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Truths
FOR
OUR DAYS.

Truths for our Days.

(INTRODUCTORY NUMBER.)

THE SECOND COMING OF THE LORD.

Owing to the smallness of our space, the momentous subject now treated of can be considered only from one point of view.

When our Lord was holding His last conference with His Apostles on the evening of His betrayal, and their hearts were filled with sorrow, He consoled them with the oft repeated promise, that He would assuredly return to them again. "I go to prepare a place for you ; I will come again and receive you to myself." "I will come to you." "I go away and come again to you." "A little while and ye shall not see me, and again a little while and ye shall see me." (*John, chs. xiv & xvi.*)

Jesus had often spoken to the multitude in parables, but His custom was to speak clearly and confidentially to His Apostles. His words—they might be considered His dying words—were, therefore, as distinct and unequivocal as words could be ; and so the Apostles understood them ; for they said (*John xvi, 29.*) "Lo, now speakest Thou plainly, and speakest no proverb." Their Lord and master had sojourned among them, not as a spirit or phantom, but as a true and very man. He was leaving them for a while : but, even as He left them, so would He return to them again,—man, glorified, yet true and very man.

Thus comforted, the Apostles could let their Lord depart from them for a season ; and in the hope of soon seeing Him again, they went about the work which He had left them to do. They all looked for His coming, bore testimony to it, and, to the last moment of their lives, prayed for it.

The one end of their ministry, indeed, was neither more nor less than a preparation for this event, its crowning complement and glory. "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." "Every man

that hath this hope in him, purifieth himself even as He is pure." (1 *John*, *iii*, 3.)

The earliest writings of St. Paul are his two Epistles to the Thessalonians. The "waiting for the Lord from heaven" is distinctly referred to in each of the eight chapters which these Epistles contain; and the Canon of Holy Scripture itself closes with the earnest breathing of the same long-treasured hope, through St. John: "Even so, come quickly, Lord Jesus!"

Yet the Lord has not come,—the expectation of the Apostles has not hitherto been fulfilled, and the Christian Church has lost, not only the hope, but even, to a great extent, the desire of meeting her Head. "Where is the promise of His coming?" is the demand of many in these last days, as was foretold by St. Peter. Why did not the Lord come to His Apostles, as He promised them? God Himself gives the answer, and a mournful one it is. The Church has not been ready to meet her Lord. "The Lord is not slack concerning His promise, but is long-suffering to us ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night." (2 *Peter*, *iii*, 9, 10.) Yes, it will come, and that speedily.

It is the object of Satan to blind men's hearts; that so that day may come upon them unawares. Let us briefly consider one or two of the most prominent fallacies, which he has conjured up for this purpose.

First; that the coming of the Lord means death.

Now, not only has the Lord nowhere said that death was synonymous with His coming, but, on the contrary, while He constantly warns us to be prepared for His coming, He has never once specified death as the object of watchfulness! Nay on one occasion he drew a marked distinction between the two events; for, while foretelling to St. Peter the death that awaited him, He remarked of the disciple whom He loved: "If I will that he tarry till I come, what is that to thee?" As if he had said to Peter "You are to glorify me in dying; another lot may be his, namely, to live to meet me." Christ is the Lord of life; death is the enemy of Christ, whom He will eventually destroy. We are to pray for the coming of the Lord, but surely not for death, which, along with hell, is to be cast into the lake of fire! (*Rev.* *xx*, 13.) The believer, at his decease, departs to be with Christ; but in no sense does Christ come to him.

Second ; that the coming of the Lord is surely spiritual, and takes place to men when they are converted to Him.

The earlier part of this paper should suffice to dispose of such an idea ; for it shows that Christ will assuredly come *personally*. But we are not left to reason merely from analogy on so important a matter. In the last words of our Lord, already referred to, He spoke not only of His own Coming, but also of *another coming*, entirely distinct therefrom. He spoke of the coming of the Holy Ghost, whose operations within the spirits of men, bring about what is meant by conversion and sanctification, in their highest sense : "I will pray the Father, and he shall give you another Comforter, that He may abide with you for ever, even the Spirit of Truth." "The Comforter, which is the Holy Ghost, (*not Jesus himself*) whom the Father will send in my name, He shall teach you all things." (*John xiv, 16 and 26.*)

Within twelve days of our Lord's ascension, this promise was fulfilled. The Holy Ghost came down on the day of Pentecost ; and, though often resisted, He abides in the Church for ever. But, far from the Apostles considering this to be the fulfilment of the Lord's declaration, that He would Himself come again, it was only when they were thus endowed with the Holy Ghost, that they could fully enter into the sorrow of Christ's absence, and the urgent need of His return. The Comforter is the Spirit of the Father and of the Son. He speaks not of Himself, but testifies to the Son. By His testimony He leads Christ's Disciples to appreciate the desolate state of the Church, and the want of all true blessedness in the world, while the Lord is absent ; and He gives them, by His own indwelling, some foretaste of the glory and immortality, which Christ shall bring with Him. Thus it is that the Comforter fills the hearts of the Disciples with the desire for the Lord's return, and inspires them continually to utter the cry : "Come quickly, Lord Jesus !"

There is a blessed sense, indeed, in which the Lord *has* come again. By the Holy Ghost, He is even now present with His people ; but in that sense he was equally present, during all the time when the Apostles were praying, and teaching the Church to pray, for His personal Advent.

We may rest assured, then, that the Lord is coming, and coming *personally*, even as He went. Of another fact we may be equally assured, namely, that His Advent will be

sudden and unexpected. Men will be eating and drinking, marrying and giving in marriage, buying and selling, when lo, the great event, the event of all events, will take place!

And will the world be converted and holy at that time? The world will be in its very worst and wickedest state; evil will be rampant; God's cause at the lowest ebb; just as is now rapidly becoming the case. (*See Tract VII.*)

There remains one more question, and it is indeed momentous. Is the Lord's coming really at hand? Is it likely to take place in our day?

We believe that the Lord's coming *is* at hand, and that it is likely to take place in our day, and may take place at any moment. We shall not notice the objection, that He will not come personally, till the end of the millennium, farther than by asking: "Whence the need of *present* watchfulness, if a thousand years must first elapse? Surely the millennium, the blessed period when Christ shall reign, has not yet come?"

Whoever consults writers on Prophecy will find that while they may differ on many points, they agree on this, that we are arriving at the very end of the present Dispensation. It is difficult, indeed, to study the Sacred Writings without coming to that conclusion; for every sign connected therein with the event is now visible in the Church and in the World.

And there is a sign, a notable one, which few recognize or observe, but to which the writer of this paper, and those who believe with him, give solemn testimony.

Previously to the coming of the Lord in humiliation, John the Baptist was sent in the spirit and power of Elias, to prepare His way before Him. Now that He is coming a second time, another messenger, in the spirit and power of Elias, is sent before His face. God has restored Apostles to His Church, to bring back to the ways of holiness, and to the realities of holy worship, all who will hear His voice through them, and to anoint them with the Holy Ghost (*Tracts VII and VIII.*), that so they may escape the judgments that are impending over apostate Christendom, and may stand before the Son of Man. He inspires Prophets, also; who, speaking in His name, proclaim the speedy coming of the Lord.

Let all be warned, therefore, "THE LORD IS NIGH, EVEN AT THE DOOR, Behold the Bridegroom cometh! go ye out to meet Him."

Truths for our Days.

I.

REDEMPTION.

THE purpose of God in creating Man was, to reveal Himself by him, and so to bring His own love and power into manifestation. Man's calling, therefore, is to be God's vicegerent on earth, the means whereby the mind and will of God should be declared and conveyed to all creation. No other creature can fulfil that office ; for man alone was made for it. He was created in God's image.

But, alas ! man yielded to the suggestions of the Evil One ; he failed in God's hand ; he marred His scheme ; and Satan prevailed for a season. Yet must God's eternal will be done, and the wisdom of His vast design be vindicated ; and for the honour of His own name, and for the infinite love that that He bore to His creature, man must be redeemed and delivered from the effects of His fall.

To this great work God addressed Himself. Fallen man could not help in any way ; he has no more part in his own redemption, than he had in his own creation ; salvation, from beginning to end, is of God. A remedy had been foreseen in the councils of omniscience, and now it was to be applied. man was to be redeemed by the Son of Man. Since by man came death, by man, also, was to come the resurrection from the dead. "God had said, "The soul that sinneth, it shall

die ;" and atonement must be made with blood. And, as he that makes atonement for others must himself be sinless, it was necessary that the victim should be pure, in order that the sacrifice might be accepted.

Two things, consequently, were required : a spotless victim, and that victim a Man. But every child, naturally begotten, is born unclean, because of Adam's guilt ; his life is forfeited, and he must necessarily die, as the scion of a condemned race. How, then, can the seed be found who can die for his brethren ? How can the unclean thing produce the clean ?

God alone could solve the problem. He gave His own Son to become Incarnate—the Holy One of God, in whom could be no sin. And He in taking our nature, was still the Holy One of God : for, although He received His substance of His mother, and was made very man, yet having been conceived by the Holy Ghost, and not by ordinary generation, His life was not derived immediately from Adam, but from God. He was, therefore distinct from that line which inherited death as its birthright ; and the taint of original sin did not, and could not, affect Him.

Having thus been born "the Holy Thing" Jesus kept Himself, so that the Wicked One touched Him not. In the very nature which we so sadly defile, He lived holy, harmless, undefiled, and separate from sinners, though tempted in all points like as we are. God incarnate He came to seek and to save that which was lost ; and when, for our sakes, He had patiently endured, in life the effects of the curse, He offered Himself up to God, without spot, a full and all-sufficient sacrifice for the sins of the whole world. By this great work of Atonement the way is open for man to return to God : God can be just, and yet the justifier of him that believeth in Jesus.

But something more was necessary for man's redemption. God had created him for Himself, to show forth His glory

in him ; and Satan had obtained possession of God's creature. From this state of bondage man must be rescued, and brought back to his true allegiance : and this also did Jesus, in His own person. He cleansed the human heart from defilement, and fixed it upon God ; He sanctified the thoughts and affections at their source ; He regulated the will, and subjected it to holy obedience ; and, holding every energy of His being under control, He presented Himself, body, soul, and spirit, to the service of man's rightful Lord.

