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THE
ANGEL IN THE MARBLE.



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ANGEL IN THE MARBLE.

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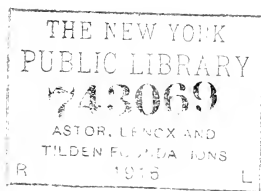
REV. GEO. F. PENTECOST.

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ROBERT F. LONG, PUBLISHER,

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PREFACE.

THIS little volume — if so small a book may be called a volume — is composed of a selection from various fragmentary writings that have appeared at different times in various periodicals, such as “The Independent,” “The Christian at Work,” “Salutation,” and “The Garden and City,” — the latter being a small monthly edited by myself and devoted to the culturing and perfecting of Christian life.

My apology for gathering these fragments into a volume is simply this: It has pleased God to make these little writings a blessing and a help to many Christian souls, as has been testified to the author by word of mouth and by numerous letters from all parts of the country.

The first article, “The Angel in the Marble.”

from which the volume has borrowed a name, appeared originally in "The Independent," and was thence copied into very many of the leading religious papers, both in this country and in England; was handsomely reprinted in Edinburgh in a tract form, and also in this country. This single tract has already reached a circulation of more than five hundred thousand. With similar evidence of God's blessing upon many of the following articles, and at the suggestion of some friends, I have ventured to make this small collection and put them into a more permanent form for the benefit of any into whose hands they may fall.

It will be observed that all the articles deal with questions of Christian experience, and I may add, they were all written with especial reference to the help and instruction of particular persons who at various times have been under my pastoral care. In transferring them from the columns of the periodicals in which they first appeared, I have made no changes except in a few instances where the personal and individual "I" has been substituted for the impersonal and editorial "we."

As writings they possess no literary merit, nor are they presented with any reference to that view of them. They were all written hastily, under the impulse of the moment, but in reverent and humble dependence upon the word and Spirit of God for the utterance of truth, and without the least thought of permanent preservation. I have therefore made no attempt to alter, amend or improve them, either in matter or style, my sole purpose now, as at the first, being that the God of all grace may use them for the comfort and edification of some of His "little children," to whom they are most affectionately dedicated. If my little book meets with favor from Him and them, I care for no other approval, and if it fail of securing their's, that of all others would be of no worth to me.

GEO. F. PENTECOST.

BOSTON, Sept. 1, 1875.

TAKE, my soul, thy full salvation :
Rise o'er sin, and fear, and care ;
Joy to find in every station
Something still to do or bear !
Think what Spirit dwell within thee ;
What a Father's smile is thine ;
What a Saviour did to win thee :
Child of Heaven, should'st thou repine ?

Haste, then, on, from grace to glory,
Armed by faith and winged by prayer ;
Heaven's eternal day's before thee,
God's own hand shall guide thee there.
Soon shall close thy earthly mission,
Swift shall pass thy pilgrim days :
Hope soon change to full fruition,
Faith to sight, and prayer to praise.

— Henry F. Lyte, 1833.

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THE ANGEL IN THE MARBLE, AND OTHER WRITINGS.

THE ANGEL IN THE MARBLE.

IN the fifth chapter of Ephesians Christ is represented as sustaining a similar relation to the Church as the husband to the wife. “This is a great mystery,” said Paul, “but I speak concerning Christ and the Church.” It is not of this mystical relation that we wish to write; but of a question that grows out of a statement made in this connection. In the 25th, 26th, and 27th verses, we have these words: “Husbands, love your wives, even as Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, not having

spot or wrinkle or any such thing, but that it should be holy and without blemish." In this most wonderful and beautiful passage we see the glorious end contemplated in the gift of Himself to the Church, and the moving cause of that gift. "Christ loved the Church and gave Himself for it." The question has, no doubt, arisen in your heart, as it has in mine: "Why did Christ love the Church?" "What is there, what was there about the Church, about me, that moved Christ to love it and give himself for it?" When a man seeks a wife, there is usually some sufficient reason for his choice. Not always is the ground of man's choice such as commends him to our praise; but there is always some reason for it—either beauty in the bride chosen, or wealth, or social position, or intellectual attractions, or congeniality of affection or soul. But, in accounting for Christ's love, who will say, Christ saw this or that in me that attracted his divine love and moved it to such depths that He left His Father's bosom, came to earth, and "endured the cross, despising the shame," that He might win me for his bride? Was it thy beauty of spirit or soul that won Him? Was it thy goodness? Was it thy riches? Was it anything in thee or about thee, thinkest thou, that stirred and won his love?

Who shall point to the thing about himself that is sufficient to account for the love that moved the Son of God to give himself for us? With one voice all are ready to exclaim, there is nothing in us to account for it; nay, it is our daily wonder why He does love us. "What is man," we all ask with the Psalmist, "that Thou art mindful of him!"

Dear reader, the reason of this love is not in thee, but in Himself. He loved you, not for what you were, but for what He intended to make you, viz.: "That He might present you to Himself a glorious bride, not having spot or wrinkle or any such thing, but that you should be holy and without blemish." He loved thee for what thou wast in the purpose of His love, and He gave Himself for thee that the purpose of His love might be fulfilled.

I remember, when I was a little boy, a poor sculptor who had a rough shed in my mother's back yard, where he worked away all the day with mallet and chisel on his marble. It was a great delight for me to watch him at his work. One day there was hauled into his rude studio an unusually large piece of marble, uneven, ragged and soiled. But it was mounted upon the two "horses," ready for the artist's chisel. When I entered the studio,

he was standing by it, with his hand resting affectionately upon it, as though he were in love with it. He did not notice my coming, as was usual with him, but seemed absorbed in the contemplation of that piece of marble. I remember how intently and yet how fondly he looked at it, as though he were looking down into the centre of it. Finally, I asked him: "Mr. M., what are you going to make out of that?" Looking up kindly into my face, he said: "My boy, I am not going to make anything out of it. I am going to find something *in* it." I did not quite comprehend, but said: "Why, what are you going to find in it?" He replied: "There is a beautiful angel in that block of marble, and I am going to find it? All I have to do is to knock off the outside pieces of marble, and be very careful not to cut into the angel with my chisel. In a month or so you will see how beautiful it is." And then returned his intent gaze *into* the marble. I remember puzzling a long time over that "angel in the marble;" and not until later years did I understand that the angel the sculptor said was in there, and which he was going to find with his mallet and chisel, was put into the marble by his genius, and his work was to realize his ideal.

That "angel in the marble" has meant a great

deal to me in connection with the question: "Why did the Lord love me, and why does He spend so much patient grace upon me, and why does He lead me through such strange discipline, both of pain and pleasure, of trial and joy?" Dear reader, thou and I are the rough marble, and into each of us the love of our Lord has thrown an angel. That angel is the spotless, unwrinkled saint that one day He will "present faultless before the presence of His glory with great joy" (Jude 24). It is not what in thyself thou art, but the saint His purpose of grace and His everlasting love has put into thee, that He loves; and to realize His divine and ideal bride He came, He gave Himself, that by the administration of His tender grace, by the matchless skill and power of His mighty spirit, He might take away that which covers up and obscures her. "For we are his workmanship, created in Christ Jesus."

This love and coming of Christ is for every man, "for He by the grace of God tasted death for every man." There is, therefore, in the worst sinner the possibility of the spotless, faultless saint. The Lord stands by every soul and says: "I come to realize my divine ideal bride in you. May I? Will you give yourself up to me, even as I have

loved and given myself to thee, that I might sanctify and cleanse thee, . . . and present thee unto myself a glorious bride, not having spot or wrinkle or any such thing?" What answer dost thou make?

There is in this sweet truth not only a loving message to those who know not the Lord, but to those of us who have accepted Him by faith as a Saviour. Are we by utter abandonment of ourselves to Him to do and suffer His will in all things, realizing experimentally our saintship? Are we rejoicing to have him daily work away in the finding and making manifest the saint that is in us, saying: "Spare not, Lord; let nothing unholy remain?"

"Burn, burn, O love, within my heart!
Burn fiercely night and day,
Till all the dross of earthly love
Is burned and burned away."

Dear Christian, the experimental realization of saintship in us may and does involve more than faith in Him. If we truly give ourselves up to Him, to be saved not only as to the ultimate destiny of the soul, but to be saved as to the perfection of our character before God — *i. e.*, as to the conformity of our whole character "to the image of

His dear Son," into which image we are predestined — we may and must expect and should gladly welcome so much of the furnace, the crucible, and the cross, the shame and reproach, "the fellowship of his suffering," as is needful for the forthfinding of the saint in us. And do you not see enough in and about you to make you so surely know that much must yet be done before you are presented "faultless before the presence of his glory with great joy?" And yet the Lord will do this for thee as surely as you wholly give yourself up to Him for the doing of it; for this is the will of God concerning you.

His method is different from that of the sculptor in this: the sculptor works altogether from without; the Lord works from within. I say this that you may know how to put yourself into His hands for the blessed work. Open thy heart wide, and let the Lord come in.

CONSECRATION.

IT would be difficult, in the space of one short article, to give any clear statement of the scriptural doctrine of consecration. Yet it can be very clearly illustrated, at least on one important side, by a spiritual incident, very familiar to all, recorded in Exodus xxxii, 26-29. There was a great apostasy in the camp of Israel, and when Moses came down from the Mount he found the whole people engaged in idolatrous worship around a golden calf. After rebuking Aaron for his weakness in allowing himself to be led away by the people, "Moses stood in the gate of the camp and said, *Who is on the Lord's side, let him come unto me.*" This is

THE FIRST STEP IN CONSECRATION.

The essential idea in Consecration is separation unto God; and just as God called upon all those who were really on His side to separate themselves from those rebellious idolaters, so now He

calls upon all His people, those who are on His side, to come out clearly, boldly, and distinctly from all association—that is, participation with those who, by any kind of sin or worldliness, are dishonoring him. Thus we have a New Testament command: “Wherefore [see context] come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you” (2 Cor. vi. 17).

It is not our purpose to point out in how many ways God’s people are mixed up with those who are bowing down to golden calves of one kind or another, but simply to say that God demands of all who are his to separate themselves from them. This, in the deepest meaning of it, cannot be done by any *mere outward act*, such as joining the Church or making a profession of religion; for, alas! how many are there in the Church who are to-day among those who are worshipping the golden calf, the representative and embodiment of their avarice, their lust, their pleasure, their ambition, their pride, and what not! No; consecration means the turning away from the fellowship of those who are living in sin, and yet in a deeper sense it is the turning away from the *sin*, whatever may be its form, and yielding the life up to God

(Rom. vi. 15). To this call of the Lord, for consecration or separation, many respond, and we not unfrequently hear the exhortation, "Come now, let us consecrate ourselves to the Lord." And yet oftener, the words, "Let us *re*-consecrate ourselves unto the Lord." In this last word there is revealed a sad secret. What is this word *re*-consecrate but a confession that a former consecration has not *held fast*—that the life has been taken out of the hands of God, and has slid back again into the old course of sin and pleasure? Ah! my brother, how can you *re*-consecrate your life unless you have taken it back from God? If thou hast truly given it to Him, it is not thine to give again. No doubt if the command of Moses had ended there, those Levites would have stood apart for a while, and presently slid back again into the way of the rebels. But the Lord bade him command as the

SECOND STEP IN THE WORK OF CONSECRATION,

"Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. For Moses had said, Consecrate yourselves this day

to the Lord, even every man upon his son and upon his brother" (vs. 27, 29). Now it was at this point where the pinch and test of their separation came. It was easy enough to stand apart for a while, but when it came to taking the sword against their sons, and brothers and neighbors, from whom they had separated themselves, it no doubt did seem a hard thing to do, for it was the slaying of those who were dearest to them in life. It no doubt was a command sore against the flesh; but it was a crisis time with them—when they must choose *absolutely* between the Lord and all else; and so there was nothing else for them to do. *First*, because, having come to the Lord, away from the rebels, they had taken *His* part against *them*; they were no more brothers, and sons, and neighbors; they were enemies now to them, as they were to the Lord. *Second*, it was their *only safety*; for had they not taken the sword against the rebels, they would have remained to tempt them back; and had they not taken the sword against them, their old natural love for them would have softened their hearts toward both them and their sin. The Lord knew this, and so, for the safety as well as loyalty of His separated people, He gave the hard command.

Now let us apply this to ourselves. When we come *really* to take our place with the Lord in consecration, this comes to be true in the *deepest, truest* sense: Whoever are the Lord's enemies, are become enemies to us. There can be no middle ground here. We may love them, but we love them as enemies. If, instead of being *persons*, His enemies are *things*, however fair, and (according to reason) lawful they may be, they are become enemies to us, and we must hate them with a perfect hatred. In any truly consecrated life, this crisis will come when we must choose absolutely between all else and the Lord, and say: "Henceforth know we no *man* after the flesh, and no *thing* in a merely carnal relation." Once there was a great multitude going with the Lord, and he *turned* and said unto them: "If any man come to Me and hate not his father and mother and wife and brethren and sisters, yea and his own life also, he cannot be my disciple" (Luke xiv. 26). If it seemed hard to those Levites to be commanded to gird on the sword and consecrate themselves upon their brothers, neighbors and sons, it does not seem to the natural understanding less hard than to hear Paul say by the Spirit: "If any man love not the Lord Jesus Christ, let him be anathema" (1 Cor.

xvi. 22). These *are* hard sayings, who can hear them? But God calls us to come out and be separate; that is, give up our whole lives to Him, consecrating ourselves upon every form and manifestation of sin as fast as discovered to us by the Spirit.

Under a strong impulse, we are led to see the enormity of sin, to see it with God's eyes, and we turn away from it, in all its forms, as far as we know, and turn to the Lord. We obey the injunction to "be separate and touch not the unclean thing," and for a while it would seem that we were wholly delivered from our old lives, and were really on the way to sanctification. But alas! we know not when or how, but by imperceptible degrees it may be, we find ourselves back again in the camp of the enemy; we are companioning again with those sons, and brothers, and neighbors — these old, cherished and loved sins. Again and again the weary and discouraging process of separating ourselves or *re*-consecrating ourselves to the Lord goes on, in the dreary certainty that it will not last. We feel sure, from past experience, that the sins which we have turned away from in obedience to the Word of the Lord, will, by and by, rise up and assert their own power, albeit they may disguise themselves in new dress. How many hon-

est and sincere Christians have asked themselves the question: "Why is it, that instead of my life being a steady, *onward progress* in divine things, it consists of a series of efforts that carry me up to the brow of the hill, from which I am sure to slip back; and yet I am driven, by my very necessity, to repeat the effort?" Dear Christian, the reason is, in fact, that the *second step* in consecration — as illustrated by this scriptural incident — has not been taken. Not only must we turn away from the old sinful life to the Lord, but having done so, we must gird on the sword, and *turn, in His name and in His might, upon those old foes and slay them*, even though they have been and are, so far as the flesh is concerned, as dear as brothers, sons and neighbors. It is here that the difficulty comes in the spiritual history of many souls; they see and recognize the evil of certain things and turn away; but the *things remain*. And so long as they remain they are foes to be dreaded and destroyed. It may be a sin as dear to you as a brother or son, but your only safety is in turning upon it and slaying it. May I illustrate this by what, in itself, may seem to be a very trifling incident in my own history? When I began my ministry, I felt that God would have me give up the habit — that had been

fixed on me from my boyhood — of *smoking*. It was quite a struggle, but I yielded to what I felt was God's will ; I separated myself from it ; I left it in the camp behind me ; *but there it was in plain sight ; for five years I saw it ; I loved it ; it was a brother to me ;* it lured me back to itself by its fragrance and by its social nature, until, at last, by subtle argument and gentle persuasion, after five years of separation, I found myself back again in the camp of the smokers, dancing around my “calf,” again rejoicing in the “burnt offering,” and regaling myself in its “incense.” After years, the Lord once more called me to separate myself from my cigar. I thought of my former experience ; I hesitated ; I parleyed ; I dallied with my idol until I could withstand the Lord no more. So once more I separated myself from it ; but with the remembrance of my old experience and the consciousness of my carnal love for it, never more strong than at that moment, I turned to the Lord and cried out to Him : “Lord, at Thy bidding I separate myself from this thing ; but I know this separation will not be enduring unless I be separated from it as by death, my death to it — the death of my love for it. Let it henceforth be a dead thing to me.” And so, having prayed in substance

this prayer, the Lord brought suddenly to my mind this passage of Scripture: "*Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord*" (Rom. vi. 11). I knew in an instant that it was the sword of the Spirit by which I was to put to death that enemy, and so seizing it I girded it on, and in the name of the Lord I consecrated myself *upon* my cigar — and slew it. It is a dead thing now; it has no power to lure me; I see it often, but it is slain to me. I say, that was a trifling thing in itself, but it was the A B C in my lesson of what consecration meant. I have since learned many more lessons on this subject in the school of Christ. And O! thanks be unto God, with that same sword of the Spirit, what heaps of "brothers," "sons" and "neighbors" since have been slain! How, in two short years since, I *have* learned to "consecrate myself upon my brother, son and neighbor" (sins) from whom I separated myself at God's command! The dear Lord has cleared my life and filled it with His own blessed Spirit, making me know somewhat of the inexpressible joy of being the "temple of the Holy Ghost."

