

The Remembrancer.

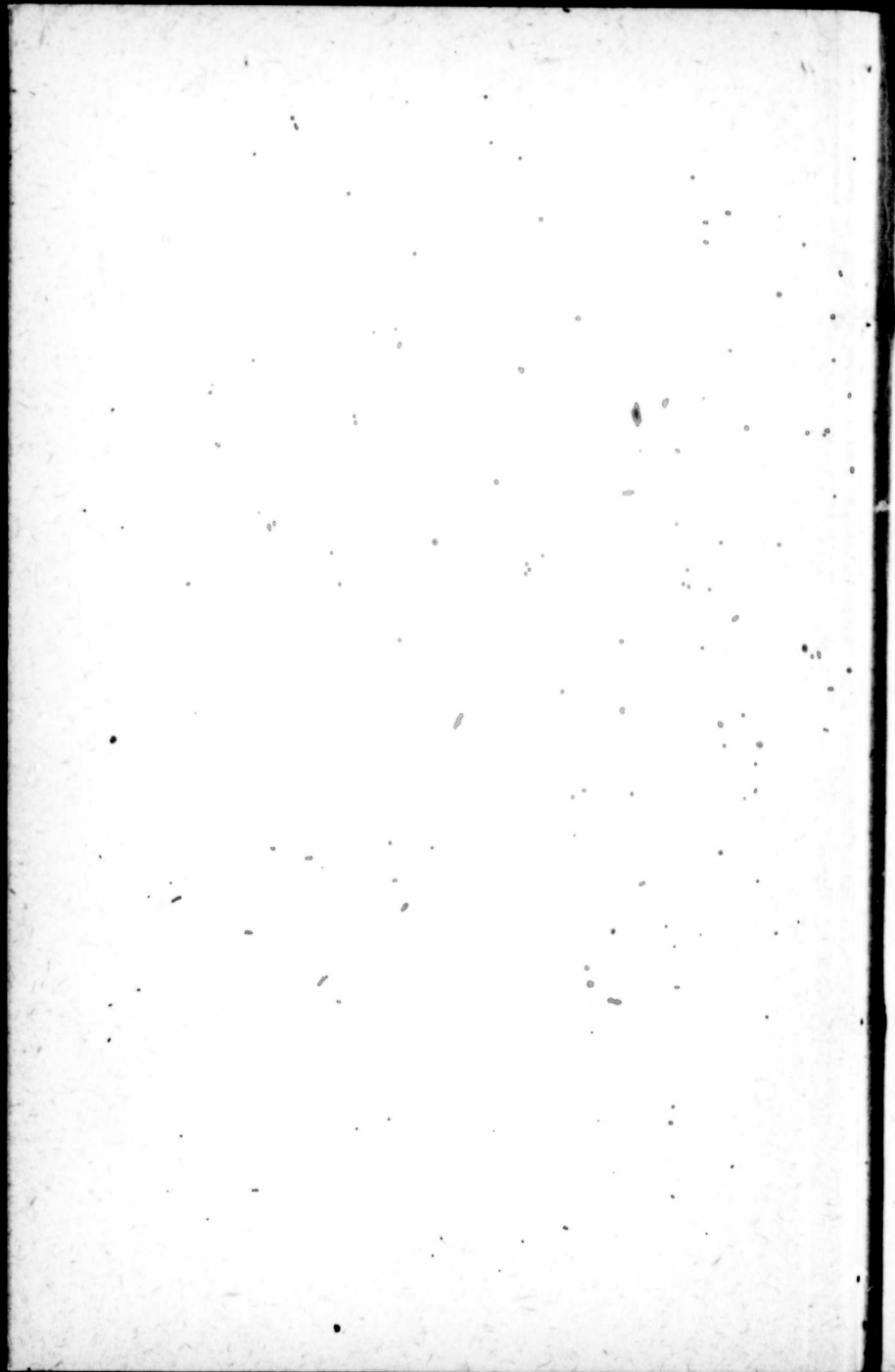
REGENT COLLEGE - CAREY HALL LIBRARY

“Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them.”—2nd Peter i. 12.

VOLUME III.

Toronto, Canada:
BIBLE AND TRACT DEPOT, 8 GERRARD ST. EAST.

1893.



INDEX.