And thus, in His person, was the handiwork of God in our creation approved, the wisdom of His plan justified, and man himself rescued from the grasp of the oppressor, and restored to the service of God. And all this was done by Him *as Man*, and within the limits of our nature. Man was again God's servant, the minister of His blessing, the revealer of His mind, the executor of His purpose.

Nor did the work even end here. The promise of restoration was made to *man*, not to a spirit. Upon man, composed of body, soul, and spirit, came the curse, and from the curse must *man* be delivered. Redemption, therefore, is perfected only in Resurrection. The Holy One died, and was buried. He rose again, the third day, and Redemption was completed in the person of Jesus, the God-Man.

And for whom was this mighty work accomplished ?

For man ; for Adam's fallen race. To every being, therefore, who partakes of that nature which Jesus has redeemed, is the word of this salvation sent ; that "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them ;" that, "when we were enemies we were reconciled to God by the death of His Son ;" that, "when we were without strength, in due time Christ died for the ungodly ;" that, as we had sold ourselves for nought, God had redeemed us without price ; having "so loved the world, that He spared not His own son, but delivered Him up for us all."

The Atonement has been made, the Sacrifice has been accepted, and the forgiveness of sin is proclaimed, through Jesus Christ. He that believes receives the blessing; he that believes not makes God a liar, and is condemned because he rejects the grace, and refuses the mercy so freely offered to him. A perfect salvation is wrought out for us all, in Christ; but though wrought out *for* us, it does not find application *to* us, except we repent of our sins, and believe in the Son of God.

Turn, therefore, from every evil way; and with the eye of faith behold Him who was dead and is alive again, seated at the right hand of God, the token of our acceptance with Him. And be sure that the newly-awakened sinner and the veteran soldier of Christ have the same steadfast ground of hope and consolation, while they "behold the Lamb of God that taketh away the sins of the world."

Truths for our Days.

II.

REGENERATION.

WE are all, by nature, born in sin, and children of wrath ; we enter upon our earthly course prone to evil, and averse from good ; “ from the womb we go astray, speaking lies.” We are not masters of ourselves ; we are not freemen, but slaves of the evil one.

Into such a condition are we introduced by natural descent from the first Adam. And such must have continued to be our lot, had not another Adam been found, a second Head of the human race, whose origin is pure, whose life-springs are unpoisoned, whose energies are free, and who, being personally uncontaminated by the corruption of the first Adam, can, therefore, communicate the purity, the freshness, the vigour of His own life to those who spring from Him.

The Lord Jesus Christ, having taken our nature under the circumstances of the Fall, having been “ made a curse for us,” paid the penalty due to Adam’s transgression, and died : but God raised Him from the dead, and gave Him a new and heavenly life, by which the nature of man had never before been energised, and in which He lives for evermore.

The *earthly* Adam came into being by creation. He was made “ a living Soul.” The *heavenly* Adam was begotten from the dead by the power of the Holy Ghost, and entered upon life by resurrection, and became “ a quickening Spirit.” And as Adam is the natural head and representative of man in his creation standing, brought under the curse by the fall ; so the Lord Jesus becomes the spiritual head and representative of man delivered from that curse, and made partaker of His eternal life by regeneration.

But what is Regeneration ?

Regeneration is nothing less than new birth, a being begotten again, and made alive with a new life. It is a deliverance from, and passing out of, a condition of existence in which man is subject to Satan, and obnoxious to God's curse, by entrance upon one in which he is justified, accepted, and made partaker of eternal life. As truly as, by generation, we enter upon the standing of Adam, live his life, are weak because he came into a state of weakness, and die because he sinned ; so truly, by regeneration, we are brought into such oneness with Christ, that we live because He lives, are accepted in Him, are strong in His strength, and become joint heirs with Him of His everlasting inheritance.

Regeneration is *not* the restoration of Adam's nature to its original innocence, nor the bringing again the natural life into subjection to God. Nor is it merely the influence of the Holy Ghost on the natural heart, inclining it to believe in God, and to fear and love Him.

Many of the Patriarchs had faith and love towards God, yet were they not regenerate. They could not have been partakers of the life of the Man Christ Jesus, until He Himself had received it on the day of His resurrection ; nor have sprung from Him who was "the beginning, the first-born from the dead," until He Himself had risen. They could not have died with Him before He had died ; nor been buried with Him before He had passed into the grave. Even of John the Baptist, the last and greatest Prophet under the Law, the Lord said, that the least in the kingdom of heaven was greater than he. But "when the fullness of time was come, God sent forth His Son, 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.) "Wherefore thou art no more a servant, but a son." (Gal. iv. 7.) The regenerate babe occupies a place and rank to which none but the new creature in Christ can attain.

Let us now consider by what means regeneration is effected. When Nicodemus came to our Lord by night, the first point Jesus laid before him was this :—"Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." (John iii. 5.) And St. Paul, writing to Titus, says :—"By His mercy hath He saved us, by the

washing of regeneration, and renewing of the Holy Ghost." (Titus iii. 5.) From these passages, we learn that regeneration, or new birth, is effected by means of water and of the Spirit; and the mind is naturally led to the Sacrament of Baptism, wherein the use of water is prescribed, not only as the emblem of the Spirit, but as the means by which the Spirit acts. "For ye all are the children of God by faith in Christ Jesus; for as many of you as have been baptized into Christ, have put on Christ." (Gal. iii. 26, 27.) "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." (Acts ii. 38.) "The like figure whereunto even Baptism doth now save us; not the putting away of the filth of the flesh, but the answer of a good conscience towards God, by the resurrection of Jesus Christ." (1 Peter iii. 21.)

But, indeed, we may safely affirm that, in our Lord's words and those of St. Paul, we find regeneration inseparably joined with water and the Spirit; and, as there is no other ordinance than Baptism wherein the use of water is enjoined, by no other means can new birth, by water and the Spirit, be communicated.

To whose hand, then, has the administration of this Sacrament been entrusted? To the Church, headed up in the Apostleship, whom the Lord not only authorized, but empowered by the gift of the Holy Ghost, to obey His command. The Holy Spirit does not range through empty space, but dwells in the Church as in a temple; and by her puts forth the power, and performs the desires of her Head.

The appointed channels through which the Holy Ghost flows are ministries and sacraments. To constitute a sacrament, two things are requisite—the outward and visible sign, and the inward and spiritual grace. God's ministers supply the former, in accordance with His command. Shall we doubt that He performs His part? Shall the latter be wanting? The ordinary means of regeneration, then, is the Sacrament of Baptism; and, except God fails Himself, the act of the Holy Ghost is thereby accomplished, and new birth takes place.

But such being the channel, what is the *grace* bestowed? First, it embraces the remission of sins; as Peter says:—"Repent and be baptized, for the remission of sins." Or, as Ananias said to Paul, "Arise and be baptized, and wash away thy sins." (Acts xxii. 16.) It is not, indeed, water,

nor repentance, nor faith, but the blood of Christ, that makes atonement for sin; yet the means of entering upon the state in which man receives the full benefit of forgiveness, is the ordinance of Baptism. The newly baptized babe, and the newly baptized man, should alike come forth from the waters of Baptism pure and undefiled. The past is blotted out, old things have passed away; and, behold, all things have become new, to the new creature in Christ Jesus.

Secondly, a death unto sin. Not merely pardon of guilt, and escape from its penalty, but a putting to death of the flesh, with its affections and lusts, is imparted in Baptism. "Know ye not, that so many of us as were baptized into Christ were baptized into His death? Therefore we are buried with Him by baptism into death . . . Our old man is crucified with Him, that the body of sin may be destroyed, that henceforth we should not serve sin: for he that is dead is freed from sin." (Rom. vi. 3—7.) Nor is this done in a *figure* only, but in reality, inasmuch as we are, truly and spiritually, united to Him that was dead and is alive again; and whose condition of death to the flesh, and life in the Spirit, is by that union really imparted to us.

It is one thing, however, to give, and another to receive. Simon the Sorcerer was as truly baptized as the Jailor at Philippi; but, in his case, the new life was, as it were, strangled at its birth, because his heart was not right with God.

Remember, then, all ye who have been baptized, whether as infants or adults, the responsibility which the Lord lays upon you. Hold fast that which you have.

Truths for our Days.

III.

THE LORD'S SUPPER.

By Redemption, the fallen creature, who had come under the curse of the Law, is delivered from the curse, through the all-sufficient sacrifice of our Lord and Saviour Jesus Christ.

By Regeneration, through Baptism and the Holy Spirit, he is born again, and endowed with a life distinct from that which he derived from the first Adam.

As surely as, by natural birth, he derives life from his earthly parent; so surely, by regeneration, in the Sacrament of Baptism, does he become quickened with new and heavenly life, by the reception of which he becomes a child of God.

God hath highly exalted His Son, Jesus Christ, raising Him from the dead, and setting Him "at His right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under His feet; and gave Him to be head over all things to the Church, which is His Body, the fulness of Him that filleth all in all." (Ephes. i. 20—23.)

The latter part of this Scripture reveals to us such a marvel of grace and love as man's heart could never have imagined. For it shows us that it is to Himself, in His condition of honour and immortality, that the Lord unites

those who believe and are baptised. It is no fiction, but a mighty reality, that they become one with Him to whom all power is given in heaven and on earth; and who is, even now, awaiting the time when, having sanctified their souls and spirits by the indwelling of His own Spirit, He shall prevail to change their bodies into the likeness of His glorious Body; and then shall the Sons of God, now hidden in the obscurity of this present world, but known unto the Father, be manifested to every eye in heaven, and on earth, and under the earth.

But this can only be brought about in the Lord's way, and by the use of means which He has appointed; and, among these means, the Lord's Supper holds an important place.

The life which we derive from our earthly parents requires food; and the child, as he grows up, receives it at his father's table; and if he fails to eat of it, the natural life will soon wither and fade away.

In like manner, the Regenerate Life needs food, and that food is received at the table of our Heavenly Father; and if a man do not eat thereof, the Regenerate Life will wither and fade away.

The heavenly food needful to sustain the heavenly life is *The Lord's Supper*, wherein the Body and Blood of Christ are spiritually received by the regenerate faithful.

Jesus Himself said of the Bread, "Take, eat, this is my Body;" and of the Cup, "Drink ye all of it; for this is the Blood of the New Testament." (Matthew xxvi. 26—28.) And St. Paul, writing to the Corinthians, told them that "Whosoever shall eat this Bread, and drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord." (1 Cor. xi. 27.)

The Lord also made use of the following remarkable words:—

“ Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you.

