying: 'For on that day shall it be covered over (atoned) for you, to make you clean from all your sins before **Jehovah** ye shall be cleansed.'" And while the prostrate multitude worshipped at the name of **Jehovah**, the high-priest turned his face towards them as he uttered the last words, "**Ye shall be cleansed!**" as if to declare to them the absolution and remission of their sins.

Then a strange scene could be witnessed. The priests led the sin-burdened goat out through "Solomon's Porch," and, as tradition has it, through the eastern gate, which opened upon the Mount of Olives. Here an arched bridge spanned the intervening valley, and over it they brought the goat to the Mount of Olives, where one, specially appointed for the purpose, took him in charge. Tradition enjoins that he should be a stranger, a non-Israelite, as if to make still more striking the type of Him who was delivered over by Israel unto the Gentiles. Scripture tells us no more of the destiny of the goat that bore upon him all the iniquities of the children of Israel, than that they shall "send him away by the hand of a fit man into the wilderness," and that "he shall let go the goat in the wilderness," Lev. 16:22. But tradition supplements this information. The distance between Jerusalem and the beginning of "the wilderness" is computed at ninety **stadia**, making precisely ten intervals, each half a Sabbath-day's journey from the other. At the end of each of these intervals there was a station, occupied by one or more persons, detailed for the purpose, who offered refreshment to the man leading the goat, and then accompanied him to the next station. By this arrangement two results were secured; some trusted persons accompanied the goat all along his journey, and yet none of them walked more than a Sabbath-day's journey—that is, half a journey going and the other half returning. At last they reached the edge of the wilderness. Here they halted, viewing afar off, while the man led forward the goat, tore off half the "scarlet tongue," and struck it on a projecting cliff; then, leading the animal backwards, he pushed it over the projecting ledge of rock. There was a moment's pause, and the man, now defiled by contact with the sin-bearer, retraced his steps to the last of the ten stations, where he spent the rest of the day and the night. But the arrival of the goat in the wilderness was immediately telegraphed, by the waving of flags, from station to station, till, a few minutes after its occurrence, it was known in the Temple, and whispered from ear to ear, that "the goat had borne upon him all their iniquities into a land not inhabited."

What then was the meaning of a rite on which such momentous issue depended? Everything about it seems strange and mysterious—the lot that designated it, and that "to Azazel;" the fact that though the highest of all sin-offerings, it was neither sacrificed nor its blood sprinkled in the Temple; and the circumstance that it really was only **part** of a sacrifice—the two goats together forming one sacrifice, one of them being killed, and the other "let go," there being no other analogous case of the kind except at the purification of a leper, when one bird was killed and the other dipped in its blood, and let go free. Thus these two sacrifices—one in the removal of what symbolically represented indwelling sin, the other contracted guilt—agreed in requiring two animals, of whom one was killed, the other "let go." This is not the

place to discuss the various views entertained of the import of the scape-goat. But it is destructive of one and all of the received interpretations, that the sins of the people were confessed not on the goat which was killed, but on that which was "let go in the wilderness," and that it was this goat—not the other—which "bore upon him all the iniquities" of the people. So far as the conscience was concerned this goat was the real and the only sin-offering "for all the iniquities of the children of Israel, and all their transgressions in all their sins," for upon it the high-priest laid the sins of the people, after he had by the blood of the bullock and of the other goat "made an end of reconciling the Holy Place, and the tabernacle of the congregation, and the altar," Lev. 16 : 20. The blood sprinkled had effected this ; but it had done no more, and it could do no more, for it "could not make him that did the service perfect, as pertaining to the conscience," Heb. 9 : 9. The symbolical representation of this perfecting was by the live goat, which, laden with the confessed sins of the people, carried them away into "the wilderness" to "a land not inhabited." The only meaning of which this seems really capable, is that though confessed guilt was removed from the people to the head of the goat, as the symbolical substitute, yet as the goat was not killed, only sent far away, into "a land not inhabited," so, under the Old Covenant, sin was not really blotted out, only put away from the people, and put aside till Christ came, not only to take upon Himself the burden of transgression, but to blot it out and to purge it away. (May there be here also a reference to the doctrine of Christ's descent into Hades?) Thus viewed, not only the text of Leviticus, 16th chapter, but the languages of the 9th and 10th chapters of Hebrews, which chiefly refer to the Day of Atonement, becomes plain. The "blood," both of the bullock and of the goat which the high-priest carried "once a year" within "the sacred veil," was "offered for himself (including the priesthood) and for the errors (or rather ignorances) of the people." In the language of Lev. 16 : 20, it reconciled "the Holy Place, and the tabernacle of the congregation, and the altar," that is, as already explained, it rendered on the part of priests and people the continuance of sacrificial worship possible. But this live scape-goat "let go" in the wilderness, over which, in the exhaustive language of Lev. 16 : 21, the high-priest had confessed and on which he had laid "all the iniquities of the children of Israel, and all their transgressions in all their sins," meant something quite different. It meant the inherent "weakness and unprofitableness of the commandment ;" it meant, that "the law made nothing perfect, but was the bringing in of a better hope ;" that in the covenant mercy of God guilt and sin were indeed removed from the people, that they were "covered up," and in that sense atoned for, or rather that they were both "covered up" and removed, but that they were not really taken away and destroyed till Christ came ; that they were only taken into a land not inhabited, till He should blot it out by His own blood ; that the provision which the Old Testament made was only preparatory and temporary, until "the time of the reformation ;" and that hence real and true forgiveness of sins, and with it the spirit of adoption, could only be finally obtained after the death and resurrection of "the Lamb of God which taketh away the sin of the world." Thus in the fullest sense it was true of the "fathers," these all . . . . . received not the promise ; God having provided some better thing for us, that they without us should not be made perfect." For "the law having a shadow of the good things to come," could not "make the comers thereunto perfect ;" nor yet was it possible "that the blood of bulls and of goats should take away sins." The live goat "let go" was every year a remover of sins which yet were never really removed in the sense of being blotted out—only deposited, as it were, and reserved till He came "whom God hath set forth as a propitiation . . . . . because of the passing over of the former sins, in the forbearance of God," Rom. 3 : 25 (Alford's Version). "And for this cause He is the mediator of a new covenant, in order that, death having taken place for the propitiation of the transgressions under the first covenant, they which have been called may receive the promise of the eternal inheritance," Heb. 9 : 15.

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## ATONEMENT AS DEFINED BY THE BIBLE.

In taking up "Atonement" as a topic, the inclination of the Christian worker is frequently to see first what his favorite and learned commentator has to say with reference to the subject. But the best way is to go to the Bible first. It is remarkable how clear and simple the whole subject of atonement is opened up in the Holy Scriptures.

I. Atonement is explained in Rom. 5:8-11; 2 Cor. 5:14-21; Gal. 1:4; 1 Jno. 2:2; 4:10.

II. It was foreordained (see margin), Rom. 3:25; 1 Pet. 1:11, 20; Rev. 13:8.

III. It was prophesied, Isa. 53:4-6, 8-12; Dan. 9:24-27; Zec. 13:1, 7; Jno. 11:50, 51.

IV. It was accomplished alone by the Lord Jesus Christ, Jno. 1:29, 36; Acts 4:10, 12; 1 Thess. 1:10; 1 Tim. 2:5, 6; Heb. 2:9; 1 Pet. 2:21.

V. It was voluntary, Psal. 40:6-8, with Heb. 10:5-9; Jno. 10:11, 15, 17, 18.

VI. The atonement exhibits the grace, mercy, and love of God the Father and of His Son Jesus Christ, Rom. 8:32; 1 Cor. 2:4, 5, 7; 1 Tim. 2:4; Heb. 2:17; Rom. 5:8; 1 Jno. 4:9, 10; Jno. 15:13; Gal. 2:20; Eph. 2:2, 25; Rev. 1:5.

VII. The justice and mercy of God were reconciled in the atoning work of Jesus Christ on the cross, Isa. 45:21; Rom. 3:25, 26.  
J. E. W.

## SEVEN PRECIOUS FACTS CONCERNING ATONEMENT.

I. The Scriptures declare the necessity of an atonement, Isa. 59:16; Luke 19:10; Heb. 9:22.

II. Christ's atonement the end of Old Testament sacrifices, Heb. 7:27; 9:24-28; 10:10, 12, 14; 1 Pet. 3:18.

III. It was perfectly satisfactory to God, Eph. 5:2; Heb. 1:1-3.

IV. Reconciliation, perfect and complete, effected by the atonement, Rom. 5:10; 2 Cor.

5:18-20; Eph. 2:13-16; Col. 1:20-22; Heb. 2:17; 1 Peter 3:18.

V. The only access to God was by atonement, Heb. 10:19, 20.

VI. Remission of sins by way of the atonement, Jno. 1:29; Rom. 2:25; Eph. 1:7; 1 Jno. 1:7; Rev. 1:5.

VII. Eternal justification for the believing sinner through the blood of atonement, Rom. 5:9; 2 Cor. 5:21.  
J. E. W.

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

WE are said to be saved by the *knowledge* of God or of Christ; that is, by simply *knowing* God as He has made Himself known to us, Isa. 5:3, 11; 1 Tim. 2:4; 2 Pet. 2:20; for "this is life eternal, that they might *know* thee, the only true God, and Jesus Christ, whom thou hast sent," John 17:2. And, as if to make simplicity more simple, the Apostle, in speaking of the facts of Christ's death and burial and resurrection, says, "By which also ye are saved, if ye *keep in memory* what I preached unto you," 1 Cor. 15:1, 2.

## USES AND APPLICATIONS OF THE BLOOD (1).

If the believer will note the contexts of the references connected with the following quotations, it will be discovered as to the blood of Jesus Christ, that,—

I. It connects the believer with a covenant, Matt. 26 : 28, etc.

II. The knowledge of it is eternal life, Jno. 6 : 32-39.

III. It is the proof of the death of Jesus, Jno. 19 : 33.

IV. It is the purchase-money of the flock, Acts 20 : 28.

V. It is the propitiation provided by God, Rom. 3 : 25.

VI. It tells of the finished justification, Rom. 5 : 9.

VII. The centre of union among the saints on earth, 1 Cor. 10 : 16.

Ar. by J. E. W.

## THE BLOOD (2).

The blood of Jesus Christ is the means God has used to procure—

I. Freedom from guilt, Eph. 1 : 7.

II. It is the medium that procured our nighness—to God as sons; to Christ as bride; to the Holy Ghost as temple, Eph. 2 : 13.

III. Through it we have redemption, the forgiveness of sins, Col. 1 : 14.

IV. It is the power of deliverance from Satan's kingdom into Christ's, Col. 1 : 20.

V. It has secured to the sinner an approach into the holiest, where God dwells, and Christ, who gives good things to come, Heb. 9 : 7-12.

VI. It is to be known as such, Heb. 9 : 12-28.

VII. Both the place to which this leads, and the blessings of the place (as well as the people for whom they are), are connected with it, Heb. 9 : 18-28.

Ar. by J. E. W.

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

IT is our belief of God's testimony, concerning His own grace and Christ's work, that brings us into possession of the blessings concerning which that testimony speaks. Our reception of God's testimony is confidence in God Himself, and in Christ Jesus His Son; for, where the testimony comes from a person, or regards a person, belief of the testimony and confidence in the person are things inseparable. Hence it is that Scripture sometimes speaking of confidence, or trust, as saving us; see the Psalms everywhere, such as 13 : 5; 52 : 8; also 1 Tim. 4 : 10; Eph. 1 : 12; as if it would say to the sinner, "Such is the gracious character of God, that you have only to put your case into His hands, however bad it be—only to trust Him for eternal life—and He will assuredly not put you to shame."

"THE gift of God is eternal life through Jesus Christ our Lord." "For God so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Here," says one of the English Reformers, "God, who is infinite and unspeakable, gives after such a manner as passeth all things. For that which He gives He gives not as the wages of desert, but of mere love. This sort of giving, which has its spring in love, makes this gift more excellent and precious. And the words of Christ are plain, that God loveth us. And as God, the giver, is exceedingly great, so is the gift that He giveth, which is His only Son."

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## THE BLOOD (3).

I. By the blood we see the taking away of sin, the setting apart of the saints of God, and that by which they are already perfected, Heb. 10: 11-14.

II. Through it comes the power for heavenly filial service, Heb. 10: 19.

III. It is the sanctification of those that know it, Heb. 10: 27-31; 13: 12.

IV. It is the measure of our obedience to God, Heb. 12: 1-4.

V. It is the testimony of good things to us, but judgment on the world, Heb. 12: 24.

VI. It is the sanctification of an eternal covenant, Heb. 13: 12, 20, 21.

VII. The knowledge of it is proof of election, 1 Pet. 1: 2. Ar. by J. E. W.

## THE BLOOD (4).

I. The blood is the saint's ransom, 1 Pet. 1: 18.

II. It is the saint's daily resource, by the word, for cleansing, 1 Jno. 1: 7.

III. It is for the cleansing of our persons—so sung of on earth, Rev. 1: 5.

IV. Our redemption—so sung of in heaven, Rev. 5: 9.

V. The cleansing of our robes, Rev. 7: 14.

VI. God's witness here on earth, 1 Jno. 5: 8.

VII. It is the victory over Satan, Rev. 12: 11. Ar. by J. E. W.

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

THE Bible does not say, "Being satisfied about our faith, we have peace with God;" it simply says, "Being justified by faith, we have peace with God." Not satisfaction with your own faith, but satisfaction with Jesus and His work—that is what God presses on you. You say, "I am satisfied with Christ." Are you? What more, then, do you wish? Is not satisfaction with Christ enough for you, or for any sinner? Nay, and is not this the truest kind of faith? To be *satisfied* with Christ, that is faith in Christ. To be *satisfied* with His blood, that is faith in His blood. What more could you have? Can your faith give you something which Christ cannot? or will Christ give you nothing till you can produce faith of a certain kind and quality, whose excellences will entitle you to blessing? Do not bewilder yourself. Do not suppose that your faith is a price, or a bribe, or a merit. Is not the very essence of real faith just your being satisfied with Christ?

The offering and the sacrifice presented on the cross, God has accepted as a sweet smelling savour, and the proof of its acceptance is furnished to angels, men, and devils, in the fact that God has raised Him from the dead. Nothing can be added to the efficacy of that atoning sacrifice—nothing can be added to the completeness of that finished work; nothing can be added to the value of that precious blood. Any attempt to add something of our own, in the way of feelings, repentance, good resolutions, charitable deeds, or ecclesiastical ordinances, that salvation may be rendered more certain and secure, is an insult to God, a dishonor to the Lord Jesus Christ, and a grief to the Holy Spirit.

## JUSTIFICATION

(Rom. 5.)

[The Scripture references are arranged to furnish a brief Bible reading for every day of the week.]

## I. What it means.

The first place the word "justify" occurs in the Scripture renders it "How shall we clear ourselves;" and it stands constantly opposed to "condemn." Gen. 44:16; Deut. 25:1; 1 Kings 8:32; Job 9:20; 13:18; Prov. 17:15; Isa. 50:8, 9; Rom. 8:33, 34.

## II. Grace is its source.

"Being justified freely by His grace, through [the redemption that is in Christ Jesus," Rom. 3:24; Tit. 3:5, 7; Isa. 45:22, 25; Acts 15:11; Rom. 5:15-21; 11:6; 1 Cor. 15:10; Eph. 1:6; 2:4-8; 2 Tim. 1:9; 1 Peter 5:10.

III. The blood of Christ is the price paid for it, and its procuring cause.

"Being now justified by His blood, we shall be saved from wrath through Him, Rom. 5:9; Lev. 17:11; Col. 1:20; Eph. 1:7; 2:13; Heb. 9:12-14; 1 Peter 1:18, 19; 1 John 1:7; Rev. 1:5; 5:9; 12:11.

IV. Faith receives it and is thus its instrumental cause.

"Therefore being justified by faith we have peace with God through our Lord Jesus Christ," and peace is not a feeling, but a permanent state or condition into which

the believer is brought towards God, Rom. 5:1; 3:25, 26, 28, 30; Gal. 2:16; 3:8, 24; Acts 13:39; Rom. 4:3, 5, 16; Phil. 3:6-9; Heb. 11:6; John 6:29.

V. The risen Christ is the proof that His work has been accepted in behalf of the believing sinner; and hence that our justification stands while He continues to live.

"Who was delivered for our offences, and was raised again for our justification," Rom. 4:25; 6:6-9; 7:4; 1 Cor. 15:17; 1 Peter 1:20, 21; Jno. 14:19; 1 John 4:17.

VI. Good works are the fruit of it, Paul and James standing back to back, viewing the same subject and bearing the same testimony from different points of observation.

"Ye see then, how by works a man is justified, and not by faith only," James 2:24; Gal. 5:6; Eph. 2:9, 10; Tit. 2:14; 3:1, 8, 14; 1 Thess. 1:2, 5; 1 Cor. 15:58.

VII. God is the Supreme Judge who pronounces the sentence of justification, and as this is the court of last resort there is no appeal from His decision.

"It is God that justifieth," Rom. 8:33; Gen. 18:25; Deut. 32:4; Job. 9:20; 13:18; Luke 18:13, 14.

Dr. J. H. BROOKES.

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

THE cross is a wonderful place. Here opposites meet—the deepest sorrow and the deepest joy.

"CAN you tell me," said an unhappy sceptic to a happy old saint, "just what is the gospel you believe, and how you believe it?" She quietly replied, "God is satisfied with the work of His Son—this is the gospel I believe; and I am satisfied with it—this is how I believe it." Said another lady to another unhappy man, "There is a great difference between your religion and mine; your's consists of two letters—D-O, and mine consists of four, D-O-N-E."

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## REDEMPTION AS TAUGHT AND ILLUSTRATED IN THE BIBLE.

**FIGURES:** The *Cherubim* in Eden and in the Tabernacle (or the mercy-seat, veil, and curtains) many take as being emblems of the redeemed.

*Deliverance from Egypt*, by price, Isa. 43 : 3 ; Ex. 15 : 13, 16 ; and by power, Ex. 6 : 7 ; Neh. 1 : 10.

*Deliverance from Babylon*, Psa. 74 : 2 ; Isa. 52 : 3, etc.

**Shadows under the Law:** The redemption of the *first-born* of man and of unclean beasts, Ex. 13 : 12, 13 ; Num. 18 : 15-17 ; 3 : 45-51.

The *mercy-seat*, or propitiatory, upon the ark, of pure gold, the appointed meeting-place of God with His people, Ex. 25 : 17, 20, 22.

The *half-shekel atonement money*, appointed equally for the souls of all, Ex. 30 : 10-16.

The *redemption of property* from servitude, etc., Lev. 35th chapter.

The *goel* or near kinsman. This Jewish ordinance involved the three essential points,—nearness of kin, ability to redeem, and willingness to redeem ; and all these met in Christ, the Divine Redeemer. The institution was illustrated in Boaz, the redeemer of Ruth, Ruth 4 : 14 (marg.)

**Typical persons:** *Moses*, the redeemer or deliverer of Israel Acts 7 : 35.

*Boaz*, the redeemer of Ruth, (marg.) Ruth 4 : 14.

**Hebrew names:** *Pedaiah* means redeemer of the Lord. *Igal*, God will redeem. *Elkanah*, God hath purchased or redeemed.

The first person so called was the son of Korah, of the same generation as Aaron's children, born about the time of Israel's redemption from Egypt. This was probably given in thankful acknowledgment of that exodus. The elder brother of Elkanah was called Assir, which means captive or bondman, and was probably given while they were groaning under Egyptian bondage. The same name (*Elkanah*) would appear to have been given to other persons, in token of some deliverance.

**Two things** are to be noted in connection with redemption :

1. The words redeem and redemption almost always, except in a few instances, bear the meaning of recovery, deliverance.

2. The word is seldom used in the Old Testament in connection with spiritual deliverances, whilst it is hardly ever used otherwise in the New Testament.

Ex. 12 : 2.—The change redemption makes :

From the time of the exodus, their great deliverance, Israel was to count a new kind of year, which was called the sacred year ; thus redemption is, as it were, a fresh starting point.

Ex. 10 : 26 ; 11 : 7 :

These texts show the completeness of redemption. "Not a hoof" of Israel's cattle was to be left behind ; not a dog to move his tongue, though they left Egypt at midnight, when dogs were wont to bark at the least sound.

Isa. 34 : 8 ; 61 : 2 ; 63 : 4.

It is worthy of note how three times Isaiah contrasts the *day* of God's vengeance with the *year* of redemption. Mercy rejoices over judgment.

John 18 : 39.—*Releasing one at the passover.*

It is uncertain when this custom was introduced ; whether by the Jews themselves before their subjugation by the Romans, or by the Romans to show favor to their Jewish subjects. The first seems more likely ; and the custom was designed to be a memorial of their great deliverance from Egyptian bondage. If so, it is a pleasing recognition of a grateful spirit.

Col. 1 : 13.—"Who hath delivered us."

Literally, snatched away forcibly, as David rescued the lamb from the lion's paw.

G. S. BOWES.

## REDEMPTION.

(Eph. 1:7.)

## I. Its necessity seen:

1. In Man's Guilt, Gen. 6:5; Psa. 14:1-3; Isa. 1:5, 6; Rom. 3:9, 19; Eph. 4:17, 19.

2. In Man's Helplessness, Jer. 12:23; 17:9; Micah 6:5, 6; Phil. 3:3-11; Rom. 7:24.

With sin came a promise of redemption, Gen. 3:15.

Again and again reiterated, Deut. 18:15; Psa. 132:11; Isa. 9:6; Jer. 33:14, 15; Ezek. 34:23; Dan. 2:44; Hosea 13:14; Mal. 3:1. Which fact was kept before God's ancient people almost constantly by the offerings, sacrifices and worship of the Tabernacle and the Temple, especially. And, also, by the organic law by which they were governed, as indicated in the redemption of servants, Lev. 25:49, 54; lands, Lev. 25:27; name, Deut. 25:5, 9; beasts, Ex. 12:13, etc., etc.

## II. THE REDEEMER.

Matt. 20:28; Rom. 3:24; 1 Cor. 1:30; 2 Cor. 5:18, 19; Gal. 3:13; Phil. 4:19; Col. 1:30; 1 Tim. 2:6; Titus 3:5; Heb. 9:24-26; 1 Peter 1:18, 19.

## III. THE METHOD.

Death is the result of sin, Gen. 2:17; Ezek. 18:4, 20; Rom. 5:12; 6:23.

The life is in the blood. Christ shed His blood, gave His life a ransom for the sinner, Lev. 17:11; Heb. 9:22; Matt. 26:28; Rom. 3:25; 5:9; 1 Cor. 10:16; Eph. 2:13; Col. 1:19, 20; Heb. 9:12-14; 10:19; 13:12; 1 Peter 1:2, 18, 19; 1 Jno. 1:7; Rev. 1:5; 5:9; 12:11.

Of redemption it may be said:

1. It is finished, Heb. 11:24-28.
  2. It is perfect, Heb. 11:7-14.
  3. It is universal, Heb. 3:9.
  4. It is personal, Jno. 3:16.
  5. It is satisfactory, Rom. 10:4.
  6. It was timely, Gal. 4:4.
  7. In its ultimate reach it is eternal, Eph. 4:30; 1:14; Rom. 8:23; Heb. 11:12.
- It is, with all its fullness and preciousness, for all who will receive it, 2 Cor. 5:14, 15; Jno. 3:16.

1 Jno. 2:2; 1 Tim. 2:3, 4; 2 Peter 3:9; Hebrews 13:20, 21.

Dr. L. W. MÜNHALL.

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

**T**HE work in virtue of which all sin is finally put away out of God's sight—abolished—is accomplished, the question of good and evil is come to a final issue on the cross, and God perfectly glorified when sin was before Him; the result will not be finally accomplished till the new heavens and the new earth. But our sins having been borne by Christ on the cross, He rises, atonement being made, an eternal testimony that they are gone forever, so that by faith we are now justified and have peace. We must not confound these two things, our sins being put away, and the perfectly glorifying God in respect of sin, when Christ was made sin, the results of which are not yet accomplished. As regards the sinful nature, it is still in us; but Christ having died, its condemnation took place then, but, that being in death, we reckon ourselves dead to it, and no condemnation for us.

WHAT a marvellous deliverance! What a work for the glory of God! The moral import of the cross for the glory of God is a subject which, as we study it, becomes ever more and more magnificent—a never-ending study. It is, by its moral perfection, a motive for the love of the Father Himself with regard to Jesus. "Therefore doth my Father love me, because I lay down my life, that I may take it again."



## THE PRECIOUS BLOOD OF JESUS.

I. The heavenly vision of the blood,  
Rev. 7.

II. The blood of deliverance from sin,  
Eph. 1:7.

III. The place of nearness by blood, Eph.  
2:13.

How near? On His arm, Cant. 6:6—  
Love.

On His shoulder, Deut 33:12—Strength.

On His hand, Isa. 49:16—Security.

IV. The peace-speaking power of the  
blood, Col. 1:20.

V. The great value of the blood, 1 Pet.  
1:18, 19.

VI. The protection of the blood (the Lamb,  
type of Christ), Ex. 12:13.

VII. The victory of the blood, Rev. 5:9.

### SUGGESTIVE THOUGHTS AND UNFOLDINGS.

JESUS is the only and the all-sufficient, as He is the *authorized*, Taker-away of sin, for the world at large. The whole world is brought in guilty before God, "for all have sinned;" and the true Gospel of God is, that when any one belonging to that sinful world feels his sin to be oppressive, and comes straight to "the Lamb of God" with it, and frankly acknowledges it, and tells out his anxiety regarding it, and his desire to get rid of it, he will find that Jesus has both the power and the will to take it away; and on seeing it removed from him by "the blood of His cross," "as far as the east is from the west," he will be enabled to sing with a grateful heart and "joyful lips:"

"I lay my sins on Jesus,  
The spotless Lamb of God;  
He bears them all, and frees us  
From the accursed load."

"GOD has so loved us, as to give His only-begotten Son to die for sinners; and He assures me that, if I, a perishing sinner, believe in Him, I shall not perish, but have everlasting life; I believe His Word, and reckon that if He gave His Son to die for us when we were yet sinners, He will with Him, also, freely give all such things as pardon and purity, grace and glory; and if, in accordance with His own gracious invitation, I rest my soul upon His manifested love in Christ Jesus, I believe that it will be as impossible for me to perish as for God to change His nature, or cancel the word of grace and truth that the 'blood of Jesus Christ, His Son, cleanseth us from all sin.'"

THE Son of God—sent of God in love—has come, and not only has He borne our sins, but (He having offered Himself up freely to accomplish His will, whose will He was come to do, a spotless victim) God made Him who knew no sin to be sin for us. He has placed Himself, ever without sin (in Him it was grace and obedience), in the place in which our failure in our responsibility here below had set men, and, made in the likeness of men, died to glorify God in respect of sin, so that we are discharged by the cross from the burden on the conscience of the sin that dwells in us. He takes on Himself before God the whole charge of sin (but according to the power of eternal life and the Holy Ghost that was in Him)—offers Himself as a victim for it. Thus placed, He is made sin; and in His death, which He undergoes in grace, sin in the flesh is totally condemned by the just judgment of God, and the condemnation itself is the abolition of that sin by His act of sacrifice—an act which is valid for every one that believes in Jesus who accomplished it.

THE Gospel is the report of a peace purchased by the blood of Christ for poor sinners, and offered to them.

## HOW TO PRESENT THE ATONEMENT TO INQUIRERS.

*Pastor A. J. Gordon.*

First, we must believe in it ourselves. I do not say we must understand all about it, but we must believe in it. I shall not attempt to give an exposition of the doctrine of the atonement; but I want to give you a single passage that will, I think, present the best idea of the kind of atonement we must offer to the inquirer. Now, if you wish to find a truth stated strongly and emphatically, go to one who has once disbelieved it, and has afterwards accepted it. I do not wish to speak irreverently, but, if you will study his life, I think you will find that Peter in his earlier days was not a believer in the atonement. You remember that, when our Lord said that He was to go to Jerusalem and suffer there, and be crucified and arise the third day, Peter rebuked Him, and said: "Be it far from Thee, Lord; this shall not be unto Thee." He was perfectly scandalized, you see, at the idea that Christ should die. But we find that, later, a great change has come over him; for in his first epistle he gives a wonderful statement of the doctrine of the atonement: "Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." I think that that passage analyzed will be likely to answer almost any case that you may meet with. One says, "I do not

believe that another person can bear my sins—sin is such a personal and radical thing. I have no doubt that Christ, by His death, draws men away from their sins, but I cannot believe he can bear sin for another." But mark the expression, "Who His own self bare our sins." Talk about emphasizing Bagster Bibles! I believe God has done this Himself; as though foreseeing that men would put secondary meanings on His Word, such as, e. g., that the coming of Jesus Christ is at death, and all that sort of thing. We have it written, "The Lord Himself shall descend from heaven:" and so we have in this passage: "Who His own self bare our sins." "Well," says one, "I believe that in His spirit and in His moral sympathies, he took my sins on Him, so to speak." That was not all. Mark the words, "Who His own self bare our sins in His own body." "Oh," says one, "it is written also that He bare our sicknesses. And I have no doubt that in both body and soul he sympathized with us." Go one step further. "Bare our sins in His own body on the tree." Thus we are brought to the very cross of Christ and to His sufferings then endured for our salvation. Some persons say to us that Jesus Christ was not punished for our sins, and make a distinction between chastisement and punishment; well, I don't know but

### SUGGESTIVE THOUGHTS AND UNFOLDINGS.

**A**s touching sacrifices, read Leviticus 1st to 7th chapters entire, also the 16th chapter; Numbers 19th chapter. In the sacrifices of the Bible there are three parties; priest, offerer, victim. Christ is all that, Heb. 9:11-15. There are also three principal elements or parts; substitution, imputation, death; and Christ was all that for His people, Matt. 20:28; Rom. 6:8; note the force of the little word "for," 2 Cor. 5:21; 1 Tim. 2:6; Tit. 2:14; 1 Pet. 2:24; Jno. 1:29; Pet. 3:18.

**THERE** is no atonement without blood. There is no standing before God without blood. Cain was the great father of Socinianism. He invented a way to God without blood, and stamped the way with his own name. "Woe unto them! they have gone in the way of Cain!"

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there is such a difference, but here we read, "By whose stripes ye were healed."

Turn again to Isa. 53:5, and we read there, "But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with his stripes we are healed." It is the atonement—that is what we want to bring to a person under conviction. And then we want him by a personal faith to consent to that atonement. Faith is the consent of a sinner to Christ. Jesus Christ says, I consent to save you because I have borne your sins; all you have to do is to consent to be saved on these terms. A friend of mine who is very successful in leading men to the Saviour, said he met a man who said he had been seeking Christ for fourteen years. He made him read this passage in this way, reducing it from the general to the personal form: "Surely He hath borne my griefs." "Do you believe that?" He said, "Yes." "And carried my sorrows." "Do you believe that?" He thought a moment and answered that he did. "The chastisement of my peace was upon Him." "Do you believe that?" The man was in tears at the third passage, and actually leaped for joy as he read: "By His stripes I am healed." Fourteen years he had been seeking Christ, but when he came to the point of

appropriating Christ's finished work, he was healed instantly. Let us urge men not to look at their faith, but at Jesus Christ; and not to believe that they believe, but believe that Christ has borne their sins. If a man has a telescope, and his attention is all taken up with the barrel, and not at all with the heavens, he will not see the stars. So it is with a man who looks at his faith instead of looking to Christ. Then remember to tell men to believe on the Lord Jesus Christ, and not tell them to pray or read their Bibles for salvation. When I was in Providence, a man was convicted of sin, in the chapel of the jail; he went to the chaplain and said, "What shall I do? I have been a very bad man; I shall be lost. What shall I do?" "Go back to your cell," said the chaplain, "and shut yourself in, and say: 'God be merciful to me a sinner.'" The man told the story the next Sunday in the chapel. "I did so," he said, "but felt no better, Every prayer I uttered, it seemed as a mockery to God, and I felt as though the ground would open and drop me into hell. Then I remembered the minister said, 'The blood of Jesus saves us from all sin.' I believed it, and then I knew I was saved." That is the foundation: simply to believe it on the grounds that Christ presents it to us.

#### SUGGESTIVE THOUGHTS AND UNFOLDINGS.

IT is of the last importance to be clear as to the fact that it is the work of Christ *without*, and not the work of the Spirit *within*, that must form the sole ground of the sinner's deliverance from guilt, and of peace with God. He must beware of resting for peace on his feelings, convictions, tears, prayers, or resolutions. He must begin with receiving Christ; and not make that the termination of a course of fancied preparation. Christ must be the Alpha and Omega. He must be everything in our salvation, or He will be nothing.

THERE is no such thing as being partly saved and partly lost. There are but two states, and we must be in either the one or the other. The Israelite in Egypt was not partly sheltered by the blood, and partly exposed to the sword of the destroyer. He knew he was safe. He did not hope so. He was not praying to be so. He was perfectly safe. And why? Because God hath said, "When I see the blood I will pass over you." He simply rested upon God's testimony about the shed blood. He set to his seal that God was true. He believed that God meant what He said, and that gave him peace. He was able to take his place at the paschal-feast in confidence and assurance.

## THE SCAPEGOAT AND THE LIVE GOAT.

Leviticus xvi.

WE find in this chapter, as well as in other parts, two animals offered, both typifying the *one* offering of Christ, but in different aspects. For example, see the *burnt* offering and *sin* offering—two, yet one, each a type of Christ, but each in a different view. The burnt offering speaks to us of Jesus offering Himself to God in His own intrinsic merit, the sin offering as the sacrifice for our sins—He “offered Himself without spot to God,” and He “hath given Himself for us an offering,” etc. Again, in the directions concerning the cleansing of the leper, two birds were to be taken. One of these was to be killed—a type of the death of Christ; the living bird was to be dipped in the blood of the bird that was killed, and then let go free—a type of the liberty obtained in consequence of Christ’s death, resurrection, life.

In the chapter now before us, two goats were commanded to be brought, one for the Lord, the other for the scapegoat. It is a common thing with people only to think of sin as it concerns *them*; they wish to be saved in order to escape hell, and they do not think of *God* in the matter at all. Now we know that God needs to be satisfied on account of sin before He can save a sinner; sin reached to the throne of God, and blood must be sprinkled there. Christ could enter into the holiest and take His seat at God’s right hand in His own merit; but when He went in on our behalf, He must take blood with Him. Thus the goat that was for the Lord was offered for a sin offering, and its blood was to be brought within the veil, and sprinkled upon the mercy seat; the other goat was to be presented alive before the Lord, and after Aaron had confessed over him all the iniquities of the children of Israel, he was to be sent away into the wilderness, and bare upon him all their iniquities unto a land not inhabited, *i.e.*, where no one would ever see or know anything more about him—he would be forgotten. This shows how entirely sin is removed from us by the blood of Christ. The slain goat typified the atonement for sin *before God*; this goat typified the perfect removal of sin from us—the *one offering*. “As far as the east is from the west, so far hath He removed our transgressions from us.”

J. M. CODE.

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

THE great propitiation is sufficient for the sin of the world. The Father’s co-equal Son stooped for the moment to sin’s penalty, and there is now an open way to God, whose face, once averted from the sinner, is now towards him. The love once pent within Him is now set free, and with outstretched arms He entreats the Son to come and welcome. Christ has taken away wrath by taking it upon Himself. Prayer does not secure it, good works do not, repentance does not, faith does not; but Christ secured it. “God was in Christ reconciling the world unto Himself.” If Christ has turned away wrath, can any sinner be lost? For an answer to this we have but to remember what salvation is. Salvation is not represented by penalty cancelled. That is but an open way to it. Salvation is fellowship with God. “This is eternal life, to know Thee, the only true God, and Jesus Christ whom Thou hast sent.” Propitiation does not save; it makes salvation possible, it clears the way for us to God, and enables God to throw the door wide open, to “receive us graciously, and love us freely.” “Thou wast angry with me, but thine anger is turned away, and Thou comfortest me.”

IN Scripture the “blood of Christ” implies for man as a sinner all the Divine value of it to God, and made over to us, and the abiding and eternal excellency of Christ’s finished work. God only can and does fully estimate its preciousness.

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## REDEMPTION.

## I. The Redeemer. "Holy One of Israel."

Isa. 43:14.

## II. How He Redeems.

1. By the blood of Christ, 1 Pet. 1:18, 19.
2. Clean taking unclean one's place, Ex. 13:13.

## III. What He Redeems from.

1. Guilt of sin, Eph. 1:7.
2. From the law, Gal. 4:6.
3. From the hand of the mighty (Satan), Job 6:23.
4. From destruction, 1'sa. 102:4.

5. From all iniquity, Titus 2:14.

6. From death and the grave, Hosea 13:14.

## IV. Employment of the Redeemed.

1. Speaking of the mercy of God, Psa. 107:2.
2. Walk in the highway of holiness, Isa. 35:9.
3. Singing to the Lord, Isa. 51:11.
4. Making most of every moment, Eph. 5:16.
5. Praising the Lamb throughout eternity, Rev. 5:9.

## JESUS—OUR KINSMAN AND REDEEMER.

Job 19:25-27; Lev. 25:25, 47-49; Ruth 2:20; 4:14; Jer. 32:7, 8. 1. We are in the position of the brother who is waxen poor, and has sold both himself and his inheritance. Rom. 3:9-24; 6:16; 7:14; 1 Kings 21:20, 25; 2 Kings 17:17; Isa. 52:3. 2. Man cannot redeem himself or his brother. Job 36:18, 19; Psa. 49:7, 8; Mark 16:26; Mark 10:26, 27. 3. The Redeemer must be near of kin to have the right to redeem.

Lev. 25:48, 49; Ruth 2:20. (Margin) This, Jesus is, Heb. 2:9-18. 4. As *man*, near of kin, Jesus has the *right* to redeem; as *God*, He has the *power*, Is. 47:4; Ps. 78:35; Isa. 44:6; Luke 1:68; Job 33:23, 24; Isa. 49:24, 25; Isa. 63:1; Ps. 68:18; Eph. 1:14; Acts 20:28; 1 Cor. 6:19, 20; 1 Pet. 1:3-6; John 8:36; Heb. 2:14; 1 Pet. 2:9.

Blessed Redeemer!

Miss E. HOWARD.

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

"I IF I be lifted up from the earth, will draw all men unto me," John 12:32. Jesus Christ was lifted up **on** the earth; and the cross will be the centre of attraction for sinners down to the end of time. From Calvary comes the voice of Mercy; and the guilty sons of men are drawn by the charming sound. The cross draws men away from sin and wickedness; and draws them to pardon, holiness, life and heaven. At the cross broken hearts find healing, mourners find consolation, and the weary find rest. Beneath the shadow of the cross the love of sin dies; the disheartened feel the impulse of a new life; and under the impetus it gives, they go forth to do, to dare, and to die. Here at Thy dear cross, O wondrous Christ, we find a balm for every wound! Here, beneath Life's healing tree, we find our bliss, our heaven, our all. "I sat down under His shadow with great delight." Joy unspeakable fills my heart, and my cup runs over. Jesus was lifted up **out** of earth. A dead Christ would be powerless to draw. The cross is a mighty power, for Jesus lives again. He was slain to receive the power to draw all His people to Himself. Jesus put the sin that was upon Him away by dying; His death destroyed death; and rising from the dead His perfect atonement becomes the heart's true attraction. The redeemed will be saved; all those for whom Jesus died will be drawn to Him for life. His death will never lose its power, for He lives for evermore.



## A NEW TRANSLATION OF ISAIAH 53;

TOGETHER WITH ITS INTRODUCTION IN ISA. 52:13-15.

By Eph. M. Epstein, M.D.

- 52.
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| <p>13. Behold my servant shall be wise,<br/>Lifted up, exalted very high.</p> <p>14. As many were astonished at thee,<br/>(For thus his looks were marred as no<br/>man's,<br/>And his features as no sons of Adam).</p> <p>15. So too will he stir up many nations:<br/>Kings will open wide their mouths at him;<br/>For that which was not related to them,<br/>they saw,<br/>And that, which they have not heard,<br/>they now understood.</p> <p style="text-align: center;">53.</p> <p>i. Who believed our report?<br/>And the arm of Jehovah, upon whom<br/>was it revealed? [him,</p> <p>2. For a suckling he would come up before</p> | <p>And as a root from a land of desolation,<br/>No form is his,<br/>And no beauty, that we should see him,<br/>And no appearance, that we should<br/>desire him.</p> <p>3. Despised is he, and avoided of men;<br/>A man of pains, and acquainted with<br/>sickness;<br/>And as one from whom the face is hid,<br/>Thus despised is he, and we regarded<br/>him not.</p> <p>4. But verily, our sicknesses he bore,<br/>And our pains—he suffered them;<br/>Yet we, we regarded him as plagued,<br/>Smitten and afflicted of God,</p> <p>5. But he was wounded by our transgres-<br/>sions,<br/>Bruised by our sins;</p> |
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## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

SOME Hindoos were on a journey in India. The road was rough and long, and the sun burned hotly in the skies. Slowly they passed on the way, and as one day after another came to an end, many of the party grew faint and weary. There was one poor man who seemed a stranger to the rest; he was old and feeble and ready to sink from the heat and labor of the way. At last he fell and could not rise again. The Hindoos looked upon him, and finding that he was likely to die, they left him to perish without pity or help, for these heathen are unkind to the sick and dying. But there was among those travelers a missionary, on his way to a distant place to preach the Gospel; he saw the old man fall and ran to aid him, while the rest passed along. Yet all his help could not now save his life. He knelt by the poor man's side and softly said in his ear, "Brother, what is your hope?" The dying traveler raised himself to reply, and, with a great effort said; "The blood of Jesus Christ cleanseth from all sin," and then laid down his head again and died. The missionary was greatly astonished at the answer; and, from the calm and thoughtful manner in which the words were spoken, he could not but feel that the man had died safe in Christ. "How or where," thought he, "could this Hindoo have got his hope?" And, as he looked at the dead body, he saw a piece of paper grasped tightly in one of his hands. He carefully took it out, and what was his surprise and delight when he saw it was a single leaf of the Bible, on which was the first chapter of the first Epistle of John, where these words are found. On that page a heathen man had met with the Gospe.

THE death of Christ is the only ground on which God could in faithfulness and justice forgive sins; and we know He must either do it in faithfulness and justice or not at all.

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- The removal of our peace was laid upon him,  
And by his wound there was healing for us.
6. We all like sheep have wandered astray,  
Each one his own way we turned,  
But Jehovah met in him, the sin of all of us.
7. He is brought nigh,  
And he is tormented,  
And he opened not his mouth;  
Like a lamb to slaughter led,  
Like a sheep before its shearers.  
Dumb,—and he opened not his mouth.
8. Away from prison and court he is taken,  
And among his generation, who ever thought  
That he was cut off from the land of the living,  
That the plague to him from my people's transgression came?
9. And among the wicked his grave was appointed,

- But a rich man's among his dead ones.  
For no robbery did he,  
And no deceit with his mouth.
10. But Jehovah thus desired:  
"If his soul shall make a sin-sacrifice,  
He shall see posterity,  
He shall prolong his days,"  
And Jehovah's desire shall by him succeed.
11. Of the toil of his soul he shall see and be satiated;  
Of his own mind shall my righteous servant make many righteous,  
And their sins he shall suffer.
12. Therefore among the great will I give him a portion,  
And with the mighty shall he divide spoils,  
Because he exposed his soul to death,  
And with transgressors was he numbered,  
Yet the sins of many he bore,  
And for transgressors he would intercede.

### SUGGESTIVE THOUGHTS AND UNFOLDINGS

THE Israelites, who were not a whit better than the Egyptians lying under sentence of death, were commanded to take a bunch of hyssop, and, having dipped it in the blood of the slain lamb, to strike that blood on the two side posts, and on the upper door post of their houses, not beneath, to be trampled under foot, but protecting them on either side, and overhead. Then God said, "the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt." But if the blood had not been sprinkled as commanded, the destroyer would most certainly have entered the houses, and the stroke of death would have been inflicted. It was not enough that the lamb was slain; the blood must be sprinkled. It is not enough that Christ, our passover, has been sacrificed, but He must be personally received. His death in itself considered will not save a single accountable soul, apart from faith in Himself. It is absolutely essential, therefore, at the outset to ask ourselves whether we are trusting in the blood alone, or partly at least in our faith, our feelings, our repentance, our resolutions, our baptism, our union with the church, our good works. God did not say, when I see these things, but when I see *the blood*. Nor did He say, when *you* see the blood, but when *I* see it. He was satisfied with the blood outside, and we must be satisfied with His word inside. The blood alone makes us safe; the word alone makes us sure. There was no doubt great variety in the age, moral character, past history, and degree of confidence on the part of the hundreds of thousands within those blood sprinkled houses; but they were equally safe, for the LORD saw the blood and passed over the door, and stood beside it to bar it, as if with the stability of His throne, as if with the length of eternity, against the entrance of the destroyer. Until He dies, not one sheltered beneath the blood can perish.

## WHERE GOD PUTS SIN.

1. Thou hast covered all their sin, Ps. 85: 2.
2. As far as the east is from the west, so far hath He removed our transgressions, Ps. 103: 12.
3. Thine iniquity is taken away, and thy sin purged, Isa. 6: 7.
4. Thou hast cast all my sins behind Thy back, Isa. 38: 17.
5. Will not remember thy sins, Isa. 43: 25.
6. I have blotted out, as a thick cloud, thy transgressions, Isa. 44: 22.
7. The Lord hath laid on Him the iniquity of us all, Isa. 53: 6.
8. He shall bear their iniquities, Isa. 53: 11.
9. The iniquity of Israel shall be sought for . . . and they shall not be found, Jer. 1: 20.
10. None of his sins that he hath committed shall be mentioned unto him, Ezek. 33: 16.
11. Wilt cast all their sins into the depths of the sea, Micah 7: 19.
12. Hath He . . . put away sin by the sacrifice of Himself, Heb. 9: 26. J. M. S.

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

**A**SKING how Christ's death could turn away the wrath of God, we are told plainly—it was by substitution. It is sometimes said that that word is not in the Bible; but the thing is there. "The Lord hath laid on Him the iniquity of us all." "He hath redeemed us from the curse of the law, being made a curse for us." "He made Him to be sin for us who knew no sin." He was "once offered to bear the sins of many." He "suffered for sins, the just for the unjust." He "bore our sins in his own body on the tree." It is said, however, that this is impossible, as sins cannot be transferred. Of course, this is so, but though sin cannot be transferred, the penalty can. The holy Son of God could not become a sinner, but He could take the sinner's place, and bear the sinner's doom. That is what the Scriptures teach really took place. On Calvary He asserted his sinlessness in the cry, "My God, why hast Thou forsaken Me?" The doom of sin was there. For a moment Christ was forsaken by the Father, Then He knew the Divine wrath, and what it was to be cut off from God. And what was that awful darkness, but to descend into hell? There the Divine wrath uttered itself, and its threatenings were fulfilled. Sin was gathered upon one sacred head, and judged and punished there.

AMONG other good things therein is an altar, which is the cross of Calvary, on which there was offered one offering for ever—an altar the efficacy of whose sacrifice avails for Jew and Gentile, for the past, the present, and the future; an altar from which there is a new and perfect highway into the holy place, for we read in the Epistle to the Hebrews, that Christ, our High Priest, has "passed through the heavens." As the priest of old passed from the altar of sacrifice right through the veil into the very presence of God, so our High Priest passed from the cross of Calvary up to the throne of God. We have a new and perfect altar, a new and perfect highway, a new veil—"that is to say, His flesh," which was rent on the cross. We have also in this tabernacle a new mercy-seat, which is sprinkled with the blood of atonement; and we have a new shrine, a new Shekinah presence, which is that of God Himself. This is the more perfect tabernacle, not made with hands, and which can never pass away. Besides that, we have in Christ Himself a more perfect tabernacle. He was personally the temple of God. His perfect sinlessness was the altar on which His blood was offered. He was the sacrifice Himself, the Priest who offered the sacrifice, the mercy-seat, the Shekinah presence of God—"the brightness of the Father's glory."

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## SEVEN THINGS INSEPARABLY CONNECTED WITH THE BLOOD.

*Collated and arranged by J. E. W.*

**I. Atonement or Reconciliation:** See Lev. 17 : 11; Rom. 5 : 10. Man being a sinner against God, needs to be reconciled; and the blood is the means which God has provided. He gave Jesus, His well-beloved Son, to pay the atonement price by dying in the stead of guilty rebels. His blood fully and forever satisfied the claims of Divine Holiness. Meaning of word Atonement: Our fathers used to pronounce it "At-one-ment." It refers to the great Day of Atonement, spoken of in the 16th chapter of Leviticus, in which the high-priest passed into the Most Holy Place with the blood of sacrifice, in order to reconcile the guilty sinner to God; to make "at-one" again the Holy God and the sin-stained worshipper. Reconciliation has been made by perfect righteousness. That which blood of bulls and goats could never do, save only in measure as they pointed to Christ, has been done by Him eternally, and on the ground of the merits of His death God now beseeches sinners to be reconciled to Him.

Another idea conveyed by atonement is that of covering over. The blood covers over the page of our sins, and hides them from the eye of God. This aspect of the blood was thoroughly realized and beautifully expressed by a half-witted lad, of whom a little account was once published under the title of "Happy Mute." He said that "Jesus Christ had passed His red hand over the page of sin in the book of God's remembrance, and had left nothing visible there but the blood which had flowed from His palm when pierced by the nails of Calvary."

The crimson stain of our iniquities is hidden in the deeper dye of the atoning blood of the lamb. Just as when we gaze at a red object through glass of the same color, it appears white, so does God behold the scarlet sinner when covered with the blood of His Son as "whiter than snow."

**II. Redemption:** In 1 Peter 1 : 19 we read, "Redeemed with the precious blood of Christ." The simple meaning of redemption is a buying back, a re-purchase. Man by sin sold himself to the devil, and thus became his lawful prey and captive; became subject to Satan, and came under his condemnation. But grace devised a way of buying him back. It is by way of "the blood of the Lamb."

Just as of old, Israel was delivered from Egypt by virtue of the sprinkled blood, so now are sinners brought out of captivity and bondage of Satan by blood—the blood of Jesus. Then all were safe who took shelter beneath the blood-sprinkled lintel. It was no question of goodness or moral fitness, but simply one of obedience to a plain command,—

"Now get thy house within,  
Slay, eat, anoint thy door;  
The dread avenger comes not in  
To smite, but passeth o'er."

So now, all who come beneath the refuge God has provided, are eternally secure from the stroke of the Angel of Judgment: our moral condition, our state in the eyes of men, has nothing to do with salvation. All depends on the application of the blood. If a soul pleads this before God as an atonement, he is at once redeemed out of the bondage of sin and Satan, and he becomes the property of God, bought with a price so precious, so priceless, that no mortal tongue can tell out its value. "He redeemed me," "I belong to Him," should henceforth be the language of all those thus ransomed by the blood of Christ.

**III. Deliverance from the Pit:** "By the blood of Thy covenant I have sent forth Thy prisoners out of the pit wherein is no water," Zech. 9 : 11. By nature all are prisoners in a pit, and unable to get out by any effort of ourselves. The character

of this pit is here described as "without water." In Isa. 38 : 17, Hezekiah speaks of it as a "pit of corruption;" in Psa. 40 : 2, David says it is "a horrible pit, or a pit of noise;" and in Job 33 : 30, it is alluded to as a pit of darkness. What a graphic picture is this, drawn by the Spirit of God, of that pit in which all mankind are caged and held captive!—a place lacking water—the emblem of life—a place of death, corruption, horror, and darkness. Such is the condition of all sinners who are still outside the shelter of the blood. It is a picture of the pit of hell.

**IV. Forgiveness of Sins:** "In whom we have redemption, through His blood, the forgiveness of sins," Eph. 1 : 7. In many places in the Word of God is forgiveness coupled with the blood, since it is the only ground on which pardon may be proclaimed.

The very first blessing we are called upon believing in Jesus, is to *know* that we *are* saved, pardoned, forgiven. Not to think, not to hope, but to know as an accomplished fact that all our iniquities are blotted out as a thick cloud.

God forgives on the ground of sin having been righteously put away by the blood. Satisfaction having been fully made to the demands of His holiness, He can now freely pardon all who come to Him by Jesus. Salvation is a blessing to be known and enjoyed now, a present possession to make glad the heart, and give strength and power to live a godly life.

**V. Justification:** "Justified by His blood," Rom. 5 : 9. Not only forgiven, but justified by the blood. Justification is something far beyond forgiveness. Salvation from hell is one thing; but meetness for the presence of God—the inheritance of the saints in light—is quite another.

**VI. Peace with God:** "Having made peace by the blood of His cross," Col. 1 : 20. The conscience that is set at rest about sin has peace; the one who believes that Christ has made peace by His blood enjoys peace. Peace never comes from feelings, or anything we do or think. Our estimate of the value of the blood does not give peace, but the blood itself. Our estimate is but faulty at the best; our appreciation of the value of Jesus very defective; and if our peace rested upon this, it would be shallow and ever liable to change. How blessed it is to know that Christ Himself is our peace; that His blood on the mercy-seat ever speaks to God on our behalf.

"We thank Thee for the blood,  
The blood of Christ Thy Son;  
The blood by which our peace is made,  
Our victory is won;  
Great victory o'er hell, and sin, and woe,  
That needs no second fight, and leaves no second foe."

**VII. Nearness to God:** "Made nigh by the blood of Christ," Eph. 2 : 13. We are in Christ. We are His children, heirs, etc. All by virtue of the blood.

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## JUSTIFICATION.

The law is a looking-glass, in the which man may see himself, of what sort he is.

The first office of the law—to make sin known, Rom. 8:7.

Second office—to increase sin. We were so far gone from God, that the command of God not to do increases our desire to do forbidden things, James 4:17.

Third office—to show God's wrath and judgment, Deut. 27:26. St. Paul: The law is a ministry of death, 2 Cor. 3:7, and worketh wrath, Rom. 4:15.

Fourth office—fear, Rom. 8:7.

Fifth office—constraining man to go to Jesus as our mediator, Deut. 18:18.

Man's inability to keep the law, Psa. 143:2.

In Christ's name, Acts 4:12.

By believing in Him, Acts 13:39; Gal. 2:16, and 3:11.

Not justified by good works, Heb. 7:27; John 12:31, 32.

Man delivered from the law and sin, John 1:29 (for) Gal. 3:13.

N. B. FRITTS.

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

HOW is atonement to be made? Who is able to take upon himself the sin of the world, and to make perfect satisfaction to God's holy law? First, He must be a *willing* victim, laying down His life of himself freely, for if the punishment of the smallest sin were inflicted on Him without or against His will the justice of heaven would be infringed. Second, He must be a *spotless* victim, for one taint or spot would do away with the efficacy of the sacrifice. The sinless alone can atone for the sinful. Third, He must be *capable* of offering satisfaction for the sins of the whole world, and no man can do this. Fourth, the victim must have the power of God, to take upon Himself all human needs, and weaknesses, and sorrows, and sufferings, and sins, but if He is to suffer for sin, if He is to stand in the place of man, and to write with His own hand the lesson that sin should not go unpunished, He must also be man, to suffer as one of us, and for us. This is the sacrifice which has been transacted. The Son of God has taken our place, and has done for us that which we could not do ourselves.

"THOU hast cast all our sins into the depth of the sea"—this was understood when the cable was laid. The ocean is miles deep, the bottom covered with thick red sand, where the cable lies softly and secure. The water at the bottom is almost solid from the great pressure of the body of the ocean. This portion of the compressed water is called *the cushion of the sea*, and it is in repose, where is no such agitation as we see on the surface, where the wind acts and where tempests rage. The density of the water renders it impossible for anything ever to rise again that may have sunk there by its own weight. Into such depths God has cast our sins, when "He was made sin for us," 2 Cor. 5:21.

IF the Holy Ghost be awakening the sinner to a true apprehension of his danger, as a rebel against God's authority, a guilty, polluted, hell-deserving sinner, he must be in a deeply anxious state of mind, and such questions as these must be ever present with him: "What must I do to be saved? What is the true ground of a sinner's peace with God? What am I to believe in order to be saved?" Well, in so far as laying the foundation of your reconciliation is concerned, you have nothing to do; for the Surety of sinners said on Calvary, "*It is finished.*" Jesus has done all that the Holy Jehovah deemed necessary to be done to insure complete pardon, and salvation to all who believe in His name. If the sinner take Jesus as his Saviour, he will build securely for eternity. "For other foundation can no man lay than that is laid, which is Jesus Christ."



## THE ALTAR.

By Horatius Bonar.

"We have an altar," Heb. 13: 10.

The cross is our altar. There the great burnt-offering was laid and burnt and accepted for us. By the altar we stand, finding in it everything that suits the sinner's case and meets the sinner's fears.

I. There I see God in Christ reconciling the world unto Himself. The "altar" was the place of reconciliation for Israel; the cross is the place of reconciliation for us. There we see everything that prevented reconciliation removed, and everything needed for accomplishment there finished and exhibited. "Reconciliation" is the inscription on the cross.

II. There I see God meeting man in love. At the cross Heaven touches earth, and

God out of Heaven embraces man. There is but one meeting place for the sinner. Man thinks there are many such; God tells him there is but one. Man's varied systems of religion, his self-devised rites, his well-prepared forms of religion, are his meeting places—substitutes for the God-appointed meeting place. But all in vain. "Meet me at the cross" is God's message of love. Nowhere else is there grace or peace.

III. There I see the forgiveness of sins for the guiltiest. The inscription on our altar may be said to be, "Forgiving iniquity, transgression and sin." No amount of sin, and no kind of sin, is excluded from this mighty pardon. It is a pardon worthy of

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

GOD hath written a law and a Gospel; the law to humble us, and the Gospel to comfort us; the law to cast us down, and the Gospel to raise us up: the law to convince us of our misery, and the Gospel to convince us of His mercy; the law to discover sin, and the Gospel to discover grace and Christ, pointing, as it ever does, to the sacrificial work of Christ on the cross.

THE testimony of the late Henry Reed, of England, is very precious. He was a wealthy, but devoted Christian, who had spent a long life in making known the Gospel, and in work of practical benevolence and charity. Finding that he was about to pass away, and wishing to leave on permanent record a farewell message to his friends and the world, before his mind began to wander amid the shadows of death, he called for pen, ink, and paper, and calmly and deliberately inscribed the following statement of his experience and full conviction:—"After all I have said, preached, and written for upwards of forty-five years, I wish it to be distinctly understood that the ground of the hope that is within me (which hope is full of immortality and eternal glory) is not 'repentance toward God,' although it is written, 'Except ye repent, ye shall all likewise perish.' Nor is it faith, although it is written, 'without faith it is impossible to please God.' Nor is it in becoming a new creature, although it is written, 'Except a man be born again, he cannot see the Kingdom of God.' Nor is it in holiness, although it is written, 'Without holiness no man shall see the Lord.' They are, indeed, great and glorious gifts, all purchased by blood Divine, for which I adore and praise a triune God. Still none of them atoned for my sins. Repentance did not die for me; faith did not die for me; the new creature did not die for me; holiness did not die for me. My confidence is not in the gifts, but in the Giver—the Eternal Son of God, who took my nature, and in that nature, as my substitute, atoned for my sins. On His finished work alone does my soul rely for pardon, holiness and heaven; and He only is made unto me wisdom, righteousness, and sanctification, and redemption."

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the altar; worthy of Him who has set up the altar, worthy of the divine sacrifice that has been presented there "once for all."

IV. There I see the only place of safety for the sinner. Wrath is everywhere else; perfect security is there. The "consuming fire" descends on the altar, and is there consumed—there expended and exhausted; so that all who stand around that altar are absolutely and forever safe. "Salvation to the uttermost" is the world-wide proclamation issuing from the four horns of that altar.

V. There I see the divine welcome for the sinner. It comes from God Himself, and it is given with His whole heart and whole soul. It is no half-way welcome, but earnest and true. Sons of men, God bids you welcome! He has no pleasure in your banishment or condemnation. "Draw near" is His gracious message; why stand aloof?

VI. There I see life in death. It is death

that the altar represents, but life also, for the cross is the death of the substitute; and therefore the meaning of the altar is LIFE; life out of death, life through Him who "poured out His soul unto death," because He was bearing the sins of many, and thus making everlasting life a free, a sure, a righteous gift to the guiltiest of Adam's race.

VII. There I see all things ready for the sinner's acceptance. The ransom is there, the purchase-money is there, the things needed by a sinner are all there; and God says "Take." They are all to be had for the taking. No merit, no money, no work, all is free. He that believeth enters on the possession of all. To believe is to take. "He that believeth hath everlasting life." Simple believing puts me in immediate possession of all the fullness of the Christ of God. My acceptance of God's provision for the guilty makes me an accepted man.

#### SUGGESTIVE THOUGHTS AND UNFOLDINGS.

THE date of the feast of the Passover is of special significance. It was observed in the month in which God brought His people out of Egypt. Again and again does God remind Israel of their deliverance from Pharaoh's bondage, and so does the Spirit of God, through Paul, bid the Ephesians and all saints remember the bondage of sin and of the world, out of which all who believe are delivered by the death and resurrection of the Lord Jesus. Redemption's feast begins a new thing, on the ground of which the soul can sing, "Unto Him that loveth us, and washed us from our sins in His own blood."

I BESEECH you to settle it in your mind that "forgiveness of sins" lies at the very threshold of the Christian life. It is a blessing needed and obtainable now. You must have forgiveness, or perish forever; you must have it now, or you cannot have peace. It is surely a most delightful thought, that you can get the guilty part blotted out at once and forever! God pardons freely and at once. He does not require any preparation in order to pardon. One, who knew the blessedness of enjoying His pardoning mercy, testifies thus concerning it: "If we confess our sins, He is faithful and just to forgive our sins, and to cleanse us from all unrighteousness;" and this testimony was given, on the ground of what he had affirmed in the same letter, that "the blood of Jesus Christ His Son cleanseth us from all sin. He does not say, After you have repented more thoroughly, after you have spent days and weeks in agonizing prayer, after you become more thoroughly instructed in divine things, and after you pass through years of "trouble and sorrow," then you may venture to hope for forgiveness; but you are warranted, on simply confessing your sins, to believe that, through the all-perfect merits of Christ, you are pardoned that very moment; for God "justifieth the ungodly," and Christ "receiveth sinners," and says to every one of them, in the very act of receiving them, "Be of good cheer; thy sins be forgiven thee."

## JESUS AS REDEEMER AND DELIVERER FROM SIN.

I. But Thou hast in love to my soul delivered it from the pit of corruption, Isa. 38:17.

II. I will ransom them from the power of the grave; I will redeem them from death, Hos. 13:14.

III. Who gave Himself for our sins, that He might deliver us from this present evil world, Gal. 1:4.

IV. Who loved me, and gave Himself for me, Gal. 2:20.

V. Christ redeemed us from the curse of the law, Gal. 3:13.

VI. Might redeem us from all iniquity, Titus 2:14.

VII. Redeemed with the precious blood, 1 Pet. 1:18, 19.

VIII. Who His own self bare our sins in His own body, 1 Pet. 2:24.

IX. Unto Him who loved us, and loosed (R.V.) us from our sins, Rev. 1:5.

J. M. S.

## THE FINISHED WORK OF JESUS CHRIST.

I. It was effected by Christ alone. See John 1:29, 36; Acts 4:10, 12; 1 Thess. 1:10; 1 Tim. 2:5, 6; Heb. 2:9; 1 Pet. 2:21.

II. It was voluntary. See Psa. 40:6-8, with Heb. 10:5-9; John 10:11, 15, 17, 18.

III. The effect of the knowledge of that finished work on the heart and life of the believer, See Rom. 12:1, 2; 2 Cor. 6:14-18; 2 Cor. 7:1; Jas. 2:14-26; 1 Pet. 2:24.

J. E. W.

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

I DO not know a more striking illustration of salvation by the blood of Christ alone than that which is furnished by the sprinkling of the blood of the passover lamb on the homes of the Israelites, on the eve of their redemption from the bondage of Egypt. "The blood on the lintel secured Israel's peace." There was nothing more required in order to enjoy settled peace, in reference to the destroying angel, than the application of the blood of sprinkling. God did not add anything to the blood, because nothing more was necessary to obtain salvation from the sword of judgment. He did not say, "When I see the blood and the unleavened bread or bitter herbs, I will pass over." By no means. These things had their proper place, and their proper value; but they never could be regarded as the ground of peace in the presence of God.

WHEN we speak of "vicarious atonement," what do we mean by it? "Vicarious" means something that is done on behalf of another, because he is unable to do it himself. You have an obligation to fulfil, and you are unable to fulfil it, and another fulfils it on your behalf. Your obligation is this: You ought to obey the law of God perfectly, but you do not and cannot. You have every one of you broken the law, and you have done wrong against God, for every sin is a wrong against God. You owe, therefore, reparation to God. You deserve punishment, for your sin is a breach of the law, the eternal and immutable law of God which cannot be broken with impunity; and that the majesty of law may be held and God's justice satisfied you must bear the penalty of transgression. And then, further, you need have the enmity done away with which exists between you and God. You need a new heart of reconciliation which shall bring you into fellowship and peace with God.

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## THE GOEL-REDEEMER.

By Prof. G. W. Morehead.

**R**EADE Lev. 25 : 25, etc. A redeemer must first of all have this qualification, he must be near of kin to the man on whose behalf He intervenes. It was again and again insisted on that Christ had partaken of flesh and blood, hence He claimed kinship even with them. Then this kinsman-Redeemer had a three-fold function to perform, first, He had to redeem the person of him who had been sold into slavery ; second, his property ; third, if he had suffered wrong He must avenge him of the wrong. The New Testament doctrine of the redemption of Christ was in germ form in that action of the Redeemer. See Eph. 1 : 7 ; 1 Cor. 6 : 19, 20. And then He had secured for them the inheritance. The whole doctrine of their inheritance in the New Testament was bound up with the action of this kinsman-redeemer in Lev. 25. Peter said in the opening of his first letter that we had been quickened together with Christ from the dead **unto an inheritance**. Poor Eve lost not only herself, but the great estate to which she was an heir with her husband, and the two were expelled from Paradise. The saddest history of the entire race began at that point, and ran on to this day. They were an expelled family, they were outside their proper inheritance, and the miserable business of patching up a lost character, and striving to restore unto themselves their lost inheritance, began in that day of shame, and had gone on down to the present time. They were engaged in the herculean, impossible task of making themselves presentable unto the Lord God, whereas He had given them the **Goel-Redeemer**, the descendant of Eve, of the stock of Abraham, of the tribe of Judah, the great King, the Angel Jehovah Himself, who not only redeemed them, but restored to them their inheritance, and by and by will be the avenger of all their wrongs, 2 Thess. 1 : 7. Their bodies were not yet redeemed, but were breaking down, and, unless the Lord should come, every one now living would be sleeping under the sod by and by. But the great Avenger was coming, and at His appearing, at His shout from above, all them that sleep in Him would be awakened, and they who were alive and remained would be changed, and together with them caught up to meet the Lord in the air.

### SUGGESTIVE THOUGHTS AND UNFOLDINGS.

“**I**F an Israelite had been asked as to his enjoyment of peace, would he have said, ‘I know there is no other way of escape but by the blood of the lamb ; and I know that that is a divinely perfect way ; and, moreover, I know that that blood has been shed and sprinkled on my door-post ; but, somehow, I do not feel quite comfortable. I am not quite sure if I am safe. I fear I do not value the blood as I ought, nor love the God of my fathers as I ought.’ Would such have been his answer? Assuredly not. And yet hundreds of professing Christians speak thus, when asked if they have peace. They put their thoughts about the blood in place of the blood itself ; and thus, in result, make salvation as much dependent upon themselves as if they were to be saved by works.”

“*Give your heart to Christ*” is, essentially, *law*—not *Gospel*. It is most proper that it should be done, for God Himself demands it ; but it is not evangelical to urge the doing of it as if it were the Gospel. The true Gospel is, Accept the free gift of salvation from wrath and sin, by receiving Jesus Himself, and all the benefits He purchased with “**HIS OWN BLOOD**,” and your heart will be His in a moment—given Him, not as a matter of *law*, but of *love* ; for, if you have the love of His heart poured into yours by His Blessed Spirit, you will feel yourself under the constraining influence of a spontaneous spiritual impulse to give Him your heart, and all you have, in return. It is right to give Him your heart, but unless you first receive His, you will never give Him yours.

## BLOTTING OUT.

I. Repentance in order that sins may be blotted out, Acts 3:19.

II. God only can blot out sins, Isa. 43:25.

III. God has blotted out, Isa. 44:22.

IV. The blotting out of sins and iniquities Psa. 51:1, 9.

V. God will not blot the name of the righteous out of His book, Rev. 3:5.

J. F. W.

## THE DEATH OF CHRIST.

I. It was voluntary, Luke 12:50; John 10:11, 18; Heb. 10:7, 9.

II. It was substitutionary, Isa. 53; Dan. 9:27; Matt. 20:28; 1 Cor. 5:7; 1 Tim. 2:6; Titus 2:14; Heb. 9:26-28; 1 Peter 1:18, 19; Rev. 1:5.

III. It was painful, Matt. 27:29-50; Heb. 2:9, 10; 1 Peter 1:11.

IV. It was ignominious, Heb. 12:2, 3.

V. It was accursed, Deut. 21:23; Gal. 3:13.

J. E. W.

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

**T**HE blood of Jesus has opened a new and living way into heaven for a poor sinner. It has raised a ladder from earth to heaven. The cross of Christ was set in the earth, and there His blood was shed; the mercy-seat of God is set in heaven, and there His blood is sprinkled. By His own blood He entered into the holy place, having obtained eternal redemption for us; and boldness is given to us to enter into the holiest by the same precious blood. Then, poor sinner, will you stay away when God says "Come?" Will you go to the world for happiness, when God has given His own dear Son to make you happy, and to save you from everlasting misery? Will you say, "I am too great a sinner," when God says that the blood of Jesus Christ His Son cleanseth us from all sin? Will you say, "I will wait a little longer," when God says, "Now is the accepted time, now is the day of salvation?"

**M**AN needs a friend to deliver him from the curse, from death, from judgment, from the wrath to come. Can he help himself? Can his fellow-men help him? If they could, they would not. They would not die in his place, and if they did it would be of no use. Will angels help him? If they would, they would not avail; for sin, being an infinite evil, requires infinite atonement. But Jesus Christ is infinite—infinite in holiness, infinite in goodness, infinite in power and love; and His being punished would atone for the infinite evil of sin. He steps forward. "Jesus," said Paul, "was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that He by the grace of God should taste death for every man." He is the Friend of sinners, a Friend in need. By nature we are naked; we wander about in the cold. Jesus Christ sees us needy—steps as it were from heaven to earth—takes off His own raiment and wraps it about us. But we are not only naked; we are hungry and thirsty. My friends, do we feel our souls hungering and thirsting after righteousness? Do we feel that the things of earth are unsatisfying, vain, empty, vile? Do we feel that they will not do for our souls? and are you hungering and thirsting after something that will satisfy—something that is far better? Christ sees our need. He steps from heaven; He pours out His own blood, His life, for us to drink. He makes us what we once were, restoring us to our first condition, raising us from the dunghill—from the depths of degradation—to the throne, the heights of glory.

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## THE BLOOD OF CHRIST—A BIBLE READING.

"The life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul," Lev. 17:11. Hence, in Christ we have, through faith—

## I. Redemption.

"In whom we have redemption through His blood, even forgiveness of sins," Col. 1:14.

"Feed the Church of God, which He hath purchased with His own blood," Acts 20:28.

"Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation," Rev. 5:9.

"Ye were not redeemed with corruptible things, as silver and gold, from our vain conversation received by tradition from your fathers; but with the precious blood of

Christ, as of a lamb without blemish and without spot," 1 Peter 1:18, 19.

## II. Forgiveness of sins.

"In whom we have redemption through His blood, the forgiveness of sins," Eph. 1:7.

"This is My blood of the New Testament which is shed for many for the remission of sins," Mat. 26:28.

"Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past," Rom. 3:25.

"Without shedding of blood is no remission," Heb. 9:22.

## III. Justification.

"Being now justified by His blood, we shall be saved from wrath through Him," Rom. 5:9.

## IV. Cleansing from sin, both as to the person and the conscience.

"The blood of Jesus Christ His Son cleanseth us from all sin," 1 John 1:7.

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

IN Hebrews 1st we have many glories of the Lord Jesus Christ, and we ask why was this wonderful and glorious Being, in whom all things are summed up, and who is before all things, the Father's delight and the Father's glory—why has this infinite light, this infinite power, this infinite majesty come down to our poor earth? For what purpose? To show forth the splendor of His majesty? To teach heavenly wisdom? To rule by His just and holy might? No. He came to purge our sins! What height of glory! what depth of abasement! Infinite is His majesty, and infinite is His self-humiliation and the depth of His love to us. What a glorious Lord, and what an awful sacrifice of unspeakable love—"to purge our sins by Himself!" Sin has brought Him down from heaven! Our defilement has drawn Him from the height of His glory! Oh, what an expression!—what a climax! He was the only one who could properly understand the true nature, depth, and guilt of sin. God of God, Son of the Father, He perfectly sympathized with the Father in His loathing and abhorrence of sin; but, being willing to befriend us and having become one with us, He could not bear the fact of our being lost. So this loathsomeness of our iniquity, as loathsome to Jesus as to the Father, He willingly takes upon himself. Jesus—perfect in His love to the holy and righteous Father, perfect in His love to the sinful and guilty people whom He came to save, with infinite hatred of sin and with infinite love to the sinner—enters, alone and unassisted, into that awful wilderness where, as our substitute and sin-bearer, He feels the Father's face as turned away from Him; and as the expression of His agony, in which faith and love endured all things and triumphed, He utters the cry, "My God, My God, why hast Thou forsaken Me?" Then Jesus, the Son of God, purged by Himself our sins.



## "JESUS OUR SACRIFICE."

Laying aside all theories and traditions of men, let us try to learn just what the Bible itself teaches concerning the sacrificial death of Jesus.

**I. Jesus is a Sacrificial Lamb:** John 1: 29; Acts 8: 32, 35; 1 Peter 1: 19; Rev. 5: 6, 9; 7: 14. The persons using the foregoing language were all Jews. They were accustomed to the sacrificial ideas of the Old Testament, and the sacrificial scenes of the Temple, and to none other. They, therefore, must have meant that Jesus was, as it were, a lamb to be slain for the sins of men.

**II. Jesus is a sin offering:** 2 Cor. 5: 21. In the Greek translation of the Hebrew Scriptures, the "Septuagint," LXX., the original word for "sin offering" is rendered by the single word "sin," it is "the sin." From the Septuagint the word passed into the New Testament, and in this sense is used in the foregoing text. See Ex. 29: 14, Revision, Margin, and Lev. 6: 25, and like places in the LXX. See also Rom. 8: 3; 1 Cor. 15: 3; 1 Peter 2: 24; 3: 18.

He is also the sin offering for the great atonement: Heb. 9: 12, 25, 26, 28; 13: 11, 12; (compare Lev. 16: 1, 28).

He is likewise our Passover offering: 1

Cor. 5: 7; John 19: 36; (Ex. 12: 46; Numb. 9: 12).

And He is finally our peace offering: Eph. 2: 13, 14; Col. 1: 20, 22; Rom. 5: 1, 11. All the foregoing texts contain a distinct reference to the sacrifices under the law and their fulfilment in Jesus.

**III. His blood makes atonement:** Matt. 20: 28, to be compared with Lev. 17: 11, 14, especially the last verse, "the life (margin, 'soul') of all flesh is the blood thereof" (R.V.), and this life or soul is "given upon the altar to make an atonement for your souls" (v. 11). The Hebrew word for "ransom" in Ex. 21: 30; 30: 12, is rendered by the same Greek word in the Septuagint that our Lord applies to Himself; and the Hebrew word thus translated is precisely the same word that in Lev. 17: 11 and elsewhere is rendered "atonement." The plain meaning of our Lord is, that He came to give His life in the place of the lives of many as an atonement for their sins. See also 1 Tim. 2: 6; Tit. 2: 14; Heb. 9: 12; Eph. 1: 7; Col. 1: 14; Gal. 3: 13.

To the same effect is Matt. 26: 28. Compare this with Heb. 9: 15-23; [Ex. 24: 8; Heb. 13: 20; 1 John 1: 7; Rev. 1: 5.

His blood thus shed is a propitiation for

### SUGGESTIVE THOUGHTS AND UNFOELINGS.

**WE** should think much of the *blood*: it is our way of approach to God; a way is now open every moment into the Holiest of all. The guilty heart can not approach God, it willingly sets up a fence. What removes it? The blood. Look at all the expenditure of His grace from first to last to bring us nigh. When the blood is rightly used and applied, what is the result? Nearness to God. Are you living in this nearness to God? If there be a question concerning guilt, there is a remedy—the blood; thus the heart gets confidence, and fear and disinclination are removed. People talk of knowing its power, but no man knows it aright who does not feel in the embrace of God. Whose blood is it? The blood of the Lord Jesus. He presents His own blood; he takes, as it were, the death which is past, and holds it up before God: He is the living Mediator, presenting the blood which He shed to redeem us to God. He knows our hearts, our sins, our weakness, our fearfulness, and He presents the blood to give us confidence and assurance. "The blood of Jesus Christ His Son cleanseth us from all sin," 1 John 1: 7.

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sin: Rom. 3:25; 1 John 2:2; 4:10. This word "propitiation" is properly the name of the cover of the ark of the covenant above the law, the mercy seat (Heb. 9:5; Ex. 25:17, LXX). Upon this cover the blood of atonement was sprinkled by the High Priest on the day of the great atonement (Lev. 16:14, LXX.); and finally, from being the name of that upon which the atoning blood was offered, it came to designate the sacrificial blood itself. See also Heb. 12:24; 1 Peter 1:2.

It should be observed in this connection that the Old Testament word variously translated "atone," "atonement," and "ransom," literally means "cover." The penalty paid in money for an offense against the law "covered" the liability of the offender and set him free (Ex. 21:20). The blood offered in sacrifice "covered" the guilt of the sinner, and so saved him from the penalty of his sins, death (Lev. 1:4, 5, etc.). Hence Rom. 4:7; Ps. 32:1; Ps. 85:2, the Scriptural meaning of the word "atonement" is not primarily reconciliation, peace, and fellowship with God; but it is the "covering" of the guilt of the sinner by the blood of the

sacrifice, from the sight of offended Jehovah; and this in order to his subsequent restoration to the Divine favor.

IV. **Jesus is the priest.** As such, He offers the sacrifice and mediates between God and men: John 10:18; Heb. 4:14; 7:24, 27; 10:12, and 19-22; 1 Tim. 2:5, Revision; 1 John 2:1.

From all the foregoing, the only legitimate conclusion must be that Jesus is a sacrifice for the sins of men in the same sense as the sacrifices offered under the law; the only difference being that He has fulfilled, once for all, in His own sacrifice, the meaning and purpose of all the sacrifices that were ever offered under the Old Testament. The work of sacrifice He perfected forever when He was "lifted up from the earth" upon the Cross of Calvary. For this, the law prepared the way; Jesus finished the work. From the Old Testament we learn the elementary principles of salvation; in Jesus we obtain the completed truth of redemption. He "is made unto us wisdom, and righteousness, and sanctification and redemption."

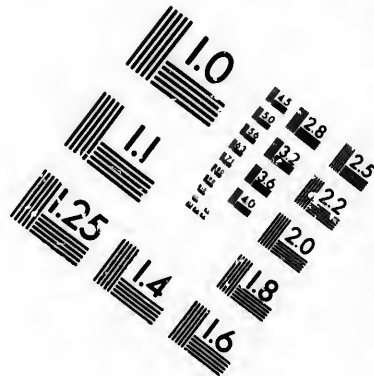
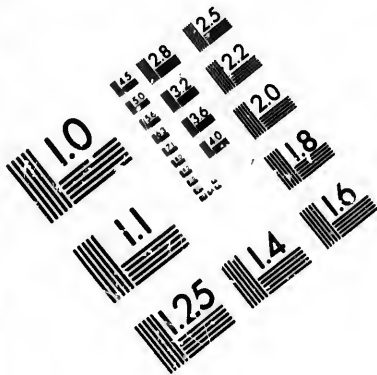
H. W. CONGDON.

#### SUGGESTIVE THOUGHTS AND UNFOLDINGS.

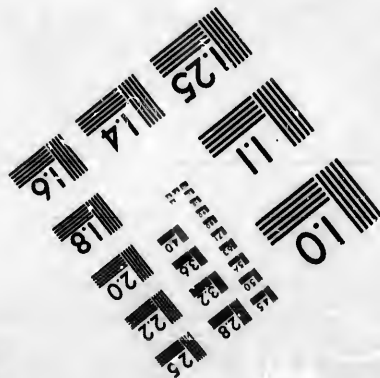
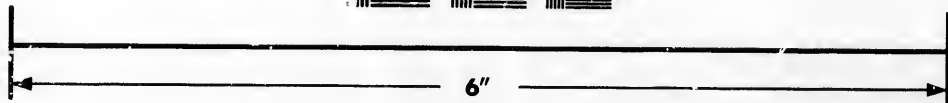
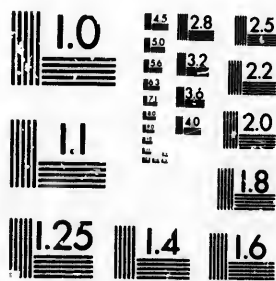
LO, I come to do Thy will, O God. . . . By the which will we are sanctified, through the offering of the body of Jesus Christ once for all," Heb. 10:9,10. As Isaac was willing at the bidding of his father to be offered up, even so was Christ as the sacrifice for sin. We behold Him as the *sacrifice*, bearing the righteous wrath of God. We behold Him as the *sacrificer*, offering Himself. As Aaron, on the day of atonement, went into the holiest of all, and sprinkled the blood on and before the mercy seat, even so did Christ meet the claims of God by His death, bringing glory to God and blessing to the believer. We behold Him as the *servant*, wholly devoted to do the will of God. We behold Him as the *subduer*, conquering every foe.

It was not exciting words, it was not eloquence, that Paul had. Why, he said his speech was contemptible! He did not profess to be an orator, but he preached Christ, the power of God and the wisdom of God—Christ, and Him crucified. And this is what the whole world wants—Christ, and Him crucified. And the world will perish for want of Christ. Let every man and woman that loves the Lord Jesus begin to publish the tidings of salvation. Talk to your neighbors and friends. Run and speak to that young man! Talk to him of heaven and of the love of Christ; tell him that you want to see him saved; and bear in mind this, that God is far more willing to bless us than we are to have Him. Let us, then, keep close to Christ.





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## "THE BLOOD."

*By Dr. Anderson.*

"IN whom we have redemption through His blood." Redeemed with "the precious blood of Christ as of a lamb without blemish and without spot." The allusion to the Passover is clear. Israel was redeemed by blood. There was a redemption by power, too. With a strong hand and an out-stretched arm God brought His people out of Egypt. But this followed on redemption by the blood.

And this is a truth which every sinner who seeks pardon and life must learn. The heart craves some proofs of redemption, some sense of deliverance, before believing in the blood. But God will give none. It was as slaves, still groaning under Egypt's bondage, that the Israelites sprinkled the paschal blood. Some, doubtless, could have shown the livid weals of the ganger's lash even as they feasted on the lamb within their blood-stained doors. They were still in the house of bondage, and the power of Egypt was unbroken. As judged by unbelief in the light of reason, and of plain, hard facts, their faith was fanaticism, and their conduct was folly. They had nothing to rest upon, nothing to appeal to, but the bare word of Jehovah.

