

# THE DIVINE MASTER

His  
Life, Character, and Teaching

BY  
ALICE H. HOPKINS





1111. FINDING OF THE SAVIOUR IN THE TEMPLE.

By WILLIAM HOLMAN HUNT, O.M., H.R.W.S. (1827-1910).

*By permission of the Birmingham Museum and Art Gallery Committee.*

# THE DIVINE MASTER

HIS LIFE, CHARACTER  
AND TEACHING.

BY  
ALICE H. HOPKINS.

---

*Bless Him, Who said, of such as you  
His Father's Kingdom is, and still  
His yoke to bear, His work to do,  
Study His Life, and learn His Will.*

OSSOLI.

---

PRICE 4/- in Great Britain,  
1 Dollar in Canada and U.S.A.

---

BIRMINGHAM:  
TEMPLAR PRINTING WORKS, EDMUND STREET.



## CONTENTS.

---

	PAGE.
PREFACE .....	5
I. REVELATION .....	10
II. SONSHIP .....	20
III. BAPTISM .....	35
IV. TEMPTATION .....	48
V. DISCIPLESHIP .....	60
VI. SERVICE .....	72
VII. TEACHING .....	88
VIII. GRACE .....	105
IX. FELLOWSHIP .....	122
X. HUMILIATION .....	137
XI. SUFFERING .....	151
XII. GLORY .....	169
XIII. CONSUMMATION .....	185
SUMMARY .....	194



THE DIVINE MASTER,  
HIS LIFE, CHARACTER AND TEACHING.



*Preface.*

The principal character in any book enhances our interest in the whole narrative, especially if it is noble and uplifting; and so in dealing with the Life of Christ, the chief Personage of the Book given to us by God, our appreciation thereof will be in proportion to our estimate of the Great Teacher Himself. The closer we study the Bible with a view to gaining a fuller knowledge of the character and teaching of the Divine Master, the greater will be our admiration, the deeper our sense of appreciation, and the more earnestly shall we desire to learn of Him, and follow His example; growing daily in grace, and in the knowledge and love of His Holy Name, until at last we may be found bearing His bright image, having the unspeakable joy of seeing Him Face to Face.

Many able writers have given us the benefit of their prolonged, careful and strenuous labours in this direction, having devoted much time and energy in producing in more or less intelligible and interesting form, volumes of considerable chronological importance, showing the natural sequence of circumstances and

events relating to the Life of Christ, hence there is no intention on the part of the present writer of adding to this catalogue; but rather, as our title suggests, to deal more particularly with the spiritual aspect of the Life, Character and Teaching of the Divine Master, which necessarily involves, not only His own supreme Mission, but that of His Apostles also.

It may be interesting to many to learn how this work came to be set in order. Therefore a brief statement will not be out of place here. One bright morning not very long ago, the writer received a very welcome and encouraging message from a beloved Brother and \*Sister across the sea, who possess a keen appreciation of “ the Gospel of the Grace of God,” or, “ the Truth as it is in Jesus ”; and also an earnest and heartfelt desire to make known more widely the grand and glorious things of the Spirit, which alone are spiritually discerned; with the request that a standard work on the Life and Teaching of our Lord might be written; coupled with the generous offer of help financially to carry it through. The first impulse was naturally to refrain from such a lofty undertaking, and give place to another more capable and influential; and, but for the words that followed the request, of God’s grace and ability to guide and assist, even the weakest of His children if they look to Him for wisdom and strength, this work would never have been contemplated, much less set forward.

\*Our Sister has since fallen asleep.



Therefore we seek the Throne of Grace, beseeching the Great Giver of " every good and perfect gift " to pour down His richest blessing both upon the humble writer, her co-workers, and every earnest and appreciative reader, so that an abundance of the " fruit of the Spirit " may be shown forth in our lives, to the praise and glory of our Heavenly Father, and our own eternal welfare, through Jesus, our Advocate and Mediator of the New Covenant.

In attempting to write even a short and simple narrative of the Life and Teaching of the only Perfect Man that has ever trod this earth,—Jesus of Nazareth, the central Figure, and glorious theme throughout the most wonderful Book that has ever been placed in the hands of the human race, one feels how utterly inefficient one is for such a task, but with the blessed assurance of help from above, we proceed in faith and hope.

It is both essential and appropriate that we should dwell for a short time at least, upon the inestimable value of the Book itself, from which Divine Source alone is to be obtained the only correct solution of life and the true Model and Portrait of the Son of God's choice; before dealing particularly with the ideal life of the One superb Character of the Book, whose design is to lead all to a knowledge of heavenly things if they so desire.

Embedded in its most ancient pages are truths " hidden from the wise and prudent " of

this world, yet “ revealed unto babes ” in Christ. The marvellous truth concerning redemption from sin and death, and the glorious promise of life unending, yet future. Hence it will be the earnest and prayerful endeavour of the writer to show throughout the pages of this simple volume, by means of illustrations and contrasts, the immeasurable superiority both of the Holy Book and the wonderful Life of Him who is the very bulwark of the Scriptures.

Already much has been said and written upon this all important topic, enough to convince the whole of humanity of the inestimable value of the Scriptures, but still, by far the greater portion prefer to live and die in blissful ignorance of its marvellous teaching and advantages. Even nominal christians for the most part are content to pass their time regardless of the truth of the Bible, and with little or no inclination to search out the purity, simplicity and perfection of its doctrines, or to make its sublime teaching to any extent, the standard of conduct; yet there are comparatively few that do not acknowledge the Bible to be of Divine Origin, and of world wide influence. But what indeed is the costliness of these sacred pages to those who by diligent study, and prayerful meditation have made themselves proficient, and thus have become familiar with the Will and Purpose of its Omnipotent and Benign Author and Preserver?

By all such the Bible is held in the highest esteem and most grateful veneration. Its influence is both powerful and extensive; for it has penetrated the innermost recesses of the heart as well as finding the most elevated position in the mind. Its doctrines form a solid foundation for their faith; by its precepts they are guided aright, and by its noble examples are they instructed and encouraged in the way of life; and thus they build up a character that will eventually fit them for a place in the Kingdom of God.

It is to this class that these pages will particularly appeal, although we would broadcast the message in faith, praying that it may not only interest, but lead many of good and honest heart, and inquiring mind to search the Scriptures for themselves, and embrace "the truth as it is in Jesus."

Truth! how sacred is the treasure!  
Teach us, Lord, its worth to know;  
Vain the hope, and short the pleasure  
Which from other sources flow.

---

"Bexley,"  
Blossomfield Road,  
Solihull, Warwickshire,  
England.

May 4th, 1928.

## THE DIVINE MASTER, REVELATION.

Father of mercies, in Thy Word,  
What endless glory shines !  
For ever be Thy Name adored  
For these celestial lines.  
Divine Instructor, gracious Lord,  
Be Thou for ever near ;  
Teach me to love Thy sacred Word  
And view my Saviour there.

From the beginning of the Bible how interesting it is to trace the Divine method of enlightening the diligent seeker after truth. None can fail to observe a remarkable gradual unfolding and expanding of the supreme Will and Purpose of God the Almighty Creator and Sustainer of all things. Herein are set forth the most convincing contrasts anywhere to be discovered; and these elementary principles are enlarged upon, and made to symbolise truths of great magnitude, both grand and glorious beyond description. The striking differences between chaos and order, light and darkness, waste and cultivation, good and evil, life and death, become lines of demarcation between two classes of individuals, and two distinct orders, each producing a diversity of operation and results.

In the New Testament we observe the same idea, only the revelation is much deeper and fuller. The more significant always being in the ascendancy. Shadow and substance; promise and fulfilment. The Old Testament

opens with a Book of Beginnings, and each succeeding book unfolds and illustrates something of these in various ways.