	PAGE
A Remarkable Statement of an Old Writer,	161
A Word on Going Forth as a Labourer and Dropping	
Other Work,	23
Babylon,	163
Belshazzar's Feast, in its Application to the World's	
Fair, (Daniel v.)	69
Burning and Eating the Sacrifices. (Heb. xiii. 7-19.)	95
Christian Character,	118
Christian Life; and JESUS the Pattern of It,	144
Evil Thoughts, Unbidden and Hated. (Extract from	
a Letter.)	29
Extracts from Letters,	38
"Faint, Yet Pursuing." (Judges viii. 4.)	41, 63
Faith's Ivory Palaces,	192
Flesh and Faith: their Energies from the First. (Gen-	
esis iii. iv. v.)	169
Fragments, 16, 67, 103, 118, 119, 152, 165, 168	
Gathered Fragments. (Read John xii. 1-11.)	20
GOD is GOD,	163
Godly Sensibilities, without Godly Energy. (Genesis	
xxvii.)	164
God Promising to Answer Prayer	17
God's Object in Our Trials,	165
"I Will Consider Thy Testimonies,"	133
Jeremiah ii.	100
Jude, verse 24,	31
"No More Conscience of Sins." (Hebrews x.)	89
Notes and Recollections of a Reading,	116
Notes of an Address to Converts. (Acts xi.)	176
One Right Path,	135
"Praying Always with All Prayer and Supplication in	
the Spirit." (Ephesians vi. 18.)	49

	PAGE
"Pray Ye the Lord of the Harvest that He may Send Forth Labourers into His Harvest." (Matt. ix. 38.)	27
Proving What Is Acceptable to the Lord. (Eph. v. 10.)	27
Remarks on the Presence of the Holy Ghost in the Christian,	185
2nd Corinthians xii.	105, 121, 137, 153
The Approbation of the Lord,	15
The Exercises and End of Grace. (John xx.)	127
"The God of All Grace,"	65
The Numbering and Service of the Levites. (Num- bers iii. iv.)	111
The PERSON. (Hebrews i.)	1
Waiting for Christ,	149
Walking Worthy,	166
"We Have a Great High Priest." (Exodus xxviii.)	33
What is the World, that We are Not to Love, or its Things? (1 John ii. 15.)	9
Zaphnath-Paaneah. (Genesis xli. John iv.)	6

POETRY.

"Faint, yet pursuing." (Judges viii. 4.)	48
"Gracious God, Thy Children Keep."	136
"I'll Hear the Trump." (1 Thes. iv. 16-18.)	104
"I'm Going Home,"	32
"Mark Ye Well Her Bulwarks." (Psalm xlvi.)	68
The Believer's Portion,	120
The Endless Song,	195
Verses,	3, 99, 152

THE PERSON.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us in [the Person of the]* Son."—HEBREWS i.

"God has spoken in the Son, says the inspired author of our Epistle. He is then this Son. First He is declared Heir of all things. It is He who is to possess gloriously as Son everything that exists. Such are the decrees of God. Moreover it is by Him God created the worlds. All the vast system of the universe, those unknown worlds that trace their paths in the vast regions of space in divine order to manifest the glory of a Creator-God, are the work of His hand who has spoken to us. In Him has shone forth the glory of God. He is the perfect impress of His being. We see God in Him, in all that He said, in all that He did, in His Person. Moreover, by the power of His word He upholds all that exists. He is then the Creator. God is revealed in His Person. He sustains all things by His word, which has thus a divine power.

But this is not all, (for we are still speaking of the Christ), there is another part of His glory, divine indeed, yet manifested in human nature. He who was all this which we have just seen, when He had by Himself (accomplishing His own glory, and for His glory), wrought the purification of our sins, seated Himself at the right hand of the majesty on high! Here is in full the personal glory of Christ.

* New Translation.

He is in fact the Creator, the revelation of God, the upholder of all things by His word. He is the Redeemer. He has by Himself purged our sins: has seated Himself at the right hand of the majesty on high."

"Therefore, (says the Apostle), we ought to give the more earnest heed to the things which we have heard, least at any time we should let them slip. For if the word spoken by angels was steadfast and every transgression and disobedience, received a just recompence of reward: 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. God also bearing them witness both with signs and wonders and with divers miracles, and gifts of the Holy Ghost, according to His will?" Chapter ii. 1, 2, 3.

