

## VOTING.

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*Question.*—"What is taught in the Word regarding the position of a Christian when called upon to vote for a member of Parliament?"

*Answer.*—You will perhaps be startled when we tell you that your question involves the very foundations of Christianity. We would ask you, dear friend, to which world does the Christian belong? Does he belong to this world or to the world above? Is his citizenship on earth or in heaven? Is he dead or alive in it—which?

If he be a citizen of this world, if his place, his portion, and his home be here, then assuredly he cannot take too active a part in its affairs. He should put forth every effort to mend and regulate the world. If, in a word, he be a citizen of this world, he ought, to the best of his ability, to discharge the functions pertaining to such a position. He should vote for town-councillors and members of Parliament, he should strain every nerve to get the right man in the right place.

But, on the other hand, if it be true that the Christian is, as regards this world, "*dead*"—if his citizenship is in heaven, if his place, his portion and his home be on high, if he is only a pilgrim and a stranger here below, then it follows that he is not called to meddle in any way with this world's politics, but to pass on his pilgrim way, patiently submitting himself to every ordinance of

man for the Lord's sake, yielding obedience to the powers that be, and praying for their preservation and well-being in all things.

But the question is, "What is taught in the Word" on this point? An all-important question. What then saith the Scripture? A passage or two will suffice. Hear what our Lord saith, when addressing the Father in reference to "His own in the world." "I have given them thy word; and the world hath hated them, because *they are not of the world, even as I am not of the world.* I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. *They are not of the world, even as I am not of the world.*" Again, hear the inspired apostle on this subject: "Brethren be followers together of me, and mark them that walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and whose glory is in their shame, *who mind earthly things.*) For our citizenship (*politeoma*) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." (Philippians iii. 17-20.) So also in Colossians we read, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ our life shall appear, then shall

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ye also appear with Him in glory." Some, however, may say that the foregoing Scriptures no longer apply—that "the world of John xvii. is not the world of the 19th century"—that the former was a pagan world, whereas the latter is a Christian world. To all who take this ground, we have nothing to say. If the teaching of the New Testament was only designed for a bye-gone age, if it bears only upon the things that were, and *has no application to the things that are*, then, indeed, we know not where we are, or whither to turn for guidance or authority. But, thank God, we have a divine and, therefore, all-sufficient directory for all ages, all climes and all conditions. If, therefore, we are to be guided by Scripture, we have no warrant whatever for meddling in this world's politics. The cross of Jesus has snapped the link which connected us with this world. We are identified with Him. He is our model. If He were here, He would find His place outside the range of this world. You would not see Him at the Council Board, on the bench, in the House of Parliament, or with the sword in His hand. By-and-by He will wield the sceptre, draw the sword, and hold the reins of government in His hand. (May God hasten the day!) But now He is rejected, and we are called to share His rejection. Our path in this world, as Christians, is *obedience or suffering*. We are called to pray for all in authority, but not to be in authority ourselves. There is not so much as a single line of Scripture to guide me as a voter, or a member,

or a magistrate. If, therefore, I act in these characters, I do so without one word of direction from my Master. Nay more, I act in a way utterly opposed to Him, and in direct opposition to the spirit and teaching of the New Testament.

May God give us to be more faithful to Christ! May we be delivered more completely, in heart and spirit, from this present evil world, and be enabled to pursue with holy decision, our pilgrim path across the sand of the desert! We are quite aware that what we have written on this subject will prove unsavory and unpopular, but this must not deter us from speaking the truth, and we trust it may not deter us from acting the truth also.