The New Testament has also its Genesis; that of the New Man, and the Grace that has come by Jesus Christ. The Old Testament commences with the light that revealed a physical chaos, and order and life introduced. The New Testament begins with a moral chaos for which light and order and life have come. The law of commandments is superceded by the law of liberty. The Old reveals man weak, incapable of resisting temptation. The New reveals a Perfect Man, in whom all the promises of God are yea and amen, the illustrious Personage through whom the whole will and purpose of God is finally accomplished. We may still further pursue the subject and declare that even the Book itself from which vital source we obtain all our knowledge of the things that should concern us most, is vividly contrasted with all other works, however valuable or excellent, for it is unique, being unequalled in character and popularity.

The Bible alone bears the impress of inspiration, so that no other book can be compared with it. And for this reason the children of God take such unspeakable pleasure in meditating therein, and such interest in searching out the great truths its Divine Author has been pleased to reveal for our instruction in righteousness; and for our consolation in the hour of trial.

From every point of view the Bible stands supreme, for the whole of the Scriptures are verbally inspired, the Holy Spirit giving the words. This is borne out to the fullest degree by an earnest investigation of these words.

However closely we may approach, and however thoroughly we may examine its deep mines of wisdom and knowledge, its perfection and beauty are above our human comprehension, and still remains grand and marvellous in a grandeur that entirely overwhelms us. Who then dares to quote another book that equals this glorious Book of God?

Oh may its heavenly pages be,  
Our ever dear delight,  
And still new beauties may we see,  
And still increasing light.

The Bible truly contains the holiest, and yet the most familiar of all words; the earliest that the opening intellect of the little child receives with wondering faith, and the last that tremble on the lips of the dying saint as he commends his life to God. No other book termed sacred has ever been so intelligible to the humblest, and yet so wise and full in its teachings as to confound the most learned philosopher, or the most clever scribe. Its language is of child-like simplicity, yet all ranks and experiences of existence, all the manifold dispositions of mind, and the emotions of the heart, of varying generations and races, have found food for

contemplation, and a solace unsurpassed for all their ills therein.

Recall the varied character of the Old Testament, the wonderful narratives of the historical records, the splendour and beauty of the Psalms, and the fervour and imagery of the Prophets; and then try to realize that all this delightful harmony, and symetry were composed at different stages of the world's history and by men of widely differing ranks and dispositions, yet of like aspirations and temperaments as ourselves. This can only be accounted for as we recognise the Finger of God throughout; for turning to the New Testament, we discover the same harmony of sequence, the New bearing testimony to the truthfulness of the Old, so much so that both must stand or fall together.

The Bible too, is the Supreme Book of comparisons, types, and illusions. We think of the Mosaic "pattern of things in the heavenlies." The Law that was "the shadow of good things to come," that was superceded by "the law of the Spirit of life in Christ Jesus." "The conditional Covenant that promised life, but could not make the comers thereunto perfect," compared with the Covenant of Grace into which the children of God enter at their baptism into Christ, to enjoy the blessednesses associated therewith, while endeavouring by the grace of God to bring forth "the fruit of the Spirit" in their lives.

The beautiful types and figures also, all of which in some particular represent Christ, and His people afterwards, in their present or future association with Him. Then the influence of the Bible is world wide. Its symmetry and beauty of language is imitated and admired. The works of all the greatest poets and writers abound in characters and noble sayings from the pages of God's Book. Its sublime language permeates the highest and best literature of all periods and has furnished topics of conversation for thousands who have become conversant with its leading characters and incidents.

But best and most noteworthy of all is that the influence of the Bible has entered into the life, penetrated the heart and elevated the character of both individuals and nations. Its enemies have sought to destroy it, but still it remains perfect and unharmed. It has been read and heard read constantly, yet ever retains its freshness and superiority. Not only has it preserved the nobility of the language, but the language still remains beautiful in its originality and symmetry.

The wonderful harmony both of the Old and New Testaments can only be accounted for as we recognise that "holy men of old" wrote as they were "moved by the Holy Spirit," so that the Bible is the Divine revelation of God's Will to man. Each of these writers were Divinely guided and taught these things, "not



in the words which man's wisdom teacheth, but which the Holy Spirit teacheth " (1 Cor. 2, 13). During the long centuries man has frequently supplied terms and doctrines that are contrary to the language of the Scriptures, and the form of words provided by the Holy Spirit, but " All Scripture is given by inspiration of God " (2 Tim. 3, 15). The Bible does not contain that which even good men may think He should reveal, but what God Himself has been pleased to make known to man through various channels, and throughout many generations. First by open instruction through angelic messengers; by dreams, by visions, and, by word spoken in the ear; and later by controlling men as they spake or wrote the words that compose the Bible.

We may thank God that the Bible is not a scientific text book, confined merely to the most cultured intellects, but plain, reasonable and unchanging. It lacks the faultiness and dryness of the scientific treatise, or the eloquence compiled by the wise of this world, because its Author is the immutable and unchanging Creator and Sustainer of all things, whether they be matter, force or laws that science treats of. And so complete is the message it declares that it is written, " Cursed is he that taketh from, or, added thereto " (Rev. 22), but " blessed " are they that read, or hear, and act accordingly.

For the reliability of the Old Testament we may refer to the New, for the one is corroborated by the other. The quotations of Jesus alone are ample proof of its genuineness for He testified, “ The words that I speak unto you, I speak not of Myself, but the Father that dwelleth in Me ” (John 14, 10). May we rely upon the authenticity of the Book of Genesis? We turn to Matt. 19, 4, and find that our Lord quoted freely from this Book of Beginnings. What greater Authority could any one desire? Jesus knew perfectly well whether the Scriptures were true and He was thoroughly acquainted as to who were the writers. Therefore whatever He said in reference to them is absolutely correct and final.

We must recollect that there is no history so ancient as this “ book of generation, or production,” rightly so called, as containing an account of the origin of all things, and there is nothing in this grand old Book throughout, or in any other ancient book that exists that contradicts it; while many things recorded by the oldest heathen writers, or, to be traced in the customs of different nations; besides recent investigations confirm all that is related in the Book of Genesis. “ As it was in the days of Noah, so shall it be also in the days of the Son of Man,” said Jesus in Luke 17, 26, referring back to Gen. 7. And yet again in verse 32, we have the warning, “ Remember Lot’s wife.” The history of Abram and Lot are inseparable,

so that we are compelled to believe or reject both. Christ could never have called attention to persons and events such as these if they had not been.

In regard to the Mosaic Authorship, and the inspiration of the Pentateuch, did not our Lord say emphatically, "Moses wrote of Me?" The rich young man inquiring after eternal life is tested as to the keeping of the commandments given through Moses; and when questioned by the Sadducees, how completely were they silenced by a reference to Exod 3; Luke 20, 37. God is not the God of dead persons who are not to be raised again, but the God only of those who become His children (Rom. 4, 7; vv. 36-38), teaching by implication the resurrection of the dead.

Spiritual excellence, and that emanating from God is made the basis of their promotion to honour and glory, and material and substantial identity with the Holiest of All. Here is no proof that dead persons are still living in a disembodied state, but rather the argument supports the resurrection; and we may observe that Jesus said, "In the resurrection," and not "in heaven" or, in the disembodied state. To prove that Moses in the Old Testament contemplated a resurrection of the dead, he refers to the Name by which God announced Himself to the great Law-giver at the Bush—Abraham, Isaac, and Jacob are dead although now counted as living in the Divine purpose;

they have each to wait for the set "time of the dead," to which Jesus referred when He said, "I will raise him up at the last day" (John 6, 55).

How frequently is it recorded that such and such things were done "that the Scriptures might not be broken," or, "that the Scriptures might be fulfilled." These Scriptures that were so highly significant were nothing less than the writings of Moses, the Psalms, and the Prophets.