"God has maintained the authority of the word that was communicated by the means of angels, punishing disobedience to it, for it was a *law*. How then shall we escape if we neglect a *salvation* which *the Lord Himself has announced*? Thus the service of the Lord among the Jews was a *word of salvation*, which the Apostles confirmed, and which the Holy Ghost established."

Beloved reader, have you ever, calmly and quietly meditated on the above wonderful truth, of the greatness and glory of the One who has been here, accomplishing the work of redemption, and is now sitting on the right hand of the majesty on

high? No wonder it is called in chapter ii. "*so great salvation,*" when we think of the greatness of the Person who came and who did the work that saves?

How vast, how precious the thought too, that God, in the Person of His Son, has come and *spoken to us*. What a prophet! And spoken to us of what? *Salvation*. "*So great Salvation.*"

"Brightness of Eternal Glory,
 Shall Thy praise unuttered lie?
 Who would hush the boundless story,
 Of the One who came to die,
 Came from Godhead's fullest glory,
 Down to Calvary's depth of woe,—
 Now on high, we bow before Thee:
 Streams of PRAISES ceaseless flow,"

Again, in Colossians i. 15-18 we read that, "In Him we have redemption through His blood, even the forgiveness of sins, who is the image of the invisible God, the first-born of every creature. For by Him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or principalities or powers, all things were created by Him and for Him. And by Him all things consist. *And He is the Head of the body the Church*; who is the beginning, the first-born from the dead, that in all things He might have the pre-eminence, for in Him all the fullness [of the Godhead] was pleased to dwell."

The more one thinks of the glory of the Person in whom we have redemption, and of the infinite fulness that dwells in Him bodily, (Coloss. ii. 9) up

there. Oh how soul-subduing, and yet how soul-sustaining is the truth, that as members of His body, we are "one spirit with the Lord." That we are united to Him, livingly united to Him up there, this wonderful, glorious, God-man. And are loved by Him as a man loves himself. Ephesians v. 29.

Reader, "do you see by faith *that* Christ up there? Do you know a Person in heaven with all the feelings and thoughts of a man, with all the glory and beauty of God? And in that beaming forth on you of that face of glory and beauty, is there nothing that addresses itself to your heart? Who can look on the face of that Lord Jesus and not see in Him the forms of eternal life? Will the beauty of that Person not win your adoring love? Will you ever find that you can look on Him as He is, and not trust Him?

Are we not only knowing what we have in that ascended Christ as the One who has put away every spot of sin, the One who is going to take us into the Father's house, but are we letting it be seen, as we pass through the wilderness, in all we do, as Paul did? He died for us, that they which live should not henceforth live unto themselves, but unto Him. Oh, what a position! not only what we are saved from and put into, but, even now, eternal life to be shown out; even now, present communion with the mind of Christ to be enjoyed; never as we pass through this world, seeking anything save to show out that mind, even as He never showed out anything but the Father's mind.

One thought pressed on me thirty-five years ago, and that was the thought of *reality*. Let it be a reality—don't let me follow a meteor! Is it, I asked, a *real fact* that God's Christ is mine, and that He is now sitting at God's right hand as my accepted sacrifice, and all God's delight is in Him?

Your heart may have to be brought into all sorts of difficulties to find out what it has in Christ—what it is to be connected with the eternal lover of the soul. Is He known to you as the One who is occupied with all your concerns? Do you realize it daily? The thought of His being occupied about us would prevent our being tried with difficulties that spring up. It would make us say, "What! is Christ on the throne of God *mine*? I, such a poor feeble thing—is He given *to me*?" Paul found the love of Christ a personal thing—it is so. It was a personal love that gave John a place on His bosom; a personal love that drew to Him the poor woman that washed His feet with her tears; and poor things down here understand the power of that love as they go on.

When we see saints like Peter and Paul failing, we feel what a poor thing man is at his best estate; but oh, what an unexpected blessing to have to do with a God that cannot fail! And I know that when I pass from earth, I have a God who means to take me up, and make of this poor body, a body of glory like that risen man at His right hand. Come what may, this God has His everlasting hand underneath us."

ZAPHNATH-PAANEAH.

GENESIS xli. JOHN iv.