Beloved friend! I am persuaded that the weak point or the point of failure with many of the

Lord's dear ones, is, at the point of taking the sword in the name of the Lord, against cherished sins — aye, against all sin, as it is made manifest by the Spirit. Either *they*, thy darling lusts, *must die*, or they will *kill thee*. “*For if ye live after the flesh ye shall die, but if ye, through the Spirit, do mortify the deeds of the body, ye shall live*” (Rom. vii. 13). “Consecrate yourselves, therefore, to-day, to the Lord, every man upon his son and upon his brother, that He may bestow upon you a blessing this day” (Ex. xxxii. 29).

GOD IS LOVE.

A CHAPTER FROM PERSONAL EXPERIENCE.

ALL agree with this statement of John's, but how few know it! Many know much of "the love of God shed abroad in their hearts," who do not know Love *as* God in their hearts and lives, who do not know and recognize the Personal Love,—God. To make clear the difference between knowing the love *of* God and God *as* love, let me relate a bit of personal experience. If any object to the making of experience an interpreter of truth, let me ask what divine truth does any man know who hath not *experienced* it? What one of you know that Jesus Christ is Lord, but by the Holy Ghost, who has taught it to you in your *heart*? We cannot know divine truth as we know philosophical and scientific truth, with the intellect. Divine truth must be known *in* the heart, that is, it must be spiritually

discerned. Especially is this true of the highest knowledge, that is, the knowledge of God. And so we say that all true *knowledge* of divine things is *experience*. Hence Paul prays that the eyes of our understanding — not intellect, but “*kardias*” (heart), — “being enlightened, we may *know*” (Eph. i. 17, 18).

For many, many months the Lord had been dealing with my soul in the most wonderful and precious manner, filling me with a heavenly rest, a divine peace — the peace of God, that passeth understanding, and withal, holding me with a strong hand, revealing, that is, making manifest to myself, so much of myself, showing me sin as I had never seen it, digging it out of the depth of my nature, and then taking it away. His Word, meantime, had been opening to me in such a wonderful way, that it was a new book.

This was not all sunshine, not all joy, — at least, not to the flesh, — for He had been “rooting out, and pulling down, and destroying, and throwing down,” in the midst of it all. I knew it was the Lord’s doing, and I was sure that He was making a place for Himself in my heart. The gifts and callings of the Lord were most evident and sure, but by and by there came a cry in my heart to

know the Lord Himself. I knew the *gifts*, I wanted to know the Giver. I read: "Then shall we know, if we follow on to know the Lord;" Paul prays: "That I may know Him." It was this *personal* knowledge of the Lord that my soul longed for, even as said David: "As the hart panteth after the water brooks, so panteth my soul after thee, O God." I called to mind the promise of the Saviour: "And we will come unto him and make our abode with him;" and again: "I will love him, and manifest myself unto him."

It was this *personal* manifestation of the Lord to me that my heart cried out after — not joy, not peace, not rest, not comfort — but the Lord Himself, and I cried in my heart, "Come, Lord, and manifest *Thyself* to me, so that I may know Thee, not Thy gifts only, but *Thyself*." For days this cry would be in my heart, and then it would cease, as though my heart, like a child, had cried itself to rest and sleep; then days of quiet rest; and then there came into my soul such floods of tenderness and gentleness, that it would be difficult for me to keep back the tears from my eyes. This tenderness of heart was so great that when I would speak, my speech was full of gentleness; if I shook hands with any one, I would do it tenderly and softly. I

did not know what it was ; I called it, "the comfort of the Holy Ghost."


Then again, after days, this exceeding tenderness of soul would pass away, and the "cry" after the Lord would come again, and then the tenderness, the floods of gentleness, and softness of spirit would come, and so on through months this alternation of crying out for the Lord and the flooding of my soul with comfort continued, until once when it came I knew it was more than "comfort," it was LOVE, not a mere emotion but a PRESENCE. It was Love Himself. *It was the Lord.*

Then understood I this scripture : "God is Love ; he that dwelleth in love dwelleth in God and God in him." And this is the way they, the Father and Son, came and manifested themselves to me. No tongue can tell the soundless deeps of the joy of thus knowing the Lord. You may ask, "Are you sure you are not deceived? May this not be just a greater development of natural love? How can you discriminate between love as an *emotion* and love as a *presence*?" As to the first question, I can say it is not natural love, and I know it is not simply human love *sanctified* by the Divine Object. As to the other question, I may not be able to tell you *how* I can distinguish between love as an emotion and love as God ; but I *know*.

I offer this little chapter out of my own heart's experience, with the single purpose of helping and encouraging some soul hungering and thirsting after God, to seek after the Lord with his whole heart. Do not live alone in His gifts, but seek to live in *Him*, and dwell in *Him*. "He that dwelleth in love dwelleth in God and God in him."

THE PEACE OF GOD.

“Now the Lord of peace himself give you peace always by all means.”—2 THESS. iii. 16.

HAT is it?—It is God’s loving hand laid on the soul, to hold it in poise and quiet. It is Christ’s strong yet gentle voice, saying: “Let not your heart be troubled.”

Let me attempt—if it is not in vain to attempt—to define that which passes all understanding. It is that frame or condition of heart and mind that enables the possessor calmly to survey all outward, passing events, whatever may be the nature of them, without fear. It is that condition of heart and mind that enables us, unhesitatingly, to believe that all things, however adverse or painful in themselves they may be, are working together for good, and not only to believe it, but to enter into the peace of it. The peace of God *looks through to the end of all things*, and sees, as with God’s

eves, that the end of all things, to those who love Him, is good, however light or grievous the affliction may be.

I was crossing Fulton Ferry, one evening about six o'clock, from the New York to the Brooklyn side. The boat was very much crowded, as usual at that hour, and as we passed into the slip on the Brooklyn side, the tide running very high at the time, the boat brought up with a terrible bang, and careened way over on her beams' end. For a moment, everything was in confusion; passengers losing their footing were thrown hither and yon; the horses were struggling to regain their lost balance, the drivers were halloaing at their teams. In the midst of the confusion, my attention was called to a little child, some five years old, sitting on the knee of one of the hackmen, whose daughter she evidently was. As soon as the boat struck, and the noise and confusion broke on her ear, she was filled with alarm and terror; the little chin began to quiver, the tears started to her eyes, and a cry of fear sprang from her lips; but turning quickly and looking into her father's face, she saw him laughing, and not the least bit afraid. Instantly, without having anything explained, the tears dried, the little mouth straightened out, and the cry of

fear gave place to a merry laugh. What was it? Why, without knowing anything, she had just entered into her father's peace about the matter. If we could have read that little heart, we should have found something like this there: "Father is not afraid; why should I be, especially as I am in his arms?"

Child of God! your dear Lord knew all the tribulations, the trials, the disappointments, the vexations, the provocations, and cares, that would come upon you in this life, and made provision for them when He, leaving, said: "Peace I leave with you; My peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid." And again: "These things have I spoken unto you, that in Me ye might have *peace*. In the world ye shall have tribulation; but be of good cheer, I have overcome the world." And so the dear Spirit sent this message by Paul: "Be careful for nothing: but in everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ."

Dear reader, I know these promises to be true — I have tried and proved them. I know that God's

peace keeps heart and mind in *deepest trial*, in the *smallest vexation*. Oh! then *let* the peace of Christ rule in your heart. You cannot “keep or rule your own heart,” but you can, in sheer helplessness, open it and let the peace of God come in and rule. And so may the dear Lord lead you.

.

CAN WE KNOW?

FOR one reason or another it has come to pass that many Christians regard faith and knowledge as being opposed to each other; so that if we rightly understand, much that we hear now-a-days, faith (?) is almost the synonym of doubt, and knowledge is likened unto presumption. It certainly is a question of no little moment to God's children, to know how much they may know. Faith is the basis of all knowledge of divine things, but faith has failed of her work if it does not lead on to knowledge. "He that cometh to God must believe that he is," but believing that He is and coming to and finding Him, — he knows. What comfort is there in believing that God is? that Christ is and that He is yours, and that in him you are complete, if that faith is of such sort as leaves you in doubt about the

whole matter? I am sure the Master never meant His disciples to be in doubt of any of the divine things He came down from heaven to give to the world, as witness His words: "He that followeth Me shall not walk in darkness, but shall have the light of life" (John viii. 12). "If ye continue in My word, then are ye My disciples indeed; and ye shall *know* the truth, and the truth shall make you free" (Jno. viii. 31, 32)! "He that believeth on the Son of God hath the witness in himself" (1 Jno. v. 10)! "Hereby we *know* that we dwell in Him and He in us because He hath given us His Spirit" (1 Jno. iv. 13). "And hereby we do *know* that we *know* Him" (1 Jno. ii. 3). "I am the good Shepherd, and know My sheep, and am *known* of Mine" (Jno. x. 14). Such passages might be multiplied indefinitely, but we call your attention to but two more. "And I will pray the Father, and he shall give you another Comforter, that He may abide with you forever [as I have for a season]; even 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." If a man love Me, he will keep my words: and My Father will love him, and we will come unto him

and make our abode with Him." He that loveth Me shall be loved of My Father, and I will love him and will *manifest* Myself to him" (Jno. xiv. 16, 17, 21, 23).

Dear Christian, could or would our Lord give such promises as these if He did not mean to fulfill them, and could these promises be fulfilled in any one without that one *knowing*. If the fulfilment means anything it means knowledge, and it means not only the knowledge of the Lord objectively (excuse the use of these much hated words), but it means the knowledge of the Lord subjectively, that is, within ourself—"He that believeth hath the witness within himself." But we need not speculate about it at all; it is not a question of interpretation simply—it is a matter of testimony. John says, over and over: "*We know*;" Paul says: "*We know*." "Ah, but," do you say, "John and Paul had both seen the Lord with their own eyes and so had the testimony of their senses." Nay, but John says he knows "by the Spirit" which the Lord had given him (1 Jno. iv. 13). Paul says distinctly that, though he had known Christ after the flesh, yet now his knowledge rested no longer on such testimony or such relation. If this passage is doubted, take Paul's word in Rom. viii. 16:

“The Spirit beareth witness with our spirit;” or this of Paul’s: “Now we have received the Spirit . . . which is of God, that we might *know* the things that are freely given to us of God” (1 Cor. ii. 12). It has been nearly two thousand years since Paul and John bore witness to the truth of those promises, and yet they are true and living to-day, for I, too, know the Lord, for He hath given me His Spirit, and He has manifested Himself to me, and has with the Father taken up His abode in me. Praise and bless His dear name — that He should come and live in our hearts!

One word more, and it is a vital one. He who would thus know the Lord must be the Lord’s. This knowledge cannot be had by any one who is living a divided life. The world cannot receive Him, or see Him, or know Him (Jno. xiv. 17); and if the world is in your heart and life it will prevent you from knowing Him. If you are carnal and worldly, the counter witness of the flesh will prevent you from knowing the witness of the Spirit. These great promises are fulfilled in them, and them only, who “follow Me,” and “keep My words.” The Lord is spiritually known — the carnal mind cannot know Him. “Wherefore, come out from among them and be ye separate,

saith the Lord, and touch not the unclean thing; and I will receive you and be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty" (2 Cor. vi. 11-18).

THE LORD AND HIS GIFTS.

IN winning men to Himself, the Lord has ever used gifts. In coming to the world, He presents first of all the gift of forgiveness of sin. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins." It would be hard to attempt any estimate of the value of this gift to the soul. It is simply incalculable, and yet God proclaims it freely to all. It is a universal proclamation — God's unconditional gift to all the world. It is God's *open door* to the chief of sinners, — aye, to all sinners. But forgiveness bears only the same relation to the whole of salvation, that a door-way does to a stately mansion into which it is set for an entrance. Some see this open door and read the invitation that God has caused to be written over it in letters of gold: "Whosoever will, let him come," and crying out,

"Depths of mercy! can it be,
That gate stand open wide for me?"

enter in ; at least they step on to the threshold, and look far into the mansion. The broad hall is inviting ; on either side they behold the doors entering into spacious chambers ; they hear the voices of those that sing, and altogether the prospect is most alluring.

Passing the door they enter in, and there, more than they hoped or dreamed, they find. Rest is there, peace is there, joy is there, comfort is there, grace is there, help is there, and many mercies are there, and other delightful gifts of the Lord, that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (1 Cor. ii. 9), and which are revealed in that house by the Holy Comforter, whose office it is to take of the things of God and show them to all His dear children. For awhile the soul is so taken up with the delightful enjoyment found in the possession of these new things, that it can think of nothing else, talk of nothing else, and it is filled with gratitude to the dear Lord for them all. But presently it becomes used to these things, and though these gifts never lose their value, yet there comes up in the soul a longing for something else. What is it? The soul cries out to God for *more*, and

more *gifts*, and so great becomes the hunger and thirst that nothing seems to satisfy. Gifts are added and multiplied, but they are consumed in the using, or they are taken away.

It soon becomes evident that it is *fellowship*, and not gifts, that is wanted. The soul opens itself to those who have been longer in the Lord's house of salvation, and some brother or sister tells it finally: "It must be the Lord himself you want. Have you seen Him?" The answer is: "No! Can I really know the Lord? The most I had hoped here was the He would give us these great and blessed gifts that we who are in the house have been enjoying. Truly, he has spread our table with every bounty, and we have returned thanks and invoked His blessing. But I had not thought that He could or would Himself come and sup with us, and yet, now I think of it, He *does* say, "If any man will hear My voice and open the door, *I* will come in and sup with him.'" And from that moment the soul begins to "pant after God," and these words of His come back, "And I will dwell in them and walk in them," and, "We will come and make our abode with you," and others of like import.

Having entered the open door into the Lord's

house of mercy, it is now the soul's concern to open the door of his own house and let the Lord come in *there*. "What! let Him come into *all* my life, put out of it what is unseemly, take the whole control of it, go with all my thoughts, get into my loves, with my plans, and evermore be in me and with me? I do now clearly perceive that if He comes into my life to abide there forever, I can no longer have any separate or independent possessions."

And here many a soul halts, saying, "His gifts I want, and I am glad to receive them; and at times I think I want Him. But then it is a *very separate life* that one must lead, if the Lord is to be *always* present in *everything*. As I think of it, though, it would be most delightful to have the Lord Jesus come in real personal presence to abide in my house, as He did when He lived occasionally with Mary and Martha and Lazarus. Yet it might be some embarrassment to have Him just at my side *all day long*, to hear all the words I speak, to go with me to my store, to go with me to my office, to the nursery, and in all the places of my life, — of work, of pleasure, or amusement. True, I could restrain myself for a while, as if his visit were for a month or a few weeks only. But to

have him never leave me, not for a moment, I do not know how it would go with me. For I can remember how constrained I have been, when some holy saint of God has but made a few days' visit to our house, etc., etc. But to have the Lord Himself come into my life, look into all my thoughts — I know He does that now, I often think of the words, 'Thou, God, seest me,' but somehow He seems to be far off and it does not affect me. But then I *do* want the Lord, and since this thought about His coming into my life *really*, to be known by me, has taken possession of my heart, I cannot take His gifts any longer, while refusing entrance to Himself."


If the soul will take down all the bars and let the dear Lord come in, and yield its whole life up to Him, it will find that, notwithstanding it makes such an absolute change in the life, it is so precious to have Him, that all things are counted but loss for the sake of His presence. Moreover what it feared in the way of *straitness* in the life, it finds now that by His coming the life has really been made free.

Thus it is that we see how all His gifts are given, not only for themselves, but that they might lure

the soul to Himself, at once the Giver and the unspeakable Gift.

Dear reader, do you understand? "He that hath an ear to hear let him hear."

THE NEW INCARNATION.

HE lesson of the incarnation is a double one: universal in so far as it was manifested in the flesh of our Lord Jesus Christ; for when the Word was made flesh and dwelt among us, He was incarnate not in *a* man, but in human nature; particularly *as that incarnation is repeated in the life of believers individually*. It is outward as it was manifest in the flesh of Jesus of Nazareth; it is inward as *Christ is formed in the believer*.

First, there was, and is, the general and outward manifestation of God by the incarnation of His Son, who in the fulness of time was "sent forth, made of a woman, made under the law to redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv. 4, 5). This incarnation of the Word was visible and objective to the sight and touch of the world (John i. 14; Tim. iii. 16; 1 John i. 1, 2; 2 Pet. i. 16, 17). By, and in

this incarnation of God in Jesus Christ our Lord, He worked out for His people a meritorious basis of salvation. Being made sin for us (2 Cor. v. 21), He gave His life for the world (John iii. 16; 2 Cor. v. 19), redeeming us from the curse of the law, being made a curse for us (Gal. iii. 13; iv. 5), bearing our sins in His own body on the tree, and pouring out His soul unto death (1 Pet. ii. 24; Isa. iii. 10-12). This great redemption work culminated on Calvary, where "they crucified Him." Christ, and Him crucified, therefore, is forever the sign and expression of God's love for the world,—the *outward* manifestation of his grace. "In Him we have redemption through His blood, even the forgiveness of our sins, according to the riches of His grace" (Eph. i. 7). We hence preach Christ, the incarnate Son of God, and Him crucified, to the world, declaring in Him the forgiveness of sin, and beseeching all men to be reconciled to God by Him. As Moses lifted up the serpent in the wilderness, even so we lift up Christ on the cross.