Although the New Testament had not been written when Christ left the earth we have His Authority for receiving it as the inspired Word of God, for how plainly He declared that He would leave the revelation of the truth unfinished (Jno. 16, 12), and promised that the revelation should be completed after His departure, v. 13. He also chose certain persons to receive such additional revelation, and to be His witnesses, teachers and preachers after the Ascension (Acts 1, 8, 9; Matt. 28, 29), fully equipping them for the great work by the miraculous gift of the Holy Spirit, also foretold in the Old Testament (Joel 2). Therefore knowing beforehand what they would write, He gave their words precisely the same authority as His own, for He said, "He that heareth you heareth Me, and he that despiseth Me despiseth Him that sent Me" (Luke 10, 16). We must conclude then from the testimony of Jesus, and of the Apostles that the Bible in its entirety is the inspired Word of God.

In the words of the Spirit through the psalmist we would say from grateful experience, "The Law of the Lord is perfect, converting the soul: the testimony of the Lord is sure making wise the simple" (Psa. 19, 7-10). And to this law we look for information, and to the one Spirit we turn for guidance throughout the compilation of this humble work. The Apostle Paul before leaving the elders of Ephesus, said, "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and give you an inheritance among all them that are sanctified."

Therefore in confidence we turn to the Book of Books as to an inexhaustible fountain of wisdom and knowledge, to drink long and deep from this living well of Salvation. As to the interpretation thereof, the Book itself is most capable of the settlement of its own weighty problems, and we shall find it ever wisest to treat it as the context of all its parts, rather than have recourse to human aids, however valuable, because—"God is His own interpreter, and He will make it plain."



## THE DIVINE MASTER, SONSHIP.

Exalt O God, Thy glorious Son ;  
Throughout the world His will be done ;  
Set up on earth His promised throne,  
And make all hearts and hands His own.

It is an universally recognised and distinguished verity, that the more dignified the position of the Parent, the more exalted, qualified, and privileged is the station of the Son and Heir.

This is a particularly eminent feature in relation to Jesus, the Divine Master; being established beyond all controversy by the angelic announcement to Mary, before the miraculous birth of her first-born Son. " He shall be great, and shall be called the Son of the Highest " (Luke 1, 32). Therefore we are prepared to accept wholly, and without hesitation, the Gospel records of the wonderful event, in face of the very serious objection that these sacred records are faulty.

The New Testament throughout, very emphatically teaches that Jesus is the Son of God by divine begettal, as may be proved by numerous forceful and convincing quotations such as the following—Acts 3, 13, 26; Rom. 1, 1-4; Gal. 4, 4; and Heb. 1, 1-6. And let all who question that fact read carefully, and

compare these references with the accounts given in Matt. 1, 18-20, and Luke 1, 26-35, of the birth of Jesus, unprejudiced, and they must arrive at one conclusion only.

Both these accounts agree perfectly in assigning the begetting of Jesus to the Divine intervention of God. "The Holy Spirit shall come upon thee (Mary) and the power of the Highest shall overshadow thee, therefore also that Holy Thing that shall be born of thee shall be called the Son of God," said the angel Gabriel.

This announcement entirely overthrows the doctrine of the pre-existence of Jesus, and yet how frequently do we make use of the expression, "Christ in the Old Testament," which perhaps needs a little explanation, seeing the majority of Bible readers readily give credence to the idea that Christ did personally exist throughout all ages.

With this erroneous idea we have no sympathy, and trust to be able to show clearly and definitely from the Scriptures, the manner in which our Lord is most conspicuously prominent throughout the Old Testament. We contend that nowhere in the Bible is this doctrine taught. We believe in the absolute Unity and Supremacy of the Eternal Father, for if the doctrine of the Trinity were "saving truth" is it not remarkable that when both law and doctrine were given to Israel through Moses, to whom were entrusted these holy

oracles, the earliest appeal should be, "Hear, O Israel, the Lord our God is One Lord" (Deut. 6, 5).

The Old Testament certainly does not contain the phrase, "Holy Trinity," or "God the Son," and if it were suggested that the whole truth was not unfolded in the Old Testament times, but was reserved until the Christian era, we may anxiously inquire where these terms are to be found? We declare emphatically that they do not exist, for we find Christ Himself quoting from Deut. 6, in Mark 12, 29, in answer to the question, "Which is the greatest commandment in the law?" The first of all the commandments is, "Hear, O Israel, the Lord our God is One Lord." And never did Christ depart from this teaching, nor His Apostles after Him, for we observe from the following references how emphatic they were upon this point (1 Cor. 8, 4-6; Eph. 4, 6; Acts 14, 11-17; 17, 22-31; Heb. 11, 6).

"There is One God and One Mediator between God and man, the Man, Christ Jesus," wrote the Apostle Paul also (1 Tim. 2, 5), and if the doctrine of the Trinity, and of necessity the pre-existence of Christ, were true, it would be absurd to speak of "One God," and "One Mediator," when this implies two distinct beings, and One that possesses the superior power of "highly exalting the other," on account of His humility and perfect obedience to the Will of the first. "Let all the House of



Israel know assuredly that God hath made this same Jesus, whom ye have crucified both Lord and Christ," said Peter (Acts 2, 36).

If He had been Lord from all eternity, equal with the Father, this statement would be meaningless. This is verified in the words of Jesus Himself in His beautiful prayer recorded in John 17. " This is life eternal that they might know Thee, the only True God, and Jesus Christ whom Thou hast sent."

Here was indeed a striking opportunity for Jesus to have mentioned the Trinity, but, like the Apostle Paul He mentions only two persons without affirming their co-equality. In passages where the Holy Spirit is mentioned, it is not that of a person, but a power or agency, that Jesus would send, or that the Father would send in His Name. And when the Holy Spirit was given, on the Day of Pentecost, it was hailed as " power from on high."

There are three words in Peter's explanation of this miraculous event that are most convincing and also in agreement with many other passages referring to the gift of the Holy Spirit. Peter said, " He (Jesus) being by the Right Hand of God exalted, and having received of the Father the promise of the Holy Spirit, He hath *shed forth this* which ye now see and hear" (Acts 2, 33).

The Jews, both of the Old Testament and of modern times, have believed in the Holy Spirit, by which their prophets were inspired,

and by which God wrought mighty works, but it was always the effulgent power or energy of God.

It was by this power that Jesus was conceived by the Virgin Mary, and was thus the only begotten Son of God (Luke 1, 35). And this gave to Jesus the dignity, and right of superiority over all. Upon Him was bestowed the Holy Spirit without measure (Jno. 3, 35) by which indwelling Spirit He became the vehicle of God's exhibition of His power and character to men, ascribing His ability to do His mighty works to the Father (Jno. 14, 10).

Christ referred to the Holy Spirit as "coming," "guiding," "shewing," and "teaching." He personifies the Spirit in the same sense as Solomon personified "wisdom" in Prov. 8 and 9. Paul speaks of sin paying wages in Rom. 6, 23; and death as an enemy in 1 Cor. 15. When discoursing with His disciples of the sorrowful fact that He soon would be leaving them, He consoles them with the thought of His sending the Holy Spirit, or "the Spirit of Truth," whose gentle but forceful operations would be as helpful and beneficial as those of a friend, or advocate. A real comforter, directing their work, and giving them strength and courage in the midst of opposition and persecution.