“ Whoso eateth my Flesh and drinketh My Blood hath eternal life, and I will raise him up at the Last Day.

“ For My Flesh is meat indeed, and My Blood is drink indeed.

“ He that eateth My Flesh and drinketh My Blood dwelleth in Me, and I in him.

“ As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me.”

(John vi. 53—57.)

Looking at these solemn and gracious declarations, and considering how sadly the holy Sacrament, to which they refer, is neglected, if not despised, can we wonder at the weak and divided condition into which the Christian Church has fallen ?

Our Blessed Lord, when on earth, lived by the Father ; so He was ever strong to do the Father’s work. He has much that He still desires to do on earth, for the Father’s glory ; and He will do it by means of His Body, the Church, which is appointed to make known to the principalities and powers in heavenly places the manifold wisdom of God. But Christian men can only further the purposes of Jesus *in so far as they live by Him*, even as He lived by the Father ; and they cannot live by Him without eating at His Table, according to His special invitation and command. He, therefore, who wilfully and persistently absents himself from this Sacrament, lives, more or less, the life of the flesh, and is incapable of serving or pleasing God. As regards spiritual things, he is like a man in a swoon, so weak is the life of Christ in him. God may stretch forth His hand and do a work before the eyes of such an one, and he shall not see it ; He may speak in his ears, but His words will be unheard.

We have seen that the Lord's Supper is a principal means of maintaining the union which God has established between Himself and us, in making us to be His children : it is also a principal means of maintaining brotherly union among the children themselves. In both cases the life is the union ;—let that fail, and Christian men will forget (as they have already, to a large extent, forgotten) that God is their Father, and that they are all Brethren, fellow members of His Regenerate Family—the One Church of Christ: and so scepticism and sectarianism will prevail where there ought to be the obedience of faith, piety, and holy love.

God is very merciful, and He seeks to quicken and revive His people, to heal their backslidings and divisions, and to teach them the ways of His House and Kingdom. His Son is just about to visit His inheritance, and take to Himself those whom He shall find to be ready. And God calls upon His people, first of all, to sit down at His table as children ; to eat the heavenly food there presented to them, and to hear Him speak to them as their Father.

His voice, as we have said, cannot be heard, nor His hand be seen by the indifferent, who turn their backs upon His Table, nor by the sectarian and contentious, who treat it as if it was their own table. There must be peace and quietness, the recognition of the One Father of the One Family, and the reception in faith of the one Bread and the one Cup so freely given for all.

Before our Lord would feed the hungry multitude, He said, " Make the men sit down," and then, by the hands of His Apostles, He fed them.

If we are faithful and obedient in our days, according to our faith shall it be unto us.

Truths for our Days.

IV.

THE CHURCH.

PART I.

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THE Church is the Body of Christ. It includes all faithful baptized persons, living or deceased, who have existed since the day of Pentecost, or who shall exist till the end of the present Dispensation. Christian men may call themselves members of the Greek, Roman, Anglican, or any other Communion; but God regards them all as members of the One Church and Body of His Son. Of this One Body, the Church, there is One Head, Jesus Christ, who is the Beginning, the First Born from the dead. And there is One Life, of which those who sleep, and those who wake, are alike partakers. Christ Himself, risen from the dead, is the Life, as He is the Head, of the Body (Ephes. iv. 4—6).

When the day of Pentecost had come, “the Word made flesh”, was already seated on the throne of the majesty on high. “The Seed of the woman,” the Man Christ Jesus, had been exalted into glory, and constituted by the Father “Head over all things unto the Church”; and the work which He began on that day, by sending the Holy Ghost, the promised Comforter, was to make His Disciples one with Him in all the fruits of His resurrection and entrance into heaven. We repeat it, manhood, in Christ, had attained to a new and and most glorious condition; and the peculiar office of the Holy Ghost was then, and has ever since been, to effect and to perpetuate the union between Christ and His Disciples, that the like transformation should take place in them also; not in its completeness (for that cannot be till the resurrection,) but in its essence and true beginnings. “He *hath quickened us*, together with Christ, and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” (Ephes. ii. 5, 6.) “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." (John xvii. 22, 23.)

The Church, the Body of Christ, is a new creation, as truly as the life of the resurrection is a new life. It could not exist till Jesus was constituted its Head ; and that was when God brought Him forth out of death, the New Man, and gave Him glory. The sonship of which we are made partakers dates from the morning when the Lord could first say, "I am He that liveth and was dead ; and behold I live for evermore."

It is only by bearing in mind this oneness of the Church with its Head, in His new form of existence, in redeemed and glorified manhood, that we can understand its position and office on earth.

And now let us consider the aspect which the Church presented, when it came forth from the hands of God, the new-born instrument with which His Son was to serve Him.

The life of God in the spirit of man, perfectly received, and constantly yielded to, found its manifestation in the holy thoughts, words, and deeds, in the entire existence, of Him who, being both God and man, yet "increased in wisdom and stature, and in favour with God and man." It was impossible for our Lord to be different from what He was, simply because He never resisted the laws of that divine life which thus moulded His whole being. So ought it ever to have been with the Church.

God's purpose in the Church is, that, as a man's spirit dwells in his natural body, so should the spirit of the Father and the Son abide, by the Holy Ghost, in the Church, the Body of Christ ; developing it according to the law of the spirit of life in Christ Jesus ; enabling those that are in Christ to mind the things of the Spirit, in all holy obedience, service, and worship, and, finally, quickening their mortal bodies, and raising them up to meet their Lord.—(Rom. viii. 1—8.)

Under the creative and energising power of the Holy Ghost, the outward form of the Church, its organisation, government, ministries, doctrines, sacraments, spiritual gifts, worship of God, and action towards the world, ought to be the natural expression and manifestation of the life within it. And, as all the loveliness, symmetry and fitness that any

created thing in heaven or on earth ever presented to created eye, is but a shadow of the beauty and glory belonging to the Body which God prepared, from all eternity, for His Son, how united, how mighty, how resplendent with heavenly grace should that Body have ever been ! There should have been no room for divisions, contentions, heresies, or uncertainties ; but, as Christ could perfectly serve His Father by means of His natural Body, so should He have found His mystical Body, the Church, equally subservient to the will of God ; and, using every member thereof according to His holy desires, He should have prevailed, by means of the Church, to do the will of His Father on earth, even as it is done in heaven. This is the true and only Scriptural idea of the Church ; and this, sooner or later, shall be accomplished.

The Church, constituted in Christ, is, in her nature, essentially spiritual, holy, and united. Her destiny is to reign for ever over all the creation of God, in the noble character of the Bride of the Lamb. The world, therefore, is not her home ; but she ought to aspire continually towards the time when she shall meet her Lord. It is then that her regal glory will begin. In the meantime, her office is to do all the good she can while on her earthly pilgrimage, even as He did while on His : but her acts are to be the acts of the pilgrim and wayfarer, not those of the citizen of this world. Christ endowed her with heavenly ministries and heavenly powers, and appointed that every one of her members should co-operate with all the others in doing that which it is in His heart to do. And these ministries and powers He gave her to hold and retain *for ever* ; for she is an eternal creation, her work is an eternal work, and “the gifts and callings of God are without repentance”—that is, without withdrawing on His part. Progression, indeed, belongs to the Church,—a change like that which takes place in the child, as he approaches manhood ; but organic changes, divisions, incongruities, the loss of her original ministries and spiritual gifts, and especially of the hope of her Lord’s coming, and of her being taken to meet Him—these are the results of the Church having forgotten her first love, and become entangled in the world, and overcome of evil.

The day of Pentecost, on which the Holy Ghost first

descended on the Disciples, was the anniversary of the giving of the Law from Mount Sinai, by which Israel was organised as a national polity, and became a kingdom of Priests. The Comforter came to do a corresponding work for the New Dispensation, by bringing in "the ministration of the Spirit," the living Law, and framing the Church, the true Spiritual Israel, the Royal Priesthood, whose calling is "to offer spiritual sacrifices, acceptable to God, by Jesus Christ." It is most important to remark that the Church came forth, an organised Body in the very instant of her birth, and was not a promiscuous collection of members, without arrangement and subordination. (Ephes. iv. 8—16.)

All that God gave her at the first, He gave her, as we have said, to be held by her *for ever*; for all is in Christ, and Christ is her's. If she is worldly, weak, divided; if she has lost alike her original ministries, the gifts of the Spirit, and the lively hope of the Lord's coming,—whose is the fault? Shall she accuse herself, or God?

In future Papers we shall go more into detail on this momentous subject.

Truths for our Days.

V.

THE CHURCH.

PART II.

THE Church, constituted in Christ, is one with Him, as He is one with the Father. As His Body she has no life,—and as His fulness she has no Ministries, Sacraments, nor Worship,—but what she derives from Him. Whatever she adds to herself that He has not given her, she must, sooner or later, part with, as extraneous to her being; whatever she loses that He intends her to hold, she must recover, as needful to her perfection.

The Church is not an institution created for the reformation of the world, although she is the salt of the earth. She is the Bride of the Lamb, whom He seeks to take to Himself; and it is evident from Holy Scripture, that, until the marriage of the King's Son shall have taken place, God's work of mercy to Israel and to the nations is kept back; nor can the marriage be effected until the Bride shall have made herself ready. The Bridegroom has been waiting these eighteen hundred years, and the whole creation waits also, and "groaneth and travaileth until now." (Rom. viii. 22.)

The Bride, then, must be prepared for her husband; and her preparation can be accomplished only by the Lord Himself, through the means of His appointing. It is necessary that this principle be kept clearly in mind. "No man hath ascended up to heaven but He that came down from heaven, even the Son of man which is in heaven." He alone knows how to qualify the Bride to bear the weight of glory that He seeks to bestow on her. Let us consider what was the method adopted by Him to this end.

On the day of Pentecost the Church received not only life, organisation, and heavenly powers, but also a special Fourfold Ministry, which the Lord gave her from Himself, as needful to her growth to perfection, in other words, to her being made ready to meet him.

David had prophesied of this Ministry a thousand years before. In Psalm lxxviii. 18, foretelling the ascension of our Lord, he says: "Thou hast ascended on high; Thou hast led captivity captive; Thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."

But it may be asked: "How do you identify the 'gifts' spoken of by David with a Ministry in the Christian Church?"