But the incarnation, as we have said, has another aspect: that which is personal to each believer. As the eternal Son of God was incarnate in human nature, that He might be the head of a new race and the first-born of many brethren (Eph. iv. 15,

16; Col. i. 18, *et. seq.*; Rom. viii. 29; Heb. xii. 23); so in the bringing these many sons to glory, He is to be incarnated afresh in the life of "as many as receive Him" (Jno. i. 12, 13); opening their heart for Him to come in and live over in their lives his own blessed divine-human life, pushing out the old creation, and building up the new (Rev. iii. 20; Gal. iv. 19). And so by the repetition of the incarnation of the Son of God in the lives of millions of sinners, He will have not *one* son only, but *many* sons by the First-born—who is the captain of our salvation—brought to glory (Heb. ii. 10).

This double aspect of the incarnation leads us to speak of what we call the "new birth," which in the light of what has been said, has a double aspect also.

The first view is that which we commonly designate *conversion*, which is descriptive of a new *relation* of the soul to God, in which we are turned from darkness to light, are enabled to see and accept the fact of God's proitiousness in Christ, and are brought nigh and are reconciled to God by Him, in which (conversion) we come into sympathy and union with the *first* and *outward* aspect of the incarnation. Or, in other words, we in con-

version come to Jesus and Him crucified, believe on his name, and accepting Him as the propitiation of our sins, — as our Saviour, — we accept also in Him, and are so possessed *in* Him, of all those blessings which flow from Christ and Him crucified: such as the forgiveness of sins, covering from the wrath of God, justification, the assurance of salvation, and an inheritance yet to be revealed, etc. But you will see that all these things are objective to us, or blessings laid up for us *in another*. This is the glad tidings in Jesus, and in the believing of which we have “peace with God.” All these things are ours by faith, and may be so had and possessed without any definite or *experimental* apprehension of “Christ in us the hope of glory.” This was the condition of the Galatians when Paul wrote unto them, in such agony of soul, “My little children, of whom I travail *in birth again*, until *Christ be formed in you*” (Gal. iv. 19). Notice this remarkable expression: Paul had been in travail for them once before, and as the Corinthians, so He had “begotten them *through the gospel*” (1 Cor. iv. 15), to Christ, but now He longs and travails in pain again that Christ might be begotten or formed *in* them. Certain irregularities in their lives, their turning away from the simplicity

of the gospel and going back to the weak and beggarly elements of the world, painfully convinced him that they had not been *fully* born, or that the second aspect of the new birth had not been accomplished in them. That is to say, —

They had received, or believed on Christ, who was evidently set forth and crucified among them (Gal. iii. 1), as their *propitiation*, but there was no experimental knowledge of *sonship*, or of the new incarnation of Christ in them. Christ had been revealed *to* them, but He had not yet been revealed *in* them according to Gal. i. 16, ii. 20, iv. 19, in all of which passages it is this personal incarnation that Paul insists on. It is this aspect of the new birth or the *new incarnation* that we wish most lovingly and earnestly to commend to you and to press upon you. If space would allow, we would show you from the Scriptures that a repetition of the incarnation in every believer is contemplated in the new birth. It is by the Holy Ghost overshadowing us, even as it overshadowed Mary (Jno. iii. 5-8), that we are born. It is by the “incorruptible seed,” “the Word of God” again made flesh in us, that we are born (1 Pet. i. 23-25). It is this new born Christ in us that sinneth not, and whom that wicked one toucheth not, for he again

corneth and findeth nothing in Him (1 Jno. v. 18, Jno. xiv. 30). Oh, here is the secret of deliverance and of all holiness!— If Christ be in us, Satan may come, but finding Christ, he touches us not, for the prince of this world hath nothing in Him. A house may be swept and garnished, and yet left empty of Christ, and so the unclean spirits will come back; but if coming back, Christ should be found there, they could not, would not enter, for they would find nothing in Him.

We conclude, then, that there is an inward God-life that is contemplated and provided for every believer, which is the necessary complement of the outward incarnation of God in Christ. Let us close this study by looking at some scriptures:—

TESTIMONY OF THE SCRIPTURES.

“It pleased God, who separated me from my mother’s womb, and *called me* by his grace, *to reveal His Son in me*, that I might preach Him among the heathen” (Gal. i. 16).

Here Paul speaks of his conversion, or call, and of the revelation or incarnation of Christ in him.

“I am crucified with Christ, nevertheless I live: yet not I, *but Christ liveth in me*, so that the life

I now live in the flesh, I live by the faith *of* the Son of God" (Gal. ii. 20).

This is the strongest possible expression of the new incarnation of Christ. It is not he that is living in the flesh, but Christ; it is not his faith, but Christ's faith, who had given Himself first *for* him, and now had come, and was living over again His life *in* him.

Thus it is that Paul prepared these Galatians, by detailing to them his own experience of Christ being first *revealed to* him, then *in* him, and afterward *living* in him, to understand what was the nature of His great desire for them when he said farther on in the epistle: "My little children, of whom I travail in birth again until *Christ be formed in you*" (Gal. iv. 19).

Paul taught the same thing to the Colossians, as being the great secret and mystery of godliness. If we take his word to Timothy and join it to his word to the Colossians, we have in one view the double aspect of the incarnation: "Great is the mystery of godliness; God was manifest in the flesh, . . . preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. iii. 16).

This is the outward fact of the mystery of the incarnation: "To whom God would make known

what is the riches of the glory of this mystery among the Gentiles, which is *Christ in you the hope of glory*" (Col. i. 27).

This is the inward fact, and you will notice that the mystery of "Christ in you" is made "manifest in His saints" (verse 26); the same that Christ promised to His disciples, in distinction from that manifestation which He made of Himself to the world (Jno. xv. 22, 23). I think, also, this double manifestation is comprehended by John in his first Epistle, chapter i. 1-3.

The same grand lesson is taught by Paul to the Corinthians: "For ye are the temple of the living God; as God hath said, I will dwell in them and walk in them" (2 Cor. vi. 16).

And so when Paul prayed that the Ephesians might "be filled with all the fulness of God," it was "that Christ might dwell in their hearts" (Eph. iii. 17-19). "It pleased God that in Him (Christ) all the fulness of the Godhead should dwell bodily" (Col. i. 19, ii. 9). And so Paul prays that the *same* fulness might be in us, and what is that but to have Him incarnated in us?

The same is taught by Peter when he commands us to "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man

that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. iii. 15).

And the same is taught by James when he bids us to "Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the *engrafted* Word, which is able to save your souls (Jas. i. 21).

The same is repeatedly taught by John: "Ye are of God, little children, and have overcome them; because greater is He that is *in you* than he that is in the world (1 Jno. iv. 4).

In the previous verse there is a declaration of the first incarnation, or Christ having come in the flesh outwardly; in this text there is the statement of Him having come in the new incarnation (see, also, verses 15, 16). But the dear Master, Himself, taught us to look for the same thing: "I am going away from you in bodily presence, but I am coming again, then to incarnate Myself in each one of you, and to take up my abode in you forever. I have been and dwelt *with* you, but hereafter I shall dwell *in* you, both I and My Father": "At that day ye shall know that I *am* in My Father, and ye in Me, and I in you. He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me, shall be loved of My Father,

and I will love him, and will manifest Myself to him. Judas saith unto Him (not Iscariot), Lord, how is it that thou wilt manifest Thyself unto us, and not unto the world? Jesus answered and said unto Him, If a man love Me, he will keep My words: and My Father will love him, and We will come unto him, and make our abode with him" (Jno. xiv. 20-23).

"That they may all be one; as Thou, Father, *art* in Me, and I in thee, that they may also be one in Us; that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me, I have given them; that they may be one even as We are one. I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me" (Jno. xvii. 21-23).

It was that that poor worldly church might receive this blessing that Jesus came to Laodicea, and said: "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come into him, and will sup with him, and he with Me" (Rev. iii. 20).

Such is a little of the testimony of the blessed word concerning the new incarnation. Do not put it away from you, but receive it; and if you have

not yet received Christ in you, "Behold He stands and knocks," — let Him in.

We have already written more than we thought to, but we must call your attention to some conclusions: —

I. If you have not Christ in you,

1. You are liable to apostacy, as were the Galatians, who were bewitched by false teachers, and nearly destroyed (see Gal. iii. *et. seq.*).

2. You are exposed to lukewarmness and deception, and are liable to be cast out of Christ's mouth: "So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold I stand at the door and knock: if any man hear my voice, and open the door, I will

come into him, and will sup with him, and he with Me" (Rev. iii. 16-20).

II. To have Christ in you,

1. Is to have the hope of glory (Gal. i. 16, Jno. xvii. 1-24).

2. Is to have fellowship with Him and the Father (2 Cor. vi. 16, 17, 1 Jno. i. 3).

3. Is to have power to overcome the world and temptation (1 Jno. iv. 4).

4. Is to be set free from Satan and sin (1 Jno. v. 18).

5. Is to have an anointing so that we may know the truth for ourselves, and so be free from the dangers of false teachers (1 Jno. ii. 20-27). The anointing is "Him" who abideth in us.

6. It is to be made a fruitful branch (Jno. xv. 5).

7. It will prepare and qualify us to preach Christ to others (Gal. i. 16, Col. i. 25-29).

Oh, that the Lord might find a welcome in every heart and life, and then would the world know that Jesus was sent from God (Jno. xviii. 21-23)!

HUMILITY.

AMONG the cardinal graces of the Christian life, none is more to be desired, or admired, than humility. It is so near akin to charity that they merge into each other in some of their manifestations. Charity “is not puffed up,” says Paul ; and surely we recognize this as a distinct characteristic of humility. But as there is great misapprehension concerning many of the divine graces, so humility has been greatly misapprehended, and has many counterfeits. Let us point out some of the mistaken ideas of humility that are current : —

If Christians are exhorted to a close, unbroken, and happy walk with God, some brother will say in effect, “I am too humble to aspire to such a state ; I am too simple, too unworthy, to claim such grace,” — *i.e.*, he, in effect, makes the consciousness of sin, — a distance from and intermittent communion with God, — the equivalent of humility.

Whereas, the very reverse of this experience is humility. The Scriptures teach us that it is the humble man only who can walk with God; *e.g.*, “He hath showed thee, O man, what is good, and what doth the Lord require of thee but to do justly, and to love mercy, and to humble thyself to walk with God” (Micah vi. 8). “For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: *I will dwell in the high and holy place with him also that is of a contrite and humble spirit*” (Isa. lvii. 15). Here we have two fundamental facts concerning the truly humble soul: First, the truly humble man is the one who walks with God; not the one who says he is *too humble* to walk with God, that he *is not fit for* such a privilege, making humility and unfitness synonymous. Second, the truly humble man is he with whom “the high and lofty One who inhabiteth eternity” dwells — makes His continuous abode; not in the low and sinful heart, but in “the high and holy place;” that is to say, in a heart purged from sin and cleared of pride and selfishness. What must we conclude, therefore? Why, that true humility is to be looked for in connection with the *highest*, and not the *lowest*, Christian experience; namely, walking and dwelling with God. It does not fol-

low that every one who professes holiness is truly humble ; but it certainly does follow that humility can only be found where there is holiness of heart and life, and that it never can be found where sin and selfishness find a dwelling. We have heard Christians almost *boast* of their sin and distance from God, in the vain delusion that they were manifesting a humble spirit. Peter once said, "Depart from me, Lord, for I am a sinful man" (Luke v. 8). Some will say that was the prayer of a truly humble man, who felt his own unworthiness so intensely that he could not allow the holy Lord to come near him ; but it *was not* humility. If you would see the true spirit of humility and contrition, take the prayer of another who, more deeply than Peter, recognized, and more specifically confessed, his sin. I mean David. But you do not hear David saying, "Depart from me." On the other hand, he pleads with the Lord to "wash" him, "cleanse" him, make him "whiter than snow," to renew in him a "constant spirit," and to "turn back the joys of salvation" upon him ; and all this he pleads and confidently expects, because he comes with "a broken spirit and a contrite heart," knowing that such God will not despise (Psalm li.). Thus did David push himself into an humble place

with God. But now-a-days, by many, such bold praying, such large requests, from such a sinner, would be regarded as coming from a soul the reverse of humble. Peter would be granted the palm of humility over David. Once more let us look at Peter, and this time we shall see how he learned humility from the Humble One. Jesus, in the fullest consciousness of His Deity (verse 3), having risen from the supper and laid aside His garments, took a towel and girded Himself, and after that he poured water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded. "Then cometh He to Simon Peter: and Peter saith unto Him, Lord dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter said unto Him, Thou shalt never wash my feet. [No, no! Lord, I am too humble for that; I feel my unworthiness too keenly to let *Thee* wash *my* feet. I am the same Peter who said to thee, Depart from me, for am I a sinful man."] "Jesus answered him, If I wash thee not, thou hast no part with me." Now Peter takes his first lesson in humility, and said, we have no doubt, with swelling heart and tearful voice, "Lord, not my feet only, but also

my hands and my head." Oh, what a descent into "the high and holy place" was this! Now the humble Lord and the humble disciple were dwelling together.


Dear disciple of Jesus, is there no lesson for thee in this? Oh, if thou art conscious of sin, be humble enough to come and be washed "whiter than snow!" If thou art conscious of distance from God, oh, humble thyself to walk with Him, and let Him dwell with thee!

It takes a very humble soul,
It takes a very humble soul,
It takes a very humble soul,
To stand by the golden throne.

There is room enough for every one,
There is room enough for every one,
There is room enough for every one,
To stand by the golden throne.

But it takes a very humble soul,
But it takes a very humble soul,
But it takes a very humble soul,
To stand by the golden throne.

MISAPPLIED SCRIPTURES.

HE chief instrument in our sanctification is, without question, the truth; that is, the Word of God; for so said our Lord: "Sanctify them through thy truth; *thy word* is truth" (John xvii. 17). For "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water *by the word*, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy, and without blemish" (Eph. v. 25-27). "If a man love me he will keep *my words*, and my Father will love him, and we will come unto him, and make our abode with him" (John xiv. 23). Again, "If you abide in me, and *my words* abide in you, ye shall ask what ye will, and it shall be done unto you" (John xv. 7). Again, "Remember the *word* that I said unto you," etc. (verse 20).

“The *words* that I speak unto you, they are spirit, they are life” (John vi. 63). And the Spirit, by which His words are quickened and applied, is the Spirit of truth. If, therefore, the living word of God is the chosen instrument of sanctification, it is of the first importance that we should not only *know* the word, but that we should know how to *use* it.

The great enemy of souls; — the devil, — if he cannot blind our eyes utterly to the light of the glorious gospel of Christ (2 Cor. iv. 3, 4), will seek to pervert the Scriptures, or with cunning craftiness, will lead us into the misapplication of it. Thus he sought on successive occasions to tempt and mislead our Lord, by saying to Him, — quoting the Scriptures, — “It is written.” But our Lord knew that he was misapplying the Scriptures, and so responded by saying, “It is written,” and would then quote a Scripture in proper application. Satan failed utterly with our Lord, but he meets with better success with many of His dear disciples.

It is our design, in this article, to call attention to some misapplications of the word of God, and show how disastrous to the soul’s health and growth this subtle snare is. We speak, at this time, of two of the more common cases among the many ;

those that we meet with in the prayer-meeting, and in personal dealing with souls.

The first one we speak of is the prayer of the publican, who, "standing afar off, would not lift up so much as his eyes unto heaven; but smote upon his breast, saying, God be merciful to me, a sinner" (Luke xviii. 13.) Now this is a part of a most precious parable, in which the hollowness and hypocrisy of self-righteousness is exposed, and the matchless grace of God to *sinner*s is set forth. And we may recall it, *i.e.*, the publican's attitude and prayer, to our remembrance, as a precious unfolding of that grace by which we who were *once* sinners, came to God; but to hold on to that prayer as a model one for *Christians* to use, is a most fearful perversion of the word, and will be an obstacle in the way of our sanctification. Our Lord said of the publican, that he "went down to his house justified." Now, if you had seen him the next day taking his same far-off place, and with downcast eyes smiting himself on the breast, and repeating his prayer, would you not go to him any say, "Friend, the Lord hath heard thy prayer, and justified thee; there is no need for thee *so* to pray any more; go take your place among the *saved* ones, give thanks to God, worshipping and

praising Him, for the grace that hath saved thee, and sin no more." Suppose, again, you should find him afterwards among the disciples, who were "continuing daily with one accord in the temple, . . . in gladness and singleness of heart, praising God, and having favor with all the people" (Acts ii. 46, 47), still smiting himself on the breast, and saying, "God be merciful to me, a sinner;" would you not say, that either he was singularly out of place, or else was making a very singular prayer for a justified child of God?