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**THOU ART COMING.**  
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Thou art coming, Mighty Saviour, ("King of kings,"—Thy written Name,)	Nation rises against nation, Trouble spreads from shore to shore.
Thou art coming, Royal Saviour, Coming for Thy promised reign.	Thou art God's supreme "Salva- tion,"
Oh! the joy, when sin's confusion Ends beneath Thy righteous sway.	Come! and chaos shall be o'er.
Oh! the peace, when all delusion At Thy presence dies away.	Once Thy coming, Holy Saviour, Expiation made for sin.
Thou art coming, Loving Saviour, Coming, first, to claim Thine own.	Wondrous coming—Lowly Saviour, Wondrous child in Bethlehem.
Thou art coming, Faithful Saviour, Thou would'st not abide alone.	Thine the Wisdom, in the manger, Thine the Power, upon the cross,
In Thy Father's House, in glory, Sinners saved shall dwell with Thee.	Thine the Glory, as the Stranger, Riches—though in utter loss.
O, the sweetness of the story! Love's own record we shall be.	Thou art coming, Crowned Saviour, Not "the second time," for sin.
Thou art coming, Gracious Saviour, Ah, to see Thy face we long.	Thou art coming, Throned Saviour, Bringing all the glory in.
Thou art coming, Blessed Saviour, Righting all creation's wrong.	All Thy Father's house, it's glory, Hangs, by sure behest, on Thee; Oh, the sweetness of the story! Saviour, come! we wait for Thee!

## WHAT IS THE CAMP?

HEBREWS ix. 1, 10; xiii. 12, 13.

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In the last chapter of this epistle, the Spirit of God, speaking of the fact that "the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp," goes on to say, "Wherefore Jesus also, that He might sanctify [set apart] the people with His own blood, suffered without the gate. *Let us go forth therefore unto Him without the camp*, bearing His reproach," etc.

Many are at a loss to know what is referred to by the term "camp," yet it is very important to understand it, because those who love the Lord Jesus Christ are exhorted to *go forth* from it, unto Him.

In order to learn this, we should first of all find out to whom the epistle was primarily and specially addressed, and with God's blessing it will soon be made plain.

The epistle to the Hebrews was written to professedly converted Jews, who had been born and trained up under the law given by God to Israel at Mount Sinai, when they were *in camp* in the wilderness, where- and when, a system of worship was ordained of God for this nation that was perfect in its place, but which did not suppose or require that the worshippers should be born again, and under which system Israel as a nation utterly failed.

The ninth chapter tells us that there were ordinances of divine service, and a *worldly sanctuary*, consisting of a tabernacle made with men's hands, and pitched on earth.

Then they had an ordained priesthood—men of a certain family set apart to come between the worshippers and God, of whom Aaron was the high priest. And this man was the minister of this sanctuary.

The high priest offered up an atonement for the people's sins once every year (besides the other sacrifices that were offered up continually) and, as already noticed, the worshippers were not all believers, though some of them were such; they were a mixed company of believers and unbelievers, all of them on the ground of *law-keeping for righteousness*.

We learn, then, that Judaism, or the system of worship at Jerusalem, was, in Paul's day, "*the camp*." And, dear Christian reader, is it not clear at a glance that *any system of worship* of a *Jewish nature and character*, and, in consequence, a system that the flesh and sight—the world, in fact—can more or less join in, is the *camp* in our day? We know, as revealed by the Son of God Himself, that "God is a Spirit: and they that worship Him must worship Him in spirit and in truth," (John iv. 24) —a thing impossible for the natural man to do. It requires men to be born of the Spirit, and sealed with the Spirit. (Rom. viii. 8, 9; Eph. i. 13.) In John iv. 21 our Lord says, "Woman, believe Me,

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the hour cometh, when ye shall neither in this mountain, *nor yet at Jerusalem*, worship the Father." The time had come when the temple made with hands should be done away with. Men in the flesh had been thoroughly tested, and proved to be utterly incapable of obeying God's law, or truly worshipping Him either; and now a new order of things comes in: men born of the Spirit, indwelt by the Spirit, worship in spirit and in truth; not in a temple or tabernacle on earth, but in *the holiest*, that is heaven itself—the only worshipping-place now—having boldness to enter there by the blood of Jesus. (Heb. x. 19-22.)

Therefore, if any system of worship exists now which has a worldly sanctuary, a temple made with hands, with an ordained priesthood, or class of men set apart to take a special place *between* the worshippers and God, where the worshippers place themselves under the law and mix believers and unbelievers together in worship, this is the camp of our day.