And so is it with the Gospel. It reaches the sinner in his sins, as he is and where he is, and tells him of life and peace. It comes as the word of God, and claims to be received as such. The message to Israel was, "I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched-out arm." But before they could be redeemed from Egypt's bondage, they must needs be delivered from Egypt's doom. The judgment was not upon the Egyptians, but upon Egypt; and none were excepted. The destroying angel had no commission to inquire as to race, or creed or character. The death-sentence had fallen upon the first-born, and it was for him to execute that judgment, save where the blood-stain testified that it was already past. They "kept the sprinkling of the blood, lest he that destroyed the first-born should touch them." Through the blood the Israelite had redemption.

There are two words for *redeem* in the New Testament. The one signifies to buy, as in a market; the other, to effect deliverance by the payment of ransom and the exertion of power. The latter is the fuller word, and this it is which is commonly used in the Septuagint, notably in connection with the deliverance from Egypt. Here the thought of purchase is utterly inadequate, save as it is included in the ransom. Satan, after all, is but a brigand. Pharaoh had no rightful claim upon the people whom he held in servitude, and Israel's deliverance was his destruction.

And yet redemption by blood goes deeper than this. It was by the decree of God Himself that the death-sentence passed upon the first-born. It was God who ordained the deliverance from that doom. And, mark, it was not by the *death* of the paschal lamb, but by the sprinkling of its blood, that Israel was saved. Here the doctrine of the blood comes in. Substitution is the leading truth in our theology respecting the Atonement, but in Scripture it is but part of a fuller and a wider truth. In the sin-offering Israel was identified with the victim before its death, by the laying on of hands; and the victim died as a substitute. But the sin-offering was for a people already redeemed. In the Passover, on the other hand, the *death* of the lamb, though the basis of the blessing, in itself brought no deliverance. That depended on the sprinkled blood, whereby the Israelite became identified with a death already accomplished.

And the Passover reveals to us the sacrifice of Christ in its aspect towards the sinner lying under judgment. That sacrifice is God's provision for his deliverance, but it can bring no blessing, it can bring nothing but a deeper doom for him who rejects it or neglects it, unless and until he becomes identified therewith.

If words are to be used with scriptural accuracy, redemption is not through the *death* of Christ, but through His *blood*. (See Eph. 1:7; 1 Peter 1:18, 19. The blood

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includes the death, but it brings in the thought of the sinner's identification therewith. The blood is a figurative expression, and the figure is derived from the types.) Or, to drop the figure, the sinner must become identified with that death by faith. To use the good old term of the divines, the blood represents death "appropriated" by the sinner who believes. If this doctrine of the blood be lost sight of, we shall inevitably lose ourselves in the trackless waste of universalism, or else be driven to take refuge in the narrow rut of ultra-Calvinism. The one ever ignores the righteousness of God, the other denies His grace. In contrast with both, the Gospel of the blood reveals how grace can reign through righteousness unto eternal life.

And here we must remember that the two distinctive truths of the Gospel, righteousness and grace, belong, not to the age of "darkness," but to that of "the true light," which shone in Christ. That faith is counted for righteousness is a truth as old as the covenant with Abraham. But how God could be righteous in thus justifying the believing sinner—this is a truth which was veiled until the new covenant revealed it. The righteousness of God was witnessed by the law—by these very types of the Mosaic ritual—but it was manifested and declared in the Gospel, apart from law altogether; and until that revelation was made it was a hidden truth, Rom. 3:21-26.

And so also with grace. The Israelite's redemption depended not on any merits of his own, but only upon the blood. But yet the blood was only for the Israelite. The ground of redemption was such that the Egyptian might have shared it just as freely: but in fact he was excluded. No message of mercy reached him. But now the Gospel is preached to every creature under the heaven. "There is no difference, for all have sinned." "There is no difference, for the same Lord over all is rich unto all that call upon Him." "Sin reigned once—God was dealing with men on the ground of their being what they ought to be, while by their very nature they were what they ought not to be. God's attitude towards the sinner therefore was adverse. There was a covenant truly, but that only served to make the doom of the world more definite. God was imputing sin, and the normal and legitimate result to men was death. But now sin is dethroned and grace is reigning. God is no longer imputing sin, but preaching peace. He to whom all judgment is committed is now seated on a throne of grace. It is not that He has grace for the elect, and judgment for all besides, but that grace is the great characteristic of His reign. He is a Saviour and not a judge. He shall yet come to judge: but now the amnesty has been proclaimed, and judgment waits. It is not, as in a bygone dispensation, that there is mercy for a favored class, but that there is mercy, and nothing else, for all without distinction. The day is coming when judgment will be as unmixed as grace is now, but during all this 'acceptable year of the Lord,' His throne is a throne of grace, and the guiltiest sinner upon earth will there find only mercy."



## WITNESS TO THE SUFFERINGS OF CHRIST.

"A Witness to the sufferings of Christ," 1 Peter 5. 1.

A witness may be (a) an eye-witness, or (b) one who bears testimony. In both these senses Peter was a witness to the sufferings of Christ. He beheld the cruelty to which his Master was subjected, and bore him company in the seasons of watching and weeping through which He passed. But then there was much in relation to the sufferings of Christ of which no man could speak from personal observation. There was, for instance, the object of those sufferings and the blending of a Divine and human nature by which they were made possible and by which they were made effective. If Peter knew anything of these solemn truths, it was not flesh and blood that had revealed them unto him: the revelation must have come to him from God. He therefore speaks of events which came under his own notice, and declares truths which were revealed to

him by the Holy Ghost. He is a witness to the sufferings of Christ as

### I. The Subject of Prophecy.

See 1 Peter 1: 11... "Testified beforehand."  
Rev. 19: 10... "The Spirit of prophecy."  
Acts 10: 43... "All the Prophets witness."

Prophets who witness to the sufferings of Christ—

Isaiah.....Com. Isaiah 53:7; with Acts 8: 34.

David.....Com. Ps. 22: 1; with Matt. 27: 46.

Zachariah..Zech. 13: 7.

### II. Vicarious.

1 Peter 2: 21.. "For us."

1 Peter 3: 18.. "For sins." "For the unjust."

Here it is clearly taught that Jesus suffered for others, and for the sins of others.

Peter is supported by the testimony of The Prophets {Is. 53: 5. "For our transgressions."

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

**T**HE Son of God's taking on Him man's nature, and offering it in sacrifice, was the strict condition of all the glory and reward promised to Christ and His seed, Isa. 53: 10, 11, wherein all things are freely promised, and that faith that is required for sealing a man's interest in the covenant is promised in it, and wrought by the grace of it, Eph. 2: 8. *That faith at first is wrought by, and acts upon, a full and absolute offer of Christ, and of all His fulness; an offer that hath no condition in it, but that na'tive one to all offers, acceptance; and in the very act of this acceptance, the acceptor doth expressly disclaim all things in himself, but sinfulness and misery.* That faith in Jesus Christ doth justify (although, by the way, it is to be noted that it is never written in the Word that faith justifieth actively, but always passively; that a man is justified by faith, and that God justifieth men by and through faith; yet admitting the phrase) only as a mere instrument, receiving that imputed righteousness of Christ for which we are justified; and that *this faith, in the office of justification, is neither condition nor qualification, nor our Gospel righteousness, but in its very act a renouncing of all such pretences.* We proclaim the market of grace to be free, Isa. 55: 1-3. It is Christ's last offer and lowest, Rev. 22: 17. If there be any price or money spoken of, it is *no price, no money.*

"'He His own self bare our sins in His own body on the tree.' It is not said that our duties, or our prayers, or our fastings, or our convictions of sin, or our repentance, or our honest life, or our alms-deeds, or our faith, or our grace—it is not said that those bore our sins; it was Jesus, Jesus Himself, Jesus alone, Jesus, and none but Jesus, 'bore our sins in His own body on the tree.'" Rest, then, in nothing short of peace with God through our Lord Jesus Christ.

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The Apostles { John, 1 Jno. 2:2, "For our sins."  
 Paul, Rom. 5:3, "For us."  
 Our Lord.... { Matt. 20:28. "For many."  
 John 6:51. "For the life of the world."  
 John 10:11. "For His sheep."

"He suffered for us"—"for sins."

Did Peter remember his own sins? See the list:—

- Luke 5:8. "A sinful man."
- Matt. 14:31. "Little faith."
- Matt. 26:33. "Presumption."
- Matt. 26:58. "Afar off."
- Matt. 26:72. "I know not the man."
- Mark 14:71. "Began to curse."

These words have an application to ourselves, "He suffered for our sins."

III. Sufficient.

- 1 Peter 3:18. "Once suffered."
- Romans 6:10. "Died unto sin once."
- Hebrews 9:26. "Once in the end of the world."
- Hebrews 9:28. "Once offered."
- Hebrews 10:14. "One offering."
- Hebrews 10:12. "One sacrifice."

See the significance of this repeated truth—Why one offering? Because one was sufficient. The Jewish sacrifices offered

daily; but no need for such a repetition of the sacrifice of Christ (see Heb. 7:27).

IV. A Revelation of the Character of Christ:

1 Peter 2:23—"When He suffered He threatened not." See contrast between the conduct of the Master and that of His disciples.

James and John. Luke { Peter. Matt. 26:51,  
 9:55. 52.  
 Christ's patience our { 1 Peter 2:21.  
 pattern.

V. A Ground of Consolation to His Suffering Followers.

The Epistle written to sufferers (see 1 Peter 1:1). Consolation to be derived from the following considerations concerning Christ's sufferings:—

The price of redemption..... 1 Peter 1:18.  
 Guarantee of His sympathy.... Heb. 4:15.

Christ suffered on account of sin. Believers suffer for "righteousness."

They may rejoice because—

- Ch. 2:21. "Called to suffer."
- Ch. 4:13. "Made partakers of Christ's sufferings."
- Ch. 4:14. "God is glorified."
- Ch. 2:20. "Suffering is acceptable."
- Ch. 5:10. "Only for a while."

HENRY THORNE.

SUGGESTIVE THOUGHTS AND UNFOLDINGS.

"WHAT avails the blood of Christ?" "It avails what good works, what incense of prayer, what streams of tears of penitence could never avail. 'The blood of Jesus Christ, His Son, cleanseth us from all sin.'" "Helps to cleanse ourselves, perhaps?" "No, cleanseth us." "Does it not furnish the motive and the obligation for us to cleanse ourselves?" "No, it cleanseth us." "Is it 'cleanseth us from the desire to sin'?" "No, cleanseth us from sin." "Cleanseth us from some of our sins?" "No, from all sin." "But did you say the blood does this?" "Yes, the blood of Christ shed on Calvary." "The life and the holy teaching of Christ, you must mean?" "No, His blood." "His example, is it not?" "No, His blood, His precious blood." Oh, what hostility the world still betrays toward this essential element of Christianity! Can anything be stated more plainly? Can a truth of eternal importance be declared more simply than this, that our redemption from sin is by the blood of Christ? And yet what strenuous efforts are constantly made to set aside this plain, essential, wonderful, and most glorious truth, that the blood of Jesus Christ cleanseth us from all sin. "Without the shedding of blood is no remission."

## "THE PRECIOUS BLOOD OF CHRIST."

**I. The ground of our acceptance.** "It is the blood that maketh an atonement for the soul," Lev. 17:11. "When I see the blood I will pass over you," Ex. 12:13. "Having made peace through the blood of His cross, by Him to reconcile all things unto Himself," Col. 1:20. "Justified by His blood," Rom. 5:9. "The blood is the life," Deut. 12:23. "The good shepherd giveth his life for the sheep," John 10:11. "He laid down His life for us," 1 John 3:16.

**II. The channel of forgiveness.** "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace," Eph. 1:7. God for Christ's sake hath forgiven you," Eph. 4:32. "You hath He quickened together with Him, having forgiven you all trespasses," Col. 2:13.

**III. The means of cleansing.** "The blood of Jesus Christ His Son cleanseth us from all sin," 1 John 1:7. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: how much more shall the blood of Christ . . . purge your conscience from dead works to serve the living God?" Heb. 9:13, 14. "Washed . . . from our sins in His own blood," Rev. 1:5. "These are they which . . . have washed their robes, and made them white in the blood of the Lamb," Rev. 7:14.

**IV. The separating power.** "Pass the time of your sojourning here in fear: Forasmuch as ye know that ye were not redeemed with corruptible things . . . from your

vain conversation . . . but with the precious blood of Christ," 1 Pet. 1:17-19. "Jesus, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach," Heb. 13:12, 13.

**V. The secret of overcoming.** "They overcame . . . by the blood of the Lamb," Rev. 12:11. "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body," 2 Cor. 4:10. "God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world," Gal. 6:14.

**VI. The pledge of blessing.** "This cup is the new testament in my blood," Luke 22:20. "He is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance," Heb. 9:15. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8:32

**VII. Apprehension needful to spiritual life.** "Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed," John 6:53-55.

JANET CLARK.

### SUGGESTIVE THOUGHTS AND UNFOLDINGS.

"**B**EHOLD, then, O Spirit-convinced soul, the Lamb of God that taketh away the sin of the world! In His death upon the cross, behold the Lamb of God that taketh away the sin of the world! In His death upon the cross, behold the mighty sacrifice, the ransom for the sins of many! See there the sum of all His obedience and sufferings! Behold the *finished* work!—a work of stupendous magnitude, which He alone could have undertaken and accomplished? Behold our sacrifice, our finished sacrifice, our perfected redemption, the sole foundation of our peace, and hope, and joy.

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## SUBSTITUTION—A WORD FOR EVERYBODY.

By John Wood.

**D**ON'T despair, for Christ has died.

Don't presume, for Christ will Judge.

Don't think He died for the good—there are none. He died for the ungodly, Rom. 5:6.

Don't fail to notice the importance of two words in John 3:16—“*Whosoever believeth.*” There is no declaration of universal salvation on the one hand, nor of salvation offered to a favored few on the other. The promise of eternal life is to “all who look,” John 3:14.

Don't let the crucified Saviour be foolishness to you. He knows nothing of spiritual life who cannot say, with the apostle Paul, “God forbid that I should glory, save in the cross of our Lord Jesus Christ,” Gal. 6:14.

Don't attach any importance to a cross. There is no virtue in cross or crucifix. It is “the precious blood of Christ” which God values, and the saved sinner too. Probably the Lord Jesus died on a tree.

Don't grasp the shadow and miss the substance, as, alas, many do. What do you know of atonement, reconciliation, peace, victory?

Don't think (as many do) of God the Father as separate in heart or thought from God the Son—they are equally concerned for your salvation. As Abram and Isaac went to Moriah, “both of them together,” Gen. 22:8, so Father and Son went to Calvary. The type wonderful—the contrast too.

Don't try to add to Christ's finished work, if you are a seeking soul, because you cannot; God is satisfied with it and with every sinner who trusts it.

Don't trample “the Blood of the Covenant” under foot. To do so is to be eternally lost.

Don't be too proud to be saved in God's way. What has a poor sinner to be proud of?—*Footsteps of Truth.*

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

“THE Son of man is come to seek and to save that which was lost,” Luke 19:10.

Lost sinners were God's property, but they had been decoyed away by Satan, the enemy of God and man, and their life of sin was the result of their being lost. But God had sent His Son to seek and save them, and when He came to this world He found them under the power of sin and Satan. They had sold themselves to do evil, and consequently they were a prey to the Evil One, who held them in bondage, while their transgressions of the holy law of God kept them from heaven; yet Jesus, to save them, suffered the punishment their sins had deserved, while at the same time His blood redeemed them from the power of Satan. So now, because of what Jesus had done by His death on the cross, full satisfaction had been made for the violated law of God, and sin removed; so that God can now save the guilty, whoever they be, who by faith receive the Saviour as God's gift to them.

“FOR God so loved the world, that he gave His only begotten Son, that whosoever believeth in Him should not *perish*, but have everlasting life,” John 3:16. God could not receive us with our sin. Christ, as our *propitiation*, has fully met the claims of God for us. Christ, as our *substitute*, has borne the wrath of God instead of us. There are three expressions that we are apt to think synonymous, namely: The cross of Christ, the blood of Christ, and the death of Christ. Now, the cross of Christ reminds us what He endured, that is, the pain, persecution, and shame. The blood of Christ is the ransom-price He paid to procure the blessings of the Gospel, while the death of Christ tells what He suffered instead of us, and our identification with Him.

## HIS BLOOD CLEANSSES FROM ALL SIN.

By C. H. Spurgeon.

"They overcame him by the blood of the Lamb, and by the word of their testimony,"  
Rev. 12: 11.

**T**HESE victors all fought with the same weapons. They had two weapons, and these two were one—the blood and the Word. **The blood of the lamb: IT WAS THEIRS.** The blood of the Lamb will not help us until it becomes our own. They went to Jesus by faith and received the atonement; the cleansing blood was sprinkled on them, it spoke peace to their consciences, and it took away their sins; they were washed in it; they were made white as the driven snow. "The blood of Jesus Christ His Son cleanseth us from all sin." They were afar off, and "They were made nigh by the blood of Christ." This blood continued to give them access to God, for it gave them boldness to draw near the throne of grace. In fact this blood was so theirs, that it was the life of their spirit; it was a generous wine for them, and became the highest joy of their souls. If you and I are ever to be amongst these victors, the blood must be our own, appropriated by faith. How is it with you? Has the blood cleansed thee, my brother? Does the blood dwell in thee as thy life? Has the blood of the Lamb given thee fellowship with God and brought thee near? If so, thou art on the way to overcoming by the blood.

The blood of the Lamb, according to the verse which precedes the text, had given them all they needed, for it gave them **salvation**. They were saved, completely saved. Jesus Christ, when they laid hold upon Him and felt the power of His blood, redeemed them from all iniquity, and translated them from the kingdom of Satan. Then they received **strength**: note that word. They had been dead, but they obtained life; they had been weak, and they were made strong in the Lord, for he who knows the power of the blood of Jesus is made strong to do great exploits. Then they obtained the **kingdom**, for the kingdom comes to us by the way of the conquering blood of Jesus, and He hath made us kings and priests unto God because He was slain. We are told, also, that they had **power**, or authority. Our Lord, who has risen from the dead, clothed all His disciples with authority when He said, "all power is given unto Me in heaven and in earth; go ye, therefore, and teach all nations." Beloved, if we have participated in the blood of Jesus Christ, I hope we feel it to be all these four things to us,—salvation from sin, strength out of weakness, a kingdom in fellowship with Christ, and authority to speak in His name. It is the blood of the covenant, and it secures all the covenant gifts of God to us. It is the life of our life, the all in all of all that we possess. So, then, they had the blood of the Lamb, and they possessed the privileges which the blood brings with it.

When God shall rise up amongst us men and women who live only to prove the power of the blood of Jesus Christ, and live for nothing else; who tell out the Saviour's name, and show in their lives what that blood has done for them, and are ready to die to glorify their Lord, then will come the times in which the song of victory shall be heard, then shall the travailing woman have her reward, and then shall the dragon be covered with everlasting shame! May God bless you by giving you to know the power of the blood, for Jesus' sake. Amen.

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## THE FOUR-FOLD REDEMPTION.

THE religious machinery of the times is, to all intents and purposes, bent upon redeeming men from their vices and sins without a new birth. Vicious persons, while in a fit of conviction or sorrow, have resolved to reform their ways. Some have purchased a Bible, others have taken pledges, and have made a start to do better, only in a short time to cast aside their resolve and their home-spun religion, and like the "sow that was washed," to wallow in the filth and mire of sin. Converts of this kind have been made by the thousand. They joined the "church" and intended to live and do great things, but only to fail. How could it be otherwise? See Jer. 13:23. It is beyond man's capacity to save himself, beyond his desire or will, but "Christ is able to save to the uttermost all who come unto God by Him," Heb. 7:25. See 1 Jno. 3:8; Luke 19:10. If you are not already in Christ you are lost. The reason, as one has said, is not that God has put anything in your way as a barrier, but you are so fearfully wrecked and ruined and perverted, that He alone who made you once already, can re-make you.

Now then Christ redeems people perfectly, and absolutely, and eternally:—

I. **By His own precious blood:** The blood of the paschal lamb insured Israel's safety, and gave them peace.

"The wages of sin is death." Jesus took our sin and its wages, death. Sin is not covered over to be faced again as in the types, but "*put away*," Heb. 9:26. "Ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ, as of a lamb without blemish and without spot," 1 Peter 1:18, 19. The precious blood of Christ "cleanseth from all sin." The basis of reconciliation between God and men is this same "blood of the cross." "Christ died for our sins, according to the Scriptures; and He was buried, and rose again the third day according to the Scriptures," 1 Cor. 15:3, 4.

II. **By His Almighty Power:** Not only by His own blood, but by His outstretched arm, the arm of His Almighty strength.

Redemption by blood, however, is not enough. Though Israel had absolute security and some peace under the blood, their own unwillingness to leave Egypt and the opposition of Pharaoh, its monarch, were to be surmounted. The Almighty Jehovah easily overcame both difficulties. He allowed the Egyptians to harass and task the Hebrews with grinding bondage till they were very glad to make their escape, and He overcame Pharaoh's opposition by the ten plagues which he inflicted on the Egyptians, till at last he himself thrust them forth, glad to get rid of them.

Jesus came to seek and to save that which was lost, and the condition in which He found man was under the power, and willingly in the service, of the god of this world, viz., the devil. As the Hebrews in Egypt required the blood to shield them from the destroying angel, they were equally necessitous of the power to subdue both themselves and the mighty hosts of Pharaoh, so Jesus Christ is the "stronger than the strong man armed," *i. e.*, the devil. But bad as he is, he cannot keep his goods in peace: Christ, the stronger than he, by His word and Spirit, makes the sinner willing to escape, as well as compel the devil to let him go. By the price of His own blood He delivers the guilty one from righteous judgment; and that power that commanded the light to shine out of darkness is sufficient to dispel the sinner's darkness; the power that commanded the waves and winds into stillness, the devils into obedience, and the blind into the light of day, is enough for me, for you, and for all else.

III. **Christ redeems from all lawlessness:** See Titus 2:14. "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good work." This for those already saved by price and power. **Christ redeems from all lawlessness (Titus 2:14) those already saved by price and by power.**



There is deep darkness to be dispelled, old habits to be broken off, and the word of God is to be taken as guide for all things, pride and self have to be subdued, and subjection to Christ as Lord must be the rule; one's own helplessness, untrustworthiness, and ungodliness have to be learned, in order to hide only in Christ and appreciate Him. It has to be known and really believed that a Christian's only safety, prosperity and security is to go by God's written word. Thus we are redeemed out of all lawlessness into subjection to the Lord Jesus.

**IV. Our bodies have to be redeemed.** Our bodies are now bodies of humiliation. They have many things in common with the beasts that perish, but they are the human bodies; much time is now necessarily spent on them and for them, as had been said. In heat they are a burden, and in cold they are suffering, and in old age they are stiff and worn up, etc. They require feeding and cleaning and care. They are liable to all sorts of pain and suffering, and trouble; meanwhile they, however frail and feeble, are fitted to our present mode of living, but unfit for the glory that awaits us. Therefore He will redeem our bodies. See Rom. 8:22, 23. The work of Jesus Christ is perfect. They then shall be incorruptible, immortal and spiritual.—*Select.*

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## THE LAMB FOR THE BURNT OFFERING.

*By Thomas Newberry.*

AT one of the Advent Conferences, Mildmay, England, says the *London Christian*, the greatest interest was awakened by the exhibition of Mr. Thomas Newberry's beautiful model of Solomon's Temple, with his suggestive and deeply instructive explanations. He said:

I feel I cannot get away from the contemplation of the wondrous and glorious scene—the sacrifice on Calvary. I do not think it will be unprofitable if we should linger a little around the Cross. I feel like the sacrifice—bound with cords to the altar, so that I cannot get away from it just at present. Suppose, then, we look at the altar of burnt offering. (This altar, as represented in the model, occupies a prominent place in the centre of the court.) This altar is the shadow of the Cross. The Cross of Calvary threw its shadow back through the long ages. We may trace it in the Garden of Eden. See that innocent victim whose skin formed a covering for the nakedness of our first parents. It was *one* skin—for the word is in the singular—with which our first parents were arrayed by the hand of God in substitution for the fig-leaf covering which they had themselves devised. I see in that victim the first shadow of the Cross. The firstling of the flock that was Abel's offering was another part of the same shadow of Calvary's Cross. The altar erected by the Patriarchs formed part of that shadow.

The altar erected by Abraham on Mount Moriah, one of the mountains which God told him of, is a wondrous shadow of the Cross of Calvary. If we wanted a proof of the inspiration of Scripture, that twenty-second chapter of Genesis would furnish it. We see there an unmistakable shadow of the Cross, clear in all its outlines, sharply cut, accurate and true in every detail. Let us connect this altar in the centre of Solomon's court, with that erected, as pointed out by the finger of God, on Mount Moriah. It may be that Solomon's altar stood on the very self-same spot of earth once covered by the altar that Abraham erected on Mount Moriah. At the present day, on the crest of that mountain, there is a remarkable projection of limestone half a foot above the surface of the surrounding platform of marble, on which the Dome of the Rock now stands. That irregular limestone projection is regarded by the Mohammedans to the present day as the sacred spot where their father Abraham built an altar on which to offer up his son Isaac. The Dome of the Rock is, so to speak, a monument erected over that sacred spot.

What a wondrous shadow of the Cross of Calvary is this twenty-second chapter of Genesis, which describes the sacrifice that Abraham offered. We are told that God did tempt Abraham—that is, put him to the test. Satan's temptations are actions upon the evil of our nature to bring out the evil. God's testings are rather the actions of His own grace to bring out that grace to the full. God tried Abraham in the most severe manner. He put the gold into a crucible at white heat. He tried him at the tenderest point. How it reminds us of that wondrous fact: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," John 3:16.

Abraham takes the wood and lays it on his son Isaac. How that brings Isa. 53 to our remembrance—another wondrous shadow of Calvary's Cross. "The Lord hath laid on Him the iniquity of us all." Abraham and Isaac, we read, "went both of them together." How instructive and how full of deep meaning is this expression. It was the grace of God that caused Him to give His only begotten Son; it was the grace of the Son that led Him to give Himself to the fulfilment of the Father's will—"they went both of them together." Isaac said, "Behold the fire and the wood, but where is the lamb for a burnt offering?" "God will provide Himself a lamb for a burnt offering." How pathetic was Abraham's reply. Did Isaac understand it? Perhaps he did. If

there was the spirit of the father's surrender in Abraham, there was also the spirit of the son's surrender to the father's will in Isaac. "So they went both of them together."

Let us transfer the question of Isaac to the altar of burnt offering. In the centre of Israel's camp in the wilderness was this altar of burnt offering—nine cubits square and three cubits high. At the dedication of the Tabernacle, the fire of God descended and consumed upon the altar the sacrifice. The command of God was that the fire should ever be burning upon the altar; it should never go out. And so, when Solomon's Temple was dedicated, the fire again descended and consumed the sacrifice upon the altar, that a standing ordinance might be again asserted—The fire is ever to be burning on my altar; it shall never go out; it shall never be put out.

What is the fire that came from God that consumed the victim, and caused it to ascend as a sweet savour—that fire which, when the rebels presented strange fire, came forth and consumed them. What is that fire? "Behold the fire." It was the very centre of Israel's encampment; there was the smoke ever ascending, the fire ever burning. What was it the emblem of? "Our God is a consuming fire." The fire is the emblem of God's righteousness and holiness. It was never to be put out. God never ceases to be the righteous and holy God, of purer eyes than to behold iniquity, and who cannot look upon sin. Never for one single moment or twinkling of an eye, in time, or for one single moment throughout eternity, will that fire cease to burn. It shall never go out. In the glory above, God will be ever righteous and holy; and in the bottomless pit, the lake that burns with fire and brimstone, that holiness shall continue. That fire shall never cease to burn; it shall never go out. There the fire is unquenched, and there the worm dieth not. "For Tophet is ordained of old; yea, for the King it is prepared; He hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it," Isa. 30:33. All the sin of a guilty world, when the lake of fire is open to receive the damned, will be cast into it as fuel for the everlasting burnings. It shall never go out. "Behold the fire."

"Behold the wood." It was the occupation of the Gibeonites to be hewers of wood for God's altar. Daily the priests were to lay the wood upon the fire. What is the wood? The wood is the emblem of sin. "Thou hast set our iniquities before Thee; our secret sins in the light of thy countenance." The wood was daily set in order upon the fire. God is righteous: behold the fire. Man is a sinner: behold the wood. Lood round upon the world. Behold the wood. Oh! what heavy fagots will be carried down to the everlasting burnings. Their sins will follow them; every sin that a man has committed, and that goes unconfessed and unpardoned, unwashed in Emanuel's blood, will be a fagot for the burning. Behold the holiness and righteousness of God, who is a consuming fire.

"But where is the lamb for the burnt offering?" "Behold the wood!" From all parts of the world the echo comes back: Behold the wood! From heathendom, Popedom, Christendom, comes the echo: Behold the wood! "But where is the lamb for the burnt offering?" Let us send up the challenge to the heavens above: "Where is the Lamb?" Angels, where is the Lamb? Gabriel, will you step forward? The echo comes back: Where is the Lamb? Where? Where? Ah! beloved friends, that was the cry for ages and ages, till one day John the Baptist pointed with his finger to a man walking alone, and said: "Behold the Lamb of God, which taketh away the sin of the world." "My son, God will prepare Himself a lamb for the burnt offering." That is He. [As Mr. Newberry came to this part of his deeply solemn subject, his face, worn and wrinkled with the furrows of age, was lit up with a glow of rare animation; his eyes sparkled as with the very light of heaven; his hand was raised in dramatic and triumphant gesture. The whole scene, with the wonderful surroundings, was one never to be forgotten.] See the carpenter's Son, despised and rejected of men, led as a lamb to the slaughter, and dumb before its shearers—behold the Lamb that God has provided. "None other can by any means redeem his brother, nor give to God a ransom for him," Ps. 49:7. God could see

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none amongst the ranks of the angels mighty enough, and worthy enough, to be laid on His altar—wood of God's fire. But God has Himself provided a Lamb. He looked round upon the world; God is holy: behold the fire. The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men: behold the wood. Oh, blessed thought: "Behold the Lamb of God, which taketh away the sin of the world!" The fire ever burning; the wood ever consuming; the sweet savour of the Lamb, ever ascending. God always holy; man ever a transgressor; but the sweet savour of the Lamb of God ever ascending from God's altar.

I look down now to the cave below, and I see in Tophet the fire and the wood. People want to know what the brimstone is; that is it—the wrath of God, the breath of Jehovah is a stream of brimstone, the fierceness of which adds intensity to the flames. I look down, and I say: Behold the fire, and behold the wood, but where is the lamb? And these caves of darkness utter back the sorrowful echo: WHERE? *Where?* Where? Behold, the fire; it shall never go out. Behold the wood; but no lamb for a burnt offering there.

I look up to the regions of light above, and I say, Behold the fire. Yes, He who sits upon the throne of the universe—God the Judge of all—is a God of infinite justice, infinite holiness, infinite purity: behold the fire. Where is the lamb? Behold in the midst of the throne, "a Lamb as it had been slain." But where is the wood? From those regions of light and from the midst of the throne there comes the echo back. WHERE? *Where?* Where? There is no evil there, no wood there, no sin there.

The lamb on the altar was God's centre for Israel's camp; the lamb on the altar was God's centre of Israel's kingdom under Solomon; the lamb on the altar—not the evening lamb, but the morning lamb—will be God's centre for Israel and for the earth in the millennial period. But God's centre for heaven, for the universe and for eternity, will be "the Lamb as it had been slain," in the midst of the throne of God—no longer led as a lamb to the slaughter, but reigning for ever and ever.

## CLOSING THOUGHTS ON THE SUBJECT OF REDEMPTION.

ONE evening two soldiers were placed as sentries at the opposite ends of a sallyport, or long passage, leading from the Rock of Gibraltar to the Spanish territory. One of them, from the reading of the sacred Scriptures, was rejoicing in God his Saviour; while the other, from the same cause, was in a state of deep mental anxiety, being under strong conviction of sin and earnestly seeking deliverance from the load of guilt that was pressing upon his conscience. On the evening alluded to, one of the officers who had been out dining was returning to the garrison at a late hour, and coming to the sentry on the outside of the sallyport—who was the soldier recently converted—he asked as usual for the watchword. The man, absorbed in meditation on the glorious things that had recently been unfolded to him, and filled with devout gratitude and love, on being roused from his midnight reverie, replied to the officer's challenge with the words, "*The precious blood of Christ*." He soon, however, recovered his self-possession, and gave the correct watchword. But his comrade, who was anxiously seeking the Lord, and who was stationed at the other or inner end of the sallyport, a passage especially adapted for the conveyance of sound, heard the words "*the precious blood of Christ*" mysteriously borne upon the breeze at that solemn hour of midnight. The words came home to his heart as a voice from Heaven; the load of guilt was removed; and *the precious blood of Christ* spoke peace to the soul of the sin-burdened soldier.

By "*the blood of the Lamb*" we understand *our Lord's death as a substitutionary sacrifice*. Let us be very clear here. It is not said that they overcame the arch-enemy by the blood of Jesus, or the blood of Christ, but by the blood of *the Lamb*; and the words are expressly chosen because, under the figure of a lamb, we have set before us a sacrifice. The blood of Jesus Christ, shed because of His courage for the truth, or out of pure philanthropy, or out of self-denial, conveys no special Gospel to men, and has no peculiar power about it. Truly it is an example worthy to beget martyrs, but it is not the way of salvation for guilty men. If you proclaim the death of the Son of God, but do not show that He died the just for the unjust to bring us to God, you have not preached the blood of the Lamb. You must make it known that "*the chastisement of our peace was upon Him*," and that "*the Lord hath laid on Him the iniquity of us all*," or you have not declared the meaning of the blood of the Lamb. There is no overcoming sin without a substitutionary sacrifice. The lamb under the old law was brought by the offender to make atonement for his offence, and in his place it was slain. This was the type of Christ taking the sinner's place, bearing the sinner's sin, and suffering in the sinner's stead, and thus vindicating the justice of God, and making it possible for Him to be just and the justifier of him that believeth. I understand this is to be the conquering weapon—the death of the Son of God set forth as the propitiation for sin. Sin must be punished; it is punished in Christ's death. Here is the hope of men.

THERE was the Sin-offering, the Burnt-offering, and the Thank-offering. "Thus, if the order was inverted or altered, it would indicate the attitude which the worshipper took toward God. If he came with a sin-offering or with a thank-offering only, he declared himself *a sinner or not a sinner* by that act. Such, apparently, was the difference between the offerings of Cain and Abel; and by their offerings they became respectively the types of the various ways in which ever since men have viewed the Atonement.

THE atonement of Christ was not designed to *make* God merciful, but to make *way* for the exercise of His mercy, without prejudice to the rights of His justice, and the demands of His law.

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"He hath redeemed us from the curse of the law, being made a curse for us." Yonder lies a poor man in Raymond street jail. He has been sentenced to imprisonment for life at hard labor. This is the curse of the law of man upon the murderer. Who can tell what the despair of that man was, when in the youth of his manhood he contemplated that doom to be worked out through many years? He could not bear it. And so not having the fear of God before his eyes, but driven by the thought of escaping the doom of the human law, he murdered himself. Alas, he fled from the curse of man's law to endure for ever the curse of God's law. Who may tell what the terrors of that soul are now? He cannot flee from the wrath of God's law by dying. For that death is one that never dies. The man who murders his fellow, shall under human law die the death, but the soul that sinneth shall die the second death, unless redeemed by the death of Christ. The death sentence upon sin is an everlasting death. But, blessed be God, Jesus has redeemed us from the curse of the law. Death and imprisonment shall never be the portion of the believer.

"Free from the law; oh, happy condition,  
Jesus has died, and there is remission."

NOTHING can be laid for a foundation of pardon but Christ alone, His blood and righteousness.

"THE grace of God which bringeth salvation," is not only not apart from Christ and through Christ—it is "*in Christ*." Grace is a gift, but not a gift which may be accepted without the Giver. For this reason Christ transcends all His gifts in the mind and heart of the Christian. Forgiveness is most precious; so is justification and regeneration, and the hope of glory; but these are never dwelt upon by the true Christian except as his heart is knit to Jesus, in whom we have the "redemption through His blood."

WHEN we die, we die for ourselves, and the crisis is alleviated by all beneficent ministrations. Bathings for the hands, bathings for the head, bathings for the feet; the light turned down low, or set in just the right place; all the offices of affection about us when we come to die. But not so with Jesus. He died not for Himself, but He died in torment, and He died for others. He died in torture; the good for the bad; the kind for the cruel; the wise for the ignorant; the divine for the human. Oh, how tenderly we feel towards anyone who has done a great kindness and perhaps at the imperiling of his own life! How we ought to feel towards Christ, the Captain of Salvation, on the white horse riding down our foes; but in the moment He made the victorious charge, the lances of death struck Him!

"Was it for crimes that I had done,  
He groaned upon the tree?  
Amazing pity, grace unknown,  
And love beyond degree."

THE more the searching eye of God rests on me, trusting to the perfect work of Christ, the more, as it were, does He discover the perfect value of the blood of Christ. The clearer the light, the more is it to show that not a spot or stain is on me. What does He see? The efficacy of the blood of His own provided Lamb—that which has put away my sin. The same light that detects the sin manifests its being utterly and for ever put away; yea, has burst forth and shone in the putting it away.

GOD's own holiness has now come completely out. Since the death and resurrection of the Lord Jesus Christ, it is no longer a question of coming up step by step to God. If man stands before God at all, he must stand in contact with the full light of His holiness. How did that light burst forth? In the absolute putting away of the sin of every believer, and that by the worst act of man's sin. The very sin that was detected by the light, that would have hindered the soul's approach, was put away through the blow that brought Jesus to the death; and now the believer stands in the absolute and full enjoyment of God's love. Such is His goodness!



THE power of the prince of this world was never more clearly revealed than at the cross. He who entered into Judas on the night of the betrayal, raised the storm of prejudice and passion which spent its waves on Calvary. Wicked men led captive by the devil at his will, hurried the patient Sufferer to sacrifice; nevertheless, the hour of the adversary's triumph was the hour of his defeat. The cross which judges man, in judging sin also judges the tempter by whom sin was brought in. The head of the enemy is bruised even when he bruises the heel of the victor. The first man succumbed to the tempter, and since then men have been enslaved; the second Man could say, "The prince of this world cometh, and hath nothing in Me;" and on the cross, "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in it," Col. 2:15. If by man came slavery, by man also freedom has come. The world's prince has lost his cause and forfeited his claim. He is cast out, for sentence hath gone forth against him. Now he whom the Son makes free is free indeed. He knows the truth, and the truth makes him free.

IN the Epistle to the Hebrews we read of a "perfect sacrifice." "Neither by the blood of goats and calves, but by His own blood He entered in once into the holy place." Where was the superiority of the sacrifice of Christ over the old sacrifices? First of all, it consisted in this, that it was final. The old sacrifices had to be offered morning by morning, evening by evening, year by year. But this one is offered "once for all." This is the sacrifice towards which all other sacrifices pointed, and through which they had their efficacy. Sinless and infinite, this sacrifice was also a person. The animals were unconsenting victims, but Christ was a consenting offering. "No man taketh my life from me, I lay it down of myself." This is the offering of the very essence of God Himself on our behalf, as a substitute for us and for our sins. And, besides that, there is this superiority: under the old law there had to be various offerings. If there was one offering whose blood was shed, there was another, the scapegoat, for instance, upon the head of which the hands of the priest must be laid, and the sins of the people confessed; the blood of the one animal was shed, but the other animal was sent alive into the wilderness. Now, these two goats represented what our blessed Lord had in Himself—perfect unity. Not only was our Lord the offering whose blood was shed; but, as the scapegoat, He carried our sins into forgetfulness, and as our fore-runner He entered the holy place, the very presence of God. Besides all this, there is a Divinity, a Deity, in our sacrifice. The sacrifice of Jesus was the sacrifice of God Himself. "God was in Christ reconciling the world unto Himself." It was the Father who in Jesus was thus offering Himself; it was the Son as the substitute for us who offered Himself also to the Father. He Himself expresses it thus, "Lo I come, to do thy will, O God." There is a perfect obedience, a perfect sinlessness, a perfect offering, a perfect shedding of blood. We also read of Christ having "obtained eternal redemption for us." Not only have we a more perfect tabernacle, and a more perfect sacrifice, but there is finality of redemption. It is a redemption for ever, offered once for all; it is for past and future, as well as present, for Jew and Gentile alike. Further, it redeems us wholly—body, soul, and spirit. We are wholly redeemed unto the Lord, and He is wholly given to each one of His redeemed ones. It is likewise eternal, because it has neither beginning nor ending—He is "the Lamb slain from the foundation of the world."

IT is God's estimate of the blood of Christ that is the measure of my acceptance with Himself. It gives me peace. I have been reconciled to God in the consciousness of the perfect love that gave Christ; but besides that I am brought into perfect favor with God—the favor which rests on Christ. It is not merely that old things are gone, and my sins washed away in the blood of Christ, but the perfect love of God is revealed in doing it. I came back to God in unbounded confidence and infinite love. This is the place of the Christian. Christ being in us, teaches us, and conducts down into our souls this love of God; and the heart is thus reconciled in blessed peace and righteousness, resting in the consciousness of His perfect grace toward us.

An English traveller in Africa relates that during his journey he found a wretched captive, who had been taken in war by a savage tribe and was condemned to a barbarous death. The traveller was filled with pity for the man, who had more intelligence than most of his countrymen, and he offered many bribes for his redemption. "Man of the pale face," said Libe, the chief of the tribe, in his native tongue, "Libe has ivory and gold, and oxen and slaves; and when he wants more he calls out his warriors, and rushes on the neighboring tribes, as the river horse crashes through the reeds, and bears off all that he will. Libe needs not thy spoils, O white face; Libe seeks not gold, but blood!" and at a sign from the chief, one of his followers flung another dart at the wretched Garra. The traveller saw the sign, and by an instinctive impulse threw himself forward with uplifted arm, as if to stay that murderous weapon. It struck that uplifted arm, pierced through the young man's sleeve, and hung quivering in his flesh! An exclamation burst from the lips of Libe when he saw that the Englishman was struck. Not only had he in his dealings with the natives won, by his conduct, their esteem, but there was a wholesome fear among the coast-tribes of the power of England. Libe, who would have thought little of sweeping hundreds of his dark fellow-countrymen from the face of the earth, feared the vengeance of the pale faces. The traveller read dismay on the countenance of the savage, and instantly followed up his advantage. "Thou dost not seek gold, but blood," he cried; "see, here it flows before thee, and for it account must be given!" He drew out the dart from his arm, and large drops fell on the ground. "Oh, son of the ocean, Libe meant it not; Libe's heart is heavy," began the chief. "Have I not bought the slave?" the Englishman exclaimed, pointing to poor Garra with his bleeding arm; "his life shall be thy fine; give him up, and there shall yet be peace between the white men and their dark brothers." "Be it so," answered Libe, glad to escape so easily from the consequences which he dreaded; "thou hast bought him, he is thine: and Libe will send for the great medicine-man to see to the white man's hurt." It was some little time before Libe and his wild train could be induced to depart. When at length Libe and his party dashed down the bank, and began passing the river on their homeward way, the redeemed slave uttered a wild cry of joy, and crawling up to his deliverer, embraced his knees, and covered his feet with kisses! "Garra, the slave of the son of pity, the blood-bought, always a faithful slave!" murmured the grateful savage. Happily the Englishman was able to tell the poor creature of Him whose blood was shed for the redemption of the world, and to lead him to the Saviour.

It is of the utmost importance to distinguish between the Spirit's work *in us*, and Christ's work *for us*. Where they are confounded, one rarely finds settled peace as to the question of sin. The type of the passover illustrates the distinction very simply. The Israelite's peace was not founded upon the unleavened bread or the bitter herbs, but upon the blood. Nor was it, by any means, a question of what *he* thought about the blood, but what God thought about it. This gives immense relief and comfort to the heart. God has found a ransom, and He reveals that ransom to us sinners, in order that we might rest therein, on the authority of His word, and by the grace of His Spirit. And albeit our thoughts and feelings must ever fall far short of the infinite preciousness of that ransom, yet, inasmuch as God tells us that He is perfectly satisfied about our sins, we may be satisfied also.

THE Israelite was saved by the blood *alone*, and not by his thoughts about it. His thoughts might be deep or they might be shallow; but, deep or shallow, they had nothing to do with his safety. He was not saved by his thoughts or feelings, but by the blood. God did not say, "When *you* see the blood, I will pass over you." No; but "when *I* see." What gave an Israelite peace was the fact that Jehovah's eye rested on the blood. This tranquilized his heart. The blood was outside, and the Israelite inside, so that he could not possibly see it; but God saw it, and that was quite enough.

ABEL knew grace in righteousness through precious blood; and, therefore, brought a *true* gift-offering. Cain, on the other hand, impiously brought his gift-offering as a reason why God should receive *him*; and it was rejected. In dealing with him, God ignores the offering, and speaks of *his person*: "If thou doest well, shalt *thou* not be accepted? and if not, behold! a sin-offering is crouching at the door," Gen. 4:7. Poor Cain! like many others in our day, he would not believe God as to his sinfulness; would not believe Him as to need of a sin-offering; would not believe that *he himself* was all wrong; and, presuming to draw near with his gift-offerings—the fruits of a cursed earth, and the labors of a sinful man—was utterly rejected.

"UNTIL I saw the blood, 'twas hell my soul was fearing;  
And dark and dreary in my eyes the future was appearing;  
While conscience told its tale of sin,  
And caused a weight of woe within.

But, when I saw the blood, and looked at Him who shed it,  
My right to peace was seen at once, and I with transport read it;  
I found myself to God brought nigh,  
And "Victory!" became my cry.

My joy was in the blood, the news of which had told me,  
That spotless, as the Lamb of God, my Father could behold me;  
And all my boast was in His name,  
Through whom this great salvation came.

And when, with golden harps, the throne of God surrounding,  
The white-robed saints around the throne their songs of joy are sounding,  
With them I'll praise that precious blood,  
Which has redeemed our souls to God.'

DEATH eternal is the ultimate satisfaction which the law demands of the sinner. It can be readily seen that the ransom which our Lord paid was in itself a sufficient equivalent and even more than an equivalent. For what could magnify the law of God more, and what could sound the depths of sin more than that the Eternal Son of God should, in the likeness of sinful flesh, be made sin for us and die in our stead? Let it be remembered, then, that this great ransom was made to God as the Moral Governor of the universe, not as a benefit or bounty to Him, but as a satisfaction demanded by the law of righteousness for sin. We always read of the blood which is the ransom being offered to God. In Egypt the lamb was slain and the blood sprinkled on the door posts and lintels of the Hebrew cottages, so that it might be under the eye of Jehovah. Hence we read "When I see the blood I will pass over you," or come between you and the death angel.

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# REGENERATION.

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# REGENERATION.

## HOW TO OBTAIN ENTRANCE INTO THE KINGDOM.

By Lady Dent.

Read John 3:1-18; 1:12, 13; Jas 1:18; 1 Pet. 1:23.

**O**NE of the most important truths in the Bible, to be considered, is as to how entrance may be obtained "into the kingdom of God." It is a matter which relates to the personal salvation of each soul, and therefore of the deepest moment to each.

In Eden God reigned supreme, and the creature held communion with the Creator, till Satan entered, usurped God's authority, induced man to believe him rather than God, and thus led to sin, and consequently death—by reason of separation from God, the source of life—and expulsion from the earthly paradise.

I. God "**Drove out the Man**," and "a flaming sword turned every way, to keep the way of the tree of life," Gen. 3:22-24; that man might not eat thereof in his fallen state, and live forever in frail tabernacle—"body of sin," Rom. 6:6—with curse around. This was mercy, and shows that "God is love." Love also dictated that revelation to fallen man, which pointed to death and resurrection of "the Seed" of the woman, Gen. 3:15; Heb. 2:14; 1 Cor. 15:21, wherein life could be found, beyond the power of death; and those who are united to the crucified, risen, and exalted Saviour, Acts 2:22-24, 32, 33, can feed on Him, *the* "Tree of Life." Jesus is *the* "Seed" that died to save, Jno. 12:24. Jesus is the "Tree of Life," who lives to sustain the life of saved ones, Rev. 1:18; Jno. 6:57.

But how is this union effected? The whole human race died in Adam, the federal head. All are born in sin, Rom. 3:10, 12; 5:12; "flesh," namely, fallen, old Adam nature, "cannot please God;" it is utterly corrupt, Gen. 6:5, with Psa. 53:2, 3; 73:8; Rom. 7:18; 8:7, 8; Gal. 5:19-21. How, then, can any such be united to the Holy Jesus, and "enter the kingdom of God?" Our Lord Himself gives the answer—

II. "**Ye Must be Born again**," or anew, or afresh, or "from above." (See Jno. 3:3, R.V., also verse 31, where the same word is translated "from above"). No patching up of the old nature will do; there must be a new nature implanted. That which is "of the earth" remains "earthy," that which is born of the flesh is or remains "flesh," 1 Cor. 15:47, 48; Jno. 3:6. Nothing but the new birth will suffice. Twice this truth is enforced by our Lord, vs. 3, 5, and its deep importance shown by the repetition of the words "verily, verily." Words of incalculable import to man, and of deep blessing, when by grace given to apprehend their meaning. "Verily" is the same word in Greek as "Amen;" Jesus is *the* "Amen," Rev. 3:14, and "all the promises of God in Him are Yea, and in Him Amen," 2 Cor. 1:20. It is, as if Jesus had said, I, "the God of Truth," or "Amen," Isa. 65:16, say to you, "Except a man



be born again," etc. A truth thus stated is incontrovertible; and God alone can give this new nature, suited to His kingdom, and without which no man can "see," or "enter" therein.

Nicodemus went to Jesus as a great "Teacher," a learned "Rabbi," just as many speak of Him in these days, but who, like Nicodemus, do not know Him as the "Son of God," yea, God Himself. Nicodemus, being a "ruler," was ashamed to go to Jesus by day, as if he, a teacher, were going to be taught (changed later, see Jno. 7:50; 19:39); but he went under cover of night, hoping to get instruction of a superior kind, probably expected to hear some learned discourse, just as men now like to listen to clever, eloquent sermons; and as the first words of our Lord startled Nicodemus, so are people startled now, when this same truth is first put before them. "How can a man be born when he is old?" asks Nicodemus. He thought only of the natural birth, the birth of the body; but of what avail a repetition of that, if it could take place? There would be still the old Adam, sinful nature, "the flesh," of which it is said so emphatically, "They that are in the flesh *cannot* please God;" whereas our Lord spoke of a spiritual nature.

III "Born of the Spirit." This may appear incomprehensible now, as it did to Nicodemus then, and men may ask, as he did, "How can these things be?" It is humbling also to the proud heart of man to hear that there is *nothing in him* that God can accept, for he is always proudly imagining that he *can* do something whereby to gain heaven; he vainly supposes he *can* work his way back to God, to the position from which Adam fell; but this is a fatal mistake. Every *good* thing cometh "from above," Jas. 1:17; and therefore it is only in the *new* nature, given from above, that a man can do anything "well-pleasing to God," Phil. 4:17, 18; Heb. 13:21—both addressed to believers; for what comes from above will work its way upwards, even as water which finds its own level.

But how is this birth of the Spirit effected. Read passages at the head of this article. These show it is through the instrumentality of "the Word"—the written Word, which testifies of Jesus, the embodied or living "Word." The Word quickens, or gives life, Ps. 119:50. By the preaching of the Gospel souls are begotten, 1 Cor. 4:15. The "incorruptible" seed sown, Luke 8:11, 15; 1 Pet. 1:23, in hearts prepared of the Lord, Acts 16:14, and watered by the Holy Spirit, springs up into life. The Holy Spirit's work *in* the sinner is to reveal the Saviour's work *for* him, and the Father's love *to* him, shown in the gift of His Son, Rom. 5:8; and through His constraining power the sinner is led to accept His testimony—look with the eye of faith at Jesus "lifted up," John 3:15, 16; 12:32, 33, and receive Him into the heart. Thus is he quickened by the Spirit, John 6:63; Jas. 1:18; 1 John 5:1; "born" or begotten of God, becomes a child of God, partaker "of the Divine nature," John 1:12; 2 Pet. 1:4; and united to Christ, 1 Cor. 12:13; "a new creature" or creation—"in Christ," 2 Cor. 5:17, R. V., marg.; Gal. 6:15. In Adam, the first man, we have sin, disobedience, death, inherited in natural birth. In Christ, "the second Man," the "Lord from heaven," 1 Cor. 15:47, life, obedience, righteousness, imparted in new or spiritual birth. The two not mixed, but quite separate. In Christ, two distinct natures, the Divine and the human. In the believer, likewise two natures, "flesh" and "spirit." Jesus, as man, was on earth; as God, in heaven, John 3:13; so now, believer in body, on earth; in spirit, with Christ "in the heavenlies," Eph. 1:3; 2:6. Jesus now in heaven as man, in "the glory of God," Acts 7:55; as God, filling all space. Thus God, in the Person of Christ, having descended to earth, raises manhood up to God, Eph. 4:9, 10; and thus is restored to new-born soul, the fellowship destroyed by the fall, 1 John 1:1-3, and God and man meet in Christ.

IV. **Action of Spirit mysterious.** It is compared to wind, John 3:8, and the same Greek word is used to express both. At Pentecost, Acts 2, the Holy Spirit came as "mighty rushing wind." In Ezek. 37:9 (though primarily referring to the resuscitation of the nation Israel), the wind typifies the Holy Spirit softly breathing life into dead souls; just as "the Lord God breathed" into the inanimate clay when

Adam "became a living soul," Gen. 2:7. The Lord God directs the wind to fulfil "His word," Ps. 148:8; so with the "Spirit" sent by the Son "from the Father," John 15:26. The cause is hidden, but the effects are seen; sometimes in gentle influences, like soft, refreshing breezes, infusing new life into invalid; at others, mighty and powerful to uprooting Satan from heart, and "pulling down of strongholds," 2 Cor. 10:4, even as great tempest uproots gigantic trees, or throws down strong piles of buildings. Such results clearly show what power has been at work; and so with one "born of the Spirit"—the results must be seen, and these are, conformity to Christ, Rom. 8:29; hatred to sin, 1 Jno. 3:9; victory over the world, 1 Jno. 5:4. Tastes, dispositions, occupations, affections, desires, sanctified by indwelling Spirit, 1 Tim. 4:4, 5; 2 Tim. 2:21, and directed to new object, *i. e.*, "glory of God," 1 Cor. 10:31. "All things are become new," 2 Cor. 5:17. Senses, time, talents, all differently employed. Motive power hidden from view, but results visible. "Not I, but Christ," Gal. 2:20. His life is manifested in the believer; the new life, in the one born anew.

## REGENERATION.

"Ye must be born again," John 3:3.

**I. It is ascribed to God.** "As many as received Him, to them gave He power to become the sons of God, even to as many as believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," John 1:12, 13. "Ye are all the children of God by faith in Christ Jesus," Gal. 3:26. "For we are His (God's) workmanship, created in Christ Jesus unto good works," Eph. 2:10. "According to His merc. He saved us, by the washing of regeneration and renewing of the Holy Ghost," Titus 3:5. "Of His own will begat He us, with the Word of Truth," James 1:18. "Blessed be the God and Father of Our Lord Jesus Christ, which according to His abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead," 1 Peter 1:3.

**II It is ascribed to Christ.** "The Son quickeneth (maketh alive) whom He will," John v.:21. "The hour is coming, and now

is, when the dead shall hear the voice of the Son of God: and they that hear shall live," John 5:25. "If ye know that He (Christ) is righteous, ye know that every one that doeth righteousness is born of Him," 1 John 2:29.

**III. It is ascribed to the Spirit.** "Except a man be born of water (*i.e.* word) and of the Spirit, he cannot enter into the kingdom of Heaven" (see John 3:5-8). "It is the Spirit that quickeneth," John 6:63. "The washing of regeneration and renewing of the Holy Ghost," Titus 3:5. "The Spirit giveth life," 2 Cor. 3:6.

**IV. It is ascribed to the Word.** 1. As used by the Father, James 1:18; 1 Peter 1:23. 2. As used by Christ, John 6:63. 3. As used by the Spirit, 2 Cor. 3:6. 4. As used by man, 1 Cor. 4:15. The Father is the **originating** cause. The Son the **procuring** cause. The Spirit the **efficient** cause. The Word the **instrumental** cause.

J. HIXON IRVING.

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

**NATURE** produces nature; like begets like. "That which is born of the flesh is flesh." Human nature is human nature, whether cast in a Jew or a Gentile mould, whether amiable or offensive, courageous or cringing. Good never will be evolved out of evil, nor light be born of darkness, nor perfection issue uncreated out of chaos. The flesh is, and ever will be what it is; and this is true of all. Let us not, like restless waves, vainly beat against the iron rocks of truth.

No spiritual perception of God's kingdom exists in us in our nature state. We have no soul-eye to see what it is like.

**CULTIVATION** does not change nature, it leaves the thorn bush and the thistle, thorn and thistle still. Man can develop things of earth's kingdom which exists, he cannot create. Cultivation never enables a man to see more than the kingdom of man; it neither generates a wish nor creates a desire in him for the kingdom of God. On the contrary, cultivation of the flesh usually ends in more potent pride than ever.

**THE** believer is dead, because Christ died for him. The life with which the power of temptation, guilt, the attacks of sin, are connected, exists no longer to faith. By death all that was connected with it has come to an end. Now that which was connected with the life of the old man was sin, condemnation, weakness, fear, powerlessness against the assaults of the enemy—all that is past. We have a life, but it is in Christ; it is hidden with Him in God.

## THE SPIRIT OF LIFE.

By Dr. Jas. H. Brookes.

“WHAT shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law,” Rom. 7:7. “By the law is the knowledge of sin,” Rom. 3:20. “Moreover, the law entered, that the offense might abound,” Rom. 5:20. “It was added because of transgressions,” Gal. 3:19. The law, therefore, was never so much as designed to bring life or salvation to a sinner, but only to reveal to his view his terrible condition as spiritually dead. Hence it is called “the ministration of death,” and “the ministration of the condemnation,” 2 Cor. 3:7, 9, because, having detected the presence of death in man’s sinful nature, it can only utter the voice of a stern and righteous condemnation, “Cursed is every one that continueth not in all things which are written in the book of the law to do them,” Gal. 3:10; and whosoever shall keep the whole law and yet offend in one point, he is guilty of all,” Jas. 2:20. Consequently unless it can be shown that a man has never failed to be conformed to the requirement of the law in thought, word, or deed, it is simply impossible for him to be saved by the law, or by any thought, word, or deed of his own.

But what the law could not do, God did when, sending His own Son in the likeness of sinful flesh, and for sin, He condemned sin in the flesh. The work of Christ in our behalf did not stop with offering a sacrifice for the outward manifestations of evil seen in our conduct; it extended to the hidden root of evil in our depraved nature, making complete atonement for iniquity, both in its external and visible forms, and in its internal and invisible principle—out of which all actual transgressions proceed. The sin-hating God met His sin-bearing Son in the darkness that gathered around the cross, and “over all the earth,” and there entered into a full and final settlement of the tremendous question of sin, condemning it, and executing the sentence of condemnation, as it exists even in the flesh; that the requirement of the law might be fulfilled in those who walk not after the flesh, but after the Spirit.

It is not strange, therefore, that the Holy Spirit is here and elsewhere called the Spirit of life, for the Spirit through the Gospel imparts life to dead souls, and maintains it until the day of Jesus Christ, who says, “It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are Spirit, and they are life,” Jno. 6:63. Again it is written, “The letter killeth, but the Spirit giveth life”—2 Cor. 3:6—the two passages presenting the law of sin and death in contrast with the law of the Spirit of life. Nor must the importance which the Saviour attaches to His words, in connection with the Spirit and with life, be overlooked, when he says, “the words that I speak unto you, they are Spirit, and they are life” because they explain His remark to Nicodemus, “Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.”

There are many who think our Lord here refers to baptism as the means by which we are regenerated or born again, or by which we receive everlasting life; and hence they are worrying themselves with childish questions about the proper mode of baptism, or about the particular religious body amid the wretched divisions of Christendom that constitute the true Church, or about the succession of ecclesiastics that have a right to administer ordinances. It seems to be forgotten that He was conversing with a ruler of the Jews, who was familiar with the Old Testament scriptures, and who ought at least to have known the frequent allusions in these scriptures to water, as an appropriate symbol of the Word of God when accompanied by the quickening energy of the Holy Ghost.

For example, the Pharisee had surely read the promise of Jehovah, “I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thy offspring,” Isa. 44:3; “for as the rain cometh down, and the snow, from heaven, and returneth not thither, but watereth the

earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater ; so shall my word be that goeth forth out of my mouth," Isa. 55 : 10, 11. He has surely read the glowing prophecy that reached on to the time when the kingdom of God shall be established on the earth, "Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you ; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them," Ezek. 36 : 25-27. There are many similar passages, and Nicodemus should have known that to be born again is to be born or begotten of the word of God, applied to the conscience and heart in the life-giving power of the Spirit.

That the Lord Jesus did not teach the doctrine of regeneration, or the reception of life, by baptism, is conclusively shown by the following facts :

I. He never preached about baptism, nor even alluded to it, until after His death and resurrection. Think of the Saviour Himself preserving a studied silence with regard to that without which no one can enter the kingdom of God !

II. It is said, "Jesus Himself baptized not," Jno. 4 : 2. Think of the Saviour withholding His hand from the work of regeneration !

III. If He taught that regeneration or life is communicated by baptism, He flatly contradicted His own testimony, for He afterwards said to the unbaptized robber on the cross, "To-day shalt thou be with me in Paradise," Luke 23 : 43.

IV. If baptism is regeneration, no unbaptized person is saved, for there is no exception to the rule laid down in the conversation with Nicodemus. "Except a man," or as Dr. Young properly translates it, "Except *any one*, be born again, he cannot see the kingdom of God." Then the immense number of godly Friends or Quakers, and all who on a dying bed have believed, like the dying thief, without baptism, and the countless millions of dead unbaptized infants, must have perished, although Jesus declares, "It is not the will of your Father which is in heaven, that one of these little ones should perish," Matt. 18 : 14.

But if this is not enough to show that our Lord taught no such doctrine as regeneration by baptism, additional facts may be mentioned :

I. He said to Nicodemus in the language of rebuke, "Art thou a master of Israel, and knowest not these things?" Jno. 3 : 10. The latter could not have known Christian baptism, for it was then instituted, although he ought to have known the quickening efficacy so often ascribed to the word of God in the Old Testament.

II. Baptism is seldom mentioned after the Acts of the Apostles, and at that time, so far as the record goes, it was administered in the name of Jesus alone. The following passages, in few of which is baptism by water even in view, are all that contain any reference to the ordinance: Rom. 6 : 3, 4 ; 1 Cor. 1 : 13-17 ; 10 : 2 ; 12 : 13 ; 15 : 29 ; Gal. 3 : 27 ; Eph. 4 : 5 ; Col. 2 : 12 ; Heb. 6 : 2 ; Pet. 3 : 21. In fifteen of the Epistles there is not the slightest allusion to baptism. Could this be possible, if by it the sinner obtains regeneration or eternal life?

III. Paul writes to a large church, "I thank God that I baptized none of you but Crispus and Gaius ; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas ; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the Gospel," 1 Cor. 1 : 14-16. Think of the Apostle exclaiming, "I thank God that I was not the means of regenerating any of you, for Christ sent me not to be used for the regeneration of men."

But surely it is needless to go further in the statement of objections, when we have the positive testimony of the Holy Ghost that it is by the word of God we are born or begotten again. "Of His own will begat he us with the word of truth," Jas. 1 : 18. "Seeing ye have purified your hearts in obeying the truth through the Spirit (this answers precisely to the water and the Spirit), unto unfeigned love of the brethren,



love one another with a pure heart fervently : being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever," 1 Pet. 1 : 22, 23. "In Christ Jesus I have begotten you through the Gospel," 1 Cor. 4 : 15. "Now ye are clean through the word which I have spoken unto you," Jno. 15 : 3. "Christ also loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word," Eph. 5 : 25-27.

It is perfectly clear, therefore, that we are born or begotten by the word of God, which the Spirit employs as the means of imparting spiritual life; and there is the most striking analogy between the relation the Spirit sustains to the sinless human nature of Christ and the relation He sustains to the new-born soul, that is made partaker of the divine nature :

- I. Christ as a man was born of the Spirit, Luke 1 : 35.
  - II. He was anointed and sealed with the Spirit, Acts 10 : 38 ; Jno. 6 : 27.
  - III. He was led by the Spirit, Luke 4 : 1.
  - IV. He acted in the power of the Spirit, Luke 4 : 14-19.
  - V. He was justified by the Spirit, Rom. 1 : 4 ; 1 Tim. 3 : 16.
  - VI. He offered Himself by the Spirit, Heb. 9 : 14.
  - VII. He was raised up by the Spirit, Rom. 8 : 11 ; 1 Pet. 3 : 18.
- In like manner the new nature which is imparted to believers is :
- I. Born of the Spirit, as already shown.
  - II. Those thus born are anointed and sealed with the Spirit, 2 Cor. 1 : 22 ; Jno. 2 : 27.
  - III. They are led by the Spirit, Rom. 8 : 14 ; Gal. 5 : 18.
  - IV. They act in the power of the Spirit, Jno. 7 : 38, 39 ; Acts 1 : 8.
  - V. They are justified by the Spirit, 1 Cor. 6 : 11.
  - VI. They offer themselves unto God by the Spirit, Rom. 15 : 16 ; 1 Pet. 1 : 2.
  - VII. They are raised up by the Spirit, Rom. 8 : 11.

Well, then, may the Holy Ghost be called "the Spirit of life," and well may those who want to be saved rejoice that in the same chapter He is called "the Spirit of Christ;" exhibiting the very patience, kindness, tenderness, and yearning for the lost, that caused Jesus to be known as the "friend of publicans and sinners." Well too may they be glad that they are not summoned to a wearisome and baffling investigation "of the doctrine of baptisms, and of laying on of hands," but that the Spirit of life in imparting life uses the living word of the living God, so simple a child may understand it, so plain he that runneth may read. If they will bow to the testimony of that word, apart from the control of man's teaching, they need not continue in darkness one hour, nor remain in doubt of their salvation any longer time than is required to read that the bosom of the Father is ready to shelter them, the arms of Christ are extended to welcome them, and the Spirit is beseeching them to receive eternal life.



## THE NEW BIRTH.

I. Man, fallen from God, corrupt in his very being, requires a new birth, John 3:6; Rom. 8:7, 8.

II. The sinner can neither enter nor see Heaven without being regenerated, John 3:3.

III. The new birth is wrought, conjointly, by the Holy Trinity: (1) Wrought by God the Father, John 1:13; 1 Pet. 1:3; (2) Wrought by Christ the Son, 1 John 2:29; (3) Wrought by the Holy Spirit, John 3:6; Titus 3:5.

IV. It is produced through the instrumentality of the word of God, Jas. 1:18; 1 Pet. 1:23; through the resurrection of Christ, 1 Pet. 1:3; through the ministry of the Gospel, 1 Cor. 4:15.

V. Man is born again by the will of God, Jas. 1:18.

VI. It is all of the mercy of God, Titus 3:5.

VII. It is all for the glory of God, Isa. 43:7; 1 Cor. 1:21-31.

J. E. W.

## BIBLICAL DESCRIPTION OF THE NEW BIRTH.

I. It is called a **new creation**, 2 Cor. 5:17; Gal. 6:15; Eph. 2:10.

II. It is termed **newness of life**, Rom. 6:4.

III. It is a **spiritual resurrection**, Rom. 6:4-6; Eph. 2:1, 5; Col. 2:12; 3:1.

IV. Ezekiel, by the Holy Spirit, calls it a **new heart**, Ezek. 36:26.

V. It is described as a **new spirit**, Ezek. 11:19; Rom. 7:6.

VI. Further, as the **inward man**, Rom. 7:22; 2 Cor. 4:16.

VII. It is a partaking of the divine nature, 2 Pet. 1:4.

J. E. W.

## SUGGESTIVE THOUGHTS AND UNFOLDINGS.

DOES Christ not solemnly aver, that without *a new birth from above*, not one—no, not even a moral, learned, inquiring Nicodemus—can see or enter the kingdom of God? He does not say that he *may* not, but that he *cannot*, enter—leaving it to be inferred that it is *morally impossible*. And this arises from the fact of its being *a kingdom*, as well as from the fact of our depravity. An anarchist has a decided dislike to constitutional and settled government; so a man, who hates the laws by which God's kingdom is governed, cannot be a loyal subject of His holy administration. God would require to change *His nature*, before He admitted any of us into His kingdom with our *nature* unchanged. But, as God cannot change, *we must*, if we would see or enter His kingdom. Before we can be happy and loyal subjects of it, we must be "born again," and thus get its laws written in our minds and hearts.

As long as preachers keep by the pictorial and illustrative, and speak of the seasons of the year, the beautiful earth, and the ancient sea, mountains and plains, rivers and lakes, fields, flowers, and fruits, sun, moon, and stars, sinners comprehend the discourse and applaud it; but, when the deeply spiritual and eternally important form the theme, they feel listless, and characterize it as dull, prosy, and uninteresting. But if we cannot enjoy a highly *spiritual* discourse, it must be because we are "*carnal*," and want the spiritual "*sense*," which always accompanies the new birth; for "the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

## “YE MUST BE BORN AGAIN;” OR, OUR REGENERATION.

By *W. P. Mackey.*

**T**HOUGH you knew all the duties incumbent upon a royal Prince, this knowledge would not make you a royal Prince. You must be in a position before you can act under the laws of that position. This is the natural order admitted by all men in human things, but quite reversed when they begin to speculate on divine things. God's order is this—I make you sons: walk like sons. Man says, try to walk like sons, and after a shorter or longer time you will be made sons. But we must be brought out of the kingdom of darkness before we can take the first step in the kingdom of light. Before we can enter this kingdom we must have a nature capable of enjoying it. A nature can be implanted only by birth; therefore we must be born again. This subject is gone fully into in John 3.

Nicodemus, a ruler of the Jews, came to Jesus, and said to Him, “WE KNOW,” etc. Jesus answered him by saying, “Except a man BE BORN AGAIN,” etc.

There is a great difference between what we *know* and what we *are*; a great difference between our attainments, education, talents, knowledge, and our standing before God, and our relation to God. Nicodemus was an inquiring man, who had been convinced of Christ's claims by external evidences, and whose conscience was now seeking after something deeper and more satisfactory. He comes with this profession of knowledge, “Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him,” John 3:2. Jesus, because He knew all men, and all the thoughts of men, answered not the words but the need of Nicodemus, by showing that all his knowledge would never save him or any other man; for “Except a man be born again, he cannot see the kingdom of God.” Nicodemus by nature, however well-instructed, could never see God's kingdom.

**I. Christ not a Teacher of the Old Nature. He is First a Saviour, then a Teacher.**—In the present day, in certain quarters, we hear a good deal about Christ as the perfect man, the perfect example, and the perfect teacher; but here is the answer of Jesus Himself to all such compliments. He came not to teach the old nature—not to teach man as sprung from Adam, but to seek and save the lost, to give the new nature, and to teach saved men. The policy of all who have openly, or in thought, denied the divinity of Christ, is to laud His moral teaching and His God-like example. They bring well known and fondly cherished truths forward, as if only they believed and preached these great facts; but at the outset they forget this insurmountable barrier to all moral reclamation of the old nature of man, “Except a man be *born again*, he cannot see the kingdom of God.”

We find others, however, who know Christ not merely as a teacher, but who also believe in His divinity, that He is God as well as man. In fact, many in our land know every fundamental doctrine in the Bible; but a mere knowledge of doctrine, however true, never introduced a son of Adam into the kingdom of God. Men may have learned what justification, sanctification, and adoption are; they may be able to distinguish minutely between all the creeds, isms, and heresies, they may be theoretically orthodox, may be able to judge preachers and sermons, may be very ready freely to criticize most men they hear, and graciously pay beautiful compliments to their special favorites, as Nicodemus did to Jesus. They may know, moreover, about the new birth, its necessity and divine origin; but notwithstanding all this, they could not dare to say, as before God, “Whereas we were blind, now we see.” The greatest amount of theological education never yet saved a man. Creed, or the belief in a certain amount of doctrine, has made Christendom, but never made a Christian. “Ye must be born again.”

Others again, when their consciences have been reached, try to get this new birth

brought about, and begin most zealously to train and trim, to educate and reform their old nature, quite ignorant of what is meant by "*born again*."

**II. The Old Nature Unchanged and Unchangeable.**—Nicodemus wondered how a man when old could be brought again into this world but; if it were possible, what better would he be? He might have changed his circumstances by this new birth according to the flesh; but would he have changed kingdoms? He would still be in the kingdom of the first Adam; he would still be flesh; for Jesus goes on to say, "That which is born of the flesh is flesh," ver. 6. Water never rose above its level: that which is produced is of the same nature as that which produces. We find people to-day who think that if they were in other circumstances they would have a better chance of getting saved. The rich man thinks that if he were poor, he might have time to think of religion. The poor man, if he could get ends to meet, and had a little more money, would have more leisure to think of God. But the difficulty is not so much in what is *around* us, as in what is *within* us.

Again, the aids of religion are called in, in order that *the flesh* may be *improved*; but after all attempts it is found to be only religious flesh. Man may have all varieties of it; but it never rose to see the kingdom of God. In nature, we speak of the animal kingdom and the vegetable kingdom. If we took a rose from the latter of these kingdoms, and cultivated it and trained it, and by our various arts made it produce all its varieties, we never by these means could bring it into the other kingdom—into the animal kingdom. Or, again, if I take a nettle from the roadside, and bring it into my garden or my hothouse, watch over, dress, water, and warm it, I may produce beautiful nettles, and beautiful varieties of nettle, but I never could get apples from it; that which is produced from the nettle is nettle. We can never gather grapes of thorns, nor figs of thistles.

Man by nature is in the kingdom of the first Adam; no amount of reformation, amelioration, cultivation, civilization, or religiousness, can bring one single man into the kingdom of God. Look through Great Britain and Ireland,—what is the object of the great bulk of the religious machinery? Is it not for cultivating the flesh, in order that, after death, it may see the kingdom of God? This is no guess. It is the sad confession of godly men in all the churches—godly bishops, godly rectors, godly pastors, elders and deacons. All unite in the same complaint, and do their best against it. The majority of respectable religious people, as good as Nicodemus, a master in Israel, do not know the practical power of this truth which stands at the door of God's kingdom. They put salvation at the end of a long series of self-improving processes—God puts the salvation of the soul at the very beginning, and all duties that in their discharge can honor Him, are founded upon this fact. "Man's chief end is (not to get the soul saved, but) to glorify God and to enjoy Him for ever"—starting with being saved for nothing as the means to this end.

**III. The Absolute Necessity of a New Nature.**—Before I can enter God's kingdom I must have a new nature, that can appreciate, see, live in, and enjoy that kingdom. Ask a blind man what red is. He has no idea of it because he cannot see, because he has not the capacity. Educate him in the mixing of colors. Tell him that the blue and yellow mixed make green; he may soon remember this, and *know* much more; by that knowledge he never *saw* a color.

The questions therefore of most importance to you are not—do you know doctrine? do you know Christ's teaching? do you know your Bible? do you know the evidences of Christianity? do you know that Christ is God, that Christ is a Saviour? that He is able and willing to save? You may know all that, and be lost forever. But are you *born again*? Are you a partaker of a new nature, a divine nature? Are you an heir of God? Is your standing now in Christ or in Adam?

Before I can see the kingdom of God, I must have the nature implanted that belongs to that kingdom. This is something more than a mere thought of sin forgiven, or righteousness obtained. It is a question of capacity, of fitness to enjoy, of likeness of nature. What an awful thought that so many religiously educated people are lost

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What a hell, where the good, decent religious sons of Adam have to be for ever shut up with the profane and the drunkard, and the abominable and the unclean!

Reader, I entreat of you, think. Think for a moment, did Jesus speak truth or tell lies? If he spoke truth, those who have not *been born again*, however intelligent, educated, moral, benevolent, or religious, can never see the kingdom of God, and must, therefore, be swept away for ever with the lost, for there are only two places. What a hell! Frequenters of cathedrals and frequenters of gin-palaces, tract-distributors and pick-pockets, drawing-room-meeting religionists and the off-scourings of the streets! Priests who, with solemn mien, pretended to stand between the people and God, and murderers who have been hung for their crimes! Teachers who knew everthing in theology, and the profane, the swearer, the blasphemer, the infidel! These things will turn out true, whether you believe them or not. It was seen in the days of Noah. Is it to be your bitter experience? Hell is real. Eternal punishment is real. Christ's words are true, although they may be doubted, or denied by the majority of men. The awful fact remains. Stop, therefore, high or low, rich or poor, educated or uneducated, intelligent or ignorant, religious man or blasphemer, respectable or profane, think and ask yourself these questions, *Am I born again? Have I a new life?*—a life communicated by the Spirit of God through the truth—born not of flesh, but of water, the word, Epl. 5:26, and the Spirit. *Have I been born twice*—once into this world of Adam, and again into that of God? Friend, if you have not this new birth, it were better that you had never been born; but now as you are, and where you are, whenever you are convinced of the necessity of this new birth, look and live; believe and be saved; take God at His word: He says, "Ye must be born again;" and in the same chapter it is written: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever BELIEVETH on Him should not perish but have ETERNAL LIFE. What God demands, God provides.

**IV. How the New Nature is Implanted.**—This new nature is not implanted by a process, but received by an act of faith. This new nature never sets aside as to actual fact the old, never amalgamates, never becomes incorporated with it, never improves it, but "lusts" against it in the believer, wars against it, is "contrary to it." And how is it implanted? Reader, this is of the greatest importance to you. Are you to look for the new birth in your own frames or feelings, to an ordinance or an act of man. A mistake here is fatal—"Ye must be born again." How?

Jesus answers this, and gives us the three things that are divinely and absolutely essential for the new birth, John 3:7; seeing the kingdom, ver. 3; entering the kingdom, ver. 5; or having eternal life, ver. 15; all these being but different aspects of the same truth. These three essentials are:

1. Water, ver. 5.
2. The Spirit, ver. 5 and 8.
3. The Son of Man lifted up, ver. 14.

Let us consider each shortly:

**I. Water.**—"Except a man be born of WATER and of the Spirit, he cannot enter the kingdom of God," ver. 5.

It cannot in any way refer to baptism by water, the application of literal water to a man externally, as that would only wash his body and could not touch his inner man. Some would read the text, "except a man be born of baptism," and of course by this doctrine Old Testament saints could not be in the kingdom of God, as they were not baptized. Circumcision could not save a man. "Neither is that circumcision which is outward in the flesh. . . . Circumcision is that of the heart in the spirit, and not in the letter," ROM. 2:28, 29. No change on a man externally can profit. He may apply much nitre and wash himself with much soap, but his leopard spots of sin still remain. Nor will mere education, reformation, cultivation, training of the old nature, turn flesh into spirit. "That which is born of the flesh is flesh;" it may be decent or indecent flesh, religious or irreligious, pious or profane, but still flesh.

Some seeing this, and understanding it, have now asked what can the "water"

mean? This has been answered in several ways. Some say it is the same as the Spirit; others that it is the same as the blood, but "there are three that bear witness in earth, the Spirit, and the water, and the blood," so that if water was only another way of expressing either the working of the Spirit or the cleansing of the blood, there would be only two bearing testimony—the Spirit and the blood and the water standing for either. We can solve the question by asking what should have come into the mind of Nicodemus when Christ spoke of *water*? He, a master in Israel, knew of a laver where every priest had to wash before he could enter into the holy place, for no unwashed foot ever trod that holy place. He, a master in Israel, knew the book of Ezekiel, and the promise to be fulfilled in a coming day to Israel. "Then will I sprinkle clean *water* upon you, and ye shall be clean: from all your filthiness and from idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you. . . . And I will put my Spirit within you, and cause you to walk in My statutes; and ye shall keep My judgments and do them," Ezek. 36 : 25, 26, 27.

A teacher in Israel should have been looking for the antitype of temple and laver, and the true water of purification sprinkled to cleanse from defilement. He should have been conversant with the 119th Psalm, which definitely explains what the water is (ver. 9): "Wherewithal shall a young man *cleanse* his way? By taking heed according to Thy *Word*."

The water here spoken of by Christ and typified in the Old Testament, is the WORD OF GOD, the embodiment, the revelation of God's thoughts.

Let us search the Scriptures as to this: "Being born again, not of corruptible seed, but of incorruptible, by the *Word of God*, which liveth and abideth for ever. For all flesh is as grass," 1 Pet. 1 : 23. In our text "*flesh*" is contrasted with the "*Spirit*," here *flesh* is contrasted with the "*Word*." "The seed is the *Word of God*," Luke 8 : 11. "The righteousness which is of faith speaketh on this wise . . . The *Word is nigh* thee," Rom. 10 : 6-8. "Of his own will begat He us with the *Word of truth*," James 1 : 18. "Ye are *clean* through the *Word* which I have spoken unto you," John 15 : 3.

These all show that THE WORD is used by God in the new birth in that place where Christ speaks of water to Nicodemus, but we have more direct evidence in Eph. 5 : 26, "That He might sanctify and cleanse it (the Church) with the washing of water by the *Word*." Thus, from Old Testament type, from New Testament analogy, and from direct scriptural statement in both Old and New Testaments, the *water* in the new birth is proved to be the "*Word of God*."

And most important it is to see this. How am I born again by the *Word*? Water cleanses by displacement. Uncleaness and water cannot occupy the same space at the same moment: the water displaces the uncleanness, and thus cleanses. The Word of God does not act by teaching "the flesh," but by displacing all the thoughts of "the flesh," and putting in those of God.

The entrance of God's word gives light, Psalm 119 : 130. Man was lost by hearing Satan; he is saved by hearing God. Man, in his natural Adam-standing, is a chaos—nothing in him can meet or please the eye of God—he is without form and void, darkness brooding over him. When God, therefore, begins to re-create him (for "we are His workmanship, *created* in Christ Jesus unto good works," Eph. 2 : 10), He says, "Let light be," and light is; and it is by the entrance of His Word that this is done.

This Word of God judges everything in man; it puts God and His requirements before man. Human opinion is entirely set aside. By nature we are all apt to rest satisfied that there are many worse than we. "If I am lost, many will have a bad chance," is sometimes said, and quite true, for God's Word tells us we are all guilty, and, as we saw in a former chapter, "there is no difference," all condemned already, equally condemned. We compare ourselves with one another, or according as men are estimated, bad, good, or indifferent. God's Word comes like water, and washes out all our thoughts and opinions.



"It's my idea," says one, "if one tries to live a good life, that this is all he can do." Of course, this is your idea; but all our thoughts are evil, and unless God's Word displaces our ideas we are undone.

"It's my opinion," says another, "that we must just do the best we can, and trust in the mercy of God." Of course this is your opinion—but the action of God's Word is like water to wash out our opinions. The first thing it tells me about myself and about all of us is that we are lost, depraved, guilty, condemned.

But more; the Word of God brings in God's mind about Himself instead of my own; it lets God think for me, God speak for me, God act for me; it makes me passive, because I can be nothing else.

"Hear, and your soul shall live," Isa. 55 : 3. Life is on its syllables—man begins to speak, to pray, etc., when he wants to be saved—God says, *Hear!* God is praying to us, and should we not answer God's prayer before we begin to pray? He does beseech men by us, 2 Cor. 5 : 20. His prayer is easily answered. He says, "Will you have my Son?" and the answer is "*Yes*" or "*No*." By thus hearing the Word of God, and understanding it, Matt. 13 : 23, we receive a new life from God in which God's thoughts reside, and in which they act. Let us now look at the Spirit's work in regeneration.