Well, we have this comedy of prayer, this satire on the grace of God, constantly repeated among us. I knew of a pastor once, who said, in answer to the timid remonstrance of a young convert against "making a prayer" in public: "Well, you can at least say with the publican, 'God be merciful to me, a sinner.'" What a blind leader that was, to remand that young convert to the far-off place of *condemnation*, and set him to praying for justification, when he was not yet done rejoicing that his publican prayer had been heard and answered. A well-beloved brother said to me, recently, concerning that prayer, "I may come to Jesus with the publican's cry, 'God be merciful to me, a sinner,' and I never expect to be above it."

Surely, my brother did not consider what he was saying! If he did, what advantage then is "grace," is "forgiveness," is "justification," is "adoption," is "acceptance in the beloved," if we never expect to be other than publicans and sinners, standing afar off, not daring so much as to lift up our eyes to heaven, while we smite ourselves on the breast, and cry, "God be merciful to us sinners!" Even if sin and failure come in the life after justification, is it not meet that a child of God, though he be found in offence, should rush out of his Father's house, fling himself out of his place of adoption, throw off his acceptance with Christ, and make haste to find a publican and sinner's place. If you are overtaken in a fault, go to your Father, and tell Him about it; show Him your troubles; lay it all bare to Him; *renounce it utterly*, and He will *put it away*, and not only *forgive*, but if you are really in the *place of a child*, and have the *the spirit of a child*, and hate the thing which has caused you to offend, He will *utterly deliver* you from it *forever more*. But if we never "*expect to be above*" being publicans and sinners, either in relation to the Lord, or in spiritual estate, the probability is that we never will be anything else, either in God's sight, *or in fact*.

The case of the prodigal son, and his prayer, is also another illustration of misapplied Scripture. There are Christians who are constantly saying, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." We do not read of the prodigal son, who was so graciously met with kiss, ring, shoes, best robe, and merry-making, each day going off and rehabilitating himself in his *old clothes*, and coming to his father with his *old prayer*. Can you conceive of that parable being so extended as to cover — what some are insisting as the inevitable life of God's people — a life that should be a constant daily repetition of the prodigal's repentance and return to his father? Can it be possible that there are those among us who are ready to say, "I never expect to be other than a returning prodigal?" "I always expect to come daily to my Father in a prodigal's spirit and say, 'I have sinned' "? etc.

Dear friend, no greater dishonor to the matchless grace of God, to the dear love of our Father and Lord, could be done, than to take these positions; that is, if we are *justified and reconciled* to Him by the blood of the cross, and have been raised up together with Him. And no surer method could be adopted for binding the life to sin, than by *put-*

ting yourself into the place of publicans, sinners, and prodigal sons. A man cannot be a justified publican and sinner but *once*; he cannot but *once* be a returned and welcomed-home prodigal son.

CONSECRATION.


WE are called upon to study again and again certain lessons in the school of Christ, and among others there is no more important one to learn than that of consecration. Let us try once more and see if we cannot get something practical and helpful out of this word. First of all, let us get rid of any false ideas that may be hanging like mist about it. And, among others, we name this one : consecration does not consist in giving up or separating yourself from *things*, neither does it mean that we are to give ourselves to a *zealous performance* of certain recognized Christian duties. Both the giving up and the performing may be looked for as *results*, or required of us as tests of it ; but consecration does not *consist* in these things. Many dear and honest souls who come to the place where they want to be wholly consecrated, begin to take an inventory of their lives, and will say : “ Can I *give up* this, and that, and the other thing ; ” and, for each dear idol,

they will go through a wearisome, hard fight, and finally resign it with a struggle and a sigh, which, after all, suggests the fear that the giving up is only after the fashion of casting a precious cargo out of a sinking ship, and not the real casting away, and turning from, the thing because it is *hateful*, either in itself, or as being opposed to the life of God in the soul. And then, after all this has been gone through with, the other side is taken up, and the soul begins to say: "Can I *do* this thing, or that thing, or the other thing?" And then the battle over the *doing* goes on just as the battle over the *giving up* went on. And, after all is gone over, two great difficulties remain: (1) the soul is not quite sure that the inventory has been *complete*, — something may have been overlooked, or something may be made manifest in the future that has not now come up for decision; and (2) there is a lingering doubt as to whether, after all, there has been a *permanent* victory won; and so there is uncertainty.

Now the mistake in all this is, that *you, yourself*, have not been consecrated. The true conflict comes there. "Consecrate *yourselves* this day to the Lord" (Ex. xxxii. 29). When you really give *self* up to the Lord, the whole conflict is over.

Then, indeed, the Lord may come, more or less rapidly, and lay his hand on this, that, or the other thing, and say, "Put it away!" But now there is no battle, for yourself and the Lord are *one*, and his will is thine; and so the Lord will go through your life and clean it; and you will be surprised to how much of the old evil will drop out without an effort or a struggle, or without even so much as your knowing when or how it went; only you will know it has gone. And, more than that, many things that you would not previously have thought wrong and sinful, you will now find to be opposed to the Lord, — but there will be no battle, for just as soon as the soul comes to know the will of God concerning any matter, it says: "Yes, Lord! yes, Lord!" and that is an end of it. And so about "doing." "Willing and obedient" is the character of the life. Remember then, dear reader, that all true consecration begins with the *yielding of self*. To undertake it (if we may so speak) in the other way, is like a man going into a forest, felling a huge tree, and then beginning with the *topmost branches* to trim the trunk. In the end he may get through, but he will have the *brush in his face all the way down to the butt*, — and that "butt" is self. Better begin at the butt and *strip the tree upwards*.

WHAT'S IN A NAME?

HERE is more in a name than most folks are wont to imagine. There is more grace and power in properly regarding, and faithfully wearing, the names that God has given to His people, than even many Christians are aware of. We call your attention briefly to this matter. It is a well-known fact that names were originally selected to indicate character, to express hope, or commemorate some mercy from God. Man was often mistaken in the names given by him to his children, but when God gave a name, or changed a name, it was always deeply significant. Indeed, God has been pleased to reveal *Himself* to us by the names He gives Himself; *e.g.*, we have a remarkable instance of a new name proclaimed by the Lord at the same time that He gave a new name to Abram (Gen. xvii. 1-5). Here JEHOVAH (God in covenant relation) comes to Abram, and announces Himself as EL SHADDI (God, the Mighty

One), because He was now going to *give effect* to His covenant, in this that He was about to *subject nature to the purpose of fulfilling His promise by His almighty power*; mainly (here) in reference to the fact that an *innumerable offspring was to be given to the childless Abraham*. The name EL SHADDI (Almighty God) was the pledge that it should be so, even though nature seemed to be against it. But at the same time He changed *Abram's* name to *Abraham* (*i.e.*, father of a great multitude). So that in his *new* name Abraham had another pledge of the fulfilment of the covenant. Can you not imagine what an assurance and comfort those new names — that is, *Jehovah's* new name, and *his* own new name — were to him? And can you imagine Abraham *refusing* this name on the ground that he did not at that moment realize it all, or that Jehovah had not yet subjected nature to the purpose of His grace, and that Abram was not *yet* the father of a great multitude?

Again, God changed Jacob's name to Israel; that is, from the *The Supplanter*, which fitly described Jacob from the mother's womb, when he took hold of his brother's heel (Gen. xv. 26), down to the time of his famous night of conflict with the angel of God, when his name was changed to Israrel

(Gen. xxxii. 28). Henceforth the *changed man* was to have a *new name*. *The Supplanter* was now a *Prince of God*.

And so once more we have in that wonderfully beautiful passage (Hosea ii.), where the LORD changes His name to His recovered and newly betrothed people, from Baali, — *i.e.*, my Lord, my owner, — to *Ishi*, — *i.e.*, my Husband — (verse 16). That is to say, He took the false names of Baalim out of their mouth (verse 17), and restored His true name of “Husband” to them. Can any one doubt the great and vital importance of these names?

So passing to the New Testament, we come upon some changes of names and titles that are significant. There must have been great meaning in this action of our Lord in changing *Simon's* name to *Peter* (compare John i. 42, Matt. xvi. 18). And so it cannot be without significance, that from the time of his conversion the great Apostle to the Gentiles was known no more by the name of *Saul*, but by the name of *Paul*. Whether it was by the word of the Lord that his name was changed, or at his own thought, we are not told, — I incline to believe the former, — but sure it was, that with his abandonment of the old life, and the acceptance of

the new, he abandoned the old name *Saul*, and took up the new name *Paul*. Again, there is great meaning as explained in the context, in the saying of our Lord: "Henceforth I call you not servants, . . . but friends" (John xv. 15); and he who fails to lay hold on that word, fails to apprehend the blessing promised in connection with it. And so again, as a people, we are told that the disciples were first called Christians at Antioch (Acts vi. 26); called so, without doubt, by the Holy Ghost, as their new name, and not, as is commonly supposed, by the heathen in derision. They were *Christ*-ians, because henceforth they were to "show forth—manifest—the virtues of Him who had called them from darkness into His marvelous light; which in times past were not a people, but are now the people of God. . . . For hereunto were they called . . . that they should follow in His steps" (1 Peter ii. 9, 10, 21).

We find, also, that Christians are uniformly addressed by the Holy Ghost as "saints" (see salutations in all the epistles save Thessalonians, where they are addressed as the "church which is in God the Father, and in the Lord Jesus Christ;" and in Hebrews, where they are spoken to as "holy brethren"—Heb. iii. 1), "brethren beloved of the

Lord" (2 Thess. ii. 13); "dear children" (Eph. v. 1); "members of Christ's body" (Eph. v. 30); and scores of such names and designations, all of which are comprehended in the two first named, "saints," and "holy brethren." On the other hand, we *never in a single instance* find Christians designated by the Holy Ghost as SINNERS, and yet it is the commonest matter of fact, that the majority of professors of Christ reject *personally* the title of "saint," and denominate themselves "sinners;" sometimes relieving it by adding, "saved by grace." But if you are a *saved* sinner, you are *no more* a sinner, but a "saint," a "holy brother," "beloved in the Lord," "a royal priest," "a member of Christ's body," one of the "elect." Ye *were* sinners, "but now ye *are* washed, ye are sanctified, ye are justified in the name of the Lord, and by the spirit of our God" (1 Cor. vi. 11). It was by the power of this statement that Paul was trying to lift them out of some irregularities in their lives. You hesitate to take the name of "saint," and "holy brother," because you say, "I am not worthy, my life is not such as warrants me in being thus designated," and therefore you call yourself a sinner. But you do not hesitate to accept forgiveness and justification because you are unworthy!

The Lord has given us these names, significant of our relation to Him, and of His rich purpose of grace toward us, that by these very names He might work out that rich grace in us. He who is *humble* enough to receive and wear the *name* the Lord gives him, will find that *grace* and *power* goes with them to make them true in the life and character of him who wears them. On the contrary, he who insists on calling himself a "sinner," will find that the very name will crush him into characteristic conformity. "Be it unto me according to thy word," said Mary, and so it was done. The Lord calls us "saints," and "holy brethren," and we say, "Be it unto us according to thy word," and so shall it be, and so it is.

These new names are new dresses, which the Lord puts on His people, and there is power in them to sanctify us. "Now ye are clean through the word which I have spoken to you" (John xv. 3, xvii. 17, Eph. v. 26, 2 Pet. i. 16). If ye be disobedient to this truth, ye cannot be made clean. If we would wear His new name in glory, we must first wear it here; if we would overcome, and so inherit that "white stone, and on the stone a new name written, which no man knoweth, saving he that receiveth it" (Rev. ii. 17, iii. 12), then we

must receive it now, in so far as it has been given.
“He that hath an ear to hear, let him hear what
the spirit saith to the churches.”

EXPERIENCE.

WE speak of experience in religious life as in distinction from mere theory or intellectual assent and acceptance of truth as a statement. A man may assent to the doctrine of the new birth, and be experimentally destitute of it; one may believe or assent to the truth that Jesus Christ came into the world to save sinners, but may be experimentally destitute of salvation. An experimental knowledge of Christ, then, is an essential characteristic of Christianity. "Except ye be born again ye cannot be saved," was the substance of our Lord's teaching to Nicodemus. "If any man be in Christ, there is a new creation" (2 Cor. v. 17; Gal. vi. 15). These and other similar scriptures, teach us that salvation is something that is wrought out *in* us; something done *to* us, as well as *for* us. Of course we do not for a moment overlook, or in the least underrate,—God forbid!—the amazing and im-

measurable work of grace and love wrought out for us by our Lord Jesus Christ, from the manger to the grave; yea, and through the grave up to and at the right hand of the Father, where He ever liveth to make intercession for us, but we press the necessity of *experimentally* possessing the fruits of His atoning and redeeming love; that is, of having the "new creation" wrought out in our lives. The apostle puts the two sides of the gospel thus—I mean the necessity of *beholding* the Lamb of God who taketh away the sin of the world (John i. 29; 1 Pet. i. 19; Rev. xix. 13), and of *experiencing* the effects, or possessing personally the fruits of that atonement: "We all with open face, *beholding* as in a glass (the face of Jesus Christ) 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. iii. 18, iv. 6); and so Paul says, "By manifestation of the truth we commend *ourselves* to every man's conscience in the sight of God" (iv. 2). This saying is wonderfully opened when we know that the Greek word translated "manifestation," means in the most literal sense an experimental illustration, just such a word as a chemist would use to designate the experimental proof of his theory in any given case. So

the apostle says we do not need any other commendation than this; we are ourselves the living manifestation, the experimental evidence of the truth of the gospel. If any man doubt the truth of the gospel, let him look at us, for we commend *ourselves* to every man's conscience, *i.e.*, to every man's faculty of moral judgment, for we are ourselves the proof the truth we preach. Having thus convinced them, or gained their attention by the living experiment of the truth, then says he, "We *preach* not *ourselves*, but Christ Jesus the Lord" (iv. 5). This outworking of the Lord's life in us is declared to be effected by the Holy Spirit, "even as by the Spirit of the Lord," whilst we are contemplating, or beholding Jesus Christ. This same fact is everywhere declared in the Scriptures, as for instance, in this same connection: "Ye are manifestly declared to be the epistles of Christ, ministered not by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshly tables of the heart" (2 Cor. iii. 2). Here is a most explicit statement that every true Christian is made a subject of the direct action of the Holy Spirit. It is this manifest working of the Holy Spirit in and on our lives that we denominate EXPERIENCE.

It must be evident, from what has already been said, that where there is no experience, there can be no true Christian life. And further, that it is in and by experience that we come into a conscious knowledge and union with God. A dear young disciple said recently in our hearing, in substance, "I cannot tell you what comfort and peace, what joy and fulness, has recently come into my life. A long time ago I took Jesus for my Saviour; but now, since I have given my whole life to Him, and opened my whole heart for Him to come in, *I know Him.*" Now it is the lack of this experimental knowledge of Christ that so many believers both need and want, and it is for the same lack that so many lives are shrouded in doubt and darkness.

On the other hand, we not unfrequently meet with dear saints who have had most blessed experimental knowledge of the Lord, in some of the earlier and primary manifestations of the Spirit, — such, for instance, as the filling the life with peace, rest, comfort, joy, and happiness, as in the case of the dear young disciple mentioned above, — who farther along in their following have not only been troubled, but plunged into great darkness, and dreadful doubt and fear, because of experiences into which they have come or are passing through. Like

David, their souls are cast down and disquieted within them, and with a new view of evil within, a sense of being forsaken of God, and even of the displeasure of the Lord, seems to roll over the soul as waves; there is a sword in their bones — a killing — at the mocking of the scoffers, who, whilst they see the distress of mind of those who once bore such glad testimony, cry out, “Where is thy God” (Psalm xlii.)? Such experiences as these are very painful, and unless the soul is borne up and strengthened against such temptations, the poor saint would feel that God had forsaken it, indeed. But all such bitter experiences may be only highest proof of an advancing life, and surest evidence of a deepening work of the Spirit. And when one comes more fully to know the Lord, this advanced and deeper work of the Spirit may be experienced without the horror of great darkness, though the pain and the death may be present. One may learn even “to take joyfully the spoiling of his goods” (Heb. x. 34; Psalm xxxv. 12), without casting away his confidence, and in the midst of direst trial may say, “Though He slay me, yet will I trust Him” (Job xiii. 15). The darkness and bitterness of the pain in such times comes from not knowing or discerning the Lord, and understand-

ing the nature of the work He is doing, forgetting that He is transforming us into the image of His Son.

But in order that we may, in a more intelligent fashion, come to an understanding of these things, we will just bring before our hearts some of the facts of spiritual life, which may also serve to illustrate a progressive experience. What, then, are some of the Spirit-wrought experiences on the lives of God's dear people?