God says, through the apostle, to those of His dear children who are in any such system, "Let us go forth unto Him [Christ] without *the camp*, bearing His reproach."

"But," say some, "why not stay inside, and do all the good you can where you are?"

We reply, Because "to *obey* is better than sacrifice, and to hearken than the fat of rams." (1 Samuel xv. 22.)

Because God will not have Christianity and Juda-

ism mixed up together—the new wine in the old bottles.

Because God will not have the world and the Church yoked together unequally. (2 Cor. vi.)

Because Jesus Christ has come a High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands. He was cast out by worshippers in the flesh (Jewish worshippers), and suffered outside the gate, on Calvary; proving that their worship was not a real thing, for if they had loved God, they would have revered His Son. (John viii. 42.) Yea, though these worshippers could point out in the Scriptures where Christ was to be born, not one foot did they go to find Him, but were troubled and distressed at the very thought of His being come.

He is now risen from the dead, and has entered into the holy place made without hands, even into heaven itself; not with the blood of bulls and goats, “but by His own blood,” “having obtained [not redemption for a year only, but] eternal redemption for us.” And now, the Man in the glory, the God-man, is our High Priest—“a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man.” (Heb. viii. 1, 2; ix. 11, 12, 24.)

Again, though perfectly true that God told Moses to make the tabernacle, and Solomon the temple, for a place of worship on earth under the law—now He has opened heaven to all who believe, and they have boldness to enter into the holiest by the

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blood of Jesus—heaven itself taking the place of the tabernacle and temple at Jerusalem as the Christian's worshipping-place, which we enter by faith and in spirit. (Heb. viii. 1, 2; ix. 24.)

Then, though God made a covenant with Israel at Mount Sinai, giving them the law—a covenant of works—they failed under it; but the Christian (though under responsibility to obey, *as a child*) is not under law, but under grace (Rom. vi. 14), Christ having delivered us from the law and its curse, having been made a curse for us, and “I through the law am dead to the law, that I might live unto God.” (Gal. ii. 19.)

Unbelievers as well as believers were in the congregation of worshippers under the law; but God requires worship in spirit and in truth, and none but those who are converted and sealed by the Spirit of God, have the power and heart for such worship.

Christianity has taken the place of, and is a direct contrast to, Judaism, and God would not have us try to mix the two, and go back to the carnal ordinances of a worldly sanctuary, that were imposed only for a time. (Heb. ix. 1, 10.)

So the word is, “Let us go forth *unto Him without the camp*, bearing His reproach,” etc.

Take notice that this is not a question of salvation, it is not that souls inside the camp are not saved—indeed, it is the saved ones inside who are called upon to go outside (and no doubt many souls are being saved where the gospel is truly preached

inside)—but it is a question of obedience, and of worshipping God according to the principles of Christianity: surely a very important thing in the eyes of those who love the Lord Jesus.

Neither is a Gospel-meeting a meeting for worship, as some think. But especially for those who cannot worship, that they may be saved and become worshippers.

When the epistle to the Hebrews was written, there were many thousands of Jews that believed, and they were all zealous of the law. (Acts xxi. 20.)

If we compare dates, we find that God, in long-suffering goodness and mercy, allowed the believing Jews to remain in "*the camp*" for perhaps thirty years after Pentecost; and so Christianity and Judaism existed together for some years (Acts ii. 46, 47; xxi. 20-25), for God had not told His people to leave it as yet. However, after Paul had gone to Jerusalem, and been persuaded to go to the temple-worship again, *to please the many thousands of Jews that believed*, and had nearly lost his life at the hand of the unbelieving portion of Jewish worshippers, he was sent a prisoner to Rome, and probably from there wrote this very epistle; the Spirit of God using the apostle to call on the converted Jews to separate from the camp altogether, the time having come when God would no longer have His children go on with Judaism.

It was very trying then for one brought up as a Jew, to obey this call, and so it is now. But if we love Him who gave Himself for us, we ought to

show our love to Him by obeying His commandments and His words. (John xiv. 21-23.) And if there is reproach to be expected on obedience, let us not forget that it is "*His reproach.*" And His love and His power are with us and for us to carry us through; yes, and even to enable us to rejoice that we are counted worthy to suffer for His sake.