**II. The Spirit.**—We must be born of the SPIRIT—not the Spirit apart from the Word—not the Word apart from the Spirit—not two births—but the one divine new birth. We see Spirit and Word as the *living water*, John 7 : 38. "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive." This was seen at Pentecost, when the rivers of living water (read Peter's sermon, a number of Old Testament quotations) flowed out to the salvation of thousands, the words of God carried home by the Spirit—hence *living water*; the Word is the water, but it is stagnant or dead without the Spirit—Spirit and Word make *living water*. Again, Jesus said, John 6 : 63, "the words that I speak unto you they are spirit and they are life." Mere moral suasion, as it is called, never yet saved a man. This Word only operates as God's Spirit applies it. The vehicle is the Word, but the power is the Spirit.

If people are famishing in a town, and we intend to send supplies to them, we load the vans and wagons with bread and corn, and make up a large train. The entrance of these wagons will bring life to many a famished family, to many a dying man. Why delay, then? why is the train lying useless at this station where there is plenty? We are waiting for that powerful engine which will speed it along. Screw up the coupling, make all fast; and now not only is the feast ready, but feasts and guests are brought together. Christ Himself is the bread, the Word is the wagon, and the Spirit is the engine or power that brings Christ in the Word to us poor perishing sinners.

God made a great feast, and bade many, Luke 14 : 16; none came, and "none of those men which were bidden shall taste of my supper," is now what God has said. No merely invited guest ever came. We preach "Come;" we tell that all things are ready, that the feast is spread, the door open, that "yet there is room;" but no man by this mere invitation ever came; as one has said, "God has to fill the chairs, as well as the table." Five yoke of oxen or a piece of ground are of much more value to a natural man than the richest feast of God. God has to provide the guests as well as the feasts. If there were no Christ provided, there would be no feast: if there were no Spirit working, there would be no guests.

*Ye must be born of the Spirit.* Like produces like. "That which is born of the flesh" is not merely like "the flesh," but is "flesh," and "that which is born of the Spirit" is not like the Spirit, nor is it the Spirit (that would be incarnation); but "is spirit," and He dwells in that which He begets.

This is something quite different from "the flesh" being pardoned, then taught, then toned down, pervaded, and sanctified by the Spirit. We have the man, the I, the existing person with undivided responsibility, "*born again*" by the thoughts of God



acting in him in power, and the mind and nature of God communicated to him by the Spirit; and this now is the man's life, as the "flesh" was his life before. No Christian can have his standing "in the flesh." Alas! that ever any of us should walk in the flesh: "we are not in the flesh;" alas! the flesh is in us still.

A boat has been sailing on the salt ocean; it has come through many a storm, and, half full of the briny water, it is now sailing on the fresh water of the river. It is no longer in the salt water, but the salt water is in it. The Christian has got off the Adam-sea for ever. He is in the Christ-river for ever. Adam is still in him, which he is to mortify and to throw out, but he is not in Adam. He has now a power, and a position, and inclination to judge himself. He knows himself. It was at this point that Paul exclaimed, "I know that in me—that is, my flesh—dwelleth no good thing." He is not two persons, but in the one person he has, and will have to his last hour here, two natures diametrically opposite, and actively opposing each other. He now sees that "the flesh" lusts against the "Spirit," but the Spirit also against the "flesh," in order that he may not walk as he used to walk; that these are contrary, and therefore never can be friends, and that he has in him, and will have in him, a foe that is neither to be trifled with nor trusted, but watched, warred with, and mortified.

But his life is in his new nature. He is now a "partaker of the divine nature," "born of God," "an heir of God;" and thus it is with every one who is born of the Spirit, Jew or Gentile, for God acts here in sovereignty. Connection with Abraham only gave them a fleshly standing, but a new thing is needed by the Jew as well as the Gentile, and is as free to the Gentile as to the Jew.

The eighth verse of John 3 is a most blessed verse. In it we poor sinners of the Gentiles have got in: Reader, never quarrel with the royal prerogative of God's grace; read Rom. 9, and see that if we do not let God be absolute we have no chance of salvation, for we are all equally "condemned already." Praise His grace that hath now appeared to every nation under heaven.

But passing over Christ's testimony of the Father, as given in verses nine to thirteen—(prophets had prophesied, but here is *God himself*)—let us now look at

**III. The Son of Man Lifted Up.**—This, indeed, is our life. Christ said, "Ye MUST be born again;" but here is another MUST that He mentions, "As Moses lifted up the serpent in the wilderness, even so MUST the Son of man be lifted up: that whosoever believeth on Him should not perish but have everlasting life." God says, *Ye must*, but He also says, *I must*. Your Adam-life is forfeited, and you are under condemnation. The Son of man lifted up is the answer to the forfeit. Satan, who has the power of death, and has every man in his power, for all have sinned, has been destroyed as to his power, his head having been bruised by Christ on the cross, Heb. 2:14. But Christ is now risen, and can communicate His life to any one who believes in Him, He having satisfied every demand of God. The new birth is the communication of a new life. Christ beyond the doom of sin is that life; Christ incarnate before His death cannot be "our life," because the judgment against the old life can only be met in *death*.

The "corn of wheat" *must* die before the fruit can be produced. The resurrection-life of Christ is therefore the new life preached to the *sinner*; and implanted in him on his *believing*—a life that is perfect, impeccable, indestructible, eternal as the Christ of God is—a life that has already proved victorious over the cross of shame, over death's strongest power—a life that will ere long swallow up mortality.

The Spirit of God applies the Word that speaks about the lifted-up Christ whom we receive and rest upon for salvation, and this is the new birth. Such a life is offered only to a *sinner*—what a comfort! No righteous man, no earth-wise, no rich man ever entered the kingdom of God as such—only as justified sinners. None but *redeemed* sinners sing the song of that kingdom—none but those who, guilty, depraved, lost, have taken their place with roused consciences at the foot of the cross, and there seen the lifted-up Christ. All in that kingdom are "*new creatures*," clothed in "the best robe," with the "ring," and the "shoes," and "the fatted calf" slain. What perfection is in

the Word of God! The Word tells me that unless I am born again I cannot enter God's kingdom; but the same word tells me that if I am born again, though only a babe now, I am as sure of spending eternity with my Lord as if I were with Him. No hatred of devils, no enmity of the world, no power of the flesh, shall keep me out. We enter God's kingdom by being born again. *We have* eternal life even now. We have the germs of heaven even here. We do not wait for that life; but "he that believeth on the Son HATH everlasting life," ver. 36.

We have tried to show thus briefly what is meant by being "born of water and of the Spirit." Read 1 John 5:6—"This is He that came by water and blood, not by water only, but by water and blood, and it is the Spirit that beareth witness, because the Spirit is truth. For they that bear witness are three; the *Spirit*, and the *water*, and the *blood*, and the three agree in one." (Correct translation.)

The *blood* is for expiation; that is, the Son of man lifted up on the cross, and His life taken for ours. "This is He that came by water and blood," 1 John 5:6.

The *water* is for moral cleansing; that is, the Word of God applied in power to our consciences. Jesus "came not by water only," that is to say, not merely a teacher of the word, "but by water and blood." He came certainly as the great teacher; but also as the great sacrifice making atonement for sin.

The *Spirit* is the witness from the throne of God to the value of that blood in the presence of God, and the witness to our spirits by applying the word (water) and thus morally cleansing. He is also the source, the framer, and the power of expression of every new feeling, thought, affection, or purpose in the new creation, "and it is the Spirit that beareth witness, because the Spirit is truth."

These three agree in one, meet in one point, work out one thing in their testimony, and this is the testimony, that "God hath given to us eternal life, and this life is in His Son. He that hath the Son, hath life," 1 John 5:11, 12.

What any sinner, therefore, has to do in this new birth is to look to Christ on the cross; and where is he to look to Him now as crucified but in *the Word*. He is to believe what God says about His Son. God says, I have given you Christ, John 3:16. I believe it; therefore I thank God. I do not ask myself do I feel it? but God says it—I appropriate it as mine—I believe His word by putting in my name where God puts His "whosoever." In this Word of God we get the Spirit's witness—that is, God's testimony about His Son. God does the *work*; we believe the *Word*.

Reader, are you *born again*? You are not satisfied with yourself. Nor is God satisfied with you. You are not satisfied with your estimate of the work of Christ. Are you satisfied with God's estimate of it? The Spirit has come to tell out to us the value of that blood. Faith does not consist in my valuing it, but in my accepting God's value of it. God says, "When I see the blood, I will pass over you."

If you do not believe God's witness, the Spirit of God in the Word, about His Son, you simply make God a liar. Now you must either make yourself a liar or God. Do you not think that it would be the better way to say, "Let God be true and *every* man a liar"—myself the first liar? A man does not like to be called a liar, but God says, "every man." Until a man calls himself a liar, he makes God one. "He that believeth not God hath made Him a liar, because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son." As long as you look within yourself for one idea, one opinion, one thought, you are listening to a liar. Call your heart a liar at once and simply take God at His word, receive His Son as He has given Him to you.

Reader, art *thou* born again? There was a moment that every Israelite had between being bitten and dying; that moment was given him to look and LIVE. That is thy brief moment of life, hast thou looked and lived? God can do no more than He has done to provide life for thee. He spared not His Son!

Do not look to thy wounds, to thy sins, and think thus to get peace. Try no longer earth's prayers, or religions, or works of righteousness. They are but ointments to thy sores, that will never heal, but look away from all to the serpent on the pole.

The question is not, whether thou hast great faith or little faith. It did not depend upon the length of the look, nor the earnestness of the look, it was the fact of looking that cured the bitten Israelite. Look and live! thou hast only one brief yet sufficient moment of time.

But how are you spending this little moment? In making money, in indulging the lust of the flesh, the lust of the eye, and the pride of life! In gathering together the dust of their condemned cell into heaps and calling it riches! In gathering the straws that lie in their prison, and making crowns, and madman-like, playing at kings while death is written as their doom; and the door of escape stands still open!

God is standing over them with this awful word, "YE MUST BE BORN AGAIN," and this other wondrous word, "THE SON OF MAN MUST BE LIFTED UP." He delivered up His Son to death. What a holy God! What a just, righteous, truthful God! When sin was lying on the sinless Christ, He could not let it pass. Do you think He will let you pass now after that awful day at Calvary! It is there that we read the doom of sin. How shall we escape from Him if we neglect His "so great salvation?" For it is not with God merely as a judge we have to do; for it was His *love* that planned and wrought the whole redemption work. Doubly bitter will be your cup of wrath that you have spurned the salvation of such a God who desires to be loved by you as LOVE; for in order that any poor sinner might be born again, "God so loved the WORLD that He gave His only-begotten Son, that WHOSOEVER believeth on Him should not perish, but have everlasting life," John 3:16.

Let us suppose that you are convinced of these important realities; that you are lost; that therefore your first need is a *Saviour*, not a *teacher*; that you have not a nature capable of enjoying God; that the new nature is gotten by your being born; born again of water (the Word) and the Spirit, but you cannot understand how this comes about. You cannot understand what is meant by looking to Christ as the bitten Israelites looked to the serpent on the pole. Let me illustrate it by a conversation I had, one day, with a man who had been hearing the Gospel preached, and with whom I had to walk some miles.

I began by asking, "Have you ever thought of the great salvation?"

"Oh yes," he replied; "I have often thought about it"

"And are you saved?"

"Well, I could not say that—I don't feel as I would like."

"I quite believe that; but do you think any of us could ever feel perfectly right in this world? But are you at peace with God?"

"I never could say that I am satisfied with myself."

"But, my friend, I did not ask if you were. It would be a very bad sign if you were satisfied with yourself. But are you at peace with God?"

"Well, I never could feel that I have peace."

"But I don't ask if you feel at peace with yourself; I hope you never will. Have you peace with God?"

"To tell you the truth, I am not right."

"How long is it since you began to think of these things?"

"About seven or eight years ago, in the north of Ireland, I was first awakened by a minister preaching on 'Ye must be born again.' And often since that time I have been trying to feel God's Spirit working in me."

"And you never have?"

"No; I could not be sure."

"How could ever any one be sure of what was going on within him, especially as our enemy comes as an angel of light?"

"Well, what am I to do, then?"

"Jesus was the one, you remember, that said, 'Ye must be born again.' 'Except a man be born of water and of the Spirit, he cannot enter the kingdom of God.' Now, at the end of all this conversation, Nicodemus did not know how to be saved, but only said, 'How can these things be?' even when Jesus Himself was the great Teacher."

"That's just where I am."

"Now, what did Jesus do? He took him away to the picture-book for children, and showed him the picture of a dying man looking away from himself to a serpent on a pole, and thus obtaining life; and told him that 'as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life.' Now all you have to do is to look and live."

"But that is just what I've been trying to do, and what I don't know how to do—what is it to look to Christ?"

"Now I can understand your difficulty; you cannot see Christ with the eyes of your body; you cannot see Him in vision; you say that you cannot feel His presence within you; you cannot feel that you have faith."

"Exactly; what am I to do?"

"Allow me to give you an illustration." In some such words I spoke with my friend, and gave him the substance of the following illustration, which seemed to clear away his difficulty; and I trust, by God's blessing, it may enable you to receive God's simple plan, and accept God's salvation for nothing.

You have a rent—say £10 a-year—to pay; having to maintain a large family, and having been recently in distress and out of work, you find it impossible to pay it. Let us suppose that I was able, knew your difficulty, took pity on you, and said to you—

"John, I hear you have your rent coming on, and having had very hard times, you will never be able to pay it. Now I wish you to use your money for your most pressing wants, to get food and clothing for your wife and family, and *look to me for the rent.*" You, knowing me, and hence believing me, would go away home with a burden off your mind and a happy heart. When you came home next Saturday with your wages, you would tell your wife to spend all the money in getting food and clothing.

"But, John," she would say, "are we not to lay aside something for the rent?"

"Oh no," you would answer; "I met a man whom I know, and he said, *Look to me for the rent,* and I believe him."

And thus weeks would go on, till shortly before the rent-day a neighbor comes in and says—

"John, I have only got £5 gathered for my rent, and I don't know what I'm to do. How much have you?"

"None at all."

"What I have you nothing gathered?"

"No, for a friend of mine said, *Look to me for the rent.*"

"And are you not getting anxious about it?"

"No."

"Why?"

"Because I trust him."

"Why?"

"Because I believe him."

"Why?"

"Because I know him."

By and by the rent-day comes, and even your wife begins to be suspicious and doubtful, but you have implicit trust in what I said—you have no difficulty in understanding what *look to me for the rent* means; and so, at the appointed hour, I walk in and make my word good, and am happy to find that, against all your neighbor's doubts, against all your wife's fears, and even against all your own tremblings, you have trusted my word and looked to me for the rent.

This is, of course, just an illustration, as I have no doubt you are at the present quite able and willing to pay your own rent; but in the matter of our salvation, though we might be willing, we are totally unable; so the Lord now says, "Look to Me, and be ye saved."

Christ on the cross has satisfied God's justice. He paid the debt for the sinner. Men are doing perfectly right things ; praying, living moral lives, and giving money for charitable purposes ; but all for the wrong end. All these will never save. God says, "*Look to Me for salvation*," and then begin to use your time, talents, money, powers, for their legitimate end, to glorify God. Do not try to be holy in order to be saved. That would be like the man laying up for a rent which he could never pay. "*Look to me and be saved*," says God, and then be holy, because you are sure of salvation on the authority of God. Religion will never save you—even pure religion. God defines pure religion in James 1 : 27 : "Pure religion, and undefiled, before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." By the deeds of the law we cannot be justified ; therefore by doing all this we cannot be saved. Religion is the life of a saved man, not the efforts of an unsaved man to get saved. We do not try to do good in order to get a new nature, but we try to do good because we have received a new nature. The work which God will accept from you is not *to* the cross, it is *from* the cross to the crown. Jesus did ALL the *saving-work*. He brought the cross to our level. Get saved by looking to Him, and then live to God. Do not look to the feeling of being saved—look away from what is being wrought *in* you to what was wrought *for* you. We are not saved on account of the Spirit working in us, but by means of His work—we are saved on account of Christ dying for us. We are not saved *for* faith but *through* faith. "Look to me and be ye saved, all the ends of the earth."

*Lie down as a wounded, helpless, ungodly sinner, and look away from yourself to Jesus crucified for sin.*

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RESULTS OF THE NEW BIRTH.

I. The very first thing the new birth produces is likeness to God, Eph. 4:24; Col. 3:10.

II. Similarity, in a measure, to the Lord Jesus Christ, Rom. 8:29.

III. As a result of the new birth comes a just and true knowledge of God. Jer. 24:7; Col. 3:10.

IV. It produces hatred to sin, 1 John 3:9; 5:18.

V. It is the mighty motive power in conquering the world; it alone can give victory, 1 John 5:4.

VI. It gives relish and delight in God's word, Rom. 7:22.

VII. Brotherly love is born of the new birth, John 13:35; 1 John 3:14-24; 4:7; 5:1-4.

J. E. W.

THE NEW BIRTH.

I. Every spirit that confesseth that Jesus Christ is come in the flesh is of God, 1 John 4:2.

II. As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name, John 1:12.

III. Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God, John 1:14.

IV. Being born again, not of corruptible seed, but of incorruptible, by the word of

God, which liveth and abideth forever, 1 Pet. 1:23.

V. God . . . gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life, John 3:16.

VI. This life is in His Son, 1 John 5:11.

VII. Jesus said . . . I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die. Believeth thou this? John 11:25, 26.

SUGGESTIVE THOUGHTS AND UNFOLDINGS.

THE motions of sin may really be most violent, when a new principle is brought in to cast it out; and *as the sun, sending its beams through the window, discovers the moles in the house, and their motions, which were not seen before, so the light of grace may discover the risings and actings of corruption.*

DR. OWLN says, "If a man of a carnal mind is brought into a large company, he will have much to do; if into a company of Christians, he will feel little interest; if into a smaller company engaged in religious exercises, he will feel less; but if taken into a closet and forced to meditate upon God and eternity, this will be insupportable."

THERE is no entrance into God's kingdom in our natural state. Nature itself teaches the lesson. The animal does not enter into the vegetable kingdom. God, the Creator, maintains the broad lines which distinguish creature from creature. Who ever planted a forest in the ocean? The laws of nature cannot be altered by the creature; the laws of the new creation are never set aside. Being born anew, a man has a new nature. The spiritual kingdom is the element, if we may so express it, of those who are born of the Spirit; and to enter this kingdom there must be the new birth. "Except a man be born of water and the Spirit, he cannot enter the kingdom of God."



## CLOSING THOUGHTS ON THE SUBJECT OF REGENERATION.

THE new nature, derived through the Spirit implanting the word in the soul, is divine as its source. Born of the Spirit, men are thereby partakers of the divine nature, and actually possess a life which is distinct from the life they have from Adam; a life absolutely new. Christ is the source, the pattern, the expression of this life; He is the life itself, we receive it from Him by the Spirit.

THE Spirit of God works in human hearts through the word. Such is His way; He does not act independently of the truths of the written volume. He takes that which He Himself has inspired, and which He is the revelation of God in Christ, and makes powerful in convicting, converting, and sanctifying.

CHRIST'S death has marked the state of all men: "If one died for all, then were all dead," 2 Cor. 5:14. We know what the dead state of our nature is, not only by the declaration of the Scriptures, but also by the fact of Christ's death. Dead in sin is man's condition, and in that condition he cannot but remain, unless God communicate to him a life outside of that condition.

APART from the Spirit of God, the letter kills. What more could it do? for the word tells us that we are in our sins and require life, and shows to us that life is the gift of God. "The letter killeth, but the Spirit giveth life," 2 Cor. 3:6. The words which Jesus spoke, He said were spirit and life, Jno. 6:63, but the souls of the hearers were rendered receptive by the Holy Ghost. To deal with the word of God as if a man could take it up and make it his own in his natural strength, is practically to assume for man a power which the truth of God denies that man possesses. Whether religious or profane, learned or ignorant, the flesh is flesh in itself, just as an oak is an oak, though there are varieties of the tree. It is written: "It is the Spirit who quickeneth; the flesh profiteth nothing," Jno. 6:63.

REMEMBER, Jesus proceeded to lay before the Jewish ruler atonement through Himself, lifted up as a mediator, and God's free love to a perishing world, embodied in the gift and work of His Son. You want to be born again. Well, Jesus tells you to look to the Son of Man lifted up, as Moses lifted up the serpent in the wilderness, and you will thus be pardoned and made to live. You say you are prostrated and helpless—with the poison of the serpent coursing through you—sick and dying—and you want to live, to experience such a new life as shall prove, not only a present counteractive to the virus of this terrible death-poison, but also an enduring spiritual reality? Well, Jesus says, in this conversation with the inquiring ruler, that "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have *everlasting life*."

JESUS CHRIST, the incarnate Son of God, asserts the absolute necessity of a regeneration, when He says: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." And further on, He says, as solemnly and decidedly, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." And He gives a *fact* as the reason of this necessity: "*That which is born of the flesh is flesh.*" "Flesh," or corrupt human nature, is unfit to enter God's kingdom, and will ever continue so. No self-regeneration is to be expected. The total depravity of human nature renders a total spiritual change of absolute necessity. The whole race, and every individual "man," is utterly depraved in heart, his will averse from good, his conscience is defiled, his understanding is darkened, his affections are alienated from God and set upon unworthy objects, his desires are corrupt, his appetites ungoverned; and unless the Holy Spirit impart a new nature, and work an entire change on the whole faculties of his mind by "the washing of water through the word," cleansing away his filthiness of spirit, as water cleanses away outward defilement, he must remain an unfit subject for God's holy kingdom.

GOD forgives us our sins, cleanses us from our defilement, and justifies us from all things; He also gives us a new life in His Son. This life is entirely distinct from our natural life; it is a holy life—in God and in Christ are its origin, and the Holy Spirit is its energy.

THE absolute necessity for the quickening power of the Holy Ghost in sinners dead in sins is indicated by the fact that where the word "quicken" is used in Scripture it generally relates to giving life at the resurrection to the body in its state of physical death. God will exercise a power, by which the dust of the dead will be raised to life, and He now exercises a power by which man in his death of sin becomes alive to Himself.

THE Holy Spirit is the gracious agent who accomplishes the new birth of men dead in sins. In His sovereignty He is pleased to work in us, and to give the words of truth, which our outward ears hear, energy within us, and so to render the word of God the word of life to us individually. The bare letter of God's truth, apart from the Spirit's work in us, does not give us life. The word of God does not take root in our old fallen nature, and teaches us the truth about ourselves.

NOW, in this age of grace, that which God promised is manifested. All eternity is one continuous present with God; but in His ways with men, ages and periods have rolled on, the dispensation of law and its testing of men have come to a close, and the time has arrived for the word of God respecting eternal life to be made good. This, His word, is unfolded through the preaching, as we read in Titus 1:1-3, and by the proclamation of life to sinners dead in their sins, God, by His Spirit, quickens those whom it is His purpose to associate in life with His own Son.

THERE are this day, among those whom He has quickened, some in throes of sorrow, who have been thus for months, yes, and in some instances, for years together; there are others who have broken forth into peace and joy, with a suddenness to be compared to the spring of the arctic regions, where snows melt and winter flees away almost immediately, and where myriads of blossoms within a few days burst forth into life out of the long dreary months of death. No two souls have the identical tale to tell of God's work in them, but all have the same life; Christ is the life of all, and all have a "common salvation." The remarkable manner in which strong characters are often gently overcome, and weak ones forced into obedience of the truth, in which a high intellect is subdued by the most absolute simplicity, and a rough brute nature broken down by the most tender grace, all witness to divine wisdom, and the working "as He will" of the Spirit of God.

THE ways of the Spirit of God, when working in souls, are exceedingly varied. We never find in the work of God in nature, or in grace, anything of a stereotyped character; but we do find general characteristics marking every group of His workings. There are not two clouds alike, yet the classes of clouds invariably preserve their character, whether they be that of the sweeping rain-cloud, or the mountain-like mass, or the far-off tracery. No two ears of wheat are exactly the same, but every ear of wheat bears the common stamp of a general character. Divine diversity in no way denies divine unity. The Holy Spirit bows or breaks men as He pleases; He is sovereign, and works as He will. He moves some souls, as the rustling corn is moved by the gentle summer breeze; He breaks others, as forests are broken by the whirlwind. How tenderly are some hearts affected by His work, while others, by the effect of His operations, are driven almost into despair! But all in whom He works, implanting the divine life, have the general features of the family of God; and what we have to do is simply to believe and to yield ourselves to the fashioning influence of the truth. Why the Spirit of God should bring some souls so swiftly into peace with God, and seal them unto the day of redemption, and why He should permit others to groan for weary years in the spirit of bondage and fear, teaching them deep lessons as to self, we know not; but we do know that there is divine wisdom in all His gracious ways, and that the word of truth is the means whereby the happy deliverance of every soul is produced.

THE power put forth by God in giving life to sinners dead in their sins, is after the same sort as that which He exercised in raising from the dead the body of His Son, who had died for sinners. "The exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which he wrought in Christ, when He raised Him from the dead," Eph. 1 : 18-20. Life is given to the spiritually dead, who are raised from their spiritual state of death, according to the mighty power of God, even as the Lord's body was raised from among the physically dead.

THE resurrection of our Lord evidences a life for man beyond death, a life which is freed from death's dominion, Rom. 6 : 9, and from sin, Rom. 5 : 8 ; and the eternal life is now communicated to us who believe on the once crucified but now risen Son of God, in His present condition of resurrection. This is truth, new in the sense that it is Christian truth, not Jewish truth ; and it is liberty, even as the Lord taught before His death, as is recorded for example in John, the 8th chapter.

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# RESURRECTION.

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# RESURRECTION.

## THE RESURRECTION OF THE BODY.

*By Dr. Nathaniel West.*

**L**IKE Him who was its brightest illustration, the doctrine of the Resurrection of the Body has become, to many, a "stone of stumbling and a rock of offence." It was **denied in ancient times**

I. By the sect of the Sadducees, who belived in "neither angel, resurrection, nor spirit;" *elite* sceptics and literal interpreters of the "lively oracles;" discrediting the Prophets, yet holding to "Moses and the Law;" men, examples of whom we have in the parable of the Rich Man and Lazarus, in the disputers with Jesus, and in the first assailants of the resurrection of Christ, Matt. 22:23-33; Mark 12:18-23; Luke 20:27-33; Acts 4:2; 23:6-8, 26:6-8, 24; Luke 16:19-31; Matt. 28:11-15.

II. By Athenian Epicureans and Stoics, who, confronting Paul on Mars' Hill, mocked at his doctrine; some jibing "What will this babblers say?" others expounding, "He seemeth to be a setter forth of gods, because he preached Jesus and the Resurrection," Acts 17:16-32.

III. By sceptics in the Corinthian Church, who forgetting the gospel of the Resurrection Paul had preached, and which they professed to receive, declared boldly "There is no resurrection of the dead," denying the fact because unable to explain the "*How*," 1 Cor. 15:1-34, 35-58.

IV. By Hymenæus and Philetus, who interpreting a predicted, literal, objective fact concerning the body, in a spiritual sense concerning the soul, "*gangrened*" the church with their doctrine, and "erred concerning the truth, saying that the resurrection is past already," 2 Tim 2:17, 18.

V. By Gnostic sects in the primitive Church who held that the evil principle resided in matter, and, spiritualizing the prophetic words, taught that the resurrection consisted in a moral awaking of the soul from its sleep in sin, or an educational progress from ignorance to knowledge, by means of science, philosophy, and art. These men the great Justin denounced as "blasphemers of the God of Abraham, Isaac, and Jacob."

VI. By certain Church-Fathers, who, following Origen and the Alexandrian school of philosophy, allegorized the prophecies concerning Israel, the Resurrection, the Second Coming of Christ, the Millennial Age, and the New Heaven and Earth, and were the first in history to broach the doctrine of a gradual leavening or sanctification and conquest of the whole world, by means of church agencies and the outpouring of the Spirit of God. They held that "*the millennium is now*."

The resurrection of the body is also **denied in modern times**:

I. By Modern Rationalism, which regards the Old Testament prophetic word, as also the word of Christ and His Apostles, as the "outward envelope" of an "abstract spiritual thought," a "general idea," clothed in Jewish drapery or Oriental costume.



not meant to be literally interpreted. It is "Poetry!" the "rough rind of a sacred bulb!" "oriental phantasmagoria!" "arabesque word-ornament!" "non-essential form!"

II. By Modern Materialism, or Scientific Monism, which denies the dualism of matter and mind, and holds that body and soul have come alike from an atom, and are alike the result of self-organization which appears at birth and expires at death. This is only a revival of the ancient materialism of Epicurus and Lucretius.

III. By Modern Philosophic Idealism and Scepticism which denies the existence of matter, or a real external world, resolving all outward phenomena into mere delusions of the mind.

IV. In general, the resurrection of the body is denied by all the forms of pure Naturalism, viz: Atheism, Pantheism, Deism, Materialism, Idealism, Scepticism, Agnosticism; on the ground that it is a miracle, and therefore (1) it is *impossible* because contrary to nature, (2) it is *incredible* because contrary to experience. Its witnesses, though honest, were more likely to be deceived than their testimony was likely to be true. The supernatural is denied in both cases. And this is the crime of much so-called science and philosophy in our day.

**Our Reply.**—The reply of our Lord to the Sadducees is all sufficient here. "Ye do err, not knowing the Scriptures, neither the power of God." The cause of the denial of the resurrection is *ignorance*; (1) of the *Scriptures* as a testimony to the fact of the resurrection; (2) of the *power of God* as a cause adequate to produce the fact. The first meets the "*incredible*," the second meets the "*impossible*." Paul meets both in his challenge to Agrippa, "Why should it be thought (a) a thing *incredible*, (b) that *God* should raise the dead?" Acts 26:8. He who denies or doubts the resurrection of the body denies or doubts, (1) God, (2) the Scriptures, (3) Christianity. The Prophets, Apostles, and Christ are false witnesses, the Christian faith which rests on Christ raised from the dead is vain, and the Christian hope which looks for His coming to raise the dead is vain also. We are lost forever!

**Different Resurrections.**—The Scriptures reveal different kinds of resurrections:

I. *Spiritual*: a resurrection of the soul from its death and corruption in sin, John 5:24; Eph. 2:1-6; 5:14; Col. 2:13; Rom. 6:1-11. This is a present resurrection, and elsewhere called a Quickening, Eph. 2:1; a New Birth, John 3:3; and a New Creation, Eph. 2:10.

II. *Material*: a resurrection of the body from its death and corruption in the grave, and here (a) the resurrection of the righteous, John 5:25; (b) the resurrection of the wicked as well as the righteous, John 5:28; Acts 24:15.

III. *Moral*: a revival of the Christian life, under the power of the Spirit of God. Pentecost, Acts 2:1-4, 17, 18, 41; Joel 2:28, 29; Isa. 44:3; Ezek. 36:27; Zech. 12:10.

IV. *National and Political*: the resurrection of Israel, as a nation, from its national and political death, after the two long days of Old Testament, and New Testament non-existence of Israel's kingdom; a resurrection on the third day, the day of millennial glory, Hos. 6:1, 2; 13:14; 14:5-8; Ezek. 37:1-28.

V. *Diabolical*: the resurrection of *Antichrist*, the revived head of the ten-kingdomed world-power of the last times; the *Beast* "who had the stroke of the sword and did live," Rev. 13:14, whose "death-stroke was healed," Rev. 13:3, 12; who "ascends out of the abyss," Rev. 17:8; 11:7; that "was, is not, and shall be present," Rev. 17:8; "whose coming is with all Satanic energy," 2 Thess. 2:8. This is the last Gentile ruler, and last oppressor of the people of God. This resurrection is both that of a person and a power.

**Resurrection of the Righteous.**—The texts for this are Exod. 3:4-6, compare with Exod. 6:3, 4, and Acts 7:5, with respect to God's covenant to give the "land of Canaan" to Abraham, Isaac, and Jacob, *themselves personally*; a promise yet unfulfilled, but to be fulfilled at the resurrection. This is Christ's answer to the Sad-

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duces, out of the *Law*. He proves the resurrection of the body out of "*Moses*," see Matt. 22:23-33; Mark 12:18-23; Luke 20:27-33; also Deut. 32:39. The bodies of the righteous must rise because these are part of their total personality, and because the "living God" is the God of the whole person, the God of "Abraham," of "Isaac," of "Jacob," who, in covenant with God, are redeemed from death, and still "live unto God" though their bodies rest in the grave. The "living God" is the "God of the living and not of the dead, for all live unto Him." Believers never die, John 11:26. They still live. "They rest in their beds, each one walking in their uprightness," Isa. 57:2. They are under a covenant that abolishes death and secures their resurrection. This is Christ's argument with the Sadducees. "Abraham," "Isaac," and "Jacob" shall each be raised from the dead to inherit the land of promise made glorious and heavenly at the coming of Christ. It stopped the Sadducean mouth! It is not merely the "Immortality of the Soul" Christ proves by this argument, but especially the "Resurrection of the Body," otherwise God's promise to the patriarchs, Exod. 6:4, is false, and God's covenant fails. The other passages for the resurrection of the righteous are: Job 19:23-27; Ps. 16:10; 17:15; 49:14, 15; 50:4, 5; Hosea 13:14; Isa. 26:19; Ezek. 37:12; Dan. 12:1-3; Matt. 27:52, 53; John 5:25; 6:39, 40, 44, 54; 11:1-44; Romans 8:11, 23; 1 Cor. 15:1-58; Phil. 3:11; 1 Thess. 4:13-18; Heb. 11:19, 35, 40; 1 Pet. 1:3-9; Rev. 11:18; 20:4.

The resurrection of the righteous is described variously as that:—

- I. Of Christ's Body, Isa. 26:19.
- II. Of the Blessed Sleepers, Rev. 14:14; 1 Thess. 4:14; John 11:11; Dan. 12:2.
- III. Of the Singing Dwellers in the Dust, Isa. 26:19.
- IV. Of the Just, Luke 14:14; Acts 24:15.
- V. Of Life, John 5:29.
- VI. Of the Righteous, Ps. 49:14.
- VII. A better Resurrection, Heb. 11:35.
- VIII. Out from among the dead, Phil. 3:11.
- IX. Out from among the sleepers, Dan. 12:2.
- X. Of the Many, not of all the Dead, Matt. 27:52, 53; Dan. 12:2.
- XI. Of They that are Christ's, 1 Cor. 15:23.
- XII. Of the Beheaded for Christ, Rev. 20:4.
- XIII. Of the Slain for Christ, Isa. 26:24.
- XIV. Of the Baptized for the Dead, 1 Cor. 15:29.
- XV. Of the Two Witnesses, Rev. 11:11.
- XVI. The First Resurrection, Rev. 20:5.

**Resurrection of the Wicked.**—In all ages, Jewish and Christian, some have denied the doctrine of the resurrection of the wicked, (1) on the ground of a false sentimentalism more gracious and less just than God; and (2) on the ground that such is the connection between the resurrection and the redeeming work of Christ, that the wicked are excluded from it, it being the peculiar privilege of the righteous. These grounds are insufficient and vain, sinking out of sight, as they do, the judicial relation of Christ, as the Son of Man, to all mankind, and the necessity of the resurrection of the wicked in order to their final judgment, John 5:27; Acts 17:31. On the contrary, the resurrection of the wicked is taught *by implication*, everywhere in the Old Testament, in connection with the doctrine of final retribution. Expressly is this the case in the *one passage* of the Old Testament which makes it plain, by deduction from the use of the term, "visited," at the close of the "many days" of Israel's glory in the millennial kingdom, viz., Isa. 24:21-22; a passage which is the Old Testament basis for John's picture in Rev. 20:5, 11-15. The passage in Dan. 12:2 so often wrongly used to prove the resurrection of the wicked, *and does not teach it*, but only the "*First Resurrection*," as in Isa. 26:19; Rev. 20:4; John 5:25. King James' wrong translation of this passage has led to this error. The true rendering is: "*Many shall awake out from among the sleepers in the earth-dust; These (who awake) shall be unto life everlasting, but those (the slain who do not awake) shall be unto shame and contempt everlasting.*"

(See *The Presbyterian Review*, Jan., 1884.) *The contrast is between the resurrection of the righteous and the destruction of the living wicked, "at that time," viz., Antichrist's destruction, Dan. 11:45; 12:1; Isa. 66:24, and not between the resurrection of the righteous and the resurrection of the wicked.* So Isaiah shows us, Isa. 26:14, 19; so John shows us, Rev. 20:4, 5. It is that of the resurrection of the righteous, and the non-resurrection of the wicked.

Nevertheless, the Old Testament does teach the resurrection of the wicked as above stated. The New Testament also does so in the clearest manner. Although neither in Matthew, Mark, Luke, nor in Peter, James or Jude, is it once mentioned, yet it is expressly taught by our Lord, and called a resurrection "unto damnation," John 5:29; by Paul, and called a "resurrection of the unjust," Acts 27:15; and by John, and called a resurrection "of the rest of the dead," Rev. 20:5; "of those not written in the Book of Life," v. 12; a resurrection unto "the second death," v. 14. And these are *all the passages* in both Testaments that mention it; and in *two passages alone* in all the Bible, do we find *both* resurrections *named* together, John 5:28, 29; Acts 27:15. It is the historic faith of both the Jewish and the Christian Church that the wicked shall rise. And this resurrection shall be, not by virtue of their union to Christ, as in the case of believers, but by an independent, omnipotent act of God, who raises the dead, and because of their relation to Christ as the Son of Man, and the Judge of all mankind, 2 Cor. 5:10; John 5:27.

**The Time of the Resurrections.**—I. *Of the Spiritual Resurrection of the dead.* It is "now," "to-day," and continuous by the power of the Spirit, and the word of the gospel which is the spiritual "voice" of Christ, John 5:21, 24-25; Matt. 23:37; John 3:8; 4:14; 7:37; Rom. 8:2; Eph. 2:1; Heb. 4:7. The spiritually dead hear the voice of Christ and live.

II. *Of the Moral Resurrection, or revival, of those already raised,* but endued afresh with power from on high, Joel 2:28, 29; Isa. 44:3; Acts 1:4-8; 2:1, 2, 17, 18; Hosea 14:4-9; Zech. 12:10; Micah 2:7; Isa. 41:17, 18. This is essentially the same as the above. It is Now, To-day, continuous, in answer to faith and prayer, Isa. 41:17; Ezek. 36:37; Hab. 3:2; Acts 1:4. All the *spiritual* promises of salvation are *common* to both Jewish and Christian believers. The rest are *peculiar* to Israel, as such, and the Nations.

III. *Of the National and Political Resurrection of Israel.* It is at the Second Coming of Christ, and at Israel's conversion, as a people, to Christ, after their return in measure to the Holy Land, yet future, Acts 3:19-21; Rom. 11:25-33; Matt. 23:39, and parallels; Luke 21:28. It follows the destruction of Antichrist, Deut. 32:39-43, with Rev. 15:3, 4; Isa. 11:4; with 2 Thess. 2:8; Isa. 59:19, 20 with Rom. 11:26; Dan. 7:21-27, with Rev. 19:11-22. And it synchronizes with the deliverance of Israel's faithful living, and the resurrection of Israel's faithful dead, Deut. 32:39; Hos. 13:14; Isa. 26:19; Ezek. 37:12-14; Dan. 12:1-3; Rev. 20:4; 11:18.

IV. *Of the Diabolical Resurrection of the Antichrist.*—It is at the opening of the 70th week of Daniel, and marked by the enactment of a strong covenant with the Jews, Dan. 9:27; Rev. 13:2, 3. It is at the time of the invasion of Palestine in the last days; time of the overflowing, Isa. 59:19; Dan. 9:26; time of the Mock-Christ's effort after universal conquest, Rev. 6:2. It immediately precedes the "Day of the Lord," 2 Thess. 2:1-8; and is contemporaneous with the Resurrection of Israel's Dry Bones, Ezek. 37:1-12; Rev. 11:1-14; 12:1-11. Like the Resurrection of Christ, it will be denied, disbelieved, mocked at as a fable, be mysterious, and unknown for a time, but still it will be a fact, soon made evident, to the world's sorrow, Rev. 13:3. It is not far off from the resurrection of the righteous.

V. *Of the Bodily Resurrection of the Righteous.*—And here we have several marks of the time.

(a) In general, it is "at the Last Day," John 6:39, 40, 44, 54; Luke 14:14; John 11:24. The day that closes our present dispensation, day of recompense for the just,

and of vengeance for the wicked; the "Day of the Lord;" the Day of Judgment, 1 John 4:17; the "Great Day of the Wrath of God," Rev. 6:17; the "time to reward the dead," Rev. 11:18; the "Great Day of God Almighty," Rev. 16:14; a Day that is an Epoch of Time, closing the "Times of the Gentiles," the bisecting epoch between our own and the millennial age, Luke 21:24-28.

(b) It is in "the Hour that *is coming and now is*," the dead shall rise, John 5:25. The "NOW IS" refers to the resurrection of Lazarus, John 11:43, 44, and to that of the "many bodies of the saints" that arose when the voice of Christ was heard from the cross, Matt. 27:50-53. The hour that "IS COMING" refers to the end of our present age, or "Last Day," when all "they that are Christ's," 1 Cor. 15:23, "them that sleep in Jesus," 1 Thess. 4:14, shall rise from the dead. The swift glance of our Lord sees both these "hours" and He speaks of them in one and the same breath. The resurrection of believers at His first and second Advents He unites in the same sentence, though occurring ages apart. The passage John 5:25, means nothing else than the *bodily* resurrection of those whose *spiritual* resurrection is in verse 24. It means nothing else in its distant scope than the "First Resurrection," in which the martyrs, who are only a part of "them that are Christ's," stand prominent, Rev. 20:4. The doctrine of the Fourth Gospel is identical with that of the Apocalypse written by the same author. The wicked, in vs. 28, 29, do *not* rise *at that time*, Dan. 12:1; Isa. 26:14.

(c) It is, more definitely yet, at the *Second Advent*, or *Parousia*, of the Lord, when "the Lord Himself shall descend from heaven, with a shout, with the voice of the Archangel, and with the trump of God; and the dead in Christ shall rise first,"—i.e. before the living are "changed," 1 Thess. 4:16. "They that are Christ's, at His coming," 1 Cor. 15:23. There is no resurrection of the dead before the return of Christ from heaven. This one fact annihilates all false theories of the resurrection, now so much in vogue; as the one fact that, when He does come, and "descends from heaven,"—"Himself,"—in His proper personality, annihilates all false theories of His *Parousia*. It is at His "appearing" the righteous dead rise and are glorified, 1 John 3:2; Heb. 9:28; Titus 2:13; 2 Pet. 3:12; 2 Thess. 2:8; 2 Tim. 4:1, 8; 1 Peter 1:7; Col. 3:4. It is at His "appearing" the righteous living are "changed," Phil. 3:20, 21. The "resurrection" of the righteous dead, and "change" of the righteous "who are alive and remain," are both put at the *same epoch of time*, because put at the "coming," 1 Cor. 15:51, 23; which is at the "appearing," Phil. 3:20, 21, the "appearing" and "coming" being the same event, 1 Thess. 4:16, 17; 2 Thess. 2:8. When the Lord "comes" He "appears." His coming is personal, visible, and glorious. The resurrection of believers takes place when the Lord comes to *gather* His saints, Ps. 50:3, 5; 2 Thess. 2:1; to *gather* His elect, Matt. 24:31; to *gather* His wheat, Mat. 13:30; Rev. 14:15; to *gather* the living wicked, the tares, Matt. 13:30; and the vine of the earth, Rev. 14:19; to *gather* Israel, Ps. 142:2; Isa. 11:12; Ezek. 34:12-16, compared with Matt. 24:31, and Isaiah 27:13; 49:22; Micah 4:6-8; Ezek. 37:21; Zeph. 3:9; Isa. 66:19-21; Rev. 16:18; to *gather* the Nations, Joel 3:11-14; Isa. 34:1; Zeph. 3:8; Zech. 14:2, 3; Matt. 24:32, 40; Rev. 11:18; 16:16; 15:4; to judge the world, Acts 17:31; to overthrow the world-power or Gentile-Colossus, Dan. 2:31-35, 36-45; to destroy the Antichrist, Dan. 7:9-14, 20-27; Rev. 19:11-22; Isa. 11:4; 2 Thess. 2:8; to bind Satan, Rev. 20:1; and to set up His glorious kingdom on earth, Daniel 7:18, 27; Zech. 14:9; Ps. 72:7; Rev. 20:4. It is in immediate and direct connection with these great events that the resurrection of the righteous takes place, the change of the living occurs, and the "rapture" of both "to meet the Lord in the air," 1 Thess. 4:17.

(d) It is yet more definitely, a *Pre-millennial Resurrection*. A millennium on earth *before* the resurrection of the righteous is an ecclesiastical fiction, and not only without one passage of support from God's Word, but opposed by the whole concert of Prophets, Apostles and Christ Himself, in both Testaments. This is the one un-failing test of all false millennialism, whether Jewish or Christian, whether carnal



or spiritual, whether coarse or fine, whether a millennium of culture or Christianity. Everywhere in God's Word the Millennial Age follows the great events just described; follows the resurrection of the righteous, and, therefore, follows the Second Coming of Christ. The resurrection of the righteous is *Pre-millennial*. A Pre-advent Millennium is a perversion and negation of the prophetic word in both Testaments. "The thousand years," in John, Rev. 20:1-7, are identical with the "many days" in Isa. 24:22, at whose end those punished and cast into the abyss at their *beginning* are let loose for final judgment; *i. e.*, the resurrection of the wicked occurs at the end of the "many days." These days are identical also with the "many days" in Ezekiel 38:8, at whose end Gog is destroyed. They are identical with Hosea's "third day," which follows his "two days" of Israel's Old and New Testament dispersion and national death. They are identical with the Messianic days of glory on earth, called "His Days," in Psalm 72:7. Everywhere in the Old Testament the resurrection of the righteous *precedes* these "days," and stands connected with the great events just described, which occur at the end of our present age, and at the beginning of the "many days." It stands connected also with the *Self-revelation of Jehovah*, or His coming, or His appearing, in the day of the Lord, which in the New Testament is called "*The Apocalypse of Jesus Christ*," and is the name given to the closing book of the New Testament canon. It *precedes* the final glory of Israel, gathered, restored, converted to Christ, and dwelling in their fatherland; *i. e.*, it precedes the millennial age in both Testaments, Deut. 32:39; Ps. 49:14; Hosea 13:14; 14:4-8; Isa. 25:8; 26:1, 19; Ezek. 37:1-28, 40-48; Dan. 12:1-3; 7:27; 1 Cor. 15:23; Rev. 19:11-21; 20:1-7; 11:15, 17, 18; 12:7-10, with Dan. 12:1-3. There is no millennium till *after* the resurrection of the righteous at the Second Coming and appearing of Christ. The resurrection of the righteous is at the *opening*, not at the *close*, of "the thousand years,"—years that *begin* only *after* the Second Advent.

VI. *Of the Bodily Resurrection of the Wicked.*—The time of this resurrection is put in both Testaments at the end of the period of converted Israel's blessedness and glory in their own land; *i. e.*, at the end of the millennial age introduced by the second coming of the Son of Man in the clouds of heaven, Dan. 7:9-14; Rev. 1:7; 19:11.

(a) *In the Old Testament*, we find it so in Isa. 24:22, where, "after the many days" that follow the judgment on Satan and his angels, and Anti-christ and his hosts, those who then were cast into the abyss, are released for final judgment; *i. e.*, they are "visited" in a judicial sense, like confined criminals let out for final sentence. It is here all scholars find the Old Testament passage for the resurrection of the wicked in connection with the doctrine of final retribution. That resurrection occurs "after many days." These days, identical with "the thousand years" in John, it follows that the resurrection of the wicked is *Post-millennial*, in the Old Testament. It stands connected, also, with the final judgment, which likewise occurs "after many days," following the period of restored and converted Israel's blessedness and peace in their fatherland. "After many days thou shalt be visited," Ezek. 38:8. The "visited" here, as in Isaiah, means looked after for final retribution. What is taught is this, *viz.*, that (1) the "visiting," at the end of the "Many Days," of those who in Isaiah 23:22 were imprisoned in the abyss at the beginning of those days, *viz.*, Satan, his demons, and the wicked dead; and (2) the "visiting" of Gog, or the living nations, deceived by Satan, let loose at the end of those days, occurs *at the same post-millennial time*. That is, the final resurrection and judgment of the wicked, living and dead, is *not simultaneous* with the judgment on Antichrist, the deliverance of Israel, and the resurrection of the righteous at the Second Coming of Christ, but stands distantly from it by the whole extent of the Millennial Age, or "Many Days" in Isa. 24:22; Ezek. 38:8; or "Third Day," in Hosea 6:2.

(b) *In the New Testament*, we find it so. With this all are familiar. John is the organizer and interpreter of Old Testament prophecy, concerning Israel and the Nations. The interval of the one thousand years, implied in 1 Cor. 15:23-28, is fully

opened out by the great New Testament seer, who, at the same time, builds on Old Testament ground. A word here is sufficient, the case is so clear. The resurrection of the righteous, called the "First Resurrection," and in which the blood-witnesses of Jesus stand in the foreground, is identical in time with that in Hosea 6 : 2 ; Isa. 26 : 19 ; Dan. 12 : 2 ; John 5 : 25 ; 1 Cor. 15 : 23. It immediately follows the Second Coming of Christ, from "Heaven opened," Rev. 19 : 11, for the destruction of Antichrist, Israel's last oppressor. "The one thousand years," or millennial age, immediately follow that advent, and that resurrection, Rev. 20 : 1-7. The *chronological sequence of chapter 20 : 1-7, upon chapter 19 : 11-21, is strict and unsunderable*. The resurrection of the "rest of the dead," unraised at the beginning of the thousand years, follows the letting loose of Satan, and the re-deception of the nations, at the end of the thousand years, and is, moreover, associated with the judgment, by fire, on Gog, Rev. 20 : 7-15. It is the final resurrection and judgment, in which the wicked, Satan, death, and hades, receive their final award. In other words, the thousand years in Rev. 20 : 3-6, lie in between the First Resurrection and the Last Resurrection ; between Satan imprisoned and Satan let loose ; between the Judgment on Antichrist and the Judgment on Gog, or, as Paul has it, between the assumption of the kingdom by Christ, at His Second Coming, and the surrender of the kingdom by Christ to the Father, at the end of the thousand years, 1 Cor. 15 : 23-28. He who denies this denies the perspicuity of the Scriptures, the harmony of both Testaments, and the unity of all prophecy. The doctrine of a *universal and simultaneous resurrection of the righteous and wicked dead* is unknown to the word of God, as it was unknown to the primitive Church standing nearest the Apostles.

(c) This view is in perfect harmony with the celebrated passage in John 5 : 21-29, so often quoted against it. What we have here is (1) a general unlimited expression covering *all kinds* of resurrection, verse 21 ; (2) a more special expression, limited to a *spiritual* resurrection, verse 24 ; (3) a special expression limited to the resurrection of the *bodies* of the righteous dead, the *bodies* of believers, verse 25 ; and last of all, a general unlimited expression covering the resurrection of the *bodies of both righteous and wicked*, "all that are in their graves," verses 28, 29. Such the progress in discourse. The error of interpretation consists in this, viz., (1) in assuming that the "hour that is coming" in verse 25, is identical with the "hour that is coming" in verse 28, not considering that our Lord, glancing at the *whole* future in verse 28 as His thought advances in climax to comprehend the *whole*, combines *both* resurrections in one without regard to the distinction of time ; the "hour" having thus a *double* reference in verse 28, whereas it had but a *single* reference, as to the future, in verse 25 ; (2) in assuming that because events mentioned in juxtaposition, or grouped together in general discourse, therefore they must be *simultaneous in occurrence* ; (3) by compounding the *universal* subject of discourse, "all that are in their graves," in verse 28, with the *particular* subject, "Many out from among the sleepers," in Dan 12 : 2 ; and (4) by wrongly carrying over the verb, "awake," from the first to the second clause of the verse in Dan. 12 : 2, where the subject is *particular*, because we are entitled to carry over the verb, "come forth," into the second clause of verse in John 5 : 29, where the subject is *universal*, verse 28. In this way the "Many out from among the sleepers," in Dan. 12 : 2, are made equal to the "All that are in their graves," in John 5 : 28 ; and thus, by confusion worse confounded, the doctrine of a *universal and simultaneous resurrection of the righteous and the wicked*, at the second coming of Christ, has been given to the Church as the word of God. On the contrary, the representation in the fourth Gospel is in perfect harmony with the representation in the Apocalypse. And this is a fatal blow to the "Higher Critics." The "hour that is coming" in John 5 : 25, is the hour for the resurrection of the righteous, called by Daniel "at that time," Dan. 12 : 1, viz., the time of Antichrist's overthrow, and end of Israel's tribulation ; "that day," 2 Tim. 4 : 8 ; 1 : 12 ; 1 Pet. 5 : 4 ; 2 Tim. 1 : 12. In the most express manner, the Old Testament prophets assure us that the wicked shall *not rise "at that time,"* but only the "upright," Ps. 49 : 14-15, only "Christ's dead body" of believers, Isa. 26 : 19 ; only they who are



"written in the Book," Dan. 12 : 1. As for the wicked, "dead *they shall not live; deceased, they shall not rise; for Thou hast visited and destroyed them, and made all memory of them to perish,"* Isa. 26 : 14. They sleep, as it were, "a perpetual sleep, and they wake not," Jer. 51 : 39-57. They are forgotten in the millennial age. The New Testament could teach us no otherwise, nor will he, who understands the law of prophetic representation, its groupings and its separations, and the progress, unity, and harmony of God's word, find any contradiction in either Old or New Testament predication. The juxtaposition in John 5 : 28-29, no more implies simultaneousness of occurrence than it does in Acts 27 : 15; Isa. 61 : 2; Luke 4 : 19-20; or in Dan. 9 : 26. Co-existence of different events in mental conception, or in general prophetic discourse, does not necessarily imply co-existence in time, and what is indefinite in the earlier must be interpreted by what is definite in the later revelation. This is admitted on all hands.

**The Manner of the Resurrection.**—The Scriptures are silent as to the manner of the resurrection of the wicked. *That is veiled?* As to that of those who sleep in Jesus, it is solemn, imposing, and magnificent beyond our poor capacity to understand.

I. It is *Martial*, as becomes a victory over death and the grave. It is with a "shout" from the descending Lord Himself, throned on the clouds, gleaming in glory, and flanked and followed by His covering army of holy angels. It is with the "voice" of the Archangel, repeating the order for assault on the empire of death, to the innumerable host that attend His coming. It is with "the trump of God" whose clangor is louder and longer than that at Sinai. "*The trumpet shall sound!*" 1 Thess. 4 : 17; 1 Cor. 15 : 52. It is with an "opening of graves," overturning the tombstones, and bursting the grassy hillocks, that mark and measure the length and breadth of the dust of God's saints, Matt. 27 : 52; Ezek. 37 : 12. It is with a "rapture" in clouds "to meet the Lord in the air," 1 Thess. 4 : 17. It is in company with living saints who, strangers to death, are yet "changed" into the likeness of those who are raised from the dead.

II. It is *Orderly*, as in an army. "Every man in his own *tagma*, or band," 1 Cor. 15 : 23. By battalion, and division, they ascend, and deploy in the sky in bright procession; the martyrs first, the faithful blood witnesses of Jesus; martyrs of the Law, martyrs of the Gospel, the slaughtered babes of Bethlehem, the martyrs of Pagan and Papal persecutions, fronted and led by their world-famed heroes; patriarchs, prophets, kings, apostles, confessors, reformers, and saints of all ages, who fell in temperate, torrid and frozen climes, who witnessed for Christ a good confession, in palaces, hovels, and huts, on thrones and in dens and caves of the earth; all uniformed in resurrection attire, and soaring sublime to meet their Lord.

III. It is *Quick*. As the body of man rose erect at first from the dust of the ground, by God's creative command, so shall the dust of the sleeping saints start into life, bodies full formed and complete, in response to the "Spirit" the "Voice" and the "Trump." Quick as a glance it will be. Quicker than Christianity works. Not by process of natural law, not by blind evolution, not by higher forces in nature, but instantaneous it will be, by God's command. "In a moment," "in the twinkling of an eye," they shall break their fetters and rise immortal, to die no more, 1 Cor. 15 : 52.

IV. It is *Glorious*. They "shine as the sun," Matt. 13 : 43; "as the firmament's gleam," and "as stars forever and ever," Dan. 12 : 3. Their glory, Paul tells us is that of the "Sun," the "Moon," and the "Stars," differing in glory, yet all corruscant with heavenly splendor. Like numberless millions of gems, sparkling in light, shall the "saints in light" appear in the sky, some like the twinkling gauze of Andromeda's veil, some like the three that glitter supreme in the belt of Orion. "*So also is the Resurrection,*" 1 Cor. 15 : 41, 42. "*As the stars, so shall thy seed be,*" Gen. 15 : 5. The incandescent glow of their immortal bodies "fashioned like unto Christ's glorious body," Phil. 3 : 21, will array them in "raiment so white as no fuller on earth can white it," Mark 9 : 3. As they "have borne the image of the earthly, so do they bear

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the image of the heavenly," 1 Cor. 15 : 49. In glory celestial their "corruptible" has dazzled to "incorruption," their "mortal has put on immortality," 1 Cor. 15 : 56. Freed from the limits and needs of a carnal life, their "flesh and blood" are exchanged for bodies "equal to angels in heaven," Mark 12 : 25 ; vestments of matter pervaded by spirit, agile and swift, the "natural spiritual" now, "dishonor" exchanged for "glory," and "weakness" for "power," 1 Cor. 15 : 43, 46.

V. It is *Triumphant*. The graves are vacated, the earth has restored her richest treasure, the monster is "swallowed up in victory." "Death, where is thy sting? Grave, where is thy victory?" 1 Cor. 15 : 55 ; Hos. 13 : 14. It is the proud challenge of Christ and His saints together to death's empire and its opened graves. The triumph of the righteous is complete and eternal, God beholding, angels attending, devils trembling, heaven resounding. It is impossible to conceive of anything more perfect. *With Christ, near Christ, like Christ, and in Christ*, their blessedness is infinite. And all in obedience to His own command. Awake ! sing ! ye dwellers in the dust ! Be bright as the glittering dew ! Mount as on eagle's wings ! Come ye blessed ! Inherit the kingdom ! Wear the crown ! Sit on my throne ! Share my supper ! Swell the song ! Isa. 26 : 19 ; 40 : 31 ; Matt. 25 : 34 ; Rev. 3 : 21 ; 2 : 6 ; 19 : 9 ; 5 : 13.

**What is it that rises?**—This respects the *nature* of the resurrection body : of what substance and qualities it is. And—

I. It is the *same body* that was laid in the grave ; that which once lived, died, and now lives again ; that which belongs to the proper outer personality of the individual. So our Lord spake when appearing as the Risen One to John, "I am He that liveth and was dead, and behold, I am alive forever more," Rev. 1 : 18. So to the Eleven, "Behold, it is I myself ; handle me and see, for a spirit hath not flesh and bones as ye see me have," Luke 24 : 39. So, in the case of Lazarus, "He that was dead came forth, bound hand and foot with grave clothes," John 11 : 44. The Scripture doctrine is explicit. What "*comes forth*," in the resurrection, is what is laid down "*in the graves*," John 5 : 28, 29 ; "*this body*" that is destroyed, Job 19 : 26 ; "*My flesh*" that rests in hope, Ps. 16 : 19 ; Acts 2 : 26 ; "*This mortal*" that puts on immortality, and "*This corruptible*" that puts on incorruption ; "*It*" that was sown ; "*It*" that is raised ; "*That which*" is natural, 1 Cor. 15 : 35-54 ; "*Your natural bodies*," Rom. 8 : 11 ; "*Our vile body*," Phil. 3 : 21. Just as the "*many bodies*" of the Old Testament saints that slept "arose" when they heard the "Voice" from the Cross, "and came out of the graves, after His resurrection, and went into the holy city, and appeared to many," Matt. 27 : 50-53. That "raised" is what is "planted," even as the "corn of wheat," John 12 : 24, and the "bare grain," 1 Cor. 15 : 37, that is "not quickened except it die." Otherwise, there is no force in the term "*Ana-stasis*," nor in the words "sleep" and "wake."

II. It is a *Different Body* from what was laid in the grave. It is not "flesh and blood," which "cannot inherit the Kingdom," 1 Cor. 15 : 50, though it may be "flesh and bones" as the Saviour had, Luke 24 : 39, yet glorified. What is laid in the grave is not "that body that shall be," 1 Cor. 15 : 37, even as the grain of wheat, sown in the soil, is not the grain that is found in the harvest-ear. And yet it is the same wheat—the same yet different, the same in substance and form, although, if great change has passed upon it by any means—it is vastly different in quality. "So also is the resurrection ;" even like old and battered coin cast in a new mould, bearing a new impress, or stamp. There is a true material structure to the resurrection body, and an *Identity* which compels the recognition of the personality though differenced from its former self. We shall know each other in the future age, 1 Thess. 2 : 19-20 ; Matt. 17 : 3. That identity does not consist in a mechanical reproduction of the same material particles laid in the grave, but in the continuous unity, proper form and personality, and visible tangible corporeity, of the individual existence which death cannot destroy and the resurrection can only glorify. This view of identity is already proved from the total displacement of the material particles of the human body in regular

septennial periods, even during life. And yet "It" is "It" forever; the same in substance and in form, though different in attribute or quality, because regenerated, changed, recreated, transfigured; no longer "natural" but "spiritual," *i. e.*, adapted to spiritual uses; matter spiritualized, 1 Cor. 15:45. A body, "*metaschematized*," Phil. 3:21; "*metamorphosized*," 2 Cor. 3:18, "immortal," "incorruptible," and, though material, yet raised in "power" and "glory," "angel-like," and "Christ-like," eternally. "It bears the image of the heavenly," 1 Cor. 15:49. The re-incorporation of the disembodied soul in its old temple raised again, is a necessity from the words "*Ye must be born again*," John 3:3, and from the words "*Your bodies are the temples of the Holy Ghost*," 1 Cor. 6:19. From death to life is the law for the body as well as the soul, since the whole personality lies under the penalty and curse. A regenerate soul in an unregenerate body the believer is now, and "groans being burdened," 2 Cor. 5:4, crying out "O, wretched man!" Rom. 7:24, and longing for the coming of Christ and "the redemption of the body," Rom. 8:23, in order to his perfect freedom from carnality and sin, and his perfect likeness to his Lord. He who hath not learned to sigh for the day of his resurrection is yet a babe in the school of Christ.

**False Theories.**—Men, not content with the word of God as to the *fact*, have devised various theories in order to account for, and explain, both the *fact* and the *how* of the resurrection body. And—

I. The doctrine according to which the soul evolves, for itself, its own new body—even as it evolves its old one in embryo, and at birth—either (a) now in this present life, (b) or at death, (c) or in the intermediate state, (d) or at the time of the resurrection. Between the soul and the outer gross body a new tenuous vestment is formed by the soul, a subtle nerve-envelope, in anticipation of its future need. Or, if not this, then, after death, and by "molecular attraction," "nature's inorganic forces," and the "higher chemistry," the soul being "formative and self-organizing," it evolves for itself a "glorified allotropism" as the vesture of its immortality. For this scientific, bioplastic, pantheistic, naturalistic speculation, there is not one proof in all the Scriptures. It is the pagan doctrine of the self-extensibility of spirit, or that the spirit-force is the source of corporeity, externalizing itself in material form. It attributes to nature that "life" and "formative power" which belong alone to God. Each soul forms its own body! The resurrection is a process according to natural law, nature being the weaver of ethereal body. This *egg-skin theory* of the resurrection is contradicted by the whole word of God which represents the resurrection, not as a "process of nature" but as an "instant act of God," "in a moment," "in the twinkling of an eye," and at a definite time, "the last trump;" and the resurrection body itself as the special "*gift*" of God to each saint, 1 Cor. 15:38. As well seek to explain by natural law the miracle of the Water changed into Wine, or dead Lazarus raised to life again, or the Incarnation of our Lord, or His own resurrection! The whole theory is materialistic and against the supernatural. It stands opposed to miracles. The gift of life does not belong to *law*, but to a "*Power*" above all law, acting instantly, and apart from second causes. It is God's omnipotent volition, and God's omnipotent communication.

II. The doctrine that the resurrection body is already in us now, by reason of the Sacrament of the Altar, believers being gradually transubstantiated into, or consubstantiated with, the Lord's risen body now, by eating which, in the sacrament, they are nourished to eternal life. This mystic, sacramentarian, semi-pantheistic, *Corpus-Christi theory* of the resurrection rests upon the dogma of the "*Real Presence*" of Christ in the Holy Supper, and actual appropriation of His real flesh and blood in that ordinance. The resurrection body is generated within us, now, by ethical processes, and is evolved "*sacramentaliter*." It is enough to reply to this, that, even granting the premises, the conclusion is illicit. There is nothing in the argument to show that the effect of eating Christ's risen body, or His literal flesh and blood, would be the creation, in the believer, of an inner tenuous nerve-envelope, to serve us in the middle-state, and complete itself at the last day.

III. The Germ Theory of the resurrection, viz.: that there is a special germ residing in the present body, preserved there as a living seed which vegetates in the grave, and grows, at last, to the future resurrection body, as the seed-corn grows to its ear, or the wheat-grain to its ear. This theory rests upon the straining of analogy beyond its proper limits, and a misconception of the illustrations by our Lord and Paul, John 12: 24; 1 Cor. 15: 36. The whole point of our Lord's illustration is this, that *as* "the corn or wheat" abides "alone" and unproductive, "except it fall into the ground and die;" *so*, apart from His own death, a harvest of souls for God is impossible. The great point of Paul's illustration is that, *as* the grain of wheat dies and rises again, *so* the body dies and rises again. In other words, death, although a necessity, is of itself no bar to resurrection; rather, it is in order to resurrection. The "*how*" or mode of the vegetation and the resurrection in the Plant World has nothing whatever to do with the argument in either case. It is the *fact* that is adduced. Neither Christ nor Paul teach that the resurrection of the body is the result of a vegetative process according to natural law. All their teachings contradict this. What Paul does is to meet the Corinthian scepticism, built on "*How* are the dead raised, and *with what body* do they come?" by showing its self-convicted folly in this, viz.: that the *same objection* lies against the *same fact* of death and resurrection in nature, while, nevertheless, the fact is believed though none can explain the "mystery." The "*how*" of the natural process is as inexplicable as the "*how*" of the supernatural act. If faith obtains in the one case, much more should it obtain in the other. The "*testimony*" as to the "*fact*" is the same in both cases. "Otherwise, Christ is not risen," and men are forever lost. Paul does not identify the natural process with the supernatural act of God. He does not teach that the resurrection of Christ, or of believers, was, or will be, the result of a germinal development. He says nothing of a "germ" in either case. For him, the *whole body* is the seed, in figure; not a germ *in* the body. Nowhere do the Scriptures speak of a resurrection body germinally present in believers now, but always that the present body is, itself, the subject of the resurrection. A germ is not the body, and vegetation is not resurrection. Still more; the germ is, by supposition, indestructible, superior to the claims of corruption and death, even when buried in the earth. It never dies. But the Scriptures demand the absolute death of the *whole body* as the pre-condition of its resurrection. Paul does not hold to the germ theory even in the vegetable world. He attributes no death-defying life to any seed that rises. He knows no immortal germ anywhere, but speaks of the *whole seed* as due to death in order to quickening. "*Aphron!*" "Senseless man! *That which* thou sowest is not quickened *except it die*, 1 Cor. 15: 36. In the plant world, as in the animal world, "life" is the gift of God, and "death" is the law of nature. So far from holding the germ theory, he rejects it, and even the seed theory, except to refute his adversaries, and adopting the architectural idea, in opposition to the germ theory, speaks of the resurrection body as a "*building of God*," 2 Cor. 5: 1-4, "*fashioned*" by His power, Phil. 3: 21.

IV. The theory that the human spirit develops at death, an "*immaterial form of light*," or "luminiferous ether" in which it resides till the resurrection; a vesture of glory completing itself in its reunion with the resurrection body. This is held by many excellent men, and rests upon the double view (1) that the human spirit possesses a power of self-organization, and (2) that the soul preserves its individuality after death in separate form, uncommingled and unabsorbed with other souls, and needs an organ for its action, recognition and communication. One word here is enough. Whatever probabilities exist for a "*clothing*" of the soul "given," or "put on" after death, Rev. 6: 11, 13, and prior to the resurrection, there is no Scripture proof that the spirit weaves it for itself, nor that, were such a vesture given of God, it has anything whatever to do with the resurrection body. From first to last, the Bible doctrine is that *this body of ours* which we have from "the first man, Adam," and which is the subject of natural death and burial in the grave, is the self-same subject of supernatural re-quickening and resurrection, and shall "come forth" in the likeness of the glorious



body of "the second Adam, the Lord from heaven," 1 Cor. 15 : 45-47. And this is the faith of true believers.

**W. J. Effects the Resurrection?**—The self-same adorable Triune God, Father, Son and Holy Ghost, who effected creation, effects providence, and all salvation, effects also the resurrection. Within their own interior relations and operations, each of the Persons of the Trinity act *separately*. Outside those relations, in time and space, *all act concurrently*. The Father creates, the Son creates, the Holy Spirit creates. The Father rules, the Son rules, the Holy Spirit rules. The Father raises the dead, the Son raises the dead, the Holy Spirit raises the dead. All three concur. All three co-operate. One does nothing without the other, in regeneration, justification, sanctification, resurrection, or glorification. A Triune hand is pledged for the redemption of the believer, body and soul, from the dominion of sin, death, the grave and hell. This is the doctrine of the sacred Scriptures. Nor is there a crime greater in the universe than to doubt or disbelieve the love, and oath, and faithfulness, and power, and word, and work, of these Blessed Three, self-bound in sworn compassion to redeem us from our sins, and raise us glorified, to share their kingdom, fellowship, and joy forever.

**The Hope of the Resurrection.**—For all who have believed, on Christ to the saving of their souls, the hope of the resurrection of the body, is :—

- I. A Comforting Hope, Job 19 : 25-27; 1 Thess. 4 : 13-18; Ps. 16 : 10; 49 : 15.
- II. A Satisfying Hope, Ps. 17 : 15.
- III. A Sustaining Hope, 2 Cor. 4 : 17, 18; 5 : 1-3.
- IV. A Lively Hope, 1 Pet. 1 : 3-7.
- V. A Purifying Hope, 1 John 3 : 2, 3.
- VI. A Glorious Hope, Rom. 8 : 18.
- VII. A Sure Hope, John 14 : 19; Rev. 1 : 18.
- VIII. A Sealed Hope, Rom. 8 : 11; 2 Cor. 5 : 5.
- IX. A Triumphant Hope, Hos. 13 : 14; 1 Cor. 15 : 55-57.
- X. A Jubilant Hope, Isa. 26 : 19.
- XI. A Blessed and Holy Hope, Rev. 20 : 6.
- XII. The Believer's Hope, John 11 : 25-27.

**The Resurrection and the Kingdom.**—The doctrine of the resurrection of the righteous stands everywhere, in the Bible, organically and inseparably connected with the establishment of Messiah's kingdom of glory on earth. Apart from this it has no notice. Its *time* is ever made synchronous with that of the re-erection of David's fallen tent. If, *spiritually*, this began at the First Advent, it was yet attended by the literal resurrection of the bodies of many saints that slept. Set up, outwardly, as a visible sovereignty on earth, at the Second Advent it will be attended by the literal resurrection of all that are Christ's. It is because the kingdom is to be in relation to this present earth, a visible, real, historic, external kingdom, with a local centre and seat, that the corporeity of its subjects is required, for the King Himself is incarnate and risen from the dead. A resurrection of the body for the purposes of a Messianic administration in a super-terrestrial sphere has not the slightest foundation in the Word of God. A believing Jew would stare at the utterance of the thought, and a believing Gentile should. God's will is to be done "*on earth*" as it is now in heaven. The resurrection of the body is in order to the resurrection of the kingdom, and the coming of Christ, in visible bodily form, is in order to both. As the kingdom is a real, proper, literal material one, though spiritual, so is the resurrection of the body. As the kingdom is the re-erection of the outward kingdom once begun, but destroyed, dead and buried, through Israel's guilt, a kingdom to be restored, but in form more glorious, and "under the whole heaven," so the bodies of the righteous, once existent, but dead now, because of sin, are to be re-erected, but in power and glory as never before.

It is for this reason the wicked *can not* and *will not* be raised "in that day," and "at that time," when the righteous "awake out from among the sleepers in the dust."

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They can only be raised at the close of Messiah's temporal kingdom of glory on earth, when the final judgment occurs, in which Satan, death and hell, receive their final award. Of what possible use could the resurrection of the wicked be for the establishment of the kingdom of the righteous on earth? To weed out the tares, to destroy the ungodly, to overthrow Antichrist, to break the Gentile colossus, to redeem Israel, to deliver the righteous, to raise the faithful dead, is plain enough. But what purpose could the resurrection of the wicked serve, when, thus far, in history, amid all its advancing steps, no instance of the resurrection of the wicked is found, while many instances of the resurrection of the righteous are known, and while yet a further time-course remains to be run, and Satan is loosed again, at the close of the kingdom of glory on earth? God's wisdom is not so foolish as to mix, in history, the absolute end with the relative end, the close of time with the beginning of the kingdom of glory on earth. Precisely as the resurrection of the wicked is strictly connected with the final *retribution* of the wicked when Messiah surrenders the kingdom, so precisely is the resurrection of the righteous connected with the final *reward* of the righteous, at the coming of Christ, when Messiah assumes the kingdom, and the wicked are swept from the earth. In no picture by the prophets, in none by Christ, in none by His apostles, is the future otherwise painted. Every time, and in every place, in both Testaments, the resurrection of the righteous stands, in the text and context, always in strictest connection with the regathering of dispersed Israel, and the setting up of the Messianic kingdom, at the coming of Messiah Himself in glory. It is so in Moses, Deut. 32:39-43. It is so in David, Ps. 49:11-20. It is so in Hosea, Hos. 13:9-14; 14:4-9. It is so in Isaiah, Isa. 24:21-23; 25:6-9; 26:1-21. It is so in Ezekiel, Ezek. 37:1-28. It is so in Daniel, Dan. 12:1-3. It is so in Christ, Matt. 24:29-39; 25:31-46; Luke 21:24-28. It is so in Peter, Acts 3:19-21; 1 Peter 1:3-7. It is so in Paul, Rom. 8:19; 11:26; Heb. 10:37; 11:26-28. It is so in John, Rev. 11:15-18; 15:2-4; 19:11-21; 7:1-8; 14:1-5. The kingdom cannot come apart from the resurrection of the righteous at Messiah's advent in glory. The church fiction of a kingdom of millennial glory on earth, such as the prophets and apostles describe, *before* the resurrection of the body, is one of the best embalmed, blindest, and wildest inventions of prejudice, purpose, and of false exegesis, and is antagonized, at every point, by the entire Word of God. It is a masterpiece of distortion and negation of the "lively oracles." The millennial glory on earth cannot come *before* the coming of Christ to raise His saints. It cannot come *before* Israel's conversion and deliverance. The end of Christ's sojourn in heaven, and that of Israel's present apostasy and national death, are fixed at the same point of time, Acts 3:19-21; Rom. 11:26. The period of that sojourn is measured by the interval of our present dispersion, which is the interval between the 69th and 70th of Daniel's 70 weeks, the last of which is eschatological, and the 69th of which expired at the First Advent, Dan. 9:24-27; Luke 21:24; Rev. 11:1-13. The sojourn ended, the Risen becomes the Returning Lord in the clouds of heaven, descending to wake the righteous, set up His kingdom, and reign on the earth. Everywhere, this is the uniform biblical representation.

The doctrine of a universal and simultaneous resurrection of the righteous and wicked was first taught B.C. 168, in the apocryphal 2 Book of Enoch, chapter 51:1. It was not the faith of the Maccabean martyr mother and her seven martyr sons, whom Paul has so touchingly eulogized, 2 Macc. 7:29, 14; Heb. 11:35-38. It was not the faith of the Pharisees in the time of our Lord, Luke 14:14, 15. It was not the faith of the prophets, Christ, or His apostles, nor of the early Christian church for three hundred years, nearest the apostles. The Allegorizers, Spiritualizers, Gnostic Idealizers, and Roman Hierarchizers have been they who wrecked the true doctrine, and gave us the false, transmitted through middle-age fogs, and still settled as dank obstruction on Protestant eyes. It is to God's goodness we owe the fact of an emancipation so wide and so great already, by means of patient study of the Word itself, and among so many of the noblest and ablest scholars of our times. We come



back to the early faith of the church, and find that the resurrection of the righteous is strictly associated with the establishment of the kingdom of Christ on earth, at His coming, and with the hope of a blessed reunion and fellowship of the saints of all times, among whom we expect to meet our loved ones gone before us; yea, together to rise to meet the Lord when He comes, and share in our bodies and souls, united forever, and like to His own, His ineffable smile, eternal beauty and bottomless love. Our whole interest in the doctrine of the resurrection of the body is bound up with, and limited to, this one fact, even that we and ours may not only be "*in*" Him, and "*with*" Him, but "*near*" Him, and "*like*" Him to all eternity. Blessed the intermediate state where souls, "absent from the body," are "present with the Lord," 2 Cor. 5:8. "Blessed the dead who die in the Lord," Rev. 14:14. But more blessed are they who, victors over the grave, rise in the resurrection of the just, fashioned like Christ Himself, and, perfect *in body and soul—the only perfect human beings*—enter with Him to His kingdom, and live and love and reign with Him forever.

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## "THE GLORIES OF CHRIST" IN ZECH. 6:11-13.

I. **He is the crowned High Priest** (11.) The crowns are made of silver and gold. The one speaks of redemption—His death—and the other of His Divine glory as—the Son of God.

II. **"The Man whose name is The Branch."** This is Christ's special name in relation to Israel and their future glory; see Isa. 11:1; Jer. 23:5, and 33:15; Zech. 3:8; the Stone of Israel with seven eyes—the only times He is thus named.

III. **His service for them and also for us.** "He shall branch up under Him, and build the temple of the Lord; even He shall build the temple of the Lord." What He will yet do for Israel, and also His present work for His Father and for us, the Church of God, Eph. 2:19-22; 1 Cor. 3:9; Heb. 3:3; 1 Pet. 2:4, 5.

IV. **He is the Glory-Bearer.** "And He

shall bear the glory." It is only by Him, and in Him, and from Him, that all God's eternal blessings of His salvation come to us, and soon will to Israel. How glorious He is! "On His head are many crowns."

V. **He will be the reigning and ruling One.** "He shall sit and rule on His throne." We see Him now as our enthroned Sin-Purger, Prophet, Priest, and Lord, and soon He will be known and loved as Israel's Redeemer and King. His Kingly reign and glory, and all its Divine issues, will then be fulfilled, known, and delighted in by them.

VI. **"The counsel of peace between them both,"** which speaks of His infinite delight He will have in all those He has so divinely blessed, and also of their delight and peace they will have in Him. Blessed be God for the prospect!

W. H.

## PRACTICAL TRUTHS AS TO THE WALK OF THE CHRISTIAN IN CONNECTION WITH "THE COMING OF CHRIST."

I. We are to hold fast till He come. The whole truth of God, Rev. 2:20, 23.

II. We are to be steadfast in our service for Christ, 1 Cor. 15:58.

III. We are to stand fast in the Lord, Phil. 3:20; 4:1.

IV. We are to rejoice in the Lord always, Phil. 4:4.

V. We are to increase and abound in love one to another, that He may establish our hearts unblameable in holiness before God, Thess. 3:12, 13.

VI. We are to seek those things that are above, and set our affection on things above, not on things on the earth; and to mortify our bodies, Col. 3:1-5.

VII. We are to fight the good fight of faith, and lay hold on eternal life, 1 Tim. 6:12, 13, 14.

VIII. We are to preach the Word; be in-

stant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine, 2 Tim. 4:2, 8.

IX. We are to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in this present world, Tit. 2:12, 13.

X. We are to be patient and long patient, and to establish our hearts, James 5:7, 8.

XI. We are comforted in regard to our sleeping loved ones, who are with Christ, and as to our speedy reunion with them, 1 Thess. 4:13, 16.

XII. We are to abide in Christ; that we may not be ashamed, and have confidence before Him at His coming, 1 John 2:28.

XIII. We are to hold the Word of His patience and the results to us, Rev. 3:10, 11.

XIV. Those who are elders are to feed the flock of God, and to be as examples to them, 1 Peter 5:2.

W. H.

## THE SECOND COMING.

### I. Jesus is coming again.

Our God shall come, Ps. 1 : 3.  
 The Lord Himself shall descend from heaven,  
 1 Thess. 4 : 16.  
 This same Jesus . . . shall so come, Acts 1 : 11.  
 The Son of Man shall come in the glory of  
 His Father, Matt. 16 : 27.  
 They shall see the Son of Man coming in  
 the clouds of heaven, Matt. 24 : 30.  
 Behold, He cometh with clouds, and every  
 eye shall see Him, Rev. 1 : 7.  
 The voice of my Beloved! behold, He  
 cometh, Cant. 2 : 8.

### II. And that soon and unexpectedly.

Yet a little while, and He that shall come  
 will come, and will not tarry, Heb. 10 : 37.  
 Behold, I come quickly; and My reward is  
 with Me, Rev. 22 : 12.  
 Surely I come quickly, Rev. 22 : 20.  
 Ye know not what hour your Lord doth  
 come, Matt. 24 : 42.  
 Ye know not when the Master of the house  
 cometh, at even, or at midnight, or at the  
 cock-crowing, or in the morning, Mark  
 13 : 35.

### III. To receive His own children.

He shall gather together His own elect,  
 Matt. 24 : 31.

Ye shall be caught up . . . to meet the Lord  
 in the air, 1 Thess. 4 : 17.  
 Thou shalt receive me to glory, Ps. 73 : 24.  
 I will come again, and receive you unto  
 Myself, John 14 : 3.

### IV. That they may be with Him.

There where I am, there ye may be also,  
 John 14 : 3.  
 Where I am, there shall also My servant be,  
 John 12 : 26.  
 Father, I will that they also, whom Thou  
 hast given Me, be with Me where I am,  
 John 17 : 24.  
 Thou shalt be with Me in Paradise, Luke  
 23 : 43.  
 With Christ, which is far better, Phil. 1 : 23.

### V. In a place prepared for them.

Come, ye blessed of My Father, inherit the  
 kingdom prepared for you, Matt. 25 : 34.  
 Eye hath not seen . . . the things which God  
 hath prepared for them that love Him,  
 1 Cor. 2 : 9.  
 Men have not heard . . . O God, beside Thee,  
 what He hath prepared for him that  
 waiteth for Him, Isa. 64 : 4.  
 An inheritance incorruptible, and undefiled  
 reserved in heaven for you, 1 Pet. 1 : 4.  
 I go to prepare a place for you, John 14 : 2.

—*Footsteps of Truth.*

## THE JUDGMENTS.

I. The judgment of believers as sinners is  
 on the cross of Christ, Rom. 6 : 6-8; Heb.  
 10 : 17; 1 John 4 : 7; John 3 : 18; 2 Cor.  
 5 : 14-21; 1 Peter 2 : 24.

II. The judgment of saints (works)—at the  
 "judgment seat of Christ" after the saints  
 have been caught up, 1 Thess. 4 : 14, 17; 1  
 Cor. 4 : 1-5; 3 : 13-15; 2 Cor. 5 : 9, 10; Rom.  
 14 : 10, 12.

III. The judgment of the "quick" ("liv-  
 ing") nations, Acts 10 : 42; 2 Tim. 4 : 1; 1

Pet. 4 : 5; 1 Cor. 6 : 2; Matt. 25 : 31-45;  
 Acts 17 : 31. "Inhabited earth."