St. Paul answers the question. In Ephes. iv. 8, he quotes David's words, and explains them, thus:—"When He ascended up on high, He led captivity captive, and gave gifts unto men. . . . And He gave some Apostles; and some Prophets; and some Evangelists; and some Pastors and Teachers; for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ: till we all come unto the measure of the stature of the fulness of Christ." (*See the passage in full.*)

We find, then, that on our Lord's ascension He gave Apostles, Prophets, Evangelists, and Pastors and Teachers; the two last filling one office. This Fourfold Ministry was no new thing; but, like everything else that can properly belong to the Church, it had existed in Himself; and in His own good time it was developed by Him in His mystical Body. It was inherent in Him, or it could never legitimately have been manifested in His Body. Nay, He himself, in the perfection of His being and ministry, exercised on earth the functions of Apostle, Prophet, Evangelist, and Pastor; His Church is one with Him, and therefore these Ministries belong to her. Let us test this assertion by reference to the Sacred Writings.

St. Paul wrote to the Hebrews (iii. 1), "Wherefore, holy brethren, . . . consider the Apostle and High Priest of our profession, Christ Jesus." Here, then, we find our Lord distinctly characterised as *Apostle*.

Again; Stephen spoke as follows (Acts vii. 37): "A Prophet shall the Lord your God raise up unto you, of your brethren." And Christ was that *Prophet*.

The Lord applied to Himself the words of Isaiah (Luke iv. 18) : "He hath anointed me to preach the Gospel"—shewing that He was the *Evangelist*.

And (John x. 11) He said, also : "I am the good Shepherd;" that is, the *Pastor*.

"But," it may be asked, "for how long a time did the Lord intend that the Four Ministries should remain in the Church?"

Surely such a question springs, not from faith, but from unbelief. If we receive a gift from any one, for how long is it to be ours? Can it be called a *gift* at all, if the bestower of it is some day to resume it? Or, does our parting with it prove that we had only received it in loan? Alas, had we not, by our own sin, lost the Ministries of Apostles and Prophets, (for it is to *them* that such objections generally apply,) we should never have thought of asking how long they were to remain among us.

David tells us that the gifts were received by Christ for men, in order "that the Lord God might dwell among them." St. Paul declares that the Ministries were given "till we all come unto the measure of the stature of the fulness of Christ."

Can words be more distinct or unequivocal? The Ministries are essential functions of the Church, or rather of the Lord, which he fulfils in and by the Church,—means by which she is to receive grace from Him, and to convey that grace to His people. Continuance is implied in all that God says of them; it is only man who supposes their extinction. When the Church ceases to be the Body of Christ, then the supposition may be permissible that she shall cease to perform the ministerial functions and offices of her Head. But in Him and in His ordinances there is no change. St. John beheld, in vision, the Church in her heavenly and eternal condition; and there were the Twenty-four Elders, the symbol of the Jewish and Gentile Apostleship, and the Four Living Creatures, the symbol of the Four Ministries. For "God hath *set* some in the Church; first, Apostles; secondarily, Prophets." (1 Cor. xii. 28.) He hath *set* them there; they, with their brother-ministries, are elements in the organisation of the Church, and needful to the fulfilment of her heavenly calling. The Invisible God, in the heavens, is the Doer of all things, by Jesus Christ, who, in our nature, is His visible symbol. Christ

executes all things in the Church through men, energized by the Holy Ghost with life, efficiency, and power to act as His representatives and instruments, in His various offices and ministries. If, therefore, a particular ministry be wanting, how can the Church expect to be able either to receive or to communicate the grace which it was appointed to convey?

We cannot here describe in detail the nature and action of the Four Ministries, although it were easy to point out their adaptation to the spiritual and intellectual being of man—his will, imagination, understanding, and affections,—with all of which Christ seeks, through them, to deal; sanctifying the whole creature, and making him fit for His Father's service.

But have not the ministries of Apostles and Prophets failed these many centuries? Apparently they have, through our unfaithfulness. Nevertheless, they have been preserved in Christ; and, because He is coming again, and very speedily, therefore is He anew, in our days, sending forth His Apostles, and speaking by His Prophets; and they, with Evangelists and Pastors, His Fourfold Ministry, are labouring "for the perfecting of the Saints, for the work of the ministry, and for the edifying of the Body of Christ." God is restoring to the Church her Judges as at the first, and her counsellors as at the beginning, as He himself promised: "Though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers. And thine ears shall hear a word behind thee saying, This is the way, walk ye in it." (Isaiah xxx. 20, 21.) The Master is putting His house in order (His own original order) ere He himself arrives.

Truths for our Days.

VI.

THE APOSTLESHIP.

WHEN OUR Lord was upon earth, He chose twelve men, that they should be with Him; and to them He communicated the purport of His mission, and the principles of the Dispensation which He was about to introduce. He explained to them in private what He spoke to the multitudes in parables; and, by watchful guidance, careful instruction, and personal example, He prepared them for their future work. During the forty days between His resurrection and ascension, He spoke specially to them of the things pertaining to the Kingdom of God. These men He called Apostles, or "Messengers." When Judas by transgression fell, the number was made up in Matthias; and after tarrying in Jerusalem, by the Lord's command, until on the Day of Pentecost they were endowed with power from on high, the Apostles entered upon their mission.

Their office was, in many respects, different from every other. Not only was the Apostleship the earliest ministry in the Church, but the Apostles themselves were the earliest members of the Church. They formed that part of the Mystical Body which was immediately connected with the Head; and, by Christ's own appointment, they received evermore from Him, by revelation or direct communication, the wisdom and knowledge necessary to enable them to govern His people. The Church is not separated from, but constituted in, Christ Himself. The Apostles were the proper organ for preserving its union with Him, and for carrying on the work begun on the Day of Pentecost. Christ delivered His commandments to them; they to the

Church. They were first, in word and doctrine, the authoritative exponents of Christian truth. Nay more, they received the Holy Ghost from Him, as being the special channel whereby He would convey the Spirit to the whole Church, as One. It is clear, therefore, that, in so far as the Ministry of Apostles to the Church should be interrupted, in so far must the Church drift from Christ.

Again, Apostles, by the very nature of their office, were not set over any single portion of the Church, however extensive that portion might be, but over the whole Church, the whole body of Christian men; and were responsible to the Lord, and to Him alone. Theirs was the special Ministry by which all the various congregations of the faithful were to be bound and held together, and to be built up in sound doctrine, as the One Catholic Church of Christ.

Lastly, they were neither chosen nor ordained of man, but were chosen and ordained directly by the Lord. They were "not of men, neither by man, but by Jesus Christ and God the Father." (Gal. i. 1.) And therefore they had no authority to constitute other men Apostles, or equal to Apostles. The power vested in them was not the power of doing their own will, but only that of conveying, undefiled, to believers, the will and commands of Christ, and of demanding in His name obedience thereto.

As the government of Apostles was universal, so also was the character of their work; for the scope of their commission embraced every priestly and ministerial function. To them Christ gave authority to preach (Matt. xxviii. 19); to baptize (ibid.); to administer the Lord's Supper (Luke xxii. 19); to be Pastors to the Sheep (John xxi. 15—17); to remit and to retain sins (John xx. 23); to confer the Holy Ghost (Acts viii. 17 and xix. 6); and, finally, to espouse and present the Bride (Col. i. 28, and 2 Cor. xi. 2).

In fact, the first picture of the Church drawn in the holy Scriptures (as we find it at the end of the 2nd Chapter of the Acts) presents to us only two parties, the Apostles and the Believers; the Apostles who had received commission to administer grace from the Lord, and the body of the faithful, to whom the Lord, through them, would convey it. And mark how completely Christ had constituted them to be His representatives to His Church; for it is not said that the Disciples continued stedfastly in the doctrine and fellowship of the Lord, but in the doctrine and fellowship of the Apostles.

The Church, however, is a living body, the living body of the living Christ; and therefore growth and development belong essentially to its being. The number of the faithful increased daily; and although the Twelve had no power to constitute men to be Apostles with themselves, yet the Lord, to meet the wants of the Church, suffered them to devolve upon others certain of the priestly and ministerial functions with which He had originally invested them. Hence the offices of Bishop, Priest, and Deacon.

First, we find Deacons set by the Apostles over the temporalities of the Church; next, the Apostles appointed Elders (Presbyters or Priests) in every city; and, later still, Bishops, or Angels, were set by them over particular Churches, each of which, besides ordinary communicants, included without doubt several Elders and Deacons. The Deacons were chosen by the people; but the Elders and Bishops were called by the word of prophecy; and they, as well as the Deacons, were ordained by the Apostles, and received the gift for the fulfilment of their ministry by the laying on of the Apostles' hands.

Every particular Church was formed on the model of the Universal Church, of which Christ is the invisible Head, and the Apostles are the Elders. In the particular Churches, the Bishop represented the Lord; and, under him, by means of Priests standing in the offices of Elder, Prophet, Evangelist, and Pastor, the blessing of the Fourfold Ministry (see Tract V.) was conveyed to every member of the flock.

Such was the original order in which Christ, by the Holy Ghost, set His Church; and for a while His people abode in it, acknowledging One Lord, One Faith, One Baptism. They were enriched with miraculous gifts of the Spirit; they offered due worship and service to Almighty God, and supplications, prayers, intercessions, and giving of thanks for all men; they preached the Gospel of the Kingdom, and they waited for the Coming of the Lord.

And here let us remark, that Bishops were not substituted for Apostles, but were their contemporaries, and were ordained to act under them. The Bishop's authority extended only to his own Church (except when an Apostle saw fit, temporarily, to extend it); but the Apostle's authority extended to the Church Universal. The Bishop received the Spirit through his fellow-man; and ministered it, in Ordination or Confirmation, to the individual Priests, Deacons, and People committed

to his care. The Apostle received the Spirit directly from the Lord; and ministered it to the whole Body of Christ. As well might Priests be substitutes for Bishops, or Deacons for Priests, as Bishops for Apostles.

But Apostles have long been lost to the Church. Shall they be restored? Yes; for they are absolutely needful to the preparation of Christ's people to meet Him. (See Tract VII.) Paul felt that he was "born out of due time," before the time; but the Lord's day of deliverance hath come; and men, sent as Paul was, are taking up the work where he laid it down. And "a short work will the Lord make upon the earth."

For four hundred years after Malachi, the Prophetic Ministry, the highest under the Mosaic Dispensation, had been in abeyance; yet God restored it in the person of John the Baptist, to bear witness to our Lord's coming in humiliation. Is it a strange thing, that, now that Christ is coming in glory, God should send forth Apostles, Christ's special messengers, and the leading Ministry under the New Dispensation, to prepare the way before Him?