As we are to "go forth *unto Him* without the camp," where, outside the camp, shall we find Him? and in what special way is He to be found there?

Christian brother or sister, there is a special place outside the camp where the Lord vouchsafes to be, and to manifest Himself in a very special and peculiar manner to faith, and it is, "Where two or three are gathered together *unto* [not in] my name, *there* am I in the midst of them." (Matt. xviii. 20.) The place then is where the two or three, or twenty or thirty, or two or three hundred, are gathered together *unto His name*; which implies separation from all that is contrary to that name. And the special way in which He vouchsafes to manifest Himself there *to faith*, is not to be described in words. It is to be *felt* and *enjoyed* by those who believe and obey His words—His actual, but not of course bodily, presence in the midst. Oh that all His dear people believed it!

It should be understood that to meet together thus does not do away with *divinely-appointed* ministry in the Church of God. There is a ministry; there are gifts given unto men; there are *evange-*

*lists, pastors and teachers*, "for the perfecting of the saints, for the work of the ministry, for the edifying of [not a sect, but] the body of Christ." (Eph. iv. 11, 12.) The apostles we have in their writings. But gifts are not given to lead Christians in worship; they are, as the members of one's own natural body, for the use of the whole body; but the Head is alone that which all are to look to, to lead and guide, especially in worship. And it is Christ who is the Head of His body, the Church—of which all true Christians are members. (1 Cor. xii. 12.) And He really does lead by His Spirit where He is owned as present, and looked to as in the midst (Matt. xviii. 20), and given His proper place—the place that only He has a right to, or is qualified to fill.

Reader, are you inside, or outside the camp?

O Lord, we know it matters not,  
How sweet the song may be;  
No heart but of the Spirit taught  
Makes melody to Thee.

Then teach Thy gathered saints, O Lord,  
To worship in Thy fear;  
And let Thy grace mould every word  
That meets Thy holy ear.

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## JESUS IN COMPANY WITH HIS DISCIPLES.

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We are aware by how many different ways our fellow-disciples try us, and grieve us; and, no doubt, we do them. We see, or fancy we see, some bad quality in them, and find it hard to bear it, or to go

on in further company with them. It has occurred to me that we may observe, that just in those same ways the mind and heart of Jesus were tried and grieved by His disciples in the days of His flesh, and yet He went on with them, we know, as I need not add, "*not overcome of evil, but overcoming evil with good,*"—the evil that was in *them*, with the good that was in *Himself*. I would mention some of these wrong things in them that must have grieved Him, and the influence of which, upon our own thoughts and feelings towards others, we well understand and continually experience.

*Vanity* in another tries us—an air of self-satisfaction, or the esteeming of ourselves and the putting of ourselves forth to admiration. The Lord was tried by this spirit in His disciples. The mother betrayed it, and His kinsfolk. (John ii., vii.) Peter was thus self-confident, when he said, "Though all should be offended, yet he would not." And all of them were guilty of this, when they contended who should be the greatest; and also when they *forbade* those who followed not with themselves.

*Ill-temper* is a very fretful thing; it so interferes with us. Martha tried the Lord with it, when she complained to Him of her sister; and so did the apostles when they urged Him to send away the multitude, just because their privacy and repast had been intruded upon. (Mark vi.) Any show of a *covetous*, grudging spirit is very hateful to us. Jesus must have discerned this (and therefore have had to bear with it) on such occasions as Matt. xiv. 17; xv. 33.

*Unkindness*, whether towards ourselves or to others is very irritating. Peter's enquiry in Matt. xviii. 21 covered I believe, what the Lord must have seen to be the workings of an unkind and malevolent temper; as also we see it in Matt. xv. 23.

*Indifference to others*, and carefulness about oneself, is very vexing to us also—it is so selfish and cold-hearted. Jesus was tried by enough of it in His disciples. He asked them to watch with Him, but He found them sleeping; He spake of His death, but they were thinking of their place and honours in the kingdom; He spake of leaving them, but none of them asked, "Whither goest thou?" and in the ship it was of their *own* safety they thought. These were instances of cold indifference.