1. First in order of time and experience comes the witness of the Spirit to our sonship. "Because ye are sons, God hath sent forth the Spirit into your hearts, crying, Abba, Father." "The Spirit itself beareth witness with our spirit, that we are the children of God" (Gal. iv. 6; Rom. viii. 16). It is not our purpose at this time to show *how* the Spirit beareth witness, but only to point out the fact that He does; those for whom this is written will know what is meant by the experience thus indicated.

2. Farther along, the truly experimental Christian will come to know what it is to walk "in the fear of the Lord, and in the comfort of the Holy Ghost" (Acts ix. 31), in which experience "the peace of God that passeth all understanding" (Phil.

iv. 7), the rest of the soul (Matt. xi. 29, Heb. iv. 3), and other such sweet fruits of the Spirit are multiplied, so that one's life seems to "flow on in endless song."

3. And then it is one of the most blessed of all experiences to find that it is not alone these gifts of God, these fruits of the Spirit within, but that the dear Lord Himself, who is Love, has come and personally taken up His abode in us. He is now no more alone the Saviour without, on the cross, or even at the right hand of God in heaven, He is "Christ in you, the hope of glory" (Col. i. 27). "Christ *living* in you" (Gal. ii. 20). It is God dwelling in us (1 John iv. 16) ; having made us His temples to dwell in and walk in (2 Cor. vi. 16). This is one of the most wonderful experiences that comes to the life of a Christian, and is an immense advance upon all experiences of the gifts and graces of God. It is a most blessed experience, to have the love of God poured out in our souls, but oh, it is incomparably more blessed to know God *as* Love dwelling in us and walking in us. A blessed thing to lift our heart and eyes up to heaven, and commune with Him—the Father and the Son—in the skies, but it is even more blessed to know Him as dwelling in our hearts,

and there resting in His love, and to have inward communion with Him.

4. Following rest, joy, and peace, and such like sensible blessings with the sensible presence of God in the soul, there is also an experience of power, and we have been overjoyed, like the disciples of old, to find that even devils are subject unto us. Not only have our old tormenting besetting sins been forgiven, but they have *gone down*, and temptations that heretofore have overtaken and overthrown us, *have lost their power*, and really, the Lord seems to have subdued all our iniquities. Certainly we have been delivered from all the outward and grosser manifestations of sin and self, and from day to day we have been kept from sin (John xvii. 15), overcoming the world at all points, so far as we could see, because "greater is He that is in us, than He that is in the world" (John iv. 4). How glad have we been to see "even our old temper," that caused us so much grief, tempered into patience and meekness, so that that which was as a scarlet sin is made whiter than snow; and what blessedness in being able to "lay aside all malice, and all guile, and hypocrisy, and envies, and all evil speakings," feeling, and even testifying, that we were "wholly saved," fully be-

lieving that there was nothing more in store for us but greater degrees of the same blessings.

We do not say that in all such experiences, and many, many others that we might speak of, there has not been much inward work of the Spirit, neither do we mean to say that in such experiences more than we could have asked or expected has not been done for us. But we do mean to say, that above and beyond all this, God's Holy Spirit has a wider and deeper field of work. His work hitherto has, so to speak, only been in the outer courts of the soul. How many, after having reached the assurance of faith, the rest of the soul, and the keeping power of the gospel, have been pained and surprised to find at first little *hints* and *suggestions* of evil lying deeper within than they had hitherto known, only to be followed by actual discoveries of evil. "What! have I been deceived? Does not the blood of Jesus cleanse from all sin? But surely this is evil! What shall I do? Let me examine it. Ah! worse and worse; it seems to have a deeper root than I expected, and moreover it seems to be connected with other things, and I fear, after all, that I may have been deceived." Now it is at this point, or others similar, that many souls are snared or weakened. We have known some friends, at

such inner revelations of self, and deeper revelations of the evils of nature, to wink at them, and by an effort of *will* keep up their talk about peace and rest, and being kept from *outward* sin, and ignore the fact of an inward “wicked way;” but that is weary work, for it is only *will worship*, and will end in going back from following after the Lord, or degenerate into “pious hypocrisy.”


How, then, are we to treat such experiences? First of all, be assured that if you are really a child of God, and have given yourself up to Him for perfect salvation, He will leave no “evil thing,” no “wicked way” in you. And it is the work of the Holy Spirit to make all these “wicked ways,” and “evil things,”—that are hidden far away in the flesh, in which Paul says “there dwells no good thing,”—manifest. Such an experience as the one supposed above is not *going into fresh sin*, but it is the Holy Spirit *making manifest the depths of your native depravity*, and bringing it to light, that it may be destroyed and cleansed away from you. This experience, I know, is very trying; it is very humbling to self to have to look at these things, and be exposed, if not to others, to yourself, but it is the work of the Spirit not only to *humble*, but to *destroy self*, and if the Lord

is met and recognized in such times, the evil confessed, and the self held in abandonment, the evil will quickly disappear, for the Lord will not simply *forgive* it, — He has done that, — but He will *take it away*, for the revelation of evil in the nature of a life wholly given over to God is not so much a sin to be forgiven as it is an offence to be taken away. Fire, under the crucible, throws the dross that is mixed with the silver and gold to the surface only that it may be skimmed off; so long as it lies on the surface it mars and obscures the gold, and would lead the ignorant on-looker to say, “There is nothing but dross in the pot;” but the refiner and the experienced person knows what dross coming to the surface means. When taken away, the gold is the finer for that experience of dross revelation. So does the Holy Spirit kindle fires in us, and beneath us, and around us, to make manifest the evil that is within, not that it may be forgiven and repressed, but that it may be recognized and removed.

The earlier experiences of rest, peace, joy, keeping, etc., were graciously given, first that we might know the Lord and wholly trust Him, so that we may be strengthened for maturer experiences. But we are often apt, in the surprise of some new man-

ifestation of the life of God in the soul, to let go our confidence rather than to hold it fast to the end. But let us not do so ; we must learn to recognize and discern the Lord, and quickly go out to meet Him in every experience. We must stop here. Those to whom the Lord shall send this word will know the rest.

SONS OR SERVANTS.

HEN the "prodigal son" decided to arise and go to his father, he only intended to ask for a hired servant's place, saying, "Make me as one of thy *hired* servants." But when the father met him, he cut his confession short at that point where he was about to say "make me as one of thy hired servants," and turning, said to the servants (who seem to have been present), bring "the robe," and "the ring," and "the shoes," and "the fatted calf," "for this MY SON was dead and is alive again, he was lost and is found," — as though he would at once impress upon the servants the fact of *sonship* which belonged to the returning prodigal, and upon the prodigal himself the fact that there was but *one* place in the household for him to occupy, and that was a *son's* place. So he would not so much as let him speak the words "*hired servant.*" I think the father meant to banish the idea of servility forever from his mind.

Have we nothing to learn from this? If we are Christians we are not hired servants, we are sons and heirs. It may be and is ours to serve, but not to serve servilely. And yet how many Christians who came, and at the first joyfully took their place as sons, have suffered themselves to fall into the place of *hired* servants. Mark the characteristics of such.

1. They do not dare to stand forth with open, glad, joyous faces, and say: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God, and so we are." They embrace not with joy that salvation which is set forth by the "kiss," the "robe," the "ring," the "shoes," the "fatted calf," the "merry-making," and the open declaration of "*this my son*." The rather they will brood over their past lives of "prodigality," which was all forgiven and blotted out, and live in memory, at least, if not in heart, and in fact, in the old estate of rags, husks, swine, and famishing. Instead of eating the honey out of the rock, and finest of the wheat, — the food God has prepared for His sons (Psalm lxxxi. 16), — they will take their places among and live like hired servants. They are so foolish! Having begun in the Spirit, they now

seek to be made perfect by the flesh (Gal. iii. 3). Beginning as sons, they degenerate into hired servants, and live under law.

2. They serve *for hire*. "If only we get to heaven at last," say they, "we shall be content;" not knowing that that is the spirit of the hired servant, who only seeks

" — to save the soul,
And shun eternal fires."

3. They serve *in fear*, having the "spirit of bondage," and not having the perfect love that belongs to sonship, and that casts out all fear, and so are without confidence toward God.


4. They serve *grudgingly* —

"Doling their duties out to God."

They confess and lament this, but cannot help it, because they have the spirit of servants, and therefore cannot be "steadfast, immovable, always abounding in the work of the Lord."

Dear friends! oh, see to it that you do not occupy the place and illustrate the character of an "hired servant," while claiming to be a son of God. Be in constant companionship with the "first-born among many brethren," and so shall the Holy Ghost conform thee to that image.

LITTLE THINGS.

E have been pained many times of late to see a lack of practical holiness among some eminent professors in little things, and so we are led to write a few lines upon the subject. Our Lord reproveth the Scribes and Pharisees because they were punctilious about the little incidental ceremonials, such as the payment of the “tithe of mint, anise, and cummin,” whilst they “omitted the weightier matter of the law, judgment, mercy, and faith,” and adds, “these ye ought to have done and not to leave the others undone” (Matt. xxiii. 23); but we think our Lord would in most loving words say to some of His most faithful followers now, “Ye are faithful in mercy, judgment, and faith, but in many of the little things of life,—the little courtesies and kindnesses, in the keeping of appointments, in loving patience in connection with trivial things, in the faithful and holy performance of a compara-

tively trifling duty, ye are deficient; the weightier matters ye ought to do, but ye ought not to leave these little things undone."

When the Lord gave Moses direction how to build the tabernacle, he was as minute in the matter of the little pegs, the fringes of the curtains, and the borderings, and the least ornament, as He was in the larger and more conspicuous parts of holy tent; and in the building of the temple, Solomon was as careful in having a leaf or a pomegranate carved on the capitol of the two beautiful pillars (Kings vii. 15, 17), as in the laying of the mightiest foundation stone. And what does all that careful detail mean, except that we who are God's living temples, are to be as perfect in all the little details of our life as in the weightier matters? When our Lord rose from the dead, He took the time and care to carefully fold up the napkin which had been bound about his face, and put it in its proper place (John xx. 7). Which one of us, think you, would be so careful about a little thing like that when so great a matter as the resurrection from the dead was to be attended to? And yet, that little matter of folding up the grave clothes and the napkin, has played a most important part in the great contest Christianity has had

with skepticism ; so, beloved, it is the little details of life, that are holily attended to, that fill a most important place in our testimony. The weightier matters men expect to find, and for the most part unspiritual people can and do imitate them, but in the neglect of the little things of life many a sincere Christian has given great occasion to the enemies of the cross. Said Hatty to her mother, when giving her idea of religion, "I remember when Mary Smith was converted. It's near two years ago. She always had sat at her work all day long before, and been a steady girl, that went to church and didn't gallivant. And there she was, just the same. And I said to her, 'Mary, what does being converted mean? What difference does it make to you? Ain't you doing just the same as you did before?' And she said, 'No, indeed, Miss Hatty, there's many a time when I've been pressed that I've sent home seams *scarcely fastened*, so they'd be sure to rip; but, please God, *my seams will never rip again*;' and that made see how religion could come into such a common life as mine, cleaning and cooking, and just making things as pleasant as I can. And from that day, all these two years, I've seen a difference. I've noticed myself in ways of work, — getting off it, and getting

over it, — that have showed me what I *wasn't* and what I *ought to be*. And so," said Hatty simply, "I want to join Zion's chapel, because it began there."

Oh, when we come to know that it is the little things that are seen of God, as much as the great things that are seen of men, that go to make up true holiness, we will learn that the little things are no longer little, but mighty. And, indeed, the little things are seen of men. We stopped the other evening, just to shake hands with a stranger, at a time and place that we were not wont to do so, just because the Spirit put it into our heart to do it; we did not know till afterward that God sent that stranger to His house, not for the lecture, but that that little expression of courtesy and kindness might win him. We have known women professing holiness to sweep a house — their house and God's — and leave dust in the corners; it was a little thing, but an angel would not have done so, had he been sent to sweep a house, much less ought a saint so to slight her work, which she is doing unto God. If a right honorable worldly friend had been coming to spend a day, the corners would have all been inspected, and the cobwebs all cleared out, but it was nobody but the Lord who was abiding in the house, and He would

not mind slighted work, and nobody but an unconverted husband, who would not hear the testimony of the lips, but who, perhaps, might be impressed with holy neatness, and something of that kind.

One thought will teach us that it is the little things that beautify life. The Lord not only put raiment of fine linen and silk upon his bride, but also brodered work, and decked her with ornaments and jewels (Ezekiel xvi. 10-14). It is not the great outline of a painting that makes it a masterpiece, but the delicate, beautiful detail that is made up by the artist's pencil. It is not the costly furniture in the house that makes it so attractive, but the little bits, placed here and there, on shelf and mantle, hung on the wall, and tucked in a corner. Oh, dear friend, let us learn that our whole life is holy to the Lord: in the kitchen and in the parlor, in the house as well as in the place of public testimony, when no eye but God sees as well as in the face of all the world. Let no one stumble over thy lack of courtesy, or for the want of giving a cup of water, or for thy patience with a dull inquirer, and thy holiness in the thousand little details that make up life. Be thou faithful in a few, and in all small things, and thou shalt surely be kept, then, in all the many and great things of life.

ACTUAL vs. JUDICIAL SALVATION.

ONE of the strangest phenomena in Christian intercourse is the frequency with which we find brethren appealing to the Bible to justify the Christian's living in sin, and this appeal based, not upon a direct word, but upon what we might call a judicial interpretation of the word. For example, if we appeal to some such word as Paul's in Romans vi., where he asks in amazement, "Shall we continue in sin that grace may abound?" and answers, "God forbid!" which is an attempt to translate into English the Greek expression of utter abhorrence which the Apostle feels at such a thought; or, when he declares that "our old man is crucified [with Christ] that the body of sin might be destroyed, that henceforth we should not serve sin," and bids us to reckon ourselves to be dead indeed unto sin (verse 11), and commands imperatively: "Let not sin, therefore, reign in your mortal bodies to obey it in the lusts

thereof" (verse 12), and adds the promise, — that so reckoning ourselves to be dead unto sin, and so refusing all obedience to it, but yielding ourselves to God, and our powers to Him for service unto righteousness, — "Sin shall not have dominion over you, for ye are not under law but under grace" (verses 13, 14), and once more puts the inquiry, "Shall we sin because we are not under the law, but under grace?" and answers again in the abhorrence, "God forbid!" (verse 13); we are told that this deadness unto sin is *judicial* deadness, and this deliverance from sin is *judicial* deliverance; that it was not contemplated, neither, indeed, can it be practically realized, in this life. But if the Apostle meant anything by these, and kindred words, he was just urging a *practical* and *actual*, instead of a merely *judicial*, realization of them. "We are crucified with Christ," that the "old man," "the body of sin, might be destroyed," — *judicially*? Who can think it?—No, but *actually*! Is our justification actual? Is access, and rejoicing in the hope of the glory of God, actual? Is peace with God actual? Is patience, experience, and hope actual? Is God's love poured forth into our hearts actual? Is the Holy Ghost, the power of God, by means of which all these gifts of grace

come, actual (Rom. v. 1-5)? Or, are all these mere judicial blessings, something which we are to force ourselves into believing that we have, when we are forewarned that they are only *constructively* ours? Very well; when we say *No!* no!! NO!!! these are real; why then, shall we, when we come to the question of actual sin, — which, if for anything Jesus came, He came to save us *from*, not *in*, — say we must not hope or expect for anything more than a *judicial* deadness and freedom from it? How can we think so for a single moment?

No! no!! dear friend. Let no man deceive you with vain words, for because of sin cometh the wrath of God upon the children of disobedience, and Jesus saves from wrath by removing and putting away the occasion of it. Our salvation is real, not judicial. We are saved both by *blood* and by *power*, and the power is as actual and available as the blood. The blood of the “passover lamb” in Egypt, was the *pledge* of the deliverance, but the pledge was *fulfilled* with an arm of power outstretched. Was their deliverance from Egyptian bondage real, or only judicial? The blood of Jesus is the sign and pledge of God’s grace and power, and that power is vouchsafed to all those who, at

God's command, go forth from the bondage and dominion of sin. It would have been small comfort for the Israelites to have been told, "Now that you are under the blood, be content, and *reckon* yourselves delivered, but don't be so foolish as to suppose that you are *actually* to be set free *in this* life; try to if you want, but be of good courage, bye and bye you will *die*, and *then* you shall be free from your 'hard taskmasters.' What God's *power* fails to do, death will do for you."

With precisely this kind of interpretation, many of the weary saints of God are being comforted concerning their sins. Go forth, dear child of God, and you *shall* be free. "Reckon yourself to be dead *indeed* unto sin, but alive unto God, through Christ Jesus our Lord," and "sin shall not have dominion over you" (Rom. vi. 11-23).

WILLING AND OBEDIENT.