### (Day of Judgment, 1,000 years.)

IV. The judgment of the "dead"—"Great  
 White Throne" at the close of the Millenium,  
 Matt. 10 : 15; 11 : 21, 22; 12 : 41, 42; Rev.  
 20 : 12, 15; 2 Pet. 2 : 9; 3 : 7; Jude 6; Rom.  
 2 : 15, 16.

V. The judgment of angels; 1 Cor. 6 : 2;  
 Jude 6; 2 Pet. 2 : 4; Rev. 20 : 10; Matt.  
 25 : 41.

Mrs. T. C. ROUNDS.

THE LAST DAYS.

By A. B. Mackay.

CHARACTERISTICS OF THE LAST DAYS,  
According to

|                   |   |
|-------------------|---|
| I.                | II.                                       |
| Some Theologians. | The Word of God,<br>(2 Tim. 3: 1-5, R.V.) |

**KNOW THIS,**  
That in the last days,  
**GOOD** **GRIEVOUS**  
**TIMES SHALL COME;**  
For men shall be

|   |  |
|---|--|
| Unselfish,                                  | Lovers of self,                                |
| No lovers of money,                         | Lovers of money,                               |
| Modest,                                     | Boastful,                                      |
| Humble,                                     | Haughty,                                       |
| Kindly,                                     | Railers,                                       |
| Obedient to parents,                        | Disobedient to parents,                        |
| Grateful,                                   | Unthankful,                                    |
| Holy,                                       | Unholy,  |
| Affectionate,                               | Without natural affection.                     |
| Easily appeased,                            | Implacable,                                    |
| True,                                       | Slanderers,                                    |
| Self-controlled,                            | Without self-control,                          |
| Gentle,                                     | Fierce,  |
| Lovers of good,                             | No lovers of good,                             |
| Loyal,                                      | Traitors,                                      |
| Docile,                                     | Headstrong,                                    |
| Solid,                                      | Puffed up,                                     |
| Lovers of God more than lovers of pleasure, | Lovers of pleasure, rather than lovers of God, |

Holding the root of godliness, and showing the power thereof.

TO THESE ALSO HOLD FAST.

Holding a form of godliness, but denying the power thereof.

FROM THESE ALSO TURN AWAY.

I.

**Which testimony do you believe?**

This on the left? or, This on the right?  
"The Scripture cannot be broken," John 10: 35.

II.

**Which list accords best with what you see and hear?**

This on the left? or, This on the right?  
"Ye can discern the face of the sky; but can ye not discern the signs of the times?" Matt. 16: 3.

III.

**Which advice will you take?**

This on the left? or, This on the right?  
"Come out from among them and be ye separate," 2 Cor. 6: 17.

IV.

**What place will you take**

When Jesus judges the nations for these things?

That on the left? or, That on the right?  
"These shall go away into everlasting punishment; but the righteous into life eternal," Matt. 25: 46.

—Faithful Witness.

PRACTICAL USES OF THE LORD'S COMING.

Some of God's dear people tell us that they see no interest or practical use in the doctrine of the Lord's coming; that it is involved in mystery and we can know but little about it; that death is the Lord's coming to the individual, and that the doctrine paralyzes missionary effort.

I will present, therefore, a Bible study, showing that it is connected with every doctrine and duty of our holy religion, and that it is used by Christ and the Apostles for every practical purpose of Christian character and life. Christ speaks of baptism thirteen times and of His second coming

forty times. If I were to present death as a ground of appeal, I could find but two or three passages in all the New Testament, and not one direct exhortation for a believer to watch for the uncertain event of death, but upon this theme I have more than three hundred passages from which to select. I will present seven groups for careful and prayerful study.

I. We are exhorted by the Lord's coming, to assurance, brotherly love, heavenly affections, and boldness in confessing Christ, Phil. 1:6; 2 Tim. 1:12; Rev. 3:3, 11; Phil. 3:18, 20; Heb. 13:13, 14; Mark 8:38; Luke 22:8, 9.

II. We are taught and exhorted to be watchful, sober, patient under provocation, and on guard against hasty and unjust judgments, 1 Pet. 4:7; Phil. 4:5; Phil. 1:10; 1 Pet. 1:13; 1 Cor. 4:5; 1 Cor. 6:1-13; Jas. 5:9.

III. To be pure and holy in heart, separated and consecrated; abiding closely in Christ. 1 John 3:1-3; Col. 3:1-4; 1 Thess. 3:12, 13; 1 John 2:28; 1 Thess. 5:23; Tit. 2:11-15; 2 Tim. 4:8, 10.

IV. To endure temptation, rejection, persecution, and all earthly losses, with fortitude and cheerfulness, 1 Pet. 4:12, 13; John 14:1-3; Heb. 10:34-37; Luke 12:32-36; Thess. 1:6-10; 2 Cor. 4:17; Rom. 18:19.

V. To be comforted in bereavements and afflictions by the hope of resurrection, reunion and glory, John 17:24; 1 Thess. 4:14-18; Rev. 20:6; Thess. 3:5; Matt. 19:27, 28; Matt. 13:43; John 16:22.

VI. To be faithful and diligent in service regardless of the fear or favor of men—full of missionary zeal; to arouse the consciences of impenitent men by appeals to "that day" See about one-half of all the parables; Matt. 24:48-51; 2 Tim. 4:1, 2; 1 Tim. 6:17; 1 Thess. 5:1-10; 1 Cor. 16:22; Jude 14, 15; Matt. 16:26-27.

VII. To regard this as the supreme and impending event of unfulfilled prophecy, to teach these things, to live under the magic power of this expectancy; and to celebrate the Lord's Supper as witnesses of this blessed hope, Rev. 1:7; Tit. 2:15; Heb. 10:35-37; 1 Thess. 1:9, 10; 2 Tim. 4:7, 8; 1 Cor. 11:22. E. P. MARVIN.

## THE HEAVENLY HOME.

I would set forth the "great city, the holy Jerusalem," Rev. 21:10, the blessed and eternal home of all who love Jesus, in the following way:—

### I. It is a great city.

"That great city," said John, gazing on it. Its circuit is vast—beyond Babylon or Nineveh, Paris or London. That "mighty city," says John, speaking of Babylon the great, Rev. 18:10; but this is mightier far. There has been no city like it. It is *the* city, the one city, the great metropolis of the mighty universe, the mighty city of the mighty God.

### II. It is a well-built city.

Its "builder and maker is God." Its foundations are eternal; its walls are jasper; its gates, pearls: its streets paved with gold.

It is "compactly built together," lying four-square, and perfect in all its parts, without a break, or flaw, or weakness, or deformity.

### III. It is a well-lighted city.

Something brighter than sun or moon is given to fill its heaven. The glory of God lightens it. The Lamb is its "light," or "lamp," so that it needs no candle, no sunlight. There is no night there.

### IV. It is a well-watered city.

A pure river of water of life flows through its streets, proceeding from the throne of God and the Lamb. What must its waters be? What must be the rivers of pleasure there? Who in it can ever thirst? Its inhabitants shall thirst no more.

**V. It is a well-provisioned city.**

The tree of life is there, with its twelve manner of fruits and its health-giving leaves. It has more than Eden had; it is paradise restored—paradise and Jerusalem in one; Jerusalem in paradise, and paradise in Jerusalem.

**VI. It is a well-guarded city.**

Not only has it gates and walls and towers which no enemy can scale or force, but at the gates are twelve angels, keeping perpetual watch.

**VII. It is a well-governed city.**

Its king is the Son of God; the King of kings, Immanuel, the King eternal, whose sceptre is righteousness; who loveth righteousness, and hateth iniquity. No misrule is there, no disorder, no lawlessness.

**VIII. It is a well-peopled city.**

It has gathered within its walls all generations of the redeemed. Its population is as the sands or the stars—the multitude that no man can number—the millions of the risen and glorified.

**IX. It is a holy city.**

Its origin is heavenly and it is as perfect as its builder. Nothing that defileth shall

enter—no spot, or speck, or shadow of evil. All is perfection there, divine perfection.

**X. It is a glorious city.**

The glory that fill it and encircles it is the glory of God. All precious stones are there; no marble or granite, such as we boast of now. All about is gold and pearls and gems. Everything resplendent is there.

**XI. It is a blessed city.**

It is truly the joyous city. It is the throne and seat of the Blessed One, and all in it is like Him. Its name is Jerusalem, the City of Peace; its king's name is Solomon, the Prince of Peace. There is no enemy there, no danger, no sickness, no curse, no death, no weeping, no pain, no sorrow, no change forever. They that dwell in it "shall hunger no more, neither thirst any more," Rev. 7:16, 17; for the ransomed of the Lord shall return, and come to it with songs; and sorrow and sighing shall flee away, Isa. 35:10. Blessed city! city of peace, and love, and song! fit accompaniment of the new heavens! fit metropolis of the new earth, where in dwelleth righteousness! How eagerly should we look for it! How worthy of it should we live!

DR. H. BONAR.

## THE PROMISE OF THE LORD'S COMING.

Acts 1:9-11.

Rev. 3:3-11.

John 14:2, 3.

**I. To raise the righteous dead:**

Isa. 26:19.

John 11:25.

Dan. 12:13.

Rev. 16:15; 22:7,  
12, 20.

Heb. 9:28.

Acts 3:19-21.

John 5:28, 29.

Phil. 3:10, 11.

1 Thess. 4:13-16.

1 Cor. 15:20, 23, 52. Rev. 20:4-6.

**II. To change the living (as Enoch, Gen. 5:24, and Elijah, 2 Kings 2:11.)**

Isa. 26:20-21.

Luke 16:26, 27, 34-37.

1 Thess. 4:15-17.

Matt. 25:6-10.

Luke 21:36.

1 Thess. 5:4, 8-10.

Luke 12:35-38.

1 Cor. 15:51.

Rev. 3:10.

Rev. 12:5.



## DEATH: IS HE "THE KING OF TERRORS, OR THE PRINCE OF PEACE?"

FOR a solution of this vexed question let us appeal to the testimony of God's Word. Death may be defined to be the separation of the spiritual from the material part of man, or the soul from the body. It was pronounced as a curse by God on Adam and his posterity for the sin of disobedience. "Dying thou shalt surely die." Man was created to live and not to die; he dies as a punishment for sin. The separate existence either of soul or body is a violation of the law of creation, and a state of imperfection.

Death is everywhere spoken of in the Bible as the great enemy of man. He is detested by God. Aaron was commanded not to go in to any dead body, not even that of his father or his mother. No smell or taint of death should defile the person or garments of him who came into the immediate presence of that Holy Being who dwelt between the cherubim. God says of His chosen Israel, "I will ransom them from the grave, I will redeem them from death. O death, I will be thy plagues. O grave, I will be thy destruction."

No disembodied spirit could come into God's presence without reminding Him of the fact that the arch-fiend, whom he had hurled over the battlements of Heaven, had despoiled the fairest work of His entire creation. Even his only and well-beloved incarnate Son did not dare to present Himself before His Father's throne as a naked Spirit. Not until he had overcome death in His own person, snatched His body from its foul embrace and clothed it with the beauty and glory of immortality, thus giving an earnest of the completion of the mission His Father had given Him to do, did He ascend to His Heavenly Father. And not until He has accomplished as much for His chosen ones of all ages, will He take them to His blissful abode. Christ's saved ones do not go straggling into the mansions of the blest, one by one, as naked disembodied souls. It is when these have been perfected by reunion with their glorified bodies, and the *whole Church*, the one body of Christ, adorned in her beautiful garments as the bride of the tomb, that she will be introduced to the majesty on High and enter into the inheritance of the Heavenly Kingdom.

Death is not a momentary event or passion. It is a condition or state of being. Peter in his first sermon, Acts 2 : 24, tells us that "God raised up Christ, having loosed the *pains of death*, for it was not possible that He should be holden of it." These "*pains*," whatever were their nature, cannot be predicted of the body. They could not have been physical suffering such as He endured in the garden or on the cross, for His body was lying insensible in the tomb. They must therefore have pertained to His spiritual nature. And for the space of three days, our Lord endured these "*pains of death*." The disquiet, the unrest, the feeling of loss, due to the separation into parts of what was created to remain forever one undivided whole, is probably what may be regarded as the "*pains of death*." The great enemy of man had divided asunder what God had joined together.

We read in Rom. 6 : 9, that "Christ being raised from the dead, dieth no more; *death hath no more dominion over Him*." But death held Him with a firm grasp, so long as His body remained in the grave; so we shall remain under the dominion of death until our resurrection. During this brief period the soul of our Lord was in that paradise to which He promised to take the penitent thief. This was not the heavenly abode of God the Father, but the place of departed spirits, where the souls of all who die on earth remain until the resurrection of the body.

St. John "saw under the altar the souls of them that were slain for the Word of God," and crying, "How long, O Lord, Holy and True, dost Thou not avenge our blood on Thine that dwell on the earth?" These souls were not before the throne of God and the Lamb, engaged in worship and ascription of praise. And they were not

content with their condition ; which could not, therefore, have been one of unalloyed bliss. Their utterance was almost a complaint at the tardiness of the Lord to avenge them of their adversaries, and bring them into the fulness of blessing. St. John "saw the souls of them that were beheaded for the witness of Jesus. . . . And they *lived* and reigned with Christ a thousand years." The phrase "they lived," can refer to nothing else than the union of their souls and bodies at the resurrection. The question of the angel to those who sought Jesus on the morning of the resurrection was, "Why seek ye the *living* among the dead?" Christ had been dead, but was then *living*—raised from the dead. So the souls that John saw were dead until resurrection, when they "*lived*" again. Our Lord says of Himself, "I am He that *liveth* and was dead." The sting of death will be felt, and his dominion continued to be exercised until the very last, for "the *last enemy* that shall be destroyed is *death*."

We do not overlook the assertion of St. Paul that "to die is gain," that he had a "desire to depart and be with Christ, which is far better." The condition of the soul in the intermediate state is undoubtedly one of rest and peace and communion with Christ, as well as exemption from the toils and suffering incident to this life. But it is an *imperfect* condition and all who are in that state are under the dominion of death. St. Paul nowhere holds up death as an object of hope and desire. He exhorts Christians to long, hope, and pray for the coming of the Saviour and the accompanying resurrection and translation as their highest, chiefest good. His prayer for the Thessalonians was that their whole spirit, soul, and body, be preserved blameless (or entire) "unto the coming of our Lord Jesus Christ;" in other words, that they might not taste death at all, but live to receive translation at the hand of their King. *Death is not the goal of the believer.*

A very pernicious effect of the modern teachings in respect to death is that it makes the resurrection of the body of no consequence. For if the naked soul, on its separation from the body, enters into the full enjoyment of heaven, and upon a career of never-ending expansion and glory, what need is there of a body? The resurrection state must be a matter of indifference to those who thus believe. Our Lord's resurrection was the crowning act of His redemptive work, without which everything else was valueless. It was an earnest of the final victory He will obtain over the king of terrors at the last judgment, when Death will be forced to yield up the myriads over whom he has so long held dominion, and receive his eternal punishment. No, it is not to "the blessedness of dying," nor the "holy joy of death," nor to "death as the Prince of Peace," that we are to look forward with eager desire as the acme of our hopes; but to the coming of the Lord, the resurrection of the righteous dead, and the translation of the living saints.—*Timothy ; in Mid-Continent.*

## DISPENSATIONAL TRUTH IN GENESIS.

1 Cor. 10: 11.

First epoch—Fall to Flood, 1656 years.  
 Second epoch—Ark to Abraham, 427 years.  
 Third epoch—Abraham to Joseph's death, 427 years; and to Exodus, 592 years.

I. Revelation of truth in beginning of each epoch—Adam, Gen. 3: 15, 21, 24; Noah, Gen. 9: 4-6, 9-13; Abraham, Gen. 17: 1.

II. Increase of revealed truth through each epoch—Enoch, Jude 14, 15; Gen. 4: 25, 26; Shem, Gen. 9: 26, 27; 11: 10-26; Joseph, Gen. 49: 22-26.

III. Increase of wickedness during each period—Marriage with world, Gen. 6: 1, 2, 11, 12; Rebellion, Gen. 11: 4, 5; Slavery, Ex. 1: 13, 14.

IV. Crisis of each epoch demanding judgment—Deluge, Gen. 6: 13, 17. Confusion of tongues, Gen. 11: 7-9. Slaying Egyptians, Ex. 7: 12; 14: 28.

V. Deliverance of saved in each epoch—Ark, Gen. 8: 15-19; 1 Peter 3: 20. Selection, Abraham, Gen. 12: 1-5. Moses, Ex. 15: 1-19.

(1) In each epoch revealed truth increases from beginning to end. From epoch to epoch the revelation is additional to and in harmony with the previous revelation. The increase of the numbers saved from age to age is likewise evident. This law will be seen in Scripture running through each age, till Satan is chained, then all will be saved.

(2) In each epoch sin increases, and gradually leavens the good, till the crisis is reached, and then judgment; the good is perfected and delivered.

(3) Each age prepares for something better to come.

(4) God overcomes sin finally by the inflicted penalty.

## SECOND COMING OF JESUS.

It is named in God's Word as that which believers should long for, 2 Tim. 4: 8; Titus 2: 13; Heb. 9: 28; Rev. 22: 20.

## I. Attitude of the early church.

1 Thess. 1: 10; Phil. 3: 20; 2 Thess. 2: 1.

## II. Practical duties taught by the doctrine.

Watchfulness, Matt. 24: 42, 51; Mark 13: 33-37; Luke 21: 28, 34-36; Rev. 3: 3; Luke 12: 45, 46.

Faithfulness, Matt. 25: 14-20; 24: 48-51; Luke 19: 13-15.

Wakefulness, Matt. 25: 1-13; 1 Thess. 1: 8.

Joy, Acts 1: 11. Compare with Luke 24: 52; Col. 3: 4; Phil. 4: 4, 5; 1 Peter 1: 7, 8; Rom. 5: 2; 8: 24. The hope is in Christ's coming.

Patience, Heb. 10: 36, 37; 1 Cor. 4: 5; James 5: 7, 8.

In anticipation of trouble, John 14: 1, 3. In actual trouble, 1 Thess. 4: 13-18.

## III. Motives arising from the doctrine.

For holiness of believers, 1 Thess. 3: 13; 5: 23; Titus 2: 11-15. For abiding in Christ, 1 John 2: 28. For perseverance, Rev. 3: 2. For ministers preaching it, 1 Peter 5: 2-4; 2 Tim. 4: 1-4; 1 Thess. 2: 19.

## IV. Warning against apostacy.

Luke 17: 24-37; 2 Thess. 2: 1-12; 1 Tim. 4: 1, 2; 2 Tim. 3: 1-5; 2 Peter 3: 1-4; 2 John 7.

## V. An appeal to sinners.

2 Thess 1: 6-10; Acts 3: 19-21.

## VI. A personal, not a spiritual coming.

Matt. 10: 7; 13: 11-52; 24: 30; 12: 44, 48; John 21: 19-23, Luke 19: 11-15; John 14: 1-3; Luke 12: 35-40.

What the angels say, Acts 1: 9-11. What Peter by the Holy Ghost says, Acts 3: 19-21. What Paul says by the Holy Ghost, 1 Cor. 1: 7; 1 Thess. 4: 16. What Christ said to John, Rev. 22: 7, 22, 20.

### VII. Relation of the coming to Israel, the Church, and the World.

Israel (the Jews) to be restored to the Holy Land. The land promised unconditionally, Gen. 13:14-17. Its boundaries not yet fully occupied, Gen. 15:17, 18. An everlasting possession, Gen. 17:3-8; Deut. 11:12; Lev. 25:23. An everlasting throne, 1 Chron. 17:4-17. Their restoration, Isa. 1:25-27, 2:2, 3; 11:10-13; Jer. 3:3-8; 33:7-16; Ezek. 37:21-28; Jer. 3:16-18. To the church, Rom. 8:23; 1 Cor. 1:7; Phil. 3:20; Heb. 9:28; 2 Tim. 4:8; Titus 2:13; 1 Thess. 1:10.

Coming of the Lord in the air for believers. Christ seen only by believers after the resurrection, Acts 1:2, 3, 10; John 14:19; 1 Thess. 4:16; Acts 10, 41; 1 Cor. 15:18.

Shout, word of command. Saints only will understand the word of command, John 12:28; Acts 9:7 compared with Acts 22:9; Dan. 10:7; 1 Cor. 15:51, 52. The looking for Christ is not death, 1 Thess. 4:14-18; Phil. 3:21; 1 Cor. 15:23, 49-54. With Christ, John 12:26; 14:3, 19; 17:24; 1 Thess. 5:10.

### VIII. Believers and the Judgment.

Their persons and sins do not come into judgment; but their works do, Rom. 14:10; 1 Cor. 3:8, 13-17; 2 Cor. 5:10; Eph. 6:8; Rev. 22:12; James 1:12; 2 Tim. 4:7, 8; 1 Peter 5:4; Col. 3:25.

### IX. Coming of the Lord to the earth.

Coming of the Lord is when He comes for His saints. Day of the Lord is the day of judgment, visitations, and the thousand years of His reign.

For His saints, Matt. 24:29, 30; Mark 14:62; 2 Thess. 1:7; Rev. 1:7; Zech. 14:1, 4, 5; Rev. 17:14. Compare with Rev. 19:14; Jude 14; Col. 3:4; 1 Thess. 3:13; 4:14.

### X. The believer reigns with Christ.

Rom. 7:17; 1 Cor. 6:2, 3; Matt. 19:28; Luke 12:25-37; 2 Tim. 2:12, Rev. 1:6; 3:21; 5:9, 10.

### XI. Order of events in Christ's coming.

1. The dead in Christ arise, and those who are alive and remain are caught up together with them in the clouds, 1 Thess. 4:14-18.

A literal restoration of the Jews to their own land. Part of them return in unbelief, Isa. 6:9, 13; 17:10-14; Dan. 9:24, 27. Compare with Zech. 11:14-17; Zech. 12:8-14; Isa. 18:3-7; Ezek. 22:1-9; Zech. 13:1-9.

2. The temple will be rebuilt, 2 Thess. 2:4; Rev. 11:1-8.

3. The Jews will enter into a covenant with Anti-Christ, Dan. 9:27; John 5:43.

4. After three and a half years, Anti-Christ reveals His true character, Dan. 7:19-23; 8:23-25; 9:27; 11:36; 2 Thess. 2:3, 9; Rev. 13.

5. He stops the sacrifice in the temple and sets up His own image for worship, Dan. 9:27; 11:31; Matt. 24:15; Rev. 13:14-17; Dan. 12:11.

6. The two witnesses are killed, Rev. 11:7.

7. The devil cast out of the air into the earth, Rev. 12:7-12.

8. The Holy City (Jerusalem) trodden down, Dan. 9:26; Rev. 11:2; Luke 21:24.

9. Great tribulations come upon the world, Jer. 30:7; Dan. 12:1; Matt. 24:21; Rev. 7:14; 3:10; Luke 21:34-36; Zech. 14:12.

10. Israel is saved in these tribulations by the personal appearance of Christ, Zech. 14:1-3; Rev. 19; 2 Thess. 2:4-7.

### XII. The Resurrections.

Difference in character of the resurrections of the believer and unbeliever, John 5:28, 29; 1 Thess. 4:13-18; 1 Cor. 15:42, 54, 55.

Difference in time of resurrections of believers and unbelievers, Rev. 20:4-6; Luke 14:14; Isa. 26:6-9; 26:12, 14, 19, 21; Ezek. 27:1-14; Dan. 7:17-27; 12:1-3; Matt. 13:38-43; Psa. 49:14, 15; Matt. 22:30; Luke 20:35, 36; 1 Cor. 15:23; Phil. 3:11; Acts 24:14, 15.

J. H. BROOKES.

## DEATH AND THE LORD'S COMING CONTRASTED.

I. Death is the penalty of sin, but the Lord's coming delivers from sin and penalty, Rom. 6: 23; 1 Thess. 4: 17.

II. Thoughts and experiences of the one, painful; of the other, delightful, John 11: 31; Titus 2: 13.

III. In one event we look downward and weep; in the other, upward and rejoice, John 11: 35; Phil. 2: 16.

IV. In one the body is sown in corruption and dishonor; in the other it is raised in incorruption and glory, 1 Cor. 15: 42, 43.

V. In one event we were unclothed; in the other, clothed upon, 2 Cor. 5: 4.

VI. In one a sad separation of friends; in the other, a glad reunion, Ezek. 24: 16; 1 Thess. 4: 13, 14.

VII. We enter into rest at death, but we are crowned at the Lord's coming, 1 Thess. 4: 13; 2 Tim. 4: 8.

VIII. Death comes as our great enemy; Christ as our great friend, 1 Cor. 15: 36; Prov. 18: 24

IX. Death is the king of terrors; Christ is the king of glory, Job 18: 14; Ps. 24: 7.

X. Satan has the power of death; Christ is the Prince of Life, Heb. 2: 14; Acts 3: 15.

XI. In one event we depart to be with Christ; in the other, He comes to us, Phil. 1: 23; John 14: 3.

XII. Christ and the Apostles never commanded saints to watch for death, but repeatedly for the Lord's coming, 1 Cor. 15: 51; Matt. 25: 13.

We may here see that the frequently assumed resemblance between these two events is strikingly unscriptural and false.

We should also understand that the practice of applying parables, instructions, and exhortations to death, which we know were expressly spoken of the Lord's coming, is a false and dangerous method of interpretation, Jer. 23: 28; Rev. 22: 18, 19.

E. P. MARVIN.

## THE SECOND COMING OF CHRIST AND EVENTS CONNECTED THEREWITH.

### A WORD FOR INQUIRERS IN THE SUBJECT.

I. Will the second coming of Christ be a personal one?

Yes. The word "appear," in Heb. 9: 28, answers the question conclusively. A spiritual coming, or presence, would not be a visible one, see also Acts 1: 11; Matt. 24: 30; John 1: 51; Rev. 1: 7; Zech. 14: 4, 5.

II. When will He come—before or after the millennium?

Before. "Iniquity will abound" up to the very time of His appearing, 1 Tim. 4: 1, 2; 2 Tim. 3: 1-5, 13; Jude 17, 18, 19; 2 Peter 3: 3, 4; Matt. 24: 37-39; Luke 17: 26-30; Luke 21: 33-35, R. V.

III. For what purpose will He come?

To establish His kingdom and personal

reign of righteousness over the earth. Preparatory to this, according to promise, He first descends from Heaven to receive His saints, both those who have died and those who are then alive, who are changed, and "caught up to meet Him in the air." "This is the first resurrection," 1 Thess. 4: 15, 18; John 14: 3. He doubtless returns with them for a time, to the immediate presence of the Father, when will take place the judgment of works of service as believers, according to 1 Cor. 3: 12-15, with a view to position and reward in the coming Kingdom; also, what is termed in Rev. 19: 7, "the marriage of the Lamb." The salt of the earth being thus removed, moral corruption and anti-



Christian rebellion and apostacy develop unhindered, and spread with increased rapidity, until, the cup of man's iniquity being full, the Lord descends to earth with His saints to "execute the judgment written" in Ps. 110: 5, 6; Isa. 63: 1-6; Dan. 2: 34, 35, 44, 45; Zech. 14: 1-5; Ezek. 39: 17-21; Joel 3: 9-16; Mal. 4: 1-3; Jude 14, 15; Rev. 14: 17-20; 17: 13, 14; and 19: 11-21; also Ps. 2; 2 Thess. 1: 7-9; and 2: 7-12. This is the "day of vengeance of our God," Isa. 61: 2; 62: 4, and 34: 8; the day of the Lord of Hosts," Isa. 2; 12-17.

#### IV. What follows?

The binding of Satan in the bottomless pit for 1,000 years, Rev. 20: 1, 3. The repentance and conversion of the Jews by the actual sight of their Messiah, Zech. 12: 10, 14. Full restoration and establishment of Israel and Judah in their own land, Ezek. 37; Zech. 8: 3-8; Jer. 23: 6-8, and 31: 31-40; Isa. 65: 18-23. Renewal of the earth by partial removal of the curse, Isa. 35; Joel 3: 18; Amos 9: 13; and change also in the natures of the animal creation, Isa. 11: 6-9, and 65: 25; Rom. 8: 21. Conversion of the Gentiles, Isa. 2: 1-3, and 49: 6; Micah 4: 1-4; Ps. 22: 27, 28; Zech. 8: 20-22; Isa. 11: 9; Hab. 2: 14; Mal. 1: 11; and commencement of the millennium, or visible personal sign of Christ and His risen glorified saints over the regenerated earth, Matt. 19: 28; Isa. 32: 1; Jer. 23: 5, 6; Zech. 14: 9; John 1: 51; Rev. 2: 26, 27; 3: 21; and 20: 4.

#### V. What, then, is the object and character of the present Gospel Dispensation?

Not the conversion of the whole world, but, first, to make manifest the fulfilment of the Divine purposes in the institution of the preceding one—Judaism, with its system of teaching by types, sacrifices, and ordinances, and its consequent setting aside. Also, the full clear revelation of God's perfect plan of saving lost man by the sacrifice of His own beloved Son, the God-Man Christ Jesus, once crucified for us, but now the risen, victorious, glorified Saviour, Heb. 7: 10.

This plan to be fully and faithfully proclaimed by those who accept it, to "the whole world for a testimony unto all the nations" (R.V.); the ordained result to be the gathering out from amongst them, both Jews and Gentiles, a people to his Name, to be His witnesses, "to serve the living and true God, and to wait for His Son from heaven," who shall bring in the succeeding age of universal righteousness.

At the close of that glorious period, another outbreak of Satanic and human wickedness is to take place, to be, however, speedily and finally put down, Rev. 20: 7-10; followed by the judgment of the wicked dead—the finally impenitent, before "the great white throne," verses 11 to 15; the passing away of the present heavens and earth, and the creation of "new heavens and a new earth," Rev. 21: 1-5, "wherein dwelleth righteousness," and where there shall be "no more curse," 2 Peter 3: 13; Rev. 22: 3.

"These are the true sayings of God," though but a part of those things He has revealed in His Word as yet to come to pass. "Hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" "The great day of the Lord is near; it is near and hasteth greatly," Zeph. 1: 14. The ploughshares must be beaten into swords, and the pruning-hooks into spears, Joel 3: 10, ere the swords shall be beaten into ploughshares and the spears into pruning-hooks, Micah 4: 3. The mighty men of war must be awakened for the last dread conflict which comes as "a destruction from the Almighty," and terminates at Armageddon, Rev. 16: 13-16, of which He has said, "I will overturn, overturn, overturn, until He come whose right it is, and I will give it Him," Ezek. 21: 27, before we can reach the time when "the nations shall learn war no more." Many are crying "Peace! peace!" and expecting to establish it on earth, apart from the coming of the "Prince of Peace," in spite of what is thus clearly revealed, and in spite of the warning



trumpet of the signs of the times, now waxing louder and louder. But "the counsel of the Lord, that shall stand." He must, after long forbearance, do His work of judgment on rebellious men, ere, as the Sun of Righteousness, He can arise with healing on His wings, and "fill the face of the world with fruit," the fruit of the Tree of Life.

These two contrasted periods in the closing years of the world's history are rapidly approaching, yea, are even at the door.

"Behold, the Bridegroom cometh;" He shall execute the judgment, and He shall bear the glory, and wear his "many crowns" in the scene of his former humiliation, and suffering, and death, for "the Father hath committed all judgment unto the Son." "Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously," Isa. 24:23.

C. A. THOMPSON.

## THE THREE LOOKS.

*By Dr. Gordon.*

The eye is the index of the soul, and wherever it turns, there the Spirit may be supposed to be for the time directed; hence God's constant command that we should *look*. The great facts of redemption are set before us. And they are completed facts; we can add nothing to them by our faith; we can take nothing from them by our unbelief. But they must be appropriated, in order that they may become facts of experience and inner life. One opening of the eyelid, and all the beautiful landscape which lay spread out before us instantly becomes an inward experience, imprinted first on the retina of the eye, and from that mysteriously thrown upon the camera of consciousness.

Now, the three great facts of Christ's redemption are, atonement, advocacy, and advent. And there are three looks corresponding to these.

### I. The backward look.

"Look unto Me, and be ye saved, all the ends of the earth," Isa. 45:22. The eye is first carried back to the cross, and to Christ's finished work thereon accomplished. Then, our Redeemer having satisfied the law concerning sin, bids us accept, by our consenting faith, the satisfaction He has made. "Having made peace by the blood of the cross," we gaze with consenting faith upon His work,

and, therefore, "being justified by faith, we have peace with God through our Lord Jesus Christ."

### II. The upward look.

"Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God," Heb. 12:2. There He is in the place of advocacy, who was before in the place of atonement. Better for the present that He should be there rather than here. The lawyer must be in court if he would conduct the suit of his client; and therefore Christ has gone "to appear in the presence of God for us."

### III. The onward look.

"Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ," Titus 2:13. This is the true expectation of the believer who waits for full salvation. Our Lord compares Himself to a nobleman going into a far country to receive for himself a kingdom, and to return. It is for us to wait that return, that we may share that kingdom with Him. "For our conversation is in heaven; from whence, also, we look for the Saviour, the Lord Jesus Christ."

- Watchword.

## THE SECOND COMING OF CHRIST THE TRUE KEY TO THE STUDY OF THE BIBLE.

The Second Coming of Christ is spoken of by the Prophets, Apostles, and Christ Himself in the strongest and most glowing terms, as being the hope of the Church, and the final salvation of Jew and Gentile. 1. Christ's coming will be personal. 2. There will be no millennium until Christ comes. Let us look at His personal coming under the head of the two advents of Christ.

### I. Christ's Second Coming will be personal.

"For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till He come," 1 Cor. 11:26.

This text, and others, enable us in part to see what Christ began at His first coming, and what He will finish at His second coming. Let us take a look back and see what Jesus suffered and did for us; and then, as we look forward, we will see what Christ is coming for. We will take four quartette looks.

#### 1. What He suffered, in bearing our sins.

1. As we look back we see redemption begun, Matt. 20:28; Gal. 3:13. When we look forward we see redemption finished. Luke 21:27, 28; Rom. 8:23; Phil. 1:6.

2. He appears with our sin, Matt. 26:28; 1 Pet. 2:24. He appears without sin, or having nothing to do with sin, to them that look for Him, Heb. 9:28.

3. He appears in weakness, Ps. 22:6; Mark 15:4, 5. When He comes He will appear in power and great glory, Matt. 24:30; 26:64.

4. He is laid hold on by death, John 19:33. When He comes it is to conquer, and put an end to death forever; 1 Cor. 15:20-26; Rev. 20:14; 21:4; Heb. 2:14, 15.

#### II. What He suffered from friends and enemies.

1. Friends forsake Him, Zech. 13:7; Mark 14:50. They gather together unto Him, 2 Thess. 1:10; 2:1.

2. Surrounded by enemies, Ps. 22:16; Matt. 27:36. When He comes He will be surrounded with myriads of friends, Zech. 14:5; 1 Thess. 3:13; Jude 14, 15.

3. Enemies mocked and scoffed at Him, Ps. 22:13; Luke 23:35-37. When He comes they will tremble with fear, Rev. 6:14-17; Luke 23:30.

4. As we look back, Satan is braising Christ, Gen. 3:15; Isa. 53:5. Christ comes to bruise Satan, Rom. 16:20; Rev. 20:1-3.

#### III. What He suffered in His person, morally and physically.

1. As we look back we see Him filled and covered with darkness, Matt. 24:36-44; read Ps. 88. When He comes He will be filled and covered with unapproachable light, 1 Tim. 6:14-16; Acts 26:13; Rev. 21:23.

2. We see Him covered with shame, Matt. 27:27-31. He comes covered with glory, Matt. 24:30; 25:31.

3. In derision crowned and hailed king of the Jews, Matt. 27:29. He will be hailed when He comes, amid shouts of angels and saints, as King of kings, 1 Tim. 6:14, 15; Rev. 11:15; 19:16.

4. As He hung upon the cross the world was veiled in darkness, Luke 23:44. When He comes, from east to west will be lit up by His glorious light, Matt. 24:27.

#### IV. What He suffered from God, man and Satan.

1. At the cross God forsakes Him because He has to do with sin, Mark 15:34. At His second coming God is with Him, because He has nothing to do with sin, Titus 2:13; Heb. 9:28; 1 Thess. 4:14.

2. As we look back, we see the grave is receiving, and still receiving our dead, Isa. 53:9; John 19:39-42. But when He comes the grave will give up our dead forever, John 5:28, 29; 2 Thess. 4:15, 16.

3. Satan's hour and the power of darkness,

Luke 22: 53. But when He comes it will be His hour, yea, His everlasting day, Dan. 7: 13, 14; Rev. 22: 4, 5.

4. As we look back, the world is judging Christ, Luke 23: 1-26; John 13: 28-31. As we look forward we see Him coming to judge the world, Ps. 50: 3-6. Acts 17: 30.

This is what faith sees as it looks back; and this is what hope expects as it looks forward. Faith sees a bruised, crucified, dead, buried and risen Christ. Hope expects to see a glorified Christ.

Was His first advent literal and personal, as He began redemption, bare our sin, appeared in weakness, was laid hold on by death? You say, yes. Well, then, He will appear in person as He completes redemption, puts an end to sin, is seen in power when He comes to cast death into the lake of fire, Rev. 20: 14.

Was this first advent literal and personal when friends forsook Him, when enemies surrounded and mocked Him, and Satan bruised Him? Well, then, He will appear personally when friends gather and surround Him, when foes tremble, and Satan is bruised and cast into the bottomless pit and lake of fire, to be tormented forever and ever, Rev. 20: 1-10.

Was His first advent literal and personal when filled and covered with darkness, when shame was heaped upon Him, and He was mocked in derision as king of the Jews; when nature veiled her face at such treatment of her Creator? He surely will appear in person when He comes covered with light and glory as King of kings at His second coming, and then nature will be His witness, as it was at His first coming, Num. 14: 21: Ps. 72: 19.

Was His first coming personal, when God forsook Him, the grave received Him and the world judged Him? He will surely come in person when God comes with Him, for the dead in the graves to hear Him, to judge the world and reign on David's throne forever, Matt. 25: 31-46; Luke 1: 32.

## II. There can be no millennium until Christ comes.

We will give some plain simple scripture reasons for saying so. 1. The devil is at liberty to deceive and to destroy until Christ comes and binds him with the great chain, Rev. 20: 1-3. This is at the beginning of the thousand years. Surely we must all admit that there can be no millennium with the devil going about to deceive, as an angel of light, preaching another Gospel, 2 Cor. 11: 13-15. To others as a poisonous serpent to leaven and corrupt pure doctrine, 2 Cor. 11; Rev. 12: 9. And to many as a roaring lion, so that they are dwarfed through fear of him, 1 Peter 5: 8; Job 1: 7; Prov. 29: 25; Christ must come and bind this great enemy before this fair earth will have her glorious rest, Isa. 14: 10; 14: 7; and His people perfect love without fear, 1 John 4: 17-18.

2. Anti-Christ is to be reigning in full power when Christ comes, 2 Thess. 2: 8; John 5: 43. No one that believes that God is a jealous God, Exod. 20: 1-5, can believe that there can be a time of rest and peace, with this man of sin, this son of perdition, in the camp. We believe this man of sin—this son of perdition—is to be destroyed at Christ's coming, 2 Thess. 2: 2-3. Then begins the millennium.

3. Wickedness is to increase with the wicked, until Christ comes. Christ Himself says it, and tells us plainly it will be like Noah's day, before the flood, like Lot's day before Sodom and Gomorrah were destroyed by fire, Luke 17: 26-29; Matt. 24: 12, 37-39. Daniel 12: 8-10, gives a glimpse of the wickedness, and Paul to Timothy by the Holy Ghost gives a fearful picture of man's corruption, 2 Tim. 3: 1-7.

4. The tares and the wheat are to grow together until Christ comes, Matt. 13: 24-30, 36-43. The tares are the devil's children. Can there be a millennium with those Ishmaelites in the house with Isaac. Read Gal. 4: 22-31, and ask yourself the question if you think you could have much of a millennium

with some of those Ishmael tares that are in the church in the present day. You know they are enemies to all warm-hearted prayer meetings, and to all pure Gospel sermons, and to all spiritual work in the Church; but give them a raffle in the Church, or a bean supper, or a theatrical performance, or a dance, and they are at home, like their father, the devil, John 8:44.

5. There are to be scoffers, and men flattering themselves in false peace, until Christ comes, 1 Thess. 5:1-3. There are no doubt tens of thousands listening to cultured preaching (but not the Gospel) that are saying peace, peace, when there is no peace, Jer. 6:14. And among this class we have the scoffers that are saying "Where is the promise of His coming?" Ah! poor deluded, corrupt professor, you will see Him some day to your shame and confusion; then you will have time to think over your cultured sermons, without any saving Christ, or coming Christ, in them, 2 Peter 2:1-3.

6. There is to be a resurrection of the Saints before the thousand years reign of Christ on earth, 1 Cor. 15:20-23; 1 Thess. 4:13-17; John 5:28-29; Rev. 20:4-6.

Has Satan been chained yet? Has Anti-Christ been consumed yet? Is wickedness decreasing in the world everywhere—anywhere? Have the tares been separated and cast into the fire? Are there no scoffers saying, "Where is the promise of His coming?" Is the resurrection past already, and has nobody's faith been overthrown? 2 Tim. 2:17, 18. Every spiritually-minded believer says, No, no! Well, then, hear the Master say, "Behold I come quickly, hold that fast which thou hast, that no man take thy crown," Rev. 3:2.

**Topical study on scores of subjects will lead to Christ's Second Coming.**

You will find the following line of study exceedingly interesting. We here give you an idea, and put them in sevens, as this makes it easier for the memory; and in it we have the *perfect* number of scripture.

- 1 **God**, Gen. 1:1; Ps. 50:28; Titus 2:13.
  - 2 **Light**, Gen. 1:3; Ps. 104:2; 1 John 1:5; 1 Tim. 6:14-16.
  - 3 **Lord**, Gen. 11:5. The Lord descends, 1 Thess. 4:16.
  - 4 **Judge**, Gen. 18:25; Acts 17:31; 2 Tim. 4:1.
  - 5 **Man**, Gen. 1:26; Acts 17:31; Matt. 25:31.
  - 6 **Work**, Gen. 2:2; Rev. 22:12.
  - 7 **Gathering together**, Gen. 1:10; Ps. 50:3; 2 Thess. 2:1.
- 1 **Sons of God**, Gen. 6:2; 1 John 3:2.
  - 2 **Angels of God**, Gen. 32:1; Matt. 16:27; Mark 8:38.
  - 3 **Servants**, Gen. 14:14; Luke 12:37. Blessed Servants.
  - 4 **Walk**, Gen. 17:1; Rev. 16:15.
  - 5 **Kingdom**, Gen. 10:10; Luke 19:15.
  - 6 **Come**, Gen. 7:1; John 14:3; Acts 1:11.
  - 7 **Door Shut**, Gen. 6:16; 7:16; Matt. 25:10.
- 1 **Sin**, Gen. 4:7; Heb. 9:28.
  - 2 **Heart**, Gen. 6:5; 1 Cor. 4:5.
  - 3 **Darkness**, Gen. 1:2; 15:12; 1 Thess. 5:4.
  - 4 **Earth**, Gen. 6:11-12; 2 Pet. 3:10.
  - 5 **Sinners**, Gen. 13:13; Jude 14:15.
  - 6 **Night**, Gen. 1:5; 1 Thess. 5:2; 2 Pet. 3:10.
  - 7 **Serpent**, Gen. 3:14; Rev. 20:1-3.
- 1 **Blessed**, Gen. 1:28; Rev. 22:7.
  - 2 **Voice**, Gen. 3:10; 1 Thess. 4:16.
  - 3 **Behold**, Gen. 1:29; Rev. 1:7; 16:15.
  - 4 **Nations**, Gen. 10:5; Matt. 25:31-32.
  - 5 **Presence of the Lord**, Gen. 3:8; 2 Thess. 1:7-9.
  - 6 **Vengeance**, Gen. 4:15; 2 Thess. 1:7-8.
  - 7 **Fire**, Gen. 15:17; (Margin) Ps. 50:3; 2 Thess. 1:7-8.
- 1 **Righteousness**, Gen. 15:6; 2 Tim. 4:8.
  - 2 **Grace**, Gen. 6:8; 1 Pet. 1:13.
  - 3 **Spirit**, Gen. 6:3; 1 Thess. 5:23.
  - 4 **Heaven**, Gen. 1:15; 1 Thess. 4:16; Acts 1:11.
  - 5 **Air**, Gen. 1:30; 1 Thess. 4:17.
  - 6 **Day**, Gen. 1:5; Job 19:25; 2 Tim. 4:8. No night, Rev. 22:5.
  - 7 **Believed**, Gen. 15:6; 1 Thess. 1:10.
- 1 **Shepherd**, Gen. 49:10; 1 Pet. 5:4.
  - 2 **Glory**, Exod. 24:16; Matt. 24:30.
  - 3 **Crown**, Exod. 25:11; 1 Thess. 2:19.
  - 4 **Life**, Gen. 6:17; Col. 3:4.
  - 5 **Son**, Gen. 22:12; 1 Thess. 1:10.
  - 6 **Died**, Gen. 50:26; 1 Thess. 4:14.
  - 7 **Changed**, Gen. 41:14; 1 Cor. 15:51-52.

- 1 **Cometh**, Exod. 4:14; Matt. 25:6; Rev. 1:7.  
 2 **Thief**, Exod. 22:2; 1 Thess. 5:2; 2 Pet. 3:10.  
 3 **Wicked**, Gen. 38:7; 2 Thess. 2:8.  
 4 **Dead**, Gen. 23:4; 1 Thess. 4:16; 2 Tim. 4:1.  
 5 **Garments**, Gen. 38:14; Rev. 16:15.  
 6 **Virgin**, Exod. 22:17; Matt. 25:10-13.  
 7 **Quickly**, Joshua 8:19; Rev. 22:20.  
 1 **Look**, Gen. 15:5; Phil. 3:20.  
 2 **Escape**, Gen. 19:17; 1 Thess. 5:2, 3.  
 3 **Coming**, Gen. 30:30; James 5:8; 2 Pet. 3:12.  
 4 **Salvation**, Gen. 49:18; Heb. 9:28.  
 5 **Delivered**, Num. 21:34; 1 Thess. 1:10.  
 6 **Rest**, Exod. 33:14; 2 Thess. 1:7, 8; Heb. 4:9.  
 7 **Gift**, Deut. 16:19; 1 Cor. 1:7.  
 1 **Love**, Deut. 7:7; 1 Cor. 16:22.  
 2 **Confidence**, 2 Kings 18:19; 1 John 2:28.  
 3 **Redemption**, Lev. 25:52; Luke 21:27, 28.  
 4 **Waiting**, Num. 8:25; 1 Cor. 1:7.  
 5 **Watching**, 1 Sam. 4:13; Prov. 8:34; Luke 12:37.  
 6 **Watch**, Exod. 14:24; Judges 7:19; Matt. 24:42.  
 7 **Reward**, Ruth 2:12; Matt. 7:27; Rev. 22:12.  
 1 **Saints**, 1 Sam. 2:9; Zech. 14:5; 1 Thess. 3:13; Jude 14:15.  
 2 **Blameless**, Gen. 44:10; 1 Thess. 5:23.  
 3 **First Fruits**, Exod. 23:16; 1 Cor. 15:23.  
 4 **Reapers**, Ruth 2:5-7; Matt. 13:41-43.  
 5 **At Hand**, Deut. 32:35; Phil. 4:5; 1 Pet. 4:7.  
 6 **Consume**, Deut. 7:16; 2 Thess. 2:8.  
 7 **Suddenly**, Num. 12:4; Mal. 3:1; Mark 8:34-37.  
 1 **Enoch**, Gen. 5:22-24; Jude 14:15.  
 2 **Noah**, Gen. 6:13; 7:1; Matt. 24:37-39.  
 3 **Lot**, Gen. 19:23, 24; Luke 17:28, 29.  
 4 **Saviour**, Judges 3:9; (Margin) Phil. 3:20; Titus 2:13.

- 5 **He Cometh**, Exod. 4:14; Rev. 1:7.  
 6 **Harvest**, Gen. 8:22; Ruth 2:23; Matt. 13:39, 40.  
 7 **No Man Knoweth**, Deut. 34:6; Matt. 24:30-36; Mark 13:31-37.  
 1 **Lightning**, Job 37:3; Matt. 24:27.  
 2 **Glorious**, Exod. 15:6; Titus 2:13.  
 3 **Trumpet**, Exod. 19:19; 20:18; Matt. 24:30, 31; 1 Cor. 15:51, 52; 1 Thess. 4:16.  
 4 **Tarry**, Judges 5:28; Heb. 10:37.  
 5 **Over All**, Gen. 39:5; Matt. 24:45-47.  
 6 **New Heavens and New Earth**, Isa. 65:17; 2 Pet. 3:10-13; Rev. 21:1.  
 7 **King of Kings**, Ezra 7:12; Ezek. 26:6; 2 Tim. 6:14-16.

We have taken up the word of God.—Light, Lord, Judge, Man, Work, Gathering Together, Sons of God, Angels, Servants, Walk, Kingdom, Come, Door Shut, Sin, Heart, Darkness, Earth, Sinners, Light, Serpent, Blessed, Voice, Behold, Nations, Presence of the Lord, Vengeance, Fire, Righteousness, Grace, Spirit, Heaven, Air, Day, Believed, Shepherd, Glory, Crown, Life, Son, Died, Changed, Cometh, Thief, Wicked, Dead, Garments, Virgins, Quickly, Look, Escape, Coming, Salvation, Delivered, Rest, Gift, Love, Confidence, Redemption, Waiting, Watching, Watch, Rewards, Saints, Blameless, First Fruits, Reapers, Hand, Consume, Suddenly, Enoch, Noah, Lot, Saviour, He Cometh, Harvest, No Man Knoweth, Lightning, Glorious, Trumpet, Tarry, Over all, New Heavens and New Earth, King of Kings. In all eighty-four words, which might be increased to hundreds, but these will suffice to show that Christ's Second Coming may be made a profitable study, and that all our study may head up into His Second Coming.

This is the way I have studied Christ's personal Coming from the Bible, to satisfy my own mind. May God bless it to others, is my prayer.

JOHN CURRIE.



## THE PROPHETIC SCRIPTURES.

THERE are at least eight reasons for those who fear the Lord giving heed to the prophetic Scriptures :

I. Because they are the words of the living God.

II. Because ALL Scripture is profitable, . . . that the man of God may be perfect, thoroughly furnished unto all good works, 2 Tim. 3 : 16, 17.

III. Because the Holy Spirit—the glorifier of Jesus—is given to us to show us “things to come,” Jno. 16 : 13 ; and can we suppose that He would have taken up His abode in our hearts, to guide us into a correct understanding of the mind of God, unless our heavenly Father intended it for our blessing and His own glory? Certainly not, especially when we remember that the name of this blessed Teacher is “The Comforter.”

IV. Because the testimony of the apostle Peter is that we do well to take heed to the “sure word of prophecy,” as unto a light that shineth in a dark place, 2 Pet. 1 : 16-19.

V. Because much of the personal ministry of the Lord Himself was prophetic.

VI. Because prophecy formed an important feature in the ministry of the apostles.

VII. Because the last book in the sacred Scriptures is peculiarly prophetic. It is a letter from the Lord Jesus to His saints some years after His ascension ; it opens with the solemn announcement, “Behold, He cometh with clouds ; and every eye shall see Him, and they also which pierced Him ; and all kindreds of the earth shall wail because of Him ;” and concludes with, “Behold, I come quickly.” The book is introduced with, “Blessed is he that readeth, and they that hear the words of this prophecy,” etc. ; and towards the end it is written “Seal not the sayings of the prophecy of this book.”

VIII. Because most unfulfilled prophecy is connected with the personal return and glory of Him who is the object of the affection and desire of the Lord's people. The first resurrection will take place when the Lord Himself descends from heaven, 1 Thess. 4 : 16, 17 ; the dead, small and great, being raised a thousand years afterward, when He to whom all judgment is committed will sit upon the great white throne, Rev. 20 : 5-12. When the enemies of the Lord Jesus are made His footstool, He will arise from the throne on which He is now seated, to put all foes under His feet Heb. 10 : 12, 13. When the earth shall be filled with the knowledge of the Lord, as the waters cover the sea, Jesus will be King over all the earth ; in that day there shall be one Lord, and His name one, Zech. 14 : 9.—*H. H. Snell.*

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# THE HOLY SPIRIT.

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## THE PERSONALITY OF THE HOLY SPIRIT.

*By Prof. Blakie.*

AS our attention is to be mainly directed to the Holy Spirit and His work, it is natural that we should begin by briefly considering who and what is the Holy Spirit? What is His relation to the other persons of the Trinity, and what is His relation to men, especially in connection with the great work of redemption?

It is a subject which from its very nature demands no ordinary reverence and subdueness of mind. We may well take the shoes from off our feet as we approach it; we must address ourselves to it in a frame of holy awe. In its *intellectual* bearings, the whole subject of the Trinity belongs to a region so utterly beyond the ken of our faculties, that every inquiry that bears upon it ought to be conducted with profound reverence and godly fear. In its *practical* bearings, the doctrine of the Holy Spirit makes an equally strong demand upon our reverence, for it is in the person of the Holy Spirit that Godhead comes into closest contact with man, and no inquiry can be more important than that which concerns the manner in which, when the Holy Spirit thus deals with us, we should act towards Him. If there were some one member of the Royal Family whose function it was, when we had any business to transact, to come into personal contact with us, we should feel that without diminishing the respect due to those members of Royalty who kept more in the distance, we were under special obligations to bear ourselves suitably toward him. If it be true, as we shall presently see more clearly, that the Holy Spirit is that member of the Trinity who comes into touch with us, with the view of depositing Divine elements in our spirits, with the view of quickening us, and of moulding and fashioning us after the Divine likeness, and in all suitable ways influencing us in accordance with the Divine will—it becomes overwhelmingly important that we bear ourselves rightly and reverently toward Him, and abstain from all that would be displeasing in His sight, and especially from all that is fitted to thwart Him and drive Him away.

The special point on which this address is intended to bear is the PERSONALITY of the Holy Spirit. We have to consider Him not as a mere *influence* exerted either by the Father, or the Son, but as Himself, a person, equally a person with the Father and the Son. It is true that this is necessarily implied in the very doctrine of the Trinity; the Trinity means three persons in the unity of the Godhead, and in this point of view it were out of the question that the first should be a person, and the second a person, but not the third. In point of fact, however, it is found that many persons have a much less distinct impression of the personality of the Holy Spirit than they have of the personality of the Father and the Son. It is desirable, therefore, that the fact of His personality, and the proofs of His personality, be set clearly before our minds at the outset of our Conference to-day.

We gather from Scripture—which is really the only source of our knowledge on

this profound and mysterious subject—that while the Father is the Eternal Fountain of Godhead, the Son is eternally begotten of the Father, and the Holy Spirit proceeds eternally from the Father and the Son. We are further taught in Scripture that no man having seen God at any time, it is the function of the Son to *reveal* God, and that it is the function of the Holy Spirit to *communicate* God, in all His communicable attributes, to men. In reference to the scheme of redemption, it is the office of the Father to *devise*, the office of the Son to *execute*, and the office of the Holy Spirit to *apply* that work. The performance of these various functions implies the personality of each of the three persons, and certainly it implies the personality of the third as much as of the first or the second. I do not take up your time at present with the Scripture proofs of these varied functions of the three persons. I suppose it will be admitted by those present that they are Scriptural. I trust, too, that there are many here who can add to that Scriptural evidence a certain confirmation from their own experience.

For the doctrine of the Trinity, far beyond our natural apprehensions though it is, is susceptible of a certain verification from experience. To the natural mind the doctrine appears not only unreasonable, but very unnecessary and even troublesome. It seems to introduce a very needless complication into the unity of God. To the natural reason of man it appears that all it is essential for God to do might be done by one person as well as—nay, better than, by three. But those to whom redemption has become a reality—those who have passed through the stages of conscious guilt, and conscious disorder of soul—who have been driven from refuge to refuge, finding all insufficient until at last they have got rest in the atoning work of Jesus, the sanctifying work of the Holy Spirit, and the fore-ordaining grace of the Father who has disposed and directed all—those who have come through all the strain of these experiences, find much complacency and satisfaction in that manifoldness of Divine operation which is implied in the doctrine of the Trinity, and in that blessed and most harmonious co-operation of all the three persons in our redemption, which is the practical outcome of the doctrine to us. The interlacing arms of the three persons seem to provide a specially sure and glorious refuge for the soul that has been tossed with a sense of sin, after it has been driven from all the refuges of lies, while the special relation of each of the three to some one aspect of the work of redemption gives us the fullest possible assurance that every department of the work will be most thoroughly carried out. The words of the Apostolic Benediction are far more to such persons than a threefold echo of a single sound. “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost,” are a threefold cord that cannot be broken.

“The Lord bless thee and keep thee; the Lord make His face shine upon thee, and be gracious unto thee; the Lord lift up His countenance unto thee and give thee peace,” acquires a new fulness and completeness when you think of it as the blessing of the One in Three, the Three in One.

The more direct Scripture proofs of the personality of the Holy Spirit are such as these:

I. The Holy Spirit is spoken of in relation to the Father and the Son in such terms as imply that He is a separate person. The formula of baptism and the words of benediction now referred to imply His personality. Why should we baptize in the name of the Father, the Son, and the Holy Ghost, if the Holy Ghost is not a person, if He is a mere Divine emanation or influence? But even more decisive are the terms in which He is referred to in our Lord's farewell discourse: “The Comforter, which is the Holy Spirit, whom the Father will send in my name,” John 14 : 26. It were hardly possible for words to teach more clearly that the Holy Spirit is a separate person, separate both from the Father and the Son.

II. *Will and choice*, the most peculiar acts of personality, are ascribed to the Spirit. In 1 Cor. xii. 11, after an enumeration of the gifts which were common in the early Church, we read: “All these worketh that one and the self same Spirit, dividing

to every man severally *as He will.*" There is no more distinct evidence of personality among men than the exercise of will and choice, such as is here ascribed to the Holy Spirit. Of similar tenor are the passages in the Acts 16:6, 7, where it is said that Paul and his companions were forbidden by the Holy Ghost to preach in Asia, and that when they tried to go into Bithynia the Spirit suffered them not. So also we read, Acts 13:2, that as certain brethren ministered to the Lord, and fasted, the Holy Ghost said: "Separate Me Barnabas and Paul for the work whereunto I have called them." If we take such passages in their natural sense they undoubtedly, and most distinctly, prove the personality of the Holy Spirit.

III. The ordinary operations of the Holy Ghost, involving will and choice as they do, imply the Spirit's personality. These operations will be the subject of another address. What I remark of them is that they are characterised by much variety, and by adaptation to the circumstances of each case. The Spirit does not deal with all alike. He has various ways of convincing and converting, of comforting, and even of sealing. His operations are adapted to the peculiar case of each. There were great diversities in the dealings of our Lord with individuals while He was pursuing His personal ministry. He did not deal with Zacchæus as He dealt with Nicodemus; He did not deal with Peter as He dealt with Thomas; He did not deal with the Syro-Phœnician mother as He dealt with the woman that was a sinner. Now the Holy Spirit was sent to continue the work of Christ in drawing men and women to Himself. The work of the Holy Spirit is characterised by the same diversity as that of Christ, and this implies not only personality, but a busy, active, earnest mode of operation—the work of one intensely interested in what He is doing, and prepared to bring any or all the resources of his Infinite Divine Nature to bear on the great work of converting, sanctifying, and transforming the souls of men.

IV. One other proof of the personality of the Holy Spirit is found in what is said regarding Him when His work is opposed. Scripture tells us that the Holy Spirit may be resisted, grieved, vexed, quenched. It would take too much time to go fully into the meaning of these several expressions, and the occasions to which they are applicable. They do not imply that the Holy Spirit ever fails in His blessed purpose in the case of any who are the subjects of God's fore-ordaining grace. And, indeed, when it is said that the Spirit is grieved or vexed, this can only be the figure called anthropopathy—ascribing to a Divine Being the feelings of men. But undoubtedly the use of such words is a conclusive proof of the personality of the Spirit. It would be wholly unsuitable to say that an influence or an emanation was grieved or vexed. Grief or vexation, or whatever feeling answers to this in the Divine nature, is obviously an attribute of a person.

Now, in conclusion, let us ask, what is the *practical application* of this doctrine of the personality of the Holy Spirit? What difference does it make that the work of regeneration, sanctification, and transformation, is not carried on by an influence or emanation from God the Father, but by a separate Divine person? Now, I am not prepared to say that the difference is a difference *in kind*, for there have been good men who have been Christians for years and have fully recognized the Divine source of conversion and sanctification before they understood the doctrine of the personality. But if not a difference in kind, it is a most decided and important difference in degree. It gives us a new and vivid sense of the reality and overwhelming importance of the work of renewal in the soul of man, to think that it has been specially committed to one Divine person, that it specially occupies His Divine energies, that it is the special subject of His thoughts and operations. Further, it gives us a vivid sense of the honor which we ought to cherish for the Holy Spirit, the gratitude which we owe to Him, the profound cordiality with which we should welcome Him, the dread we should have of hindering or obstructing Him, the delight with which we should resign ourselves to His hands, and seek to be penetrated by His grace, and to be instruments for His work. Once more: this subject may well give us confidence in the complete accomplishment of the work of conversion and sanctification, seeing it has been com-



mitted to a Divine Being who is as much interested in it and as profoundly qualified for it, as the Second Person was for the work undertaken by Him. Let us, then, honor more the Holy Spirit, realise more vividly the value and importance of His work, own more humbly our entire dependence on Him, look up to Him more earnestly to put forth His mighty power; and very specially let us guard more carefully against all that would hinder Him in His mighty enterprise either in ourselves or in others. "Because the palaces shall be forsaken, the multitude of the city shall be left, the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks: until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest."

One other remark I must make in conclusion, in the way of caution. The Scriptures show us, that while there is a real sense in which different portions of the work of redemption are specially connected with the several persons of the Trinity, that sense is not an *exclusive* sense. That is, it does not exclude the other persons from doing the same work. The Father sanctifies, and the Son sanctifies, along with the Spirit; and, indeed, it cannot be otherwise. In the ineffable mystery of the Trinity, the acts of each are the acts of all, and the acts of all are the acts of each. For "there are three persons in the Trinity, the Father, the Son, and the Holy Ghost: and these three are one God, the same in substance and equal in power and glory."

—From *London Christian*.

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## THE HOLY SPIRIT—A BIBLE READING.

According to the Scriptures of truth the infinite God, maker of heaven and earth, exists in three distinct Persons, Father, Son, and Spirit; "and these three are one God, the same in substance, equal in power and glory." The Father is God, the Son is God, the Spirit is God. The Father is a Person, the Son is a Person, the Spirit is a Person. In the glorious work of human salvation the Father plans, the Son executes, the Spirit applies redemption to the believer. The Father sends the Son, the Son delights to come; the Father and the Son send the Spirit. It is of the Spirit thus sent forth upon such an errand of love and mercy, we are more particularly to speak.

## I. The Holy Spirit is a Person.

The complete proof of personality is the possession of personal attributes or properties and the performance of personal acts. "Whoever has understanding, reason, will, affections, *i. e.*, the attributes of an intelligent and moral agent, and puts forth corresponding acts, must be a person. Apart from these qualities and acts, there is, and can be, no proof of a personal being in the universe, whether man, angel, or God." In the fullest and most explicit manner every act and attribute of personality is ascribed in the Scriptures to the Holy Spirit. He knows, He teaches, testifies, searches, leads, hears, speaks, reproves, glorifies, helps, intercedes, bestows supernatural gifts according to His will, etc., Jno. 14:17-26; 15:26; 16:7-13; Rom. 8:16, 26; 1 Cor. 2:13; 1 Cor. 12:8-11.

1. The Lord Jesus speaks of the Spirit in such a way as to make it evident that He meant we should know Him to be a person. The Greek word for the Spirit is *pneuma*—a neuter noun; yet our Lord in John 16:12-14, employs a masculine pronoun to designate Him, saying, "Howbeit, when He, the Spirit of truth is come, He will guide you

into all truth: for He shall not speak of Himself," etc. (*ekheinos*).

2. His personality is proved also from the formula of baptism, and the apostolic benediction, Matt. 28:19; 2 Cor. 13:14. In these instances the Spirit is associated with the Father and the Son; if they are persons, so is He. Moreover, it is inconsistent with every law of language and reason to speak of the "name" of an energy, or an influence, and to connect an energy with two distinct persons.

3. Blasphemy against the Holy Ghost indicates that He is a person, Matt. 12:31, 32; Mark 3:28, 29; Luke 12:10. Properly speaking, blasphemy is a sin which can be committed only against a person.

## II. The Holy Spirit is God.

1. He is called by Divine Names, Isa. 6:8, 9; cf. Acts 28:25; Acts 5:3, 4; 1 Cor. 3:16; 6:19; 2 Cor. 6:16.

2. The perfections of God are ascribed to Him. (a) Omnipotence, Gen. 1:2; Job 26:13; 33:4; Zech. 4:6; Joel 2:28, 32; Jno. 3:5; 1 Cor. 12:8-11. (b) Omnipresence likewise, Ps. 139:7. He abides in each individual believer, and in the universal Church, 1 Cor. 6:19; Jno. 14:16, 17. (c) He is omniscient; Isa. 40:13; 1 Cor. 2:9-11. To dishonor and depreciate the Holy Spirit is a sin of special enormity, Heb. 10:29.

## III. The Gift of the Holy Spirit.

On the day of Pentecost the Spirit was given in an altogether supernatural manner. We call it the Baptism of the Spirit, for it was the fulfilment of the promise of Jesus made to His disciples both before and after His resurrection. In John 16:7, we find this somewhat strange and very significant language; "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." Here we may

quote also the equally significant words of John 7:39—"For the Spirit was not given; because Jesus was not yet glorified." Of course this language does not mean that the Old Testament believers did not have the Spirit, for we know on the authority of both the Old and the New Testaments that they did; it means that in much larger measure and in a different way the Spirit is given under the present dispensation. The gift of the Spirit at Pentecost was in consequence of Christ's finished work of redemption, and His ascension to the right hand of the Father. Hence we read in Acts 2:33, "Therefore being by the right of God exalted, and having received of the promise of the Holy Ghost, He hath shed forth this which ye now see and hear." Before the death of Christ the Spirit undoubtedly wrought in the hearts of men; but it was not until redemption work was completed that He was poured forth with that copious effusion which is the characteristic feature of our dispensation. His presence now in the world is so peculiar and so distinct, as that it might well be said, He was not given until Jesus was glorified.

#### IV. Emblems of the Spirit.

1. Oil, 1 John 2:20, 27; Lev 6, anointing of Aaron as high priest, and afterward that of his sons, cf. Ps. 133.

2. Seal, Eph. 1:13, 14. By the gift of the Spirit to His people God marks them and sets them apart as His own.

3. Earnest, 2 Cor. 5:5; Eph. 1:14. The earnest is the pledge and security of all that is promised.

4. Water, John 4:14; 7:37-39.

5. Wind, John 3:8.

#### V. Work of the Spirit.

1. Creation, Gen. 1:2; Job 26:13; Ps. 33:6; 104:30.

2. Inspiration, 2 Tim. 3:16; 1 Pet. 1:10; 2 Pet. 1:21.

3. Convicting the world, Jno. 16:7-11.

4. Regeneration, John 3:5; Titus 3:5.

5. He carries forward to completion the new life and gracious work which He originates, Rom. 5:5; 8:11, 14, 16; 2 Thess. 2:13.

6. Abides in believers, Jno. 14:16, 17; 1 Cor. 3:16.

7. The Spirit grieved, Eph. 4:25-32; 1 Thess. 5:14-22.

W. G. MOOREHEAD.

## NOTES ON THE HOLY SPIRIT.

"Have ye received the Holy Ghost since ye believed?" Acts 19:2.

A question of the deepest import—a question put to believers. It was not, "Have ye received Christ?" but "Have ye received the Holy Ghost since ye believed?"

1. The receiving of Christ as Saviour, or being "born again," of the Spirit of God, is not the baptism of the Holy Ghost. The baptism of the Holy Ghost is subsequent to the reception of Christ as Saviour. It is promised, Joel 2:16, 17.

The Ephesian believers were saved. They had believed in Jesus. They were disciples,

as is clearly stated in verse 1 of chapter 19; but they, like thousands of Christians of the present day, had not received the power from on high, the great essential qualification for Christian service. This brings us to our main argument, viz:

1. That there is a great difference between having the Spirit *in* us testifying that we are the children of God, and the Spirit *upon* us qualifying us for service.

2. All true believers have the Spirit of the Lord. See Jno. 3:7, 8. But Jesus prayed for the coming of another Comforter, Jno. 14:16, 17; Luke 24:49.

3. The Lord commanded them not to depart from Jerusalem until they were filled with the Holy Ghost, Acts 1:4, 5.

4. The Holy Spirit comes as a dove. A dove is the gentlest of all birds. So when the Holy Ghost comes upon a man, he will possess the gentleness of Jesus, Luke 3:21, 22.

5. The Spirit by anointing, 1 Sam. 16:13. Demonstration of the Spirit, Acts 2:4, 7. The fruit of the Spirit, Acts 2:41. Fruits of the Spirit, Gal. 5:22, 23.

6. This anointing may be lost. Note case of Samson, Judges 16:20.

7. If you are filled with the Spirit you will be misjudged, Acts 2:11, 13.

8. There will be more power at times than generally, Judges 13:24, 25.

9. The Holy Ghost is the mighty power of God. "Dry bones live," Ezek. 37:9, 10; and is resistless, Acts 6:10, 11.

10. Men are sent by the Spirit, and this is the only right and true sending, Acts 10:19, 20.

11. His leadings are perfect, Ex. 13:21. The pillar and the cloud.

12. The Spirit is for workers and not for lazy disciples, Ex. 31:3-5.

13. It is wonderful, 1 Sam. 10:10-12.

14. The Holy Spirit gives hunger for souls, 1 Cor. 9:20; 9:22, 23. Winning.

15. It will make the timid bold, and the slow of speech quick to testify, Ex. 4:10-16; Jer. 1:8, 9.

16. Your words will be appropriate. You will not strain for effect, Prov. 25:11.

17. You will feel like Elihu of old, Job 32:17, 18.

18. The anointing will also make you careful in your speech. See Eccles. 5:2.

19. If placed in sudden emergency you will be able to speak without pre-meditation. See Matt. 22:15, 21, 22.

20. There will be times when the Spirit will lead you to be silent and answer not a word, Matt. 27:12-14; Luke 23:9, 10.

21. In Genesis God came down and con-

founded the people so they could not understand one another, Gen. 11:6, 7. In Acts 2:1-10, God the Holy Ghost came down, and caused the disciples to speak so that men of all languages could understand them.

22. Whenever the Holy Ghost is spoken of in the Bible, He is spoken of in terms of gentleness and love. We often read of the "wrath of God" the Father, as Rom. 1:18; and we read of the wrath of God the Son, as in Psalms 2:12; but we nowhere read of the wrath of the Holy Ghost.

23. Trench says that "The fundamental idea of 'Comforter,' according to its etymology and its early uses, is that of Strengthener, and not Consoler. Like an advocate, who being summoned to the side of the accused or imperilled, stands by to aid and encourage."

24. "He divides severally to every man as He will," 1 Cor. 12:11.

25. The Gift of the Spirit is frequently described as or by words expressive of abundance and continuance. Thus the Holy Ghost is spoken of as

(a) **Coming**, as a mighty and powerful impulse, as in the case of Balaam, Jephthah, Samson, personally, and upon the Church collectively.

(b) **Poured Out**, Psa. 45:2; Isa. 44:3; Joel 2:28, 29; Zech. 12:10; Acts 2:17, 18.

(c) **Shed abundantly**, as in Titus 3:6.

(d) **Clothing**, Judges 6:34; 1 Chron. 12:18 (margin); Luke 24:49; "endued," or invested with the Spirit.

(e) **Dwelling**, Psa. 68:18; Jno. 14:17; Rom. 6:9; 1 Cor. 3:16; and also 6:19.

(f) **Supplying the wants of the Church**, Phil. 1:19.

Luke's Gospel contains the most frequent references to the Holy Ghost of all the Gospels. In the first four chapters we read of Zacharias, and Elizabeth, John Baptist, Mary, Simeon, and our Lord Himself, being filled with, or moved, by the Holy Ghost.

Ar. by J. E. W.

## THE HOLY SPIRIT IN OUR SALVATION.

How often is this great and mighty person—the Holy Spirit of God—thought and spoken of as an influence, even by those who profess to know Him. Thus is He dishonored by those who are His own children, who are born of Him, John 3:7; and grieved and wounded even in the house of His friends. In Genesis, He is named as the great cause of motion and of life. Without Him, the deep was in darkness. By Him, the rivers flow, the winds have power, the rain falls, the fire burns, the dew-drops sparkle, the lightnings flash, the thunders roar, the clouds roll back, and the sun appears. He is the efficient cause of all life, natural and spiritual. He gives skill to the artist, knowledge to the learned, and wisdom to the wise. Every good and perfect gift is from and through Him, in whom we live and move and have our being. In His operations in connection with our great salvation, He is called the Spirit of life, of truth, of

grace, of adoption, of power, of comfort, and of holiness.

He strives with sinners, Gen. 6:3.  
 He reproves (convicts) of sin, John 16:3.  
 He helps our infirmities, Rom. 8:24.  
 He comforts, Acts 9:3.  
 He teaches, John 14:26.  
 He guides, John 16:13.  
 He sanctifies, Rom. 15:16.  
 He testifies of Christ, John 15:26.  
 He glorifies Christ, John 16:14.  
 He searches all things, Rom. 11:33-36.  
 He worketh according to His own will, 1 Cor. 13:4.  
 He dwells in saints, John 14:17.  
 He may be grieved, Eph. 4:30.  
 He may be vexed, Isaiah 63:10.  
 He can be resisted, Acts 7:51.  
 He can be tempted, Acts 5:9.  
 He can be quenched, 1 Thess. 5:19.

DR. WARD.

## THE HOLY SPIRIT.

The manifestation of the Spirit is given to every man.

No one is left in the dark, 1 Cor. 12:7.

No one can confess Christ but by the Spirit, 1 Cor. 12:3.

We are born again by the Spirit, John 3:5.

Baptised of the Spirit, Acts 1:5.

Filled by the Spirit, Eph. 5:18.

Led by the Spirit, Rom. 8:14.

Anointed by the Spirit, 2 Cor. 1:20, 21.

Sent by the Spirit, Acts 13:4.

Sealed by the Spirit, Eph. 1:13.

Access by the Spirit, Eph. 2:18.

Sanctified by the Spirit, Rom. 15:16.

Taught by the Spirit, 1 Cor. 2:13.

Strengthened by the Spirit, Eph. 3:16.

Comforted by the Spirit, John 14:26.

Gifted by the Spirit, 1 Cor. 12:8-11.

Transformed by the Spirit, 2 Cor. 3:18.

Habitation of the Spirit, Eph. 2:22.

Remember by the Spirit, John 14:26.

Powerful by the Spirit, Zech. 4:6.

Fruitful by the Spirit, Eph. 5:9.

We live in the Spirit, Gal. 5:25.

We walk in the Spirit, Gal. 5:16.

We pray in the Spirit, Eph. 6:18.

We speak in the Spirit, Matt. 10:20.

We sow to the Spirit, Gal. 6:8.

We reap of the Spirit, Gal. 6:8.

Glory revealed by the Spirit, 1 Cor.

2:9, 10.

Grieve not the Spirit, Eph. 4:30.

Quench not the Spirit, 1 Thess. 5:19.

MISS KATIE A. CLARKE.



## THE WORK OF THE HOLY SPIRIT PREVIOUS TO PENTECOST.

*W. A. Southwell.*

IN the consideration of this subject, we start with the truth of the Personality—the Godhead—the essential holiness of God the Spirit.

If to the *Father's* eternal counsel and purpose we owe the glorious *plan* of salvation; if to the *Son's* unspeakable sacrifice we owe the *basis* of salvation; it is to the *Holy Spirit's* instrumentality we are indebted for the accomplishment of all its *purposes*. He it is who, all down the ages, has wrestled with men in their sins, and has brought forth the fruits of grace. Ever has it been true that

"Every virtue men possess,  
And every victory won,  
And every thought of holiness,  
Are His alone."

The Holy Spirit!—is not the phrase at once expressive of the Divine Energy or Force, by which is communicated life, light, order, beauty, majesty, alike to the material and moral world? working sometimes "soft as the breath of even," and sometimes, as at Pentecost, "the sound of a rushing mighty wind;" thus in gentleness and strength combining the two elements which are always found in the perfection of both character and working.

In carefully examining the Scripture references to our subject, we first of all find the Holy Spirit at work in *creation*. Thus "the Spirit of God moved upon the face of the waters," whilst Job tells us how God "garnished the heavens by His Spirit," and David sings that "all the host of them" were made by "the breath of His mouth."

But Genesis gives us prophecy (by type) as well as history, for we read of Joseph as "a man in whom the Spirit c. God is," exalted to be ruler—a fitting type of Him who, having the Spirit "without measure," shall yet wear the "many crowns" of universal dominion.

Passing to Exodus, we find men filled "with the Spirit of God in *wisdom*, and in *understanding*, and in *knowledge*, and in all manner of *workmanship* to devise cunning works," that they may make a place where Jehovah may dwell amongst His people.

Again, we have the same blessed Spirit given for wisdom to *lead, advise, and rule*. as, for instance, to Moses, the Elders, Joshua, Elisha, Saul, David.

Another series of passages show His working in Othniel, Gideon, Jephthah, and Samson, in the form of *might, valor, invincible power*, whereby these men "subdued kingdoms, wrought righteousness, and obtained promises."

Continuing our examination, we find "holy men of God . . . moved by the Holy Ghost" to declare His mind and will for the *warning, or guidance, or instruction* of His people. Thus said David, "The Spirit of the Lord spake by me and His word was in my tongue;" and Micah also, "I am full of power by the Spirit of Jehovah . . . and of judgment and of might, to declare unto Jacob his transgression, and to Israel his sin." Thus also on Jahaziel came, the Spirit of Jehovah, "and He said . . . Thus saith the Lord." Zechariah also speaks of "Jehovah's words sent in His Spirit by the prophets."

Further, we have instances of the display of the Spirit's *miraculous power* in the translation of Elijah, "who was taken up by a whirlwind into heaven," reminding us of the events of Pentecost, and especially how "the Spirit of the Lord caught away Philip."

It is also interesting to note the evidences of the *sovereignty* of the Spirit's working; in His departure from Saul because of disobedience; and in His condescending



to speak by the mouth of Balaam, who was otherwise a false prophet—in one case leaving a man because of his moral failure, and in the other, speaking by one who had no moral qualification whatever.

Here we may note that it was doubtless in view of the departure of the Spirit from Saul—thus disqualifying him for kingly rule, and marking God's displeasure with Him—that King David, conscious of *his* sin, said, "Take not Thy Holy Spirit from me." The only thing approaching this in the New Testament is where Paul expresses a holy fear lest he be disqualified or disowned as a *servant* (not as a child of God) by becoming unprofitable, and, in that sense, a "castaway."

Now, let us see what we may gather from these several references, remembering that the Old Testament was only a partial revelation alike of Father, Son, and Spirit.

**How did the Spirit then act, and on whom?**—On leaders, prophets, kings, sweet singers, and on the rank and file of the people too, men and women. Having first of all "moved upon the face of the waters," or, as the margin gives it, "fluttered," as an eagle over her brood (compared with Deut. 32:11), "He "breathed into his nostrils the breath of life, and man became a living soul."

He then came *upon* men, *rested* upon them, girding, clothing, enduing them with wisdom, skill, fearlessness, understanding, power to overcome.

As to the *results* of His working, we have to say, for the most part, "Howbeit that was not first which is spiritual, but that which is natural." They were in keeping with the character of the dispensation, which dealt with an earthly people, and gave them an earthly inheritance. But all these things happened for an ensample to us, whose blessing is of "the heavenly."

Thus it is clear that the working of the Spirit previous to Pentecost was of a typical character. The "fluttering" over a chaotic world finds its antitype in the new birth by the Spirit, the new creation in Christ Jesus.

The abundant gift of the Spirit to Joseph foreshadowed the fulness that should rest on the Lord Jesus Himself; whilst Isaiah uses with reference to the Spirit of Jehovah, which should rest upon the "Branch," the identical words describing the working of that Spirit in the "wise-hearted" ones gifted by Him to construct the Tabernacle—its "glory and beauty" being symbolic of the greater glory and beauty of the inner life, which should be wrought first in the Church of God, and in the latter-day glory in Israel too. First the natural, and afterwards the spiritual!

Did the Spirit in those skilled ones of old work with earthly materials, adding together with Divine cunning the gold, and blue, and purple, and scarlet, and fine linen, so are we by the self-same Spirit to "add to our faith, virtue, and courage, and knowledge, and patience," and all the other graces "that pertain unto life and godliness." What "garments for glory and beauty" are these!

Again, was there the gift of leadership and rule in those days? Do we not find the antitype in apostolic days, when the Lord "gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers," leading us to, and fitting us for, not an earthly inheritance, but a heavenly?

In like manner, the voice in the mortal prophets foreshadowed the voice in the unchanging and incorruptible Word of God.

Yet again, what was the girding with physical power for combat between mortal foes, and for victory over all enemies of the hosts of God, but a foreshadowing of the power that in Gospel times should gird us for *spiritual* warfare? What do we see in the brave Othniel, in valiant Gideon, in Jephthah, the mighty man of Gilead, and in Samson—whose strength, for a time obscured by weakness, yet became so mighty in death—but typical workings of the Spirit of God, first in the Son of His love, who "death by dying slew;" and then in saints of God, who, "out of weakness made strong," wrestle with and overcome, not flesh and blood, but "wicked spirits in high places?" Not that there was no spiritual element present with the carnal type, but that it lay in the background, whilst for all, in those days as in these, the Spirit was alone the root and power for all that was of God.

Then, as now, He was the Spirit of *liberty* (free spirit) ; the *good* Spirit for guidance and instruction ; and was *everywhere* wherever human hearts sought His grace.

Then, He wrought for an earthly people, whose standing and relationship, and inheritance, with His working, might *all be lost*.

Now, He new-creates a heavenly people, whose portion is not here, but in the heavens, *eternally secured* in Christ.

In addition, however, to the typical character of the Spirit's work, previous to Pentecost there was this, that He wrought in and upon men as the *Spirit of servanthip*, in contrast with His working now as the Spirit of *sonship*. The solid unity of the Church of God as "one body" was not known ; men were of the chosen nation by natural birth. Believers are now baptized into "one body by one Spirit."

The *sonship* of believers was a hidden mystery, and with it all that it carried—the *children's* portion, the holy nearness, the co-heirship with Christ, the "Abba, Father," the inheritance incorruptible and fading not away. "Behold what manner of love the *Father* hath bestowed upon us, that we should be called *children* of God ;" and so we are, or as we sometimes sing—

"Abba, Father, Lord, we call Thee,  
Hallowed name! from day to day ;  
'Tis Thy children's right to know Thee,  
None but children, Father I say."

All this was unrevealed and unknown.

What, then, had these glorious "sons of fame," who wrought with skill, and led their hosts to victory, and were themselves the history of that early dawn? This, that this same Holy Spirit of *sonship to us*, was the Holy Spirit of *servanthip to them*. May we not say with the Queen of Sheba, "Happy are these, thy *servants*, which stand continually before thee?" This was not a title of the blessing we now have, yet theirs was a blessed place and portion, with its "dreams and visions of the night," when God spake with them—with the Angel of the Covenant eating, talking, wrestling with them—the pillar-cloud by day, and the fiery glow by night, whilst they themselves were girded, enriched with all that was needful to the dignity and discharge of the responsibilities of their position as *servants* of the "Most High God," whilst *upheld* it all there fell the earliest rays of *day-breaking*, when their position, with its attendant types and shadows, should find fullest answer in the unclouded light of Gospel *grace* and privilege.