*Ignorance* is apt to try us, and make us impatient. Whoever found more of it in those He was continually teaching than the Lord? Some of the plainest lessons they had not learned; and when He spake *spiritually* or mystically to them, they listened to Him as *in the letter*—they were asking explanations of the simplest parables.

*Unspirituality of mind* in fellow-disciples is a trial to us. How much of this amongst His people was the Lord continually suffering! and He was always light in discovering it. We often, through vanity or self-esteem, mistake mere nonconformity with ourselves for it.

These are among the ways in which the disciples must have tried the mind of their Divine Master; and these are some of the tempers and characteristics

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which to this hour try and fret us in our brethren. It may be thought that the instances here adduced are but faint and minute expressions of these different wrong tempers. That may be. But we must remember how pure and perfect the mind of Jesus is, and then we shall know that though the instance was faint, and the occasion a small one, *yet His finer sensibility gave it more than the importance of the greatest occasion.*

And comforting, let me say, it is to see the Lord going before us in such trials as these. But if He has gone before us in the *trials themselves*, He has also left us an example of a *series of victories* over them, and in these victories He has told us to "follow His steps;" for not only in His ways with His *adversaries*, but in His way with His *disciples*, is He our pattern. If, in not answering reviling with reviling, nor wrongs with threatenings, He is an example to us, so also in His *going on* still with His disciples, in spite of naughty outbreaks and many shortcomings among them. For we have returned to Him as "the Shepherd and Bishop of our souls," in *all things* as the One who is a pattern to us—how we should carry ourselves to all, adversaries or brethren. (1 Pet. ii. 21-25.) And He, as I said, was never overcome of evil that was in another, but ever overcame it by the good that was in Himself. (Rom. xii. 21.)

Thus did He suffer from His disciples, and thus did He conquer. How ready are our selfish hearts to plead our right to part company if another do not

please us. But this was not Jesus. The pride, the indifference, the ill-temper, and the low unspiritual mind, which the disciples were continually betraying, did not tempt HIM to take distance from them.

For at the END of their walk together, He is *nearer to them than ever*. (John xiv., xvi.) He did not *part company* with them because they gave Him much exercise of heart, and were continually drawing upon Him. He warned and instructed them; He rebuked and condemned them; but NEVER GAVE THEM UP. Blessed, perfect Master! lover of our souls at all cost! (John ii. 6.)

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## THE FORM OF A SERVANT.

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“For, is it mere humanity, I ask, I get in the Person of Christ? Is it not something immeasurably different, even *God manifest in flesh*? He would not as a Saviour, do for me a sinner, if He were not Jehovah’s Fellow. Every creature *owes* all that he can render. None but One who thinks it not robbery to be equal with God can *take* the form of a servant—for he *is* a servant already, as I have said before. ‘No creature can supererogate,’ as another has said: the thought would be rebellion. None could be qualified to stand surety for man, but One who could without presumption claim equality with God, and consequently be independent.

“True, humanity was capable of *sinning*. Adam in the garden was so, for he did sin. We may say

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more simply and certainly, that he was capable of *sinning* than that he was capable of *dying*. The history shows us the first, but forbids us to determine the second ; inasmuch as it tells us, that death came in by sin. By nature there was a capability of sinning, but we are not told the same as to a capability of dying.

“If, then, by-and-by, another was to come, and just to illustrate, as he might say, the true humanity of Christ, he were to suggest the capability or possibility of His sinning, I ask, What would the soul say to him? We may leave the answer to those who know Him. But we may at the same time be sure of this—that the devil is in all these attempts upon the *Rock of the Church*, which is the *Person of the Son of God* (Matt. xvi. 18.) For His work, His testimony, His sorrows, His death itself, would be absolutely nothing to us, if He were not God. His *Person* sustains His *sacrifice*, and in that way His *Person* is our *Rock*. It was a confession to His *Person*, by one who was at that time ignorant of His work or sacrifice, which led the Son of God to speak of the *Rock* on which the Church was to be built, and also to recognise that truth or mystery against which the gates of hell, the strength and subtlety of Satan, were to try their utmost again and again. And they have been thus engaged from the beginning, and are still so. By Arians and Socinians, the full glory of ‘God manifest in the flesh,’ was clouded long ago with either a deeper or a more specious falsehood. . . . .