Truths for our Days.

VII.

THE SEALING.

“God hath made man upright, but they have sought out many inventions.” (Eccles. vii. 29.) History, from its beginning, is one continuous illustration of this truth and its consequences. The earliest inhabitants of the earth sinned, and perished in the Deluge. The children of Israel sinned, and are outcasts and wanderers. The Christian Church, in her final apostasy, will sin worse than all that have preceded her; and her punishment will fearfully transcend theirs. Let those who expect to see the world converted before the Lord comes, read such words as the following:

“Evil men and seducers shall wax worse and worse, deceiving and being deceived.” (2 Tim. iii. 13.) “There shall come, in the last days, scoffers, walking after their own lusts.” (2 Peter iii. 3.) “The Spirit speaketh expressly, that, in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.” (1 Tim. iv. 1.) “There shall come a falling away.....then shall that Wicked be revealed.” (2 Thes. ii.)

The mystery of Godliness, God manifest in the flesh, has to be consummated in the Church; and the mystery of iniquity, Satan working in the flesh, has also to be consummated. And these things are hurrying to their fulfilment; for we are in the evening of the Dispensation, and evening work is short and rapid. Every spiritual man is aware that the enemy is coming in like a flood—some can see that the Spirit of the Lord is lifting up a standard against him.

God’s way has ever been to provide a refuge for His faithful people, before the day of vengeance. He did so by means of

the ark, in the First Dispensation. He did so before the destruction of Jerusalem, by setting up the Christian Church, an anti-type of the ark. He is doing so now, by rebuilding the Church, which had fallen into ruins, and by restoring the Ministries, Sacraments, and Heavenly Gifts, with which He had originally endowed it. For the Church, as God would have it, is the true "place of refuge and covert" from the last Tribulation.

"To escape all these things that shall come to pass, and to stand before the Son of Man," is held out to us by the Lord, as that for which we should "watch and pray always." He refers to the great and terrible judgments and troubles which will fall upon the earth during the reign of Antichrist; when this Dispensation shall be in the last throes of its existence, and when Babylon (the apostate portion of the whole Church, and not the Papacy only) shall be reaping that which she has sowed. Through these unutterable woes must pass all Christian men who shall be then living—all except a certain definite number, who before the tribulation commences, shall find a place of safety and honour in the Pavilion of God. (Compare Ps. xxxi. 19, 20, with Isaiah iv. and Rev. xiv. 1.) Those who shall thus escape are typically denoted, in the Law given by Moses, by the First-fruits, which were gathered, ear by ear, into the Temple of God, while the Harvest itself was left in the field, subject to all fluctuations of weather, until it was matured and could be carried in.

The deliverance of the First-fruits of the Christian Church is shown in the vision of The Sealing, in the 7th chapter of Revelation. While four Angels hold back the four winds, and keep them from desolating the earth, another Angel, having the Seal of the living God in his hand, seals with it the servants of God in their forehead. The sealed ones are afterwards seen (ch. xiv.) with the Lamb upon Mount Zion, following Him whithersoever He goeth, and singing a new song, which none but they can learn. They are called the First-fruits to God and to the Lamb. Meanwhile Antichrist rages upon the earth. Many yield to his violence or to his seductions, deny the faith, receive the mark of the Beast, and are lost for ever; and "the multitude whom no man can number," the Harvest, are saved from the fiery trial, only by not loving their lives unto the death, and, as it would seem, by passing (many of them, at least) through the pains of martyrdom.

Such is the simple Scripture narrative; and the hour is at

hand when, according to his spiritual condition, every man must find his place among the awful realities which it describes. One point it is important to remark, namely, that the First-fruits had the Father's name written on their foreheads; in other words, they were sealed.

But what is the Sealing? If it is an ordinance of Christ, we must look for it in the Church, ere she had let go the Gifts which He at the first bestowed upon her.

In 2 Cor. i. 21, 22, St. Paul says:—"He which..... hath anointed us is God, who hath also *sealed* us, and given us the earnest of His Spirit." In Ephes. i. 13, he writes thus:—"In whom also, after that ye believed, ye were *sealed* with that Holy Spirit of promise which is the earnest of the inheritance." And in Ephes. iv. he exhorts the faithful: "Grieve not the Holy Spirit of God, whereby ye are *sealed* unto the day of redemption."

These passages, then, supply an answer to our question. The Sealing was, evidently and certainly, a work of the Holy Ghost. Not His work in Conversion, for (see Ephes. i. 13) it took place after men had believed; nor His work in Baptism, for (see Acts viii. and xix.) it took place after men had been baptised. It was a spiritual operation, distinct from these operations.

Our Lord is our Head, as well as our exemplar. He died and rose again; we also die through the power of His cross, and live through the energy of His resurrection. This is Regeneration, the gift of God bestowed in Baptism. But Our Lord ascended into Heaven, and was crowned with glory and honour; and it is participation in this glory and honour that is given us in the Sealing. In it we are anointed with the same spirit of power wherewith He was anointed, when He was made Lord and Christ, and when the oil of joy was poured upon His head, as our High Priest in the heavens, to flow down to the skirts of His garment. As St. Peter says: "The Spirit of glory and of God resteth upon you;" although we have it only in an earnest, or First-fruits, until the resurrection.

We next inquire how the sealing was given. On the Day of Pentecost the Holy Ghost was sent down from heaven without human instrumentality, upon those who waited for "the promise of the Father." In like manner, without the intervention of men, He came upon Cornelius and his household, when the door of the Church was first opened to the Gentiles. In all other instances recorded in Scripture, the Lord's way of

anointing was by the laying on of Apostles' hands. Peter and John laid hands on the Samaritan converts (Acts viii. 17.) ; and Paul laid hands on the converts at Ephesus (Acts xix. 6.) The first of these cases especially, proves, in a very striking manner, that the Lord employed Apostles, and no other Ministers, for this specific purpose. Philip was a godly Preacher, a mighty worker of miracles, one who had turned multitudes in Samaria to the Lord, one to whom the Holy Ghost Himself had deigned to speak. But the Lord has His own way of working ; and, before those who had been baptised by Philip could receive the Holy Ghost, it was necessary that *the Apostles should send two of their number*, Peter and John, to Samaria. To Apostles the Lord hath said : "As My Father sent Me, even so send I you." Through Apostles does He bestow the Holy Ghost, for the purpose of Sealing His Elect.

And we speak of this as a *present* action ; for, amid the surging pressure of evil principles in these days, preparing the way for the manifestation of Anti-Christ, there is a little period of respite. By holy intercession, offered through a restored Fourfold Ministry, the winds of judgment are, for the moment, held back ; and Apostles, sent forth by the Lord, are Sealing in their foreheads those of His people who can see and rejoice in the working of His hand, and whom He may by them present, as First-fruits before the Throne of God. (Rev. xiv.)

"If ye will enquire, enquire ye."

Truths for our Days.

VIII.

A NARRATIVE.

THE French Revolution of 1789 presented a new and startling form of wickedness to the world. A whole nation seemed to rise up against the Lord, in order to blot out His name from the earth. For a while every symbol of His rule and presence, so far as France was concerned, was swept away; and a Propaganda was established for the dissemination of principles of anarchy and infidelity throughout Europe.

The Church, which in her various sects had long lain in a lethargic slumber, was suddenly aroused; and, in Protestant lands, the foundations were laid of many of those Religious Societies, by means of which, in the absence of the Lord's appointed ordinances, she has since sought to fulfil her work. The Bible was circulated with great zeal, and foreign missions were eagerly undertaken. Among other tokens of reviving life was the study of the Prophetic Scriptures by pious men of all denominations; and these researches led to the startling conviction, that the Church had entered upon the closing scene of the Dispensation; and that the apostasy had commenced which is to culminate in Antichrist, the man of sin, "whom the Lord shall consume with the Spirit of His mouth, and destroy with the brightness of His coming."

Standing in presence of so solemn a fact, it was natural that men should ask themselves whether the Church was ready to meet her Lord. To this question none could give other than a negative answer; and so, filled with a deep conviction of approaching danger, many devout persons united in prayer to God, that He would pour out the Holy Ghost, "the latter rain," upon His people. Nor was this united prayer unavailing; for the time came when it was to be granted.

About the year 1828, there appeared, in the death-bed experience of certain individuals in the West of Scotland, won-

derful instances of the power of the Spirit of God. They spoke much of a bright dawn that was to arise on the Church, and of a great work that was shortly to be wrought in her midst. This was the first faint sound of the "plentiful rain" wherewith God was about to refresh His weary heritage. Other events rapidly followed.

Early in 1830, a young person in the same neighbourhood, a devoted member of the Church of Scotland, was made to speak in a supernatural power, in tongues and prophesying. Not long after, the same power came upon two brothers and their sister, living a few miles off, and belonging to another family. Each of the ladies had been given over by her medical attendant, as being hopelessly ill; each was instantaneously raised up, and restored to comparative health. All the persons were of undoubted godliness and sobriety of character.

These supernatural manifestations attracted much attention. Many pious intelligent men went to the spot from all parts, including London, and made a careful examination into the facts. They returned, convinced that what they had seen was really a work of the Spirit of God. The mass of the religious people, however, would not receive it as such; and the Clergy as a body, in England as well as Scotland, utterly rejected it.

At this we need not feel surprised. Men had formed their own opinions as to the manner in which their prayer for "the latter rain" would be answered; and what God now sent them was not what they expected. The truth is, that the character and standing of the Church, as the Bride of the Lamb, the Body of Christ, indwelt of His life and anointed with the Spirit, had long been lost sight of by too many of those who make profession of religion. Mere individual salvation was all they could understand; and, consequently, in their prayer for the Holy Ghost, they meant little more than that the godless might be converted, and the godly become more zealous and faithful.

But God's eye saw more than the eye of man could take in. He knew how He had constituted the Church at the first; how far she had wandered from His ways, and the condition to which she must return, ere she could be fit to meet her Lord; and He sought to revive and restore her, according to the greatness of His own original plan, and not according to the littleness of men's ideas. Yes; God meant to bestow again on His Church, not only the Pentecostal gifts and powers, but also every other blessing which she had let slip in the ages of

her backsliding—holiness of life, purity and oneness of doctrine, right order of worship, completeness and efficiency of ministry, the lively hope of the coming of the Lord, and the means of preparing for it. And all this He would do, under the hands of His Master-Builders, Apostles to be sent forth by Himself, the one and only ministry which He ever appointed, and set over His whole Church.