*Jesus* is the embodiment of the power, wisdom and word of God. The Apostle testifies that God was in Christ reconciling the world unto

Himself (2 Cor. 5, 19), and this agrees perfectly with the saying of Jesus in Jno. 14, 10, "The Father who dwelleth in Me, He doeth the work." This should suffice to show the position that Jesus held in relation to His Father, and although He said, "I and My Father are One" (Jno. 10, 30), the oneness was that of unity, of love, sympathy, purpose and co-operation. The truth of this is explained in the prayer of Jesus for His disciples, and those also who should believe through their word, that "they all may be one; as Thou Father art in Me, and I in Thee, that they also may be one in Us" (Jno. 17, 20). "That the world may believe that Thou hast sent Me. And the glory which thou gavest Me I have given them, that they may be one, even as we are One" (v. 22). This passage taken alone is one of the few that appears to teach the pre-existence of Christ, but is clear also when we consider the fact that Jesus was the manifestation of the Father, and that before the foundation of the world the Eternal Father had arranged His purposes concerning Christ. Thus we may understand Jesus asking the Father to fulfil His promise to "glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was."

We cannot fail to observe that throughout the Old Testament, there was in the mind of the Father this purpose. It is clearly shown by the prophecies, whether in their germinal predictions as in Eden, or the more amplified

predictions of later years. Thus we see the glory was not actual, but prospective, and the message of the prophets is that the Messiah should be the Manifestation of the Father.

It would be interesting here to trace the development of the Yahweh Name, but this would prolong our subject beyond reasonable limit. Suffice it to say that the Scriptures are plain and intelligible all through and believers must avail themselves of this Omnipotent Name (Matt. 28, 19) by being baptized, sanctified and justified in "the Name."

It is evidently not three names, for Eternal Power is One.

God did not say to Moses, "I will proclaim the names of Yahweh before thee," but "the Name" (Exod. 33). Hence the Divine Name defines what the Eternal Power is in Manifestation.

In Jno. I., this One Deity is styled "The Logos." This word signifying the outward form by which the inward thought is expressed, or made known. The Apostle shows that the creation was not for the immediate wants of man, but that God created it for His glory (Prov. 3, 19). "The word was with God," and was the guiding principle of His actions. "All things were made through, or, on account of Him (Jesus), and without (thought) of Him was not anything made that was made." The true way then of honouring Christ is to regard

Him precisely in the light in which the Scriptures present Him.

The Father has ordained that the Son should receive honour and be recognised as the Head over all things (Col. 1) and an important part of the honour due to Christ is obedience to His commands. As the Divine Son of God, He is exalted above all, and His Name is above every Name (John 5, 23; Phil. 2).

In what sense then do we make use of the title "Christ in the Old Testament?" Truly that Christ existed only in the mind and purpose of His Father, the Eternal Creator, who purposed that "in the ages to come He would gather together all things in One, even in Christ Jesus. For it pleased the Father that in Him should all fulness dwell," and, "that in all things He might have the pre-eminence" (Col. 1, 18).

Exalted to His Father's side,  
With matchless honours crown'd;  
And Lord of all the Angelic host  
Who wait the Throne around.

If these facts are borne in mind, together with the subsequent exaltation of Jesus by the Father, and the pre-ordained purpose of the Father, that through Jesus, He would bring many sons to glory, ample explanation is afforded of the ascription to Jesus of so many names of dignity and honour.

One of the greatest honours bestowed upon Jesus, the Son of God, was that of imparting life

to whomsoever He would. “As the Father hath life in Himself, so hath He given to the Son to have life in Himself.” Here we perceive the underived immortality of the Father in contrast to the derived immortality of the Son. God always was, and ever will be, while Jesus is, and always will be, but He was not always.

The record of the Father is that He will give eternal life through His only begotten Son. Hence, while God is the Author of eternal life, He has appointed His Son to be the immediate source. Again, Jesus said, “If I honour Myself, my honour is nothing; it is My Father that honoureth Me.” “So also Christ glorified not Himself to be an High Priest; but He that said unto Him, Thou art My Son, this day have I begotten Thee,” and, “Though He were a Son, yet learned He obedience by the things that He suffered; and being made perfect, He became the author of eternal Salvation unto all that obey Him.”

“This is the record,” declares John, “that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and He that hath not the Son of God hath not life” (1 John 5, 11-12). Having Him we have all. Hence the importance of being “In Christ.” There are many who cannot claim this relationship. There is a dividing line still, as there was a very decided difference even between the sonship of the Mosaic Covenant and

that of the Covenant of grace as illustrated by the contrast between Isaac, the son of promise, and Ishmael, the son of the flesh; but as John testifies, “ As many as received Him (Jesus) to them gave He the right to become children of God, even to them that believe on His Name ” (John 1, 12). These possess all the freedom and privilege of Sonship, and are at liberty to call God their Father, being conscious of His Fatherly love and care.

Throughout the Old Testament, as on a chart, we may trace the far-reaching events, many of which are hundreds of years apart, that show how the ancient prophecies were to be fulfilled in Christ. We observe how all lead up to one common centre; because the whole revelation centres around the Person of Jesus Christ. All the writings of Moses, the Psalms, and the Prophets. The Law, the sacrifices, ceremonies and types all point to the Saviour of the world, and were fulfilled in Him.

Commencing with the successive Covenants made by God with all mankind in Adam, and in Noah, it rapidly lessens its field of vision; and nation after nation are dropped out of the divine programme. Then onward from the time of Abraham all the outward circumstances of the Saviour’s mission gradually grow into shape. It is this significant fact that adds interest to the historical portions of the Bible. As up to the Birth of Jesus, it was an ever-narrowing stream, until it all centred in Him,

so afterwards we see an ever widening stream, until the vision of the prophet is realized, and “ the knowledge of the glory of the Lord covers the earth as the waters cover the sea ” (Hab. 2, 14).

The Divine Sonship of Jesus is beautifully described in the Davidic Covenant in the words, “ I will be His Father, and He shall be My Son, ” and although in suffering for iniquity He would be chastened with the rod of men, and with the stripes of the children of men, He would finally triumph, and His House and Kingdom be established for ever. Thus before leaving His disciples, after fully justifying Himself as the Divine Son of God, He said, “ All power is given unto Me in heaven and in earth ” (Matt. 28).

“ To Him give all the prophets witness, ” said Peter to the first Gentile convert to enter into the bonds of the New Covenant, by baptism into the All-Saving Name; “ that through His Name, whosoever believeth in Him shall receive remission of sins. ”

The sacrificial lamb of the Jewish Passover, and all the ceremonies of the great Day of Atonement received their fulfilment also in Him. Indeed, He was the lamb slain (typically) from the foundation of the world (Rev. 13, 6), and the Sin-Bearer of whom the Prophet Isaiah so faithfully wrote in ch. 53; (Acts 3, 18).



How frequently our Lord Himself appealed to these Old Testament Scriptures as testifying to Himself! There is one notable instance that is worthy of special consideration. When Jesus appeared to His disciples on the way to Emmaus (Luke 24, 44) He did not at once reveal Himself to them, but made His appeal first to their faith in the Old Testament writings, showing them by their very sorrowfulness, how slow of heart they were to believe all that the prophets had spoken. And beginning at Moses, and all the Prophets, He expounded unto them in all the Scriptures the things concerning Himself. And when He had made Himself known to them, He said, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms concerning Me. Then opened He their understanding that they might understand the Scriptures."

Jesus proved beyond all doubt the inspiration of the Law, the Psalms, and the Prophets. And how wonderfully they depict "the sufferings and the glory that was to follow," being confirmed again and again in the teaching of the New Testament.

"Known unto God are all His works from the beginning of the world" (Acts 15, 18). Thus prophecy strengthens our faith in the power of God. The gift of grace in Christ was in the mind of God ages before it became an accomplished fact (1 Pet. 9-12). When

revealing in the prophets by His Spirit the contents of their writings, God signified in that which He inspired them to write much deeper things than they were able to fathom.