“But one can trace a kindred purpose in all—the depreciation of the Son of God. And whence comes this? And whence comes the very opposite and contradictory energy? What is *the Father* occupied with, or jealous about, if it be not the glory of the Son, in resistance of all that would depreciate Him, be it gross or subtle? Read, beloved, the Lord’s discourse to the Jews in the 5th of John. There that secret is disclosed, that though the Son has humbled Himself, and can, as He says, ‘do nothing of Himself,’ the Father will see to it, that He be not thereby dishonoured, or in any wise depreciated—watching over the rights, the full Divine rights, of the Son, by this most careful and jealous decree—‘he that honoureth not the Son, honoureth not the Father which hath sent Him.’

“Patience in teaching, patience with the simply ignorant, is surely the Divine way, the way of the gracious Spirit. The Lord exercised that way Himself. ‘Have I been so long time with you, and yet hast thou not known Me, Philip?’ But no allowance of any depreciation of Christ is the Divine way also. John’s writings prove this to us—the most awful portion of the oracles of God, as well as being so peculiar and precious, because they so concern the personal glory of the Son. And they seem to me to shew but little if any mercy to those who would sully that glory, or carelessly watch over and around it.

“And let me add, other facts in the history of the blessed Lord, such as hunger and thirst and

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weariness, are not to be used as the least warrant for this thought about the mortality of His flesh and blood. The Son of God in flesh was exposed to nothing. Nothing outside the garden of Eden was His portion. He was hungry and wearied at the well of Samaria. He slept in the ship after a day of fatiguing service. But whatever of all this He knew in the place of thorns, and thistles, and sorrow, and sweat of face, He knew it all, and took it all, only as fulfilling that 'form of a Servant' which in unspeakable grace He had assumed."

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## A CHRISTIAN.

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When we speak of a "Christian," we speak of what a Christian is in Scripture, and Scripture always speaks of him—of a believer *in any state*—as to his standing. It is very necessary to see this.

We must not confound the exercises of a Christian with the standing of a Christian. The ground of his standing is God's work. In his exercises there comes in himself—his flesh, his ignorance, and many other things, alas! may be working. But it is entirely according to God's thoughts, and not according to my thoughts, that my standing is to be judged of.

When I am thinking of these, it is my actual state that occupies me; but were God to take notice of my actual state, He must condemn me.

Whatever his exercises, however these may vary, the Christian, in one sense, is just the same, be-

cause He is in God's sight as Christ. (1 John iv. 17.) Christ being the perfectly accepted man at God's right hand, the Christian is looked at by God in the same position (Eph. ii. 6 : i. 6), sitting in heavenly places "in Christ." In that sense there cannot be any difference, and the ground of our acceptance cannot ever be imperfect. I repeat, we must not confound the movements of life with the ground of our acceptance. We can never have this too simple or clear. It does not make one despise the first actings of life, its first movings and breathings, however feeble and imperfect. I do not despise my child because he is not a man.

In the Ephesians (where what a Christian is is fully brought out) men are viewed as the "children of wrath" in their very nature (necessarily heirs of wrath, because God is what He is, and man is what he is). Every other distinction is lost sight of, because, in his character of a sinner, man is brought fully into the light of God. But having thus told us *what man is*, the apostle does not stop with man. He turns round, and begins at the other end. He now tells us *what God is*—that He is "rich in mercy," and (as the effect of this) that He has set us in heavenly places in Christ. And then comes our responsibility to walk consistently with this wonderful place.

"Be ye therefore followers of God as dear children ;

"And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints ;

"Neither filthiness, nor foolish talking, nor jesting, which are not convenient, but rather giving of thanks.

"For this ye know that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

"Let no man deceive you with vain words : for because of these things cometh the wrath of God upon the children of disobedience."