DEAR BROTHER,

In Jacob's blessing of his sons (Gen. xlix.) we find those familiar and lovely words about Joseph, used by the aged patriarch: "Joseph is a fruitful bough (even) a fruitful bough by a well (whose) branches run over the wall." We know now that "a greater than Joseph" was before the prophetic mind of the Spirit in the patriarch when he spake these words, of which I now cite a part. The whole of the blessing may be seen in reading the chapter. The portion I have quoted will answer my present purpose in calling your attention to it. If we turn back in the book of Genesis, and glance at the lovely narrative of Joseph (Gen. xxxvii.-l.)—evidently that of one of the most blameless of men whose histories are recorded in Scripture—we find, in Chapter xli., the moment of his full exaltation over all the land of Egypt before us. At this time he was 30 years of age; he had been shamelessly and heartlessly rejected by his brethren, and sold to his captors, oppressed and afflicted, taken from prison and from judgment; the iron had entered into his soul. In all this, as in the many other details of his life, type of Him that was to come.

He had just interpreted the dreams of Pharoah, and had counselled Pharoah to be warned of God in preparing for the years of the famine that was to

come. "And Pharoah said unto his servants, can we find (such a one) as this (is), a man in whom the Spirit of God (is)? (v. 38.) And Pharoah raises him to be head over all the land. There was none so discreet and wise as he. He would be over his house, and according to his word should all his people be ruled; only in the throne would Pharoah be greater than he. Power over all flesh is his, and all is given into his hands," (vv. 43, 44.)

He names him "Zaphnath-paaneah," or "the revealer of secrets," as the Coptic, it is said, indicates; and "Saviour of the world," as says another authority. Of course I do not go further than to notice the double significance of this title which Pharoah gave Joseph.

In the seven plenteous years, those years of grace, the earth brought forth by handfuls from the ripened fields. The reaper received his wage, and gathered fruit for the life to come, when famine would stalk through the land. Joseph, too, married a wife in the land of his rejection, and to him were born his two sons—Manasseh, signifying "forgetting;" and Ephriam, bearing the name which means "fruitful." He forgot his toil and his father's house, and was fruitful of God in the land of his affliction.

When we turn to the Gospel of St. John (chap. iv.) and read of the opening of the public ministry of the Lord, we find the One in whom the Spirit of God is, the One to whom God gave not "His Spirit by measure" (John iii.) going forth when 30 years

of age to Samaria, on his mission of grace. "He left Judea," He left His own to whom He had come, morally rejected by them. He came to His own, and His own received Him not. He passes out in the fulness of His grace to defiled Samaria, morally now as actually again with "power over all flesh," and all things given into His hand by the Father. There He proves Himself to be the true "Revealer of Secrets"—One who told the sinful woman all that ever she did. He forgets His toil, and the long weary journey of that day through the burning heat, till He sat at noon on the side of the well—the most fruitful bough that ever shadowed it. He forgets His thirst; His hunger too—refreshed by the meat to eat of which the disciples as yet knew nothing, and in the land of His affliction He is fruitful. The woman of Samaria is found of Him who came to seek and to save the lost. His word to the disciples in those years of plenty which now were dawning, was, "Lift up your eyes, and look upon the fields; for they are already white to harvest." Many of the Samaritans too believed on Him; they said to the woman, "Now we believe, not because of thy saying; for we have heard him ourselves, and know that this is indeed the 'Saviour of the world.'"

He is the true "Zaphnath-paaneah" now as then. Surely we can say, as in 1 John iv. 14, "We have seen and do testify that the Father sent the Son to be the Saviour of the world." We have learned how surely He is the "Revealer of Secrets," as did

the woman of Samaria, through the window of our souls. The conscience of each can vouch for this. We need no proof or evidence that we have had to do with Christ, and He with us.

I only touch upon these few features of this lovely type. Perhaps it may encourage others to look for the more minute details for themselves. But, dear brother, when we know Christ, is it not a happy task to find some lines of Him portrayed on those who went before, and in whom His grace and Spirit was working?

Shall we deem it a less happy task now to trace in those who are Christ's, the lines of His life and ways, as the Spirit of God has done so blessedly in those who had gone before.

Yours affectionately in His love.

"Love not the world, neither the things that are in the world, if any man love the world, the love of the Father is not in him."

WHAT IS THE WORLD, THAT WE ARE NOT TO LOVE, OR ITS THINGS?