The prophets themselves were not able to comprehend " what manner of time, the Spirit of Christ which was in them did signify. . . " It was hidden from them, but has since been unfolded by the Spirit in the preaching and writings of the Apostles. And even these did not fully understand until after the resurrection of Jesus (Acts 1, 6). All things contained in the Law, in the Psalms, and in the Prophets concerning Christ will be accomplished. These things are the Gospel, or " good news," which God " promised afore by His prophets in the holy Scriptures " (Rom. 1, 2-4).

Although He was " of the seed of David," yet was He Son of Power. He lived a life of humiliation, and afterwards partook of the Divine Nature by a resurrection from the dead. Thus before the manifestation of Jesus, it pleased the Father to reveal His mind " at sundry times, and in divers manners" (Heb. 1, 1), and as a result, Christ was the promised seed (Gen. 3). But now " in these last days hath He spoken unto us by His Son, whom He hath appointed heir of all things." And thus we have a complete revelation of what had already been revealed in part.

With what accuracy do the prophets describe the place and circumstances of the Birth of

Jesus (Isa. 7, 14; 9, 6; 11, 1). The Son of the Virgin should be "Eternal Power with us." "Israel dwelling in the midst." And when He came how perfectly He answered the prophetic description given of Him. His birth and naming are minutely detailed, but around His Childhood the curtain of obscurity is securely drawn. Enough for us to know that "Jesus increased in wisdom and stature, and in favour with God and man."

The perfect Boy is brought before us in one outstanding picture. At the age of twelve He must be about His Father's business. He must set Himself in real earnest to acquire the knowledge and training that would best equip Him for the highest station in life. We observe the divine aspirations of the young heart; the nobility of His character, the strength of His Will, and the complete concentration of the supreme object of His divine mission, and then again are we thrown upon our imaginations, until youthful days are spent, the preparation is over, and Jesus, arriving at the age of thirty, steps forward on the banks of the Jordan, to be baptized of John, before entering upon His great life-work and teaching (Matt. 3, 14-15).

During those long intervening years of silence to us, the Almighty, yet tender and gracious Father, was constantly watching over His dearly beloved Son, upholding, strengthening and protecting Him from all the ills of this life; and instructing Him in the way He should

go; for as Son of Mary He would experience weakness and temptation. We read that “ the grace of God was upon Him ”; therefore with God as His Father, Helper, and Sustainer, from earliest days, He “ loved righteousness, and hated iniquity ” (Psa. 45), enjoying constantly that sublime and holy fellowship with God, His Father. While endowed with “ the Spirit of wisdom and understanding,” He qualified for the glorious Mission to which He was appointed. Jesus, in every sense proved Himself worthy of the distinction of “ Son of the Highest,” and becomes at once both the Divine Master, Teacher and perfect Example.



## THE DIVINE MASTER, BAPTISM.

Sweet in His righteousness to stand,  
Who saves from second death ;  
Sweet to experience day by day  
His Spirit's quickening breath.

In response to the " Voice of one crying in the wilderness " (Isa. 40, 2; Matt. 3, 1) " Jerusalem, all Judea, and the region round about Jordan " assembled in the vicinity of the illustrious River; being aroused by the startling message, " Repent ye, for the Kingdom of Heaven is at hand."

These earnest inquirers after truth, came confessing their sins, and submitted to baptism at the hands of John, the Lord's Forerunner, as a proof of their faith and sincerity, and also of their readiness to accept the terms and requirements relating to this new and divine arrangement. While among them stood, unrecognised, One, " the latchet of whose shoes " the great Preacher and Baptizer declared himself " unworthy to unloose." " He it is that coming after me is preferred before me; for He was before me," he testified (Jno. 1, 30-31). That is, not in point of time, but in the dignity of His office and rank.

" I indeed baptize you with water unto repentance: but He that cometh after me is

mightier than I. . . He shall baptize you with the Holy Spirit and with fire ” (Matt. 3; Mark 1; Luke 3).

In this statement John clearly and emphatically demonstrated that an entirely new epoch was about to be inaugurated; and that a new dispensation would shortly be established which in the excellency of its organization and sequence would totally eclipse all that had previously been in operation; namely, the bringing in of the Better, or Everlasting Covenant (Heb. 8, 6; 13, 20).

Among all those who submitted to John’s baptism, this outstanding Figure is the One in whom we are most deeply and affectionately concerned. “ Then cometh Jesus to be baptized of John in the Jordan, but John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me ” (Matt. 3, 13-15). In the baptism of Jesus we have a unique instance of gracious condescension which increases in its mysterious sublimity and solemnity as we meditate upon the unparalleled humility of Him who was greater than all. The Divine Master does not deny that John had need to be baptized of Him, yet He declares He will now be baptized of John. “ Suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered Him.”

Our gracious Lord regarded this ordinance as well-becoming Him, and all who would henceforth be associated with Him, “ to fulfil all

righteousness," and to show His readiness to comply with all God's righteous precepts. The Father confirming His pleasure and approval by the visible descent of the Holy Spirit, and audible declaration, " This is My beloved Son, in Whom I am well pleased." In this remarkable manner God acknowledged Jesus as His own Son, therefore from henceforth Jesus would have the satisfaction of knowing how in His Person He was fulfilling the ancient prophecies, so that while engaged in His Father's business, or purpose, there would be an abiding, precious, and inspiring consciousness that God was with Him, and that His mission was of unprecedented importance, and of momentous consequences.

Let us remember that it was in the plain path of duty, filial love, and perfect obedience that the Eternal Father owned Jesus, as His beloved Son. And it has been in this same desirable path that each humble follower of His has been found, ever since the day their divine Exemplar led the way. At our baptism we enter into covenant relationship with God, and having accepted Christ as our Master and Elder Brother, we " become the sons of God " (John 1, 12).

At the Jordan, Jesus made His first public appearance after living long in retirement, for Luke informs us that He was at that time about the age of thirty. The age at which the Levitical priesthood came into office.

How much hidden worth is there in this world that is unknown, but sooner or later it will be manifest as Christ was. In this ordinance Jesus took upon Himself the likeness of sinful flesh, as He did afterwards "bear our sins in His own body on the tree," "that we being dead to sins, should live unto righteousness" (1 Pet. 2, 22; Heb. 2, 16-17). For our sakes "He sanctified Himself" (Jno. 17, 19). Herein lies the force of His example, and hereby God's good and gracious work within us is a sure evidence of His good pleasure towards us (Phil. 2, 13; Heb. 13, 21). For both "He that sanctified, and they who are sanctified are all of One. . . ." (Heb. 2, 11). Christ could not confess sin as others did for "He did no sin, neither was guile found in His mouth" (1 Pet. 2, 22), but He identified Himself with the sinful. He was "the Lamb of God that beareth away the sin of the world" (Jno. 1, 29). Thus the sinless One, "the Friend of publicans and sinners" came in His Father's Name, representing to all who had eyes to see, the loving and gracious character of the God who calleth them by His grace, "out of darkness into His marvellous light." Hence the divine Master was not ashamed to call these repenting sinners of Israel and Judah, His brethren (Heb. 2, 11, 16, 17). And may we always have His glorious example before us in all our deliberations towards our brethren, and also towards them that are out of the way (Heb. 5, 2; 1 John 3, 17).



Although the early life and sayings of Jesus are shrouded in oblivion, the inspired biographer has given us just those beautiful touches and traits in His character that enable us to fill in much that is pleasant and helpful.

What significance there is both in the first recorded words of Jesus as a Boy, and His first recorded words as a Man. He must be about " His Father's business " at the age of twelve, and at the age of thirty He recognised how He came to fulfil all the requirements of the ancient Law. This was His expressed reason for being baptized of John. In making Himself sin for us, He had to fulfil all that sin required, and the law demanded.

So Jesus went down into the water, and straightway coming up, the great concourse of witnesses beheld and heard the miraculous attestation to His divine character.