WE have found in our own experience, that progress in the divine life has been made precisely in the ratio of our willingness and obedience. Dropping for the moment the editorial “we,” that our testimony may be more personal, let me say, that for a long, long time, weary with so constant and repeated failure in my life, even measurably to realize the scriptural ideal, I was crying out to God for quickening and permanent deliverance from some of the more manifest and frequently recurring sins, and said, “Lord, I am willing to part with anything I have, to be anything or nothing, if only I may be delivered from these besetting sins, and lifted into some place of power with Thee, so that they shall not have dominion over me.” This was the substance of my prayer. Never doubting that I was *wholly trusting Jesus for ultimate salvation*, — for merit of my own I had not a vestige, —

I was yet groaning by reason of the prevalence of sin. Though as often as I was brought under the power of sin, I would at once plead for the divine forgiveness and grace to amend, I still found, that though *forgiven* I might be, *delivered* I was not. I found that many of my besetments grew out of *other things* that in turn had their rise and root in the deeply hidden *self*. Now the question of *being willing* to be saved from the sins that *troubled* me, turned upon being willing to be saved from the source whence they came, and which *did not* trouble me. Was I willing to be saved at any and all cost? Was I willing for God to save me, beginning *where* and *how* He would? Was I willing for the Lord not only to save me from *some* things, but for Him to save me from *all* things, both those that I *then* saw and recognized as contrary to His holiness, and those which in course of sanctification, in the clearer light of a progressive life, He might *yet* show me? Was I willing that *He* should be the judge of what I was to be saved from, whether or not *I* recognized from my point of view the necessity and wisdom of *His* will and judgment? In a word, was I willing *wholly* to abandon myself into His hands for the *real* and *actual* salvation from sin, for which I had laid hold

on Christ, and in whom I professed judicially to be in possession? To all these questions, and more, after days and weeks of thoughtful prayer and self-inquiry, I said at last, "*Yes, Lord, I am willing.*" In this *consent* to Him and His ways, I found my first real experiences of *rest* and *peace*; and for a few days I supposed that what I had heard many good brethren speak of as the experience of sanctification had come to me. I cannot tell of the measure of quietness that came to me. I was fairly basking in the smile of God. I said again and again, "Why, how simple and how wonderful! Only to be *willing*, and the work *is done.*"

I do not know how long, exactly, it was, but not many days had passed when I became conscious of *heaviness of heart* and a vague spiritual fear, or foreboding, of things to come. What could it mean? Was I going to lose my new-found rest and peace? Were my old troubles coming back? I did not know. But in a little while I knew. I had wondered that, in thus being willing to, and so far as willingness went, having given all up to the Lord, He had not called upon me to *part* with anything. I had questioned thus: "Does the Lord come so silently, and without our knowing anything about it, put to death *secretly* the old

man, and *thus* deliver us?" The answer came. I had been a great smoker for many years. I dearly loved my cigar. It was the *ewe lamb* of the whole flock of indulgences, and was the last thing which I supposed the Lord would call upon me to part with. It had not troubled my conscience in the least. But the "*still, small voice*" came and said, "And are you willing to give up *smoking* for the Lord?" To which I said, "Yes; but I do not think the Lord cares anything about such things as that. There is no *sin* in smoking." But, without meeting my point about the sin of it, that still, small voice kept repeating the question, "Are you willing to give up smoking to the Lord?" To which I would say, "Yes; willing, but doubtful if it be the will of God." "Are you willing that that the Lord shall decide what is *His* will, without reference to the approval of *your* judgment?" "Yes; but how may I know that it is the will of God?" "I that am speaking *in* thee, and pressing thee about this cigar, am the Lord. I am come now to do for thee that which thou hast been praying for so long, and what thou hast said, 'Do for me at *any cost, in any way.*' Thou hast said thou wert willing; let the proof of thy willingness be in thy *obedience.*"

For a long time, — days, perhaps weeks, — I was struggling with my will, with my darling cigar ; it appealed, oh ! so piteously, to be retained ; it reminded me of its social, soothing, and quieting, and refreshing influence ; it urged that it helped in a no small degree in the preparation of sermons, and in any event it plead its innocence. To all of which the still, small voice would say, “ It is the will of God that you should give it up.” What could I do ? I had called for the Lord. He had suddenly come to His temple. I had besought the Lord to speak to me, that I might know His voice, and now He had both come and was speaking to me. He had come to *begin* the work of purifying the temple, and I was not abiding the day of His coming, for He was coming as a Fuller and as a Refiner (Mal. iii. 1-3). But what could I do ? I must choose between my indulgences and the Lord. Would I choose the Lord *in obedience*, or would I send Him away ? It was enough ; I said, “ Lord, I *am* willing ! I *will* be obedient ! ” It was the first test of my sincerity, coming at a point I did not expect, touching what most Christians even, will and do call, not only an indifferent, but even a lawful thing. Howbeit, that was the point at which the Lord was pleased to touch *my* unconse-

crated life. It was *there* that He showed *me* how *self* could be and was entrenched.

I gave the cigar to the Lord; He saved me from it as effectually as He saved the Israelites from Egypt, and more, for I lusted after it no more. That was my A B C lesson in consecration in practical sanctification. In that little experience I *began* to know the Lord's voice in that I *began* to learn what it was to be *willing* and *obedient*, and what it was to deny my *self*.*

* The main incident in this article is used in a previous one, — "Consecration." Here another side of the same gracious dealing of the Lord is presented, and is an illustration of the variety of all real experience.

OUR NEED SUPPLIED.

THERE are many Christians who seem to be resting in careless confidence or indifference about the supply of spiritual need, especially those needs that lie in the future. And there are others who have learned, in some degree, to lean upon the Lord for present spiritual supplies, and can walk with calmness, and even joyfulness, in the midst of threatening soul-need, believing that God will supply them momentarily. But even among God's dear trusting children we find many who cannot and do not with the same calm confidence rest in Him for the supply of their temporal need. The question of "what we shall eat and what we shall drink, and wherewithal shall we be clothed," makes sad havoc in the peace and quiet of many Christians; though in this matter, in the most peremptory and tender way, our Lord has told us to be at peace, "taking no thought for the morrow" concerning these

things (Matt. vi. 24; Luke xii.). It is concerning the supply of our temporal need that we wish to instruct and entreat you to trust in the "Living Father." Paul, to the Philippians who had sent him some much-needed aid, writes back in the most royal manner, just as a king's son might write: "But my God shall supply all your need according to His riches in glory, by Christ Jesus" (Phil. iv. 19). We do not say that this promise does not cover spiritual need as well as temporal (surely it says *all* your need), but it was no doubt spoken with special reference to temporal need, and so it does in an especial way apply to those needs. We want you to look at this promise and let it sink into your hearts, and bring forth its precious fruit, and relieve you from all anxious thought concerning the morrow, and set you free from yourself, that you may the better do service for your Master; for servants, that is to say, bought servants, — as was Paul, who said he was the "slave of Jesus Christ," — have no care for their temporal need, for it is their master's place to provide them with food and raiment, and therewith they are content (Heb. xiii. 5; 1 Tim. vi. 8). If this be true of servants, much more is it true of the sons of God.

This promise, then, is a sure guarantee that all our temporal need shall be supplied. It is by the word of God made sure that every man that walks uprightly shall want for no good thing (Ps. lxxxiv. 11).

You will notice that this promise is grounded precisely where all promises for spiritual supplies are found. He will supply our need according to His riches in glory, by Christ Jesus. That is to say, we go to the same source for food and raiment that we do for redemption and forgiveness of sins. We read that "In Him (Christ) we have redemption through His blood, even the forgiveness of sins, according to the riches of His grace" (Eph. i. 7); all spiritual strength is supplied from the same source (iii. 16). Christ in us is the measure of those riches of his glory (Col. i. 27). How this sanctifies food and raiment that is sought for and received at the hands of the Lord! The true child of God should wear no raiment, eat no food, drink no drink that is not "supplied according to His riches in glory by Christ Jesus." If this great and most blessed truth were once recognized, what a change there would be in our whole mode of living and dressing! How many of our readers practically think of eating, drinking, and wearing only

those things that have come to us washed in the blood of the Christ, and with the sheen of His glory upon them as sacred as the forgiveness of sins that reconciled us to God, and sweet as the grace that hath so freely justified us, — and yet, that is the lesson of this promise. A wife might wear a dress the same in texture and pattern with vastly different feeling and effect. If, in the one case, it was the gift of her husband's love, selected by him for her adorning, it would be a glory and delight for her to wear it; if, on the other hand, it was the gift of another, who had no right to her love, it could give her no delight, and would be a badge of shame. Even so, how many of God's children are having their needs supplied from the storehouse of mammon, rather than from the "riches of His glory, by Christ Jesus." Alas, how many have turned away from His "riches in glory, by Christ Jesus," and have made a league with mammon to supply their need. Oh, beloved in God, see to it that you look to the right source for the supply of your need, lest in that day, the riches and goods, and the supply of your need received from mammon, will leave thee poor and naked, and wretched and miserable, and blind (Rev. iii. 17, 18).

All that which we gain from the service of mam-

mon tendeth to poverty and to alienation from God. Let us see to it that we receive nothing from mammon, directly or indirectly. That was a grand and most noble answer that Abram gave to the king of Sodom after he had returned from a pursuit of the kings, "I have lifted up my hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread to a shoe latchet, and that I will not take anything that is thine, lest thou shouldst say I have made Abram rich" (Gen. xiv. 23). And why should Abram want to take goods of Sodom, when he was the friend and child of the most high God, possessor of heaven and earth? This incident affords us an opportunity of speaking to such Christians among our readers, engaged in business, who are inverting God's order in pursuit of their callings. Jesus distinctly and plainly says that we are not to seek after worldly goods with a view to supplying our temporal need (Matt. vi. 24-34); but that in our earthly pursuits we are to seek the kingdom of God. That is to say, it is not the will of God that His children should do business for the sake of *making a living*. Our Father guarantees to supply all our need, — true, He may and most ordinarily does it out of the business He sets us to do, — and in effect, He says,

“You are to trade, farm, practice law or medicine, or preach the gospel; not for gain, not for the sake of earning a living, but to glorify Me in the world.” The Lord wants men to preach His gospel for Him in their counting rooms, in their stores and offices, as well as in the pulpit. What would you think if any one should ask us the question, “What was your motive in entering the ministry?” and we should reply, “To make a living.” Would you not think that we had most fearfully and wickedly prostituted the *sacred* work of the ministry? Dear brethren, preaching the gospel is no more sacred in God’s sight than selling goods, or any other business. It may be a higher calling, but not more sacred. If your business is not conducted with the same singleness of eye to the glory of God that you conceive your minister should have in preaching the gospel, then you are in so far forth serving mammon. “He that preaches the gospel shall live of the gospel,” and he that serves God in the store, at the mechanic’s bench, or in a professional calling, shall live of his calling, but that is by the way and from the hand of God. Oh, how God stands in need of Christian men who will do business, not with a view of finding themselves with luxuriant houses, sumptuous living, and purple and linen

raiment, but with a view to the showing forth His praises "who hath called them out of darkness into His marvelous light!" When David was possessed of about \$2,500,000,000 of money he did not say, "I am king of Israel, and am possessor of vast wealth, and therefore I shall not want." No! no!! David said, "The *Lord* is my *Shepherd*, I shall not want" (Ps. xxiii. 1). His vast accumulations were consecrated to the building of a house for the Lord. As for his needs, he knew his God would supply them all. Oh, our God, teach us all this lesson, and then shall our calling be sanctified, and Thou shalt be preached in a thousand places, in the very midst of the marts of mammon, where the voice of the "preacher" is not heard! How soon would the kingdom of mammon fall if all God's people would depend on Him *for the supply of their need*, and simply do their business with the single purpose of showing forth the virtues of His life!

In conclusion, let me cite you to some promises of God upon which your faith may find secure footing, in the matter of the supply of your temporal need. (1) The fact that He has redeemed you has led Him to say, "He that *spared not his own Son*, but delivered Him up for us all, *how shall He not*

with Him freely give us all things" (Rom. viii. 32)? Child of God, we ask you to think of God's "unspeakable gift" of Jesus Christ, and then think on the matter of your food and raiment, and answer the question God puts: "*How shall I not supply all your need?*" If He will and has redeemed the spirit, soul, and body for all eternity, at the cost of Jesus Christ's sacrifice, and has pledged and given all the power of His triune being to do this, will He, think you — can He, fail to supply our necessary earthly wants during the few years in which He leaves us here to perfect His saving work in us, while we witness to the world of His love? If you cannot *believe* Him for food and raiment, how dare you say that you are trusting Him for the present forgiveness of sins, and future glory, including the resurrection of the body?

(2) The fact that He has said concerning your earthly need, "Your Father knoweth that you have need of these things" (Luke xii. 30). I ask you who are fathers and mothers, would you see your children suffering need so long as you had that which to supply them? And think you that your Father, who is "possessor of heaven and earth," will not supply your need?

(3) When Abram turned from the king of Sodom to the most high God, the Lord came unto him in a vision saying, "Fear not, Abram; I am thy shield, and thy exceeding great reward" (Gen. xv. 1). So the Psalmist declares that God is "our portion in the land of the living" (Ps. cxlii. 5; see also Lam. iii. 24). Said the father of the prodigal son to the elder brother, "Son, thou art ever with *me*, and all that I have is thine." Will our Father in heaven be less to His loving, trusting children, than that father was to his surly elder son? God forbid the thought!

(4) But will a shepherd suffer his flock to want? "We are the sheep of His pasture," and "the Lord is our Shepherd, and we shall not want" (Ps. xxii. 1; lxxix. 13). Oh, that our readers would suffer themselves to be led by our tender Shepherd in the pastures of His tender grass, and by the quiet waters of His supply!

SALVATION.

IN common use, the word salvation is made to express the gift of God, as it is more or less apprehended or developed by the person using it. It is a general term that covers the work of God for and in the soul. The little word, Christian, is used to designate the disciples of Christ of every rank and grade of spiritual life. But the title of Christian means much more to some disciples than it does to others. So with the word salvation, it means much more to some than it does to others, according as its contents have been explored and appropriated. Salvation is the Lord's *cornucopia*, — the Lord's horn of plenty, — in which is contained all the riches of His grace. Indeed, following the lead of this figure, salvation is Christ. He is our salvation, and in Him are hidden all the treasures of knowledge, and all the

riches of grace. So then, salvation means to every one just the measure of the riches of grace in Him that have been appropriated and experienced. With some this means very little, with others it means incomparably more; with some it is something laid up for future revelation, but which they have no experience of; that is to say, there are those whose apprehension of salvation is this: that they will "go to heaven when they die," whatever *that* may mean to them. Others reverse this apprehension of salvation, and it means that they won't "go to hell when they die;" than which, no lower and meaner conception of salvation can be had. If that is *all* that such persons reckon on as being contained in salvation, the future will reveal their awful mistake, for he who *only* hopes to "go to heaven when he dies," or "that he will not go to hell," will most assuredly neither gain heaven or escape hell, for neither heaven or hell as places of future being or abode constitute salvation; but both heaven and hell are consequent upon salvation; that is to say, they are the necessary places or states of being into which all men shall come, accordingly as they are either saved or unsaved. And it is only in this sense that heaven is said to be a salvation ready to be revealed at

the last time (1 Pet. i. 3-5). That future blessed inheritance is something which is "reserved" for those who are the subjects of God's saving and keeping power while in the earth. So, then, we must look for salvation as a *present possession*, something already received and wrought out, or being wrought out in our lives here. There are many stages and degrees of that salvation, and the measure of our *inheritance there* will depend upon the measure of our *salvation here*. For of some it is said, "So an entrance shall be ministered unto you *abundantly* into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. i. 11); while of others it is said, "He (they) shall be saved; *yet so as by fire*" (1 Cor. iii. 15); as Lot was out of Sodom — scarcely saved.

This being true, of how much importance to us that we should make our calling and election both *sure* and *abundant*! And when we think of our Lord's side of it, what pain it must be to Him who freely gave Himself with all His fulness that we might be saved to the uttermost, to see His disciples despising the *abundance*, and being content with the *scarcely sufficient*. It is our desire, in a very brief manner, to indicate something of the fulness

there is in salvation, not to be hereafter revealed, but to be possessed here and now, and to urge this fulness upon all who will come and partake of the water of life freely.