We are, by unspeakable grace, *sons* ; and to this *grace*, with its unfailing bliss, let us seek to add the *joy* of service rendered from a standpoint they of old never knew. "For ye have not received the Spirit of servanthip leading back to fear, but ye received the Spirit of sonship, whereby we cry Abba, Father."—From *Footsteps of Truth*.

## LIVING IN THE POWER.

2 Tim. 3: 5.

I may profess what I like and may preach like an Apollos, but unless my life says "Amen" to my words they will count but little. It is easy to write out cheques, but if a man is known to be worthless his cheques count for nothing. So it is with our words and our profession. It is easy to profess, but is my word confirmed by "signs following" in my daily life? Does my manner of life plainly declare that—

1. I have been redeemed?—Eph. 1: 7; Tit. 2: 14.
2. Am sealed by the Spirit?—Eph. 1: 13.
3. Am a child of God?—1 John 3: 2; Rom. 8: 16, 17.
4. Am a stranger here? *i.e.*, am one who has no home?—1 Pet. 2: 11.
5. Am a pilgrim? *i.e.*, am one who is going home?—1 Pet. 2: 11.
6. Am really one of the "peculiar people"?—1 Pet. 2: 9; Tit. 2: 11.
7. Am "looking for and hasting" the hour when "my Lord shall come"?—2 Pet. 3: 12; Tit. 2: 14.

There are many of us who are making great professions along the line of holiness,

but are we **living** "godly in Christ Jesus?"—2 Tim. 3: 12. The subject of the second coming of Christ was never more generally preached (as a doctrine) than it is to-day; but are we really "**waiting** for His Son from heaven?"—1 Thess. 1: 10. It is very easy for us to talk about laying up treasure in heaven, but are we **living** as though our treasures were in heaven? It is also easy to talk about "separation;" but are we really **living** a life of "separation to our blessed Lord?"—2 Cor. 6: 14-18. Are we separate from the world, its pleasures and its practices?

If we are not living these doctrines then ours is the "form without the power;" and it is "high time for us to awake."

We should "awake to righteousness," 1 Cor. 15: 34; awake to our privileges in that kingdom which is "righteousness, peace, and joy in the Holy Spirit;" awake to a life of power and service; awake "for our salvation is nearer than when we first believed," Rom. 13: 11, 12. Oh, let us live as though there were a power in godliness, and as though we expected our Lord at any moment.  
W. S. MARTIN.

## "THE HOLY SPIRIT" IN EPHESIANS.

- I. We were sealed, on believing, with that "*Holy Spirit*" of promise, Eph. 1: 13.
- II. By "*one Spirit*" we have access to the Father, Eph. 2: 18.
- III. We are builded together for an habitation of God through "*the Spirit*," Eph. 2: 22.
- IV. The mystery of Christ (the Church) was revealed to Paul by *the Spirit*, Eph. 3: 5.
- V. We are to be strengthened with all might by "*the Spirit*," that Christ may dwell in our hearts by faith, Eph. 3: 16.
- VI. We are to endeavor to keep the "*unity of the Spirit*" in the bond of peace, Eph. 4: 3.

VII. There is one body and *one Spirit*, Eph. 4: 4.

VIII. We are not to grieve the *Holy Spirit of God*, Eph. 4: 30.

IX. We are to walk as children of light; for the *fruit of "the Spirit"* is in all goodness and righteousness and truth, Eph. 5: 8, 9.

X. We are to be "*filled with the Spirit*" and its results, Eph. 5: 18-21.

XI. We are to take the "*sword of the Spirit*," which is the Word of God, Eph. 6: 17.

XII. We are to pray always with all prayer and supplication in "*the Spirit*," Eph. 6: 18.  
W. H.

## TYPES OF THE HOLY SPIRIT.

**I. The Dove.** Jesus being baptized, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, Luke 3 : 21, 22.

**II. Fire.** Our God is a consuming fire, Heb. 12 : 29; He is like a refiner's fire, Mal. 3 : 2; He shall baptize you with the Holy Ghost and with fire, Matt. 3 : 2; there appeared unto them cloven tongues like as of fire, and it sat upon each of them, Acts 2 : 3.

**III. Wind.** The wind bloweth where it listeth . . . so is every one that is born of the Spirit, John 3 : 8; there came a sound from heaven as of a rushing mighty wind, Acts 2 : 2.

**IV. Water.** I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour My Spirit upon thy seed, Isa. 44 : 3; then will I sprinkle clean water upon you, and ye shall be clean. . . . I will put My Spirit within you, Ezek. 36 : 25-27; He that believeth on Me, out of his belly

shall flow rivers of living water; this spake He of the Spirit, John 7 : 38-39; He saved us by the washing of regeneration and renewing of the Holy Ghost, Titus 3 : 5.

**V. Oil.** The Spirit of the Lord is upon me, because the Lord hath anointed me, Isa. 61 : 1; God anointed Jesus of Nazareth with the Holy Ghost and with power, Acts 10 : 38; Thou anointest my head with oil, Ps. 23 : 5; I shall be anointed with fresh oil, Ps. 92 : 10; ye have an unction from the Holy One. . . . The anointing which ye have received of Him abideth in you, 1 John 2 : 20-27.

**VI. Wine.** Be not drunk with wine, but be filled with the Spirit, Eph. 5 : 18; Others mocking said, These men are full of new wine. But Peter said . . . these are not drunken, as ye suppose. . . . But this is that which was spoken by the prophet Joel: I will pour out of My Spirit upon all flesh, Acts 2 : 13-17.

## NAMES AND TITLES OF THE HOLY SPIRIT.

**I. The Comforter.** I will pray the Father, and He shall give you another Comforter, John 14 : 16; the Comforter, which is the Holy Ghost, shall teach you all things, John 14 : 26; when the Comforter is come, He shall testify of Me, John 15 : 26.

**II. Spirit of Truth.** The Spirit of truth, whom the world cannot receive, John 14 : 17; the Spirit of truth, which proceedeth from the Father, John 15 : 26; the Spirit of truth will guide you into all truth, John 16 : 13.

**III. Spirit of Grace.** I will pour upon the house of David the Spirit of grace, Zech. 12 : 10; of how much sorer punishment shall he be thought worthy who hath done despite unto the Spirit of grace? Heb. 10 : 29.

**IV. Spirit of Wisdom.** The Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge

and the fear of the Lord, Isa. 11 : 2; speak unto them whom I have filled with the Spirit of wisdom, Ex. 28 : 3; Joshua was full of the Spirit of wisdom, Deut. 34 : 9; the Father of glory gave unto you the Spirit of wisdom, Eph. 1 : 17.

**V. Spirit of Glory.** If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory resteth upon you, 1 Pet. 4 : 4.

**VI. Spirit of Judgment.** The Lord shall wash away the filth of the daughters of Zion by the Spirit of judgment, Isa. 4 : 4; when He is come, He will reprove the world . . . of judgment, because the prince of this world is judged, John 16 : 8-11; the Lord of Hosts shall be for a Spirit of judgment to him that sitteth in judgment, Isa. 28 : 6.

**VII. Spirit of Promise.** After ye believed,

ye were sealed with that Holy Spirit of promise, Eph. 1:13; the Holy Spirit is also called the *Spirit of God*, Gen. 1:2; 1 Cor. 2:14; Rom. 8:9-14; 1 Cor. 6:11; and the *Spirit of Christ*, 1 Pet. 1:11; Rom. 8:9.—*Footsteps of Truth*.

## THE POWER OF THE HOLY SPIRIT; OR, THE TWO GREAT FAMILIES.

Text: 1 Cor. 12:1-13.

Those who are in Christ Jesus have a new power within them. Not only new life in Christ but a new force within—even the Spirit of God Himself.

The law is no longer their ruler, but by the Spirit they are enabled to fulfil the law's requirements, and to live to God.

First, then, the Bible divides mankind into two vast families. In both of these

we cannot be—in one or the other we all are.

There is no intermediate place, since birth determines entrance into each of them.

First, that which is natural: into this family we all entered when we were born into the world. Afterwards is that which is spiritual: into this family we were brought by grace, when we were born again.

### THE TWO GREAT FAMILIES.

#### NATURAL.

##### Origin.

"That which is born of the flesh," John 3:6.

##### Nature.

"Is flesh," John 3:6.

"After the flesh," Rom. 8:5.

##### Standing.

"In the flesh," Rom. 8:5.

##### Inclination.

"Mind the things of the flesh," Rom. 8:5.

##### Result.

"Death," Rom. 8:6.

#### SPIRITUAL.

##### Origin.

"That which is born of the Spirit," John 3:6.

##### Nature.

"Is Spirit," John 3:6.

"After the Spirit," Rom. 8:5.

##### Standing.

"In the Spirit," Rom. 8:9.

##### Inclination.

"Mind the things of Spirit," Rom. 8:5.

##### Result.

"Life and peace," Rom. 8:6.

1. "The fleshly mind is enmity against God."

2. "For it is not subject to law of God."

3. "Neither indeed can be."

"So then they that are in the flesh cannot please God," Rom. 8:7, 8.

When a man believes upon Christ, he receives everlasting life, and then he is

#### I. Born of the Spirit.

This is his birthday in divine things. Thus he enters the family of God's people. He receives life by the Spirit. So is the Spirit

the power for living out practically the life he has in Christ and from Christ.

Towards this end the "flesh profiteth nothing," John 6:63. It has no vigor for godly living; no strength for serving God, or for enjoying God; on the contrary, it is opposed to God. See Gal. 5:17.



**II. Not only is the believer born of the Spirit, he is also indwelt by the Spirit.**

For in every believer, who believes the Gospel of Salvation, the Holy Spirit dwells. See Rom. 4:25; 5:1.

Peace regarding the righteousness of God in dealing with sin, and with our sins—peace with God as the great Judge, for He, the Just One, justified us. Thereupon the Holy Spirit took up His dwelling within our hearts, and shed abroad in our hearts the love of God.

Thus the Holy Spirit takes up His abode within the believer, John 14:16. And this being accomplished,

**III. The Holy Spirit never leaves His dwelling place.** See again John 14:16.

It is true that David prayed, "Take not Thy Holy Spirit from me," Ps. 51:11; but we are not now speaking of the manifestations of the Spirit to the believer, but of the Spirit personally dwelling within him. The Spirit was not personally sent from the Father and given to dwell within the believer until the Lord Jesus rose from the dead. See John 7:39. All our privileges are based upon the finished work of Jesus Christ, and are consequent upon our Lord's glory. The Spirit of God does not then forsake the believer, whose body He has designed to make His temple. But if the believer allow self or the flesh to act, then the Spirit of God is grieved. He is a Person within the believer, who is a grieved Person. His manifestations cease, His communications are interruptions; He witnesseth not with our Spirits.

But a father does not leave the house because his child is wilful and disobedient; but until his child be sorry his grieved heart finds it impossible to express its affections to the child. He becomes the reprover of his child. His true love to his child can act in no other way, and the child, instead of

beholding the smile, sees grief written upon His father's countenance.

And thus it is, too often, that the children of God, instead of enjoying the manifestations of the Spirit of God within, are, because of their evil and disobedient ways, subject to the reproofs which the Spirit addresses to them. Therefore we are enjoined—

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption," Eph. 4:30.

**IV. Again the Holy Spirit of God who dwells within His people, takes up His abode in their hearts as the Spirit of Sonship.**

See Gal. 3:26; Gal. 4:6. He is not with us as the Spirit of bondage, not as a Spirit leading us to fear, but to liberty. Note Gal. 5:1. We are not by the Spirit led to doubt our Father's love, or to question whether we are His children. See Gal. 4:7; Rom. 8:15. We call Him Father by the Spirit, Rom. 8:15.

Another thing about this Spirit of Sonship is that it is an individual blessing as well as a family blessing.

And we know the blessing experimentally. We know it—

1. Because God has revealed it in His word; but we know it

2. Because God has made the fact good within our hearts. "The Spirit itself beareth witness with our Spirit, that we are the children of God," Rom. 8:16.

There is a mutual witness of love within the hearts of earthly parent and child, but there is a closer witness within our hearts to God, for the same Spirit who is with the Father is also within our hearts, and He makes God our Father to our hearts what our Father's heart is for us.—Selected.



## THE HOLY SPIRIT AND THE BELIEVER.

*Geo. C. Needham.*

**WHAT** the Spirit was to Jesus in His human nature, that He is to the believer. He is given to the believer as the Spirit of Sonship, Rom. 8 : 16, 17. Being, first of all, born of the Spirit into the divine family, He takes up His abode within us, so that we are the children of God, having the Spirit of adoption. The common idea of adoption is that of a rich man taking a beggar from the streets and treating him as a son. So God takes us into His family. The parallel fails in one respect ; there is nothing in nature between the rich man and the beggar, but in the adoption of the believer, the Spirit enables him to realize a relation already existing. "The Spirit Himself beareth witness with our spirits." We have a spiritual nature which gives this testimony, and it is in the line of the Spirit's own testimony, Rom. 8 : 16 ; Gal. 4 : 6. It is important that we understand this relation of the Spirit to us as believers.

The Spirit is also given as a Divine seal upon the believer. We are sealed with the Holy Spirit of promise, Eph. 1 : 13. See also 2 Cor. 1 : 22. What is this seal ? It is not some emotion or some experience : it is the Spirit of God Himself. This seal is first of all a mark of genuineness. All legal documents must have an official seal as attesting their validity. "Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven," Matt. 7 : 21. It is not a question of what our friends think about us, but what God thinks about us. If any man have not the Spirit of Christ he is none of His, Rom. 8 : 9.

The seal is also for security. My spouse is a fountain sealed, Cant. 4 : 12. The sand of the desert cannot enter and mar the fountain. His sealing also implies ownership. "The foundation of God standeth sure, having this seal, the Lord knoweth them that are His," 2 Tim. 2 : 19. It is also a mark of recognition. Sometimes we have a peculiar mark on our goods, so that we may distinguish them from the goods of others. Unless we have upon us this seal of the Spirit, God will not own us as His.

Another thought the seal carries with it, it impresses a likeness. When a seal is placed on the soft wax, an impression is produced that corresponds with the die. So the Holy Spirit brings out in the believer His own likeness. He is the Holy Spirit and the Spirit of truth, therefore we are to be holy and truthful. God's grand purpose concerning us is that we may be conformed to the image of His Son. That will not fully take place until our bodies are raised from the dead ; but now there is a moral transformation going on in the life of every believer who is walking in the Spirit. There is a continuous growth into the likeness of the Son, so that believers are the epistles of Christ that may be read and known of all men : and the image of Christ to be seen, Rom. 8 : 29 ; 2 Cor. 3 : 18.

Again, the Holy Spirit is given to the believer as the holy oil for anointing. "Ye have an unction from the Holy One," 1 John 2 : 20. See also verse 27, which speaks of an anointing specially for teaching. In the Old Testament there are many beautiful symbols that typify this anointing. We read in Psalm 45, of "the oil of gladness." We are to be joyful in the Lord. Then there is the oil that maketh man's face to shine, Psalm 104 : 15—the type of moral beauty. This anointing is upon us that we may reflect the likeness of Jesus Christ. As He was Prophet, Priest and King, so we are called to enter upon the same spiritual functions, and for all these relationships we need the anointing of the Holy Spirit.

We are enjoined to walk in the Spirit, Gal. 5 : 16. "As many as are led by the Spirit of God they are the Sons of God," Rom. 8 : 14. Born, sealed, anointed and led by the Spirit, we shall not fulfil the lusts of the flesh. We are to present our bodies to God, and this must be done in the Spirit in order to be acceptable. We are to pray in the Holy Ghost. Our praises must be the outcome of the Spirit dwelling within us. Our money is to be given not merely as a matter of philanthropy, but as

an offering which shall be as a sweet savor unto God. No service, however humble, is wasted, that is done in the Spirit to the praise of His glory.

As the Spirit guarded the dead body of Jesus, so we read in Romans 8 : 11, of the Spirit's relations to the sleeping saints. Let us bear in mind when we take the bodies of our friends to the cemetery, and place them in the tomb, the Spirit guards them there ; and when the shout of the King is heard, He will raise them up in glory, that they may be fashioned like unto Christ's glorious body. Our bodies are redeemed with the blood of Jesus Christ, and are precious to Him. Let us remember that our bodies are the present dwelling place of the Holy Spirit. It is a solemn thought, that He has put Himself into our keeping. How careful should we be as to our associations and our walk in life, avoiding all that would quench that divine light, or grieve our best friend. We are not our own ; let us therefore glorify God in our bodies and spirits which are His.

## THE HOLY GHOST

**T**HE Holy Spirit is a real person and is God. Peter said to Ananias, "Why hath Satan filled thine heart to lie to the Holy Ghost?—Thou hast not lied unto men, but unto God, Acts 5 : 3, 4. He acted in creation, Job 26 : 13 ; spake by the prophets, 2 Peter 1 : 21 ; dwelt in Christ on earth, and dwells in every believer now, John 14 : 17 ; as also in the Church, 1 Cor. 3 : 16. Reader ! have you received the Holy Ghost since you believed ? Acts 19 : 2.

He has striven with men from the beginning, Gen. 6 : 3 ; and is the great agent of regeneration, and of all the necessary work in men's souls, such as repentance and faith for their salvation, Titus 3 : 5. He is the great inside gift of God to believers, as the Son is God's great outside gift to the world, John 3 : 16 ; 7 : 38, 39. Those that believe on God's Son for salvation, God anoints and seals with the Holy Ghost, who is also the earnest, or pledge in their hearts, of their future inheritance, 2 Cor. 1 : 21, 22. These believers are no longer in the flesh, Christ is in them, the sentence of death is written upon their bodies, and the Spirit is the pledge and agent of their resurrection when Jesus comes again, Rom. 8 : 9, 11. He is also the active agent in the believer's soul for all practical life after he is saved, and can be grieved, Rom. 8 : 13, 14, 23, 26 ; Eph. 4 : 30.

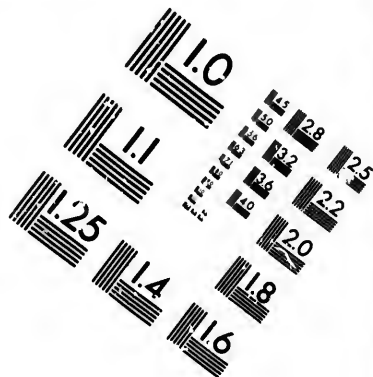
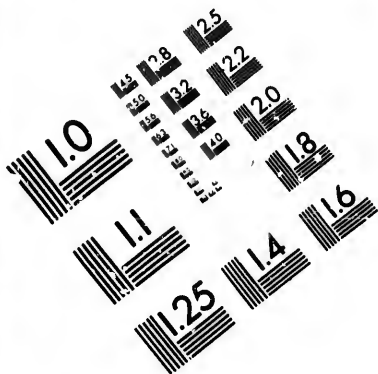
In Old Testament times He came upon different men, such as Gideon, Samson, and Saul ; but did not indwell them.

He did not come as a Divine person to dwell on the earth, till after the ascension of Christ, consequent on the work of redemption. See John 7 : 39 ; 14 : 16, 26 ; 15 : 26 ; 16 : 7. Now during Christ's sojourn at the right hand of God, He dwells on earth, in the believer's body, 1 Cor. 6 : 19 ; and in the Church, 1 Cor. 3 : 16, till Christ comes again for His saints ; then he will be taken out of the way, 2 Thess. 2 : 7. He will be poured out on the Jews in the latter day, Joel 2 : 28.

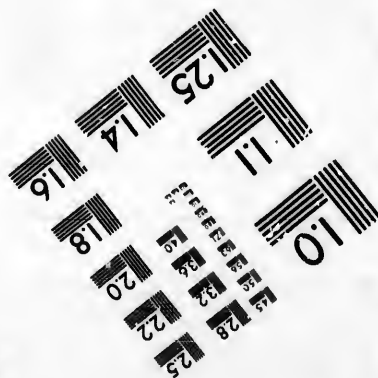
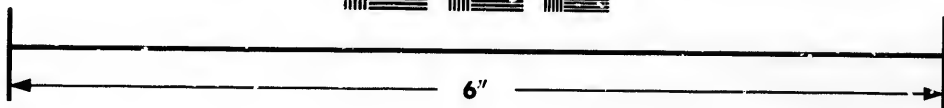
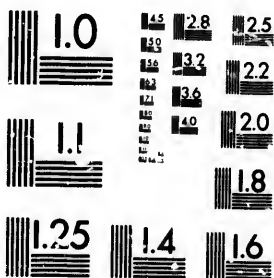
To say that the Spirit by which Jesus did His work was a devil, was to blaspheme against the Holy Ghost. For such a sin there is no forgiveness, Mark 3 : 29, 30.

A. P. C.





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## THE HOLY SPIRIT OF GOD.

All we can know of the Spirit is contained in the Bible. As we are now more intimately related to the Spirit than to any other person of the Trinity, a correct knowledge of His person and work is of the utmost importance to the believer.

The doctrine of Scripture is that the Spirit is the executor of God. What God does is done by the Spirit.

I. Hence at the very first we find Him presiding at Creation, Gen. 1:2; Job 26:13; 33:4; 32:8; Ps. 104:30.

II. This creative power is made the symbol of the new creation—the **new birth**. Hence we find that the soul is like chaos until the Spirit acts—no order, no life—the soul is desolateness and emptiness. Compare John 3:5; 1 Cor. 12:3; 1 Thess. 1:5; Tit. 3:5; illustrated by Gen. 41:38; Num. 11:17, 25, 29; 1 Sam. 10:6; 16:13, 14; Isa. 61:1.

III. The field of the Spirit's work at first seems to have been consigned to a few, Joel 2:28; Isa. 44:3. His dispensation had not yet arrived. He was to take Christ's place, John 14:16; 16:7. "The promise of the Father" was fulfilled, Acts 1 and 2.

IV. The history in the book of Acts is the record of the Acts of the Holy Ghost, indicating the part He was to take hereafter in the economy of the Church, Acts 4:8, 31; 5:32; 6:3, 5; 7:51, 55; 8:15; 9:17, 31; 10:44, 47; 11:15, 16; 13:2, etc., etc.; 19:26.

V. In the Epistles the doctrine is based on the history—the actual experience, Rom. 15:13; 1 Cor. 2:13; 6:19; 2 Cor. 13:14; Heb. 6:4; 2 Tim. 1:14; Jude 20.

VI. "Therefore" grieve not the Holy Spirit of God, Eph. 4:39.

J. C. HILL.

## THE HOLY SPIRIT IN EPHESIANS.

I. Eph. 1:13. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were **sealed** with that Holy Spirit of promise." You heard, you trusted; and then, having believed, ye were sealed with the Holy Ghost—the seal of God upon you, saying: This soul is mine; it belongs to Me. That is the first thing.

II. Eph. 1:17. "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of **wisdom** and **revelation** in the knowledge of **Him**."

III. Eph. 2:18. "Through Him we both (Jew and Gentile) have **access** by one Spirit unto the Father."

IV. Eph. 2:22. "In whom ye also are **built together** for an habitation of God through the Spirit."

V. Eph. 3:16. "That He would grant you, according to the riches of His glory, to be **strengthened** with **might** by His Spirit in

the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love."

VI. Eph. 4:4. We read that there is one Spirit, and just because there is one Spirit there is one body, and **one unity** of the Spirit that must be kept.

VII. Eph. 4:30. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

VIII. Eph. 5:9. The **fruit** of the Spirit is said to be in all goodness and righteousness and truth.

IX. Eph. 5:18. "Be not drunk with wine, wherein is excess, but be **filled** with the Spirit." Strengthened by the Spirit, filled by the Spirit, having the fruits of the Spirit, taking "the sword of the Spirit, which is the word of God."

X. Eph. 6:18. "Praying always with all prayer and supplication in the Spirit."—*Notes for Bible Study.*



## BIBLE NOTES ON THE HOLY SPIRIT.

I. Not by might nor by power, but by My Spirit, Zech. 4: 6.

II. I will pour out my Spirit upon all flesh, Joel 2: 28.

III. Be filled with the Spirit, Eph. 5: 18.

IV. My Spirit shall not always strive with man, Gen. 6: 3.

V. Grieve not the Holy Spirit of God, Eph. 4: 30.

VI. Ye do always resist the Holy Ghost, Acts 7: 51.

VII. How is it that ye have agreed together to tempt the Spirit of the Lord? Acts 5: 9.

VIII. Quench not the Spirit, 1 Thess. 5: 19.

## ANOINTING OF THE SPIRIT.

I. **Oil for the light**, Exod. 25: 6.

"They that were foolish took their lamps, and took no oil with them: but the wise took oil," Matt. 25: 3, 4. "Ye are the light of the world," Matt. 5: 14. "Arise, shine," Isa. 60: 1. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts," Zech. 4: 6.

II. **Oil upon the meat offering**, Lev. 2: 15. "God anointed Jesus of Nazareth with the Holy Ghost and with power," Acts 10: 38.

III. **Oil for anointing: (a) Prophet.**

"Elisha... shalt thou anoint to be prophet in thy room," 1 Kings 19: 16. "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy," Joel 2: 28, 29. "They were all filled with the Holy Ghost," Acts 2: 4. "He will show you things to come," John 16: 13. "Ye have an unction from the Holy One, and ye know all things," 1 John 2: 20. (b) *Priest*, Lev. 8: 30. (c) *King*, 1 Samuel 16: 13. "Ye are a royal priesthood," 1 Peter 2: 9. "He hath made us kings and priests unto God and his Father," Rev. 1: 6. "He which hath anointed us is God," 2 Cor. 1: 25.

IV. **Oil for healing:**

"Pouring in oil and wine," Luke 10: 34. "The Comforter, which is the Holy Ghost," John 14: 26.

V. **Oil of joy.**

"God, thy God, hath anointed thee with the oil of gladness above thy fellows," Ps. 45: 7. "The oil of joy for mourning," Isa. 61: 3. "Thou anointest my head with oil; my cup runneth over," Ps. 23: 5. "The kingdom of God is... joy in the Holy Ghost," Rom. 14: 17. "The fruit of the Spirit is... joy," Gal. 5: 22. [6, 7]

VI. **Oil of separation**, Lev. 21: 10-12; 10:

Once anointed with the holy oil, the anointed ones could not, dared not, live as others. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing," 2 Cor. 6: 17. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's," 1 Cor. 6: 19, 20.

VII. **The land of promise was a land of oil-olive**, Deut. 8: 8.

The walk of faith is a walk in the Spirit. "If we live in the Spirit, let us also walk in the Spirit," Gal. 5: 25. "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord," 2 Cor. 3: 18.

JANET CLARK.

## HOW OUR NEEDS ARE MET BY THE PROMISES OF THE HOLY SPIRIT.

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| <p>I. When we are unloving, Rom. 5:5.<br/>         II. When we cannot pray, Rom. 8:26, 27.<br/>         III. When our prayers seem not to reach the Father, Eph. 2:18.<br/>         IV. When we are weak in faith, 1 Cor. 12:8, 9.<br/>         V. When we are weak in purpose, Eph. 3:16.</p> | <p>VI. When we fear others, 2 Cor. 3:17.<br/>         VII. When we do not understand the Word, 1 Cor. 2:10, 11.<br/>         VIII. When we do not know what to do or where to go, Jno. 14:26; 16:13.<br/>         IX. When we feel our inability, Zech. 4:6.<br/>         X. The precious promise, Luke 11:13.</p> |
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F. A. HATCH.

## THE SEVEN OPERATIONS OF THE HOLY SPIRIT IN JOHN.

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| <p>I. <b>Quickening</b>, John 3:5.<br/>         II. <b>Indwelling</b>, John 4:14.<br/>         III. <b>Outflowing</b>, John 7:38.<br/>         IV. <b>Comforting</b>, John 14:16, 17.<br/>         V. <b>Teaching</b>, John 14:26.</p> | <p>VI. <b>Testifying against the world</b>, see John 16:8-11; 14:16, 17.<br/>         VII. <b>Prophesying</b>, John 16:13:—Of the rapture of the saints; of the awful judgments to come upon the wicked.</p> |
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## PERSON OF THE HOLY SPIRIT.

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|---|---|
| <p>I. <b>The Holy Spirit as a person is associated with the Father and the Son</b>, Matt. 28:19; 2 Cor. 13:14; Matt. 3:16, 17; Eph. 2:22.<br/>         II. <b>The Holy Spirit is represented as a distinct agent</b>, John 14:16; John 15:26; John 16:7-15; 1 Cor. 12:8-11; Acts 7:51; Acts 13:2, 4; Acts 28:25.<br/>         III. <b>Divine attributes are ascribed to the Holy Spirit</b>, Acts 28:25; Heb. 10:15; Jer. 31:33; Jer. 10:1; 1 Cor. 2:10, 11; John 3:5; John 1:13.<br/>         IV. <b>Will and feeling are ascribed to Him</b>, 1 Cor. 12:11; Eph. 4:30; Isa. 63:10.<br/>         V. <b>He is a sent Messenger and Teacher</b>, John 14:16, 26; John 15:26; John 16:7, 13, 15.<br/>         VI. <b>The Holy Spirit and Spirit of God are identical in some passages</b>, Acts 2:17;</p> | <p>Joel 3:1-5; Acts 10:38; Luke 4:18; Isa. 61:2; Mark 12:36.<br/>         VII. <b>The Holy Ghost is called God</b>, Acts 5:3, 4; 1 Cor. 3:16, 17; 2 Cor. 6:16; Eph. 2:22; 1 Cor. 6:19.<br/>         VIII. <b>The Holy Spirit quickens the mind</b>, Rom. 12:6, 8; 1 Cor. 12:27, 28; Ex. 31:3, 6; Ex. 35:31, 35; 1 Kings 3:7-12; 1 Kings 4:26; Jud. 3:10; Jud. 6:34; 1 Sam. 11:6; 1 Sam. 16:14.<br/>         IX. <b>The Holy Spirit inspires to teach God's will</b>, John 14:26; John 15:26; John 16:13; Luke 1:67; Acts 21:11; 2 Pet. 1:21; 2 Sam. 23:2; 2 Chron. 20:14; Micah 3:8; Judges 6:34; 1 Chron. 12:18; 2 Chron. 24:20; Luke 24:49.<br/>         The Holy Spirit effects whatever is done in the soul by special divine agency to accomplish justification and sanctification</p> |
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S. H. TYNG.

## EMBLEMS OF THE HOLY SPIRIT.

I. **Water**, John 7: 37-39.—Cleansing—Refreshing—Freely Given.

II. **Fire**, Acts 2: 2-4; Matt. 3: 11.—Purifying—Warming—Illuminating.

III. **Wind**, John 3: 8.—Powerful—Reviv-

IV. **Oil**, Isa. 61: 1; Luke 4: 18.—Healing—Comforting.

V. **Rain and Dew**, Deut. 32: 1-3; Mic. 5: 7.—Fertilizing—Refreshing—Abundant.

VI. **Dove**, Luke 3: 22.—Gentle—Meek—Forgiving.

VII. **A Voice**, 1 Kings 19: 12, 13; Isa. 30: 21.—Teaching—Guiding—Warning.

## THE POWER OF THE HOLY GHOST.

I. In the first place the Spirit of God is the Power of God, compare Matt. 12: 28, with Luke 11: 20.

II. Christ commenced His ministry in the Power of the Holy Ghost, see Luke 4: 14.

III. The Power of the Holy Ghost was exhibited in the creation, see Gen. 1: 2; Psa. 104: 30.

IV. Exhibited in the conception of Christ, Luke 1: 35.

V. Exhibited in raising Christ from the dead, 1 Peter 3: 18.

VI. Exhibited in working miracles, Rom. 15: 19.

VII. Exhibited in making the Gospel efficacious, 1 Cor. 2: 4; 1 Thess. 1: 5.

VIII. Exhibited in overcoming all difficulties, Zech. 4: 6, 7.

IX. Promised by the Father, Luke 24: 49.

X. Promised by Christ, Acts 1: 8.—*Selected.*

## THE OFFICE OF THE HOLY GHOST.

The office of the Holy Ghost may be illustrated in this way, making a distinction between His miraculous and ordinary influences, the latter of which more immediately concerns us to observe:

I. Through the preaching of a crucified and risen Saviour (as on the Day of Pentecost) the Holy Ghost will convict of sin, thus teaching the very murderers of Christ to surrender themselves to His service and be filled with the Holy Ghost. "And they were all filled with the Holy Ghost," Acts 2: 4; 4: 31.

II. The Holy Ghost fell on them that heard, Acts 10: 44. On them was poured the gift of the Holy Ghost, verse 45.

III. The Gentiles may receive Him as well as the Jews. "The Holy Ghost fell on them as on us at the first," Acts 11: 15.

IV. All that ever were in the church of Jesus Christ, or now are, or will be, are

brought into it by the baptism of the Spirit. "Ye shall be baptized with the Holy Ghost," Acts 1: 5. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles," 1 Cor. 12: 13.

V. No person can say that Jesus is the Lord but by the Holy Ghost, 1 Cor. 12: 3.

VI. By Him we are sealed and anointed as His, Eph. 1: 13; 1 John 2: 27.

VII. By Him some are set apart to the ministry of the Gospel. The Holy Ghost said, "Separate me Barnabas and Saul for the work whereunto I have called them," Acts 13: 2.

VIII. He sends the true ministers. "So they being sent forth by the Holy Ghost, departed," Acts 13: 4, 5; 2 Sam. 23: 2.

IX. He influences them what and how to preach. "Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth," 1 Cor.

2:15. Their preaching did not come in "word only, but also in power, and in the Holy Ghost, 1 Thess. 1:5."

X. Therefore the true church is a *spiritual* church or house, 1 Peter 2:5, being built together by the Spirit. "In whom ye also

are builded together for a habitation of God through the Spirit," Eph. 2:22 "We are the circumcision, which worship God in the Spirit, . . . and have no confidence in the flesh," Phil. 3:3.

JOHN FETTERHOFF.

## THE WORK OF THE HOLY SPIRIT.

### I. He Convicts, Converts, and Sanctifies.

- 1 He reproveth, see John 16:8.
  - 2 Convicts, Micah 3:8.
  - 3 Strives, Heb. 3:7.
  - 4 Instructs, Neh. 9:20.
  - 5 Aids the preached word, 1 Thess. 1:5, 1 Peter 1:12.
  - 6 Quickens, John 6:63.
  - 7 Renews, Titus 3:5.
  - 8 Imparts love to God, Rom. 5:5.
  - 9 Leads, Psalms 143:10.
  - 10 Upholds, Psalms 51:12.
  - 11 Prevails, Zech. 4:6.
  - 12 Washes and justifies, 1 Cor. 6:11.
  - 13 Gives liberty, 2 Cor. 3:17.
  - 14 Aids in mortifying sin, Rom. 8:13.
  - 15 Resists the flesh, Gal. 5:17, 18.
  - 16 Changes from glory to glory, 2 Cor. 3:18.
  - 17 Aids in living unto God, 1 Peter 4:6.
- ### II. The Holy Ghost the Comforter.
- 1 Is given by the Father, John 14:16.

2 Is given by Christ, Isaiah 61:1-3.

3 Is given through Christ's intercession, John 14:16.

4 Is sent in the name of Christ, John 14:26.

5 Is sent by Christ from the Father, John 15:26.

### III. As Comforter He communicates joy to the Saints, Rom. 14:17.

- 1 Edifies the church, Acts 9:31.
- 2 Testifies of Christ, 1 John 4:2.
- 3 Imparts the love of God, Rom. 5:3-5.
- 4 Imparts hope, Rom. 15:13.
- 5 Witnesses with Saints, Rom. 8:16.
- 6 Gives access to the Father, Eph. 2:18.
- 7 Seals believers, Eph. 1:13; 4:30.
- 8 Imparts joy, 1 Thess. 1:6.
- 9 Dwells with and in Saints, John 14:17.
- 10 Abides forever with Saints, John 14:16.
- 11 Is known by Saints, John 14:17.
- 12 The world cannot receive, John 14:17.

—Scripture Text Book.

## THE SPIRIT'S WORK IN BELIEVERS.

### I. He teaches us to sanctify ourselves.

See 2 Tim. 2:21, also verse 19; 2 Cor. 7:1.

### II. He teaches us what to follow, Heb.

12:14.

III. Our responsibility is to abstain from all that is contrary to the Word, the Spirit's teaching, 1 Thess. 4:3-7.

IV. The Holy Spirit is the direct agent in actually conveying to us all that contributes to our sanctification.

### V. By Him we are changed, 2 Cor. 3:18;

1 Cor. 6:11; Rom. 15:16; 2 Thess. 2:13; 1 Peter 1:2.

VI. By Him we are "baptized into one body." See 1 Cor. 12:13, 27; also Rom. 12:5; Eph. 4:25.

This is the real "baptism of the Spirit," which our Lord promises to His people, Acts 1:5, and of which all true believers are partakers. See how beautifully the reality

of this union is unfolded in Eph. 4:22-32. Here the relationship of the believer to Christ is so closely and so marvellously figured by that of a man's flesh to the man himself, verse 29; and believers are actually spoken of in the most remarkable manner as "members of His body, of His flesh, and of His bones." See verse 30.

VII. **By Him are the various gifts distributed.** See 1 Cor. 12:4-11.

**Lastly.** Not only is it the office of the

Holy Spirit to effect these realities, but also to make us **know** them. He works a consciousness and assurance of them in the heart that simply believes them. This is important and should be thoughtfully considered by some who doubt the possibility of such an assurance, or who at all events regard it only as the privilege of a few advanced or mature Christians. See 1 John 3:24. "We **know**," etc., 1 Jno. 4:13; Rom. 8:15, 16; Gal. 4:6; 1 Jno. 5:10.

### CHARACTER OF THE HOLY SPIRIT.

I. He is God. See Exodus 17:7, comp. with Heb. 3:7-9.

II. He is called God, Acts 5:3, 4.

III. He is called Eternal, Heb. 9:14.

IV. He is called Omnipresent, Psalms 139:7-13.

V. He is called Omniscient, 1 Cor. 2:10.

VI. He is called Omnipotent, Luke 1:35; Rom. 15:19.

## THE HOLY SPIRIT AND SERVICE.

WE know that one effort put forth in the power of the Holy Ghost is worth a whole life-time of service without Him. While meditating on this subject I have been impressed with the need there is in these days that Christian workers should be more fully anointed with power from on high. Why cannot we, as the disciples of old, wait for ten days before the Lord, that we may receive a baptism of the Spirit? I am sure we all feel that we are not filled full as we wish to be. Where is the hindrance? Is not the Lord willing to pour out a blessing according to His promise? I do not know that it would be a waste of time if our Christian merchants were to close their shops, and our ministers close their studies, so as to meet in some central place from day to day and cry for an outpouring of the Holy Ghost. Indeed, I do not know but I may in these remarks be occupying precious time that ought to be spent on our knees. But if they should lead us to our knees afterwards, the time will not be misspent.

Service implies that we are already brought into relationship with the Lord. And if we are Servants, that involves the still closer relationship of Sons. "Son, go work to-day in my vineyard." God employs not hirelings, but sons. I remember going with my wife to visit an interesting lighthouse on the New Jersey coast. She made the remark to the light-house keeper: "When you hear the wind blowing and the storm raging, are you not filled with fear for your safety?" "Oh, no," he replied, "my own safety is secured. I bend all my energies to keeping the reflectors bright and the lamps filled with oil; I think about the safety of others." So when the Christian knows that his own safety is secured, he will endeavor to shine out upon the dark waters of sin for the safety of those who are perishing in their unbelief.

For this service we need power. In Micah 3:8, we read: "I am full of power by the Spirit of the Lord." Any man who rebukes a backsliding people needs to be full of power. Our Lord said to His apostles, "Tarry ye in the city of Jerusalem until ye be endued with power from on high," Luke 24:49; Acts 1:8. So that we in New Testament times need the very same power that the Old Testament prophets had, whether our services take the form of rebuking sin, or witnessing for Jesus and inviting sinners to Him.

This power of the Holy Spirit may be represented in a two-fold manner—power *within* us, and power resting *upon* us. "The water that I shall give him shall be *in* him a well of water springing up into everlasting life," John 4:14. This denotes the personal life and experience of the believer. "He that believeth on Me, out of him shall flow rivers of living water," John 7:37—not a well only, but a fountain. This is the real secret of ministry—not receiving the Spirit once for all, but putting ourselves under the Divine inflow, that He may flow through us in the form of service and ministry for others.

When God made choice of a man to do the work of constructing the Tabernacle, he must be endowed with wisdom by the same Spirit as fitted Moses for the work of leadership. In all the detail work of the churches we need men qualified by the power of the Spirit dwelling within them.

It is said of John the Baptist that from his birth he should be filled with the Holy Ghost, Luke 1:15, 16. He was to be a Nazarite—one separated unto God from the womb. Think of his marvellous ministry, which lasted only about nine months. For further instances of the endowment with power in the early Church, see Acts 2:4; 4:31; 6:3-5.

But there is something beyond; we want not only to be filled with the Spirit, but to overflow. "I am full of matter, the Spirit within constraineth me, I will speak that I may be refreshed," Job 32:18, 20. Our testimony from the Lord ought to refresh us if we are like Elihu. "My heart is inditing a good matter"—bubbling up like those hot springs that burst from the earth—"I speak of the things which I have made touching the King," Psalm 45:1. When a man is full of the Holy Ghost his talk will



not be about himself. Let us pray that there may be such a fullness of the Spirit within us that it must find vent: that we *must* talk that our hearts may be refreshed.

The other thought is the power of the Spirit *upon* us. In this aspect the Spirit is represented by the oil. How frequent, in the symbolic rites of the Old Testament priesthood, was the use of the consecrating oil! As illustrations of the power of God resting on his servants, see Joshua—Num. 27:18; Deut. 34:9; Gideon—Judges 6:34; Samson—13 and 14; Elisha—2 Kings 2:9; Zechariah—2 Chron. 24:20. See also, Is. 32:15; Ezek. 37. As we go forth to service among the dry bones of this world of sinners, "dead in trespasses and sins," let us claim the promise of the Holy Ghost upon us. If we continually feel our entire dependence on Him, He will not leave us. He will be in us and upon us, clothing His own word with mighty power.

C N.

### THE HOLY SPIRIT AND CHARACTER.

IN the sight of God we are judicially perfect in Christ, Jude 24; Col. 1:22. He is now presenting us by His priestly ministrations, and in His own inherent holiness, as a holy people to the Father. The ultimate purpose of Jesus Christ is to "present unto Himself a glorious Church, without spot or wrinkle," Eph. 5:27. But we are still in the body, and the Holy Spirit is given that He may keep us without spot and blameless unto the coming of our Lord.

There are many elements that go to make up character. First of all, there is *life*. The third person in the Godhead is called "the Spirit of Life," Rom. 8:2. It is essentially the work of the Spirit to produce life in the soul of man. Then He comes to dwell in the living soul. He loves to dwell in the scene of life, to provide for Himself a princely palace in the heart of regenerate man.

Another element of character is *truth*. The man who is not truthful even in the world's estimation is not a man of good character. So the Spirit is called the Spirit of Truth, John 14:17. In all our transactions, and in all our relations with our fellowmen, we must be truthful, else our Christian testimony will be of no avail. Three times in the three chapters, John 14-16, the Holy Ghost is termed the Spirit of Truth. He guides us into all truth; presents the truth to us; and leads us to walk in the truth.

He is also designated the Spirit of *holiness*, Rom. 1:4. There can be no real Christian character without practical holiness. God hath chosen us in Christ, that we should be holy, Eph. 1:4. If we bear the name of Christ we are commanded to be holy, 2 Tim. 2:19. Holiness primarily means separation. Practically it is moral excellence. We are to *follow after* holiness, Heb. 12:14. As a dog scenting the game is intent on the pursuit of it, so the believer is to lay out all his energies in the *pursuit* of holiness. It must be the great object of our renewed life.

Our "conversation" is to be holy; this word covers the whole life of the believer. To this end the Spirit is given—to lead us in the paths of holiness, that the world may be convinced of the reality of our profession and our possession of that which they do not possess. Thus, if we should never open our lips, we may exemplify a holiness of character that shall win others to the feet of our Lord and King. As McCheyne said, "What a dreadful weapon in the hands of God is a holy man!" In proportion as we are holy, the power of the Spirit shall rest upon us.

Then He is called the Spirit of *wisdom*, which is another element of character. We read of Bezaleel, who was filled with the Spirit of God in wisdom, Ex. 31:2. A man may show worldly or intellectual wisdom without the Spirit, but the wise in heart are taught by the Spirit of God.

*Strength* is another element of character. Power was given to the early disciples

for testimony, for witness bearing, and also for endurance. So in all times of persecution and reproach, if we are to take our stand for God in testimony to those around us, we need the strength which will enable us to endure.

*Goodness*, too, is an important element in character. "Thy Spirit is good," Ps. 143: 10. When in the early days of the Church they wanted men to manage their secular affairs, they were enjoined to look out for those who were "of honest report, full of the Holy Ghost," Acts 6: 3. Barnabas was "a good man, and full of the Holy Ghost," Acts 11: 24. Apart from public testimony, or public position, goodness must be seen in the personal life. In those early days the Church looked not for moneyed men, or men of social influence and position, but for men of sound judgment, and who were irreproachable in their personal life, upon whom the Holy Ghost was resting. In our own day we need officials in the Church who shall be above criticism.

Character, in short, is Christ formed in us through the Spirit. In all the minutiae of domestic life, and commercial life, just as much as in public testimony, the power and teaching of the Spirit are needed for the building up of true Christian character. The pagan king Pharaoh attributed the character of Joseph to the Spirit of God. By his patience, meekness, truthfulness, and purity of life he won from Pharaoh this eulogy: "Can we find such an one as this, a man in whom the Spirit of God is?" Gen. 41: 38. So let us yield ourselves to the power of the Holy Ghost that He may chisel off the angles and corners, tone down the harsh lines, and bring out in us the image of Jesus Christ. Let our prayer be, not so much that we may be great, as that we may be holy, men and women.

G. C. N.

## THE HOLY SPIRIT AND THE HEARING OF FAITH.

Gal. 3: 2.

**I**T is the Holy Spirit that is the life of a Church and the life of a soul. No Spirit, no life! It is through this Spirit that the man awakes—opens his eye, his ear, his heart. This Spirit is *first* with the sinner, revealing the truth to him and enabling him to believe it. Not self, nor man, nor the flesh is first, but the Holy Ghost. It is He who moves on the face of the waters.

But there is another side of the question which our text brings before us; namely, the receiving of the Spirit *after* believing, as the result of "the hearing of faith." In neither is there any visible lapse, or audible voice, or perceptible touch—anything contrary to or out of the region of our faculties; still both are real. It is to the second that our verse refers. And the question to be solved is this: Does He come in connection with the law or the Gospel? Is he received by working or by believing? Does the preaching of law, or the preaching of grace, bring Him? The Apostle appeals to the experience of the Galatians, when first he comes to them preaching the Gospel. It was in connection with that Gospel which he preached that they received the Spirit: and that Gospel was not the Gospel of working, but of believing the Spirit came down on them, when he delivered his message of grace, and they received that Spirit in receiving the good news.

The Apostle refers to *one* thing only here, as the result of a received Gospel—the Spirit. But in like manner are all the blessings of the new covenant received. Thus is Christ Himself received: by "The hearing of faith." Thus is pardon received: by "The hearing of faith." Thus is life received: by "The hearing of faith." "So we preached and so ye believed." It is not as workers of good works, or doers of God's law, but as *listeners* to His Gospel, that we are receivers of His blessing. It is not as *workers*, but as *listeners*, that we are receivers of His Spirit. "Hear, and your soul shall live;" "Hearken unto Me;" "Listen, O ye isles;" "Blessed is the man that heareth Me;"

"He that hath an ear, let him hear;" "Hear ye deaf;" "He that heareth My words;" "Blessed are they that hear."

**I. The Holy Spirit is God's special gift to us.** (1) He is the promise of the Father. (2) He is the Church's special birthright. (3) He is in the hands of the risen Saviour. (4) In Him are all the gifts needed by the Church as a whole and by each saint. In the Spirit all is contained that we need. The Father is most willing to bestow Him; the Son is most willing to shed Him down; He is most willing to come. We need Him much. As the earth without rain and sunshine turns to barrenness, so it is with the Church or soul without the Spirit. But still He is "ministered" or "given" or dispensed in a particular way, God's way—the way that will honor the Father and glorify Christ.

**II. He is not received in or by working.** None of God's gifts are thus received; least of all the Spirit. The law does not procure us the Spirit. Works do not contribute to our obtaining it. We do not serve in order to obtain the Spirit, but we obtain the Spirit in order that we may serve. First the Spirit, then work; not first work, then the Spirit. The works that we do without the Spirit, or previous to our receiving the Spirit, are in themselves poor and unprofitable, nor can they in any way secure the Spirit for us.

**III. He is received by the hearing of faith.** The expression is a peculiar one. It is not simply "hearing," nor "faith," but the "hearing of faith," that obtains for us the Spirit. What does it mean, then? Not that faith which leads to hearing, but that hearing which leads to faith (or believing). It is in listening to the Divine word that faith springs up, and then the Spirit comes in and fills us with all His gifts and graces. No doubt the Spirit must work in order to our hearing and believing; but then He works most fully after that we have believed. It is the believing soul that is the vessel for receiving all His fulness. The Holy Ghost then does not come—

(1) *By works.* Works cannot win, or buy or deserve. He is the *free* Spirit. Psalm 51:12.

(2) *By chance,* at random. There is no chance work in the mission of the Holy Ghost.

(3) *By miracle,* as at Pentecost. It is the same Spirit, but not by open miracle.

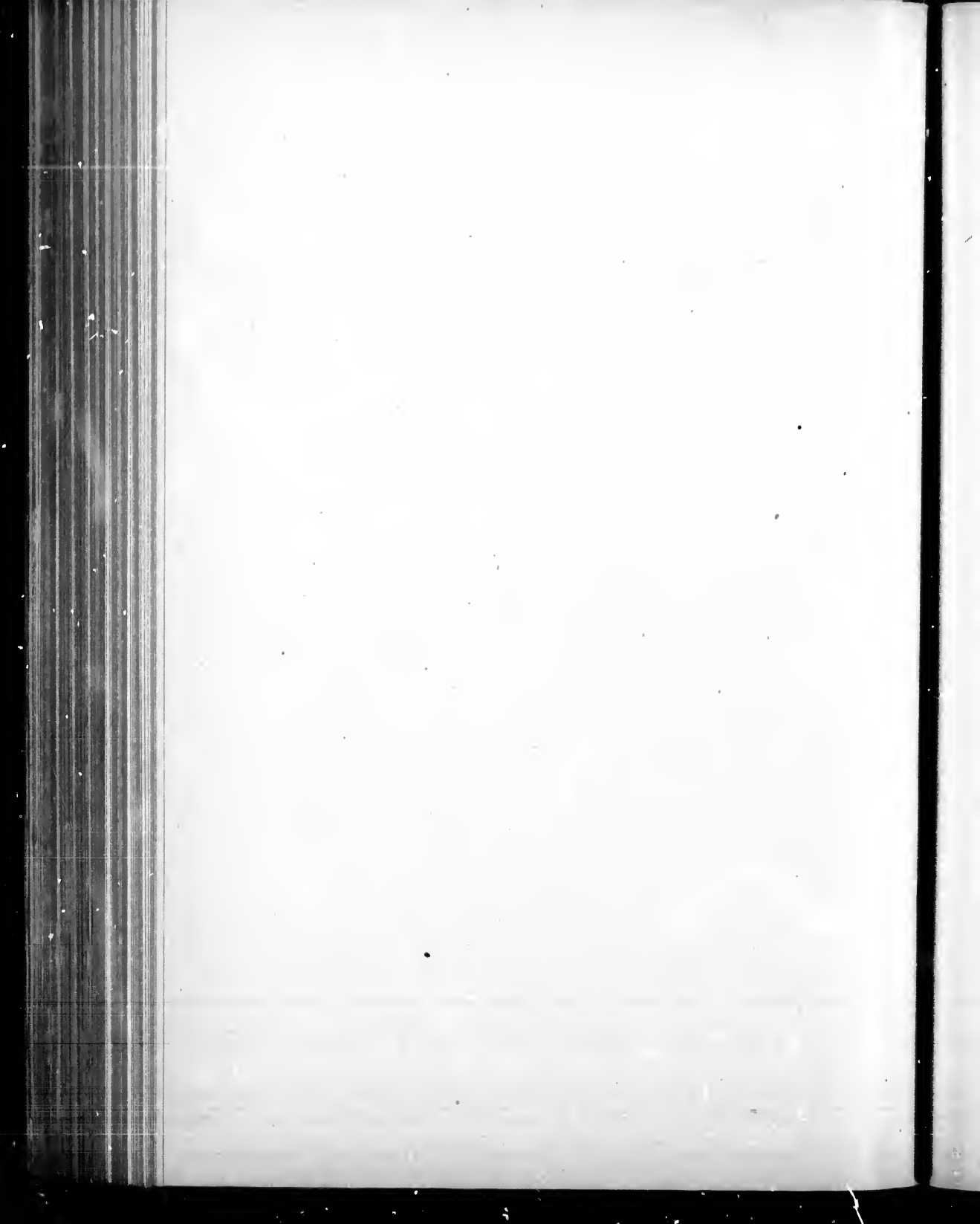
(4) *By mere sovereignty.* God is sovereign; yet He gives the Spirit in an appointed way, and according to promise.

But *in* believing, and *by* believing, in proportion to our faith. The simpler and stronger our faith the more of the Spirit.

Let us believe *for the Spirit.* Not simply believe and hope that by-and-by the Spirit will come in power upon us, but believe for Him—that is, earnestly and believingly desire Him, and desire more of Him. Our unbelief hinders Him, grieves Him. Let us beware. Only believe, and be filled with the Spirit.

The age thinks it can do without the Spirit. Let the Church watch against this blasphemy. Let her keep hold of the Lord's promise, the promise of the Father. Let her prize the gift, long for more of it. Let our cry be continually, "More of the Holy Spirit; more of His fulness; more of His gifts and graces."

Not human intellect or genius, but the power and wisdom of the Holy Ghost! Study and culture may do much for the mind in widening and filling it, but more is needed. Man's faculties, well disciplined according to the progress of the age, may raise him to no inconsiderable height, but only the Divine Spirit can lift a fallen being out of the region of darkness and evil into sympathy with the "age to come," into communion with the living God.—*Selected.*



THE SCRIPTURES.

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# THE SCRIPTURES.

## GOLDEN BELLS AND POMEGRANATES; OR, WORD AND LIFE.

*By J. E. Wolfe.*

"A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about."—Ex. 28: 34.

THE types of the Old Testament are full of significance to the Spirit-taught child of God. To him they interpret in the most practical manner the spiritual truths of the New Testament. In other words, they carry to him God's comment on His own most precious word. The personal characteristics of the Lord Jesus Christ shine forth most luminously in the types, and shadows, and symbols of the Old Testament Scriptures.

These types, from whatever cause, have been much neglected, notwithstanding that our Lord furnishes the key to their interpretation in that saying of His, "MOSES WROTE OF ME." Again the Holy Spirit declares through Paul, 1 Cor. 10: 12: "Now all these things happened unto them (the children of Israel,) for types (see marginal reading); and they are written for our admonition, upon whom the ends of the world are come."

The Person and work of God's Beloved Son is the substance of all types, promises, and prophecies. The exercise of tracing out those lines of truth which centre in Him, with the application of their meaning to ourselves, is one of the most glorious objects that the devout student of the Word can possibly have before him. Such study, when rightly conducted, not on the basis of mere idle curiosity, but with the right motive and principle, will lead to blessed discoveries of "heights and depths, and lengths and breadths," of Him who is "God manifest in the flesh."

The 28th chapter of Exodus is a volume of spiritual beauty. A life time of study could not fathom its depths nor exhaust its boundless stores. In this chapter we have a minute description given of the separation of Aaron to the priesthood; his priestly garments, the breast-plate, ephod, robe brodered coat, mitre and girdle, etc., etc. But I will confine myself more particularly to the truth embodied in the "bells and pomegranates." See verses 31 to 35:—

"And thou shalt make the robe of the ephod all of blue, . . . . and beneath, upon the hem of it, thou shalt make pomegranates of blue and of purple, and of scarlet, round about the hem thereof; and bells of gold between them round about; a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about. And it shall be upon Aaron to minister, and his sound shall be heard when he goeth in unto the holy place before the Lord, and when he cometh out, that he die not."

The office of the ancient High Priest was to make atonement for the sins of the

people. Once every year the blood of sacrifice was taken into the Most Holy Place. And although the whole tabernacle was built as a Sanctuary for the Most High, this room was specially where He dwelt. None were permitted to enter, save the High Priest, and he only one day in each year, which was called the Day of Atonement. Then as the representative of the nation, he passed within the veil, with incense and blood, and God communed with man. So we see that after our Lord Jesus Christ had completed the work which the Father gave Him to do, in offering Himself as a sacrifice for the sins of the world, He arose from the dead, and, as our Great High Priest, He ascended into the Heavens, and passed into the Most Holy Place, and then were the gifts of the Spirit manifested in the sound of TESTIMONY; Acts 2: 1-11, and they will be when He comes out again. The FRUITS OF THE SPIRIT, we know, were also in the saints, as witness the record of the Acts of the Apostles.

One well-taught in the Word has remarked: "Upon the hem of the robe of the ephod there was the desirable fruit (pomegranates) and the testimony (golden bells) of the Holy Ghost, which depended on the priesthood. I think that Christ in entering Heaven made Himself heard through the Holy Ghost in His people—hem of His garment (compare Psalm 133); and He will make Himself heard through His gifts when He comes out also. Meanwhile, He bears within also the iniquity of the holy things in holiness before the eternal God. (This holiness is upon His very forehead). Not only they but their imperfect services are presented according to the divine holiness in Him. . . . The Heavenly Priest must Himself be a heavenly Man; and it is to this character of Christ, as here in the high priest, that the fruits and testimony of the Spirit are attached. It is from Christ in His heavenly character that they flow; they are attached to the hem of His garment (His people—His body) here below. His sound was heard when He went in and when He came out; and so it has been and will be."

MacIntosh says: "The blue robe of the ephod is expressive of the entirely heavenly character of our High Priest. He is gone into heaven; He is beyond the range of mortal vision; but, by the power of the Holy Ghost, there is divine testimony to the truth of His being alive, in the presence of God; and not only testimony but fruit likewise. 'A golden bell and a pomegranate, a golden bell and a pomegranate.' Such is the beautiful order. True testimony to the great truth that Jesus ever liveth to make intercession for us will be inseparably connected with fruitfulness in His service. Oh, for a deeper understanding of these precious and holy mysteries! It is needless to remark that there is divine appropriateness as well as significance in all the figures presented to us in the Word. Thus the "pomegranate," when opened, is found to consist of a number of seeds contained in a red fluid. Surely this has a voice. Let spirituality, not imagination, judge."

May not the "golden bell" also signify the joyful sound of the glorious gospel of the blessed God? Jesus yet speaks from heaven to the sons of men. "My words they are Spirit and they are life." The literal translation of the word "gospel" is "the joyful message." Would God that more might hear, "look, and live."

But have not the "bells and pomegranates" additional significance? Most assuredly. To the believer the "bells" speak of testimony for the Lord Jesus while the "pomegranates" tell of fruitfulness or fruit-bearing.

**1. Testimony.** 1. The bells were made of pure gold. The High Priest did not dare put on silver, zinc, tin, iron, or any other kind of metal. So the believer's testimony should be the "pure gold" of God's Word. How much of the testimony given in our religious meetings falls short of this holy standard any one who has spiritual discernment can testify. The most we hear now-a-days is something about "feeling," or "my church," or "our dear pastor," or "my opinion." Zinc, tin, lead and iron, instead of the blessed holy Word of God.

2. It will be noticed, further, that the bells and pomegranates evenly balanced on the hem of the High Priest's robe. There were just as many pomegranates as bells. Many Christians who have the bells seem to be devoid, in a large measure, of the

pomegranates. Our Christian character should be rounded out full. We should have as many pomegranates as bells. Our lives should be in perfect harmony with our testimony. "A golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe round about."

3. Testimony ought to have it in two things. Not only the truth, but *all* the truth. Many in the pulpit and elsewhere are afraid to speak all that the Lord commands. Some withhold certain important truths for "policy sake." Such are not faithful witnesses, and God will judge them.

4. There is a notable distinction between the testimony of the Holy Spirit and that of the believer. The Spirit testifies *OF* Christ; the believer *FOR* Christ. In John 15:26 we read: "He shall testify *OF* Me;" but in Acts 2:14-17, we find Peter testifying *FOR* Christ.

How simple and to the point was the testimony of the early disciples. There was no straining for effect; no gilt-edged oratory; no imaginative flights, causing the hearer to exclaim, "What a wonderful preacher! How captivating his manner! How gifted! What a wealth of language!" In the Acts of the Apostles we have the model testimonies for all times. "Christ crucified, dead and risen again," was their theme on every occasion and under every circumstance. We never read of any flattering things being said of them. Sometimes their testimony was rejected in the most bitter and vindictive style; sometimes it was received by multitudes "with gladness of heart." Nothing, however, could for one moment cause them to abandon the blessed "old, old story." The bells were golden and rang with no uncertain sound. What wondrous scenes were witnessed in those days. Thank God, even in our day when the Word is preached in its purity, and the Holy Ghost honored, like results follow. Oh! for a revival of the old-fashioned Actarian times!

Note the testimony given by Peter in Acts 5:29-42. Just liberated from prison, whither he had been sent along with other of the Apostles, we find him in the temple preaching the Gospel just as fearlessly as ever. How the ecclesiastical authorities raged, saying, verse 28: "Did not we straightly command you, that ye should not teach in this name? And, behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us."

Then Peter and other Apostles answered and said: "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with His right hand to be a Prince and Saviour, for to give repentance to Israel, and forgiveness of sins. And we are His witnesses to these things; and so is also the Holy Ghost, whom God hath given to them that obey Him. When they heard that, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the Apostles forth a little space; and said unto them, ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves: who was slain; and all, as many as obeyed Him, were scattered and brought to nought. . . . And now I say unto you, refrain from these men, and let them alone; for if this counsel or this work be of men, it will come to nought: but if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God. And to him they agreed: and when they had called the Apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for His name. And **DAILY** in the **TEMPLE**, and in **EVERY HOUSE**, they **CEASED NOT TO TEACH** and **PREACH JESUS CHRIST.**"

Prisons, persecutions, death, could not intimidate them nor make them change the nature of their testimony. Stephen had just been stoned to death for giving the "Golden Bell" testimony. Many were arrested and put in prison, and the persecution waxed so hot that great numbers were forced to flee for their lives, leaving homes,

kindred and all for Christ's sake. But all this could not or did not interrupt the steady witnessing of those Holy Ghost anointed ones. On they went like a mighty resistless river. It is to be supposed that the more bitter their persecutions the clearer and sweeter the ring of the "Golden Bells." See Acts 8:4-8:—

"Therefore they that were scattered abroad, went everywhere **PREACHING THE WORD**. Then Philip went down to the city of Samaria, and preached **CHRIST** unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. . . . And there was great joy in that city."

In the same chapter, commencing at the 26th verse, Philip has a call from God to do a little personal work for his divine Master.

"And the Angel of the Lord spake unto Philip, saying; Arise, and go toward the south, unto the way that goeth down from Jerusalem unto Gaza which is desert. And he arose and went; and behold a man of Ethiopia, an Eunuch of great authority under Candace, Queen of the Ethiopians, who had the charge of all her treasure, and had come up to Jerusalem for to worship, was returning; and, sitting in his chariot read Isaiah the prophet. Then the Spirit said unto Philip, go near and join thyself to this chariot. And Philip **RAN** thither to him, and he heard him read the prophet Isaiah, and said, Understandest thou what thou readest? And he said, How can I except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the Scripture which he read was this, "He was lead as a sheep to the slaughter; and like a lamb dumb before his shearers, so opened He not His mouth. In His humiliation His judgment was taken away; and who shall declare His generation? for His life is taken from the earth. And the Eunuch answered Philip, and said, I pray thee of whom speaketh the prophet this? of himself or of some other man? **THEN PHILIP OPENED HIS MOUTH AND BEGAN AT THE SAME SCRIPTURE, AND PREACHED UNTO HIM JESUS.**"

As Moses lifted up the serpent in the wilderness, so Philip lifted up "Jesus only," and what precious results followed! There was no putting the Eunuch on a long mourner's bench trial for his salvation, no legal striving for conversion; no praying before receiving God's wonderful gift of eternal life. The well-taught evangelist just made the way plain by the Word of God, and the Eunuch believed straightway and trusted in Jesus Christ and was *saved!* It is so in this our day, when the Word is rightly divided. Souls believe, receive Christ and live. Many Christian ministers, because of their ignorance of the Scriptures, cannot lead a soul out of the darkness. They preach the sinner into a state of conviction and then "leave the rest of the work to the Holy Spirit," as they say. The secret of the matter is, that not having had Philip's schooling, they are ignorant of the way to lead a soul at once to Christ. How true that portion of the divine word, Rom. 10:14-17, "How then shall they call on Him in whom they have not believed? and how shall they believe on Him in whom they have not heard? and how shall they hear without a preacher? and **HOW SHALL THEY PREACH, EXCEPT THEY BE SENT?** As it is written, how beautiful are the feet of them that preach the **GOSPEL OF PEACE, and BRING GLAD TIDINGS OF GOOD THINGS!** But they have not all obeyed the Gospel. For **FAITH COMETH BY HEARING, and HEARING BY THE WORD OF GOD.**" Golden bells, golden bells!

See also Acts 10:34-48, where Peter gives the same old testimony in the power of the Spirit. The Word is still quoted. Glorious results follow.

Acts 13:38, 39 contains the Gospel in a "nut-shell."

In Acts 16:25-34, Paul and Silas ring out the joyful message to the hardened jailor, and "in the same hour of the night" he and his family are converted. No long legal process here. How quick the Spirit applied the Word, under the ministrations of those God-taught brethren. They knew how to lead a soul to the Saviour, because they had fed upon the Word, and knew how to "rightly divide it."

What is the great need of the day? The simple answer is, **WE MUST COME BACK TO THE SIMPLICITY OF THE SCRIPTURES.** Let our testimony have

a "Thus saith the Lord" ring to it. The cry of many of the theological schools of the present day is, "The people must have ministers who are a breast of the times." This is a fearful mistake and delusion. What is needed is the culture of the Bible. Those that are called of God have got all that they can attend to to give the world the simple Gospel. What has science got to do with our salvation? Where in the Word is it commanded that the minister of the Gospel should give five or seven years of his life to the study of metaphysics, philosophy, theology, and the sciences, in order to qualify himself for the work of the ministry? Science, philosophy, etc., are all right in their place, but nowhere in the Bible is it taught that one called of God to the work of the ministry should waste his valuable time on these secular side issues. Even a Paul, with all the education received before his conversion, declares, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

**II. Fruit-Bearing.** 1. As remarked, the golden bells and pomegranates alternated. They were equal in number, and as the bells spoke of testimony, so the pomegranates typified fruitfulness or fruit-bearing. In the 5th chapter of Galatians we read of the "fruit of the Spirit." In Solomon's Song the Church is compared to an orchard of pomegranates. The normal condition of the believer should be that of a fruit-bearer. True testimony always produces genuine fruit-bearing. The soul that reverently feeds on God's Word and "sounds it forth," will not be without precious fruit. "Every branch that beareth fruit, He purgeth it that it may bring forth more fruit. . . . If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear MUCH FRUIT; so shall ye be my disciples," Jno. 15 : 2, 7, 8. The *life* and *words* should accord.

2. Fruitless believers are taken away. See Jno. 15 : 2. This is more fully brought out in 1. Cor. 11 : 17-32. The Corinthian believers had not only tolerated gross sin in their midst, (5th chapter), but had become sectarian in spirit, 1 Cor. 3 : 1-7, and had set up separate tables, 1 Cor. 21 : 17, 18, 19, 20 and 21, and no longer remembered the Lord's death in the breaking of bread together. Note particularly the 29th and 30th verses. "For he that eateth and drinketh unworthily, eateth and drinketh judgment (margin) to himself, not discerning the Lord's body. For THIS CAUSE MANY ARE WEAK AND SICKLY among you, and MANY SLEEP." Sleep, in this instance, refers to physical death. The Lord had removed them from the earth, for had they continued in this bad state the name of Jesus would have been disgraced before the world. Sickness, even unto death, was sent upon them, as note 1 Jno. 5 : 16. "If any man (Christian man, for the epistles were written to believers for their edification and warning, and not for the unsaved) see his brother sin a sin which is not unto death (that is physical death, not eternal death), he shall ask, and He shall give him life for them that sin not unto death. There is a SIN UNTO DEATH. I do not say that he shall pray for it." For corroboration of the foregoing see James 5 : 12-20, especially the last verse. The party to be prayed for is not one of the unconverted, but a BROTHER. The context must be read in order to get the true meaning of this verse. So we see that there is a sin unto death for the believer who will not be purged or pruned, Jno. 15 : 2, 6. How inexpressively solemn is all this!

3. Physical or bodily affliction is one of the ways in which the Lord frequently chastises His children. I believe that bodily weaknesses are often sent in faithful love. Sometimes to hinder the development of evil forseen only by the Lord Himself, as for example the "thorn in the flesh" sent to Paul, a preventive discipline that is most precious; but often as direct chastisement for evil committed, as for instance, see Numbers 12 : 10; 2 Chron. 16 : 12; 2 Chron. 26 : 19; James 5 : 15.

4. It has been remarked that Paul, though pre-eminently possessed of the gift of



healing, left Trophimus sick at Miletum, as though the purpose of the Lord in sending the sickness had not been accomplished. . . . Timothy seems to have been constitutionally weak and subject to frequent bodily infirmities, 1 Tim. 5 : 23. This was doubtless needed discipline, but there is no evidence that it was chastisement for evil committed.

5. In 1 Cor. 1 : 30, there can be doubt that the words "many sleep" refer to death. The Greek word rendered "sleep" is the same that occurs in chapter 7 : 39, and is translated "dead." It occurs again in chap. 15 : 6, 18, 20, 51 ; also in 1 Thess. 4 : 13, 14, 15 ; and 2 Peter 3 : 4, and elsewhere. A different word entirely is used in such passages as Matt. 8 : 24 ; 26 : 40 ; Eph. 5 : 14 ; 1 Thess. 5 : 6, 7, 10.

6. In 1 Kings 13 : 24, we find an instance of chastisement unto death on account of disobedience. Even Moses, Aaron, Miriam, and others, fell in the wilderness on account of disobedience, and none save Joshua and Caleb lived to enter the land of promise.

7. How true it is that the fruitless branches are "taken away" from the sphere of fruit-bearing. But even then it is in order that they may not be "judged with the world."

8. This leads us to see—if we have eyes to see—the great need of walking in constant communion with the Master. The best among us remember that at the judgment of stewardship, when Christ shall judge the works of the redeemed ones, all our neglect of duty, all our religious works that were performed for the approval or benefit of self, all "hay, wood, and stubble," will be consumed in the fiery flames of His judgment wrath. May we have that love, that loyalty to the Beloved Lord Jesus, that John speaks of in his 1st epistle, 4th chapter and 17th verse : "Herein is our love made perfect, that we may have **BOLDNESS IN THE DAY OF JUDGMENT** ; because as He is, so are we in this world." Thank God it is written that "*when we are judged we are chastened of the Lord, that we should not be judged with the world.*" 1 Cor. 11 : 32.

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## THY WORD.

"The entrance of Thy Word giveth light; it giveth understanding unto the simple."—Psalm 119:130.

### I. The supreme authority of the word of God.

Deut. 4:1-10; 12:32; Joshua 1:8; Prov. 30:5, 6; John 12:48-50; Heb. 1:1-3; 2:1-4; Rev. 1:1-3; 20:12; 22:18, 19. "Take heed *what* ye hear," Mark 4:24. "Take heed *how* ye hear," Luke 8:12. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them," Isaiah 8:20.

### II. The teacher of the word.

"The Holy Ghost, . . . He shall teach you all things," John 14:26. "The Comforter, . . . He shall testify of Me," John 15:26. "The Spirit of Truth, . . . He will guide you unto all truth," John 16:15.

### III. Blessings promised to those who "hearken to do" His word.

Ex. 15:26; Lev. 26:3-13; Deut. 6:1-3; 7:11-15; 11:13-15; 11:22-25; 28:1-4; Rev. 1:3; 12:7.

### IV. Judgment to all who despise and neglect it.

Lev. 26:14-40; Deut. 28:15-68; 2 Kings 22:13; 2 Chron. 36:15, 16; Prov. 1:24-32; Isa. 65:12; 66:4; Rom. 2:11, 12, 16; 2 Thess. 1:7-9; 2:10-12.

### V. Would you be happy? Read the word.

Ps. 119:162, 165; Isa. 48:18; Jer. 15:16; John 15:11; 16:33; 17:13; Acts 13:32, 33, 38, 39; 1 John 1:1-4.

### VI. Would you be wise? Read the word.

Ps. 19:7; 119:98, 99; Prov. 1:1-7; 9:10; 1 Cor. 1:22-24, 30, 31; 1 Cor. 2:1-16; Col. 1:9; 3:16; 2 Tim. 3:14, 15.

### VII. Would you be fruitful? Read the word.

See what the fruit is in Gal. 5:22, 23; Eph. 5:9; Luke 8:11-15; Rom. 10:17;

Col. 1:3-6; 1 Thess. 1:2-10; 2:13, 14; 1 Pet. 2:1, 2; Ps. 1:1-3; Isa. 54:8-13.

### VIII. Would you be holy? Read the word.

Ps. 119:9-11, 133; John 15:3; 17:17; 2 Cor. 7:1; Eph. 5:26, 27.

### IX. Would you know God? Read the word.

Job 22:21-30; Prov. 2:1-5; 8:34, 35; John 1:1, 14, 18; 5:38, 39; 1 John 5:20.

### X. Would you have fellowship with God? Read the word.

Prov. 6:20-23; John 14:21-23; Phil. 3:8, 10, 11; 1 John 1:1-3; Rev. 3:20; 1 Cor. 1:9.

### XI. Would you be strong in the Lord, and have victory over the world, the flesh, and the devil? Read the word.

Ps. 17:4, 5; Prov. 2:1-10; 7:1-24, 27; Matt. 4:3-10; Eph. 6:10-17; 1 John 2:14.

### XII. Would you be a praying Christian, and have power with God? Read the word.

Ex. 34:5-9; Num. 14:17-20; 2 Sam. 7:17-27; Job 22:22-28; John 15:7; Hos. 14:1-3.

### XIII. Would you be a successful servant? Read the word.

Josh. 1:7, 8; Ps. 1:1-3; 2 Tim. 2:15; 3:16, 17; Heb. 4:12. "Let the word of Christ dwell in you richly," Col. 3:16. Praying always with all prayer and supplication in the Spirit.

### TO THE UNSAVED.

### XIV. Would you be saved, and have eternal life? Read the word.

Luke 16:22-31; Acts 11:14; 13:26; Ps. 107:20; Rom. 1:16; James 1:18, 21; John 5:24, 26, 39; 1 Pet. 1:23-25; John 20:31; 1 John 5:13. —Faithful Witness.

## "THE TRUTH."

### Christ is—

1. The truth, Jno. 14: 6.
2. Full of truth, Jno. 1: 14.
3. Brought it to us, Jno. 1: 17.

### Believers are—

1. Begotten by the truth, Jas. 1: 18.
2. Sanctified through the truth, Jno. 17: 17.

### Believers are to—

1. Know the truth, Jno. 8: 32.
2. Worship the truth, Jno. 4: 23.
3. Bear witness of the truth, Jno. 5: 33.
4. Rejoice in the truth, 1 Cor. 13: 6.
5. Endure by the truth, 2 Cor. 6: 7.
6. Speak the truth, Eph. 4: 25.
7. Rightly divide the truth, 2 Tim. 2: 15.
8. Girt with truth, Eph. 6: 14.
9. Obey the truth, 1 Pet. 1: 22.

10. Walking in the truth, 2 Jno. 4.

### Our power for this—

- The Spirit of truth, Jno. 14: 17.

### Unbelievers are—

1. Destitute of the truth, 1 Tim. 6: 5.
2. Resist the truth, 2 Tim. 3: 8.
3. Obey not the truth, Rom. 2: 8.
4. Love not the truth, 2 Thess. 2: 10.

### Hypocrites—

1. Hold the truth in unrighteousness, Rom. 1: 18.
2. Change the truth of God into a lie, Rom. 1: 25.

### Doom of the Unbeliever—

- Damned who believe not the truth, 2 Thess. 2: 12.

—*Selected.*

## THE POWER OF GOD'S WORD.

It converts the soul, Psa. 19: 7-11; Jer. 23: 22.

It makes clean, Psa. 119: 9; Jno. 13: 8-10; Jno. 15: 3; Eph. 5: 26.

It quickens, Psa. 119: 50, 93.

It enlightens and convinces of sin, Psa. 119: 130; Prov. 6: 20-23; Hosea 6: 4-6; cf. Jno. 3: 19-21; and Eph. 5: 11-14.

It gives life, Isa. 55: 2, 3; Matt. 4: 4; Jno. 5: 24; Jno. 6: 63; Jno. 20: 31.

It accomplishes God's purposes, Isa. 55: 11.

It is like a fire and a hammer, Jer. 23: 29.

It saves the soul, Acts 11: 14; 13: 20; Rom. 1: 16; 1 Tim. 4: 16; 2 Tim. 3: 15; James 1: 21.

It is able to build up, Acts 20: 32; Rom. 15: 4; 1 Cor. 10: 11; 1 Pet. 2: 2.

It produces conviction of sin, Rom. 3: 20; Rom. 7: 9-13; James 2: 9.

It produces faith, Rom. 10: 17.

It produces joy and peace, Rom. 15: 13.

It is the power of God, 1 Cor. 1: 17-25; 1 Cor. 2: 4, 5.

It is a savor of death unto death, or of life unto life, 2 Cor. 2: 16, 17.

It appeals to every man's conscience, 2 Cor. 4: 2.

It pulls down strongholds, 2 Cor. 10: 4, 5.

Is a schoolmaster unto Christ, Gal. 3: 19-24.

It is the sword of the Spirit, Eph. 6: 17; Heb. 4: 12.

Stops the mouths of gainsayers, Titus 1: 9-11.

It gives the new birth, Jas. 1: 18; 1 Pet. 1: 23.

It gives knowledge of eternal life, 1 Jno. 5: 9-13.

C. M. WHITTLESEY.

## THE WORD OF GOD.

*By Col. Burton.*

THE Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart; neither is there any creature that is not manifest in His sight, but all things are naked and opened unto the eyes of Him with whom we have to do, Heb. 4 : 12, 13.

2. Are you glad, reader? Ps. 13 : 9 and 23 : 24. If commentaries and helps on the Word of God are studied merely to become acquainted with the doctrine and literature of the Bible, they will tend rather to puff up than to build up, 1 Cor. 8 : 1-3; 4 : 19, 20.

3. Satan is very busy now-a-days as an angel of light, 2 Cor. 11 : 14. He will allow souls to occupy themselves with the Bible, provided they stop short of Christ, the Alpha and Omega of the Bible.

4. The Jews are said to have so revered the Bible that they counted its letters—but they crucified Christ.

5. The second chapter of St. Matthew's Gospel furnishes a striking illustration of the difference between familiarity with the letter of Scripture and the drawings of the Father to the person of Christ. The wise men were in true and earnest search for Christ, and they found Him. Doubtless they could not compare with the chief priests and scribes in scriptural knowledge. These could quote chapter and verse, but of what use was their knowledge to them? It only rendered them ready instruments for Herod, in his deadly enmity to God's appointed.

6. Better far be a humble worshipper at the feet of Jesus, though with slender knowledge, than be a learned scribe with a heart cold and distant from that blessed One, Phil. 3 : 8, f.c.

Dear reader, which are you?

7. The word of God cannot be too diligently studied, but let it be to "know Him," Phil. 3 : 10, f.c., "in whom are hid all the treasures of wisdom and knowledge," Col. 2 : 3

## A SHORT METHOD WITH INFIDELS.

*G. F. Pentecost.*

AN infidel is one who denies the revelation which God has made to us of His will, love, and grace, in the Bible, and especially in the person of Jesus Christ. There are a great variety of infidels. The learned and the ignorant; the somewhat sincere and the utterly insincere; the religious and the irreligious; the infidel in disguise and the openly defiant. They all agree on one point, viz., that the Bible is the work of man, pure and simple; that God is not the author of it, by inspiration or otherwise; that the supernatural occurrences recorded in it never occurred; that God never spoke to man, and that all the "thus saith the Lords" are falsehoods or vain imaginings. Especially, that the New Testament history of Jesus is mythical or deliberately fraudulent.

We are often asked by young Christians, and sometimes by older ones, what answer to give to men who deny the truth of the Bible. We suggest the short answer of John Wesley. We have studied this answer very carefully, and do not see why it

is not a complete answer to the infidel objection. Infidels often, and indeed usually, forget that their own positions are open to criticism, and that it is as incumbent upon them as it is upon Christians to make their position good. In meeting them on their denial of the divine origin of the Bible, we must recognize, and so must they, that the Bible is a fact, and that it must be accounted for, just as any other fact. Wesley's short method is substantially this :

1. The Bible is a book, and if God is not its author, it must have been written by some man or men without any supernatural aid.

2. It must have been written by good men or bad men, if it was composed by more than one man.

3. If it is false in its statements it is a *bad book*, therefore it could not have been written by good men, since good men would not have written so bad a book as the Bible is, if it is a false book, nor have been the authors of so great and grave falsehoods.

4. Bad men could not and would not have written so good a book as the Bible is confessed to be, even by infidels. *First*, because it is not possible that men who were bad enough to have perpetrated so great a fraud, and told or written such monstrous lies as are contained in the Bible (if it is not true), could have constructed so sublime a philosophy of life, and so perfect a system of ethics, or conceived so faultless and perfect a character as is embodied and portrayed in the person of Jesus. *Second*, even if we could conceive of bad men being able to invent the Bible, such men would have no motive in writing such a book, every line of which condemns their badness and consigns them to everlasting torment, while it instructs them that the only way to happiness is through the denial of all carnal appetites and desires, and a life of self-sacrifice and personal righteousness and holiness.

5. Since, therefore, we cannot conceive of good men writing so bad a book, or bad men writing so good a book, we must conclude that its authorship is from another source, and that source is clearly stated in the Bible itself.

This argument, which is very simple, though capable of a wide expansion, seems to us amply sufficient to dispose of the ordinary infidel objection to the Bible. In this connection, the following extract from John Stuart Mill ("Three Essays on Religion") is in point. The author of this paragraph was an atheist, did not of course believe in Jesus Christ as the Son of God, but he unhesitatingly accepted the historical character of Jesus, and denied that it was possible for His character and sayings to have been the result of invention :

"It is no use to say that Christ, as exhibited in the Gospels, is not historical, and that we know not how much of what is admirable, is superadded by the tradition of the followers. Who, among His disciples or among their proselytes, was capable of inventing the sayings ascribed to Jesus, or of imagining the life and character revealed in the Gospels? Certainly not the fishermen of Galilee; as certainly not St. Paul, whose character and idiosyncrasies were of a totally different sort; still less the early Christian writers, in whom nothing is more evident than that the good which was in them was all derived from the higher source."