The persons who had gone from London to investigate the facts above narrated, found, on their return, others who received their testimony; and these met together in prayer for the increased manifestation of the Gift of the Spirit. Thus the work proceeded; and presently some of the believers, members of the English Church and also of other denominations, received the Gift of Prophecy. By and by, prophetic utterance was heard in public congregations; but, except in one or two instances, it was silenced by the presiding ministers. A brave and holy servant of Christ, however, the Rev. Edward Irving, Minister of the Scotch Church in Regent Square, declared his decided conviction that this was really a work of God's Spirit. He maintained that the laws of the Church of Scotland did not prohibit it, and that, moreover, he had full authority within his own congregation; and therefore he determined that, in the midst thereof, the Gifts should have free exercise. To him naturally resorted such individuals as, being themselves used in prophecy, or receiving the work as of God, could not obtain counsel or comfort from their own spiritual guides; and in this involuntary manner most of them were brought under his pastoral care. Mr. Irving was, in consequence, shortly thereafter ejected from his church.

And here let us say a few words as to the nature of the Spiritual utterances. They differ from mere preaching or exhortation, by being the immediate illumination and sensible impulse of the Holy Ghost, apart from, and evidently, in many cases, beyond, the natural powers of the speakers. Their burden was, at that time, principally that the Lord was at hand, and that He longed that His Bride should awake, and prepare to meet Him. The Church was shown her standing and organisation as the Body of Christ; and, in the course of time, the symbols used in the Old Testament Dispensation, especially those of the Tabernacle, were explained in the light of the prophetic word, as shadowing forth the true and spiritual worship to be offered by her, evermore. Christ come in the flesh, was constantly testified to; holiness on the part of all was de-

manded; most searching words were spoken to individuals, whereby the thoughts of the heart were revealed, the conscience was first aroused and then cleansed, and the spirit was filled with life and joy. There was an unbounded flow of the prophetic word; and the Lord stretched forth His hand, in numerous cases of healing the sick. Satan sought to hinder the work by means of enemies who assailed it publicly and privately; and it also suffered from the rashness and want of wisdom of some who believed in it: but God prospered it notwithstanding, and it has gone on increasing to this day.

One peculiarity of the utterances, at the first, was the constant repetition of the cry for "a Body"—showing that the Church should be seen as the true Body of Christ, in which He might dwell by the Holy Ghost, and by which He might speak and act. It was shown, also, that God's ways are unchangeable; and that the Ministries of Apostles, Prophets, Evangelists, and Pastors, given to the Church at the beginning, for her perfecting, must be restored ere that perfecting can be completed. Finally, the Lord designated by the word of prophecy certain men, whom, in His purpose, He had set apart, and would send, as Apostles, to the Church.

It is impossible here to trace further the progress of this most solemn work. This much may be said. The Lord has been pleased to restore His Apostleship, as well as the three other original Ministries; and He has done so, not that they may stand at the head of a sect, but that they may be the channels of blessing to His whole Church. Many Clergymen, Ministers, and faithful people of all ranks, in our own land and in different parts of Europe and America, have received and rejoice in this grace of God. The Churches which the Apostles have been compelled to organize, for supplying the spiritual wants of those who have been brought into a new condition of spiritual life, are increasing in number. The members thereof abide in the same faith and hope, worship God in the form appointed by Himself, pay Him tithes of their increase, and receive His truth, the one doctrine communicated by Christ to His Apostles, and by them to His people. Standing in the strength of the anointing given them in the laying on of the Apostle's hands, they wait for the coming of the Lord, to which the Holy Ghost daily bears witness in their congregations, that it is just at hand.

Shall not Christian men give heed to these things?

Truths for our Days.

IX.

CHRISTIAN PRIESTHOOD.

UNDER the Law "the priests went always into the first tabernacle, accomplishing the service of God; but into the second went the High Priest alone, once every year, not without blood, which he offered for himself and for the errors of the people." (Heb. ix. 6.) This great annual solemnity took place on "The Day of Atonement."

When the High Priest came out from the Most Holy Place, he blessed the people, and declared to them God's forgiveness. God was then at peace with the children of Israel, and would accept their services. True the people had no access, in their own persons, to the sanctuary; but God was pleased to look upon them as having entered therein, in the persons of their representatives, the High Priest and the priests under him.

All this was done by Jehovah's special appointment. Except by sacrifice He could not be approached; and, without a priesthood, there could be no acceptable sacrifice. The priesthood was, therefore, an important link between God and His people.

Now, the Law was typical and transitory; indicating, by shadows, heavenly, eternal realities, afterwards to be manifested in the Christian Church (Heb. x. 1, Col. ii. 17). The Jewish High Priest was the type of our great High Priest in the heavens; the blood of the victim, on the Day of Atonement, told of His own blood, wherewith "He entered in, once, into the (Most) Holy Place, having obtained eternal redemption for us" (Heb. ix. 12); the sprinkling of the blood, the daily meat and drink offerings, the incense, the trimming and lighting of the lamps, and the continual service of the Tabernacle, all showed forth the spiritual and orderly worship and service which the Church should offer, in the Holy Ghost, day by day, before the Lord.

In like manner the Jewish priesthood, of the order of Aaron—an order that has faded away—testified to the Christian priesthood, which has its origin in, and is co-existent with, the Great High Priest of the order of Melchisedek, who “abideth a priest for ever.” There is a High Priest; and there must, of necessity, be subordinate priests. The very title of High Priest implies it. To ignore Christianⁿ priesthood is to ignore the essential duties and privileges of the Church. The primary blessing which we receive through the sacrifice of our Lord is the forgiveness of sins. But to what end is this forgiveness declared to us? Is it not that we may be able, with grateful hearts, to come before God, and to worship Him in the beauty of holiness; according to St. Peter’s words: “Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ.” (1 Peter ii. 5.)

Christ stands at the golden altar in the heavenlies; and, while He presents His own intercession, He offers also the prayers of the Saints—their “supplications, prayers, intercessions, and giving of thanks.” (Rev. viii. 3, 1 Tim. ii. 1.) Thus, in unity with Him, does the Church appear in her true character as the great Worshipper of God; and not only so, but she is to lead the praise of all living things; for the time will come when “every creature which is in heaven, and on earth, and under the earth, and such as are in the sea,” shall catch up and prolong her hymn of joyful triumph. (Rev. v. 13.) All shall learn from her who is one with the Son how the Father is to be adored. This arrangement (as we have said of the Tabernacle services) is of God, and not of man. Existing in His counsels before the creation of the world, shown forth in the Mosaic law, it came into active operation when the Church was constituted in Christ, and endowed with the powers of the Holy Spirit; and it shall abide, in ever increasing glory and perfectness, throughout all eternity.

“But,” it may be objected, “we are a nation of priests: and therefore we have no need of a distinct priestly order.” We answer that it was first said of the children of Israel that *they* were a nation of priests; and yet from among them God selected a priestly tribe, and from that tribe a priestly family, whose functions none might arrogate to themselves. So, also, in the Church, although there is no priestly tribe nor priestly family, yet there is and must be a priesthood; and as “Christ glorified not Himself to be made an High Priest,” no man

ought to take part in the special duties of the Christian priesthood, unless the Lord shall call him and set him therein. (See Tract VI.)

Again, it is sometimes asked: "Why should sacrifices continue to be presented; seeing that Christ has shed His blood on Calvary?" *But the Church offers no sacrifice for the taking away of sin.* She does on earth what Christ is doing in heaven. There He presents Himself to the Father as the Lamb that had been slain; here, in the Holy Eucharist she also brings before the Father the memorial of that body and blood "once offered upon the cross, once for all, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." Then should she plead and intercede for all men; and, in the faith of her acceptance, and walking in the order of the Lord, her whole being should flow out in a stream of sacrifices of joy and thankfulness. This is the true spring and origin of the various services of the Church, which ought to show forth, in life and reality, what was indicated by the Law, in the weakness of the letter.

If, then, we believe that both priesthood and sacrifices belong to the Christian Church, we shall neither be surprised at St. Paul's words: "We have an altar" (Heb. xiii. 10), nor at those of Malachi: "My name (*i. e.* God's) shall be great among the Gentiles; and, in every place, incense shall be offered to My name, and a pure offering" (Mal. i. 11); and we shall understand how reasonable it is that our worship should be presented in solemn liturgical form, and with all suitable accompaniments.

Two distinct duties have ever been united in the priesthood. The priests minister to God from the people, and they minister also to the people from God. We have spoken of the first of these duties; we can but briefly allude to the second.

The supreme blessing which God seeks to bestow on His spiritual Israel is thus described by St. Paul, when summing up the ministry of our great High Priest: "This is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people." (Heb. viii. 10.) Such is the very work which God fulfils under the New Covenant, through the ministry of the Holy Ghost. It is a priestly work, carried on in the Church; and they ought to be priests who accomplish it.

But the fact of our being called to offer acceptable service to God shows that we must be constantly receiving from Him ; for all that we offer we must first have received. Surely few are so dead, spiritually, as not to have some apprehension of the things that are freely given us of Him—the word of the gospel—regeneration in baptism—the grace of absolution—the support of the new life, in the Lord's Supper—the many other blessings that we know of—the many, alas, that we have forgotten or let slip, or do not bear in mind so frequently or so fervently as we ought—all tending to the putting of God's laws in our mind, and writing them in our hearts ; all preparing us for the Lord's coming ; all bestowed on us, in their perfection, by Christ as our High Priest, through the ministry of His priesthood.

In proportion as men remember or forget the true nature and calling of the Church, in proportion as they expect much or little from God, and seek to render much or little to Him, in that proportion will they honour or despise the priestly office. Let the desire of our hearts be that He would fulfil His promise to His spiritual Zion :

“ I will abundantly bless her provision ; I will satisfy her poor with bread ; I will also clothe her priests with salvation, and her saints shall shout aloud for joy.” (Ps. 132.)

And as for the priest himself, what manner of man should *he* be ?

“ The priest's lips should keep knowledge, and they should seek the law at his mouth : for he is the messenger of the Lord of hosts.” (Mal. ii. 7.)

. This was said of the Aaronic priesthood ; how much higher is the priesthood “ after the order of Melchisedek ?”