First of all, Jesus came to save His people *from their sins* (Matt. i. 21). In this there is at least three things inferred and provided for: —

1. He saves from the *guilt* of sin. Guilt is that element of sin that makes it criminal, that renders it not only hateful to His holiness, but obnoxious to His justice. It is this element of guilt that causes His holiness to flame forth in wrath and anger. It is the guilt of sin that brings us under condemnation, that makes us dread God, that makes death and the judgment most terrible to the awakened conscience. It was against sin, as a guilty thing, that the law — that ministration of condemnation and death (2 Cor. iii. 7, 9) — was directed. It was the awakening of the conscience of Paul to the fact of his guilt by the law, that made him to say, “when the commandment came, sin revived, — the guilt of it came to life, — and I died” (Rom. vii. 9). It was the sense of guilt that made the publican stand afar off, not daring so much as to lift up his eyes, and cry, “God be merciful to me, a sinner” (Luke xviii. 13). From *the guilt of sin*,

therefore, Jesus came into the world to save us. "Being justified freely by His grace, through the redemption that is in Christ Jesus, 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, . . . that He might be just and yet the justifier of him that believeth in Jesus" (Rom. iii. 24-26). Thus are we saved from the guilt of sin by the interposition of Jesus, who bore our sins in His own body on the tree, dying the just for the unjust, redeeming us from the curse of the law, being made a curse for us, in whom we have the forgiveness of sins. This great grace of justification, as it is called, lies at the foundation of Christian life. But as a foundation is not a house, so justification is not salvation; it is part of salvation, it enters into it as the necessary precedent to all real life, and without it there can be no salvation. But one great and prevalent mistake made by multitudes of professing Christians is, that they make justification the beginning, middle, and end of salvation. But justification does nothing *to* a man; it does nothing *to* one as a fact and an experience in our life and nature. It is something accomplished *for* us by our Lord Jesus Christ, and declares us, notwithstanding the

guilt of sin, to be freed from the condemnation and penalty of it, and as a consequence brings *peace with God* (Rom. v. 1). If that were all, we might say, especially in the light of sin discovered in us, and manifesting itself in transgression, this salvation is a *fiction* so far as any actual purging of our nature is concerned; it is a fiction so far as any real *deliverance* from sin as a fact and power in our life is concerned. It may set us free from penalties, it may enable us to pass the judgment on the ground that Another has died for us, it may awaken gratitude in our hearts, and love to Him who died for us, but it does not change our nature, *or make an end of sin in us*. Hence, we say, to apprehend this grace only, and to stop there, grounding all Christian life in that alone, and depending on the strength of the love and gratitude awakened by justification for *power* to repress the sinful tendencies of the nature, and to stimulate to good works, is to miss the grace of God, so far as experimental salvation is concerned. We therefore call attention to a further fact contained in salvation.

2. Beside justifying us through faith in Jesus Christ, the Lord has promised *actually to deliver us from the power and dominion of sin*, and subdue our iniquities in us; and this He does not by

imputation, as was the case in justification, in which the righteousness of Christ was made over to us, and we, though in ourselves guilty, permitted to stand in His righteousness (Phil. iii.), but by an actual work done by the Holy Spirit. Canaan was the Holy Land in the covenant which God made with Abraham, and yet it did not become the Holy Land until the children of Israel, by the mighty power of God, subdued it, destroying and driving out the wicked nations that possessed it. And so it is with us: first we are counted righteous in Christ, and then the Lord comes by word and Spirit and subdues our iniquities (Micah vii. 18, 19), and declares that sin shall not have dominion over us (Rom. vi. 14-18). Here, then, we have something more than *standing*, we have an *actual deliverance*, a breaking of the power of sin; not only a proclamation of emancipation, but an army sent to deliver us. Indeed, justification in its broadest and fullest scriptural significance, includes the *fulfilling the righteousness of the law in us* by the power of the Holy Spirit, after whom we walk now, as opposed to the old walk after the flesh (Rom. xiii. 1-6). This is further and most graphically declared by Paul when he says, "Walk in the Spirit, and ye shall not fulfil the desires of

the flesh" (Gal. v. 16). In so far, therefore, as any Christian is walking in the lust of the flesh, and living in sin, and under the power of it in the least degree, he is not saved; and not for lack of a provided and possible salvation, but because he will not or does not receive this further fulness and power. And herein many are in great condemnation.

3. But beside the guilt and the power of sin for which we have seen salvation provided, there is the *defilement* of it. Sin is unclean and defiling, hateful to God on account of its guilt, and loathsome as leprosy on account of its defiling nature. Having lived so long in sin, — indeed, having been conceived and born in it, — every soul must be dreadfully defiled, and this defilement must remain even after being justified from it, and after the power of it has been broken and subdued. We are told that the land in which the wicked nations lived was defiled by them, and that they were defiled (Lev. xviii. 24, 25). And so sin is ever spoken of as defiling and polluting (Cor. viii. 7, Titus i. 15, Heb. xii. 15); for this reason salvation is said to be a *washing*; but this washing is something different from justification, or, indeed, from sanctification; for says Paul, writing to the Corinthians,

who were before their conversion very, very abandoned, wicked, and sinful, "But ye are *washed*; but ye are sanctified; but ye are justified" (1 Cor. vi. 11). This washing is something farther on, or deeper down, in salvation. David, when he came before the Lord on account of his great sin, pressed his suit for full salvation: "Purge me with hyssop and I shall be clean, *wash me and I shall be whiter than snow*" (Psalm li. 7); and it must at once occur to every reader of the Bible, how frequently this washing and cleansing of the soul is spoken of: "The blood of Jesus Christ, His Son, *cleanseth us from all sin*" (1 John i. 7). Sin is first forgiven, and then is cleansed away; hence, in the ninth verse of this same chapter we have, "If we confess our sins, He is faithful and just to forgive us our sins, and to *cleanse us from all unrighteousness.*" And of the same import is that most precious text: "Christ loved the Church, and gave Himself for it, that He might sanctify and *cleanse it* by the washing of water by the word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy, and without blemish" (Eph. v. 25-27).

May the Lord by His Spirit incline all our dear

readers to search and see if thus and so far they are apprehending salvation! Is the dear Lord Jesus a present Saviour from the *guilt* of sin? Are you justified in Him? Does He *break the power of sin* in you now, and are your iniquities being subdued, and are you made free from sin? Are you washed? Have you the sweet, the blessed knowledge of *cleanness* before Him? All this He means you to have, and very much more, of which we are yet to write. Meantime, the Lord lead you deep down into the well of salvation!

Beside that which we have already considered, we have in this great salvation, a *restored fellowship*. When sin entered through disobedience into the life and nature of man, it utterly destroyed all fellowship between him and God, and but for the fact that God provided for a restoration of it through the promised Christ, that breach of fellowship must have continued forever. But in due time the Lord Christ came and "made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of sinful men" (Phil. ii. 7). Nay more, He was actually "made sin for us" (2 Cor. v. 21), and "was in all points tempted like as we are" (Heb. iv. 15). Beside, in this lowly estate "He bore our griefs

and carried our sorrows" (Isa. liii. 4). Indeed, in the truest sense of the word, He was sunken into fellowship with sinful men; not that He Himself *did* any sin, for He was without sin (Phil. ii. 7), but the Holy One did in a most wonderful manner enter into a real fellowship with us, and became one of us in His voluntary humility. And what was all this for? The answer is simple, and as blessed as it is simple, viz.: that we through faith and union with Him might be lifted back into fellowship with God; for saith the Scriptures: "But we see Jesus, who 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. For it became Him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings" (Heb. ii. 9, 10). So Jesus Himself tells us that "no man cometh to the Father but by Me" (John xiv. 6). Thus by faith in and union with Him, our fellowship is restored with God, as it is written, "That which we have seen and heard declare we unto you, that you also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ" (1 John i.

3). And who may estimate the greatness of this blessing? Without it we must be in the world, having no hope, and without God, than which we can conceive nothing more miserable. But with this restored fellowship, all things are ours, both in this life and the life to come. In fellowship with God we are already citizens of heaven (Phil. iii. 20). We may yet be in the earth, and move about in a sinful world, but our fellowship and our conversation is in heaven, and our "life is hid with Christ in God." And this is not merely a hope, but it is a reality; not, indeed, in all its fulness seen, but in the first fruits of its blessedness largely realized and experienced in our own lives; for has not God made us the temples of the Holy Ghost, and does He not, according to His promise, "dwell in us and walk in us (2 Cor. vi. 16)? Has He not given us "the first fruits of the Spirit" (Rom. viii. 23)? Has He not poured His love out into our hearts, enabling us to "rejoice in hope of the glory of God" (Rom. v. 2). In the power of this fellowship does not "the peace of God that passeth all understanding fill and keep our hearts and minds, through Christ Jesus" (Phil. iv. 7); in all our afflictions is He not afflicted with us (Isa. lxiii. 9)? Does He not "kiss us with the kisses of His

mouth, and is His love not better than wine (Cant. 12)? And what shall we say more of the blessings that are wrapped up in this sweet fellowship with God, and with His Son Jesus Christ, for time would fail to tell us of the things "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him. But God has revealed them unto us by His Spirit" (1 Cor. ii. 9, 10).

There is, however, a phase of fellowship with Christ that only those who have entered most deeply into union with Him can apprehend, much less rejoice in; I mean "the fellowship of His sufferings" (Phil. iii. 10). For the most part, when suffering and trial come, Christians are filled with amazement, doubt, murmurings, and not unfrequently, with a spirit of rebellion, not having learned the injunction of the Apostle: "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you; but rejoice, inasmuch as you are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad also with exceeding joy;" and his further word of exhortation: "Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due

time ; casting all your care upon Him, for He careth for you" (1 Pet. iv. 13 ; v. 6, 7). Of course a worldling can know nothing of that "rejoicing in tribulation also" (Rom. v. 3), because they know nothing of the Holy Spirit which is given to us, they see nothing and feel nothing of the "Spirit of glory and of God which resteth upon us" (1 Pet. iv. 14). Neither can an unconsecrated Christian know anything of the blessedness of the fellowship of His suffering, for they know not the mystery of the saying, that "in bringing many sons to glory, it became Him to make the Captain of their salvation perfect through suffering;" even so "whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth. If ye endure chastening, God dealeth with you as with sons ; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (Heb. ii. 10 ; xii. 6-8). Of course, when only this world and *its* good things fill the eye and heart, and the glory that shall be revealed both in us, and to us, is not sought after, those dealings of God which make room in us for the one and prepare us for the other are not understood, and therefore are not received with that spirit and joy that

cries out in triumphant joy, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal" (2 Cor. iv. 17, 18). So much, by way of suggestion, of that marvelous fellowship contained in the great salvation.

The next point we have in mind to speak of, is the *restoration of lost character*. If by sin we lost fellowship, much more did we lose character. How total and utter that loss was, may be gathered from the picture the Holy Spirit draws of fallen human nature in the following passage: "And you hath He quickened who were dead in trespasses and sins; wherein in times past ye walked 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; among whom we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others" (Eph. ii. 1-3). We have quoted this somewhat long passage because it is one of the most graphic pictures the

Holy Spirit has anywhere drawn of the deep degradation and ruin into which sin has plunged us. And this depravity and loss of character is not something that can be repaired and made over by our own effort, indeed, it is beyond *repair or reformation*; nothing but an absolute regeneration, a new creation, will suffice. It was this that our Lord meant when He said to Nicodemus, "Ye must be born again" (John iii. 7). Three times He said, "Ye must be born again." He did not argue the question of "total depravity" with him, but assumed it when He said, "Ye must be born again." Now, without further words upon the *necessity* of a regeneration of character, we at once declare the glorious truth, that however utterly we are depraved, our Lord came to proclaim a "new birth," not from earth, of the will of man, but by the spirit of God; from darkness to light, from being the children of wrath to being children of God. — holy brethren, — of whom it is said, Jesus is "not ashamed to call them brethren" (Heb. ii. 11). One can scarcely conceive the greatness of that salvation that finds us "children of wrath," and so deals with us that we can say with the beloved disciple, "Behold what manner of love the Father hath bestowed upon us, that we should be

called the sons of God," and declares that when our Lord is manifested in His glory "we shall be like Him" (1 John iii. 1, 2). And, dear reader, consider some more testimony concerning this restoration. Paul says, "We all, 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. iii. 18). Among men, if a man commit some flagrant crime against human law, he can never repair his lost character; but God's salvation lays hold of the vilest, and leaves them not, until they are presented "*faultless before the presence of His glory with exceeding joy*" (Jude 24). Who can measure the blessedness of such a restoration, — aye, more than restoration, — that shall furnish us with such characters, that, standing in the presence of *His glory* we shall be declared *faultless*? But even so, this is the will of God concerning us in Christ, "for whom He did foreknow, He did also predestinate to be *conformed to the image of His Son*" (Rom. viii. 29). And what that image is we may learn from this declaration of the Holy Spirit concerning Him to whose image we are to be conformed. It is said of Jesus that He is "the image of the invisible God," "the brightness of His Glory, and the

express image of His person" (Col. i. 15, Heb. i. 3). Oh, when we think on these things, how our hearts grow sick at seeing the professed children of God raking this world for straws and baubles that perish with the using, striving and straining for the honor that man can give, heaping up treasure that will perish, while for these perishable things they neglect to lay hold on that sanctification of character which will make them shine above the brightness of the sun in the kingdom of God's glory! It is our great trouble and grief to think "what shall be the end of such Christians who *neglect* the great salvation" (Heb. ii. 3). May the dear Lord God, who has prepared both a place for us and a salvation that fits us for the place, make this matter of sanctified character an instrument to search the hearts and lives of those who are careless among us, as well as to fill those others who are seeking "the best and highest," with the joy of this hope and assurance.

“IN EVERYTHING GIVE THANKS;

FOR this is the will of God in Christ Jesus concerning you” (1 Thess. v. 18). This was the word of exhortation of the Holy Ghost to the Thessalonians, who were at the time suffering much distress both by reason of afflictions and persecutions. By the context you will observe that it is placed in the midst of several other exhortations, such as, “rejoice evermore,” “pray without ceasing,” “quench not the Spirit,” etc. This gives it the force of a general exhortation, and it is emphasized as none of the accompanying precepts are, by the declaration that it was the will of God concerning them in Christ Jesus. And even so it is the will of God concerning us and all His children now. It will be noticed that there are four distinct thoughts contained in the passage: —

- (1) That our life is to be a life of thanksgiving.
- (2) That this spirit of thanksgiving is to extend to *everything*.
- (3) That this is the will of God con-

cerning us. (4) That it is His will concerning us in Christ Jesus, *i.e.*, only as we stand united to God in Christ Jesus can this thanksgiving be possible.

First of all, let us see what thanksgiving is. It is a *glad, confident, trustful* turning to the Lord, in recognition that the *thing* for which thanksgiving is rendered has proceeded from His hand, and is in accordance with His will. As did our Lord in that great prayer of thanksgiving wherein, in the midst of the natural sorrow that must have filled His heart at the rejection of Him by Chorazin and Capernaum (for which he pronounced the dreadful doom of destruction upon them), He turned to His Father and said, "I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and revealed them unto babes. Even so, Father, *for so it seemeth good in Thy sight*" (Matt. xi. 25, 26). Luke x. 21, in recording the same prayer, adds significantly, "In that hour Jesus *rejoiced in spirit*, and said, I thank Thee," etc. So, then, here we have the first great thought in connection with thanksgiving, *viz.*: the recognition of *God's will and pleasure*.

The second thought in the way of definition is

that of *congratulation*, or, as we have just suggested in connection with the prayer of Jesus, thanksgiving carries with it the idea of *rejoicing*. In other words, the Holy Ghost says, "in everything recognize and confess God, and congratulate yourself in Him; rejoice in spirit." This may seem an impossibility to many, — and so it is to the natural man, — but to those who are in Christ, and in whose mortal bodies the life of Jesus is made manifest (2 Cor. iv. 10, 11), it is normal and should be continuous. We will show you from the Scriptures how surely this is true in their teachings, and how it was true in the lives of those who lived the Christ-life; such, for instance, as Job and Paul. Now the command of God is, that in *everything* we are to give thanks; *i.e.*, we are to confess God and rejoice in spirit, for such we have determined is the scriptural definition of thanksgiving.

Of course there are many precious experiences, both of God's dealing with the soul, and of His providential disposition toward us in the outward circumstances of our lives; such, for instance, as when He at times gives us the vivid consciousness of "righteousness, peace, and joy in the Holy Ghost" (Rom. xiv. 17); or, when in the midst of His beneficence we seem to lack nothing, as in

Job's case, "whom the Lord made a hedge about him, and about his house, and about all that he had on every side ; and blessed the work of his hands, and made his substance to increase in the land" (Job i. 10) ; or, as in Paul's case, when he said, "I am full ; I have all and abound" (Phil. iv. 18).