This dilemma as to authorship has been admitted by the ablest and most candid of all infidel writers. In fact, the theory of fraud and forgery has been practically given up by candid men. The last ditch in which infidelity makes its stand, is one in which they must reconcile the highest ethical teaching with a deliberate attempt on the part of the writers of the Bible, from religious motives, to impose a falsehood upon the readers. In a word, we must first persuade ourselves that sweet waters may flow from a bitter fountain, or *vice versa*; or that it is possible to gather grapes of thorns and figs of thistles.

The Bible itself is its own best argument. Let it speak for itself and demonstrate its divine right by its imperishable existence. According to the boasted law of the survival of the fittest, the Bible is the fittest book, and its survival is a demonstration of its fitness to live according to its own claim.

## NOTES ON THE FOUR GOSPELS.

The Gospel of Matthew, Mark, and Luke refer to *Time*—

Matthew's to the Past,

Mark's to the Present,

Luke's to the Future.

John's refers to *Eternity*.

Matthew, Mark, and Luke wrote of the *external* life of Christ; John of the *internal*.

Matthew's Gospel was written in *Jerusalem*. From thence he showed Jesus as the *Messiah*.

Mark's from *Rome*—showing him as the *irresistible Conqueror of the world*.

Luke's from *Greece*—showing Him as the *Divine Philanthropist*.

John's from *Asia Minor*—showing Him as the *Word made flesh*.

Matthew condemned the *carnal view of the Church held by Judaism*.

Mark condemned the *Cæsarism of brute force*.

Luke condemned the *corrupt philosophy of Hellenism*.

John condemned the *humanitarianism of the world* by showing the Divine humanity.

Matthew represents Jesus as a *King*—the King of Israel—introduces him as Genesis introduces the history of Abraham.

Mark represents Jesus as a *Priest* or *Servant*—the Saviour of the world—writes consecutive to the conclusion of Malachi ('My messenger').

Luke represents Jesus as a *Prophet*—the Son of Man ascending to the Divine throne—begins in spirit and form like Samuel (the child prophet).

John represents Jesus as the Son of God descending to humanity—shows the Word in the second (spiritual) creation, as Moses did in the first and material one.

Matthew takes one course.

Luke an entirely opposite one.

Mark a middle course.

The synoptic Gospels treat of the *kingdom of God*.

John's Gospel treats of *eternal life*.

Matthew treats of Jesus' *functions* as the Messiah.

Luke treats of His *work* as a Saviour.

Mark treats of His *activity* as an Evangelist.

John treats of His *person*, human and divine.

John wrote the threefold picture of the life of God—

1. In the *person* of Jesus, in his *Gospel*.

2. In the *Christian*, in his *Epistles*.

3. In the *Church*, in the *Apocalypse* (or Revelation).

Matthew shows Jesus as Ezekiel's *lion*—*royalty*.

Mark shows Jesus as a *man*—*human sympathy*.

Luke shows Jesus as the *calf* or *ox*—*sacrifice*.

John shows Jesus as the *eagle*—*divinity*.

Matthew speaks most business-like about money, and his Gospel is peculiar for its full revelation of the fatherly character of God.

Mark is most graphic and dramatic, and has no reference to the law of Moses.

Luke has the most mention of women.

John gives Jesus' visit to Judea and Jerusalem rather than to Galilee.

There is some reason to believe that the four evangelists each inserted in his Gospel a single shy hint of his own personality:—

Matthew is the publican called at the receipt of custom.

Mark is the young man who left his linen cloth in the hands of those who captured Jesus.

Luke is the disciple who went with Cleophas to Emmaus.

John is the beloved disciple.

ALEX. CRAIGHEAD.

## TRUTH.

- I. The believer and truth.** He should—
1. In truth speak, Zech. 8:16; Eph. 4:25.
  2. In truth walk, 1 Kings 2:4; 2 Kings 20:3; 3 John 4.
  3. In truth serve, Josh 24:14; 1 Sam. 12:24.
  4. In truth rejoice, 1 Cor. 13:6.
  5. In truth meditate, Phil. 4:8.
  6. In truth love, 1 John 3:18.
  7. In truth worship, John 4:24; Ps. 145:18.
  8. In truth obey, Rom. 2:18; Gal. 3:1.
  9. He should esteem the truth, Prov. 23:23.
  10. Rightly divide, 2 Tim. 2:15.
  11. Buy the truth, Prov. 23:23.
  12. He should pray to be—
    - (a) Led in the truth, Ps. 25:5.
    - (b) Preserved in the truth, Ps. 40:11.

- (c) Heard in truth, Ps. 69:13.
- (d) To understand His truth, Dan. 9:13.
- (e) That truth should not be taken out of his mouth, Ps. 119:43.
- (f) That God would send out His truth, Ps. 43:4.
- (g) That He would prepare truth, Ps. 61:7.

**II. What the truth is able to do for the believer.**

1. To regenerate, James 1:18.
2. To make free, John 8:32.
3. To sanctify, John 17:17.
4. To shield, Ps. 91:4.
5. To preserve, Ps. 40:11.
6. To establish, 2 Pet. 1:12.
7. To gird, Eph. 6:14.
8. To purify, 1 Pet. 1:22.

J. HIXON IRVING.

## GLORIOUS THINGS IN THE GLORIOUS BOOK.

God is glorious in holiness, Ex. 15:11.  
 He has a glorious name, 1 Chron. 29:13.  
 He has a glorious arm, Isa. 63:12.  
 He has a glorious right hand, Ex. 15:16.  
 He has a glorious voice, Isa. 30:30. ●  
 He has glorious feet, Isa. 60:13.  
 His is a glorious work, Ps. 111:3.

His is a glorious gospel, 2 Cor. 4:4.  
 His is a glorious rest, Isa. 11:10.  
 He brings us into glorious liberty, Rom. 8:21.  
 He will give us a glorious body, Phil. 3:21.  
 His church will be a glorious church, Eph. 5:27.  
 F. E. MARSH.

## WHAT THE WORD OF GOD IS TO THE GODLY.

It is the food by which his nature is nourished, 1 Pet. 2:2.  
 It is a preservative against sin, Ps. 119:11, 133.  
 It quickens the soul, Ps. 119:50.  
 It gives songs in the house of our pilgrimage, Ps. 119:54.  
 It enriches the soul with what is more precious than gold, Ps. 119:72, 162.  
 It impartssuperior wisdom, Ps. 119:98, 105.

It is loved because of its purity, Ps. 119:140.  
 It brings peace to them, Ps. 119:165.  
 It is a plea for help, Ps. 119:175, 8.  
 It counsels them, Ps. 119:24.  
 It is their delight, Ps. 119:16.  
 It is a message they utter to others, Ps. 119:13.  
 It is the object of desire, Ps. 119:33, 36, 77, 49, etc.  
 J. A. R. DICKSON.



## HOW TO READ THE WORD.

*Geo. Müller.*

**R**EADE the Scriptures regularly through. Read, alternately, portions from the Old and New Testaments. Begin at the beginning of each. Mark where you leave off, and begin there next time. When you have finished each Testament, begin it again.

2. *Read with prayer.* You cannot by your own wisdom understand the word of God. In all your reading of the Scriptures, seek carefully the help of the Holy Spirit. Ask for Jesus' sake that He will enlighten you.

3. *Read with meditation.* Ponder over what you read. The truth is thus applied to your heart. You see new and deeper meanings. It is better to *think over* a little than *merely to read* a great deal.

4. *Read with reference to yourself.* Never read only with a view to instructing others; but for your own teaching. Receive blessing yourself first, and you will communicate it to others. Always ask yourself, "How does this affect *me*?"

5. *Read with faith.* Not as statements which you may believe or not, but as the revealed word of God. Receive every word as true, with simple childlike trust. Rest upon the promises. Read them as made *for you*.

6. *Read in order to carry into practice.* We must accept His Word as being the revelation of His will. In it He tells us what to be and what to do. He expects us to be "obedient children."

## MOSES THE AUTHOR OF THE BOOK OF GENESIS.

*By James Inglis.*

**M**OSES is the author of the Book of Genesis, and of the other four books which bear his name. We have no direct statement in Scripture that the Book of Genesis itself was written by him, but that what the Hebrews called THE LAW, of which Genesis was a section, was written by Moses is asserted in numerous passages, both in the Old Testament and in the New. Josh. 1:7, 8; 8:34; 23:6; 1 Kings 2:3; 2 Kings 23:25; 2 Chron. 23:18; Dan. 9:11; Mal. 4:4; Matt. 8:4; Matt. 19:7, 8; Mark 12:26; Luke 16:29; 24:27; Jno. 5:45, 46; 7:19; 2 Cor. 3:7-15. "Every work which comes down to us as the production of a particular author is to be accepted as his production, unless strong grounds can be produced to the contrary." Much more, when we have a succession of testimonies reaching from Joshua to Ezra, with the whole weight of New Testament authority.

The authority of the Book of Genesis is confirmed in a remarkable manner by our Lord Himself. He authenticates most of its leading events, as will be seen from the following quotations, some of which are indeed mere illusions, whilst others are very definite:—

Gen. 1:1; Mark 13:19—"The beginning of the creation which God created," Matt. 24:21.

Gen. 2:1-3; Mark 2:27—"The Sabbath was made for man."

Gen. 2:23-25; Matt. 19:4-6—"Have ye not read that He which made them at the beginning made them male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife; and they twain shall be one flesh?"

Gen 3 : 1-5 ; Jno. 8 : 44—"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning."

Gen. 4 : 1-8 ; Matt. 23 : 35—"Righteous Abel."

Gen. 6 ; Gen. 7 ; Matt. 24 : 37-39—"As the days of Noah were, so shall also the coming of the Son of Man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away."

Gen. 15 : 6 ; Jno. 8 : 56—"Your father Abraham rejoiced to see my day ; and he saw it and was glad ;" Jno. 8 : 39, 58 ; Luke 13 : 28.

Gen. 17 : 9-14 ; Jno. 7 : 22—"Moses therefore gave unto your circumcision (not because it is of Moses, but of the fathers)."

Gen. 19 : 1-25 ; Luke 17 : 28, 29—"In the days of Lot : they did eat, they drank, they bought, they sold, they planted, they builded ; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all."

Gen. 19 : 26 ; Luke 17 : 32—"Remember Lot's wife."

Gen. 28 : 16-22 ; Jno. 1 : 51—"Hereafter ye shall see heaven open ; and the angels of God ascending and descending upon the Son of Man."

That Moses made use of a variety of information traditional or written in the Book of Genesis does not affect either the authorship or the inspiration of the book. A house is none the less new in plan and purpose that whilst some of its stones have been taken from the living quarry, others have been cut and squared on a former building. The Gospels were written by men, who, apart altogether from inspiration, had become acquainted with the words and acts of our Lord ; but this in no way lessens their credibility or authority. There is evidence on the face of history that it has been compiled from various sources, and that possibly documents in whole or in part have been transferred to its pages. Thus the first and second chapters appear to have a different author ; the great genealogical chart in the tenth chapter must have been in existence long prior to Moses ; and the history of Abraham and Joseph are written in a different style. But all these varied materials are worked into one great book, having a definite design.

The Book of Genesis is, besides, just such as an author in the age and circumstances of Moses might have written. Its style and language, its intimate acquaintance with Egypt and Canaan and the peninsula of Sinai, are all strong proofs to the same effect. The investigations of scholars into the language and antiquities of Egypt have established this fact beyond reasonable doubt. Genesis forms, moreover, the historic and moral basis on which the other four books rest, and without which they could not be understood, plainly showing that they all come from a master mind ; and it is intimately related to the whole volume of the inspired Scriptures . . . . . Genesis is divided into two main parts—one universal and one special. The first part, which contains the earliest history of man, extends from the first chapter to the eleventh chapter. The eleventh chapter forms a connecting link between the first and second parts. The second part begins with chapter twelve, and is continued to the close of the book. It contains the call of Abraham and the history of his descendants to the beginning of their sojourn in Egypt. "The chief aim which pervades the whole is to show how the theocratic institution founded by Moses was rendered possible and necessary. The book, therefore, takes its starting point from the original unity of the human race, and their original relation to God, and proceeds thence to the interruption of that relation by the appearance of sin." In the first promise to Adam, the call of Abraham and the subsequent training of the family of Israel, we have the preliminary steps of the great work of grace which was consummated in the coming of the Lord Jesus to be the Saviour of the world.

## THE WORD.

**Two meanings**—Jesus Christ, the Living Word, Jno. 1:1-5, 14. The Bible, the Written Word, Luke 11:28; Jas. 1:22; Ps. 119:101; 25:38.

Christ's name—

**The Word.**

The Son, or Word, is the only one who speaks or has spoken of the Trinity, Jno. 5:37.

The words He speaks are:—

Creative, Gen. 1; Ps. 33:6; Jno. 1:3.

Upholding, Heb. 1:3.

Regenerating, Acts 11:14; 1 Pet. 1:23;

Jas. 1:18; Ps. 19:7.

Sanctifying, Jno. 15:3; 17:17; Eph.

5:26, 27.

(Question.—How far are we responsible for the regeneration of souls? Ans.—Faithfully and *in love* to sow the Seed, the Word of God.)

The *Written Word* corresponds with the character of the *Living Word*.

\*1. He is Truth, Jno. 14:6.

His Word is Truth, Jno. 17:17; Ps. 119:151.

2. He is Life, Jno. 14:6; Jno. 1:4.

His Words are Life, Jno. 6:63; Phil. 2:16.

3. He is Gracious, Ex. 34:6; Jno. 1:14. His Words are Gracious, Luke 4:22; Ps. 45:2; Acts 14:3. Word of His Grace.

4. He is Merciful, Ex. 34:6; Jer. 3:12. His Words are Merciful, Ps. 85:10.

5. He is Precious, 1 Pet. 2:7. Highly valued, much esteemed.

His Words are Precious, Ps. 19:10, 11.

6. He is Pure, 1 Jno. 3:3. Free from mixture, without spot or blemish.

His Word is Pure, Ps. 12:6; Ps. 119:40.

7. He is Holy, 1 Pet. 1:15, 16; Rev. 4:8. Whole, entire, perfect, in a moral sense.

His Word is Holy, Rom. 7:12. "Holy Scriptures."

The *Power* of the Word, Heb. 4:12.

The *Certainty* of the Word, Prov. 22:18-21.

The *Hope* of the Word, Ps. 119:81.

The *Eternity* of the Word—Ps. 119:89—Settled in the heavens; 1 Pet. 1:25—Endureth forever.

Heaven and earth shall pass away, but My words shall *not* pass away, Matt. 24:35.

T. C. ROUNDS.

## THE WORD OF GOD.

I. As God's Word of wisdom it *makes wise* unto salvation, 2 Tim. 3:15; John 17:20; 20:31; Jas. 1:21.

II. As the word of life, it *quickens*, Ps. 119:50-93; John 6:63.

III. As a divine word it *converts* the soul, 1 Pet. 1:23; Jas. 1:18; Ps. 19:7.

IV. As the truth which is after godliness it *sanctifies*, John 17:17; 15:3, 7; Ps. 119:9.

V. As a nourishing word, it promotes *growth in grace*, 1 Pet. 2:2; Acts 20:32.

VI. As a word of consolation, it *comforts*, Ps. 19:8; 119:54, 111.

VII. As a magazine of supply, it thoroughly *furnishes us unto all good works*, 2 Tim. 3:17; Ps. 119:104.

VIII. As the divine word, it is our *guide*, Jer. 8:9; Prov. 6:23; Mark 12:24; 2 Peter 1:19.

IX. As a spiritual sword, it is a *mighty weapon in the hands of the Spirit*, Acts 18:24, 28; Eph. 6:17; Matt. 4:4-10.

X. When the books are opened, it *will judge us at the last day*, John 12:48; 5:45; Rom. 2:12.

O. W.

## GLEANINGS FROM THE 119TH PSALM.

### I. God's word is—

A lamp, verse 105, f.c. A light, verse 105, l.c. A counsellor, verse 24, l.c. Wonderful, verse 129. Our heritage, verse 111, f.c. Exceeding broad, verse 96. The Truth, verse 142, f.c. Better than silver, verse 72. Better than gold, verse 127. Sweeter than honey, verse 103. Good, verse 39, l.c. Righteous, verse 138. Settled, verse 89. Very pure, verse 140. Very faithful, verse 138. Right on all subjects, verse 128. From everlasting, verse 160. To everlasting, verse 152.

### II. Power of God's word.

It quickens, verse 25. It cleanses, verse 9. It keeps clean, verse 1. It keeps from sin, verse 11. It strengthens, verse 28. It comforts, verse 50. It gives liberty, verse 45. It gives great peace, verse 165. It gives rejoicing of heart, verse 111, l.c. It gives understanding, verse 104, l.c. It gives light, verse 130, f.c. It gives support in affliction, verse 92.

### III. Results.

Blessed—ourselves, verse 2, l.c. Safe—ourselves, verses 114, 117. Rejoice, other Christians, verse 74. Fellowship with Christ's people, verse 63. Enjoy God's

presence and smile, verse 135. Long for the salvation of sinners, verses 136, 158.

### IV. We are commanded to—

Believe in it, verse 66, l.c. Love it, verse 47. Love it exceedingly, verse 167, l.c. Search it, verse 94, l.c. Keep it diligently, verse 4. Keep it continually, verse 44. Consider it, verse 95, l.c. Trust in it, verse 42, l.c. Hope in it, verse 43, l.c. Never forget it, verse 176, l.c. Walk in its precepts, verse 59. Hide it in the heart, verse 11. Meditate on it, verse 15. Observe it with the whole heart, verse 34. Keep it with the whole heart, verse 69, l.c. Delight in it, verse 47. Learn it, verse 73, l.c. Talk of it, verse 27, l.c. Declare it to others, verse 13. Obey it at once, verse 60. Never be ashamed of it, verse 46. Rejoice in it, verse 14. Unto the end, verse 112.

### V. Time for meditation on it—

In the morning, verse 147. In the evening, verse 148. At midnight, verse 62. All day, verse 97. All night, verse 55.

### VI. God will—

Open the eyes to read aright, verse 18. Teach it to us, verse 26, l.c. Make us understand it, verse 27, l.c. Enlarge our hearts to keep it, verse 32.

Miss KATIE CLARKE.

## THE MINISTERING OF THE WORD.

I. The necessity, Titus 1:3; 1 Cor. 1:21; Rom. 10:14.

### Who shall preach.

II. The commission, Matt. 9:37, 38; Rom. 10:15; Mark 16:15, 16; Rev. 22:17; 1 Cor. 14:1, 5, 24, 31, 39; 2 Cor. 4:13; 1 Pet. 2:5, 9.

III. All have gifts and should use them, Rom. 12:3-8; 1 Cor. 12th chapter; 1 Pet. 4:10, 11. There are those who would forbid, but God rebukes all such: See Num. 11:26-29; Luke 9:49, 50. The entire Church preached upon the day of Pentecost: See

Acts 2:1-4, 17-18. Also during the Persecution: See Acts 8:1-4. Every member in the early Ephesian Church preached: See Acts 19:6. Preaching during the first two centuries of the Church's history, upon the part of the entire membership, was the rule and not the exception.

IV. The subject, 1 Cor. 1:23, 24; 2 Cor. 4:5; Acts 13:28; Gal. 1:8.

V. How, 1 Cor. 2:4, 5; 1:17, 18; Tim. 4:1, 2; Jer. 23:28.

VI. Exhortations, 1 Cor. 14:40; 3:6, 7; 2 Cor. 5:20.

## . THE PRECIOUS BIBLE.

C. H. Spurgeon.

**WE** are begotten by the Word of God : it is the instrumental means of regeneration. Therefore love your Bibles, keep close to your Bibles.

You seeking sinners, you who are seeking the Lord, your first business is to believe in the Lord Jesus Christ ; but, while you are yet in darkness and in gloom, oh, love your Bibles and search them ! Take them to bed with you ; and when you wake up in the morning, if it is too early to go down stairs and disturb the house, get half an hour of reading upstairs. Say, " Lord, guide me to that text which shall bless me. Help me to understand how I, a poor sinner, can be reconciled to Thee."

I recollect how, when I was seeking the Lord, I went to my Bible, and to Baxter's " Call to the Unconverted," and to Allen's " Alarm," and Doddridge's " Rise and Progress ;" for I said in myself, " I am afraid that I shall be lost ; but I will know the reason why. I am afraid I shall never find Christ ; but it shall not be for want of looking for Him." That fear used to haunt me ; but I said, " I will find Him, if He is to be found. I will read. I will think."

There was never a soul that did sincerely seek for Jesus in the Word, but by and by he stumbled on the precious truth that Christ was near at hand, and did not want any looking for ; that He was really there—only they, poor blind creatures, were in such a maze that they could not just then see Him. Oh, cling you to Scripture ! Scripture is not Christ ; but it is the silken clue which will lead you to Him. Follow its leadings faithfully, Rom. 10 : 8, 9.

When you have received regeneration and a new life, keep on reading, because it will comfort you. You will see more of what the Lord has done for you. You will learn that you *are* redeemed, adopted, saved, sanctified. Half the errors in the world spring from people not reading their Bibles. Would anybody think that the Lord would leave any one of His dear children to perish, if he read such a text as this : " I give unto My sheep eternal life, and they shall never perish, neither shall any pluck them out of My hand !" When I read that, I am sure of the final perseverance of the saints. Read, then, the Word, and it will be much for your comfort.

It will be for your nourishment too. It is your food as well as your life. Search it, and you will grow strong in the Lord and in the power of His might.

It will be for your guidance also. I am sure those go rightest who keep closest to the Book. Often times, when you do not know what to do, you will see a text leaping up out of the Book, and saying, " Follow Me." I have seen a promise sometimes blaze out before my eyes, just as when an illuminated device flames forth upon a public building. One touch of flame, and a sentence or a design flashes out in gas. I have seen a text of Scripture flame forth in that way to my soul ; I have known that it was God's word to me.



## THE TRUTH.

## I. What truth is.

That which is opposed to falsehood, Prov. 12:17.

That which is opposed to deceit, Rom. 9:1.

That which is opposed to pretence, Eph. 4:21; John 1:9.

That which is true of itself, 1 Tim. 2:7.

That which is true doctrine, Gal. 3:1.

That which is the fulfilment of the types and shadows of the law, John 1:17; 14:6.

## II. Some of the things with which truth is found connected.

1. *Grace and truth*, John 1:14, 17.

2. *Mercy and truth*, 2 Sam. 15:20.

3. *Peace and truth*, 2 Kings 20:19.

4. *Faithfulness and truth*, Isa. 25:1.

5. *Light and truth*, Ps. 43:3.

6. *Righteousness and truth*, Zech. 8:8.

7. *Spirit and truth*, John 4:23, 24.

## III. God and truth.

"God is a God of truth," Deut. 32:4; Ps. 31:5.

1. His Word is truth, Dan. 10:21; John 17:17.

2. His judgments are truth, Ps. 96:13; Rom. 2:2.

3. He desires truth, Ps. 51:6.

4. He regards it with favor, Jer. 5:3.

5. He delights in those who speak truth, Prov. 12:22.

6. He keeps truth, Ps. 96:6.

7. He will judge in truth, Ps. 96:13.

8. He must be walked before in truth, 1 Kings 2:4.

9. He must be served in truth, Josh. 24:14; 1 Sam. 12:24.

## IV. Christ and truth.

1. "I am . . . the Truth," John 14:6; 7:18.

2. Truth came by Him, John 1:18.

3. He spake truth, John 8:45.

4. He is full of truth, John 1:14.

5. He bore witness to the truth, John 18:37.

6. He prayed His disciples might be sanctified by the truth, John 17:17.

7. His life was sought because He spake truth, John 8:40.

## V. The Spirit and truth.

1. "The Spirit of Truth," John 16:13; 1 John 5:6.

2. He guides into truth, John 16:13.

3. He bears witness to the truth, 1 John 5:6.

4. His fruit is "truth," Gal. 5:9.

5. The world cannot receive Him, John 14:17.

J. H. I.

## HOW TO STUDY THE BIBLE.

1. *Object in study, find Christ*, John 5:39; Luke 24:27, 44; Acts 28:23; 2 Tim. 3:16; John 6:63; Ps. 138:2; John 1:1, 14; John 3:11-13, 34.

2. *Life by the word*, James 1:18-21; 1 Peter 1:23; Deut. 8:3; John 5:39; John 6:63; Ps. 119:130.

3. *Growth*, Job 23:12; Jer. 15:16; John 6:35; Matt. 5:6; 2 Thess. 2:13; Eph. 5:26.

4. *Power*, Isaiah 40:8; Ps. 119:89; John 15:7; Eph. 6:17; Heb. 4:12; Rom. 10:17.

5. *Searching in study*, John 5:39; 2 Tim. 2:15.

6. *Dependence on the Holy Spirit*, John 15:13; John 16:26; Jude 20; Jac. 1:5; 1 Cor. 2:9, 10, 12, 13.

7. *With whole mind and heart*, 1 Chron. 28:9; 2 Chron. 15:2; Isaiah 26:3.

8. *Seek light from any who are taught by the Spirit*, 2 Peter 1:20, 21; 1 Tim. 4:13-16.

9. *After such study have clear, positive views*, 2 Tim. 1:8-13; Ps. 2:12, 13.

J. H. BROOKES.



THE WORD OF GOD.

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| <p>1. Our prevention from sin, Ps. 119 : 11.<br/>                 2. Our counsellor, Ps. 119 : 24.<br/>                 3. Our guide, Ps. 119 : 19.<br/>                 4. Our lamp, Ps. 119 : 105.<br/>                 5. Our sustenance, Luke 4 : 4.<br/>                 6. Our quickening, Ps. 119 : 50.</p> | <p>7. Our comfort, Ps. 119 : 50.<br/>                 8. Our sword, Eph. 6 : 17.<br/>                 9. Our cleansing, Eph. 5 : 26.<br/>                 10. Our sanctification, John 17 : 17.</p> |
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HENRY P. DONNER.

STUDIES ON THE BIBLE.

**The Bible is the word of God.**—"The Mighty God, even the Lord, hath spoken," Ps. 50 : 1.

*Introductory.*—The Bible is of superhuman origin; the text declares that "God has spoken;" this book contains what He said, hence His word.

**I. The Old Testament claims to be the word of God.**

1. That God spoke to men—Abraham, Gen. 12 : 1-3; 22 : 1, 2; Isaac, Gen. 26 : 2-5; Jacob, Gen. 28 : 13-15; Moses, Ex. 33 : 11; 34 : 32-34.

2. The Hebrews so received it—at Horeb, Ex. 20 : 19; 24 : 3-7; in Jerusalem, 2 Kings 22 : 13; when Ezra read it, Neh. 8 : 1.

3. Its power over them—reformed them, Dan. 9 : 2; sustained them, Isa. 39 : 8; builded them; they died for it, Josephus *vs.* Apion.

4. Christ so received it; see quotations in the Gospels; as support, Matt. 4 : 3-10; as authority, Matt. 22 : 31, 32; as being fulfilled, Luke 24 : 44.

5. The Apostles so received it; see their quotations; their use of it, Acts 17 : 2; settling questions, Acts 2 : 29, 30.

**II. The New Testament claims to be the word of God.**

1. Christ's teachings are God's word—He claims it, Jno. 8 : 28; His enemies confess, Jno. 7 : 49; His friends testify, Heb. 1 : 2.

2. Apostles' teachings are God's word—Christ promised it, Jno. 14 : 26; promise fulfilled, 1 Cor. 2 : 12, 13; Christians receive it, 1 Thess. 2 : 13; results prove it, Acts 19 : 20.

3. The Gospel test proves it is God's word—in the individual, Jno. 7 : 17; the family, society, intellectual life, in civil government.

4. Its compass proves it is God's word—height, depth, length, breadth.

**Conclusion**—God's thought of us passes into word; that word is light and life; it comes to every soul that will receive it; Jesus Christ the incarnate Word, our life.

S E. WISHARD.

## BRIEF MISCELLANEOUS HINTS ON BIBLE STUDY.

Collated by W. F. Crafts.

**L**EARN *at least one verse of Scripture each day.* Verses from memory will be wonderfully useful in your daily life and work. See Josh. 1 : 8 ; Psa. 119 : 11.

Do not be satisfied with simply reading a chapter, but *study the meaning* of at least *one verse every day.*

Read and study the Bible *socially.* This is done in Teachers' Meetings, Bible Classes, Bible Sociables, etc. Each one's views are sure to be somewhat corrected, supplemented and stimulated by the views, arguments and suggestions of others.

Set apart at least *fifteen minutes each day for studying it* ; this little will be grand in results, and never be regretted.

When you read your Bible, be sure you *hunt for something.* Read the same chapter over and over again, till you understand it.—D. L. M.

Make yourself thoroughly *familiar with Paul's Epistles.* They are the *key to all the Holy Scriptures.*—D. L. M.

*Look into the deeper meanings,* as astronomers search into the depths of the skies. New stars may be found in the most studied chapters.

*Take the plain and simple meaning* of a passage. Ingenious interpretations are usually dangerous.—L. A.

*Allow for yourself,* your prejudices, etc. The Calvinist reads Philippians 2 : 12, 13, with all the emphasis on verse 13, while the Arminian accents verse 12, and reads verse 13 very lightly.—L. A.

Get at *best translation.* (1.) By studying it in "the original," if possible. (2.) By comparing the received translations with the new translations that are appearing. (3.) By comparison also with French and German Bibles, especially "Luther's Bible."—L. A.

Study so as to ascertain *the whole truth* contained in a single incident or miracle ; when and why written, how it applies to yourself, and how to use it for others.—L. A.

Have *Cruden's Concordance* and a *Bible Text-Book* at hand ; also in all cases refer to parallel passages and marginal notes.

Study the Bible in *the freshness of the morning* rather than the weary hours of evening. Open and read it in the morning before opening any other book or any paper.

Believe in the Bible as *God's revelation to you,* and act accordingly.

Study the *peculiar circumstances* of the writer of any passage under consideration.—L. A.

Ask "*Who is it that speaks in this passage ?*" A Universalist preacher took as a text to preach against future punishment, Gen. 3 : 4—"Thou shalt not surely die"—the words of the Devil.—L. A.

Ask what is *the character of the passage ?* Law ? Poetry ? History ? Philosophy ? Why not interpret the poem in Judges 5 : 20, by the same prose laws that so many apply to the poem in Josh. 10 : 13 ?—L. A.

Ask what is *the temperament of the writer or speaker ?* Rom. 9 : 3 is to be read in the light of Paul's vehement nature, not used as a prose statement of a necessary principle of didactic theology. So John 6 : 53, 63, is to be read with Christ's illustrative temperament in mind.—L. A.

*Take the Bible to the preaching service, the Sunday-school, and the week evening prayer-meeting.*—J. H. V.

Study the Bible *topically !* Take "Love," for instance, and spend a month in searching what the Bible says about love, from Genesis to Revelation. Thus you will

learn to love everybody, whether they love you or not. In the same way, take "Grace," "Faith," "Assurance," "Heaven," and so on.

Let the conductor of a class elicit from each member a *written statement* (anonymous) of the use he makes of the Bible. This will probably in many cases be a melancholy "confession," but such "confession is good for the soul," and may lead to repentance and reform.—J.H.V.

Read the Bible through in course, once or twice in a life-time, using 2 Tim. 3:16, 17, as a personal glass through which to read each passage, asking "What reproof in this for me?" "What instruction?" etc.

Read the Bible with a view to *associate it with the scenes and surroundings* of our lives. Looking out upon Nature, ask "What does the Bible say of trees and shrubs?" "What does the Bible say of rivers and waters?" So of national affairs Psa. 33:12-22; 44:1-3; evening, Psa. 121:4-8; morning, Psa. 3:5; 5:3; the Sabbath, Rev. 1:10-20; so of business, meals, journeys, rocks, storms, etc., etc.

Read the Bible with *biographical centres*? As it is of intensest interest to read Revolutionary history with Washington as the centre, so it will be found pleasant to read Jewish and Christian history with Moses or Samuel, or Peter or Paul, as a living centre, grouping the scenes of which they were the most prominent human figures around their personal histories.

Read the Bible *comprehensively*, getting the grand view of each book or set of books. This is hardly second in value to any method of Bible study, and yet is probably least followed of any. Bible reading is, for the most part, either "in course," or with sharp analysis of single verses here and there, or in single chapters. It is of the highest importance that we should also get a comprehensive bird's-eye view of each Bible epistle, each history, each biography, by reading it continuously to the end, or at least with as few intervals and as short as if we were reading a modern letter, biography or history.

The time required to read the individual books of the Bible is much less than is usually supposed. Genesis, which is the longest historical book in the Bible, can be read without haste in three hours—an amount of time which almost every one frequently gives to a favorite author at one or two sittings. Luke is the only New Testament book that requires two hours for its reading. Forty-two out of the sixty-six books of the Bible may be read in less than an hour each. Of course, such books as Proverbs and Psalms, which have no continuous narrative, should not be read so continuously.

Study to know *for what*, and to whom a book or chapter was written.

Study *how to use the Bible so as to "walk with God"* and lead others to Christ.

Read the Book as if it were *written for yourself*. Always ask God to help you to understand it, and then EXPECT that He will.

Carry a Bible or Testament with you.

Read *systematically* with some purpose in mind.

Read the Bible with a view of *living* rather than merely *learning* it, coming to it not only perfunctorily for lessons and sermons, but also *for loving conversation*, "as a man talketh with his friend."

Those who can afford but little for Bible helps can cover the various lines of Bible study quite satisfactorily by getting the following: "How to Study the Bible," by Jas. H. Brookes; "Notes on the Books of the Bible," by J. H. B.; "Jesus is Coming," by W. E. B.; "Revised Scripture Text Book," "Young's Concordance." All the foregoing can be obtained through the agency of any bookstore.—J. E. W.

## HOW TO STUDY THE BIBLE.

G. F. Pentecost.

**T**HIS we know, is a hackneyed theme. At the same time it is an important one and must again and again be discussed. There are many Christians who really want to know how to get at the truths of God's word, in order that they may know the will of God and grow in grace. They try to read the Bible and fail to do so in any measure satisfactory to themselves. They adopt one method after another, only to abandon them, and finally settle down to a mere formal reading of chapters, concluding (falsely) that Bible reading is a science known only to a few.

This is all a great mistake. God's book was not given for the few, but to and for the many. It is not a closed book, but an open one. It is not a difficult book, but an easy book; a delightful book; a most fascinating book both to read and study. There is no book in the world that is so full of thrilling interest as the Bible; no book in the world so varied in its contents; no book in the world so straightforward and simple in its style. By this we do not mean that there are no deep places in the Bible; no difficulties to be mastered; no mysteries to be solved. On the contrary, there are deeps everywhere, and difficulties on every page; and since it is a revelation of the mystery of God and godliness, there must be mysteries in it to be solved. But we mean to say that with all this, the Bible is yet a book that every child of God ought to be and may be thoroughly familiar with and practically the master of, so far as its greatest and most blessed truths are concerned.

It is not our intention to unfold a *method* of Bible reading in this article, but to suggest one or two fundamental principles which must be observed if we are to read and study the Bible with profit to ourselves.

*First.* Every one coming to the Bible ought to remember that it is a book to be read with the aid of a Divine Interpreter. No child of God ought ever to think of opening the Bible for even a moment's reading or study without first invoking the presence and direct aid of the Holy Spirit. For without the Spirit of God to illuminate the page and enlighten the heart and mind of the reader, the Bible is an unlighted candle. It is a dead body in which there is no expression or response. It may be dissected and analyzed, but no life will be found in it. The absence of the Holy Spirit in Bible study is the main reason why it is to some a dull book, and to others a book so "mysterious" that it cannot be understood. Let us repeat this: that the most important factor in Bible study is the Holy Spirit, by whom the book itself was given to us. It was for this reason that Luther used to say if he had only ten minutes in which to read the Bible he would spend six of them in prayer that his own soul might be brought into spiritual fellowship with the Holy Spirit. Let every one, then, who would read the Bible with understanding and profit, first seek earnestly and reverently the presence and blessing of the Holy Spirit, and then read and study in conscious dependence upon this Divine Interpreter, and the pages of God's book will glow with life and teem with the precious thoughts of God.

*Second.* The Bible, to be understood and profited by, must be studied as well as read. We by no means under-estimate the value of regular reading, in course, from Genesis to Revelation; indeed we most earnestly recommend this habit. Nevertheless, there is a great difference between regular reading of the Bible and the careful and particular study of it. To read the Bible is one thing, to study it is another. One might gain something in the way of knowledge by simply reading through a text-book on grammar or mathematics; but no one would think of mastering the science of language or mathematics by simply reading the text-books through, chapter by chapter, "in course." By study we understand a careful effort of the mind to comprehend and apply the things which are brought to our intelligence. As we study God's Word, we ask questions. To whom was this said? What was the occasion of

the saying? What did the person or persons to whom it was said understand by it? What does it mean to me, if anything? How am I to apply this truth? And a score of other questions like unto these.

*Third.* The Bible is a book not simply to inform the mind, but to sanctify the life. A book designed first to give us a revelation of God and then bring our lives into reconciled relations to Him. It must therefore be studied with an honest purpose to apply its truths to our life. When the will of God is ascertained, *it must be done*. It is not the hearer, but the doer of God's word that is blessed. If, therefore, in the course of our study, some truth is discovered that has personal bearing upon our own relation to God—upon our own life and conduct—and we do not at once endeavor to apply the truth practically and experimentally, not only will we get no good from the knowledge gained, but we will soon lose the power to gain more. If God lays spiritual food before us, and we do not eat it, He will cease to give us food. If God intrusts us as to life and conversation, and we do not walk in His way, the way will be darkened to us. If God reveals His grace and the way of salvation and we do not believe, the light will be withdrawn. The Bible has no real truth for a man who does not purpose to use the truth for salvation and sanctification. One of the chief reasons why we have such difficulty in understanding the Bible is that we do not *do* what we *understand*.

God will not vouchsafe knowledge of Himself and His will to mere curiosity.

These are but three suggestions, but they are among the most important ones. They pertain to principles of Bible reading, rather than to any method. Whosoever will prayerfully seek the spirit of God, honestly endeavor to find out what was in the mind of the Spirit in the words of the Bible, with a purpose to apply the truth to himself, and then honestly and diligently put the discoveries of truth into practice, will have no difficulty in understanding the Bible, and experience no dullness either in reading or studying it.





THE WORK AND WORKERS.



# THE WORK AND WORKERS.

## PRACTICAL HINTS TO SOUL WINNERS.

*By J. E. Wolfe.*

"And they that be wise (margin, "teachers,") shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever," Daniel 12:3.

**I**F there is any one thing that a Christian worker needs above another, it is a practical knowledge of how to deal with souls. He who said, "I will make you fishers of men," has placed within the reach of every child of God the gift of soul-winning. There is one passage of Scripture in which God says, "My people perish for lack of knowledge;" and while this may not be directly applicable to the subject under discussion, yet in a modified sense it is. Many ministers of the Gospel come short of the knowledge of how to lead a soul to Christ. The word is preached, sinners are convicted, are brought to the birth, but are not born. So with Christian workers: they will converse with the unconverted and see conviction produced, but are brought to a stand-still at this point, not knowing how to lead them to a decision for Christ.

There is nothing, therefore, so essential as unclouded knowledge of how to rightly divide God's Word, and apply it to the various cases that may be met with in what is known in these modern days of revival as the "inquiry room." Many times the worker blames the inquirer with dullness of mind when really the fault lies within himself.

Mr. Moody says: "Having studied the Bible, it is important that we know how to use it, and nowhere is this knowledge so essential as in our personal work for Christ."

In the first place, then, the believer should believe God's word with all his heart, soul, mind, and strength. The Bible is not merely an old book with holy memories clustering about it, simply bringing to us good advice on important subjects; it is infinitely more. It is God's voice to us, fresh as when first uttered, and it "is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," 2 Tim. 3:16, 17. Every Christian, then, should be a minister of the Gospel, and should remember that he is ordained of the Lord to tell out the Gospel story to others.

Supposing a person should be sent into a carpenter shop to do a piece of fine work, but who had no knowledge of how to use the tools skillfully, the job, if job at all, would be a bungling piece of work. Now the Lord has in His Word furnished every facility necessary for soul-winning. The tools are there; the skill to use them must be acquired by patient, prayerful study of the Word. A physician is called to see a patient. If he be not a quack he will make a careful diagnosis of the case, and then prescribe the proper remedies. How strange if he should give a hasty look at the patient, and simply *guess* as to what kind of medicine to administer! The Bible is

God's medicine chest, and the worker should be so thoroughly educated in the Word, as to know how to determine the ailment of the patient and then prescribe the proper remedies.

Many well-meaning Christians, when brought in contact with a convicted sinner, "tell their experience." Now no two Christian experiences are alike. The process of awakening, conviction and conversion are in no two cases identical. So that the relating of experience is likely to cause the inquirer to stumble. Satan takes advantage, and suggests that he, the inquirer, must pass through the same peculiar process as did his instructor. The best thing to do is to use God's word, as it is applicable to all cases.

There are many helpful passages for different classes of seekers. The first class, I would suggest, is the backslider; it is a very numerous one. Until backsliders are reclaimed the work of revival cannot progress uninterruptedly. Many of the books of the Old Testament are devoted to backslidden children of God.

[The arrangement and classification of the following passages are by no means original, but are given in order to help the many in the Church who perhaps may not have come across them before.]

I. FOR BACKSLIDERS.—Jeremiah 2 : 5, 13, 19, 27, 32 ; 3 : 12, 13, 14, 22 ; Hosea 14 : 1, 2, 4. The references will be found to be quite numerous. A backslider must begin where he left off. Peter denied or ceased to confess Christ, and there was no restoration until confession was resumed.

II. FOR THOSE WHO ARE INDIFFERENT.—There are many who are but slightly convicted, if at all. The Word of God must be used in the most unsparing manner. The only remedy for such cases are the following passages of Scripture and kindred references: Romans 3 : 10, 23 ; 7 : 24 ; 1 John 1 : 10 ; Ecclesiastes 7 : 20 ; Isaiah 53 : 6 ; Psalms 143 : 2 ; Galatians 2 : 16 ; Ephesians 2 : 8, 9 ; Isaiah 1 : 5, 6. With such cases let thorough work be done. Let God's Word be the mirror in which the sinner shall see himself as God sees him.

III. FOR THE VERY DEEPLY CONVICTED.—Such should be dealt with in great tenderness. Use Isaiah 1 : 18 ; 53 : 4, 5 ; 43 : 25 ; 44 : 22 ; 1 Peter 2 : 24 ; Romans 5 : 6 ; Revelation 22 : 17.

IV. THE CLASS THAT DO NOT KNOW HOW TO COME TO CHRIST.—There are many of this class. They have a zeal for God, but not according to knowledge. Perhaps they have been taught by some that they must "seek religion." Nowhere in the New Testament is the sinner exhorted to seek religion. A seeker of religion is already a Christian, James 1 : 27. They should be taught not to receive a creed, but a Person. John 1 : 11, 12 ; 5 : 24 ; 3 : 16, 18, 36 ; 6 : 40, 47. They must trust, Isaiah 26 : 3 ; Psalm 54 : 8. God offers salvation as a gift, and to be taken, Revelation 22 : 17 ; Psalm 96 : 13 ; Romans 6 : 23.

V. THE "DON'T FEEL" CLASS.—A false theology has made feeling a condition of salvation. Thousands of sinners have stumbled and are stumbling over this false idea. Show them that it is simple trust in God's word that brings the joy of conscious salvation. Teach them to rest on the Word. Sometimes this class will trust and come back doubting. It is because they have not confessed Christ. Use Romans 10 : 9, 10 ; Matthew 10 : 32.

VI. "I AM AFRAID I WILL NOT HOLD OUT."—Many use this as an argument for not deciding for Christ. Give them : 1 Peter 4 : 19 ; Psalm 121 : 1 ; Isaiah 43 : 2 ; 1 Corinthians 10 : 13 ; 2 Corinthians 12 : 9 ; Jude 24 ; Romans 8 : 35-39 ; Colossians 3 : 3, 4.

VII. FOR THOSE WHO STUMBLE OVER WEAK CHRISTIANS.—Use Romans 14 : 12 ; John 21 : 21, 22 ; Matthew 7 : 1, 3 ; Romans 2 : 1 ; 3 : 4.

VIII. FOR THE "WELL TRY" CLASS.—Show them that salvation is not to be obtained by trying. They must quit trying and go to trusting. Use Romans 4 : 5, and kindred passages.

IX. "THERE ARE SOME THINGS I CANNOT GIVE UP."—For this class refer to Mark 8 : 35, 37 ; Phillippians 3 : 7, 8.

X. TO WHOM IS THE INVITATION EXTENDED?—To the *lost*, to the ungodly, Luke 19 : 10 ; Matthew 9 : 12 ; Luke 5 : 32.

XI. THE TIME OF SALVATION.—See Isaiah 55 : 6 ; 2 Corinthians 6 : 2 ; Hebrews 3 : 7.

XII. DELAY IS DANGEROUS.—Proverbs 1 : 24, 28 ; Warnings : Psalm 92 : 7 ; 2 Peter 2 : 9.

XIII. HOW TO MEET THE SKEPTIC.—John 7 : 17 ; Psalm 25 : 14 ; John 6 : 40.

XIV. A FEW CLOSING HINTS :

It is not best for several persons to talk one after another with the same inquirer.

The worker should believe that Jesus is *able* and *willing* to save *now*.

It should be remembered that each inquirer has one chief difficulty.

Meet all candid objections but avoid controversy.

Let the Spirit of God pray in you while you work with them.

Urge the seeker gently, yet earnestly, to *immediate* decision.

Do not ask a soul to wait until to-morrow.

Do not tell an inquirer "I shall pray for you till you are converted." Keep that to yourself.

Do not offer the least comfort to impenitent souls.

Be thorough. Don't run to too many in the inquiry room, but confine yourself to one until some decision is reached.

Never fail to pray with an inquirer, if possible, in a quiet manner, standing or kneeling by his side.

Above all things have *faith* for immediate results.

## RULES FOR EVANGELISTS.

Being those given by Paul to Timothy.

- I. "Stir up the gift that is in thee," 2 Tim. 1:6.
- II. "Be not thou ashamed of the testimony of our Lord," 1:8.
- III. "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus," 1:13; and again in the 14th verse, "That good thing which was committed unto thee, *keep* by the Holy Ghost which dwelleth in thee."
- IV. You want strength; then, "Be strong in the grace that is in Christ Jesus," 2:1.
- V. "Endure hardness as a good soldier of Jesus Christ," 2:3.
- VI. Remember that Jesus Christ, of the seed of David, was raised from the dead, 2:8. Evangelists, that is the doctrine for you. Christ raised from the dead is God's receipt in full for the sinner's justification.
- VII. "Study to show thyself *approved unto God*, a workman that needeth not to be ashamed, rightly dividing the Word of Truth," 2:15.
- VIII. "Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart," 2:22.
- IX. "Foolish and unlearned questions avoid, knowing that they do gender strife," 2:23.
- X. "Continue thou in the things which thou hast learned," 3:14. Not only preach to others, but live out the truth you preach.
- XI. "All Scripture is given by inspiration of God," 3:16. Be persuaded of the inspiration of the Scripture. Use it, for it is the sword of the Spirit.
- XII. "I charge thee, therefore, before God and the Lord Jesus Christ . . . Preach the Word, be instant in season, out of season," 4:1, 2.
- XIII. "Do the work of an evangelist," 4:5. Do the work, don't merely talk about it, or be satisfied with the title of an evangelist. DO the WORK—it is tough work, hard work, but blessed work.

MARCUS RAINSFORD.

## BIBLE NOTES FOR STUDENTS.

1. The *first* verse in the Bible speaks of CREATION. The *last* verse in the Bible speaks of GRACE. The *middle* verse of the Bible speaks of JUDGMENT, Ps. 18:9.
2. *Ecc a Type of the Church*, Gen. 2:22. "And the rib *builded* He a woman." (See margin), Eph. 2:22. "In whom (Christ) ye are *builded* together."
3. *The Day of Grace*—God says: "Look unto Me and be ye saved, Isa. 45:22. *The Day of Judgment*, "Every eye SHALL see Him," Rev. 1:7. Many to-day will not look for mercy, but one day they will be compelled to look for judgment.
4. *What Jesus Saves from*—"His people from their sins." . . . condemnation of sin, Rom. 8:1; . . . present power of sin, Rom. 7:6, 7; . . . from sin itself, with all its effects when we get to glory, Rev. 22:3, 4. From iniquity, Titus 2:14; from this present age, Gal. 1:4; from our enemies, Luke 1:71.
5. *Twenty-two Signs of the Times*, 2 Tim. 3:1-8.
6. "A Good General Servant, Epaphroditus Phil. 2:25; brother; companion in labor; fellow-soldier; messenger; servant.
7. "Put on the Whole Armour of God, Eph. 6:11: That we may be able to stand—defensive, verse 13. That ye may be able to WITHSTAND, aggressive, verse 16. Ye SHALL be able to QUENCH, victory.

F. C. SPURR.



## WHY SHOULD GOD'S PEOPLE WORK.

I. To show the genuineness of their faith and love, Jas. 2:18, 26; John 14:15; and 15:10, 14.

II. God chose and regenerated them that they might work, John 15:16; Eph. 2:10.

III. Christ died that they might work, Titus 2:14; 2 Cor. 5:15.

IV. Scriptures given to qualify them for work, 2 Tim. 3:16, 17.

V. Sufficient help offered to enable them to work, 2 Cor. 9:8; and 12:9; Phil. 4:13.

VI. That they may be blessed and happy, Jas. 1:25; John 13:17.

VII. To glorify God and be like Him, Matt. 5:16; 1 Pet. 2:12; John 15:8; Titus 3:8; Matt. 5:44, 45, 48.

Let God's people therefore OBEY, Heb. 10:24. G. T.

## SERVICE.

**We are set free to serve.** God said six times to Pharaoh, "Let my people go, *that they may serve Me.*" We, too, are redeemed out of the spiritual Egypt to serve God—"Made free from sin, ye became the servants of righteousness," Rom. 6:18-22. "That we, being delivered out of the hands of our enemies, might serve Him," Luke 1:74.

## I. Characteristics of God's service.

1. *Loving service.* "I drew them with cords of a man, with bands of love, Hos. 11:4. "I love my master . . . I will not go out free . . . he shall serve him for ever," Ex. 21:5, 6.

2. *Whole-hearted service.* "No man can serve two masters," Matt. 6:24. "Present your bodies a living sacrifice . . . your reasonable service," Rom. 12:1. "There shall not an hoof be left behind: for thereof must we take to serve the Lord our God; and we know not with what we must serve the Lord, until we come thither," Ex. 10:26.

3. *All-including service.* "Whatsoever ye do, do it heartily, as to the Lord, and not unto men . . . for ye serve the Lord Christ," Col. 3:23, 24. "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward," Matt. 10:42. "Under the charge of the sons of Merari . . . the pillars . . . their sockets, and their pins, and their cords," Num. 3:36, 37. (Such little things

to look after, but it was God's work as much as any seemingly more important. His field of service is wider than our field of vision).

4. *Holy service.* "Be ye clean that bear the vessels of the Lord," Isa. 52:11. "The Levites were purified . . . and after that went the Levites in to do their service, Num. 8:21, 22.

5. *Foyous service.* "Serve the Lord with gladness," Ps. 100:2. "My servants shall sing for joy of heart," Isa. 65:14.

6. *Satisfied service.* "Mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble," Isa. 65:22.

"For only work that is for God alone  
Hath an unceasing guerdon of delight—  
A guerdon unaffected by the sight  
Of great success, nor by its loss o'erthrown;  
All else is vanity beneath the sun,  
There may be joy in *doing*, but it palls when *done*."

7. *Rewarded service.* "God is not unrighteous to forget your work and labor of love," Heb. 6:10. "Your work shall be rewarded," 2 Chron. 15:7; Jer. 31:16. "If any man's work abide . . . he shall receive a reward," 1 Cor. 3:14. "Come . . . inherit the kingdom prepared . . . inasmuch as ye have done it unto one of the least of thee, my brethren, ye have done it unto Me," Matt. 25:34-40.

## II. Characteristics of God's servants.

1. *Obedience.* "His servants ye are to

whom ye obey," Rom. 6: 16. "Whatsoever He saith unto you, do it," John 2: 5. "Thy servants are ready to do whatsoever my lord the king shall appoint," 2 Sam. 15: 15. (It is not enough to be working for the Master, we must be working at His word).

2. *Gentleness, patience, meekness.* "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves," 2 Tim. 2: 24, 25.

3. *Love.* "By love serve one another," Gal. 5: 13. "Let us not love in word, neither in tongue; but in deed and in truth," 1 John 3: 18.

4. *Expectancy.* "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord . . . Blessed are those servants whom the Lord, when He cometh, shall find watching," Luke 12: 35-40.

### III. Strength for service.

"Who is sufficient for these things?" 2 Cor. 2: 16.

"Our sufficiency is of God," 2 Cor. 3: 5.

1. *Prayer.* "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed," Mark 1: 35. (In the Gospel of God's Servant, here in the first chapter, we see how He gathered strength by prayer).

2. *Baptism of the Spirit,* Acts 2. "They were all filled with the Holy Ghost, and they spake the word of God with boldness," Acts 4: 31. "Seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business . . . Stephen, a man full of faith and of the Holy Ghost . . . full of faith and power, did great wonders and miracles among the people," Acts 6: 3, 5, 8.

3. *Following Jesus.* "If any man serve Me, let him follow Me," John 12: 26. "Consider Him that endureth such contradiction of sinners against Himself, lest ye be wearied and faint in your minds," Heb. 12: 3. "I have given you an example," John 13: 15.

4. *Looking to the Lord.* "Behold, as the eyes of servants look unto the hand of their

masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God," Ps. 123: 2. Answered by, "I will guide thee with mine eye," Ps. 32: 8. "The Lord looked upon him, and said, Go in this thy might . . . have not I sent thee?" Judges 6: 14.

5. *Trust.* "The God of heaven, He will prosper us; therefore we, His servants, will arise and build," Neh. 2: 20. "We rest on Thee, and in Thy name we go against this multitude," 2 Chron. 14: 11.

6. *Grace.* "Let us have grace, whereby we may serve God acceptably, with reverence and godly fear," Heb. 12: 28. "He giveth more grace," James 4: 6. "God is able to make all grace abound toward you; that ye, always having all-sufficiency in all things, may abound in every good work," 2 Cor. 9: 8.

7. *Remembrance of past help.* "David said moreover, The Lord that delivered me out of the paw of the lion, and out of the paw of the bear, He will deliver me out of the hand of this Philistine," 1 Sam. 17: 37. "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing," Luke 22: 35.

### IV. The glory of service.

"Let this mind be in you, which was also in Christ Jesus: who . . . made Himself of no reputation, and took upon Him the form of a servant . . . and humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him," etc., Phil. 2: 5-11. "I am among you as He that serveth," Luke 22: 27. "Whosoever will be chief among you, let him be your servant; even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many," Matt. 20: 27, 28. "Ye serve the Lord Christ," Col. 3: 24.

"They spent their lives for others,  
But the world knew them not;  
It had not known their Master,  
And they sought no higher lot.  
But the angels in heaven knew them,  
And He knew them, who died and rose;  
And the poet knew that the lowest place  
Was that which the Highest chose."

JANET CLARK.

## PLAIN WORDS ON PLAIN SPEAKING.

By J. T. Trench.

**M**Y first piece of advice is in the words of the Lord to Jeremiah, 2,500 years ago:—  
 "Be not afraid of their faces." If you are afraid of either the "goodies" or the "badies," and I am not sure which are the severest critics, you had better clear out, and take to scribbling, shoemaking or some other respectable business, as you are certainly not fit to be a King's messenger.

**II. Make them understand you.**—A man said to me some time ago, "The worst of you is that if you preach any wrong doctrine, you will destroy us, for you are sure to make us understand it." Well, preach the truth if you know it, and if you do not you had better hold your tongues until you do.

**III. Seek not your own glory.**—If you do that, you are done for; and yet of all temptations this is the most powerful. "Well preached," whispers the devil in your ear, as you leave the pulpit. "Lord, help!" you exclaim. "Now, devil, pass on."

**IV. Don't offer the Lord what costs you nothing.**—If you think you can preach without study, you are laboring under a great delusion. I preach very little; moreover, my sermons are no great things, but I never preach one that does not cost me from four to six hours' study.

**V. Don't preach beyond your experience.**—If you do, your audience will find you out before you have been at it for ten minutes, and God will find you out earlier still. I once heard a man preach on "Christian Perfection," and after the service I went up to him, and said, "Excuse my asking, sir, do you experience all you have been urging upon me?" He replied, in a very flurried way, "Well I am afraid I have an engagement now, but I will see you about it some other time." And off he went.

**VI. Avoid politics in the pulpit.**—You have enough to do with the passions of the heart, the reasonings of the intellect, the ambitions of the soul, without degrading celestial interests by importing partisan politics into the pulpit.

**VII. Heat the iron before you try to mould it.**—Remember that you have a difficult work to perform, and do it with common sense, or rather with uncommon sense. But in the citadel which you have to storm you have always a friend, namely, the man's own conscience. That tells him that religion is right, and that he had better surrender.

**In conclusion.** You will find that your attainment in method, and achievement, and also in result, will be pretty much according to your faith and your works. Go in for a big thing while you are about it, and at last the Saviour's own hand will place on your immortal brow a crown whose glittering gems will forever reflect His smile of approbation.

## HINTS FOR THE INQUIRY ROOM.

By Geo. Soltau.

## "HEARING AND ASKING THEM QUESTIONS."

"The preparations of the heart in man and the answer of the tongue, is from the Lord."—PROV. 16: 1.

**M**ANY workers find some difficulty in knowing how to begin a conversation. Such questions as "Are you a Christian?" "Is your soul saved?" "Have you found the Lord?" are somewhat abrupt, and may have the effect of repelling the inquirer. Just as a medical man, when he calls to see a patient, leads up to the special questions as to the suffering and illness, so with tender sympathy the Christian should lead up to the close inquiry as to the state of the soul of the anxious one. It is a good plan to

commence with questions suggested by the text of the address, or by the closing appeal made by the speaker, or by an allusion to the closing hymn.

Amongst the replies to pointed questions about the safety of the soul, the following will probably be frequent :—

I. **"I hope I am saved. I am doing the best I can. What more can I do?"**

Instead of at once attempting to show that the hope is vain, and that nothing has to be done for salvation, it may be well to ask such questions as these :—

How long have you been hoping to be saved? What first aroused your mind as to the necessity of being saved? When did you begin to do your best? How have you been getting on? Are you satisfied with yourself? How many sins have you overcome? Who told you to do your best? Have you any text that enjoins it? When will you have attained to the standard of holiness that God requires? Do you know what God requires? He requires a perfect likeness to Jesus, His blessed Son. Here is the description of Him, Heb. 7 : 26 : "He was holy, harmless, undefiled, separate from sinners." Are you like Him?

Inquirer may reply, "But I am not worse than most people, and better than a great many." "But you admit you owe a certain amount to God that you cannot pay? a debt of sin has been contracted?" "Yes."

With this admission turn to Luke 7 : 41, 42, and explain the parable of the two debtors. Let the inquirer be the 50-pence debtor, the Christian worker the 50-pence debtor, and point out the meaning of the words "nothing to pay." If the inquirer brings up the text Phil. 2 : 11, "Work out your own salvation with fear and trembling," as an argument for "doing one's best," turn to the passage, and read, "For it is God that worketh *in* you," and show how it is impossible to work *out* what God has not first worked *in*; that He gives forgiveness of sin, and the Holy Spirit for this very purpose, thus enabling the saved sinner to work for Him, and manifest the salvation received.

Another line of conversation may be found useful. Put the question, "How much time do you spend in religious exercises during the week? and how much in business or family affairs?" Suggest the desirability of reversing the order of things, and devoting to the interests of the soul for the next month the time hitherto spent in business etc., and to the affairs of ordinary life the time hitherto spent in spiritual things, pointing out how such a process would lead to bankruptcy and confusion. If the soul is of more importance than the body, how utterly vain and futile must the efforts be for its salvation. Do not encourage the inquirer to "keep on trying," as is so often done. Note carefully Rom. 10 : 3. Having knocked away all the props of self righteousness, and convinced the soul of its need, put God's way of dealing with sin before the inquirer.

II. **"I put my trust in the Almighty, He is very merciful."**

When you hear the expression, "the Almighty," be very sure the person using it knows nothing of the character of God, or of the heinousness of sin. Inquire, "What promise of God are you trusting? What do you know of His Mercy? Has He forgiven your sins? Has He accepted you? Answers in the negative to these questions will enable you to point out that the inquirer is trusting in his feelings, prayers, good character, etc., rather than in God."

"But I shouldn't like to presume to say I was saved; none can tell that till they come to die!" To such an observation, reply, "Suppose when you come to die, after doing your best, you find you have made some great mistake, and you are all wrong and there is no time to get anything put right, what will you do? It is presumption to flatly contradict what God says, and He plainly declares that we may know we are saved, and have eternal life." See John 3 : 16, 36 ; 5 : 24.

III. **"How am I to know that Jesus died for me?"**

Turning to Rom. 3 : 11, "They have all gone out of the way," ask the inquirer, "Is this true?" "Yes." "Then you have gone out of the way?" "Yes." Again, Isa. 53 : 6, "All we like sheep have gone astray; we have turned everyone to his own way." "Is that true?" "Yes." "Then you have gone out of the way?" "Yes." "And

you have turned to your own way." "Yes." "How far have you gone from God in your own way? As far as you could get?" "Yes." Now change the words *all we* for the word *I*, and read the verse again, concluding, "and the Lord hath laid on Him the iniquity of . . . Whom?" "Did Jesus die for *you*?" "You have no right to cut this verse in two, believing that the first part that condemns you is true, and that the last clause that would save you is not true."

It is important with this class of inquirers to very clearly put before them that the Lord *knew* those whose sins He was bearing on the cross—that His eye looked down the future as well as back on the past, and that He then was fully aware for whom He was suffering, John 17: 20. "Neither pray I for these alone, but for them also which shall believe on Me through their word."

#### IV. "How can I tell whether I am one of the elect?"

The adversary of souls skilfully uses the most precious doctrines to hinder the sinner coming to Christ. He uses the doctrine of God's free grace to lull the conscience, by persuading the soul there is plenty of time. He uses election to frighten timid souls, lest they press forward and accept the gift of life. To such an inquiry it may be well to reply, "Are you anxious to know whether you can be saved?" "Yes." "Jesus said, 'If any man thirst, let him come unto Me and drink,'" John 7: 37. "Did He mean this invitation for *anyone*?" "Yes." "For you?" "I don't know; how can anyone come unless the Holy Spirit draw him?" "Who set God's people arranging these meetings? Who induced you to come to them? Was it not the Holy Spirit? And having brought you here, and given you this desire for salvation, does He purpose disappointing you, and leaving you in darkness and difficulty? The Holy Spirit now submits to your heart the decision of the matter. The question really is, What do *you* choose. Whatever you choose God will ratify. Choose life, by accepting the Lord's invitation. 'If any man thirst, let him come to Me,' and God will seal that choice for ever."

It has been very wisely said that the texts containing the great invitations such as "Whosoever will," and "Whosoever believeth," etc., are the *outside* texts for all to read. Those who believe these words of mercy, and step inside the door, will find another set of texts for their comfort and assurance, such as Rom. 8: 29, 30; Eph. 1: 4, 5; 1 Peter 1: 2; these are the *inside* texts.

#### V. "I am afraid I have committed the unpardonable sin."

This difficulty haunts the minds of a certain number of persons who are naturally morbid, and given to introspection. If such a remark is made by an inquirer, ask him, "Does this fear haunt you? How long have you been thus troubled? What first gave rise to it?" Then ask, "Do you honestly desire salvation? Who produces this desire in your mind, Satan, or the Holy Spirit? If the Holy Spirit has thus stirred you to earnest inquiry, it is clear you cannot have committed the unpardonable sin. Had you done so, He would no longer strive with you; He would have left you for ever, and you would never have been troubled about these things. Take your very anxiety of mind as the best proof that the Lord desires your salvation, and has guided you here for that very purpose."

#### VI. "I am afraid if I begin to-night I shall not hold on."

To meet this difficulty it is important to make clear the work of the Holy Spirit. The two great gifts of the Gospel are Remission of Sins and the Holy Spirit, Acts 2: 38. The first deals with the past, the second with the future.

The Holy Spirit seals the soul for eternity, Eph. 1: 13; 4: 30; 2 Cor. 1: 22. He gives life, Rom. 8: 10. He dwells in the believer, Rom. 8: 9; John 14: 16, 17. He will teach and guide, John 14, 26; 15: 13; 16: 13. Help infirmities and teach you how to pray, Rom. 8: 26. God who saves is also *able to keep*, Jude 24; 2 Tim. 1: 12; Cor. 9: 8.

Moreover, this great gift of the Holy Spirit is the power for surmounting all difficulties and overcoming all temptations. Eph. 1: 19-21, teaches us that this power is *in us*, that as the Holy Spirit raised Jesus and set Him far above (not just above) all principality and power, etc., we, too, may expect to be raised up above the power of evil and the trial of circumstances, and thus be kept from falling.



## CHRISTIAN WORKERS' POWER.

I. Jesus was filled with the Holy Ghost, Luke 3:22; 4:14; 1:18-21.

II. He promised the same to His disciples, John 7:38, 39; 16:13, 14; Acts 1:8; 2:4.

III. Obligations laid upon us, assume that the same promise is given to us, Rom. 8:8, 9, 14; Gal. 5:16, 18, 25.

IV. Instruments of our service all under the Spirit's power, 1 Cor. 2:13; Rom. 8:16, 26; Eph. 6:17; 1 John 4:13; Jude 20, 21.

V. Cautions concerning treatment of the

Holy Spirit imposes responsibility, 1 John 4:1-3; 1 Thess. 5:19; Eph. 4:30; Acts 7:51.

VI. Incentives to active service are from His voice—urging to present victory. (Note, seven overcomes). Rev. 2:7, 11, 17, 26-29; 3:5, 6, 12, 13, 21, 22.

VII. Our witness-bearing joined with His—thus showing indivisible union now in Christ, John 15:26, 27; 17:20, 21; Rev. 19:9, 10. H. M. PARSONS.

## THE CHRISTIAN AT WORK.

Acquire a spiritual knowledge of all parts of the word, and learn how to "rightly divide it."

Learn by questioning the real spiritual condition of the individual you deal with. Be thorough.

Find readily and explain clearly from your open Bible, a few apt texts.

Always hold up Christ as the only and all-sufficient Saviour. Work with the Holy Ghost.

Pray rather than argue. Use as much as possible the very words of Scripture.

Be earnest and urgent for an immediate decision, 2 Tim. 3:16-17.

### Some classes met with:

1. The self-righteous and careless. "No fear; God is just; I never did anything very bad; will take my chances," Jno. 6:29; 1 Cor. 16:22; Gen. 6:5; Jer. 17:9; Rom. 3:10-21; 1 Jno. 1:10.

2. Skeptic. "Peculiar, can't believe; think for myself, etc., Ps. 14:1; Rom. 1:21, 22, 28; Rom. 3:3; 2 Thess. 2:10; Jno. 3:36; 1 Jno. 5:10.

3. Doubting Christians. "Hope, try, no one can be sure." Stop hoping and trying, and "trust," 1 Jno. 5:1, 13; Jno. 5:24; 6:47; 10:28; Rom. 8:31-39.

4. Deceived formalists. "Belong to the

Church," Jno. 3:5-8; Rom. 2:28-29; Gal. 6:15; 2 Tim. 3:5; Matt. 7:22, 23.

5. Inconsistencies of professors. "Hypocrites—as good as they—if I can't be better, etc.," Matt. 7:1-3; Jno. 21:22; Rom. 2:1-9; 14:4, 12; Jas. 4:12; Jude 14, 16.

6. Backsliders, Prov. 14:14; Jer. 3:22; Mal. 3:7; Hos. 14:4; 11:8. David and Peter.

7. Deeply convicted and despondent, Isa. 1:18; 43:25; 44:22; Rom. 5:6; 1 Pet. 2:24; 1 Jno. 1:7; 1 Tim. 1:15-17; Heb. 7:25; 8:12.

8. "So many things to give up." Receive the Lord Jesus Christ first, Jno. 1:12; Mark 8:35-37; Phil. 3:7-9; Luke 18:22; Rom. 8:16-18.

9. How to believe, Rom. 10:10; Acts 8:37; Jno. 3:4-18; 5:25; Rev. 22:17.

10. "If I felt, etc.," Isa. 45:22; Rom. 5:1; 4:5. Feeling three times, faith three hundred times in the N.T. A matter of Faith and Fact, rather than feeling.

11. "Fear I can't hold out, having tried," Isa. 41:13; Eph. 3:20; Phil. 1:6; Jno. 10:27-29; 2 Tim. 1:12; Jude 24.

12. "Not to-night," Gen. 6:3; Prov. 27:1; 29:1; Matt. 24:48-51; Luke 12:20; 2 Cor. 6:2; Heb. 3:15; Jas. 4:13-17.

E. P. MARVIN.



THE CHRISTIAN REVIVED.

I. The need of revival.

- (a) We need to be revived daily to follow the way God would have us go, Ps. 119: 37.
- (b) We need to be revived in God's righteousness, Ps. 119: 40.
- (c) Also in faith, 2 Tim. 1: 5-6.
- (d) And in the truth, 2 Pet. 1: 13.
- (e) In the joy of our salvation, Ps. 51: 12.
- (f) In the heart and spirit, Ps. 51: 10.
- (g) In the spirit of our mind, Eph. 4: 23.
- (h) For His name's sake, Ps. 143: 2.

II. How revived.

- (a) By the Holy Ghost, Titus 3: 5; Acts 1: 8; 1 Cor. 2: 4.
- (b) By God's word, Ps. 119: 50, 93; John 6: 63; Ps. 19: 7.

III. Results of revival.

- (a) We rejoice in God, Ps. 85: 6.
- (b) We keep His word, Ps. 119: 88.

- (c) Have Spirit of Praise, Ps. 107: 1-9; 103: 1-5.
  - (d) Renewal of worship, Ezra 9: 8-9.
  - (e) Victory in trouble, Ps. 138: 7; 71: 20.
  - (f) Spirit of prayer, Ps. 80: 18.
  - (g) Keeps us in path of righteousness, Ps. 23: 3.
  - (h) Gives us strength, Isa. 40: 31; Ps. 103: 5.
  - (i) Gives us comforts, Isa. 57: 18.
  - (k) Restore health to the soul, Jer. 30: 17.
  - (l) Comforts the sorrowful, Jer. 31: 25.
- IV. Revival conditional.
- (a) We must be humble, Isa. 57: 15; Ps. 34: 18. We must be contrite, Matt. 5: 4; Luke 15: 20.
  - (b) We must return and confess sin, Hos. 5: 14-15; 6: 1, 2.
  - (c) And must wait on God, Isa. 40: 31.
- W. FLINT JONES.

SOME OF THE WEAK THINGS GOD USES TO ACCOMPLISH HIS PURPOSES.

How full of comfort is the Bible to the dear Father's "little ones," His weak ones. In looking through its sacred pages we find so many instances where God, instead of selecting the great ones of the earth, the mighty ones, chose the weakest in order to demonstrate His own Almighty power. In Job 26: 2 we read: "How hast thou helped him that is without power? How savest thou the arm that hath no strength?" And in Isaiah 40: 29, "To them that have no might He increaseth strength." 1 Cor. 1: 27: "God hath chosen the weak things of the world to confound the mighty." 2 Cor. 10: 4: "Mighty through God to the pulling down of strongholds." It ought to be clearly seen by all of His children that His plans have not changed in the least. May the Holy

Ghost bless the following word pictures of "power in weakness" to the encouragement of the many who think they have no gift for service in the Master's vineyard.

Among the many things that God makes use of are the following:

1. **A rod**—See Exodus 4: 2, 17; 8: 5, 16; 9: 23; 10: 13; 14: 16; 17: 9.
2. **An ass**—Numbers 22: 28; Luke 19: 34, 35; 2 Pet. 2: 16.
3. **A ram's horn**—Joshua 6: 5.
4. **An ox goad**—Judges 3: 31.
5. **A woman**—Judges 4: 9.
6. **A nail**—Judges 4: 21; Eccles. 12: 11.
7. **A barley cake**—Judges 7: 13.
8. **Broken pitchers and trumpets**—Judges 7: 20.
9. **A piece of millstone**—Judges 9: 53.

10. **Jaw-bone of an ass**—Judges 15:15, 19.  
 11. **Left hands**—Judges 20:16.  
 12. **Shepherd's sling and five stones**—1 Sam. 17:40.  
 13. **A cruse of oil**—1 Kings 17:16.  
 14. **A cloak**—2 Kings 2:8.  
 15. **Valley full of ditches**—2 Kings 3:16.  
 16. **Empty vessels**—2 Kings 4:3.  
 17. **A worm**—Isaiah 41:14, 15.  
 18. **A gourd**—Jonah 4:6, 7.  
 19. **Babes**—Matt. 21:16.  
 20. **A cock**—Mark 14:72.  
 21. **A cup of cold water**—Mark 9:41.  
 22. **Five loaves and two fishes**—Jno. 6:9.  
 23. **Clay**—Jno. 9:6.  
 24. **A voice**—Jno. 1:23; Luke 7:28.  
 25. **Five words**—1 Cor. 14:9, 19.
26. **Helps**—1 Cor. 12:28; Acts 18:27; 2 Tim. 1:16.  
 27. **Succorers**—The word means "running on the occasion of a cry," Rom. 16:2, 3.  
 28. **Repairers**—Isa. 58:12; and in Nehemiah 3rd chapter, we find the word "repaired" some thirty-two times.  
 29. **Stoppers of chinks and strengtheners**—Ezek. 27:9 (see margin).  
 30. **Rags**—Jer. 38:11; 39:14, 16, 17.  
 31. **Two mites**—Mark 12:42-44. A mite is the seventh part of a piece of brass money.  
 32. **An alabaster box of ointment**—Jno. 12:3.  
 33. **Tears**—Luke 7:44.  
 34. **A needle**—Acts 9:39; Eccles. 9:10.  
 Ar. by J. E. W.

## THE WORK AND THE WORKER.

### I. The work.

1. The work is to declare the testimony of God, 1 Cor. 2:1.
2. And that is that all the world is guilty before God, Rom. 3:19.
3. That God is not willing that any should perish, 2 Peter 3:9.
4. "That God so loved the world," etc., John 3:16.
5. "That Christ has borne our sins," etc., 1 Peter 2:24; John 1:29.
6. That it is through Him the forgiveness of sins is preached, Acts 13:38, 39.
7. That God now commands all men everywhere to repent, Acts 17:30.
8. That the benefits of Christ's death are received through repentance toward God and faith toward our Lord Jesus Christ, Acts 20:21.
9. That thus believing in Christ, the sinner is at once saved, Acts 16:31; John 5:24; John 3:36.

### II. The worker.

GOD'S WORK IN CHRIST COMES FIRST.  
 THE BELIEVER'S WORK IS IN AND FROM HIM.

1. There must be separation before he can be sent, John 17:16-18.
2. There must be communion before testimony, John 15:27; Acts 4:13, 20; 1 John 1:1-3.
3. The believer must be loving Christ before teaching others, John 15:15-17.
4. Preaching is simply being a witness Acts 1:8, 21, 22; Acts 5:32.
5. In Acts 9:20, Saul believed, and "Straightway he preached Christ," John 1:41, 45; 4:28, 29.
6. This ministry is received from the Lord Jesus, Acts 20:24.
7. The method of the law—doing that one may live—fails, see Rom. 10:1-5.
8. The method of the Gospel—life that one may do—puts Christ's work first, and in God's order, Rom. 10:6-17.
9. Gifts for service flow from being members in the body of Christ, see Rom. 12:3-8; Eph. 4:7, 11, 12; 1 Cor. 12:4-31.
10. God pours from filled vessels, Rom. 15:29; 2 Cor. 4:7.
- 11th and lastly—Our sufficiency is of God, 2 Cor. 2:14, 17; 3:5, 6.

## THE PREACHER AND HIS WORK.

By "PREDIGER," *St. Petersburg.*

WE take the liberty of reprinting the following from Mr. Spurgeon's excellent magazine, *The Sword and Trowel*, as it is calculated to be very helpful to those engaged in the Lord's service, and is deserving of a wide circulation. Mr. Spurgeon adds in a footnote:—"A friend from abroad has sent us the following sententious sentences. They may be useful to others besides ministers; but we wish our friend would put them in the way of preachers. May God bless each sentence!"

**Preface.**—This treatise, though very brief, is the result of many years reading. It lays no claim to originality; the thoughts it contains are gathered from or suggested by others. May He whose servants it seeks to help, but without whose blessing it will be in vain, graciously use it!

**The Minister.**—A minister is set apart to glorify God and help men.

A true minister dares not be other than a minister.

Few men are so closely watched as ministers, and there are none whose inconsistencies do so much harm.

Ministers are put in charge of souls, and will have to give account of them.

No man is fit to be a minister who would not joyfully live and die in the lowest sphere so long as he can serve his Lord.

No one can so easily do harm as a minister.

If you are seeking to be admired, it will *at last* be better for you had you been a ploughman than a pastor.

A trifling and inconsistent minister is a laughing-stock to bad men, and a sorrow to good ones.

**Responsibility.**—"If thou speaketh not to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity; *but his blood will I require at thine hand.*"

As a minister, when I think who I am, and who sent me, and how awful the account I must soon render, I tremble.

Our opportunities of doing *harm* are immense. My brother, a million years hence your influence will tell on souls! Take care, lest *you* lead men to ruin.

If there be one sight in the universe calculated to inspire terror and dismay, it is that of a faithless minister about to be consigned to his doom.

**Private Prayer.**—Public teaching is useless without private prayer.

A minister is in duty bound to bear his people daily to the throne of grace.

If you wish to preach well you must pray much.

Generalities are the death of prayer.

Plead *with* God before you plead *for* God.

Better neglect your body than your soul, your meals than your prayers.

He that lives most in prayer grows most in grace.

Let prayer ascend when you wish blessing to descend.

Neglect of prayer arises from want of faith: he who believes will pray.

A little prayer does more than a great deal of study.

**The Sphere.**—You turn the helm of your life when you chose the sphere of your work.

Go where you can do most *for* men, not where you can get most *from* men.

Be more concerned about your ability than about your opportunity, and about your walk with God than either.

Your sphere is where you are most needed.

He who called you to the ministry will give you a sphere of service.

There is no place without its difficulties: by removing you may change them, it may be you will increase them; but you cannot escape them.

Those who push themselves into a sphere they are not fitted for in this life will regret it in the next.

Christ knows best where you can serve His people: *trust Him and He will place you there.*

**The Pulpit.**—The moments you spend in the pulpit will tell on the ages you must spend in eternity.

The *piety* of the pulpit decides the piety of the pew.

Never go into the pulpit without Christ.

In the pulpit self and the concerns of time must be forgotten.

There is no place where Christ is more ready to reveal Himself to His servants than in the pulpit.

How easy it is to dishonour God in the pulpit!

Thousands of souls have been lost through the mistakes of the pulpit.

*Every moment spent in the pulpit is privileged time.*

**Public Prayer.**—Remember that you are in the presence of God, and that you address HIM. Never pray to be admired of men.

Let the sermon be omitted rather than the prayers be slurred.

The prayers should make the people feel *the reality of prayer.*

The prayers prepare the ground, the sermon sows the seed.

The manner in praying does more than the matter in preaching.

**The Voice.**—A gentle voice is of untold value. All can attain it.

Feigned voices are the great causes of relaxed throats.

He who seeks, by a feigned voice, to make men wonder, makes them smile.

Speak oftener, and your voice will not fail so often.

The voice depends on the heart.

If we think how we are saying a thing, our hearers will see it, and despise us for it.

A man cannot walk well when he thinks *how* he is walking, nor speak well when he thinks *how* he is speaking.

*A man's own heart is influenced by the tone of his voice, and the tone of his voice is affected by the state of his heart.*

**Preaching.**—You must live *with* God if you would preach *for* God.

Manner tells quite as much as matter.

Preach as you will wish you had preached when you stand before God.

Ask often, "What does *Christ* think of my preaching?"

One earnest man does more than ten eloquent ones.

Live well, and you will not preach badly.

**Preparation.**—Without God's blessing you will never prepare a sermon that you will not regret in eternity.

The state of the heart decides the fate of the sermon.

Never begin to prepare till you have clearly decided whether you want to gain men's praise or save men's souls.

Prepare your heart, then your sermon.

Prepare your sermon with the judgment-seat in view.

In your preparation, remember that it may be the last sermon some who listen to you will ever hear.

When preparing your sermon, forget yourself.

If you desire to make a useless sermon, make a beautiful one.

**The Sermon.**—Heart-sermons reach hearts.

One weak point will injure ten strong ones.

The Bible reiterates the same things again and again.

Great sermons are given, not made.

Harshness will produce resentment, gentleness, contrition.

The strongest part of all great sermons is the close.

More depends on the last two minutes than on the first ten.

The aim of our sermons should be to reform the heart rather than to inform the mind.

Every sermon may be your last.

No sermon is a success which does not touch the heart and move the will.

Make men remember the text.

**Texts and Divisions.**—Choose your text for usefulness.

Reject every division which might strike, but would not help.

It is God's Word, not our word, that convicts and converts.

Some can only be won to God by love, some can only be driven from sin by fear:  
use pleading and threatening as the Scriptures do.

Value truth more than taste, souls more than symmetry.

Let divisions always be : 1. Useful. 2. Simple. 3. Concise.

**Style.**—*Simple language alone reaches the heart.*

Vanity will make a man speak grandly, piety plainly.

Striking and special are synonyms, when used respecting sermons.

Don't whip with a switch that has the leaves on.

You will not move a man if you do not make him understand you.

The Great Teacher never used a big word.

**Delivery.**—To keep attention, mix questions with statements.

Think of your hearers' needs, and it will help you ; of their criticism, and it will hinder you.

In large assemblies speak more slowly than in smaller ones.

Make each one feel that you are speaking to *him*.

Your hearers think about what you think about.

Address the lowest, and you will reach the highest.

Make men listen, and do not let them misunderstand.

For whom do you preach—*for Christ, or for yourself?*

**The Congregation.**—Think more of the people than of the preacher.

Nearly three-fourths of every audience do not understand the great truths of salvation.

Get a great heart if you would like a large congregation.

Twenty are hungry of heart to one hungry of head.

It is easy to manage a congregation when they are kept near to Christ.

Forsake God and your congregation will forsake you.

**Visiting.**—"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto *Me*."

It is not the time of sickness so much as the time of convalescence that decides the future life. Remember this, and seize opportunities.

Let each one feel that you are his personal friend.

Get others to talk : what a man says to you has more influence upon *him* than all you can say to him.

"If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?"

If you neglect the sick and they die, it will be sad to think that you lost the last opportunity of helping them ; if you neglect the sick and they recover, your power to influence them will be weakened for ever.

**Habits.**—"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

Principles and habits are as readily taught as Greek and Latin, and they are of vastly more importance.

Evil habits begin in cobwebs and end in chains.

Good habits are begun with difficulty, but continued with joy.

He who sees little does less.

Read no book, do no act, harbor no thought that makes God less near, Christ less precious, eternity less real.

If piety decay, zeal will die.

Have no self.  
 Be actuated in *everything* by principle.  
 A minister's habits should be such as to impress men with the truth of his character and the dignity of his calling.