The Levitical law required that the priesthood should be entered upon with *washing* and *anointing*. Eight days were occupied in various services by which the family of Aaron was set apart to the priestly office (Levit. 8). But in the case of Jesus it was the setting apart of One higher than Aaron, the great High Priest, after the order of Melchizedec (Heb. 6, 2-20; Heb. 9, 10).

The Mosaic Covenant represented the Will of God relating to Israel as shown by its various ordinances, and that Jesus was a Priest in the

days of His flesh is seen in the fact that His Baptism, not being for the remission of personal sin, was among other things, a priestly washing. Under this conditional Covenant He was born, and He was obedient to all its precepts.

The Master Himself proved baptism to be of divine appointment when questioning the Priests and Scribes in Mark 11, 29-31, although He did not directly affirm it. We find also that He authorised His disciples to administer the rite quite early, in the land of Judæa (Jno. 3, 22), and later throughout the Acts of the Apostles we have recorded the individual work and teaching of the Apostles who continued the work of Jesus, whose parting words to them were, " Go ye into all the world and preach the Gospel; He that believeth and is baptized, shall be saved, but he that disbelieveth (and as a consequence, is not baptized) shall be condemned " (Mark 16, 16). This order of faith and obedience is everywhere set forth throughout the Apostolic writings. Hence where there is no intelligent understanding, there is consequently no real baptism; and therefore no remission of sins, which is identical with the act.

Under the Old Dispensation of Moses, God's demands of Israel were implicit obedience, and truly His loving requirements under the New Dispensation of Grace are equally binding upon all who would be numbered among His spiritual Israel.

We have a few instances in the Old Testament where baptism in a figurative sense is alluded to, and these are both interesting and significant. Referring to Gen. 7, 11-24, Peter very emphatically declared, "The like figure whereunto baptism doth also *now save us* (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ" (1 Pet. 3, 20-21). The true scriptural efficacy of baptism is here shown to be "the answer" or "response," of a good conscience toward God, "to save us by bringing us into that relationship to Christ by which we come under the promise and assurance of a resurrection to life through Him." The rendering of this passage in the R.V. is much more expressive, as it reads thus, "Saved through water"; which also after a true likeness (or "in the antitype," marg.) "doth now save you." The baptism being the inquiry, or appeal "of a good conscience toward God."

Another significant incident is explained by the Apostle Paul in 1 Cor. 10, 1-2, relating to the Children of Israel passing through the Red Sea (Exod. 14, 26-31). Here we have a remarkable instance of a national baptism, figuratively pointing forward to the time when "all Israel shall be saved" and, "a nation shall be born (spiritually) in a day" although that generation of Israelites, who experienced this mighty deliverance became the federal representative of the deed for each individual

Israelite subsequent to the appearing of John the Baptist and of Christ, from which time individual baptism was proclaimed. The instance of Naaman the Syrian, although not strictly associated with this ordinance serves to illustrate the necessity of humility and willing obedience to all that God commands, and that we should submit unhesitatingly to every condition upon which He purposes to bestow any of His blessings, conveyed through the most insignificant instrument.

It is evident that God can only be approached in His own appointed way through Jesus Christ, and that true devotion must be accompanied with a true belief of His Will and Purpose (Acts 10, 33; 18, 8), therefore when complying with the command, "Arise and be baptized," we are not submitting to any carnal ceremony of human invention for convenience sake, but to the Divine command of God through Jesus and His Apostles (Acts 2, 38-39; 10, 46-48).

We are now living in the closing days of this wonderful Dispensation of grace, when there is still opportunity for the earnest seeker after truth to "lay hold of the life which is life indeed," and to testify to that belief by a willing obedience. Soon the door will be shut, and then it will be too late.

To qualify for the best enjoyments and positions in this present life there is required much concentration and earnestness; thus we

may judge of the effort and thought in order to qualify for the heavenly prize.

In the Acts of the Apostles we observe the formula itself inaugurated as a rule of practise, invariably following the teaching of what Jesus described as the Gospel of the Kingdom, to which the Apostles added " the things concerning the Name of Jesus Christ" (Acts 28, 23, 30, 31).

Paul refers to the significance of baptism in Rom. 6, 2-6. Speaking of baptized believers in Christ, he says, " We who died to sin, how shall we any longer live therein? Or are ye ignorant, that all we who were baptized into Christ, were baptized into His death? We were buried therefore with Him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life. For if we have become united with Him by the likeness of His death, we shall be also by the likeness of His resurrection; knowing this, that our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin " (R.V). Sin should have no influence over us, just as it can have no effect upon a dead person (v. 7). We should consider ourselves dead to the world, and those things that once occupied our attention and our affections, that henceforth our hearts and minds may be set on spiritual things, so that while living in the world, we may not be of the world (1 John 5, 4)

Not to ourselves again,  
Not to the flesh we live ;  
Not to the world henceforth, shall we  
Our strength, our being give.

This is the result of sincere allegiance to Christ, for having been baptized into Him, we have been baptized symbolically into His death, that like as Christ was raised to a new life, so we, also, being raised out of the water in which we had been buried, should walk in newness of life.

It is in the act of baptism that we are said “ to put on Christ ” (Gal. 3, 27), and not only so, but by henceforth walking according to His teaching and example, and partaking of the spirit by which He was influenced, we also take upon us His Name, and are inheritors with Him of the Kingdom that God has given to Him.

In putting off the old man of the flesh, with all its sins we become renewed after the spirit; members of the Household of God, and joint-heirs with Christ.

Having thus entered the service of our Divine Master, our relationship with Him must be maintained by a loving consistent life-long walk, bringing forth fruit worthy of His Name.

It is hardly necessary then to dwell longer upon the absolute necessity, or the proper mode of baptism, as both must be self-evident even from the example of Jesus. “ John bare record of Jesus, saying, This is the only begotten Son of God, which is in the

bosom of the Father, full of grace and truth ” (Jno. 1, 14-18, 34), and if apart from this act of submission and obedience, Jesus Himself considered “ All righteousness ” could not be fulfilled, how much more binding is this ordinance upon all who desire to become associated with Him. To this glorious end a new birth is a positive necessity, for it is essential that all prospective sons and daughters of God should be “ born anew of water, and of the Spirit ” before they can see the Kingdom of God (Jno. 3, 3), because “ that which is born of the flesh is flesh ” and must be subjected to a spiritual birth in order to live a spiritual life, and produce “ the fruit of the Spirit ” (Gal. 5, 22-24).

Yes, Jesus was baptized; He attended the services at the Synagogue regularly; and He kept the Passover Feast, as a sincere Son of David, and Son of God; and the supreme object of His life was the doing His Father’s Will. And this grand truth becomes more and more comprehensive as we reflect upon it.

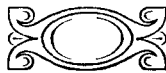
The Jordan is emphatically “ the River ” of the Holy Land. It has been more or less intimately connected with the chief events of Scripture history from the early days of the Patriarchs to the time of the Apostles. But the most glorious event the Jordan ever witnessed was truly the baptism of Jesus. Here Elisha, the faithful disciple of Elijah received in passing through its waters miraculously held

back, "the double portion of the Spirit" bestowed upon His Master, which fully equipped him for his remarkable career in the service of God. Here too, Jesus, the great antitype of all the prophets, in the waters of Jordan, received of His Father the Spirit without measure (Jno. 1, 32-33). And shall we deny that every true child of God by adoption and grace, does not likewise receive, in measure, according to their faith, the gift, to enable them to overcome the fleshly ambitions, and to strengthen them while pursuing a holy, consistent course of usefulness, also in God's service? Yea, the inspired testimony suffices, "for as many as are led by the Spirit of God, they are the Sons of God" (Rom. 8, 14). "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba Father" (Gal. 4, 6). It is a divinely appointed necessity then, that all who shall inherit salvation must be "conformed to the image of God's Son," because He has purposed "that He should be" the first-born, or chief among many brethren (Rom. 8, 29). If we are to be "like Him" in nature hereafter, we must be "like Him" in a moral sense now, by learning obedience as He did (Heb. 5, 8). And how is this to be accomplished except we receive help from on high? (Jno. 15, 5; Phil. 2, 13; Heb. 13, 21).