If we search the word of God, we shall find that though sometimes the term "world" refers to the earth on which we live, yet it is more often used to denote a certain sphere, or state of things here, that though the children of God are obliged, till death or the coming of the Lord takes them out of it, to live in *as to their bodies, they no more belong to, as our Blessed Lord tells us, than He does Himself.*

John xvii., "They are not of the world, even as I am not of the world." And which God tells us in Galatians i. 4, Christ gave Himself for our sins *to deliver us from.*

In the 4th of Luke we find that when Satan tempted the Perfect Man, one of the temptations was to offer all the kingdoms of the world and the glory of them to the Son of God if He would only worship him. (See verses 6 and 7.)

In 1 John v. 19, we are told that "the whole world lieth in wickedness," literally "*in the wicked one.*" Our Lord owns Satan as "*the prince of this world*" in John xiv. 30, as also in chapter xii. 31. And the Holy Ghost in 2nd Cor. iv. 4 tells us that "the god of this world" "blinds the minds of them that believe not" the gospel, referring to Satan also. And again in Ephesians ii. 1, 2, 3, those "dead in trespasses and sins," "*walk according to the course of this world,*" which course is "according to the prince of the power of the air, (Satan) the spirit that now worketh in the children of disobedience," (unbelievers.) "Among whom we all had our conversation in times past, *fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath even as others.*"

The world then is composed of those who—still in their natural state—are spiritually "dead towards God, in their trespasses and sins"—who are fulfilling from morning till night, and day to day, the natural desires of the flesh and of the mind, without reference to God or God's will at all—and

are energized by the spirit of this terrible enemy of the true God, Satan, who is blinding their minds, and to whom they are in bondage, and who *is their God really, and their prince*: no matter what their form of godliness may be, or religion.

Yea, such is the state of this sphere, or condition of things called "*the world*," that the Spirit says through the inspired Apostle James, that "the friendship of it is *enmity with God*,"—that "whosoever will be a friend" of it is "*an enemy of God*"—and calls those believers who mix with it, "adulterers and adulteresses." How solemn! how awful! While the same Holy Spirit through the Apostle John, in the 1st Epistle and ii. Chapter, verse 15, says, that "if any man love the world, the love of the Father is not in him." The reason given being, that "all that is in the world," the three motives that in some form or another govern the walk and ways of the world, *i.e.*, what it takes pleasure in, and seeks to find happiness in the gratification of, *viz.*, "the lust of the flesh, the lust of the eyes, and the pride of life, *are not of the Father, but of the world*," and are all going to pass away. Yes, dear reader, and just as Pharaoh ruled over the children of Israel, in Egyptian bondage, by task masters, so Satan rules over the children of this world, through the natural desires of the flesh and of the mind, so that God is shut out, and man, *the world*, is in bondage to sin, and their minds blinded to the truth: unless the light of the gospel of the glory of Christ, who is the image of God,

shines, through sovereign grace, into the heart, giving the light of the knowledge of the glory of God, in the face of Jesus Christ.

Now when we see this, we see what the world is: and if we know what it is to have our own once-blinded eyes open—if the light of the knowledge of the glory of God in the face of Jesus Christ has shone into our hearts; is it not most important, yea, absolutely necessary, for us to be thoroughly separate from the world? How can, (as the Spirit of God puts it in 2nd Cor. vi. 14, 15, 16), righteousness and unrighteousness, light and darkness, Christ and Belial, the believer and the unbeliever, the temple of God and the temple of idols, *have fellowship, go along arm in arm together?*

Listen then, dear children of God, to the Lord God Almighty speaking in those last two verses of that same chapter—"Wherefore come out from among them and be ye separate, and *touch not the unclean thing*, (the world), and *I will receive you, and will be a Father unto you*, (act a Father's part toward you), and ye shall be my sons and daughters," or, in other words, you shall know practically what it is to enjoy God's love as a Father, in every sense of the meaning of that word "Father."