But it is not in such cases as these that the exhortation to thankfulness is hard to understand, though it is to be feared that too often, even in such circumstances, many, instead of recognizing God's dear, loving hand, are thrown into the dreadful sin of pride of heart, as was Hezekiah, "who rendered not again according to the benefit done unto him ; for his heart was lifted up" (2 Chron. xxxii. 25). It is not alone in seasons of temporal prosperity or spiritual exaltation that we are to give thanks, but in everything, and in every case. Let us look at some illustrations of this spirit of thanksgiving as exhibited in the lives of the two noted saints we have chosen to give us the benefit of their experience on this point. The case of Job is too familiar to need much elucidation. In the midst of a most abundant prosperity, which was the result of God's interposition, we find him suddenly, at the instigation of, and by the agency of Satan, by robbers, by fire, and by whirlwind,

stripped of his entire earthly possessions, and bereft in a single hour of all his children; and, in addition to all this, he was afflicted as to his body, with the most painful and loathsome disease; and yet still, in addition to all this, he was misjudged by his friends, and made to appear in the sight of all men as a great sinner, whom God had in wrath and anger afflicted; his own wife, even, who should have been a comfort to him in the hour of his trial, stands over him and tempts him to “renounce God” (ii. 9). Now let us see how Job deported himself under such trials: did he murmur against God, or did he confess and praise Him? In answer to the loss of his possessions and the death of his children, he “arose . . . and fell down upon the ground and *worshipped*, and said, the Lord gave, and the Lord hath taken away, blessed be the name of the Lord” (i. 20, 21). He was not driven from God, but praised Him in the midst of suffering, even when to human understanding and feeling there was only occasion for anguish; he destroyed the suspicion of Satan that he only served God for the sake of His gifts, and not for His own sake; and remained in the midst of a fourfold temptation, *the conqueror*,—even so he is proof against the assault of Satan through his

wife, still praising God, saying: "Shall we receive good from God, and shall we not receive evil" (ii. 10)? It is true that the further history of Job reveals some very great depression, but in no case does he deny God, though perhaps no other man save our Lord was ever so tried as he; and under the severest temptations from his "miserable comforters," he rises in the grandeur of his unshaken faith, and exclaims, "I know that *my* Redeemer liveth;" thus setting his seal to his thanksgiving, for in that utterance we see nothing but confession of and rejoicing in God his Redeemer.

But now we will look at the testimony which our other witness will give. How will Paul stand by his injunction, "In everything give thanks," with which this article opens? Let us see. We will select those circumstances, in the which, according to all human understanding and feeling, it would be least possible to recognize the hand of the Lord, and rejoice in the midst of them. The sixteenth chapter of Acts finds Paul and Silas with their backs swollen and bleeding, with the "many stripes" that had been laid on them at the command of the magistrates, thrust into the inner prison, their feet fast in the stocks; a more distressing state of things can hardly be imagined,

and how they could under such circumstances recognize God and rejoice in spirit, would puzzle about three-fourths of the professed Christians with whom we are acquainted; and yet we find them at midnight "praying and singing praises to God." Again, in an epistle to those same Philippians, in the midst of whom he had suffered the experience just referred to, he exhorts them in this wise: "Rejoice in the Lord alway; and again I say rejoice. Be careful for nothing; but in everything, by prayer and supplication, *with thanksgiving*, let your requests be known unto God. And the peace of God, which passeth all understanding, shall keep (garrison) your hearts and minds, through Christ Jesus" (Phil. iv. 4-7). And for a magnificent specimen of this spirit of abundant thanksgiving in the midst of the most distressing trials, both to the body and the mind, please at once take your Bible and read 2 Cor. vi. 1-12, wherein he confesses to sorrowfulness, but protests that he is always rejoicing, — a paradox which none but a man whose life is hid in God can understand.

We are admonished by the length of this article already, that we bring it to a close, which we do by a single further suggestion as to the secret of this most blessed experience, which lies in the fact

of our oneness with God and with Christ (John xvii. 21; Heb. ii. 11). In this union we have the prescience of faith, and can stand in the midst of any circumstances and say with Paul, "I know this shall turn to my salvation" (Phil. i. 19). If we are chastened, we are chastened as sons, and we know that such chastisement, however painful in the present experience, has for the end "the peaceful fruits of righteousness, wherefore lift up the hands that hang down, and the feeble knees" (Heb. xii. 11, 12). Moreover, since "it is not I, but Christ that liveth in me" (Gal. ii. 20), "we are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; 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, for we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (2 Cor. iv. 8-11). So, then, we conclude that to give thanks in everything, is only possible to those who have ceased from their own life, and are living by the faith *of* the Son of God who liveth in them.

CONSECRATION — SANCTIFICATION.



VERY much is being now said on the doctrine and experience of sanctification, and with all the saying and teaching, many people are very much confused, and many, we fear, are willingly ignorant. We are not sure that our word will bring light to all,—that it will to some, we are sure. The terms “sanctify,” “sanctified,” “sanctification,” etc., have many significations, to be determined by the context in the midst of which they stand; but for all practical purposes, at least so far as the intent of this article is concerned, they have *two* meanings, and it seems to me it is very essential that they should not be confounded. The first and primary meaning of sanctification is “separation,” or “devotion;” anything that was separated from common service and devoted to the Lord, was sanctified, or “consecrated.” We shall say, therefore, that the first meaning is that of “*consecration.*”

“For their sakes I *sanctify* myself,” says the Lord; that is, He separated and set Himself apart. The term from hence came to signify holiness, because it was usually applied to things or people *wholly* separated or consecrated to the Lord. The term, as applied to Christians, and as referring to a work of grace in their natures whereby they are purified from sin, means something more than *consecration*. It means and is descriptive of personal holiness. In other words, it is descriptive, not of holy *relation* only, but of *actual* characteristic holiness.

It seems to us, that bearing this distinction in mind, it may help many out of their difficulties on this subject. Some Christians speak of being wholly *sanctified*; they mean they are wholly *consecrated*, or entirely given up to the Lord to be His, and by him to be made free from sin; *others* hearing them say, “I am wholly sanctified,” interpret their words as meaning that they are in a state of *absolute perfection*. Sanctification, as it refers to the work of God in the soul, is and must be a *progressive* work, and is accomplished very often through and with much pain and suffering, much discipline, and much crucifixion. We have said it is a progressive work, and so again we say it

must be, until the last manifestation of the “self-life” is over. This work of crucifixion goes on in many hearts long after “sin” as a transgression of law has ceased, and long after “sin” as enmity to God has been destroyed. Let it not, however, be supposed that when I say this divine work of God in the soul goes on, that it involves “condemnation,” or implies “uncleanness of heart.” For myself, I know the bitterness of God’s discipline directed against the self-life, the pain and shame of the cross and of the furnace, while at the same time, “peace as a river, and righteousness as the waves of the sea,” have been mine; I have known what it is to have my soul filled with holy joy while my eyes were full of tears for the pain of His consuming love. How vast the difference of experience between the dealings of God in an unconsecrated and a consecrated life!

We have said sanctification means progress in the divine life, — that it is a *progressive* work; but let us say with all the emphasis we can put into the words, *there is and can be no true progress where there is not, as a condition, entire consecration.* Sanctification is a progressive work, but there can be no *progressive sanctification* until there is an *accomplished consecration.* No man

can be sanctified beyond the point of his consecration. If his consecration is imperfect as to the extent of it, his sanctification will not only be imperfect, but incomplete. If his consecration is whole, his sanctification will be whole, and he will therefore speedily come to experience in his own life the complete and perfect answer to the Apostle's prayer: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

LIVING AND SHINING.

IN the third and fourth chapters of 2 Corinthians, Paul is explaining the nature of the gospel, and vindicating as well as explaining the ministry of it. There is a sense in which every disciple, of whatever degree, and of whatever estate in this world, is a minister of our Lord's gospel. All have not been called publicly, by word of mouth, to set forth the doctrine of Christ, and yet all are called to set forth Christ in their lives, and "to give the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6). It is with reference to this kind of living preaching that we wish to call the attention of our readers. There are enough precepts in the Word of God to convince us of the fact that the *one* business of the Christian in this world is to manifest Christ; or, as the Apostle puts it, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar [purchased] people; that ye should

show forth the praises [virtues] of Him who hath called you out of darkness into His marvelous light" (1 Pet. ii. 9). This passage is a clear declaration of our calling. We are a people for the revelation of the deepest mysteries of God's redeeming love and grace by Jesus Christ; even as of old, in a lower degree, the old Israelitish nation were a peculiar people, chosen to be the mediums of God's revelation. But again, we may go back farther, to the question asked by Isaiah in the fifty-third chapter and eighth verse: "Who shall declare His generation?" That is to say, He being cut off from the land of the living, who will there be to declare His blessed, holy life, and be His representatives? Who but His spiritual seed, but we who are "bone of His bone, and flesh of His flesh" (Eph. v. 30). Our Lord Himself, when on the earth, was the "Light of the world" (John viii. 12); but in view of His departure, He said to His disciples, "Ye are the light of the world" (Matt. v. 14); that is to say, as Christ was in the world, so are we (1 John iv. 17); and so it was that when Paul declared himself an ambassador for Christ, he said, "We pray you in Christ's stead, be ye reconciled unto God" (2 Cor. v. 20). And for an intense word that puts beyond a ques-

tion the Christian's life in the world, we have that most wonderful saying of Paul's: "I am crucified with Christ, nevertheless I live; yet not *I*, but *Christ* liveth in me" (Gal. ii. 20). Oh, what glory there is in this single thought, that our calling lifts us clean out of our own life, and puts us into His; and that henceforth we have nothing to do in this world but to manifest His life, — show forth His beauty to the world! It matters not in what calling we are, whether as ministers, merchants, servants, parents, or what not; in that calling we are just to stand as Christ, and manifest Him.

This is what the Apostle means when he says, "By manifestation of the truth we commend *ourselves* to every man's conscience in the sight of God" (2 Cor. iv. 2). This may seem strange to some Christians, who by a very great misapprehension of the truth, are always saying in substance that we are to stand in sight of the world as "poor feeble worms of the dust," as "miserable sinners," as "erring mortals," "prone to wander as the sparks are to fly upward," and many such like expressions. Now the truth is, before we can successfully "preach Christ," we must be able to commend *ourselves*, *i.e.*, show to the consciences of men that the gospel is the *power of God unto*

salvation to us who believe (Rom. i. 16); and that in "beholding as in a glass the glory of God, we *are* changed into the same image" (2 Cor. iii. 18). This commendation of "ourselves," however, is not the end, but only the means: "For we preach not *ourselves*, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake" (2 Cor. ix. 5). You will at once see the true relation: We *commend* ourselves, but do not *preach* ourselves. We must show ourselves saved before we can preach Christ as a Saviour.

Now we cannot by any pretence or any effort of the will thus commend ourselves, and so God must manifest Himself in us. When He wished to commend Moses to the people of Israel in the wilderness, in order that they might believe that the law which he brought them from the Mount was from God, He made the "skin of Moses' face to shine" (Ex. xxxiv. 29, 35), though Moses knew it not. Now, as Moses commended the law of God by the shining of his face, so we are to commend the grace of our Lord Jesus, whom we preach, by the shining of our lives. Not by simple, *dull, leaden* consistency, but by a shining illustration. So Paul tells us, "For God who commanded the light to shine out of darkness, is He who hath shined in

our hearts ;” not to receive, but to “*give* the light of the knowledge of the glory of God in the face of Jesus Christ.”

The fact that we are still human, still imperfect beings, does not weigh anything against this great truth, but rather enhances it, for Paul says in the next verse, “But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us” (v. 8). So that the infirmities and weaknesses that belong to nature, are not only not to be obstacles in the way of our shining out to the world, but are actually to enhance the glory and make the excellency of the power of it more manifestly of God. “Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in necessities, in persecutions, in distresses, for Christ’s sake ; for when I am weak, then am I strong” (2 Cor. xii. 10). Do not misunderstand ; the “earthen vessels” do not mean unconsecrated, sinful, defiled bodies, but “vessels possessed in sanctification and honor” (1 Thess. iv. 4) ; for “in a great house there are not only vessels of gold and of silver, but also of wood and earth, and some to honor and some to dishonor. It a man, therefore, purge himself from

these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good work" (2 Tim. ii. 20, 21). Neither do infirmities and weaknesses mean courses and habits of sin. But this is what it means, — that to every one, however earthen in natural estate, however compassed about with infirmities, if we will be the Lord's, He will so shine in us and cover us with His glory, that the earthen vessels that we are, and the infirmities that we have, shall not only not hinder the shining, but actually be glorified in the very light that shines through them.

This is what the Lord wants us to do and be. He wants us to preach Jesus, but in order to do this He will have us by manifestations of the truth to convince men of the reality of the gospel, and then He wants our lives filled with His glory, so that men shall see and know. So we are bidden to be "blameless and harmless, the sons of God, without rebuke, amidst a crooked and perverse nation, among whom *shine ye* as lights in the world; holding forth the word of life" (Phil. ii. 15, 16). Here we have the whole picture, — with lives "blameless, sincere, and without rebuke," commending ourselves, "holding forth the word of life; lifting up Jesus; and shining as lights in the

world, in whose light the world shall see and read, and the glorious gospel shall shine unto them. John the Baptist “was a burning and shining light” (John v. 35). So the Lord would have us to shine for Him. Oh, for a host of shining Christians! Who among our readers will offer themselves utterly to the Lord to be His lantern, in whom He may shine?

SANCTIFIED AND PRESERVED.

WHATEVER the word “sanctify” may mean, certain it is that it conveys the idea of great grace wrought in and upon us, as it is set before us in 1 Thess. v. 23, where the Apostle prays that “the very God of peace *sanctify* you *wholly*; and preserve your whole spirit, soul and body, blameless unto the coming of our Lord Jesus Christ.” This is a very striking prayer. From the fourteenth verse to the twenty-second there is a series of exhortations; but, as though in contrast with what he was exhorting *them to do*, the Apostle turns their attention to what *God* stands ready to *to do* for them, which would include and insure the carrying out of all the precepts of Christianity; for if the God of peace will sanctify us entire, — spirit, soul, and body, — and preserve us blameless to the coming of Christ, that seems to include within itself all blessings and graces. Now, lest any one should

say, "Oh, that was simply an ideal prayer, and that is only an ideal life, for who believes in the possibility of entire sanctification and blameless living in this life?" the Apostle, by the Spirit of God, adds this word: "Faithful is He that calleth you, who also will do it" (verse 24). We wish our readers to put themselves fairly before God's word, and make answer to that. Nay, we wish our readers to put themselves fairly in God's hand, and under the power of this truth, that they may be sanctified by it (John xvii. 17).

1. God has called you to this: "Because God has from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth" (2 Thess. 11, 13). It is therefore no use talking about salvation if you except sanctification, for the way to salvation is "*through sanctification,*" and there is no other way. You cannot pass through justification, *dodge* sanctification, and enter into salvation. Just as faith without works is dead, so is justification without sanctification dead. Paul has given us a chart of the heavenly road by which God brings men to glory. The first point — the point from which God's work begins — is "foreknowledge;" then God leads us on by "predestination;" then part "calling;" then by the

way of "justification" into "glorification" (Rom. viii. 29, 30). Now what would you say to a man who says, "I believe in 'predestination,' and 'calling,' and I accept 'glorification,' but I deny and reject the 'justification,' which is by faith in Jesus Christ? Would you not say that to reject the justification would be fatal to all his hopes? Certainly you would. Now, just so some of you may accept everything but sanctification; but that is in the chain, too, as we have already seen; and will not that rejection be as fatal as the other? In the passage we have last quoted, sanctification is implied at the very outset, for "He did predestinate [us] to be conformed to the image of His Son," and what is that but sanctification?

2. Notice that this sanctification is to be entire, — not spirit only, but also soul and body. This means that the peace of God is to possess us entire, and reign and rule in our whole lives. It is not with my mind I am to serve the law of God, but with the flesh the law of sin (Rom. vii. 25), as Paul describes in the old struggle under the law; but here our whole spirit, soul [mind], and body, are brought under the dominion of Jesus Christ.

3. Note again that this entire sanctification is not

something that is to be suddenly wrought in us by or at the moment of death, but it is an estate in which we are to be preserved blameless until the coming of our Lord Jesus Christ. So that this is not a blessing for the dying, but for the living.

4. Notice that this is a state in which we are to live in *blamelessness* before God all the days of our life, as was promised of old, that He would deliver us out of the hand of our enemies, — the world, the flesh, and the devil, — that “we might serve him without fear, in holiness [sanctification] and righteousness before him all the days of our life” (Luke i. 74).

5. Notice again that this is not an *attainment* in the sense that it is something that you or we have to work out for ourselves, any more than justification or the forgiveness of sins is an attainment, but it is a blessed grace *conferred* and *wrought out in us* by the God of peace who has called us, for notice the word: “Faithful is He that *calleth* you, who also will do it.” Did you call yourself, or did the faithful God call you? Are you to sanctify yourself and preserve yourself blameless? Impossible! But He who *called* you will *sanctify* and *preserve* you. Even so, as you gave yourself wholly to Him for justification, so you must give

yourself wholly to Him for sanctification. The lifting of a little finger in the way of self-righteousness would have prevented justification; even so, any puttings forth of the energy of the flesh will prevent entire sanctification. We must learn that God *only* can save. It is "the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant," who is to "make you perfect in every good work to do *His* will, working [doing] in you that which is well pleasing in His sight, through Jesus Christ; to whom be glory forever and ever. Amen" (Heb. xiii. 20, 21). Now who will dare say that He who raised Jesus Christ from the dead cannot make you perfect? And who will dare to attempt by his own power, or might, or energy, or resolution, to do what only He can do? But this we will do, — we will wholly consent that He shall do this for us.

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