The Spirit must the heart prepare  
And faith in God's dear Son be known,  
Before the voice of praise or prayer  
Can rise like incense to the Throne.



The “ old man ” is the moral image of the first Adam. Thus having “ put off the Old Man,” “ the New Man ” is “ renewed, by exact knowledge, after the image of Him that created him.” The disciple therefore must “ grow in grace, and in knowledge”; and also “ bring forth the fruit of the Spirit ” which are Christ-like; for this renewing effects the Spirit of the mind (Col. 3, 9-17), and is capable of working a grand and durable change in all those who are exercised thereby (2 Cor. 3, 17-18).



## THE DIVINE MASTER, TEMPTATION.

Made " more than conquerors " in Thee,  
Triumphant through Thy glorious might,  
The victory Thine, dear Lord! Yet we  
Accounted victors in the fight.

“ And Jesus being full of the Holy Spirit, returned from Jordan, and was led by the Spirit into the wilderness, being forty days tempted of the devil ” (Luke 4, 1-2).

Upon the untrodden surface of our subject the supreme fact of the humanity of Jesus, and the vital truth of the Apostle's words concerning Him, stand out clearly before us. “He was in all points tempted like as we are,” or “ He was put to the proof in all things according to our likeness, yet without sin ” (Heb. 4, 15).

It is the anti-Christ that confess not that Jesus Christ is “ come in flesh ” (Gk. 2 John 7), and further declare that it was impossible for Him to sin (1 John 2, 22; 4, 2-3).

Both the Apostles Paul and John wrote concerning the “ many deceivers ” who should come and turn away disciples from the truth (1 Tim. 6, 20-21). Their teaching was that Jesus Christ had not been a real person of flesh and blood, who could be seen and handled (1 John 1, 1), but a spiritual emanation from God, who only assumed a body when He appeared among men. John laid down the rule how to discern

these false Prophets (1 Jno. 4, 1-6). “ By their fruits ye shall know them ” (Jno. 8, 44-47). To them the real Christ neither died nor rose again but returned to God when the body was suspended upon the Cross. Such was the doctrine of their falsely so-called gnosis, science, or knowledge. It was a fatal heresy, for if Jesus was not crucified in flesh common to all, then sin was not “ condemned in the flesh,” as all the Apostles taught, and there has been as yet no sacrifice for sin; and therefore no means of remission for sin (Heb. 10, 10-12); and still there is need for the Apostolic warning to ring in our ears in order to save us from this same deadly delusion.

Jesus had been publicly set apart for His divine mission and acknowledged by God to be “ His beloved Son.” Then immediately following this significant event of baptism is another of a very solemn and impressive character; namely, that of His temptation in the wilderness.

Jesus was “ led ” or “ driven,” as Mark testifies. He was pressed forward as by an irresistible impulse. “ By the Holy Spirit ” that takes possession of, and helps to control the will of those who are the true children of God (Rom. 8, 14).

The scene of the Temptation was probably not far from that of the Baptism of Jesus, on the eastern side of the Jordan. The traditional Desert of Quarantania (the name referring to the 40 days), is in the neighbourhood of Jericho.

It seems remarkable that this season of temptation should follow so closely upon a period so fraught with blessedness; but Jesus was no exception, for it is the experience of all who enter upon the new and higher life, in Him, in measure to be tested as He was. Thus it behoves us to be watchful at all times, and especially when passing through some season of exaltation, when a deep impression of our privileged position is made upon us or when brought into closer communion with our Father in heaven, by prayer and meditation.

We all have our wilderness experiences, when the inward reality of our external profession is put to the test.

On the banks of the Jordan the Eternal Father conferred upon Jesus His choicest gift; and in the wilderness it would appear as if Jesus was deprived of all, and absolutely forsaken. But it was not actually so.

There is nothing in this narrative to suggest the idea of a bodily presence visible to the eye of sense, and the temptation was none the less real and true because it came from within, and lay entirely in the spiritual region of the heart. Through the visible form of the Serpent, "more subtle than any beast of the field" which was allegorical of sinful flesh, our first parents were tested; and the first recorded act of our Lord's life was to battle with the inward monitor, the desires of the flesh, but to conquer where they failed.

In being subjected to temptation, sin in its threefold form was overcome by Jesus (1 John 2, 16). “The lust of the flesh, the lust of the eyes, and the pride of life.” The first temptation was an appeal to the natural appetite, which was met by a quotation from the Mosaic Law (Deut. 8, 3).

The securing of bread is not the chief object of life. “Labour not for the meat that perisheth,” said the Divine Master, “but for that which endureth unto eternal life” (John 4, 34).

The needs of the body are seldom forgotten, but the things of the Spirit *do not* so readily claim attention (Rom. 8, 5).

The second temptation was an appeal to spiritual ambition. The gratification of using the divine power invested within for some personal advantage, but such consolation as proffered in the words of the Psalm (91, 11, 12), were not for those who run heedlessly into danger, but to encourage those who go “in the ways appointed” for them.

We have no right to claim help from God to save us from our own folly, but we should trust in Him always because in every temptation He has provided a “way of escape” (1 Cor. 10, 13).

Presuming the temptation was actually in the form of some person permitted to meet Jesus. Had He followed the least distance He would have yielded to sin. The very words that

convey the true meaning of the promise in the Psalm, however, are omitted in the temptation, "to keep thee in all thy ways," or "in the path of duty," and for Jesus to cast Himself down from the Temple roof at the bidding of the tempter, would not have been one of God's ways.

We should beware of perverting the words of the Scriptures in order to excuse ourselves in any course of wrong-doing.

In the third temptation we find an appeal to social position, "the pride of life." The kingdoms of the world, and their riches and glory, can only be mentally viewed "in a moment of time" (Luke 4, 5). The prince of this world found nothing in Christ (John 14, 30) and all its ambitious pride had no attraction for Him. Indeed, how worthless are the best of this world's gifts in comparison with the gift of life eternal in obedience to the Will of God? (Mark 8, 36). How much more substantial is the inheritance of the faithful followers of Christ! "It is incorruptible and undefiled, and fadeth not away" (1 Pet. 1, 4).

They wait patiently knowing that "the God of peace" will shortly crush the sin-power underfoot, and set them free not only from its influence, but its very presence.

In each temptation the tempter was repulsed by the Word of God, and having failed completely, left Jesus for a season, the angels ministering afterwards to the triumphant Son of God.

The Divine Master has set us a unique example. He has shown us the way to successfully overcome temptation; and we may ask ourselves: Have we this same living faith in the power of God's Word? It is a mighty weapon, and indeed the only sure defence against the assaults of the enemy. It is the arrow of the Spirit's bow, as well as the sword (Eph. 6, 17; Heb. 4, 12), and James says we should "Resist the devil and he will flee" from us.

While considering the Temptation of Jesus we are confronted with the great problem of His physical nature, but is it not a beautiful and consoling thought that our Master was in every sense a real member of our race, and partook of its inherited weaknesses, sorrows and joys. "For verily," says the Apostle, "He took not on Him the nature of angels, but He took hold of the seed of Abraham" (Heb. 2, 16). He knew the force of temptation, and therefore, having suffered, being tempted, He is able to succour them that are tempted" (v. 18). He was subject to weariness, hunger, thirst and loneliness, being made in all things like His brethren, and tempted like them, but without yielding to sin. He was one of us in flesh, yet immeasurably above us in spirit; and this was the great secret of His marvellous triumphs over all kinds of evil, and tendencies of the flesh.