Now-a-days, it is, perhaps, more difficult to draw the line between the world and the Church, or the world and the family of God, because alas, in these last days, the world has got into the Church and the Church into the world, since the day when Church and State were joined together: which took

place after the death of the Apostles, when whole nations embraced, *outwardly*, Christianity as their national religion. In the Apostles' days it was not so, and the assembly of God in a town or city, was a company of true believers, gathered to the Name of the Lord Jesus, entirely distinct and separate from the State, or the mass of Jews and Gentiles who were around them, still going on in Judaism or in open idolatry. Now, in so-called Christian countries, almost every one professes, outwardly at all events, some kind of Christianity. And Church and State are joined together. Neither is there in consequence the same open violent persecution that the early Christians had to go through, even unto death. But the world is the same old world still, no matter if it calls itself Christian now, or not. And, *by their fruits ye shall know them.*

There can be no real, true enjoyment, of happy communion with the Father and the Son; that holy, blessed happy fellowship with God, that taste of heaven upon earth, (even now!) *where there is not separation from the world.* It is impossible. Yea, more. Friendship with the world, and loving the things of the world, so deadens the souls of those who try to go on with it, even if they do not walk on the dirty, but on the clean side of the broad way, that the world is on in its downward road to everlasting destruction and misery, that the child of God *goes to sleep among the dead—loses spiritual eyesight, and power—forgets what the grace of God delivered them from at the first; and has to be waked*

up, *perhaps on a death-bed!* and that often an early one; or by some sore, bitter humbling trial, the direct loving, but severe, because needed chastisement of the Father's hand, to bitter, bitter sorrow of heart and shame and self-judgment; to look back on a lot of lost opportunities of serving the Blessed Lord, and helping souls around them, perhaps even to look back, (awful thought), *and see how they have been a stumbling-block to others*, when they might have been a help, or at least *not a hindrance*. (See 2 Peter i. verses 5 to end of 11, and Ephesians v. 14.) And to be saved so as by fire, like Lot out of Sodom.

Oh, children of God, beware of the world, which Satan would use to seduce you by, from walking with, and enjoying, that holy happy portion even here, that God's blessed Son suffered and died to bring us into the enjoyment of. The enjoyment of God Himself.

The world, like a beautiful handsome Delilah; will, if you allow it, put you to sleep in its lap, like she did Samson, the man separated to God in his day. And then like with him, it will end in your spiritual eyesight being put out, and your strength taken away, and you becoming the sport of the enemies of the Lord, if you do not, in the strength that is made perfect in weakness, the Lord's strength, learn to overcome the world.

THE APPROBATION OF THE LORD.

It should be joy to anyone who loves the Lord Jesus to think of having His individual peculiar approbation and love; to find He has approved of our conduct in such and such circumstances, though none know this but ourselves who receive the approval. But, beloved, are we really content to have an approval which Christ only knows? Let us try ourselves a little. Are we not too desirous of man's commendation of our conduct? or at least that he should know and give us credit for the motives which actuate it? Are we content, so long as good is done, that nobody should know anything about us—even in the church to be thought nothing of? that Christ alone should give us the "white stone" of His approval, and the new name which no man knoweth save only he that receiveth it? Are we content, I say, to seek nothing else? Oh! think what the terrible evil and treachery of that heart must be that is not satisfied with Christ's special favour, but seeks honor (as we do) of one another instead. I ask you, beloved, which would be most precious to you, which would you prefer, the Lord's public owning of you as a good and faithful servant, or the private individual love of Christ resting upon you—the secret knowledge of His love and approval? He whose heart is specially attached to Christ will respond, "The latter." Both will be ours if faithful; but we shall value this most; and there is nothing that will carry us so straight on our course as the anticipation of it.

FRAGMENTS.

The Christian's rule of life is to be like Christ—the only rule he has, and we find the details of it in Scripture. *We have to seek* such power of Christ over the affections, that we are longing and striving to be like Him; and there is joy in that kind of activity—the heart growing naturally like Him in real spiritual diligence—occupied with Him. Not satisfied with merely avoiding evil, you must be occupied with it to avoid it, but when the heart is full of Christ, evil looks like evil—you see it in its true character; if not it looks like a bauble.

If you only have faith to walk in the path of God, you will find He has a plan and counsel through it all.

If our hearts have courage to do God's will, all will turn out for blessing, we do not know how, but the secret thing is, to be going on in faith, that is what one has to get hold of. If I am walking in a straight path, the power of God is pushing me on; but if I am walking in a cross path, the power of God tumbles me over—it finds out that I am not going straight.

It is a great thing to be in the path of God's will, for I have all the power of God at my disposal. If you walk in the path of God's will, absolutely God makes everything work together for your good. You cannot get a thing that is out of the power of God, though it may be He chastens us if crossing His path.