**Books and Reading.**—The books you read will decide the life you live.  
 The greater the man the fewer the books.  
 A man of one book is a man of power.  
 He who wants to preach well should read Baxter's "Reformed Pastor," and read it often.  
 No book published within the last thousand years has done so much to promote good preaching as Fénelon's "Dialogues on Eloquence."  
 Whitefield and Jay were great students of Matthew Henry.  
 No man has ever become a truly great preacher who did not know and love the Bible.  
 Read with a purpose, or read not at all.  
*No one can estimate the result of giving or lending a book.*  
**Praise.**—He who seeks praise seldom gains it.  
 Praise makes a wise man humble, a fool proud.  
 A minister should be saddened by some men's praise.  
 When men praise thee, ask, Will Christ accept me?  
 Life praise is better than lip praise.  
 Christ praised Mary more than Martha.  
 "As the refining pot for silver, and the furnace for gold; so is a man to his praise."  
 Some men will praise thee to try thee.  
 If a good man praise *thee*, praise God.  
 Seek souls for Christ, not praise for self.  
 "How can ye believe which receive honor one of another?"  
**Success.**—He who grasps authority seldom gains influence.  
 He who wishes to succeed must seek men's welfare, not their "Well done."  
 Do not prove truth too much, or you will make men doubt it.  
 Affectation spoils good sermons, and makes bad ones ridiculous.  
 The successful man is the man who has done most for others.  
 You *can* do all God calls you to do.  
 What we *do* depends on what we *are*.  
 If our words are to have power with men, our lives must convince them of our sincerity.

**Miscellaneous.**—All changes in life begin by a change in thought.  
 You will not succeed if you have two objects.  
 Aim to be a good public reader; few are, but all ought to be.  
 A wise man may be in haste, but not in a hurry.  
 God helps by hindering.  
 Nothing is good with God's frown, nothing bad with His smile.  
 Manner is something with all, everything with some.  
 Contradict lies by life.  
 Be always at leisure to do good.  
 If you are a hireling, flee when danger threatens.  
 When you are willing to bear the guilt of a sin, it is not necessary to reprove it.  
 You need not flee from temptation if you are willing to commit the sin.  
 Here are some of your Lord's own words as a finish:—  
 "Ye are My friends." "Lo, I am with you alway." "My reward is with Me."  
 Watch and pray."



## WHY SHOULD CHRISTIANS BE SOUL WINNERS.

## I. Because they may be—

- a. By a happy and consistent life, Ps. 40:3; 1 Pet. 3:1.  
 b. By direct teaching, Ps. 51:13.  
 c. By both life and teaching, 1 Cor. 7:16.

Wisdom essential, Prov. 11:30. Can be had, Jas. 1:5.

II. Because such become Fathers of the excellent of the earth, 1 Cor. 4:15; Ps. 16:3.

III. Because it is the greatest and best work.

The man who saves human life is esteemed the greatest benefactor of our race, Jas. 5:20.

## IV. Because it pays well—

Each soul won is a jewel, Mal. 3:17.  
 Each jewel of more value than the world, Matt. 16:26.

What an immense revenue to the kingdom of our Master, therefore, must only a few bring.

V. Because with perseverance success is certain, Gal. 6:9; John 15:16; Mark 9:23.

VI. Because it is the most Christ-like work, Matt. 9:13; Luke 19:10; Acts 10:38; Jno. 17:18; Jno. 13:15; Eph. 5:1, 2.

GEO. THOM.

## WHAT TO PREACH.

Jesus, Acts 8:35.

Jesus Christ, Acts 5:42.

Judgment, Acts 10:42.

Righteousness, Ps. 40:9; Acts 24:25.

Repentance, Matt. 4:17.

"Turn . . . unto the living God," Acts 14:15.

Christ crucified, 1 Cor. 1:23.

The resurrection, Acts 17:18.

The word, Acts 16:6; 2 Tim. 4:2.

The word of faith, Rom. 10:8.

Good tidings, Isa. 61:1; Acts 13:32.

Deliverance, Luke 4:18; Col. 1:13.

Remission of sins, Luke 24:47.

Peace, Eph. 2:17

Kingdom of God, Luke 9:60.

M. M. ARNOT.

## HOW TO USE THE SCRIPTURES.

## I. Indifferent.

"Because I have called and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel, they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their

own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me, shall dwell safely, and shall be quiet from fear of evil," Prov. 1:24-33.

"And Jesus answering, said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things? I will tell you nay; but, except ye repent, ye shall all likewise perish," Luke 13:2, 3.

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine

heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment," Eccl. 11:9.

"How long halt ye between two opinions? If the Lord be God, follow Him," 1 Kings 18:21

### II. Penitent.

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name," John 1:12.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in Him should not perish, but have everlasting life. For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life," John 3:14-16.

"And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses," Acts 13:39.

"But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness," Rom. 4:5.

"For ye are all children of God, by faith in Christ Jesus," Gal. 3:26.

### III. Deferring

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth," Prov. 27:1.

"Seek ye the Lord while He may be found, call ye upon Him while He is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord; and He will have mercy upon him; and to our God, for He will abundantly pardon," Isa. 55:6, 7.

"And he said, This will I do. I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose

shall those things be which thou hast provided?" Luke 12:18-20.

"For He saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee; behold now is the accepted time; behold now is the day of salvation," 2 Cor. 6:2.

"How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him," Heb. 2:3.

"But exhort one another daily while it is called to-day; lest any of you be hardened through the deceitfulness of sin," Heb. 3:13.

"Wherefore, as the Holy Ghost saith, To-day, if ye will hear His voice, harden not your hearts," Heb. 3:7.

### IV. Faultfinders.

"Judge not that ye be not judged. For with what judgment ye judge, ye shall be judged," Matt. 7:1.

"But we are sure that the judgment of God is according to truth, against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, that thou shalt escape the judgment of God?" Rom. 2:2, 3.

"Who art thou that judgest another man's servant? To his own master he standeth or falleth," Rom. 14:4.

"So then every one of us shall give account of himself to God," Rom. 14:12.

### V. Good enough.

"The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good; no, not one," Psa. 14:2, 3.

"For there is not a just man upon earth, that doeth good, and sinneth not," Eccl. 7:20.

"All we, like sheep, have gone astray: we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all," Isa. 53:6.

"For all have sinned, and come short of the glory of God," Rom. 3:23.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we say that we have not sinned, we make Him a liar, and His word is not in us," 1 John 1:8-10.

#### VI. Backsliders.

"Thus saith the Lord, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? For my people have committed two evils; they have forsaken me, the fountain of living water, and hewed them out cisterns, broken cisterns that can hold no water. Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord of hosts," Jer. 2:5, 13, 19.

"Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God. Return, ye backsliding children, and I will heal your backslidings," Jer. 3:13, 22.

"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. I will love them freely; for mine anger is turned away from him," Hosea 15:1, 2, 4.

#### VII. Can't-give-up class.

"Then said Jesus unto His disciples, If any man will come after me, let him deny himself and take up his cross, and follow me. For what is a man profited, if he shall gain

the whole world, and lose his own soul?" Matt. 1:24-27.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures in Egypt. . . . For He endured as seeing Him who is invisible," Heb. 11:24-27.

"And He said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting," Luke 18:29, 30.

#### VIII. Unbelievers.

"And He said unto them, Go ye unto all the world and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned," Mark 16:15, 16.

"I said therefore unto you that ye shall die in your sins; for if ye believe not that I am He, ye shall die in your sins," John 8:24.

"But the fearful, and unbelieving, and the abominable, and murderers, and whore-mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death," Rev. 21:8.

R. G. PEARSON.

## A WORD TO WORKERS.

By Lord Radstock.

**T**HERE are two passages in Exodus referring to the holy anointing oil, which is a scriptural type of the Holy Spirit. "The holy garments of Aaron shall be his sons' after him, to be anointed therein; and that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister," Exod. 29 : 29. "And upon man's flesh shall it not be poured," Exod. 30 : 32. This is a very striking illustration of the giving of the Holy Spirit. We must be *clothed upon*, baptised *into*, Christ, buried *in* Him, so that God sees, not *us*, but His beloved Son, in whom He is well pleased. An imperfectly buried thing, with any part left uncovered, would be revolting and horrible; so we must be *quite* buried in *Christ*, and no part of *self* left exposed—then the Holy Spirit descends upon us because we are *in Him*; but upon ourselves *in the flesh* can it not be poured. So, if we are really *in Christ*, the Holy Spirit must be ours because it is on Him; ours must be a *new life* springing from *within*. It is difficult for us to realize this, because our old nature is so hard to shake off—old habits, old failings, old sins; still they must die, and new habits and feelings must grow. A tree does not cease to live nor cease to be a tree because its leaves die and dry up and wither—no, these old faded leaves, no longer a part of the *living tree*, must fall off and be destroyed, and perish, and in the Spring new life shows itself, and the tree puts forth buds and blossoms, and is covered with green leaves—so Christ says, "I am the Vine, ye are the branches," not are to become so, but, with all our sinfulness, weakness, and failings we are *branches*, joined to, nay, part of Christ, and so must banish self-will, self-consciousness, self-conceit, and self-judgment, and henceforth know *His* will and *His* Spirit *only*; and it is just in proportion as we realize and aim after this, that He will be able to work *in us* and then *through* us. Let us have much time of *waiting* on the Lord, getting to know His will. Some young Christians may be saying, "I do not know if I am sent or not." Then I would say, "Wait till you do." Suppose a servant were to come out and say, "I do not know if my master has sent me or not." Why, you would say, "Then go to your master and find out." If we cannot hear our Master's voice, perhaps we are a little deaf; let us get closer to Him, and listen attentively. Suppose a friend telegraphing to us, and we have a rusty nail on our end of the wire, no message would come. So *one* sinful thought, *one* unkind feeling may be hindering our close communion with God. Let us try to recognize the Holy Spirit's guiding in all the little things of our lives, the times we go in and out, the people we meet, and then the words we speak will be just out of *His* fulness, spoken from hearts full of overflowing of Christ's love; our hands, Christ's, to do His work—our feet, His, to do his errands. So let us think of ourselves more than ever before, as not our own, but His; and when we are in perplexity or doubt, not knowing which way to turn, let us always just ask ourselves, "What would Christ do were He in my place?"

Take your Bibles and turn to Acts 7 : 29:—"Then fled Moses at that saying, and was a stranger in the land of Midian forty years." Moses made the mistake so common to us poor human creatures—went on his mission without waiting for God to send him, and for God to show him the way. He failed, and no wonder; then was sent into the wilderness for forty years, as it were to school, just to be much alone with God and learn of Him. Then he came forward again, filled with wisdom and power from on high, given to him by God, when Moses stood with Him on covenant ground and God revealed Himself unto him—went boldly into Pharaoh's presence, saying, "Thus saith the Lord;" and God worked through him, and wrought a mighty deliverance for His people. Let us take a lesson from Moses in our work for God.

**I. We must be sent of God.**—It must be His voice that we hear calling us to work. Let us be sure that we are in the place where God would have us.

II. **We must be taught of God.**—If God has not revealed Himself to us, and given us our message, our words will have *no* power. But, if we are willing to be led by the Spirit of God, then we may go boldly forward, knowing that it is God's work we are doing; and let us not be discouraged though many years may pass without our seeing any apparent result. The Holy Spirit will just prompt us to speak a word here, to be silent there, to give a tract to one, to teach, or guide, or advise another; and these little seeds, sown in the power of the Holy Ghost, may be made by Him fruitful and successful above all we may know or expect.

III. **We must be in direct communion with God.**—A little girl asked why a lamp in a certain lighthouse burned always, and she was told there was a cistern of oil above and a pipe to convey it to the little lamp. Nothing could put the lamp out except the keeper stop the supply by turning the stop-cock the wrong way. This illustrates our spiritual life. The Holy Spirit may be had abundantly. Nothing hinders it unless we interpose something between. Let us see to it, then, that we are much with God, near to Him, and taking of His fulness minute by minute. If He is keeping our light burning, then we *must* shine *through* Him and *for* Him.

## UNREALITY.

FOR THE PRAYERFUL CONSIDERATION OF THOSE WHO SERVE THE LORD CHRIST.

By C. Russell Hurditch.

**DO** we *really* believe what we preach? Put together our preaching and our practice, and would there be a harmony between them?

When we preach the love of God to men, does that love fill our own hearts?

When we have to declare the fearful denunciations of vengeance upon the wicked, do we understand what we are saying, and does their pitiful condition become *real* to us?

When we talk about hell and everlasting damnation, have we positively any conception of the fearful doom of the ungodly?

Fellow-workers for Christ, it will be well for us to solemnly ask ourselves such questions as these in the very presence of God.

Duncan Matheson, just before his death, said, "If God would spare my life, I would preach of ETERNITY as I never have done yet." It is a mournful fact that many who profess to be the servants of the Most High have drivelled down to essay-reading in their pulpits; and if the terrors of the world to come happen to be mentioned, it is in about the same style that a school-boy would gabble over his unpleasant lesson.

But while this is so, do not let us point to the mote in their eye, and miss the beam in our own. Let those of us who are evangelists, and do nothing else but preach the Gospel, ask ourselves if we enter as we ought into the verities *we* preach. It is very easy to talk about heaven and hell, but if permanent good is to result from the preaching, the man who preaches must be *real* about it.

How much do *we* know of weeping day and night for the sins of the people? or of nights in prayer?

I heard but recently of a Christian worker, who went out into the fields at midnight and asked God to show him what hell really was, so that he might be real in his preaching of it. Do not call him eccentric for doing it; it might be well if *we* did it. When there is downright reality there will be blessing.

The ever-recurring question, "How to reach the masses," might find an answer here also.

It is deplorably true that with all the agencies at work—including the latest sensation if you like—the fringe of the masses has not been touched yet. Is it for



want of effort? It may be in some places even that; but I verily believe it is for want of *reality* in Christians. This is the *root* of the thing, and the shoots may take the form of worldliness, pride, selfishness, idleness, and a hundred other things. Take any town or city you please. *What might be done if every child of God in that town or city was real in his belief, and carried it out practically.* But what is the actual fact? *That the Christian workers of every kind are in a sad minority in nearly every church.* Will any sane man tell me that the *idle majority REALLY* believe in the bliss of heaven and the terrors of *hell*? If they did, they **COULD NOT BE IDLE.**

## THE BELIEVER "A VESSEL;" OR, HOW TO BE USEFUL.

### A WORD TO YOUNG CHRISTIANS.

By F. E. Marsh.

**PAUL**, writing by the Holy Spirit in 2 Timothy, 2nd chapter, calls the believer many different names.

In verse 1, a "Son." In verse 3, a "Soldier." In verse 5, a "Wrestler." In verse 6, a "Husbandman." In verse 15, a "Workman." In verse 21, a "vessel." In verse 24, a "Servant of the Lord."

It is as a *vessel* we consider him now.

In Hebrews 9: 21, we find that the vessels in the tabernacle were sprinkled with *blood*; and we know it as *the blood of Christ* that forms the ground of our forgiveness, Eph. 1: 7; cleanses, 1 John 1: 7; justifies, Rom. 5: 9; sanctifies, Heb. 13: 11; brings us nigh, Eph. 2: 13; keeps us nigh, Heb. 10: 19; through which peace has been made, Col. 1: 20; and atonement, Lev. 17: 11; that enables us to overcome, Rev. 12: 11.

As believers in Christ we are *sprinkled* vessels, sprinkled with the blood of Christ; or, in other words, by faith we see Jesus dying *for us*—bearing the consequence of our sin. Our faith, by the power of the Holy Spirit, lays hold of that fact, and all the value of what Jesus is and has done is reckoned to us; therefore we are no longer our own, but we belong to Him who has bought us with His own blood; therefore we are *blood-sprinkled* and blood-bought vessels.

If we look at Leviticus 11: 32, we see that if any vessel touched anything that was dead or unclean, it had to be washed in water; and if the believer's garments—that is, the believer's ways in the world—get defiled, we have the "water of the Word" that we need continually to resort to. "Wherewithal shall a young man cleanse his way? By taking heed according to Thy Word," Ps. 119: 9.

As water is to the body, so the Word of God should be to us, Heb. 10: 22. We should so hide it in our heart that we sin not against God. "Continue in the Word," John 8: 31.

Again, in Exod. 40: 9, we find that the vessels of the tabernacle were *anointed with oil*. It is a precious truth that the Spirit of God indwells every believer, 1 John 2: 27. The great need of the Church to-day is the unction from the Holy One—to be filled with the Holy Spirit, to live, walk, sow, war in, and be led of the Spirit; and then the fruits of the Spirit, Gal. 5: 22, 23, would be seen in our life, and His power be *manifest* in our work and testimony.

In Acts 9: 15, we find Paul called a *chosen vessel* to carry the Gospel to the Gentiles, and we find that we are chosen to *salvation*, 2 Thess. 2: 13, to *holiness*, Eph. 1: 4, to *service*, Eph. 2: 10.

Then, again, we are sanctified (set apart) vessels, 2 Tim. 2: 21; we find a very simple illustration of sanctification in Exodus 32. The Levites first came out from their brethren to the Lord; so we are separated from the world to the Lord. Second,



they had to put their swords upon their thighs and slay the disobedient; in like manner we must take "the sword of the Spirit, which is the Word of God," in the power of the Spirit, and judge and cast away everything that would come in between us and God, and hinder our communion with Him.

Again, in 2 Cor. 4 : 7, we are earthen vessels. Why? That God's glory may shine through us. If we look in Judges, chapter 7, we find an illustration of this in Gideon. Observe what he and his followers were supplied with.

I.—**A Trumpet**—we possess a trumpet—our voice.

II.—**A Sword**—Sword of the Spirit—the Word of God.

III.—**A Pitcher**—Our bodies to present for His service.

IV.—**A Light in the Pitcher**—Christ in our hearts, to be manifested in our lives. And although the pitcher may be only a poor broken one, the light will be seen, not the pitcher.

In Isa. 22 : 24, we find there are different sized vessels; we are not all for the same work, as we see in 1 Cor. 12 : 28. Some of the Levites only carried the pins of the tabernacle, but they did their work; so we are, each of us, to ask the Lord, "What wilt thou have me to do?" then do it in the Lord's way, guided by His Spirit, through His word; do it in the power of the Spirit to the glory of God.

Lastly, the Lord wants empty vessels. In 2 Kings 4 : 3, 4, we have an illustration. Let us ask ourselves, "Am I an empty vessel?" for the Lord cannot fill us if we are not empty.

Empty of self and filled with the Spirit.

Empty of pride and filled with humility.

Empty of malice and filled with love.

Empty of unbelief and filled with faith.

May the Lord empty, and fill and use us Himself, to His own glory and others profit.

## SUGGESTIONS TO WORKERS FOR CHRIST.

By Henry Bewley.

**R**EMEMBER, it is the Gospel of the grace of God which you are privileged to make known, and that some of its simplest truths are the most important to be set forth. The nature and consequences of sin; the love of God in the gift of His Son; and the perfect work of the Lord Jesus, in putting away sin by the sacrifice of Himself, and God's declared acceptance of that work by raising Him from the dead—these are the great themes which you are called to make known; but, remember, also, it is the Spirit alone that can effectually use them to awaken the conscience, and subdue the heart.

In the Gospel, God is a giver, and man a receiver. Never forget that you are moving amongst *the spiritually dead*, who need LIFE, and amongst *the guilty*, who need PARDON. It is through *faith in Christ*, and through faith alone, both are imparted.

Bear in mind that all power is of God, and that the Holy Ghost works in souls by means of *the truth*. Therefore, whether speaking in public or in private, carry the conviction with you, that you are but an instrument which the Spirit of God may use.

Cherish the consciousness of your own weakness. Look to God in continual prayer for guidance, and lean on Him for strength. Forget not the words of the Apostle, "When I am weak, then am I strong." How was this? Because *then* he was cast on God, and God's power was glorified in his weakness.

As a child of God, receive, in the simplicity of child-like faith, every word which

your Father addresses to you in the inspired volume. Daily, before you venture to labor amongst others, let your own soul be refreshed and strengthened out of the Word. Seek to realize an abiding sense of God's love. If you be used to lead others into His presence, you need to glorify Him in your own soul, by that Holy serenity and joy which flow from the knowledge that all your sins have been washed away in His most precious blood, and that now you stand before God, accepted and acceptable "in the Beloved," Rom. 5 : 2 ; Eph. 1 : 6. *Communion with God in Christ is the secret of effective service.*

Beware of putting your own deductions from Scripture, and your reasonings about Scripture, in the place of God's own Word. Do not confound them. Give prominence to the words of inspiration. God's truth is not conveyed to us in words which man's wisdom has taught, but which the Holy Ghost has taught, 1 Cor. 2 : 13. Much as you may say by way of explanation, come back to God's own Word, and place confidence in it, as that which the Holy Ghost brings home to the conviction and conversion of the sinner. "The Sword of the Spirit is the Word of God."

Avoid long, vague, desultory conversations on a variety of subjects. It may be wise, on some occasions, to dwell on only one truth at a time. If the ear be not opened to hear, you gain nothing by a multiplicity of words and arguments, and you are thereby in danger of losing power, and of lowering the authority of Divine truth. A few words spoken on the solemn authority of God's Word, are better than ten thousand in your own wisdom.

Cherish tenderness towards others, remembering you are yourself a brand plucked from the burning—a debtor to God's sovereign grace. Never resent indignity or insult. Be clothed with the meekness and gentleness of Christ. You are unfit to be engaged in your Master's work, if you cannot render "blessing" for "cursing." Whatever obloquy you may be called on to endure, bear it patiently, as from those who are not "in their right mind."

Finally, avoid everything which would grieve the Spirit of God ; and let it be your constant aim to glorify Jesus ; so will the Lord honor your work, and give you a crown of rejoicing in the day of glory.

"They that turn many to righteousness shall shine as the stars for ever and ever." Dan. 12 : 2.

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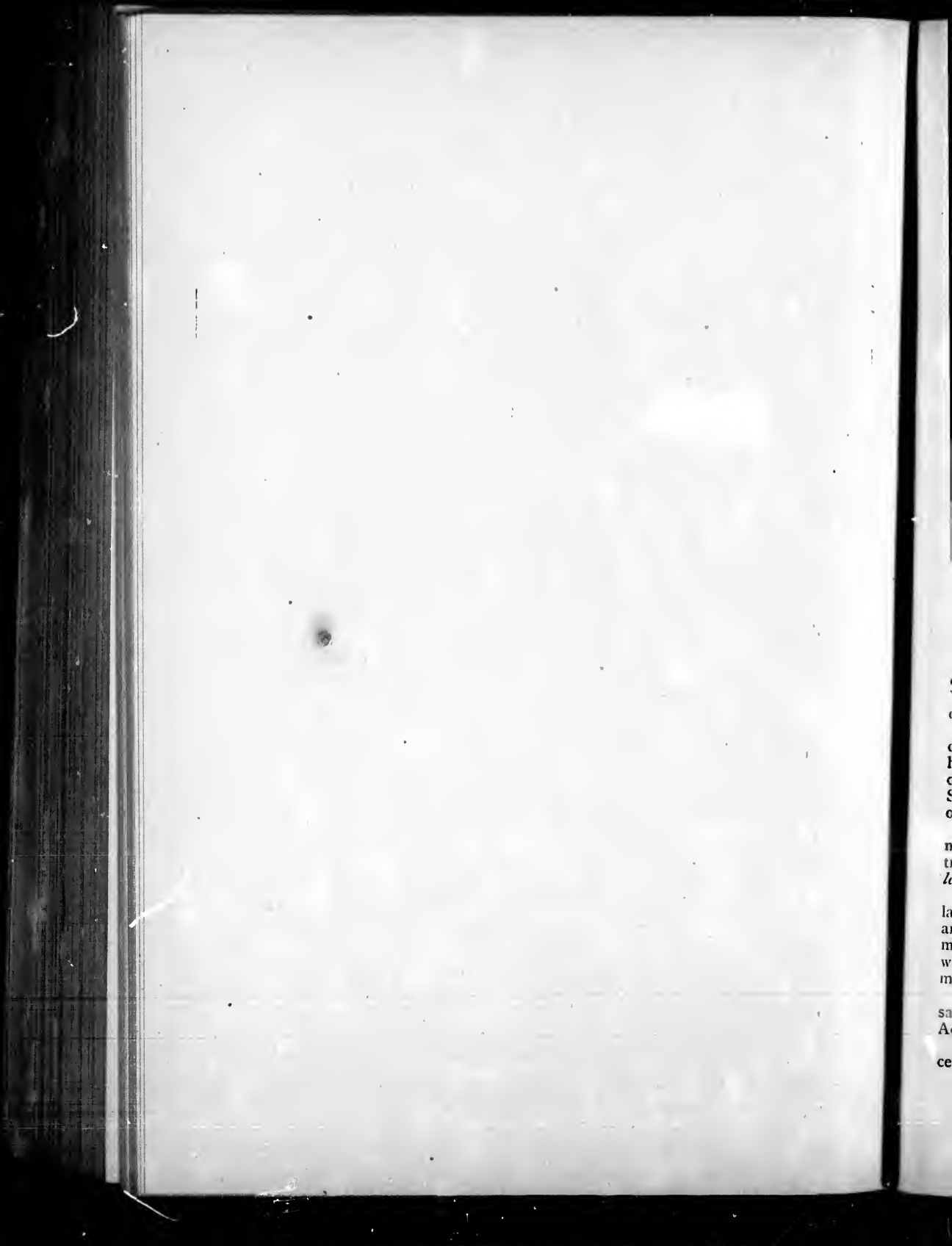
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## FRAGMENTS THAT REMAIN.



# FRAGMENTS THAT REMAIN.

## LEAVEN.

By Mrs. George C. Needham.

**O**UTSIDE of Scripture, leaven is known as a corrupt, fermenting agent. It is employed in Scripture to symbolize that which is evil. With a few special exceptions, it was forbidden in the offerings of the Old Testament, Lev. 2 : 11. Like honey, its fermenting property disqualified it for Jehovah's use. Salt, its opposite and counteractant, was, however, never wanting in the sacrifices.

Leaven, as set forth in Scripture, is somewhat remarkably associated with the number three. It possesses *three* distinct characteristics : it is secret, diffusive, and contaminating. Then, *three* kinds of leaven are mentioned and warned against : the leaven of the Pharisees, the leaven of the Sadducees, and the leaven of Herod, Matt. 16 : 6 ; Mark 8 : 15. Again, *three* definitions are given of typical leaven : it is false doctrine ; it is hypocrisy ; it is malice, Matt. 21 : 12 ; Luke 12 : 1 ; 1 Cor. 5 : 8. While in the parable, the leaven, whatsoever that may be, was hid in *three* measures of meal, Matt. 13 : 33.

As to the New Testament use of the word leaven, we are not left to speculation concerning its application. Our Lord Jesus has Himself expressly explained it. We have Him saying, "How is it that you do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees," Matt. 16 : 11, 12.

In connection with the threefold peculiarities of typical leaven we have just noted, let us observe how closely these characteristics are associated with *three* cardinal truths of Scripture, viz. : the Christian's *faith*, the Christian's *hope*, and the Christian's *love*.

**I. The leaven of the Pharisees was hypocrisy.** It involved strenuous law-keeping, and external righteousness. It was a religion of ceremony, selfishness, and pride. It exalted the traditions of men, and made worthless the commandments of God. Thus the leaven which our Lord cautioned against was a principle, which virtually by its teachings *ignored faith*, and put sinful man upon the basis of meritorious works to effect his salvation.

**II. The leaven of the Sadducees was false doctrine.** "For the Sadducees say there is no resurrection, neither angel nor spirit ; but the Pharisees confess both, Acts 23 : 8.

Thus their teaching tended directly to undermine the believer's *hope* ; which hope centres itself in the doctrine of a blessed resurrection out from among the dead.

Twice in the Acts we have Paul linking *the hope* and *the resurrection* together as component parts of the fact, Acts 23 : 6 ; 24 : 15. The same truth is repeated in Rom. 8 : 23, 24. We are waiting for the redemption of the body ; and that is designated as our being saved by *hope*. Now there is intrinsic difference between faith and hope—that faith is the experience of present confidence, while hope involves future expectation. Faith relates to the veracity of the word ; hope pertains to its fulfilment. To deny the resurrection is to falsify the promise of the Second Coming of the Lord Jesus ; for until He returns, the Scriptures teach, there will be no resurrection of the dead, and no establishment of the Millennial Kingdom of Christ, wherein Abraham, and Isaac, and Jacob shall be manifested as alive from the dead before the God of the living.

Thus the leaven of the Sadducees tended to corrupt and ruin the most vital, as well as the most precious, essential of Christian belief—the redemption of the body at the Second Coming of Christ.

III. **The leaven of Herod was malice.** Personal hatred against the personal Jesus and His followers made notorious the careers of each of the seven atrocious Herods of the New Testament. The leaven of the Herodians involved any deceit that would prejudice and draw away disciples from the Lord Jesus. The public question that they put to Him, "Master, is it lawful to give tribute to Cæsar or not?" was intended to entangle Him in political controversy, and weaken His authority over His disciples, Mark 12 : 14.

The leaven of Herod then means, as pertaining to belief, as now, any influence which sensualizes the heart, or makes the soul disloyal to the Lord Jesus. Hate and love cannot exist together towards one person. The Lord has Himself stated that he that is not for Him is against Him.

The leaven of Herod deliberately aimed to contaminate the Christian's *love*. Thus we perceive that these three forms of leaven are the corruptions of those three divine factors in our great salvation which the Spirit of God has linked together—"Faith, Hope, Charity," 1 Cor. 13 : 13.

Now, while it is generally conceded that Scripture writers employ leaven as a type of wickedness, yet some maintain that the parable of the leavened meal is the exception to the ordinary rule ; and that in Matt. 13 : 13 leaven stands for the wholesome, permeating influences of the Gospel, which are to diffuse themselves throughout the world.

Let us examine this interesting case in the light of a few analogous Scripture facts.

I. In every other identical instance save this, leaven is unquestionably the representative of things defiling and corrupting.

II. Wherever meal is introduced in Scripture, its effects are good, nutritious, and healing. With meal Gideon sought to refresh the angel of God, Judges 6 : 19. With meal Solomon garnished his royal tables, 1 Kings 17 : 15. With meal the prophet of Jehovah was sustained—he who might have as easily been fed on angels' manna, had meal been too coarse food for him, 1 Kings 4 : 22. With meal the poison in the pot was antidoted, 2 Kings 4 : 41. Nowhere in the Bible is any evil thing spoken of meal.

Now if leaven represents the Gospel, then of course meal must mean the world, since this world is the sphere to which the operations of the Gospel are directed. But just here we encounter a difficulty. Our parable, which promised to run so smoothly in this groove, swings off the track.

The world, in Scripture, is everywhere condemned as an evil, dead, corrupting thing. Between it and the meal we fail to discover any correspondences by which the one could with suitableness represent the other. Therefore, the moment we change the ordinary use of leaven, as found everywhere else in Scripture, to this exceptional one, it involves likewise the setting aside of the uniformly good signification of meal, for an exceptional and bad one.



III. In Scripture, woman is the type of the Church, a figure repeatedly enforced by illustration and exhortation. Indeed, the wedded woman, with her devotion and her frailty, is the favorite type of the Holy Spirit for setting forth Christ's tenderness for those whom He has redeemed, and the responsive love and faithfulness of the redeemed Church herself, 1 Cor. 6 : 17 ; Eph. 5 : 31, 32.

According to the common interpretation, this parable teaches that the Church is taking the Gospel, and secretly filling the world with its power, and that in the end the whole world will be a completely Gospel-leavened mass. We should like to believe this were not unsurmountable difficulties in the way. The whole weight of Scripture testimony is diametrically opposed to such exegesis. The world is now living under the power of Satan, 1 John 5 : 19. Evil, and not good, is the active principle in the world, John 14 : 30.

The children of disobedience are far more numerous and aggressive than the children of righteousness. The character of this dispensation is an *elective* one. God is *taking out of*, not infusing into, the world, a people for His name. The preaching of the Gospel in this age is not for the conversion, *i.e.*, the leavening of the world, but for a *witness* unto the world, and for a testimony *against* its evil. "Simeon hath declared how God at the first did visit the Gentiles to take *out* of them a people for His name," Acts 15 . 14.

"This Gospel of the kingdom shall be preached in all the world FOR A WITNESS unto all nations." "But *after this*, I will return, and will build again the tabernacle of David ;" then will "*the residue* of men seek after the Lord," Matt. 24 : 14 ; Acts 15 : 16, 17.

So far from looking for the universal spread of righteousness, as the Church nears the termination of her earthly history, 2 Thess. 2 : 1-4 ; 2 Tim. 3 : 1, 2, the days occurring just before the flood are to be repeated. Sensuality and unbelief will abound. Wars and intricate political disturbances will transpire, great indifference and great scorning will be manifested towards true religion, along with wide-spread blindness concerning the actual condition of the world. For men will be puffed up and filled with conceit, each fancying that their scheme shall speedily prove the great panacea for earth's multiplied woes, Luke 21 : 25-28 ; 2 Peter 3 : 3, 4.

It may be necessary to state here that the expression "Kingdom of Heaven" refers to the age of grace, or rather to the mysteries pertaining to this Christian dispensation. It is a term broad "as the law," which signified the whole run of the Jewish age. As before the advent of Messiah, Mosaism was the only access to Jehovah, so, since the Cross, the faith of Christendom has been the only way of approach to God the Father. Unless we comprehend this broad bearing of the expression, we never can grasp the scope of our Lord's parables. In Matt. 13, throughout, he was illustrating what the Christian dispensation would be ; a mixture of good and evil down to the end, which was finally to result in the casting out the bad by the divine agency of angelic messengers. Hence the chapter is a record of partial failure ; and a vein of badness pervades several of its parables. Tares were sown with good seed ; birds found a temporary lodging in the mustard tree ; leaven was secreted in the meal ; bad fish were taken with the good ; stony ground, greedy fowl, scorching sunlight, and thorns interfered with the growth and fruitage of the crop sown. Not that we are to understand for one moment that the Gospel in its *final* results, will in any sense be a failure. But this is the age in which the Prince of this world rules ; in which an enemy is contesting the claims of Christ ; in which we are not taught to expect results commensurate with effort ; and this thirteenth of Matthew is precisely the place where we are explained all this. By and by shall come a millennial dispensation, wherein Gospel-sowing shall produce sixty and an hundred-fold. Now it will not do to array these parables before us as a medical student might set up three or four skeletons, and go to counting the bones, expecting to find the same number of wrist and ankle and rib bones in each. The parables are rather like scenic effects, drawn sometimes in bold, spare outlines, and sometimes in minutest detail, as may be necessary.

In the parables our Lord appears to aim at general impressions rather than close minutiae. So the whole of Matt. 13 is a series of word pictures unfolding one prominent fact, viz.: The mixture of good and evil which shall pervade this Gospel age to the end. With the exception of the assumption that the parable of the leaven teaches otherwise, not one of the rest emphasizes the idea of *Gospel victory*. All through it is the Gospel contending with difficulty.

Since such is unquestionably the teaching of the Word concerning the character of this Church dispensation at its close, let us ponder the Parable of the Leaven with docile and reverent mind. Is it legitimate to mar the complete symmetry of truth for one pet theory? Is it for the confirmation and strengthening of any dogma to dislocate Scripture, depriving it of its proper support of joints, bands and sinews? If leaven ordinarily stands for false doctrine; if meal is uniformly connected with beneficial results; if woman is the frequent type of the Church—have we not in hand the line of a simple clue to a correct understanding of the whole bearing of the parable? And do not facts and common discernment both attest that even in our day the parable is being fulfilled before our own experience? Is not the Church, she who was appointed to feed on the “unleavened bread of sincerity and truth,” taking the leaven of ritualism, spiritualism, and sensualism, offspring of Phariseeism, Sadduceeism, and Herodism, and therewith making unto herself idolatrous cakes? and by her loathing of God’s own manna, corrupting her own spiritual health.

She who was espoused unto one Bridegroom has gone after many lovers. She who was to eat of consecrated bread in the Holy Place has gone out into the camp to play the glutton. And some of her ministers are like her. They are “speaking perverse things to draw away disciples after them.” They are “dealing deceitfully with the Word of God, and corrupting it.” They have turned away from “sound doctrine unto fables.” They knowingly “give heed to seducing spirits and doctrines of demons.” Their ears itch and tingle for something newer and fresher than the old doctrines of grace, established in type and offering.

Manifestly, the woman herself has done the mischief. And this leavening principle mixed with the truth, which is nothing else than a spirit of distaste for the pure, simple, strong Word of God, will not cease in its penetrating influence till the whole mass is corrupted; and that which is now a secret, subtle agent, will be openly manifested in the apostate Man of Sin, whose climax of iniquity will be his avowed denial of God in His tri-personality.

Let us then disabuse our minds of pernicious prejudice, and as children of the light gaze with wide open eyes upon fact.

Leaven, which in itself is corruption, can never be anything else than evil. The leaven commanded to be put into the wave loaves was to teach the same idea—imperfection in both Jew and Gentile, Lev. 23:17. Hence the burnt offering which accompanied them.

Great is our danger, lest the things we have heard run out from us as leaking vessels. May the Word of Christ, unmixed with false doctrine, dwell in us richly, fortifying us against the deceits of the Adversary. And let us heed the injunction so pertinent to our times, “BEWARE OF LEAVEN.”

## SANCTIFICATION.

**I. General definition of sanctification.**

1. To make clean judicially in God's sight, Heb. 2:11; Heb. 10:14; Heb. 9:13, 14; Heb. 10:29; Heb. 10:10; Heb. 13:12.

2. To set apart, or consecrate after purifying, Eph. 5:26, 27; 2 Tim. 2:21.

3. To devote a person already holy to a divine purpose, John 17:17, 19; John 17:26; John 10:36.

4. All things are holy that are used for acknowledged sons of God, 1 Tim. 4:4, 5.

5. Character of Christians in Corinth, what they were, 1 Cor. 6:9, 11. What they are, 1 Cor. 6:11.

6. Duty to treat with reverence a person or thing sanctified, Matt. 6:9; Ex. 28; 1 Peter 3:15; Deut. 32:51.

7. As a state, or condition of being, the believer is before God in a permanent state of holiness, Acts 20:32; Eph. 5:27; Acts 26:18; 2 Tim. 1:9; 1 Cor. 6:11; Heb. 3:1; 2 Cor. 6:19; 1 John 1:7. When the believer discovers and appreciates what he is before God, he has "Rest in faith," or "Holiness."

8. That man does not acquire perfection is inferred: (a) The exhortations in every epistle. (b) The need of a high priest to intercede for believers. (c) Typical teaching of the mitre of the high priest. (d) Sin-water, under the old dispensation. (e) Leaven in the meat offering for the people. (f) Experience of saints in all ages. (g) A deeper knowledge of the Scriptures, opening higher states of holiness.

**II. How is the Scripture state of holiness brought about by God so that we can say we are holy?**

1. By uniting us with what is holy, Matt. 23:17, 19; 1 Cor. 7:14; Eph. 1:4; 1 Cor. 1:30; Col. 1:22.

2. Saints are in a permanent state of sanctification, 1 John 4:17.

3. This permanent state of sanctification before God should be realized by the believer

in his own experience, Rom. 6:19, 22; 1 Thess. 4:3, 7; 2 Cor. 7:1; 1 Thess. 5:22, 23; 1 Thess. 3:12, 13.

4. The believer should be in life what he is in fact before God, 1 Cor. 5:7, 8; Heb. 12:14; 1 Peter 1:22, 23; Rom. 12:1; 1 Cor. 3:17; compare with Num. 19:13, 21; Num. 5:3; Lev. 15:31; Eph. 4:1; Col. 3:1, 4.

**III. Sanctification is by the Holy Spirit.**

1. The Holy Spirit takes charge of the believer in everything, for education of holiness, John 3:5; 1 Pet. 1:2; 1 Cor. 6:11; Titus 3:5, 6. General leading of believer by the Holy Spirit, Rom. 8:14; Phil. 1:19.

2. The Holy Spirit specially as an agent, Eph. 4:30; 1 Cor. 3:16. He uses the word of truth as a means of sanctification, John 15:26; John 16:13, 14. All things are given by the Holy Spirit, 1 Cor. 2:12; 1 Cor. 1:30.

3. The Holy Spirit as the agent uses the word as the means, pointing the believer to finished realities which are in Christ, true of the believer, 1 Cor. 5:7, 8; Eph. 3:16, 20; Gal. 5:24; Gal. 2:20; 2 Cor. 12:9; Rom. 6; 1 Cor. 6:19; Eph. 5:1, 2; 1 John 3:1, 3; Rom. 12:1; Titus 2:12, 14; Col. 1:9, 11, 12, 14; John 17:17, 19; 2 Cor. 3:18; John 10:36; 2 Cor. 4:15, 18; John 17:6, 26; Eph. 1:16, 23; 1 Peter 2:9; Eph. 1:4, 6.

**IV. The believer's full grown sonship.**

Rom. 8:23; John 14:16; John 20:17; Acts 2:23; John 20:23; Gal. 4:4, 7; Eph. 1:5; Heb. 2:10, 13; Gal. 4:5; Gal. 4:6; Rom. 8:15, 23; Rom. 8:15, 16.

**V. The two natures.**

Nature is the sum of the qualities that belong to a person or thing, inherently. Person is a distinctive thing identified with a nature.

1. The flesh, Isaiah 40:6, 7; Rom. 8:3; John 1:14; Rom. 8:6, 8.

2. The flesh and the spirit; their character, works, and fruits, Gal. 5:17, 26; John 1:13;

Gal. 6:8; John 3:6; Rom. 8:5, 9; 1 John 3:4, 10; Rom. 7:18.

3. The old man and the new: their character and deeds, Eph. 4:20, 22; Col. 3:14.

4. The natural man and the spiritual man, 1 Cor. 2:12, 14; James 3:15; 1 Cor. 3:1, 4; Jude 19.

5. The evil man and heart; and the good man and his heart, Matt. 15:18, 20; Matt. 12:33, 35.

6. The flesh and the spirit are like realms, or spheres, in which we live, Gal. 5:16, 18; Rom. 8:4, 8; Gal. 5:25.

7. Before God the sphere of the flesh has been swept away by the cross, Gal 5:24; Eph. 2:1, 5; Gal. 2:20; Col. 2:11, 13;

Gal. 6:14; 1 Cor. 1:18, 24; Rom. 8:3; 1 Cor. 4:20; Rom. 6:6.

8. All the sins of the believer were atoned for once for all by Christ, Rom. 3:23, 26; Heb. 9:25, 26.

9. Let believers live and walk in the Spirit, and they shall not fulfil the lusts of the flesh. Such a life is one of holiness, Gal. 5:25; Col. 1:12, 14; Rom. 8:4, 8, 12; Col. 3:1, 5; Gal. 5:16, 18; Rom. 6:11, 13.

#### VI. Walk as Christ walked.

Heb. 2:10; Acts 3:15; Heb. 12:2; Acts 5:31. The same word is used in these four passages, Christ is the princely leader of His people from this world beyond to a common heritage, where they will be crowned with Him.  
W. J. ERDMAN.

## THINGS WORTH HAVING.

1 Tim. 4:1-9.

### I. Peace with God.

"Therefore being justified by faith we have peace with God through our Lord Jesus Christ," Rom. 5:1; Col. 1:20; Luke 1:79; 2:14; John 14:27; 16:33; 20:19, 21, 26; Acts 10:36; Eph. 2:14-17; Isa. 25:3.

### II. Redemption.

"In whom we have redemption through His blood, the forgiveness of sins according to the riches of His grace," Eph. 1:7; Rom. 3:24; 1 Cor. 1:30; Heb. 9:12; 1 Peter 1:18, 19; Tit. 2:14; Ps. 111:9; 130:7; Rev. 5:9.

### III. An high priest.

"We have such an high priest who is set on the right hand of the throne of the Majesty in the heavens," Heb. 8:1; 2:17, 18; 3:1; 4:14-16; 5:1, 2; 7:21-27; 9:24; 13:11, 12; Ex. 28:12, 29, 38; Mal. 2:7; Rev. 8:3, 4.

### IV. Access to the throne of grace.

"Through Him we both have access by one Spirit unto the Father," Eph. 2:18; 3:12; Heb. 10:19-22; Rom. 5:2; John. 10:7-9; 14:6; 1 Peter 3:18; 1 John 2:1, 2; John 14:13, 14.

### V. A well grounded hope.

"Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil," Heb. 6:19; Rom. 5:5; 8:23, 24; 12:12; 15:4, 13; Col. 1:5; 1 Thess. 2:19; 5:18; Tit. 2:13; 1 Peter 1:3; 1 John 3:2, 3.

### VI. A building of God.

"We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens," 2 Cor. 5:1; Jno. 14:2, 3; Luke 10:20; Matt. 6:20; Acts 7:55; Phil. 3:20, 21; Heb. 10:34; 11:16; 13:14; 1 Thess. 4:14-18.

### VII. A right to the tree of life.

"Blessed are they that have washed their robes [see Revised Version], that they may have right to the tree of life, and may enter in through the gates into the city," Rev. 22:14; 1:6; 2:7; 7:14; 1 Jno. 1:12, 13; Prov. 3:13-18; 13:12; Luke 23:43; Jno. 10:1; Acts 4:12; Heb. 11:10.

J. H. BROOKES.

## THINGS WORTH KNOWING.

1 Thess. 1:1-5.

**I. The worthlessness of the flesh or the badness of everything belonging to the nature with which we are born into the world.**

"I know that in me (that is in my flesh), dwelleth no good thing," Rom. 7:18; 8:7; 8; Gal. 5:19-21; Phil. 3:3; Eph. 2:1-3; John 3:5,6; Gen. 6:5; Job 14:4; Ps. 51:5; Isa. 64:6; Jer. 17:9.

**II. The love of God for us.**

"We have known and believed the love that God hath to us," 1 Jno. 4:16; Jno. 3:16; Rom. 5:8; 2 Thess. 2:16; Eph. 2:4-6; Tit. 3:4,5; 1 Jno. 4:8-10; Deut. 7:7,8; 1 Kings 10:9; Isa. 63:9; Jer. 31:3.

**III. The grace of Jesus Christ our Lord.**

"Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes he became poor, that ye through His poverty might be rich," 2 Cor. 8:9; Acts 15:11; Rom. 3:24-26; 5:20, 21; 11:6; Gal. 1:6; Eph. 2:8; 2 Cor. 12:9; Rev. 22:21.

**IV. The Holy Spirit.**

"The Spirit of truth whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him; for He dwelleth with you, and shall be in you,"

John 14:17; 15:26; 16:7-13; Acts 1:8; 5:31, 32; 9:31; 10:44; Rom. 8:2, 9, 11, 14, 16, 26; 1 Cor. 2:9-14; 2 Cor. 1:22; Gal. 4:6, 7.

**V. That we have eternal life.**

"These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life," 1 Jno. 5:13; John 3:15, 36; 5:24; 6:40, 47; 10:28; 17:2, 3; Rom. 6:23; Gal. 6:8; Tit. 1:1, 2; 3:7; 1 John 1:1, 2; 2:25; 5:11.

**VI. That all things work together for our good.**

"We know that all things work together for good to them that love God, to them who are the called according to His purpose," Rom. 8:28; Gen. 1:20; Deut. 8:3, 16; Ps. 46:1-3; Prov. 18:10; 2 Cor. 4:15-17; Phil. 1:19; Heb. 12:6-11; Jas. 1:2-4; Rom. 8:35-39.

**VII. That a happy resurrection awaits us at the coming of the Lord.**

"I know that He shall arise again in the resurrection at the last day," Jno. 11:24; Isa. 25:8; 26:19; Dan. 12:2; Hos. 13:14; Matt. 22:29, 32; Luke 14:14; Jno. 5:28, 29; Acts 17:31, 32; 24:15; 1 Cor. 15:20, 23, 42, 43; 1 Thess. 4:13-18.

J. H. BROOKES.

## THE GOOD SHEPHERD.

Read Ps. 23.

**I. "Our Lord Jesus Christ, that great Shepherd of the sheep,"** Heb. 13:20.

**II. He died for them,** John 10:11.

**III. Sought them,** Ezek. 34:11, 12; Matt. 13:12.

**IV. Takes care of them,** Ps. 23:1, 2; Isa. 40:10, 11.

**V. Leads them,** John 10:3.

**VI. With them in death,** Ps. 23:4.

**VII. In glory,** Rev. 7:16, 17.



## SINS WITHHOLDING GOOD FROM US.

Jeremiah was a faithful servant of God, and he declared to his people the whole counsel of God. Have you ever read through his prophecies? They are both tonic and stimulating. It is well to bring our spiritual nature under the influence of them. In one of his noble sermons, he says to the people, chap. 5:23: "Your iniquities have turned away these things, *and your sins have withholden good things from you.*" How suggestive that is! And how much we need to see it, for it is a side of the precious truth we do not often think of, notwithstanding that our experience of the fact stated here is so frequent. We are so to learn. And God mercifully gives us line upon line, precept upon precept, here a little and there a little. How then does sin withhold good things from us?

I. **Sin cuts us off from the fountain of blessing**, Isa. 59:2, f.c.; Jer. 2:12, 13; Jer. 17:13; Micah 3:4; Jer. 8:18.

II. **Sin changes our taste for, and our relish of good things**, Rom. 1:21; Eph. 4:18, 19; Jer. 4:22.

III. **Sin renders us unfit to receive blessings**, Rom. 1:24, 25; Matt. 23:37, 38.

IV. **Sin keeps back blessing from us**, Isa. 59:2, (second clause); Jer. 16:5; Jer. 8:9.

V. **Sin causes us to abuse even the good we receive**, Jer. 7:10, 11; Rom. 1:23.

VI. **Sin brings spiritual death**, Rom. 5:12; Rom. 6:23.

Oh, how we should hate sin and turn away from it—and when it is upon us flee to the fountain of cleansing, 1 Jno. 1:9.

J. A. R. DICKSON.

## THE WAY.

Read Heb. 10:19-22; "I am the way," John 14:6.

I. Many ways to hell, Jude 11; Matt. 7:13.

II. One way to heaven, John 10:2.

III. Jesus the way of holiness, Isa. 35:8; Heb. 12:14.

IV. Living way, Heb. 7:25.

V. Declared in the Gospel, Acts 16:17.

VI. Will be guided in the way, Isa. 30:31; Job 17:9.

## FRUIT BEARING.

John 15:1-16.

To abide in Christ is to remain just where we were the day we trusted in Him as our Saviour, not losing faith in Him, nor the sense of our dependence upon His grace. So abiding in Him seven results follow.

### I. Fruit.

"He that abideth in Me and I in Him, the same bringeth forth much fruit; for without Me ye can do nothing," verses 5, 8; Matt. 3:8; 7:16-20; 21:43; John 4:36; Rom. 6:21, 22; Gal. 5:22, 23; Phil. 1:11; 4:17; Heb. 12:11; 13:15; James 3:17, 18.

### II. Answered prayer.

"If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you," verse 7; John 14:13, 14; Matt. 21:22; Mark 11:24; Luke 11:9-13; 18:1; Rom. 12:12; Eph. 6:18; 1 Thess. 5:17; James 5:16-18; 1 Jno. 5:14, 15.

### III. Love.

"As the Father hath loved me, so have I loved you; abide ye in my love," verse 9; Revised Version: John 3:16; 17:23, 26; Rom. 5:8-10; 8:35-39; Eph. 2:4-6; 3:17-



19; 5:25-27; 2 Cor. 5:14, 15; Gal. 2:20  
1 Jno. 4:8-10, 19.

#### IV. Obedience.

"If ye keep my commandments ye shall abide in my love; even as I have kept my Father's commandments and abide in His love," verse 10; Luke 6:46-49; Jno. 14:21-23; Rom. 6:16-18; 1 Cor. 7:19; 2 Cor. 7:1; Eph. 5:1, 2; 1 Thess. 4:1; 2 Thess. 1:8; 1 Peter 1:14-16; 1 Jno. 2:4, 5; 3:22, 23.

#### V. Joy.

"These things have I spoken to you, that my joy in you might abide, and that your joy might be full," verse 11 (literal); Luke 2:10; 10:17, 20; Jno. 16:22, 24; Rom. 5:1, 2; 14:17; 15:13; Phil. 4:4; 1 Thess. 5:16; 1 Peter 1:5-8; 1 John 1:1-4.

#### VI. Fellowship.

"Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you," verse 15; John 20:17; Matt. 12:50; Luke 12:41; Rom. 8:29; Heb. 2:11, 12; 1 Cor. 1:9; Eph. 1:22, 23; 5:30; 1 John 4:17.

#### VII. Abiding fruit.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should abide," verse 16; Ps. 1:3; 92:12-14; Prov. 11:30; Isa. 3:10; Hos. 14:8; 2 Cor. 9:10; Rom. 7:4-6; Col. 1:10; Jas. 5:7, 8; Rev. 22:1-3.

J. H. BROOKES.

## HINDRANCES TO PRAYER.

Text: "That your prayers be not hindered," 1 Peter 3:7.

Failure to obtain blessings sought in prayer not only robs and injures us and others, but dishonors God. We cannot, then, too carefully seek to know how our prayers may be hindered, or too earnestly strive to avoid such hindrances.

I. What reasons are given in the word of God for withholding answers to some prayers?

See Isa. 59:1, 2; Mark 11:25, 26; Ps. 138:6; Matt. 6:5; Jas. 4:3; 1 Sam. 16:7; Ps. 66:18.

II. Is the fact that the results of prayer which are not immediately seen any proof that it is not, or will not be answered?

See and compare Job 30:20 with 42:8; Matt. 15:21-28; 2 Cor. 12:7-9; 1 Peter 1:7; Jas. 1:3-4.

III. What is the right course when the answer to prayer is or seems to be delayed?

See 1 Peter 5:6, 7; Dan. 9:23; Isa. 58:3-14; Gen. 32:26, with Hosea 12:4-6; Ps. 40:1, and 27:14.

## JUSTIFICATION.

I. We are justified by GOD, the *Author* of it, Rom. 3:26.

II. We are justified by GRACE, the *Source* of it, Rom. 3:24.

III. We are justified by BLOOD, the *Ground* of it, Rom. 5:9.

IV. We are justified by RESURRECTION, the *Acknowledgment* of it, Rom. 4:25.

V. We are justified by FAITH, the *Principle* of it, Rom. 5:1.

VI. We are justified by WORKS, the *Manifestation* of it, Jas. 2:14-26.

## STUDIES IN THE EPISTLE TO THE ROMANS.

Romans is the exhibition of the gospel of God, chap. 1:1. It is a treatise from the pen of inspiration upon the question: "How can a man be justified with God?" Job 25:4.

This epistle takes man as it finds him, with and without religion, and never leaves him till it sets him down "*just with God.*"

The first seventeen verses may be looked upon as the introduction. From verse 18 to 32 we have man without law, without religion; left to the teachings of nature, Acts 17:30; Acts 14:14-17.

**Chap. II.** Man with the law—with religion.

**Chap. III.** God's verdict of both, last clause of 22nd verse and 23rd verse. "All have sinned and come short of the glory of God." See also Rom. 5:8. "Enemies," Rom. 11:32. "Shut up in unbelief."

**Chap. IV.** *Justification* by faith without works, Eph. 2:9.

**Chap. V.** "Ungodly," "Sinners," "Enemies," are *justified* by faith, not *for* faith.

**Chap. VI.** Dead to sin by virtue of our union with a dead and risen Christ.

**Chap. VII.** Loosed from the old husband—the law—and married to another. Read

6th verse: "But now we are *loosed* from the law, *having died to that wherein* we were held," etc. Alford.

**Chap. VIII.** *God for us*, 31st verse; *Christ for us*, verse 34; *Spirit for us*, verse 26. Therefore no condemnation, 8:1; John 5:24, and no separation, verse 35 and verse 39, with Jude 24.

**Chap. IX.** The answer to the question: "Are the promises of God to Israel made void by the calling of the Gentiles?"

**Chap. X.** Israel's rejection of Christ.

**Chap. XI.** God's Jewish bride disowned, Isa. 54:5, 6, until the "Fulness of the Gentiles be come in," verse 25, *i.e.*, the gathering out in grace of a bride to Christ.

**Chap. XII.** Practical consecration of justified ones; ministry to God, to the Church, to the world.

**Chap. XIII.** *Holy living* in view of the appearing of Jesus. The aspect of our *walk* toward the world.

**Chap. XIV.** The aspect of our walk toward *our brethren*.

**Chap. XV.** Church fellowship, and fellowship in the gospel.

**Chap. XVI.** God's interest in every member of His family. R. M'J., Jr.

## JESUS, THE FRIEND.

1. The sinner's friend, Matt. 11:19.
2. My friend, Cant. 5:16.
3. Who satisfies, Cant. 5:1.
4. Who sticketh closer than a brother, Prov. 18:24.
5. The unchanging friend, Prov. 17:17.
6. The surety, Prov. 6:1.
7. Who dies, John 15:13.
8. Who reproves, Prov. 27:6.

9. Who counsels, Prov. 27:9, 10.
  10. Communion, Prov. 27:17.
  11. Resurrection, John 11:11.
- My Beloved is my friend. Christians need an object for their heart. Joy clings, 17 Matt. Jesus only. His photograph: altogether lovely. My beloved. No fear. Welcome. Paul. Loved me. My friend.
- HENRY MOOREHOUSE.

## JOSEPH—JESUS.

By Alf. Sandham.

## JOSEPH.

|   |             |
|---|-------------|
| The Well Beloved.....   | Gen. 37 : 3 |
| Sent to seek missing ones.....  | " 15-16     |
| Sent by his father with a message of love..   | " 14        |
| Was a willing messenger.....  | " 13        |
| Did not cease his journey till he came to where they were.....  | " 16, 17    |
| Found them at Dothan (the "law" or "custom").....   | " 17        |
| Envied.....   | " 11        |
| Hated because he testified against them (last clause).....  | " 9         |
| The more he spake of his coming superiority, the more they hated him.....                               | 8           |
| Conspired against, to be slain.....   | " 18        |
| Plans laid to deceive as to his disappearance Brethren said, "See what will become of his dreams."..... | " 31, etc.  |
| Sold by advice of one of his brethren "Judah" (Judah, Hebrew; Judas, Greek)                             | " 26, 27    |
| Those who sold him acknowledged they had sinned.....  | " 42:21,22  |
| Endured temptation untainted.....   | " 39:7-14   |
| Was falsely condemned.....  | " 39:20     |
| Was numbered with transgressors.....  | " 40:2, 3   |

## JESUS.

|                     |
|---------------------|
| Luke 3 : 22.        |
| Luke 19 : 10.       |
| John 3 : 16.        |
| Heb. 10 : 7.        |
| Phil. 2 : 7,8.      |
| Gal. 3 : 13.        |
| Mark 15 : 10.       |
| John 7 : 7.         |
| John 8 : 59.        |
| John 5 : 18.        |
| Matt. 28 : 13, 14.  |
| Mark 15 : 29.       |
| Mark 14 : 10, 20.   |
| Matt. 27 : 4.       |
| Heb. 4 : 15 ;       |
| Luke 4 : 1-13.      |
| Matt. 26 : 59, 60 ; |
| Luke 23 : 14, 15.   |
| Isa. 53 : 12 ;      |
| Matt. 27 : 38.      |

## LILIES.

By Miss Katie A. Clarke.

"Consider the Lilies," Luke 12 : 27.

**G**OD must have thought it worth our while studying flowers, or surely He would not have given such a command. If we bear in mind that "all Scripture is given by inspiration—and is profitable," even apparently unimportant passages must contain some lessons; the Holy Spirit only opens our eyes to behold the wondrous things in God's Book. "Consider"—the Greek would read "perceive distinctly—learn thoroughly."

The lily is mentioned seven times in the Bible, (not including parallel passages.)

1. Christ—the Lily of the Valley. Song of Solomon 2 : 1.
2. Christ—His sweetness, lips like lilies. Song of Solomon 5 : 13.
3. Christ—feeds among His lilies. Song of Solomon 2 : 16.
4. Christ—gathers His lilies. Song of Solomon 6 : 2.

5. Church—a lily among thorns. *Song of Solomon* 2 : 2.

6. Christian—shall grow as a lily. *Hosea* 14 : 5.

7. Christian—learn to trust from the lilies. *Matt.* 6 : 28.

There are many varieties of this flower. Let us consider a *few* of them and try and gather some precious lessons.

I. **The Lily of the Valley.**—emblematic of Jesus Christ—"I am the Lily of the Valley," *S. of S.* 2 : 1. As its pure sweet blossom is almost hidden among the dark leaves, so the beauty of Jesus is invisible to those who do not seek for Him. "He hath no form or comeliness," "no beauty that we should desire Him," but to those who find Him, He is "the Lily of the Valley"—"the fairest among ten thousand," "the altogether lovely one." It is a low-growing plant—those who would gather its blossom must stoop. So Jesus "humbled Himself even unto death"—and all who wish to be partakers in His exaltation must first partake of His humiliation. "He that humbleth himself shall be exalted." Low at His cross we will grow sweet. We become like those whom we love and with whom we most associate.

II. **The Lilies of the Field.**—These speak to us of God's loving care for His children—"If He so clothe the grass shall He not clothe you?" He looks after, tends and beautifies the wild lily of the field, and shall He not care for His own? "Are we not much better than they?" Therefore let us "be anxious for nothing," *Phil.* 4 : 6, (R.V.), for "your Father knoweth what things we have need of," *Matt.* 6 : 32. "Have faith in God" and "rest in His love."

III. **The Lily of the Garden.**—Referred to in the *Song of Solomon* as typical of the Church of Christ or the individual believer—purchased by the Gardener—planted by His hand on His own premises, watched over, pruned, watered, and at last gathered, when it has reached perfection, adorn His own palace or be worn in His bosom. So the Christian—bought with His precious blood—planted in His garden—watered by His word—(*Hos.* 14 : 5), pruned by afflictions, is to grow, sweet, pure, beautiful, as the cultivated lily—so that at last the Gardener can say, as He gazes on the perfect blossom, "Thou art all fair, my love," and stooping, gathers His lily to bloom more abundantly in the richer soil above.

IV. **The Easter Lily.**—Blossoming in its annual beauty at the Easter tide—fit emblem of our coming glorious resurrection. "Except a seed die it remaineth alone; if it die it bringeth forth fruit." Jesus died—and Jesus lives—and every leaf is witness of His resurrection—every flower a silent messenger from Him who made it, and the language of every Easter lily is, "He was dead, He is alive forever more, and because He lives we shall live also."

V. **The Water Lily.**—Its beautiful snowy leaves seem to repeat again and again the words of Jesus, "Consider the lilies—even Solomon in all his glory was not arrayed like one of these." It floats above the water where it can be seen, but its root is deep down in the earth, so the believer must have the foundation "within the veil"—"our citizenship is in Heaven." It is pure and sweet—and the Christian is perfect through the comeliness of Christ, *Ezek.* 16 : 14. Gather a water lily in full bloom, but put it in the dark, and it soon closes; so the follower of Jesus cannot and need not live in the shade; the Sun of Righteousness is ever brightly shining. It is also worth a thought that as the water lily cannot live in the dark, neither can it live without water. No more can the Christian live without the water of the Word. We cannot gather the lily off any other kind of plant, so neither can we have the sweet qualities of the lily without constantly and faithfully communing with and following after our Great Example, "The Lily of the Valley." Let us "learn of Him who is meek and lowly of heart," and as we learn we unconsciously grow like Him, so that as our Beloved walks among His lilies, He may be satisfied with the fruit of His labor.

## GOSPEL TEMPERANCE HINTS.

- |  |   |
|--|---|
| <ol style="list-style-type: none"> <li>1. Licensing murder, Esther 3.</li> <li>2. Wine in and wit out, Esther 1.</li> <li>3. Drunkenness and defeat, 1 Kings 20: 12-21; 16: 8-10.</li> <li>4. Money <i>and</i> your life, 1 Kings 21.</li> <li>5. The money interests of wrong-doing, Acts 19: 23-34.</li> <li>6. The woes of wine, Isa. 5: 10-25; 10: 1-3.</li> </ol> | <ol style="list-style-type: none"> <li>7. License laws, Isa. 28: 1-7, 13-22.</li> <li>8. "Rum, and old Jeroboam," 2 Kings, 15: 27-29; 17: 6-23.</li> <li>9. The physical benefits of temperance, Dan. 1: 8-20.</li> <li>10. Intemperance and sacrilege, Dan. 5.</li> <li>11. Rumsellers as robbers, 1 Kings 20: 1-9.</li> <li>12. Wisdom and wine, Prov. 2: 10-22.</li> </ol> |
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## HARMONIES AND CONTRASTS IN GENESIS AND REVELATION.

By Miss Katie Clarke.

## I. HARMONY.

*Genesis.*

"The Tree of life in the midst of the Garden," Gen. 2: 9.

Precious stones, Genesis 2: 12.

The gold of that land is good, Gen. 2: 12.

God walked in the garden, Gen. 3: 8.

No need of Temple, Gen. 3: 8.

A river flowing through the garden, Gen. 2: 10.

Adam gave names to every creature, Gen. 2: 20.

First rainbow, Genesis 9: 13.

Lamb—First recorded sacrifice, Gen. 4: 4.

Man made in God's likeness, Gen. 1: 27.

All that is pleasant to the eye, Gen. 2: 9.

"All that is good for food," Gen. 2: 9.

Judgment on Sodom and Gomorrah, Gen. 19: 24.

Marriage of first Adam—his bride, part of his own life, taken from his side while he was asleep, Gen. 2: 21-25.

*Revelation.*

"In the midst . . . the tree of life," Rev. 22: 2, and 2: 7.

"Garnished with all manner of precious stones," Rev. 21: 19.

The streets of the city were pure gold, Rev. 21: 18.

God dwells with His people, Rev. 21: 3.

"No Temple therein," Rev. 21: 22.

"A pure river of water of life," Rev. 22: 1.

Christ gives a new name, Rev. 2: 17; 3: 12.

Rainbow round the throne, Rev. 4: 3.

"Lamb as it had been slain," Rev. 5: 6.

Complete in His likeness, Rev. 22: 4; Ps. 17: 15.

"Eye hath not seen—what God hath prepared," Rev. 21: 11.

The hidden manna, Rev. 2: 17.

Judgment on the world, Rev. 8: 13.

Marriage of second Adam—His bride bought with His own life; the spear that pierced His side in death (sleep), gave to the Church her life, Rev. 19: 7.

## II. CONTRASTS.

*Genesis.*

One gate, Gen. 3:24.  
 Flaming sword to keep the gate, Gen. 3:24.  
 Abel—the first shepherd, Gen. 4:2.  
 Light created, Gen. 1:16.  
 "In the sweat of thy face shalt thou eat bread," Gen. 3:19.  
 Heavens created, Gen. 1:8.  
 Naked, Gen. 3:10.  
 "Summer and winter, day and night, shall not cease," Gen. 8:22.  
 Earth destroyed by water, Gen. 7:17-24.  
 A few saved on Mount Ararat, Gen. 8:4.  
 Death, Gen. 4:8.  
 First promise of the Saviour, Gen. 3:15.  
 Harp and musical instruments first made, Gen. 4:21.  
 "Paradise lost," Gen. 3:23.  
 Sin entered through disobedience, Gen. 3:6.  
 Earth created, Gen. 1:1.  
 Night, Gen. 1:5.  
 Seas, Gen. 1:9.  
 Sun and moon, Gen. 1:16, 17.  
 Garden, home for man, Gen. 2:8.  
 First appearance of Satan, Gen. 3:1.  
 Curse, Gen. 3:17.  
 Driven from the tree of life, Gen. 3:24.  
 Confusion of tongues, Gen. 11:9.  
 Going out from the Lord's presence, Gen. 4:16.  
 Scattered over all the earth, Gen. 11:8.

*Revelation.*

Many (12) gates, Rev. 21:21.  
 Gates never shut, Rev. 21:25.  
 Christ, chief Shepherd, all His flock in the fold, Rev. 14:1.  
 The Lamb is the light, Rev. 21:23.  
 "The Lamb . . . shall feed them," Rev. 7:17.  
 Heavens passed away, Rev. 21:1.  
 Clothed in white, Rev. 19:8.  
 "There shall be time no longer," Rev. 10:6.  
 Earth destroyed by fire, Rev. 6:14-17; 2 Peter 3:10.  
 Many saved on Mount Zion, Rev. 14:1.  
 No more death, Rev. 21:4.  
 Saviour acknowledged as king, Rev. 5:12, 13.  
 Harps used in praising, Rev. 14:8.  
 "Paradise re-gained," Rev. 7:14.  
 He hath put in their hearts, to fulfil His will, Rev. 17:17.  
 Earth passed away, Rev. 21:1.  
 No night there, Rev. 22:5.  
 No more sea, Rev. 21:1.  
 No need of sun or moon, Rev. 20:23.  
 City, home for nations, Rev. 21:10.  
 Satan's final doom, Rev. 20:10.  
 No more curse, Rev. 22:3.  
 Welcome back to it, Rev. 22:2.  
 Union of all tongues, Rev. 7:9.  
 Forever in the Lord's presence, Rev. 14:1.  
 All kindreds of the earth united, Rev. 7:9.

## GOOD WORKS.

I. The duty of good works, Matt. 5:16; Titus 2:14; 2 Tim. 3:17; James 3:17; Titus 3:8.  
 II. Our example in good works, John 10:32; Acts 10:38; Acts 2:22; John 14:10; 9:4.  
 III. The author of good works, Phil. 1:6; John 15:5; Eph. 2:10.



## CONDITIONS OF SUCCESSFUL PRAYER.

"Ye ask and receive not—because ye ask amiss," Jas. 4: 3.

I. Forgiveness of enemies, Mark 11: 24-26; Col. 3: 13; Matt 18: 19-22; Matt. 5: 23-24.

II. Confession, Dan. 9: 4, 8, 20, 23.

III. Sincerity, Ps. 66: 18.

IV. Faith, Heb. 11: 6; Jas. 1: 5-7.

V. Perseverance or importunity, Luke 11: 1-13.

VI. Earnestness, Jer. 29: 13.

VII. In the name of Jesus, John 14: 13, 14; 15: 16.

VIII. Dependence on the Holy Spirit, Rom. 8: 26; Eph. 6: 18.

W. RODWELL.

## A TRUE WOMAN—FROM THE BIBLE STANDPOINT.

She will first of all have her heart opened by the Lord—as Lydia, Acts 16: 14.

Then she will be ready to follow Jesus anywhere, through "evil report or good report," even to the cross if need be, as the Marys, Mark 15: 40, 41.

She will not be united to any but a Christian. See Ex. 2: 1; 2 Cor. 6: 14.

Her husband's heart can safely trust in her, Prov. 31: 11.

She will prove a "helper in Christ Jesus," Rom. 16: 3.

The motto of her house will be, "As for me and my house we will serve the Lord," Josh. 24: 15.

Her children will early be brought to Jesus as the "Mothers of Salem" brought their little ones for Him to bless, Matt. 19: 13, 14.

Her children will be consecrated to God's service as was Hannah's son Samuel, 1 Sam. 1: 27, 28.

She will look well after all in her house, Prov. 31: 17.

She will be hospitable, as was Lydia, Acts 16: 15.

She will not only be willing to receive God's people into her home, but will be ready to bestow "much labor" on them, as Mary, Rom. 16: 6.

She will work for the poor, as Dorcas, Acts 9: 36-39.

She will be ready to serve Jesus at all times, as Martha, John 12: 2.

She will be equally ready to sit at Jesus' feet in communion, as Mary, Luke 10: 39.

She will labor much "in the Lord," as did Persis, Rom. 16: 12.

She will be a helper to the Church of Christ, as Phebe, Rom. 16: 1.

She will be modest in dress and her chief adornment will be her good works, 1 Tim. 2: 9, 10.

Instead of adorning her own person, she will give of her treasure to the Lord, as the Israelite women did, Ex. 35: 22, and Ex. 38: 8.

She will be able to give good advice to others, as did Mary, mother of Jesus, John 2: 5.

She will "have faith in God," as the woman of Canaan, Matt. 15: 28.

She will meditate on the Word of God and keep it in her heart, as Mary, the Mother of Jesus, Luke 2: 19.

She will give of her time and work, not to sew for bazaars, etc., but to help on the Lord's cause, as the women of Israel did when the Tabernacle was to be built, Ex. 35: 25, 26.

Her lips will be ruled by the law of kindness and her conversation will show wisdom, Prov. 31: 26.

She will be pure—discreet—and keep to her own house, not to be gossiping in other folks' houses, Tit. 2: 4, 5.

She will not be a busy-body—but "study

to be quiet and mind her own business," 1 Pet. 4:15.

She will be diligent, Prov. 31:19.

She will be benevolent, Prov. 31:20.

She will be gracious, Prov. 11:16.

She will be "faithful in all things," 1 Tim. 3:11, 1.c.

She will be separate from the world and act as becometh a "daughter of the Lord God Almighty," 2 Cor. 6:17, 18.

She "will publish the tidings" of salvation, Ps. 68:11, R.V.

She will be ready, as the women at the grave, to hasten and tell others of a Risen One. First see, then tell, John 20:18.

She will not live at ease, Isa. 32:9-11.

She will be waiting and watching for the

Bridegroom's coming, as the virgins should have done, Matt. 25:1-4.

She will be instrumental in saving others, as the woman of Samaria, John 4:39.

She will take all her sorrows to Jesus, John 11:2, 3.

She will be qualified by God for His service, and therefore must be successful, Acts 1:14, and 2:18.

"She shall be praised," Prov. 31:30.

She is valuable—"her price—far above rubies," and the wise man's question, "who can find" such a one, shows that this kind are not very plentiful.\*

The first step to a beautiful and successful life is letting the Lord into your heart, Prov. 31:10.

MISS KATIE A. CLARKE.

## SEVEN THINGS ABOUT SALVATION.

I. It is a Common Salvation, Jude 3; in the sense that it is provided for all, adapted to all, offered to all, and needed by all. See Rom. 3:22, 23; Isa. 45:22.

II. A Free Salvation, Jno. 3:16; 6:32, 33; Rom. 5:18; Rev. 22:17; Isa. 55:1; Jno. 7:37; Matt. 11:28; Rev. 21:16; Jno. 6:35; 4:10; Rom. 6:23.

III. A Personal Salvation, Ps. 25:5; 35:3; Isa. 12:2; Mat. 16:15; Rom. 10:9; Phil. 2:12.

IV. A Present Salvation, 2 Cor. 6:2; Luke 7:50; 14:17; 19:9.

V. A Powerful Salvation, Luke 1:68, 69; Ps. 18:2; Matt. 1:21; Rom. 1:16; Heb. 7:25; Isa. 63:1.

VI. An Eternal Salvation, Heb. 5:9; 9:12; Jno. 10:28; 2 Cor. 4:17; 5:1; Jno. 3:15; Rom. 6:23; Isa. 45:17; 51:16; 1 Jno. 5:11; Jno. 4:14.

VII. No escape if we neglect it, Heb. 2:3; 10:28, 29; 12:25; Jno. 3:18; 1 Jno. 5:12; Jno. 3:36.

MISS CLARA CHARLES.

## SOWING AND REAPING.

*The great husbandman*, Isa. 50:6; 52:14; 53:4, etc.; Luke 19:41; 22:44; John 12:24; Heb. 5:7, 8.

*His followers*, Acts 20:19, 24; 1 Cor. 4:9, etc.; 2 Cor. 4:10, 11; 2 Cor. 11:23, etc.

### COMING AGAIN.

#### REJOICING—BRINGING SHEAVES.

*His great husbandman*, Ps. 22:30, 31; 110:3; Isa. 53:11; Luke 10:21; Eph. 5:27; Heb. 2:13; 12:2.

*His followers*, John 4:36; 2 Cor. 4:14; Phil. 4:1; 1 Thess. 2:19-20. G. P.

## A STUDY IN THE EPISTLE TO THE HEBREWS.

I. He is a Son, 1:2, 5; 3:6; 5:8; 7:28.

II. He is the Son of God, 1:5; 4:14; 5:5; 6:6; 7:3; 10:29.

III. He is God, 1:8-10; 3:3, 4.

IV. He is as the Son superior to angels.

(a) As to name, 1:4-5; 1:7. (b) As to rank, 1:6; 1:8-9; 1:3; 8:1; 10:12; 12:2. (c) As to office, 1:10; 1:2; 1:13.

V. He is as the Son superior to the prophets as the mediators of divine revelation, 1:1-2.

VI. He is the Son superior to Moses in the House of God, 3:5-6.

VII. He is superior to Joshua as leading into the promised rest, 4:8-14.

VIII. He is the Apostle of God, above all sent from God, 3:1; 2:3.

IX. He is Man, 2:6, 11, 14, 17; 5:1, 7.

(a) And so could suffer, 2:9-10; 2:14-18; 4:15; 5:8; 9:25-26; 10:19-20; 13:12. (b) And live by faith, 2:13, 18; 5:7; 12:2.

X. He is the Son of Man, 2:5-8.

(a) Was a little while lower than the angels, 2:7. (b) Is still waiting for His dominion, 2:8; 1:13. (c) Is still waiting for His fellow-heirs, 3:14; 3:1; 2:10; 4:9; 9:28; 10:36, 37; 10:16; 13:14; 12:25-28.

XI. He is a Mediator of a *better* covenant, 8:6-13; 9:1-10; 10:14-18—of the *new* covenant, 9:15-22; 12:24.

XII. He is surety of a better covenant, 7:19-22.

XIII. He is the perfection of the beginnings and shadows of the old covenant, 10:1; 7:2; 5:12-14; 6:1-3.

XIV. He is a priest from God, 5:4-6-10; 3:2; 7:28; 10:5-7.

XV. He is a priest and from among men, 2:10; 4:15; 5:1.

XVI. He is a *great* priest, 10:21. "High" is in the Greek "great."

XVII. He is a High Priest, 2:17; 3:1; 4:14, 15; 8:1.

XVIII. He is a great High Priest, 4:14.

(a) Superior to the Aaronic order, 8:4-6; 10:1-4; 7:28; 7:11, 18, 19. (b) After the order of Melchizedek, 5:10; 7:3. (c) Made with an oath, 7:20-22; 7:28. (d) Abiding, and with an untransferable priesthood, 5:6; 7:16, 23, 25; 10:12. (e) Kingly, 7:2; 7:14.

W. J. ERDMAN.

## GOD IS LOVE.

God IS love, 1 John 4:8, 16. First clause, God being loved, He cannot help loving; every object of the creation is loved by God, and that love is shown by the care He exercises over them, Matt. 10:29; Luke 12:6.

## I. God loves the sinner.

John 3:16; John 15:13; 1 John 3:15. Shown by God the Father in making provision for salvation, Gen. 3:15; Rom. 5:8; John 3:16; 1 John 4:9, 10.

## II. God the Father loves His children.

Pre-eminently, Rom. 8:38, 39; Eph. 3:17.

## III. God the Son is love.

Gal. 2:20. His love equal to the Father's, John 15:9. His love is shown for His own

in His care for them and their comfort, John 14:26, 18; John 15:26; John 16:7.

## IV. God the Spirit is love.

Is shown in His guiding and comforting, John 16:13; John 14:26; 1 John 2:20-27.

Believers have the anointing from the Father, as well as from the Son, even as the Son is anointed by the Father, hence the Spirit is the token that we are in the Father and the Son; without it we are none of His. The Spirit poured on Christ the Head, is by Him diffused through all His members. It appears that we are the body of Christ, 1 Cor. 12:27; Rom. 12:5; Eph. 1:22, 33; Eph. 4:12; Col. 1:24.

**V. Safety and rest in His love.**

John 10:28; 29. THE BELIEVER finds a resting place in His love, John 15:10; Rom. 5:5; 1 John 4:16.

**VI. Surely such love demands our love.**

Matt. 22:37; Luke 10:27; Eph. 1:4; Eph. 3:17. This should not be a slavish love, but it should be that kind of reciprocal love which exists between a fond parent and child, Eph. 5:1, 2; 1 John 3:1; Gal. 4:5-7; 1 John 4:15-18. Not servants but friends, John 15:15. So that there is fellowship or partnership between Christ and His own, 1

Cor. 1:9. God's children then should be so in harmony with their Father and Elder Brother that they will be absorbed into Christ's life, 1 Cor. 3:9; Col. 3:12; Gal. 2:20; Col. 2:20; Col. 3:3; risen with Christ, Col. 2:10. Suffer with Christ, 1 Pet. 4:14; Rom. 8:17. As Christians are united to God as children and to Christ in one common body of brotherhood by love, they should

**VII. Love one another.**

1 John 4:21; John 13; 34, 55; John 15:12. Without love we are nothing, 1 Cor. 13.

C. H. ELLIOTT.

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## "GOD AND LITTLE CHILDREN."

The Mosaic legislation was Divine. God employed Moses as His instrument. In the Mosaic legislation we mark a marvellous advance in dealing with the children, beyond that attained even by the wisest nations and foremost thinkers of antiquity. It is full of tenderest affection; while the treatment of little ones by other legislators was pitiless and inhuman. The Spartans exposed the weak and the mis-shapen to die; and they reared the healthy and the well-knit with a harsh and brutal severity. In Plato's Republic children were to be bred up in communities, ignorant of their parents, and, in his scheme, belonging to the State only, the parental relation being nothing. And in how many nations has it been a part of religion, to give the fruit of the body for the sins of the soul; either casting them into the Ganges, or causing them to pass through the fire unto Moloch. Now take up into your minds God's thoughts toward the children.

I. *God claims the children*, Ezek. 18:4; Ex. 13:2; Num. 3:12, 13; Matt. 19:14.

II. *He makes a distinction between the children of believers and unbelievers*, 1 Cor. 7:19. And it is of believing parents' child-

ren that the Scriptures principally treat. Those in covenant relation with Himself. Those only can realize their obligation and fulfil their duty.

III. *They are His choicest blessing*, Gen. 33:5; 48:9; Ps. 127:3; 128. (Hebrew—a possession, a portion assigned of God).

IV. *He gives command* (1) as to their training, Deut. 6:4-9; Prov. 26:6; Jno. 21:15. (2) *As to their treatment*. (a) *To be corrected*, Prov. 22:15; 29:15; 23:13, 14. (b) *Not to be provoked*, Eph. 6:4. (3) *To be provided for*, 2 Cor. 12:14.

V. *He gives promises*. (1) *Of the Holy Spirit*, Isa. 44:3; Acts 2:38, 39. (2) *Of their faith*, Isa. 59:21. (3) *Of their godly integrity*, Ps. 45:16; Prov. 20:7.

VI. *He goes beyond parental dealing*—and gives them (1) *commands*, Col. 3:20; (2) *Promises*, Prov. 3:1-10.

VII. *He uses them as types of character for His kingdom*, Matt. 18:3.

VIII. God's thought of the children finds its fullest declaration in this fact, Gal. 4:4; Matt. 2:11; Isa. 9:6.

J. A. R. DICKSON.

## THE TEN VIRGINS—WHO ARE THEY?

By W. A. Parlane.

CHRISTIAN men who hold the doctrines of grace, and who at the same time know not dispensational truth, find it exceedingly difficult, if not impossible, to reconcile the teaching of such parables as that of the ten virgins with what the word of God says in other places as to the security of the believer. We see, for instance in this parable, that the foolish as well as the wise are virgins (a term symbolic of good and not of evil): that they, equally with the wise, are waiting for the Bridegroom; they, too, have oil in their lamps (which are "going out," not gone out); and when they are "old to go and buy, they at once respond to the advice; apparently they are in the same position as the five wise (with the single exception that they have no oil in their vessels), and yet according to the common exposition, they fall away and are lost; if so, how is this to be reconciled with the truth that "He which hath begun a good work in you will perform it until the day of Jesus Christ"? Is there any explanation possible of this apparent contradiction? If we regard this, and other kindred parables, simply as vehicles to convey certain moral teaching, there is not, but if we recognize the fact that they set forth not only practical truths, but also the character of the age at certain periods in its history, we shall find that the supposed contradiction shall vanish.