Truths for our Days.

X.

THE LORD'S TITHE.

PREVIOUSLY to the First Advent of Christ, God warned His people Israel, by the Prophet Malachi (ch. iii.), that they were not prepared to meet Him; saying to them, among other things: "Will a man rob God? Yet ye have robbed Me . . . in tithes and offerings. Ye are cursed with a curse." The whole tenour, however, of the prophecy of Malachi shows that his words are not meant to be restricted to the Lord's First Advent. Christ is to come a second time; and if the obligation of paying tithe lies on Christian men, as well as on Israel, those who wilfully fail therein cannot be fit to "stand when He appeareth;" for they also are guilty of robbing God, and consequently are liable to His condemnation.

The object of these pages is to show that tithe is due to God from all the dwellers upon earth, whether they be Christians, Jews, or Heathens.

Everywhere in Holy Scripture, Tithe, or *the tenth part of our income, from whatever source derived*, is said to be "the Lord's." It is recognized as that portion which He, the possessor of heaven and earth, reserves to Himself, in giving us the remaining nine parts for our own use. He reserves it, in token of His ownership of all things, and as a constant expression by His creatures, of their faith and gratitude toward Him. The tithe, then, does not belong to man. Belonging already to God, it cannot be presented to Him as a free-will offering. Such offerings are oblations, which man should make, out of his own nine parts. He who fails in them is deficient in charity; but he who withholds the tithe is guilty of robbery, not of any individual, or class of individuals, clergy or others, but of God Himself.

In searching for the origin of tithe, we are led back to the very early days of the human race. St. Paul says, in Heb.

xi. 4—we quote literally from the original—“By faith Abel offered to God a *fuller sacrifice* than Cain, by which he was testified to, that he was righteous, God testifying of his gifts.” Abel’s *righteousness*, not his piety or zeal, is here referred to ; as if he had brought to God a certain portion of his increase already belonging to God, which Cain had failed, on his part, to do.

Again, Abraham, called by God His friend, (and God’s friends are those who do whatsoever He commands them,) paid tithe. Returning from war, laden with spoil, he meets Melchizedek, Priest of the Most High God. The priest blesses him in these significant words :—“Blessed be Abram, of the most high God, possessor of heaven and earth ;” and Abraham at once separates God’s portion ; and, in the language of Holy Scripture, “he gave Melchizedek tithes of all.” (Gen. ch. xiv.)

Two generations later, the Lord renewed to Jacob the covenant which He had made with Abraham, that the land in which he was a sojourner, should yet be his ; and that in his seed all the families of the earth should be blessed. Jacob heartily acknowledged the tenure by which he held the promised inheritance ; and this is his vow in answer :—“Of all that Thou shalt give me, I will surely give the tenth to Thee.” As if he had said :—“Surely, as a matter of course will I do this ; for the tenth is Thine.” (Gen. ch. xxviii.)

Now, without unduly pressing the instance of Abel, how came the priest of God and the friend of God mutually to agree, the one to receive and the other to offer, a tenth, and no other proportion ? And how came Jacob, 150 years afterwards, to promise also a tenth ? This uniform practice can only be referred to a common principle, that the tenth was God’s portion ; a principle forming an element in the earliest religion of man, and handed down, by tradition, from father to son.

The idea of the tithe being a purely legal institution is entirely swept away by the fact that one of the Patriarchs just referred to, Abraham, paid tithe 430 years, and the other, Jacob, promised it 280 years before the Law was given. The Law confirmed the practice that had been observed by good men from the earliest days : this supposition can alone account for the traces of the observance of tithe among the heathen, though perverted from its due appropriation, some rendering it to their gods, and others to their kings.

The tithe, we repeat, is the Lord’s portion of the earth.

The earth hath He given, not merely to the children of Israel, but "to the children of men;" therefore all men, in deriving their nourishment from the earth, lie under the one common obligation. That we may have no doubt, however, as to the application of this rule to Christian people, let us follow the argument of the Apostle Paul, in Heb. ch. vii.; which may be briefly stated as follows: Abraham paid tithe to Melchizedek, priest of the Most High God. What it was right for Abraham to give, it is right for his children to give. What it was right for Melchizedek to receive, it is right for a priest after the order of Melchizedek to receive. We, by faith, are children of Abraham; Christ is "a Priest for ever, after the order of Melchizedek;" therefore we are bound to pay tithe to Christ.

Referring to the scrupulous payment of tithe by the Scribes and Pharisees, who yet neglected judgment, mercy, and faith, our Lord says:—"These ought ye to have done, and not to leave the other undone." (Matt. xxiii. 23.) And also: "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Now, besides the first tithe, the Scribes and Pharisees, in common with all the children of Israel, paid, every third year, a second tenth, as a Peace Offering, as well as many other oblations. How shall our righteousness excel theirs, if we withhold even the first tithe?

In the early days of the Church, it was not a tithe of their increase only that men considered themselves bound to offer to the Lord. They gladly devoted, when necessary, their whole substance. And, after what is called "the Apostolic period," Origen, Jerome, and Augustine specially testified to the fact that the tithe is the Lord's; and Augustine, who wrote in the end of the fourth, or beginning of the fifth century, blamed his contemporaries for failing in a duty which had been faithfully fulfilled by those who had gone before them. (Hom. 48.)

Tithes, enjoined by law, in our own country, are partial taxes, laid upon the land only; they are no tithe paid to the Lord; nor can any appropriation of our means, separated at our own choice to religious or charitable purposes, be considered as other than voluntary offerings.

Such being the obligation of Tithe, to whom ought it to be paid?

Our Great High Priest, to whom tithe is due, exercises His priestly functions on earth, by men whom He sends forth and ordains for that purpose. Those who believe in the restoration

of Apostles to the Church, will understand that to them, and to them alone, as Christ's chief representatives and stewards in His absence, and as the true and proper heads of Christian ministry, should the tithe be rendered. The tithe thus paid is devoted by the Apostles, through those whom they employ for such purposes, to the service of Christ, and to the advancement of His kingdom. It belongs neither to the Apostles nor to any ministering under them, but to the Lord. The clergy, in common with the laity, pay tithe on their private incomes.

The payment, and also the disposal of tithe, in the Apostles' fellowship, are pure acts of faith, the fulfilment of which must rest between God and the consciences of those concerned. A man cannot be received, indeed, into that fellowship, who does not acknowledge the obligation of tithe; but when once received, he is not called upon to give any account as to what he pays. If he withholds his tithe, he can expect no blessing through the Apostles; for he incurs the double guilt of robbery of God, and of hypocrisy toward Him. Having paid the Lord's tenth, it is not his business to enquire into, or to seek to control, its subsequent disposal. It is the place of the Apostles to see that the tithe is properly and faithfully used according to the mind of Christ, to Whom alone they are responsible, in that as in every other part of their work.

Cases will frequently occur, such as poverty, or entanglement of circumstances, or subjection to the will of others (as of wives to their husbands), which may render it difficult, or even impossible, for individuals to fulfil this obligation, or in which the Lord may not demand its fulfilment. Let no one, however, judge for himself. It belongs to the Deacons of the Church to give counsel, in such cases, to any who seek it of them; and it is the duty of those who are in uncertainty to ask for counsel, and to act upon it, when obtained.

One word in conclusion. Say not: "I cannot afford to pay tithe." God specially pledges Himself to prosper him who is faithful in this matter. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. iii. 10.)

Prove Him, therefore, *herewith*; remembering that He cometh quickly.

Truths for our Days.

XI.

THE HOLY EUCHARIST.



It is shewn, in Tract ix. of this Series, that the Law, as given to Moses, was typical and transitory, indicating by shadows heavenly realities of worship and service, eternally ordained by God Himself to be afterwards manifested in the Christian Church. In these last days, God, by Apostles and Prophets, is teaching His Church, in so far as she will yield to His guidance, to worship and serve Him in the holy fashion prefigured by the Hebrew ritual.

The service of the Great Day of Atonement was that on which ultimately rested all the daily sacrifices of the Tabernacle. The Holy Eucharist, including Communion, is the foundation on which the worship and offices of the Christian Church are based, or rather the root from which they spring. It commemorates the death and resurrection of our Lord, and the gift of eternal life, which we receive through Him; and it is also the perpetual means of applying to us these inestimable benefits.

No one type under the Law fully shews out this great memorial sacrifice, although each type presents it in a certain aspect.

The Sin-offering (Lev. 16.) points to our Lord becoming sin for us, the antitype of "the accursed thing" that was consumed without the camp.

The Burnt-offering (Lev. 6.) indicates His whole life, pure and holy, accepted of God, as a sweet smelling savour.

The Peace-offering (Lev. 3.) tells of His making peace by His own blood, and of His joy in doing so.

In the Eucharist is found a summary of all the types which exhibit the atonement and sacrifice of Christ; but the order and detail of the legal rites have their counterpart, rather in

the offices derived from the Eucharist than in that Service itself. Any Priest may offer the Eucharist; but the Angel alone (when present) in the particular church, does so on the Lord's Day. On this occasion he stands peculiarly as the representative of the Lord, the Angel of the Covenant; and the acts which he carries out, form, as we have said, the foundation of the Church's worship during the week.

The principal parts of the Eucharistic Service are transacted within the Sanctuary, a part of the Church answering to "the Holiest of all" in the Tabernacle, and also to that Holiest of all into which our Great High Priest, Jesus Himself, has entered, where he makes continual intercession for His faithful people, and into which also He admits them, through the veil, that is to say, His flesh. Before entering it, the Celebrant, after invoking the thrice holy name of God, kneels at its threshold and offers the solemn Confession; he next pronounces the Absolution, and, kneeling again, repeats the Dedicatory prayer and Versicles. He then, whilst the "Gloria in excelsis" is being sung, advances within the sanctuary.

Here let us note that Confession and Absolution form, necessarily, the groundwork of all acceptable approach to God in worship. And as, in this service, Our Lord is seen as the great Sacrifice for sin, so the Confession is antitypical of the Sin-offering sacrificed once a year by the High Priest on the Day of Atonement; and in it we behold the Lord dying, the just for the unjust. The Absolution is antitypical of the sprinkling of the blood of the Sin-offering on the people; and shews the application of the power and efficacy of Christ's blood to the hearts and consciences of all present, priests as well as congregation.

St. Paul speaks of a special order of access to God; saying that we should "draw near to Him (I.) with hearts sprinkled from an evil conscience, and (II.) with bodies washed with pure water;" and he concludes thus: (III.) "Let us hold fast the profession (or confession) of our faith, without wavering."

The first act here spoken of is seen in the Absolution. The second indicates the cleansing and sanctifying of the worshippers by the Word of God, viz.:—the written Word in the Epistle and Gospel, and the word of the living man, based on the written Word, and delivered in the Homily. The third injunction of St. Paul concerns the confession of our

faith; and this we do by word and by deed; by word in the Creed, the great summary of Christian doctrine; by deed in the presentation of the first fruits of our substance in the Offertory.

Under the Law, a Meat-offering and a Drink-offering accompanied every Sacrifice. The one signified the presenting before the Lord of some portion of His holy Word, as is done in the Epistle and Gospel; the other signified the expression, in song, of our praise and thanksgiving, in the Anthems connected with the Epistle and Offertory.

The Introductory part of the Service being now concluded, we enter upon the Eucharist proper, comprising the great acts which peculiarly shew forth the Lord's death till He come. These follow exactly the order which He Himself inaugurated on the night before the day on which He suffered; when He "took" bread, (*i.e.* set it apart for the purpose to which He had destined it,) gave thanks, and blessed the bread, and also the cup.

In "The Prayer of Oblation before Consecration" the Celebrant separates to holy uses the creatures of bread and wine. In "The Preface," there is a Eucharistic thanksgiving, concluding with "The Sanctus." In "The Consecration" the Elements are made, after a spiritual manner, and by the operation of the Holy Ghost, to be the Body and Blood of our Saviour Jesus Christ.

It must here be noticed, that, on the Lord's Day, the Angel consecrates, not merely for oblation, intercession and communion on that particular occasion, but also for the following purposes during the week, *viz.*:—reservation for the use of the sick; proposition at Morning and Evening Worship, as a memorial before God; and communion, at times when, although the Holy Eucharist is not celebrated, it is yet desirable that the Body and Blood of the Lord should be partaken of. In all this we see the dependence of the other offices of worship on the Eucharist of the Lord's Day.

The proposition at the time of Intercession during the week is shewn out under the Law, by the twelve loaves of Shewbread, (the type of Christ the Bread of Life,) which remained on the Table of Proposition, in the Holy Place, for seven days, and were consumed on the eighth. By the same analogy the sacrament that is reserved on one Lord's Day is consumed on the next.

In the Prayer of Oblation after Consecration, the Celebrant presents before God the symbols of the Body and Blood of Christ, broken and shed for us, that, through the merits of His sacrifice, the subsequent act of Intercession may be accepted of Him. The Intercession, being antitypical of the offering of Incense by the High Priest on the Day of Atonement, is fitly preceded by the symbolic rite of Incense in the Christian Church.

In the Intercession the Celebrant remembers before God "all those for whom He would be besought, the living and the departed, as being one in the unity of the Body of Christ, and in the Communion of Saints." This portion of the Service ends with prayer for the speedy Advent of the Lord.

Next comes the Administration of the Holy Communion, in which the elements that have already been consecrated and offered, are received by the faithful, in the Lord's Supper, in obedience to His own word:—"Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you." Under the Law all Sacrifices were consumed, although in different ways; and so this "holy and unbloody sacrifice," destined for the support of the divine life in the members of the Body of Christ, is entirely consumed; the portion that is to be reserved, as before referred to, being retained until the following Lord's Day.

The solemn and beautiful Eucharistic Offering concludes with an Anthem, a Post Communion Prayer, the "Te Deum," and the Benediction by the Angel. And so, filled with the Lord's goodness, and with His blessing resting upon them, the people depart thankfully to their homes.

Truths for our Days.

XII.

MORNING & EVENING WORSHIP.



As in the office of the Holy Eucharist, we see the One Lord revealed in His unity as our great High Priest, pleading the merits of His Sacrifice and appearing before God, "the Lamb as it had been slain," so in Morning and Evening Worship we see this unity manifested in diversity; we behold Him in His character of Ruler, Head of His body the Church, in whom are contained, and from whom proceed, the Fourfold Ministry—Apostles, Prophets, Evangelists, and Pastors.

The part of the Church in which the several acts of worship are fulfilled has three divisions; the Sanctuary, or part nearest the Altar, answering to the Holiest of all in the Tabernacle; the Priests' Chancel, answering to the Holy Place without the Veil; and the Lower or Deacon's Chancel, answering to the Outer Court.

We have seen (Tract XI.) that the most solemn acts in the Eucharistic Service are transacted within the Sanctuary.

In the Morning and Evening Worship, the Services are carried on, either in the Lower Chancel or in the Priests' Chancel, in analogy with the Jewish Daily Worship.

Under the Law, the children of Israel were commanded to offer a lamb, morning and evening, "for a whole burnt sacrifice." The Priest was first to lay his hand on the head of the victim, then to slay it, and sprinkle the blood on the Brazen Altar, and then to offer the lamb thereon; and its subsequent consumption by fire (which in the first instance was sent down from heaven,) shewed God's acceptance of the sacrifice.

In the Order of Morning and Evening Prayer, the Exhortation by the Evangelist and the Confession by the Pastor correspond to the whole action of slaying the lamb, and placing it upon the altar. In the Exhortation we declare

that we have failed and come short of the purpose of God, and resisted and grieved His holy Spirit. The Confession is the acknowledgment of the forfeiture of the natural life, and of our being "dead with Christ." The Absolution, by the Angel, was typified by the sprinkling of the blood on the altar, and derives its efficacy from the fact of the Absolution in the Eucharist, shadowed by the Sin offering on the Great day of Atonement. In the Prayer of Dedication we see the lamb offered on the Altar, and consumed by fire, showing the dedication of the worshippers as living sacrifices, and the consuming of the flesh by the fire of God's holy Spirit. This prayer, offered by the Elder, closes "with an ascription of glory, and with versicles expressive of praise and adoration."

Under the Law, Israel offered, with the Burnt offering, the Meat offering and the Drink offering. The Meat offering is seen in the reading of a portion of God's Holy Word by the Prophet. The Scripture is not read with the primary object of instructing the people; and, accordingly, the Prophet does not turn towards them. Yet he does not turn from them, as if excluding them; he stands sideways, offering the Word to God, and yet in the hearing of the people. The Creed, comprised under the type of the Meat offering, is recited by the Elder, and is the response of the Church to, and the expression of her faith in, the truths contained in the written Word. The Elder is at liberty to preface the Creed with a few remarks on the matter contained in the Scripture just read.

The act corresponding to the Drink offering is the Anthem, the expression "of our joy in the forgiveness which has been proclaimed to us, and in the grace which has enabled us to surrender ourselves wholly to God, body, soul, and spirit."

After the Anthem we enter the Holy Place with a psalm, the Four Ministers ascending to the Upper Chancel. Thus we conclude the first or preliminary part of the Service.

As, up to this point, the worship has been antitypical to the acts performed in the Outer Court, so, from thence it is antitypical to the acts of Aaron in the Holy Place. During the psalm the Angel takes from the tabernacle the symbols of the Body and Blood of Christ, and "proposes" or places them on the altar, in the sight of all; signifying that it is only as pleading the sacrifice of Christ that we can present acceptably to God any act of worship.

Aaron was commanded to offer, every day, morning and

evening, incense on the Golden Altar, and also to trim and light the lamps of the Golden Candlestick. The incense was principally formed of four ingredients, symbolizing the four-fold form of the worship about to be entered on, which is described by St. Paul under the heads of "Supplications, Prayers, Intercessions, and Giving of Thanks." These are appropriately offered by the Four Ministers; and we see in this portion of the Service the same fourfold form that we have already remarked in the Introductory part.

The "Supplications" are offered by the Pastor, as bearing the burdens and infirmities of the people; then follow the "Prayers" by the Evangelist, for all orders and degrees of men; the Elder next presents the "Intercessions" or prayers of a fuller and more intercessory character than those already offered; and the Prophet concludes with the "Thanksgiving to God for His mercies both in providence and grace." We arrive now at the Intercession proper, that great culminating point of the Service towards which all the previous worship has been tending, and in which the Angel (as the representative of the Lord, who contains in Himself all the four ministries.) gathers into one the fourfold stream, and presents the whole in its unity, one spiritual offering of intercession; even as Jesus Himself ever stands before the Golden Altar in the heavens, offering intercession for us, and with it the "sweet incense, which is the prayers of Saints." This act is also seen symbolized by the burning of the incense, composed, as we have remarked, of four ingredients, but offered as one holy compound to the Lord, at the time of Intercession, when diversity is merged into unity.

The Service concludes with the Morning or Evening Ministry, an Anthem, and the Benediction by the Angel.

The Ministry in the morning consists of a meditation or address by the Angel to the six Elders, and through them to the Church, antitypical to the act of Aaron in trimming the lamps of the golden candlestick in the Holy Place. In the evening the Ministry is given by the Angel and the Elders, and consists of short meditations on the subject supplied by the Angel in the morning; this act is antitypical to that of Aaron in lighting the lamps, and is symbolized in the church by the seven-fold lamp, burning before the altar, which is lighted by the Deacons, as soon as the introductory part of the Service is over.

As unity is the leading feature of the office of the Holy Eucharist, and diversity in unity, of the Morning and Evening Worship, so this is shown out in the Vestments employed. At the Holy Eucharist, one colour alone is ordinarily permitted to be prominent; white, the emblem of the purity of "the Lamb of God that taketh away the sin of the world;" but in the Morning and Evening Worship, when we see our Lord as the Ruler, the Head of His Fourfold Ministry, we see, also, the four colours emblematic of those ministries; gold, the emblem of truth, or purple, of rule, for the Angel, and also for the Elders; blue for the Prophet, shewing the heavenliness of the mysteries which God unfolds by him; red for the Evangelist, proclaiming forgiveness through the blood of Christ; white for the Pastor, indicating the simplicity and sincerity which should characterise his ministry.

Finally, we must see Jesus, present by the Holy Ghost in all His ministers and ordinances, and not merely the men and outward things, if we would worship God aright—Jesus absolving, Jesus interceding, Jesus consecrating, Jesus giving us His flesh to eat and His blood to drink, Jesus performing every act, from the moment when He regenerates us in the waters of baptism, until the time, (so near to come, as we humbly hope,) when He will receive us from the hands of His servants the Apostles, and present us before the throne of His Father.