In this parable of the ten virgins there are three prominent questions which suggest themselves:—

I. What is meant by the term "kingdom of heaven"?

II. What period of time in the age is indicated by the word "then"?

III. What company of persons do the ten virgins represent?

I. What is meant by the term "kingdom of heaven"?

Time and space will not permit to enter here into an exposition of the expression "kingdom of heaven" as used in the word of God. It may be briefly said that the Scriptures speak of the kingdom in a two-fold sense, sometimes as the kingdom in mystery, the kingdom and patience of our Lord Jesus Christ, that stage of the kingdom in which we dwell, sometimes as the kingdom in manifestation, the kingdom and glory, that state of the kingdom for which we wait.

Our Lord Jesus Christ came proclaiming the gospel of the kingdom, proving His Messiahship by His miracles, and the kingdom in glory (a foretaste of which was given on the Mount of Transfiguration) would have been manifested had the Jewish nation received the king; but they rejected Him, they would not have Him to reign over them, and therefore the kingdom in glory was placed in abeyance, and instead we have the kingdom in mystery, the kingdom and patience of our Lord Jesus Christ, which is now infested by tares, ruled by the fowls of the air (the children of the wicked one), leavened by the false doctrine of the apostate woman, having within it bad fish as well as good, and things that offend, which will remain until He whose right it is to reign, comes and casts out of His kingdom all things that offend, and them that do iniquity. The kingdom of heaven, which commenced with the ministry of the Lord Jesus and which in this age is the "kingdom and patience," is that constitution of persons or things which *professedly* acknowledges His authority, and the condition of the kingdom at certain periods in its history is described in the gospel of Matthew by various parables, of which this is one.

II. What period of time in the age is here indicated by the word "then."

To understand this we must go back to the 24th chapter, of which this parable is a continuation. In reply to the questions of the disciples in the third verse, "when shall

these things be," etc., our Lord amongst other things speaks of two special events, viz.: "the great tribulation," *vide* verse 21, and His Coming in glory, verse 29. (It may just be observed here *en passant* that this chapter relates almost, if not altogether exclusively, to the Jewish people; this can easily be shown from Scripture). We find the first of these two events spoken of by Daniel 12 : 1, in almost similar language to that used by our Lord, and again in Rev. 7 : 14, where it is called specifically *the* great tribulation. Zechariah 14 : 1-5, gives us a detailed account of the *events*, without speaking of it distinctly by name.

In Daniel 12 : 1, we see that this time of unexampled trouble is connected with the deliverance of the Jewish nation.

In Zech. 14 : 1-5, we find that the time of Israel's distress and deliverance is connected with the time of the appearing of the Lord *with* His saints.

In Matt. 24 : 29, we find that the great tribulation is followed immediately by the coming of the Lord *in* glory.

In Rev. 7, we find the sealing of the elect remnant of Israel, and the description of the white-robed multitude who have come out of *the* great tribulation takes place after the events described in the 6th chapter, of which compare verses 12 and 13 with 29 and 30 of Matt. 24.

So, by comparing these special incidents spoken of by our blessed Lord with other Scriptures, we learn that there are certain events which almost synchronize, viz., the great tribulation, the deliverance of Israel, and the Coming of the Lord *in* glory *with* His saints. "Then" (at this time) so it would appear, shall the kingdom of heaven be likened unto ten virgins, etc.

#### 11. What company do the ten virgins represent?

*Not the Church of God*, for Matt. 24 : 29, says, "They shall see the Son of Man coming in the clouds with power and great glory." And we are expressly told in Col. 3 : 4, that, "When Christ who is our life shall appear, then shall *ye* also appear with Him in glory." When He comes in glory His church is with Him, and this agrees with what the prophet Zechariah says in chapter 14 : 5, "The Lord my God shall come and all the saints *with* Him." ("Him," not "Thee" being the more correct reading). Now if the saints are *with* Him at this time when He appears to deliver the Jewish remnant, they must have been caught up to be with Him at a period anterior to this. But there is another standpoint from which we can see that the ten virgins are not the Church of God. The Church of God is the bride of Christ; now the virgins and the bride are distinct persons (no one would ever think of confounding the bridesmaids with the brides); the virgins are the guests who go forth to meet the bridegroom.

Those acquainted with Jewish customs say that the marriage festivities commenced at the house of the bride's father; that they lasted, in the case of a maid, seven days, and that the concluding feast was held at the house of the bridegroom, to which, accompanied by the bride, he returned at the close of the seventh day, when his friends went to meet him with torches to escort him home, the term "marriage" being applied to all the festivities both to the opening and closing feast, and to this our Lord refers in Luke 12 : 36, where He says, "And ye yourselves like unto men that wait for their Lord when He will return *from* the wedding."

Dr. Peters quotes Dean Trench as saying that this parable is based on the assumption that it is the bridegroom *returning with the bride*, and says that the Syriac, Coptic, and Vulgate versions insert the word "bride," and read, "went forth to meet the bridegroom *and the bride*." Wycliffe's Bible says, "the husband and the wife." Cranmer's Bible, "the bridegroom (and the bride)." The Rheims version, "the bridegroom and the bride." De Sacy's French Testament has "*l'epoux et l'epouse*." If we turn to the 45th Psalm, we find the distinction drawn there between "the queen in gold of Ophir," she who is to be brought to the king in raiment of needlework, and, "the virgins that be her fellows" who shall bear her company; there is no confusion here as to the bride being the virgins; they are "her fellows," but not herself.

The 24th Matt. is essentially Jewish, connected with them and dealing with them



as a nation, and this parable of the ten virgins speaks of an event synchronous with those recorded in that chapter. The commencement of the Messianic week of Daniel (the seven years) sees (so far as we can judge) the rapture of the Church of God, and the commencement of the marriage supper; the end of the week sees the return of the Bridegroom *with His Bride*, when *the elect remnant of the Jewish race* (who groaning under the oppression of Antichrist, have been longing and waiting for the Messiah) shall recognize in that Messiah when He appears the Lord Jesus of Nazareth whom they have pierced, and "shall mourn for Him as one mourneth for His only son"; that Messiah who coming *with His saints* in manifested glory, shall take to Himself His great power and reign, when of Israel he shall say, "it is my people," and they shall say, "Jehovah is my God." May He hasten the day.

## GRACE.

*By Bella Clarke.*

**B**y grace we are called, 1 Tim. 1 : 9 ; Gal. 1 : 15.  
 By grace we are forgiven, Eph. 1 : 7.  
 By grace we are saved, Eph. 2 : 5, 8.  
 By grace we are justified, Rom. 3 : 24 ; Titus 3 : 7.  
 By grace we are made possessors of eternal life, Rom. 5 : 17.  
 By grace we are strengthened, 2 Tim. 2 : 1.  
 We are to stand in grace, 1 Peter 5 : 12 ; Rom. 5 : 2.  
 We are to grow in grace, 2 Peter 3 : 18.  
 We are to be established in grace, Heb. 13 : 9.  
 We are to testify of the gospel of grace, Acts 20 : 24.  
 We are to look to the word of grace for power, Acts 20 : 32.  
 Grace changes our position, Rom. 6 : 14.  
 Grace changes our life, 1 Tim. 1 : 13, 14 ; 1 Cor. 15 : 10.  
 Grace changes our conversation, 2 Cor. 1 : 12.  
 Grace changes our thoughts, Rom. 12 : 3.  
 Gives us strength to meet every trial, 2 Cor. 12 : 7-9.  
 Wisdom for Christian work, 1 Cor. 3 : 9, 10.  
 To the least child of God it is given, Eph. 3 : 8 ; Eph. 4 : 7.  
 A sufficient supply for all time. "Enough for *each*, enough for *all*, enough for *evermore*," 2 Cor. 9 : 8.  
 No danger of it running short, James 4 : 6 ; 1 Peter 1 : 2.  
 We have a "God of all grace"—and a Saviour "full of grace" to draw from, 1 Peter 5 : 10 ; John 1 : 14.  
 Our whole salvation is of grace, Titus 2 : 11.  
 It was grace brought Christ from the glory down to earth, 2 Cor. 8 : 9 ; Phil. 2 : 6-8.  
 It is grace that takes us from earth into the glory, Eph. 2 : 6 ; Eph. 1 : 20, 21.

Oh! the fulness of His grace,  
 Rich and boundless, great and free;  
 Making sinners, poor and lost,  
 Heirs of God, with Him to be:  
 Human lips would fail to tell  
 Half the sweet and wondrous story;  
 How He brings us by His grace,  
 All the way from *sin* to *glory*;

But when we reach that glory bright, and our faith is changed to sight,  
 Then these tongues shall sweetly sing all the praises of our King.

## THE "I WILLS" OF ISAIAH 41st.

- I. "I will strengthen thee," verse 10.  
 II. "I will help thee," verse 10. His promise is enough, because His presence is a fact.  
 III. "I will uphold thee," verse 10. He sustains. His arms are underneath.  
 IV. "I will hold thy right hand," verse 13. Help in service.  
 V. "Fear not; I will help thee," verse 13. He is our co-partner. See how God assures and re-assures His timid child.  
 VI. "Fear not thou WORM Jacob, I will help thee," verse 14. "When I am weak, then am I strong," 2 Cor. 12: 10. Here we see that God takes as an illustration the lowliest of His creatures as showing forth the littleness of the believer and the utter weakness of his strength.  
 VII. "I will make thee a sharp threshing instrument," verse 15. His word, too, is

sharper than any two-edged sword, Heb. 4: 12, 13.

VIII. "I will hear them," verse 17. "His ear is ever opened to their cry."

IX. "I will not forsake them," verse 17. See Rom. 8: 38, 39.

X. "I will open rivers," verse 18. Refreshment. He does not say "rivulets," "brooks," or "creeks," but RIVERS.

XI. "I will make the wilderness a pool of water," verse 18. When a saint is filled with the Holy Spirit the Gospel will spread like a mighty pool of water. His testimony will then have weight and influence.

XII. "I will plant in the wilderness," verse 19. "And what the Lord plants the devil cannot pull up or destroy," Jno. 10: 28.

XIII. "I will set," verse 19. Blessed be God for full assurance and establishment in the truth, Jno. 5: 24. J. E. W.

## OUR CALLING.

"Paul, *servant* of Jesus Christ, called to be an *apostle*—separated unto the Gospel, called to be saints—among whom are ye also," Rom. 1: 1; 7: 6.

## I. Called.

1. Out of darkness, 1 Pet. 2: 9.
2. To eternal life, 1 Tim. 6: 12.
3. By the name of the Lord, Deut. 28: 10.
4. To be sons of God, 1 Jno. 3: 1.
5. To the peace of God, Col. 3: 15.
6. To liberty, Gal. 5: 13, f.c.
7. To fellowship, 1 Cor. 1: 9.
8. To follow Christ, 1 Pet. 2: 21.
9. To the marriage supper, Rev. 19: 9.
10. To glory, 2 Pet. 1: 3, l.c.

Walk worthy of your calling, Eph. 4: 1.

## II. Separated.

1. Brought near to God, Num. 16: 9.
2. Out from the world, 2 Cor. 6: 17-18.
3. Love not the world, 1 Jno. 2: 15.

4. Be not yoked with unbelievers, 2 Cor. 6: 14.

5. To be the Lord's inheritance, 1 Kings 8: 53.

6. Reproached by the world, Luke 6: 22.

7. The Lord goes with us, Ex. 33: 16.

8. Separate from other people, Lev. 20: 24.

9. A Fountain for separation, Zec. 13: 1, (marg).

## III. Called to be a servant.

1. Servants of God, 1 Pet. 2: 16, l.c.

2. Servants chosen, Isa. 43: 10.

3. Servants of God only, Isa. 44: 21.

4. Ready to hear, 1 Sam. 3: 10, l.c.

5. Ready to obey, Jno. 2: 5.

6. Ready to do anything, 2 Sam. 15: 15.

7. It is a great calling, Isa. 49: 6.

8. It is to be our calling, 1 Kings 20: 40.

9. His servants are joyful, Isa. 65 : 14, f.c.
10. His servants have plenty, Isa. 65 : 13.
11. His servants are called by His name, Isa. 65 : 15, l.c.; Acts 11 : 26, l.c.
12. He shows them His power, Deut. 3 : 24.
13. He helps them, Luke 1 : 45.
14. He maintains their cause, 1 Kings 8 : 59.
15. He confirms their word, Isa. 44 : 26, f.c.
16. Remembers them, Ps. 105 : 42.
17. Takes pleasure in them, Ps. 35 : 27.
18. Shall be with Him forever, Jer. 12 : 26.
19. Shall serve Him forever, Rev. 22 : 3.

#### IV Called to be an apostle.

1. Apostle—a messenger sent forth on important business, 1 Thess. 2 : 4. Put in trust with the Gospel.
2. Our message—"whatsoever I command thee," Jer. 1 : 7, l.c.
3. To all we can reach, Mark 16 : 15.
4. Time—in season, out of season, 2 Tim. 4 : 2.
5. All our attention, our business, 1 Kings 20 : 40.
6. No time to be lost, 1 Sam. 21 : 8, l.c.
7. The message shall be successful, Isa. 55 : 11.

#### V. Called to be a saint.

1. Keeps the feet of His saints, 1 Sam. 2 : 9, f.c.
  2. Preserves their souls, Ps. 97 : 10.
  3. Preserves their way, Prov. 2 : 8, l.c.
  4. They are His delight, Ps. 16 : 3.
  5. They are His inheritance, Eph. 1 : 18.
  6. Makes known to them His riches, Col. 1 : 26-27.
  7. They have no want, Ps. 34 : 9.
  8. He intercedes for them, Rom. 8 : 27.
  9. Their death is precious, Ps. 116 : 15.
  10. They shall be the judges, Ps. 149 : 9.
  11. They shall take the kingdom, Dan. 7 : 18.
  12. Christ shall be glorified in His saints at His coming, 2 Thess. 1 : 10.
  13. "Among whom are ye also—the called of Jesus Christ,"—God is no respecter of persons, Rom. 2 : 11 ; Job 34 : 19.
- The Word of His grace—able to build you up, and give you an inheritance among all them which are sanctified, Acts 20 : 32. Called—chosen—separated to be apostles—servants—saints of the most high God. Walk worthy of your vocation.

MISS KATIE A. CLARKE.

## ON THE NUMBER 7.

It has been said that "the constant occurrence in Scripture of the number seven is the result of nothing short of Divine intention." This number has been traced in one form or another in nearly every book in the Old Testament and the New. It is wonderfully associated with the history of the life and teaching of our Lord. Note

1. The seven stages of His history in Phil. 2 : 6-9.
2. The seven characteristics of His wisdom in Prov. 3 : 15-18.
3. The seven parables in Matt. 13.
4. The seven miracles in John, chapters 2, 4, 5, 6, 9, 11.
5. The seven prayers in Luke, chapters 3, 5, 6, 9, 11, 22.

6. The seven petitions in the Lord's Prayer, Luke 11 : 2-4.

7. The seven sayings on the cross, Luke 23 : 34 ; John 19 : 26-28 ; Luke 23 : 43 ; Matt. 27 : 46 ; John 19 : 30 ; Luke 23 : 46.

8. The seven blessings from the *time*, Rev., chapters 1, 14, 16, 19, 20, 22.

Seven is the number expressive of perfection. We see the perfection of suffering in Peter's seven references to the sufferings of Christ, 1 Peter, chapters 1 to 5 ; the perfection of benevolence in the seven gifts of Christ, John 4 : 10, 6 : 51 ; 13 : 15 ; 14 : 27 ; 16 : 7 ; 17 : 8 ; 17 : 22, and the perfection of glory in the seven *things* which are associated in Eph 1 and 3, with Christ and His Church, Eph. 1 : 6, 12, 14, 17, 18 ; 3 : 14, 21.

HENRY THORNE.

## WHAT THE LORD'S SUPPER TELLS OUT TO THE BELIEVER.

There are seven precious thoughts connected with the Lord's Supper.

### I. Sins put away.

That is the first grand, soul-cheering thought connected with this beautiful ordinance, Isa. 1:18; 43:25; 44:22; 53:45; Matt. 1:21; Acts 13:38, 39; Rom. 5:6-8; Heb. 1:1-3.

### II. Eternal life.

The Life died that we dead sinners might live, Jno. 3:14-18; 3:36; 5:24; 6:37-40; 10:28-30; 1 Jno. 5:1; 5:4, 9-13.

### III. It tells out the guiding and keeping power of Jesus, our great High Priest.

Like the cloudy pillar by day, and pillar of fire by night, that guided and protected Israel, so Jesus is our leader, by the Spirit, Jno. 16:13-15. Not only that He keeps; "He is able to keep that which we have committed unto Him," Jude 24. See also Rom. 5:8-11.

### IV. It speaks of "separation."

The blood separated Israel from Egypt. The blood was placed on the side-posts and lintels. They—Israel—were shut in to God, and the Egyptian world shut out; the blood the line of demarcation. Indeed, there can be no true unity without separation. That was the mighty power for soul-winning and

holy living in the early Church. See Acts 5:13, 14; 2 Cor. 6:14-18.

### V. The unity of the body.

Oh, what deep need in these days of a knowledge of this glorious truth! Christ the Head, we the members of His body. This the Holy Spirit's own figure, 1 Cor. 12:12-31; Eph. 4:1-16; 5:15-32. "One bread" —"one loaf," 1 Cor. 10:16, 17.

### VI. Our pilgrim character.

The table of the Old Testament was set in a wilderness; so is this, if it be truly the "Lord's Table." The world rejects Jesus as of old; so does it reject the true disciple of this day. We are "travellers through this worldly wilderness," Ex. 12:8-11; Col. 3:1-11. The Lord's table shows us that there can be no fellowship with the workers of iniquity; hence a separate table.

### VII. It speaks eloquently of the coming of our Lord,

"As oft as ye eat this bread, and drink this cup, ye do shew the Lord's death *till He come.*" How much there is in the Word about His coming again! Always, too, do we find the sanctification of the believer connected with the doctrine of the "coming of Christ," 1 Jno. 3:1-3; and many other similar passages.

J. E. W.

## BIBLE THOUGHTS ON RAIN.

Rain an absolute necessity; sustains life; long absence of rain entails suffering and death. In the Scriptures water is the symbol of spiritual life; its absence spiritual death.

1. Rain withheld because of sin, 1 Kings 8:35.

2. Rain comes in due season, Lev. 26:4; Deut. 11:14, 20.

3. God's word drops as rain, Deut. 32:2.

4. Rain is sent in answer to prayer, Jas. 5:18.

5. There is clear shining after rain, 2 Sam. 23:4.

6. God will rain snares upon the wicked, Ps. 11:6.

7. But He will rain righteousness upon the godly, Hosea 10:12. (Note contrast between the righteous and unrighteous.)

J. E. W.

## FIVE SMOOTH STONES FROM THE BROOK.

The way to slay the Goliaths of sin and unbelief is simply to take the Word of the Lord and hurl it at them. In these days of light regard for God's testimony, when many who even wear ecclesiastical livery are seeking to destroy faith in the plenary inspiration of the Scriptures it behoves us to stand like heroes in defence of "the faith once for all delivered to the saints." Goliath of old defiantly sneered at the youth who came out to do battle with him, but God was with David, and soon demonstrated to the waiting expectant hosts that He could use the "weak things of this world" to accomplish His divine purposes. He inspired David to take "five smooth stones from the brook." These, with the shepherd's sling, constituted David's entire armament; but with these he slew the giant, and Israel's host reaped a mighty victory, while God got the glory. So, if the servant of God will only heed His instruction, and seek to become thoroughly furnished by diligent study of His Word, rightly dividing the same, he will "become mighty to the pulling down of strongholds."

There are five fundamental facts in the Bible, arranged in very beautiful order by the Holy Spirit, namely: Man's Ruin, Man's Redemption, Man's Regeneration, Man's Sanctification, and Man's Glorification. They are Five Smooth Stones from the Brook of God.

## I. Man's Ruin.

"If one died for all, then were all dead," 2 Cor. 5:14; see also Eph. 2:1-3; Gen. 6:5; Isa. 1:4-6.

## II. Man's Redemption.

"For as much as ye know that ye were not redeemed with corruptible things, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot," 1 Pet. 1:18, 19. See also Lev. 17:11; Ex. 12:14; and for many other passages on this theme trace out the references.

## III. Man's Regeneration.

"Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God," Jno. 3:3. Also 1 Pet. 1:23; Jas. 1:18; Jno. 1:13; Jno. 10:28; 1 Cor. 3:6, 7.

## IV. Man's Sanctification.

"I beseech you therefore, brethren, by the mercies of God," etc., Rom. 12:1, 2. 1. The God, or judicial, side of the question, 1 Cor. 1:30; Col. 3:3; Col. 2:10; Heb. 5:9. 2. The man, or experimental, side of the question, 1 Cor. 6:15, 16; 1 Jno. 2:15; 17; Col. 3:1, 2.

## V. Man's Glorification.

"Beloved, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is," 1 Jno. 3:2; Jno. 14:1-3.

J. E. W.

## UNION WITH CHRIST.

## Believers are—

1. Crucified with Christ, Rom. 6:6.
2. Dead with Christ, Rom. 6:8.
3. Buried with Him, Rom. 6:4.
4. Planted together in the likeness of His death, Rom. 6:5.
5. Planted together in the likeness of His resurrection, Rom. 6:5.

6. Quickenened together, Eph. 2:5.
7. Raised up together, Eph. 2:6.
8. Sitting together in heavenly places Eph. 2:6.
9. Living together, 1 Thess. 5:10.
10. Working together, Mark 16:20.
11. Suffering together, Rom. 8:17.
12. Glorified together, Rom. 8:17.

## THE SECRET OF SUCCESSFUL PRAYER.

### I. Faith.

Ask in faith, nothing wavering, Jas. 1:6.

Believe that ye receive, and ye shall have, Mark 11:24.

Whatsoever ye shall ask in prayer, believing, ye shall receive, Matt. 21:22.

According to your faith be it unto you, Matt. 9:29.

As thou hast believed, so be it done unto thee, Matt. 8:13.

The prayer of faith shall save the sick, James 5:18.

### II. In the name of Jesus.

Whatsoever ye shall ask in My name, that will I do, Jno. 14:13, 14.

### III. Submission to God's will.

If we ask anything; according to His will, He heareth us, 1 Jno. 5:14.

### IV. Obedience.

Whatsoever we ask we receive of Him, because we keep His commandments, 1 Jno. 3:22.

The effectual fervent prayer of a righteous man availeth much, Jas. 5:17.

The prayer of the upright is His delight, Prov. 15:8.

He heareth the prayer of the righteous, Prov. 15:29.

If any man doeth His will, him He heareth, Jno. 9:13.

Contrast:—If I regard iniquity in my heart, the Lord will not hear me, Psa. 66:18.

### V. Sincerity.

The Lord is nigh unto all them that call upon Him in truth, Ps. 145:18.

Let us draw near with a true heart, Heb. 10:22.

Use not vain repetitions, Matt. 6:7.

### VI. Boldness and confidence.

Ask, and it shall be given you, Matt. 7:7.

Let us come boldly . . . that we may obtain, Heb. 4:16.

Having boldness . . . let us draw near in full assurance, Heb. 10:19, 22.

### VII. Humility.

If My people will humble themselves . . . then will I hear, 2 Chron. 7:14.

He forgetteth not the cry of the humble, Ps. 9:12.

Thou hast heard the desire of the humble, Ps. 10:17.

### VIII. Abiding and delighting in God.

If ye abide in Me . . . ye shall ask what ye will, and it shall be done, Jno. 15:7.

Delight thyself in the Lord, and He shall give thee the desires of thy heart, Ps. 37:4.

### IX. Union with others in prayer.

If two of you shall agree . . . it shall be done for them, Matt. 18:19.

*Footsteps of Truth.*

## HOW SHOULD WE PRAY?

I. *Boldly*, Eph. 3:12; Heb. 4:16; 10:19, 20.

II. *In faith*, Heb. 10:22; James 1:6.

III. *Without ceasing*, Luke 18:1; 21:36.

IV. *Constantly*, Eph. 6:18; Rom. 12:12.

V. *Earnestly*, Matt. 6:7; Isa. 55:6; 26:9.

VI. *Believingly*, Jer. 29:13.

VII. *In the name of Christ*, John 16:23, 26; 14:13.

VIII. *Expecting answers*, Mark 11:24.

IX. *In resignation to God's will*, Matt. 6:10.

X. *Reverently*, Ps. 89:7; Heb. 12:28.

XI. *In humility*, Ps. 10:17; Isa. 57:15.

XII. *And prayer will be answered*, John 14:13; 15:7; 16:24; Isa. 58:9; 65:24.

In believing faith let us "come boldly to the throne of grace, and pour out our hearts before Him," who waits to be gracious and to do for us "exceeding abundantly above all that we ask or think," Eph. 3:20.



## THE POWER OF GOD.

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| <p>I. The Gospel is the Power of God, Rom. 1:16; John 3:16; 5:24.</p> <p>II. Christ is the Power of God, 1 Cor. 1:24.</p> <p>III. The Cross is the Power of God, 1 Cor. 1:18.</p> <p>IV. Faith only can stand in the Power of God, 1 Cor. 2:5.</p> | <p>V. The Believer is kept by the Power of God, 1 Pet. 1:5.</p> <p>VI. The Enduement of Power, Luke 24:49; Acts 1:8.</p> <p>VII. The Power of His resurrection, Phil. 3:10; 1 Jno. 3:1-3; Ps. 40:15.</p> |
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J. E. W.

## CHARACTERISTICS OF PRAYER IN JAMES 5.

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| <p>I. <i>Individual</i> prayer, "Let him pray," verse 13.</p> <p>II. <i>United</i> prayer, "Let them pray," verse 14.</p> <p>III. <i>Believing</i> prayer, "The prayer of faith," verse 15.</p> <p>IV. <i>Intercessory</i> prayer, "Pray one for another," verse 16.</p> | <p>V. <i>Fervent</i> prayer, "the effectual fervent prayer," verse 16.</p> <p>VI. <i>Definite</i> prayer, "that it might not rain," verse 17.</p> <p>VII. <i>Effectual</i> prayer, "He prayed again, and the heavens gave rain," verse 18.</p> |
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J. L. S.

## THE TRIUNE SALVATION.

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| <p>I. <i>Salvation Past</i>, Heb. 9:24-26; Heb. 10:1-10, 17; John 5:24; 2 Cor. 4:14-21.</p> <p>II. <i>Salvation Present</i>, Heb. 7:25; Jude 24; Phil. 1:6.</p> <p>III. <i>Salvation Future</i>, 2 Thess. 2:13-17.</p> | <p>1 Thess. 1:8-10; 1 Thess. 4:13-18; Phil. 3:20-21; Eph. 4:30.</p> <p>Remark: There is no other way of salvation for the sinner, Heb. 2:3.</p> |
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J. E. W.

## BACKSLIDING.

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| <p>I. Is turning from God, 1 Kings 11:9.</p> <p>II. Is leaving the first love, Rev. 2:4.</p> <p>III. Is departing from the simplicity of the Gospel, 2 Cor. 11:13; Gal. 3:1-3; 5:4, 7.</p> <p>IV. God is displeased at, Ps. 78:57; 59.</p> <p>V. Warnings against, Ps. 85:8; 1 Cor. 10:12.</p> | <p>VI. Brings its own punishment, Prov. 14:14; Jer. 2:19.</p> <p>VII. <i>Exhortations to return from</i>, 2 Chron. 30:6; Isa. 31:6; Hosea 6:1.</p> <p>VIII. Sin of, to be confessed, Isa. 59:12-14; Jer. 3:13, 14.</p> <p>IX. Pardon of, promised, 2 Chron. 7:14; Jer. 3:12; 31:20; 36:3.</p> |
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## BIBLE MARKING.

*W. P. Webster in Y. M. C. A. Watchman.*

IT greatly aids a worker, in looking up passages bearing on any particular truth, to have them indicated by fa, or Gp, or Xd, or other similar abbreviation. Perhaps he knows just where they are; even then he is helped by the mark, because his eyes are spared all unnecessary work in the finding. And while he is running through the chapters, he can cull out verse after verse, by the dozen it may be, which had not occurred to his mind. He may not discard his concordance, of course; but his concordance is not always with him; or, if bound up with his Bible, it may be incompleat and meagre; and, then, it is trying to the eyes to turn repeatedly back and forth, between the text and a pack of references in the back part of the book.

Marking one's Bible leads one to read thoughtfully. What are the teachings of this verse? and this? and this? And if the reading is slow, no matter; a few verses thus perused are better than a few chapters rapidly skimmed over.

While I do not dissuade from more full annotations, I would suggest that the more one writes, the more risk one runs of encumbering the margin with crude or commonplace jottings which occupy valuable space, and are often of no service. Only germ thoughts or well digested observations are entitled to be thus noted in any one's Bible. But the abbreviations need take but little space, and half a dozen can easily be set against any one verse.

As a running index to the historic contents of my Bible, I have found a system of *underlining the significant words*, to be helpful. If the margin were wide, I should prefer to write a marginal running index, but my agster being faulty in this respect, I resort to the other mode. I illustrate: "Gideon and all the people" "pitched beside the well of Harod"—"fearful and afraid" "returned"—"number" "that lapped," "three hundred men"—"all the rest" "bowed down"—"so" "he" "retained those three hundred men." "Midianites," "Amalekites," "children of the East," "along in the valley like grasshoppers"—"when Gideon was come"—"the three companies blew the trumpets and brake the pitches"—"the Lord set every man's sword against his fellow"—"Israel" "pursued." The above is Judges 7. Again: "Ye shall bring your offering"—"burnt sacrifice"—"meat offering"—"peace offering"—"sin offering," "atonement," "offering of Aaron and of his sons," "law of the trespass offering"—"law of" "peace offering"—"The Lord spake"—"Take Aaron"—"poured of the anointing oil upon Aaron's head,"—"Moses and Aaron went into the tabernacle"—"glory of the Lord"—"Nadab and Abihu" "offered strange fire"—"the Lord spake unto Aaron"—"Moses spake unto Aaron." The above is my running index, by simply underlining the words which I have quoted, of the first ten chapters of Leviticus.

It suits my fancy to underline, for this purpose, in black. If one writes annotations in black, it is well to write simple abbreviations in red, to prevent confusion. If black is used in underlining an historic index, it is *essential* that a different color be used in underlining for moral and spiritual purposes; red is probably best.

Let me just add that, if any one likes the system of abbreviations, he can mark hundreds of useful passages in a very little while, if he will look them up by the help of his concordance or a text book, taking one subject at a time. One more suggestion: In the unpremeditated use, in a meeting, of any passage which some one else has read, the abbreviations will often suggest thoughts which have engaged one in some previous careful study of the text.

NOTE.—No system of Bible-marking can be proposed which will satisfy all Bible students. Some are positively opposed to *any* marking except on separate slips of paper. "Keep your Bible clean" is their advice, and the arguments for their position are forcible. Others reject any but the simplest mode of marking, as a line down the margin against the verse marked. Others adopt some complicated system, using

signs, abbreviations, underlinings, different colored inks, etc. ; but each one's method having peculiarities original with himself.

To encumber one's Bible with too many and unnecessary markings will defeat their object, for where the whole is emphasized alike, nothing is emphasized at all. Every verse marked like every other verse would be worse than useless, of course. And the margins written full of merely surface thoughts are no improvement over the clean white margins as they came from the printer.

## SEED AND SOWERS; OR, TRACT DISTRIBUTION.

*J. F. Moncrieff.*

**H**OW many there are who, humanly speaking, would never have heard the Gospel but for tracts. Sermons, addresses, personal dealing, the reading of books, all, of course, are means of grace and greatly blessed, but they still leave room for the tract. How often a man who would neither listen to preaching, nor open a religious book, has received a message from God through the agency of a tract or text.

A tract has this advantage, that it may be both written and read without distraction. A calm, well-thought-out, and well-arranged statement, calculated to arrest, impress, and convince the careless, it does not repel by its length, and is willing to accommodate itself to the reader's convenience. At his leisure, when his mind is free; when circumstances are favorable; it may be in the silent watches of the night, on the mighty deep, upon the hillside, or the quiet country road, where no human voice disturbs, he reads his tract, and the Spirit makes it to him as the voice of God, calling to repentance and to newness of life.

Many and many a time has the truth contained in a tract proved as the "still small voice" which aroused the conscience, or the finely pointed and divinely guided arrow which has found its way between the joints of the harness, and produced conviction and conversion in the hitherto hard and unbelieving heart. It is certainly desirable that tracts should be attractive in appearance, and got up in such a way as is like to ensure their being preserved or circulated. Even though they should cost a little more, they are worth the money, because they are likely to last much longer, and to be circulated more readily, than the flimsy leaflets which too often, it is to be feared, meet the same fate as the handbills which are distributed in the streets.

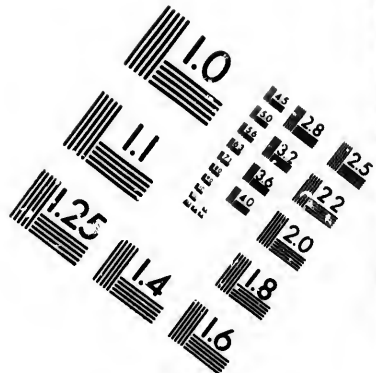
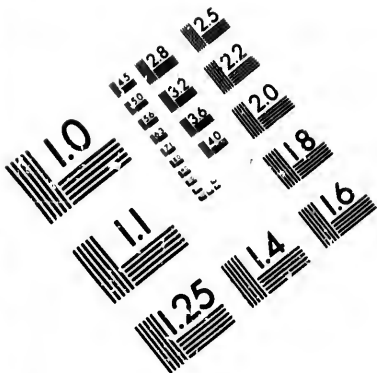
Few Christians need grudge the price of good tracts, for surely few things in the present day are cheaper. Besides, there are always many of God's people who are willing to pay for tracts for those who are willing to distribute them; and no one who is really anxious to engage in this work need be long without a supply of good tracts to give. It is not so much the want of tracts that is felt, as the want of the necessary faith and courage on the part of God's people generally to make a more plentiful and prayerful use of them.

An excellent plan is to place texts, tracts, or little books in envelopes, which may or may not be closed, and which may be left in any sheltered spot where they are likely to be found before long. This sort of scattering may perhaps not commend itself so much to some as personal distribution, but, nevertheless, it has its place, and has had blessed results.

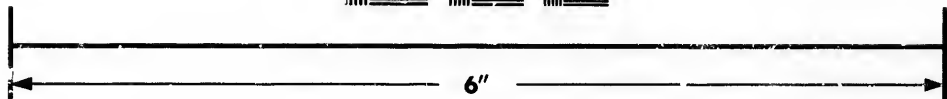
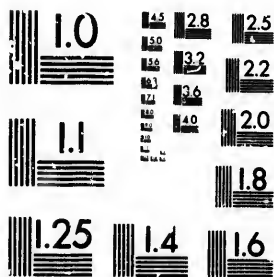
Those who are really anxious to lose no opportunity of doing good in this way will do well never to be without some precious seed to scatter in their walks abroad, or wherever they may happen to be. They should also remember that it has been said with truth that "a wise man makes more opportunities than he finds," and they should deeply and solemnly realise the fact that a lost opportunity may be a lost eternity to some poor soul.

Tracts may be dropped into a letter-box, or in at an open door or window—may be





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left in the house, the shop, the waiting-room, the railway carriage, the cab, between the leaves of books, under a sheltering ledge, in a hole in the wall, on a garden seat, in a message-basket, a hat, or a pocket—anywhere, in fact, where they are likely to be found. Many opportunities will occur to those who look for them, and the outlook for original plans adds to the interest of the work. Possibly the finder might sometimes be impressed and induced to read by the very singularity of the place where the tract was found.

Dear Christian reader, if you have hitherto neglected this means of usefulness, so easy and yet so blessed in its results, resolve that you will do so no longer, but that, from this time, you will constantly, prayerfully, and hopefully by this means sow the seed of the Word, and be assured a day will come when you will realise with great joy that your sowing was not in vain.

" Broadcast thy seed !  
 Although some portion may be found  
 To fall on uncongenial ground,  
 Where sand, or shard, or stone may stay  
 Its coming into light of day ;  
 Or when it comes, some pestilent air  
 May make it droop, and wither there—  
 Be not discouraged; some will find  
 Congenial soil, and gentle wind,  
 Refreshing dew and ripening shower,  
 To bring it into beauteous flower,  
 From flower to fruit ; to glad thine eyes,  
 And fill thy soul with sweet surprise.  
 Do good, and God will bless thy deed—  
 Broadcast thy seed ! "

## THOUGHTS ON UNITY.

*By E. Venn.*

### I. A Threefold Entreaty for Unity, 1 Cor. 1 : 10.

1. "That ye all speak the same thing." *Oneness of voice*, 2 Chron. 5 : 13.

(a) Oneness in confession—There is "One Lord and His name one." The fruit of our lips is "Confessing to His name," Heb. 13 : 15, Greek. But, alas ! what sad confessions do we hear ! "I am of Paul," etc., etc.

(b) Oneness of testimony—They were enriched with all utterance and knowledge in Him, yet what uncertain sounds were made ! Every one had a doctrine, an interpretation ; some declaring there was no resurrection.

If oneness of confession be not maintained, unity in testimony must be lost.

2. "That there be no divisions among you." *Oneness of heart*, Acts 4 : 32. Unbroken fellowship with the Father and with His Son, Jesus Christ, will produce, and maintain unhindered, "fellowship of the Spirit" in the saints one with another.

3. "That ye be perfectly joined together in the same mind, and in the same judgment." This *oneness of mind* is extremely difficult—an utter impossibility until "We have the mind of Christ ;" and this we have only as every thought is brought into captivity to the obedience of Christ, by the power and teaching of the Holy Spirit through the Word. And when "this mind" is in us, "which was also in Christ Jesus," we shall tread the same pathway of humility and obedience, Phil. 2 : 5-8.

By *one* Spirit, baptised into *one* body, 1 Cor. 12 : 13, they had *one* Lord, ch. 1 : 2, *one* God and Father, 1 : 3, and were called into *one* fellowship of their calling, 5 : 9 : "My dove, My undefiled is but *one*," Cant. 6 : 9. Where this is remembered and maintained, variety of gift will "keep the unity of the Spirit," and strengthen the oneness of the

body; but when forgotten, opulence of gift will increase spiritual weakness, poverty, and deformity, by dividing the saints, developing the flesh, and displaying carnal wisdom.

### II. A Threefold Question, 1 Cor. 1 : 13.

1. "Is Christ divided?" Division in the Church is a sad dishonor to *the person of Christ*.

2. "Was Paul crucified for you?" No less a wrong to *the work of Christ*.

3. "Were ye baptised in the name of Paul?" A depreciation also of the power and preciousness of *the name of the Lord Jesus*.

When teachers take the false honor of becoming the founders and leaders of separate factions in the Church of God, the person, work, and name of the Lord Jesus Christ are alike dishonored.

## DECORATIONS FOR CHURCHES.

By E. P. Marvin.

ART is being employed more and more to "beautify the sanctuary" and to render the administration of the Gospel "attractive" to the world. Several books have lately been printed for instruction in church decoration, and especially in ecclesiastical entertainments. I wish to direct all churches that mean to be "up with the times," to a rich variety of inscriptions or mottos, suitable for walls, windows, ceiling, pulpit, gallery or organ. There is no copyright upon them, and in some cases, if they are appropriately selected, I will agree to furnish an approved artist to do the lettering free, "for the good of the cause."

These inscriptions may all be found in an old book printed and sold for a small sum, in New York City, by the American Bible Society. Here are a few sample selections and adaptations:—

I. A high church filled with sectarian zeal, and fostering the stimulus of divisions, 1 Cor. 1 : 10-13; Phil. 2 : 3.

II. A church with secular trustees, chosen to represent the world and help "run the church," 2 Cor. 6 : 14-18; Acts 6 : 2, 3.

III. Appropriate to the annual pew auction, when Money-bags buys his place, and the Lord's poor are assigned theirs, Jas. 2 : 1-7; John 2 : 14-16.

IV. Especially appropriate to the Sunday Dress Parade, when spring fashions appear, 1 Tim. 2 : 9, 10; 1 Pet. 3 : 3, 4.

V. For any people who were bound to build "the finest church in town" and remain bound by a mortgage, Rom. 13 : 8; Prov. 22 : 9.

VI. Mottos for "banks of flowers and fruits," covering the pulpit platform, Gen. 4 : 3; Jude 11.

VII. For a church about to suspend all operations and take a midsummer vacation, 1 Cor. 15 : 58; 2 Tim. 4 : 2.

VIII. For "Imitation churches," that are lapsing into the observance of papal holidays, Gal. 5 : 1; Gal. 4 : 9, 10.

IX. For a church that has a preacher who tries to be sensational, rationalistic, or smart, and to spin out of his little empty head some novelty or "latest thought." This should be read to him by the senior deacon, or elder, just before he rises to "preach," 2 Tim. 4 : 1-8; Rev. 22 : 18, 19.

X. Something for the choir loft, when occupied by persons who, under the inspiration of brandy and vanity "shout lies to heaven" for sanctuary worship, Col. 3 : 16; Exod. 20 : 7.

XI. For churches that are allied with play-house and club-room as bureaus of amusements and caterers, Luke 19 : 45, 46; 1 Cor. 11 : 22.

XII. If any church finds all the foregoing selections applicable, just one more should be added to cover all, Rev. 3 : 13-20.

## SOME OF THE MOUNTAIN SCENES IN SCRIPTURE.

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| <p>1. As sinners we gaze upon substitution, Gen. 22: 2.</p> <p>2. As warriors we obtain victory, Ex. 17: 10.</p> <p>3. Worshippers in the presence of God, Ex. 24: 1, 9-11.</p> <p>4. As intercessors on the behalf of others, 1 Kings 18: 42.</p> | <p>5. As privileged friends gazing upon His glory, Mark 9: 2.</p> <p>6. As waiting ones looking by faith upon things which are eternal, Rev. 21: 9.</p> <p>7. As reigning ones in resurrection glory we shall be associated with Him when He reigns over a redeemed earth, when the "law shall again go forth from Mount Zion," Zech. 14: 9, 10, 11; Rev. 1: 5, 6, 7; 3: 12, 21.</p> <p style="text-align: right;">Ar. by J. E. W.</p> |
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## SEVEN KINDS OF SPIRITS.

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| <p>I. Spirit of Anti-Christ, 1 Jno. 4: 3.</p> <p>II. Spirit of Bondage, Rom. 8: 15.</p> <p>III. Spirit of Divination, Acts 16: 16.</p> <p>IV. Spirit of Dumbness, etc., Mark 9: 17.</p> | <p>V. Spirit of fear, 2 Tim. 1: 7.</p> <p>VI. Spirit of Jealousy, Num. 5: 14.</p> <p>VII. Spirit of Slumber, Rom. 11: 8.</p> <p style="text-align: right;">J. E. W.</p> |
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## COURAGE.

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| <p>I. We must put away abominations, and then we have the promise that God will be with us, 2 Chron. 15: 8; Deut. 31: 6, 7, 8, 23.</p> <p>II. Be of good courage and take the Word of God for your guide, and you will prosper, Josh. 1: 6, 9, 18; 1 Chron. 22: 13.</p> <p>III. We must go to work, 1 Chron. 28: 20.</p> | <p>IV. We are exhorted to play the man, 2 Sam. 10: 12.</p> <p>V. We should wait on the Lord, Ps. 27: 14.</p> <p>VI. He will also strengthen, Ps. 31: 24.</p> <p>VII. We should exhort others to be of good courage, Isa. 41: 6.</p> <p style="text-align: right;">J. E. W.</p> |
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## TWO KINDS OF WISDOM.

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| <p>I. The first is the wisdom that cometh from below. It is designated as,—</p> <p>1. Earthly, Phil. 3: 18, 19.</p> <p>2. Sensual, Jude 16-19.</p> <p>3. Devilish (Phariseeism), John 8: 44. Sowing error is devilish, Matt. 13: 39, c.f. Matt. 13: 24-30. The unsanctified tongue devilish, Jas. 3: 6.</p> <p>II. The second is the wisdom that cometh from above. It is termed,—</p> <p>1. Pure, Ps. 24: 4; Matt. 5: 8; 1 Pet.</p> | <p>1: 15, 16; Rom. 12: 1; 1 Cor. 5: 7; 2 Cor. 6: 14-18; 2 Cor. 7: 1.</p> <p>2. Peaceable, Isa. 32: 17, 18; Heb. 12: 11.</p> <p>3. Gentle, Titus 3: 1, 2; 2 Tim. 2: 24.</p> <p>4. Easy to be entreated (or persuaded), 1 Cor. 4: 13.</p> <p>5. Full of mercy and good fruits, Matt. 5: 7; John 15: 1-16.</p> <p>6. Without partiality, James 2: 1-13.</p> <p>7. Without hypocrisy, Rom. 17: 9-21.</p> <p style="text-align: right;">J. E. W.</p> |
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## SAFETY, CERTAINTY, AND ENJOYMENT.

## I. Safety.

1. Through the atonement, or in virtue thereof, believers are made safe from the power of the adversary. See Rom. 5:8-11; 2 Cor. 5:18-20; 1 John 4:10.

2. Men did not assist in making atonement. Christ accomplished it all alone. Had men engaged to assist, there would have been no redemption. Man spoils all he touches. See John 1:29; Acts 4:10, 12; 1 Thess. 1:10; Heb. 2:9; 1 Pet. 2:21.

3. The atonement was the perfect work of the perfect man. And we find that only through faith in His atonement can the guilty sinner be saved, Rom. 3:25; Gal. 3:13, 14. It was the blood that sheltered the Israelites in Egypt, and only the blood.

## II. Certainty.

1. The certainty of this safety or salvation is produced by faith in what God says, Eph. 3:12; 2 Tim. 1:12; Heb. 10:22.

2. Assurance comes through belief of the Gospel, Col. 2:2.

3. We may be certain as to our election, 1 Thess. 1:4.

4. Certain as to our redemption, Job 19:25.

5. Certain of our adoption, Rom. 8:16; 1 Jno. 3:20.

6. Certain of our salvation, Isa. 12:2.  
7. Certain of eternal life, 1 Jno. 5:13.  
8. Certain of the never-failing love of God, Rom. 8:38, 39.

9. Certain of our union with God and Christ, Eph. 5:30; 1 Jno. 2:5.

10. Certain of peace having been made with God by our Lord Jesus Christ, Rom. 5:1.

11. Certain of preservation, Ps. 3:6; Ps. 27:3-5.

## III. Enjoyment.

1. The Word affords joy, Neh. 8:12; Jer. 15:16.

2. The Christian rejoices for salvation, Ps. 21:1.

3. He rejoices over deliverance from bondage, Ps. 105:43.

4. The joy of saints should be abundant, 2 Cor. 8:2.

5. Should be exceeding, Ps. 116:6; 68:3.

6. Is unspeakable, 1 Pet. 1:8.

7. This joy is full of glory, 1 Pet. 1:8.

8. It should also be constant, 2 Cor. 6:10.

9. Evermore, 1 Thess. 5:16; Ps. 23.

J. E. W.

## IN ORDER THAT OUR PRAYERS MAY BE ANSWERED.

I. WE MUST ask in the name of Jesus, John 14:13, 14.

II. WE MUST be abiding in Him and His Word in us, John 15:7.

III. WE MUST be keeping His commandments, 1 John 3:22.

IV. WE MUST give thanks at the same time, Phil. 4:6.

V. WE MUST be watching for answer, Col. 4:2.

VI. WE MUST speak spiritual things first, Matt. 6:33.

VII. WE MUST pray for all saints at the same time, Eph. 6:18.

VIII. WE MUST be intelligent as to God's mind, Jude 20, Eph. 6:18.

IX. WE MUST have no hard feelings toward any one, Mark 11:25.

X. WE MUST NOT "Babble," Matt. 6:7.

XI. WE MUST NOT ask for fleshly desire, James 4:3.

XII. WE MUST NOT doubt; God will keep His word, Mark 11:24; 1 John 5:14, 15.

## BOYS OF THE BIBLE.

**Isaac**, Genesis 22 : 11, 12—son of promise.  
**Joseph**, Genesis 37 : 3—king's treasurer.  
**Moses**, Exod. 2 : 10—deliverer; lawgiver.  
**Samuel**, 1 Sam. 1 : 27—child of prayer.  
**Samuel**, 1 Sam. 2 : 18—servant of God.  
**Samuel**, 1 Sam. 3 : 10—high priest.  
**David**, 1 Sam. 16 : 11, 12—king.  
**Little lad**, 1 Sam. 20 : 35—Go<sup>d</sup> uses boys.  
**Widow's son**, 1 Kings 17 : 22—God cared for boys.  
**Shunamite's son**, 2 Kings 4 : 36, 37—God cares for boys.

**Azariah**, 2 Kings 15 : 2, 3—a boy king.  
**Jesus**, Luke 2 : 42-46—He can sympathize with a boy.  
 "Set Him in the midst," Matt. 18 : 2—Jesus loves boys.  
**Little lad**, John 6 : 9—boy on hand to help in the miracle.  
**Timothy**, 2 Tim. 3 : 15—evangelist.  
 God has used boys all the way along and uses them to-day.

W. H. PERKINS.

## BIBLE FACTS ABOUT OUR BODIES.

I. Sin must not reign, Rom. 6 : 12.  
 II. Body dead because of sin, Rom. 8 : 10.  
 III. Should present our bodies a sacrifice, Rom. 12 : 1.  
 IV. Our bodies are not for fornication, 1 Cor. 6 : 13.  
 V. Fornication is sin against the body, 1 Cor. 6 : 18.  
 VI. Body temple of the Holy Ghost, 1 Cor. 6 : 19.

VII. We must glorify God in our bodies 1 Cor. 6 : 20.  
 VIII. We must keep the body under, 1 Cor. 9 : 27.  
 IX. Christ should ever be magnified in our bodies, Phil. 1 : 20.  
 X. This body of humiliation shall be changed, Phil. 3 : 21.

J. E. W.

## CONSCIENCE.

Webster defines conscience to be, "The knowledge of our acts, states, or characters, as right or wrong; the faculty, power, or principle, which decides on the lawfulness of our actions and affections, and approves or condemns them; the moral faculty; the moral sense."

Blackstone writes of a "Court of conscience, established for the recovery of small debts, in London, or other trading cities or districts."

Whewell says that "Conscience is the reason, employed about questions of right and wrong, and accompanied with the sentiments of approbation and condemnation."

Shakespeare: "Conscience makes cowards of us all."

The Bible tells us a great deal about conscience:

I. We read of a seared conscience, 1 Tim. 4 : 2.  
 II. An awakened conscience, John 8 : 9.  
 III. A purged conscience, Heb. 9 : 9; 9 : 14; 10 : 2; 10 : 22.  
 IV. A pure conscience, Acts 24 : 16, 1st clause; 1 Tim. 3 : 9; 2 Tim. 1 : 3. A good conscience, Acts 2 : 31; 1 Tim. 1 : 5; 1 Pet. 2 : 19; 3 : 16; 3 : 21.  
 V. A conscience void of offence, Acts 24 : 16, last clause.  
 VI. A weak conscience, 1 Cor. 8 : 12; 8 : 7.  
 VII. A defiled conscience, Titus 1 : 15.  
 VIII. A witnessing conscience, Rom. 2 : 15; 9 : 1; 2 Cor. 1 : 12. J. E. W.

## BIBLE HOMILETICS.

## I. The Matter of Preaching.

1. The preaching which God bids, *Jonah* 3:2.
2. Not a dream nor human conception, *Jer.* 23:28.
3. Solemn warnings from God, *Ez.* 33:7,9.
4. Most gracious Gospel invitations, *Luke* 14:17.
5. Jesus Christ and Him crucified, *1 Cor.* 2:2.
6. The Word, in apostasy and rejection, *2 Tim.* 4:1-5.
7. All Scripture, *2 Tim.* 3:16.

## II. The Manner of Preaching.

1. With absolute fearlessness of consequences, *Ez.* 2:7.
2. With great plainness and simplicity of speech, *Neh.* 8:8.
3. With special spiritual adaptation, *2 Tim.* 2:15.
4. Not as an artist, but divine oracle, *1 Cor.* 2:1, 4, 5, 13.
5. With great sincerity and earnestness, *Acts* 20:31.
6. With absolute divine authority, *Matt.* 7:29.
7. With a beseeching, persuasive spirit, *2 Cor.* 5:18-21.

E. P. MARVIN.

## CLEAVING, OR STICKING TO.

I. The believer should stick to God's testimonies, *Psa.* 119:31.

II. Should become so identified with the word that he would cleave to it, as did the hand of Eleazer, the son of Dodo, one of David's mighty men, to the sword, *2 Sam.* 23:10.

III. He should cleave to the Lord, *Deut.* 10:20; *Acts* 11:23.

IV. A man should cleave unto his wife.

No sanction in the Bible for divorce, save adultery. "Husbands, love your wives," *Gen.* 2:24; *Eph.* 5:25.

V. The Lord sticketh closer than a loving brother, *Prov.* 18:24.

VI. So close that there will never be separation, *Job* 41:17; *Rom.* 8:38, 39; *Phil.* 1:6; *Jno.* 10:28.

VII. For disobedience, the Lord sendeth affliction upon His saints, *Psa.* 38:2; *Heb.* 12:5-12.

J. E. W.

## THINGS THE CHRISTIAN SHOULD DO CONTINUALLY.

I. Should seek the face of the Lord continually, *1 Chron.* 16:11, *Psa.* 109:15.

II. Should praise the Lord continually, *Psa.* 71:6.

III. Should pray continually, *Acts* 6:4; *1 Thess.* 5:17; *Psa.* 72:15.

IV. Should magnify the Lord continually, *Psa.* 70:4.

V. Should hope continually, *Psa.* 71:14.

VI. Should keep God's word continually, *Psa.* 119:44, 119:117; *Jno.* 15:7; *1 Jno.* 2:5.

VII. The Lord will guide thee continually, *Isa.* 58:11.

J. E. W.



## THE IMPRECATORY PSALMS.

*Dr. W. Kay.*

**C**HRIStIANS who have listened to their Divine Master praying for His murderers are often perplexed when they read Psalms like the 35th, 69th, and 109th, which breathe so stern, and, it might even seem, vindictive a spirit. A few remarks on this point may not be out of place.

I. We have plain evidence that David in his personal transactions was singularly free from vindictiveness.

It is scarcely possible to imagine greater provocation than he received from his bitter and malignant persecutor, Saul. What intensity of hatred rankled in the breast of him who authorised Doeg, the Edomite, to slay eighty-five ministering priests, and to massacre the whole population of the city of Nob, because Abimelech had done a trifling act of kindness to David! Yet on two occasions, when this implacable foe was placed in his power, he let him go uninjured; simply addressing him thus: "The Lord judge between me and thee, and the Lord avenge me of thee; but my hand shall not be upon thee . . . . The Lord be judge, and judge between me and thee, and see, and plead my cause, and vindicate me out of thy hand," 1 Sam. 24 : 12-15; comp. 26 : 9-20.

Surely we may apply to him the words in which St. Peter described the meekness of the Divine Sufferer Himself: "He committed Himself to Him that judgeth righteously," 1 Pet. 2 : 23.

II. It is remarkable, that in the very strongest of the Imprecatory Psalms we have clear proof of more than meekness, of the persevering love of the sufferer. So in Psalm 35. "They reward me evil for good, to the desolating of my soul. As for me, when they fell sick, my clothing was sackcloth: I afflicted my soul with fasting, and my prayer, it returns into my bosom." In 69, "That which I had never taken, did I then make good . . . . I wept out my soul with fasting; and that was turned into reproaches against me." In 109: "In return for my love they persecute me; and I am all prayer. And they laid evil on me in return for good, and hatred for my good will."

III. How, then, it is asked, are we to explain those prayers for punishment? A simple key for unlocking the difficulty is supplied by 2 Chr. 6 : 21-23. Solomon is there entreating God to let His mercy rest upon the Temple. His first petition is that when any prayed toward that place, God would hear from heaven, "and forgive." His second petition runs thus: "If a man sin against his neighbor, and an oath be laid on him to make him swear, and the oath come before Thine altar in this house; then hear from heaven, and do, and judge Thy servants, by requiring the wicked, by recompensing his way upon his own head, and by justifying the righteous by giving him according to his righteousness." Now, unquestionably there was nothing vindictive, nothing contrary to the spirit of meekness, in this prayer. The retribution asked for was good for all. That the unjust should triumph over the righteous was not good for any. That would have undermined the foundations of the Israelic Theocracy; would have thrown a stumbling block in the way of the pious; would have hardened the ungodly in their sins, comp. 10 : 12; 12 : 1; 14 : 6; 58 : 11; 64 : 9; 73 : 2-14; 74 : 20. If God were not to punish the high-handed violators of law and right, then would Israel be less favored than the generality of heathen nations, amongst whom providential retribution on impious pride and violence was confidently looked for by the more religious class of minds.

IV. These Psalms, then, may be viewed as the outpourings of a spirit animated by the highest love of truth and righteousness and goodness, zealous for the maintenance of God's honor—nay, and anxious for the recovery of the bold transgressor himself.

This last aim shines through most manifestly in 10 : 15 ; "Break Thou the arm of the wicked and bad man ; so, when Thou inquirest into his wickedness, Thou shalt find none." When the imprecation assumed its most solemn form, it was like the excommunication pronounced by the Apostle, "a delivering unto Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord," 1 Cor. 5 : 5. In cases of less heinousness, the end hoped for was the present recovery of the offender. It is recorded of Cæsius of Arles, that when he suffered injurious treatment from anyone, his practice was to pray : "May God pardon thy sins ! May God take thy sins away ! May God punish thy sins in order that they may not cleave to thee ! May God correct thy errors in this world !" (Neander's Memor. p. 357.) This way of viewing the subject has been singularly illustrated by the experiences of modern reformatory philanthropists. "If the sentimentalists cast righteous retribution for the past out of their penal theories, they abandon one of the most powerful means which God has created for arousing that 'godly sorrow' which is the first beginning and the only safe foundation for a genuine reformation of character," W. L. Clay : *The Prison Chaplain*, p. 365.

V. It is not difficult now to answer the question : In what way are these Psalms to be viewed, when they are recited in public worship ?

Surely they are like the echoes of the thunders of Sinai launched against wilful, unrepenting sinners. These have not been silenced by the Gospel. "For the wrath of God is revealed (by the Gospel) against all ungodliness and unrighteousness of men who hold the truth in unrighteousness, 1 Rom. 1 : 18. That epistle, in which the tender love of the high priest of the human race is most largely set forth, warns us that "our God is a consuming fire," Heb. 12 : 25 ; comp. 10 : 27, 31 ; Rom. 2 : 5 ; 2 Tim. 4 : 14 ; Rev. 6 : 16, 17.

Sin is an utterly hateful thing, that must be exterminated out of God's universe. This is revealed plainly. Into the holy city "shall in no wise enter anything that defileth," Rev. 21 : 27 : comp. Ps. 101 : 8 ; 104 : 35. The Psalms proclaim this irreconcilable antagonism between God's kingdom and all that is selfish in man. They "to whom the Word of the Lord came," in old times were by these Psalms placed under a necessity of either departing from iniquity or pronouncing sentences upon themselves.

Here, then, is the answer to the question propounded above. When these awful words are heard in church, they are to be listened to as warnings from the invisible world against allowing any of the accursed thing to cleave to ourselves. They tell us how God of old "judged his people ;" how "every transgression and disobedience received a just recompense of reward." They leave us to infer "how much sorer punishment," Heb. 10 : 29, is justly due to those who slight the obligations laid on them by Christ their gracious Saviour.

"When any of you," says Cæsius, "is singing the verse of the Psalms where it is said, 'Let the proud be put to shame,' 119 : 78, let him be earnest to avoid pride, that he may escape everlasting shame. When we sing, 'Thou wilt destroy all them that are seduced away from Thee,' 68 : 27, let us strive to escape from all evil desires ; and as often as sinners are cursed in the Psalms, let us endeavor to free from sin, lest we be found to curse ourselves with our own mouth." (In the App. to vol. 5 of St. Augustine's Works, p. 335 F., 336 A).

## THE UNDYING WORM.

*Dr. Alex. Whyte.*

NO man in this life, not even the man who has studied the Book of God, and his own heart, and the moral and spiritual laws of God best, knows what the unquenchable fire means, nor what it is to be. Christ said there were many things impossible for Him to tell His disciples, but He told them enough to save their souls from Tophet.

No doubt it was impossible even for Christ Himself to tell us what the fire of hell in reality is. The whole state of human existence after death, and especially our existence after the day of judgment, is so mysterious—it must be in everything so unlike our present state of existence—that it may have been impossible even for Him to tell more than He has here told us. He is our sole and supreme authority on all matters connected with sin, death, and judgment. He has left other fields for other men to explore, but He alone knew this field, and He has explored it for us. And three times in this passage, as if to show there can be no mistake about it, He employs the terrible figure of the “unquenchable fire.” Since He is silent as to what the fire is, we cannot so much as touch the border of the mystery that hangs about the dreadful word. God help us to point the lost to Christ, so they shall never make the horrible discovery as to what the fire really is! The unquenchable fire we cannot in this world either taste or understand, but the undying worm all taste. That cruel worm is already at work in very many souls. What is the worm that dieth not, but a sin-laden conscience awakened when it is too late; when the day of mercy is clean gone for ever, and the door of hope is shut and locked? In some men's bosoms the pain of that worm is raging incessantly, bleaching their faces, making their hair grey, because its time is short. In many a man this worm is almost asleep because it has all eternity before it, to waken up and do its work.

We do not need to go beyond Scripture to study this worm of remorse, for this, like everything else, is in the holy Book. We hear the cry of this awakened conscience in Cain, in Saul, in Judas. And all profane literature, worthy of the name, is full of the same horror; because literature is life, and life is full of that horror. Our own hearts, alas! are not stainless. There are men and women whose ashy faces show that they are suffering from that which no physician can get at—the sleepless tooth of the worm of God. Moralists and theologians call it remorse; Christ calls it the undying worm. In truth it is God Almighty Himself. It is the righteous Judge, in His righteous anger, making His wrath felt in those who are preparing themselves to be the vessels of His wrath. But when all is said, this remains true, that in no living man has that worm ever awakened in full fury, not even in Judas himself, or in the most miserable man here who has sinned against light as Judas never did. . . .

What a book the Bible is! and what a fool is he who neglects or goes against it. What discoveries it makes to us of things otherwise undiscoverable and unimaginable by us. It opens at one time the eternity of the past, and shows us our election of grace; at another time it shows us the eternity that is to come, where we see our fathers, and the saints before us, rejoicing in glory. It takes us to Gethsemane, and leads us up to Calvary; while again, under its awful guidance, we stand in anticipation before the great white throne. It shows us the sons of God in the glories of heaven; it lays our ear to the door of hell, and lets us hear the weeping and wailing and gnashing of teeth of old fellow-worshippers, as they lie with the fire around them, and the undying worm in their bosoms.

With all the sinner's sleeping draughts and comforts he cannot command a quiet night here in his earthly body. When the remembrance of the past begins, his midnight bed is sometimes let down as with coffin curtains into the caverns of Tophet, and he tastes in the night-watches a little of what an eternity of remorse will be. No wonder they say in the morning, “You have not slept.” He was remembering his lifetime. He saw the long-forgotten past in the light of God's law. Like angry ghosts there stood around his bed the souls whose destruction he had had a hand in long ago; the households he had ruined; the hearts he had broken or beclouded, and boasted about it; the friends he had betrayed; the men whose good name he had done his best to dishonor. What a company, like a nest of hornets, passes around his bed, till he is able to say that he understands now, better than all his teachers, what is the worm that dieth not, and the consuming fire that is not quenched. If one night watch on earth can be made so terrible, what will the awful night be on which no morning will ever dawn? . . . .

## CORRUPT THINGS.

- I. A corrupt spring, Prov. 25:26; Gen. 6:12.
- II. Corrupt doings, Ezek. 20:44.
- III. Corrupt words, Dan. 2:9; or, "another Gospel."
- IV. Corrupt minds, 1 Tim. 6:5.
- V. Corrupt trees, Matt. 7:17 (bad, putrid, rotten.)
- VI. Corrupt communications, Eph. 4:29.
- VII. A country where nothing can enter to corrupt, Matt. 6:19, 20.

J. E. W.

## FOURTEEN GREAT FACTS IN JOHN 6.

- I. We are given by God to Christ, 37, 39.
- II. We are drawn to Christ, 44.
- III. We are come to Christ, 35, 45.
- IV. We believe in Christ, 47.
- V. We see Christ, 40.
- VI. We live by Christ, and are sustained by Him, 51, 57.
- VII. We feed on Christ, and its results to us, 54, 56.
- VIII. We are taught by Christ, 45.
- IX. We are witnesses for Christ, 69.
- X. We are the abiding ones in Christ, 56.
- XI. We have everlasting life in Christ, 40, 47.
- XII. We have Christ, the True Bread from Heaven, 32.
- XIII. We shall be raised up by Christ, 39, 40, 44, 54.
- XIV. We are sure of all these Divine blessings, because that Christ is the Son of the living God, 69.

W: H.

## NOAH'S ARK AS A TYPE OF CHRIST.

- I. When the ark was provided death threatened all, Gen. 6:5-7; Rom. 3:23; Rom. 5:12; Eccl. 7:20; Rom. 6:23; Ez. 18:4.
- II. It was a *God-provided* refuge, Gen. 6:13, 14; John 3:16; 1 John 4:10.
- III. It was the *only* refuge, Gen. 6:17, 18; Acts 4:12; John 14:6.
- IV. It was perfectly safe, Gen. 7:10-16; John 3:15, 18; John 10:28, 29, 30; John 6:47.
- V. All who entered lived, Gen. 8:15-20; John 5:24; 1 Cor. 15:22; John 6:40.
- VI. *All* who remained outside died, Gen. 7:21-23; John 3:36; John 5:40; 1 John 5:12.
- VII. There came a time when it was *too late* to find refuge, Gen. 7:16; Matt. 25:10; Luke 13:25-28; Prov. 1:24-28.
- VIII. Dear friend, where do you stand, outside or inside? Remember there is no middle class, and when the door is shut, however near we may stand it will be of no avail; we must either be *shut in* with Christ in the glory, brighter than human heart can conceive, 2 Cor. 2:9, 10; Isa. 64:4; Rev. 21:3, 4, 10-23; or shut out in everlasting darkness and despair, Matt. 8:12; Matt. 13:42, 50; Matt. 22:13; Jude 13. Which shall it be? "To be *almost* saved is to be *altogether* lost."
- "So near the door and the door stood wide,  
Close to the port but not *inside*;  
Near to the ark, yet not within,  
Almost persuaded to give up sin;  
Almost persuaded to count the cost,  
Almost a Christian, and *yet* lost."

BELLA CLARKE.

## THE BELIEVER'S SINS.

They are atoned for, Lev. 4:35; blotted out, Isa. 44:22; borne, 1 Pet. 1:24; cast behind God's back, Isa. 38:17; cast into the depths of the sea, Mic. 7:20; cleansed, 1 John 1:7; covered, Ps. 32:1; Christ died for them, 1 Cor. 15:3; Christ gave Himself for them, Gal. 1:4; Christ made to be sin, 2 Cor. 5:21; Christ offered to bear them, Heb. 9:28; Christ suffered for them, 1 Pet. 3:18; Christ the propitiation for them, 1 Joh. 2:2; dead to them, Rom. 6:2; destroyed, Rom. 6:6; finished, Dan. 9:24; forgiven, Eph. 1:7; God's face hid from them, Ps. 51:10; laid on Christ, Isa. 53:6; laid aside, Heb. 12:1; made an end of, Dan. 9:24; made free from them, Rom. 6:22;

not beheld, Num. 23:21; not dealt with in us, Ps. 103:10; not found, Jer. 1:20; not imputed, Rom. 4:8; not having dominion, Rom. 6:14; not mentioned, Ezek. 33:16; passed away, Zech. 3:4; passed by, Mic. 7:18; pardoned, Mic. 7:18; purged, Heb. 1:3; put away, Heb. 9:26; remitted, Acts 10:43; removed, Ps. 103:12; subdued, Mic. 7:19; taken away, John 1:29; unremembered, Heb. 10:17; washed, Rev. 1:5; white as snow, Isa. 1:18.

Would it not be well to leave them where God has put them through the death of His Son, by the Holy Spirit, and go forth under the constraining love of Christ, to testify of all this grace?  
J. H. B.

## TAKE IT AT ONCE.

It is wonderful how much there is in the New Testament about the word Take. It seems to involve us in *much* responsibility, that *we* have to put forth *our* spiritual hands and *take*, or let our hands hang down and refuse to *take* what is so graciously offered. We have each the power of spiritual receptibility; oh that we may use it! Just listen to this list of the word Take in the New Testament. In the whole Bible the word Take, or Taking, or Taketh is used over 500 times. The command to Take is more specially used in the New Testament, and is a most solemn admonition to all of us; therefore let us Take heed.

I. "Take these things hence," John 2:16.

II. "Take heed, therefore, how ye hear," Luke 8:18.

III. "Take My yoke upon you," Matt. 11:29.

IV. "Take ye away the stone," John 2:39.

V. "Take unto you the whole armour of God," Eph. 6:13.

VI. "Take the shield of Faith," Eph. 6:16.

VII. "Take the helmet of Salvation," Eph. 6:17.

VIII. And (Take) "the sword of the Spirit," Eph. 6:17.

IX. "Take wrong," 1 Cor. 6:7.

X. "Take up thy cross," Matt. 16:24.

XI. "Take, eat; this is My Body," Matt. 26:26.

XII. "Take the Water of Life freely," Rev. 22:17.

The only thing we are *not to take* is *Thought*.

XIII. "Take *no* thought," for life, for body, for raiment, nor for the morrow; St. Luke explains it. "Live not in careful suspense," 12:29. (Margin).

And He offers us His peace, too; peace through His blood. He is our peace. Oh, do, do, do, let us *take His peace*. We do ourselves grievous wrong, and we vex His Holy Spirit, if we do not appropriate His dying gift, His legacy of Peace.

An anecdote may help you to see what I mean.

An aged widowed grand-aunt of mine

who, like Anna of old, "served God day and night with fastings and prayers, and spoke of Him," etc., etc., was sitting meditating, as her custom was, in her room, when a nephew was ushered in to see her.

In the course of conversation he said, "Aunt, I want to be sure that you will give me a legacy when you die, and that is what I want," said he, as he pointed to a piece of solid silver on her sideboard.

"Take it at once, take it at once, my boy, and then you will not wish me dead."

So I say to you, dear Christian, "Take your legacy, 'take it at once.'" Take the peace Christ left you; it can never be revoked. Remember He was dead only three days. He is alive again, and gone in to administer His own will, His gifts, His legacy. He will see they are carried out. No fear of His will being disputed. His will is His

Father's will. "I and my Father are one." Take it at once.

You may carry this peace away with you even as my great aunt's nephew did *his silver salver*. It was his from that day forward. "Go in peace" are the words of Jesus to every one who touches His garment in faith. Repentance towards God is one-half of our belief, and Faith toward the person and work of the Lord Jesus Christ is the other half, both equally true and important.

But there is no peace unless we take Jesus at His word, "*Go in peace.*" Oh, *take it at once.* Oh, let us carry His golden Salver of Peace away with us to sweeten our daily cup, and gladden our hearts with His joy, "That your joy may be full." Let others see your joy, even as my third cousin showed his wife the "Take it at once" Salver.

EMILY LEAKEY.

## A CARD FOR THE ANXIOUS.

The following, printed on two sides of a tinted card, should be widely circulated; it seeks to point the anxious to Christ, the true foundation:—

### THE LORD SAVES.

**I. He is all our Salvation: those only who have Christ have everlasting life,** John 3:16; 1 John 5:12.

The Father, the Son, and the Spirit are one God, one Lord, united in saving all believers.

Satan is real, sin is real, hell is real; and, precious truth! the Saviour is real, His righteousness is real, and heaven is real.

No theory, Church, Ministry, "Priest," "Pope," "Sacraments," or "Good Works," or all together, can ever save any one soul—Jesus only can save, Ps. 62:2-6; Matt. 1:21.

### II. Salvation is all of grace.

The gift of God, as free as the air we breathe! it is all IN CHRIST; clearly made

known throughout the Bible; is revealed by THE SPIRIT to all who seek, and it is

### III. Enjoyed in believing, Rom. 15:13.

Those who have the Lord and trust alone in Him, are saved. All who have Christ have the Father, and are in His bosom, John 1:18.

### HAVE YOU CHRIST?

Do you believe that He is present with you? And do you trust Him and obey Him, and none other? Can you say, "Christ is all, and He is mine?" If so, you have eternal life, John 5:24.

Having Christ Himself is being in the Way.

Having Christ Himself is having the Truth.

Having Christ Himself is having the Life, John 14:6.

He saves by His precious blood all who truly trust Him.



His death is our life, and His life is our strength.

He is our perfection to delight in for ever, Col. 2:10.

Behold His beauty, Ps. 27:4.

Be satisfied with Himself, and grow like Him, 2 Cor. 3:18.

Those are most unwise who allow anything

to come between their soul and the Lord Himself, 1 Thess. 1:9-10; and 4:16-17.

Read His word with prayer for grace to know and do His will.

Having the Lord, a blessed reality yourself, seek to make Him known to others by calm, meek, loving conduct.

And always mention His name with becoming reverence.

### SELF-DELUSION.

I. Self-delusion characteristic of the wicked, Ps. 49:18.

II. Prosperity frequently leads to self-delusion, Ps. 30:6; Hosea 12:8; Luk. 12:17-19.

III. Obstinate sinners often given up to self-delusion, Ps. 81:11, 12; Hosea 4:17; 2 Thess. 2:10, 11.

IV. Is exhibited in thinking we are pure, Prov. 30:12.

V. Better than others, Luke 18:11.

VI. Have a species of peace while in sin, Deut. 29:19.

VII. That God will not punish us for sins, Jer. 5:12.

VIII. Fatal course of self-delusion, Matt. 7:23; 24:48-51; Luke 12:20; 1 Thess. 5:3.

J. E. W.

## THE CLEANSING OF THE BELIEVER FROM DAILY DEFILEMENT: IS IT BY "BLOOD" OR BY "WATER?"

IT is of the greatest importance to see clearly the distinction between that which has been done once for all at the cross and that which is continuous, and often repeated in the believer's existence.

The Lord Jesus, "when He had by Himself purged our sins, sat down on the right hand of the Majesty on High," Heb. 1:3.

To that hour God had looked forward from "before the foundation of the world," an expression that occurs in connection with "the fore-ordaining of the Lamb," whose precious blood, shed in due time at the cross, formed the groundwork of that purpose of infinite grace: Compare Eph. 1:4, and Peter 1:19, 20.

When that atoning death was accomplished, when Jesus cried, "it is finished," and bowed His head in death, all was done that ever will be done towards God on account of sin.

Past, present, and future are in God's reckoning gathered into one focus at the cross. There "the Lord hath made to meet on Him the iniquity of us all," Isa. 53:6, margin. "This man, after He had offered one sacrifice for sins for ever, sat down at the right hand of God. . . . For by one offering He hath perfected for ever them that are sanctified," Heb. 10:12-14.

On the ground of this one offering God has acted from the time of His grace bestowed on Adam and Eve till the present hour, whether in justifying the ungodly, or in forgiving the sins of his erring children.

We sing—

"Happy day! Happy day!  
When Jesus washed my sins away."

But by this we mean the day when first by faith we saw that our sins had been purged by the one offering eighteen centuries ago. In other words, faith reckons, as God reckons, that *time* places *no space* between *the day when Jesus died and the day when I believed*. By faith I am taken back in Spirit to the very spot and hour when Jesus died for me. It is all as plain and as real as if for me alone He had died but yesterday.

Strictly speaking, then, the purging of our sins was effected on Calvary. But, in striking contrast to this, justification is invariably referred to the day when first we believe on the Lord Jesus Christ. It is never said that our sins are washed away "by faith;" but it is said that we are "justified by faith," Rom 5:1. It is only as a guilty sinner believes the Gospel that he receives the benefit of the one offering. Then, and *not till then*, God justifies him. From that moment he passes, in God's reckoning, out from condemnation and death into righteousness and life. He is no longer in God's reckoning a sinner, a branch of the corrupt and condemned Adam tree, but a son of God in Christ, and partaker of the life of the New Man—Christ Jesus.

This justification—this passing from death into life—this regeneration is never, in Scripture, spoken of as being repeated.

It is the act of God's grace toward the believing sinner, based upon, and inseparable from, the one offering—the purging of sin effected on Calvary, solely through the Blood of Christ.

But if we are clear as to this, next arises the question, what is meant by such a passage as "Blood of Jesus Christ, His Son, cleanseth us from all sin?" and also, closely allied to this, what is meant by the figure of cleansing by water?

Now, it seems to us that much of the obscurity that surrounds this subject in many minds arises from not seeing clearly that this great subject has two sides—which we would call the Godward and the manward. On God's part all is settled, all is clear, all is perfect. It is from God's side of the subject that the 10th of Hebrews is written.

"Perfected for ever" is that which characterises it. But the other side has to do with my experience, my conscience, and is, therefore, affected by the measure of my faith and of my obedience.

The moment I apprehended by faith the glorious announcement that my sins had been laid upon Jesus, as my substitute, and purged by His blood, so that God's righteous demands were fully met, and that I was, consequently, discharged from the guilt of my sins—the burden that had lain upon my heart was gone; in other words, the crimson stain of guilt that defiled my conscience, and kept me far off from God, and in perpetual bondage and terror, was removed!

This was what is called *cleansing, as pertaining to the conscience*. This is not the removal of my sin from before God, but the removal of it from my heart and conscience.

Its removal from before God was effected by "the blood," and the "blood alone." Its removal from my conscience is effected by a threefold agency. The spirit, the water, and the blood have all had a part in it, yet not a separate part, for *these three are one*.

This is divinely illustrated in the ordinance of the red heifer, Num. 19. There was but the one offering. It was wholly burnt. Even the blood was burned with the rest, ver. 5.

The ashes, therefore, contained in type all the permanent value of the offering. They always showed forth the fact that one offering had been made, on the ground of which defilements were to be removed not once, but many times, from many persons, and throughout their wilderness experience.

But together with the ashes there had to be always "running water"—literally "living water." In many scriptures it is plain that water represents the Word of God. Compare Ps. 119:9, Eph. 5:26; compare, also, John 13:10 with 15:3 and 17:17. But "living water" represents the Word of God in the living power and efficacy of the Holy Spirit. See John 7:38, 39.

Is it not, therefore, evident, that the cleansing of the conscience is effected by the Holy Spirit, through the Word of God, bringing home to the heart in power the blessed truth (typified by the ashes) that sin has indeed been put away once for all? The whole Gospel truth concerning the value of the blood of Christ, is that which alone can purge the conscience, Heb. 9:14. This is the "ashes of the red heifer;" the Word of God is the means by which the truth is conveyed to the believing soul, and it is by the living energy of the Holy Spirit that it is made effectual in cleansing the conscience and in restoring communion.

The moment a child of God is conscious that he has sinned, that sin operates as a stain upon his conscience, and interferes with his confidence in drawing near to God. In other words, it mars communion. In such a case what God instructs is **INSTANT CONFESSION**.

"If we confess our sins, He is faithful and just to forgive us our sins and cleanse us from all unrighteousness," Jno. 1:9. That is equal to saying, if we come to Him with the defilement, whatever it be, He will not only forgive, as a father forgives a penitent child, but He will convey afresh to the conscience the sense of forgiveness, and restore to the confidence and communion that the sin had marred.

This He will do, not by a new offering, but by referring the defiled conscience anew to the same blood-shedding, by the same unchanging Word, and by the power of the Holy Spirit. It is true that a believer in this present dispensation should "have no more conscience of sins," Heb. 10:2. Not that if he commit sin it should not trouble his conscience, but that, provision having been made in the one offering of Jesus for perpetual cleansing, it is his privilege to obtain without delay the forgiveness and cleansing which are ever ready for him in Christ Jesus, according to the riches of God's grace, Eph. 1:7.

There is another sense in which Scripture speaks of cleansing by the Word. It is not the cleansing of the conscience, but the cleansing of "the way," Ps. 119:9. It

is the application of the pure and holy teachings of the Word of God to my feet and my hands—in other words, to my walk and my actions.

Though once and forever washed from our sins in the blood of Christ, we cannot acceptably serve the Lord except as our hands and our feet are continually brought to the laver. Christ is that laver for us. May our hands and our feet evermore be submitted to Him, that we may be sanctified by that Word which is truth, and which tells not only of His death for us, but also of His will concerning us.—*Selected.*

## WAS THE APOSTLE PETER EVER IN ROME?

OR, SOME BIBLE FACTS FOR ROMAN CATHOLICS.

*By C. Russel Hurditch.*

BESIDE his life of Christ, the beloved physician Luke has given us a history of the founding of the Church of Christ, and of special events connected with it for nearly thirty years after the outpouring of the Holy Spirit on the day of Pentecost.

In this history we find the names of two men distinguished above the rest; to each was a special service appointed, and, as may be expected, the localities of their respective ministrations agreed with the service so appointed. Peter, the apostle to the circumcision, is found in Judæa, Samaria, Galilee, and Syria, but not in Europe, or in the chief city of the Gentiles—Rome.

|             |  |    |                              |
|-------------|--|----|------------------------------|
| In A.D. 29. | Peter was at Jerusalem in an upper room  | .. | Acts 1 : 4, 12, 13, 15.      |
| "           | 29. Publicly preaching at Jerusalem  | .. | Acts 2 : 5-14.               |
| "           | 29. In the temple  | .. | Acts 3 : 1, 2.               |
| "           | 29. Before the high priest and his kindred   | .. | Acts 4 : 6, 8, 13, 16.       |
| "           | 30. Condemning liars and healing the sick  | .. | Acts 5 : 1-16.               |
| "           | 32. Peter was sent from Jerusalem to Samaria   | .. | Acts 8 : 14.                 |
| "           | 36. Paul stayed fifteen days with Peter at Jerusalem                                     | .. | Acts 9 : 26; Gal. 1 : 18-21. |
| "           | 36. Peter passed through all quarters, probably of Samaria, Galilee, and Judæa, to Lydda | .. | Acts 9 : 31, 32.             |
| "           | 37. He was at Joppa, near to Lydda   | .. | Acts 9 : 36-43.              |
| "           | 41. He went from Joppa to Cæsarea  | .. | Acts 10.                     |
| "           | 42. He was at the Jerusalem council  | .. | Acts 11 : 2.                 |
| "           | 44. He was released from prison  | .. | Acts 12 : 1-19, 25.          |
| "           | 52. He was at the second council at Jerusalem  | .. | Acts 15 : 4-7.               |
| No date.    | He was at Antioch  | .. | Gal. 2 : 11.                 |

In A.D. 58. The Epistle to the Romans is supposed to have been written. In it the apostle Paul sends salutations to twenty-seven Christians, but he does not mention Peter

Romans 16.

" 61. Paul arrived at Rome, and notwithstanding that there were twenty-seven beloved and much-honored Christians there, the chief of the Jews at Rome represents the Christian religion as a sect everywhere spoken against; plainly the apostle of the circumcision was not then Bishop of Rome.

Paul wrote six epistles from Rome—to the Galatians, Ephesians, Philippians, Colossians, to Timothy and Titus. He does not mention Peter in any one of them.

It is admitted that the Second Epistle to Timothy was written in A. D. 66 ; after mentioning the departure of Demas, Crescens, and Titus, he says, "Only Luke is with me," but adds nothing about Peter.

Peter wrote no epistle either to or from Rome ; but he sends salutations from the saints at Babylon, where probably there were some Jewish families left from the Nebuchadnezzar captivity.

We again appeal to those who know more of the life of Simon Peter than the evangelist Luke, to tell us when he set his foot in Rome ; and if he never was in Rome, whence proceed the fables concerning his bishopric in the imperial city?

The first recorded mention of Peter as Bishop of Rome is by Eusebius, in the time of Constantine, about 250 years after the death of the apostle to the circumcision—a special time of Christianising and glorifying Rome.

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