Here, too, we may trace the dividing line between Jesus and His brethren. He is pre-

eminently the Divine Master and perfect Example, but without the fulness of the indwelling Spirit, being of our nature, even Jesus could not have successfully conquered sin's flesh. And herein lies the love of God, in that He gave us such a Saviour, to whom we can look for succour and sympathy while endeavouring to follow Him (Heb. 2, 17).

Doubtless our Lord was tested to the utmost of human capacity, but He proved Himself "more than conqueror." Therefore, when we are tempted let us remember Him and steadfastly resist and endure, for the devil will not leave us except we resist firmly its power, but each temptation overcome will strengthen us for further conflict and triumphs; and God will be with us, assisting us by His Spirit; for temptation is no proof that we are forsaken of God, but rather a sign of His dealing with us as sons and daughters.

Peter speaks of the "fiery trial" that is to try us (1 Pet. 4, 12-13), and of the trial of our faith being much more precious than of gold that perished" (1 Pet. 1, 6-7). An untried faith is worthless. Therefore we are put to the test, that we may exercise faith and patience, and trust in God.

Our Master knew the power of temptation and so taught us to pray the Father to "Lead us not into temptation." For although forgiven, we sin again if sorely tried. We may be led into difficulty or danger, and temptation



that we may grow stronger in faith. And therefore we pray for guidance, choosing neither poverty or riches, but only those things that will lead us nearer to our God. That the trial may produce in us the luscious fruit of the Spirit, resulting in thankfulness and joy (1 Pet. 2, 11; 2 Pet. 2, 18).

He once temptation knew, that He might truly find  
A fellow-feeling true, with every tempted mind :  
In every point our Head was tried like us,  
And then for us He died.

Temptation is clearly defined by James when he says, " Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and He Himself tempteth no man: but each man is tempted by his own lust, being drawn away by it, and enticed. Then the lust, when it hath conceived, beareth sin: and sin when it is finished bringeth forth death " (ch. 1, 13-15). To indulge in lawless pleasures that the flesh calls good is to bring forth death (Gal. 6, 7-8; 1 Jno. 2, 5). Therefore there must be no reasoning upon the harmlessness of conforming to the world, for to hold a parley with its lusts is dangerous, and may prove disastrous (1 Jno. 3, 4, 15, 16).

John gives us the three principal channels relating to these points, and Paul testifies that " in the flesh dwelleth no good thing." This shows how inherently bad the flesh is in its thoughts and deeds; that a good thing (the Law) should stir it up to wickedness (Rom. 7, 9-18), but we are supplied with power to sub-

due it (Eph. 6, 16). "Sin is therefore an exceeding great sinner" (Rom. 7, 13). It is styled in the Scriptures, "Sin in the flesh," "Sinful flesh," and "the devil." It is human nature and every evil associated with it, in all its affections and lusts.

The Law of Moses, which was "holy, and just, and good" (Rom. 7, 12) taught what sin is, and were it not for this Law we should not realise what power sin has; because the only true standard for right and wrong, for truth and error is the Divine Law, being so restrictive of the propensities that are purely animal, displayed without control. "But they that are Christ's have crucified the flesh, with the affections and lusts thereof" (Gal. 5, 24). "I am crucified with Christ": again testifies Paul, "Nevertheless I live; yet it is no longer I that live; but Christ liveth in me: and that life which I now live in the flesh, I live in the faith of the Son of God who loved me, and gave Himself for me" (Gal. 2, 20).

The Law illuminated the mind (Rom. 7, 19, 20), rendering those under it irresponsible, because of impossibilities to keep it. The Apostle discovered two antagonistic laws, and these abide in the children of God, and are a continual source of grief to them as they were to him, but like him they can exclaim, "Thanks be to God."

This victory over sin's flesh is not accomplished through the law, but through Christ

(2 Cor. 3, 5; Rom. 8, 2). And herein is seen the efficacy of Divine Grace, and the unspeakable privilege of those sheltering under the "law of the Spirit of Life in Christ Jesus." This law when obeyed confers a right to eternal life (Jno. 3, 16).

For 4,000 years, this second law was identical with the name of Salvation (Prov. 8, 10), but when the name was given to Jesus (Phil. 2, 9) it was embodied in Him and it became the law of life in Him. Hence Acts 2, 28.

This unique Law is due to the fact that God condemned sin in the flesh of His own Son (Rom 8, 3). The law which was good in itself became death to those who lived under it (Gal. 3, 10-13), thus the sacrificial death of a righteous One is the basis upon which the second law frees men from the first (Rom. 5, 15-21).

Therefore, having tasted of the gift of grace we must go on to perfection. "We must continue in the grace of God" (Acts 13, 43). "We must grow in grace" (2 Pet. 3, 18) and accept the blessings that come to us through Jesus Christ our Lord (Rom. 5, 17, 20).

Although we Gentiles by nature are not bound as Israel were to keep the Law of Moses, yet we love and delight in it as Paul did (Rom. 7, 22; 2, 13-14).

Until Christ came and established the "Law of the Spirit of life," it was impossible for even

Gentiles to be saved apart from the Law of Commandments (Rom. 3, 21-22), but "Christ is the end of the Law for righteousness." Neither Jews nor Gentiles could reach the mark, therefore God included all under sin that He might have mercy upon all (Rom. 3, 9).

In olden times the Gentiles were so mingled with Israel in their history, that the light of the Law must have been diffused among them, and although not given for their obedience to some extent it influenced their conduct (Rom. 2, 15). In Rom. 3, Paul writes to Gentiles in Christ, saying, "All have sinned and come short of the glory of God," but God's love and mercy are shown in that He freely justifies all by His grace, "through the redemption that is in Christ Jesus" (vv. 24, 25). The Jewish race had no power to save themselves any more than the Gentiles (Rom. 5, 6). Thus Jesus was crucified for, or, on account of "sinful flesh" (Rom. 9, 5; 1 Pet. 4, 1; Rom. 8, 3).

"In the fulness of time God sent forth His Son, born of a woman, born under the Law, to redeem them that were under the law. . . ." (Gal. 4, 4-6). This is a forcible argument for the Jew, while proving the certainty and completeness of our Salvation in Christ (Heb. 7, 25).

Sin was in the world from the Fall to the giving of the Law through Moses (Rom. 5,

14), but it did not appear to be sin to those who obeyed its impulses (Rom. 7, 7), but the Law taught what sin is. The sons of God did not know when they might have erred. They were amenable only to the way of the Lord, even as disciples of Jesus are at present under the New Covenant, being required to walk by faith (Rom. 5, 1-5), and in the nurture and admonition of the Lord, whose "love is shed abroad in our hearts by the Holy Spirit which is given us" (Rom. 5, 5). "It is the spirit that quickeneth, the flesh profiteth nothing" (John 6, 63). Let us beware then of the dangers of the flesh (Gal. 6, 8). "They that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit" (Rom. 8, 5).

The outstanding lesson we may learn from the Temptation of Jesus is that God tries us in order to prove our sincerity and love to Him. He gives us the Holy Spirit for our present help and guidance; for usefulness and direction, but not for mere personal gratification.

Our Divine Master could have exercised His God-given power in serving His own ends. But He chose rather to endure patiently, and wait upon His Father in heaven. We may never know what that triumph cost Him, but of its object we are sure. And this is the victory that overcometh. . . even our faith (1 John 5, 4).

## THE DIVINE MASTER, DISCIPLESHIP.

Great Sun of Righteousness, arise!  
The dark world bless with heavenly light,  
Thy Gospel makes the simple wise,  
Thy laws are pure, Thy judgments right.

It was John who first pointed out Jesus as "the Lamb of God," and also sent the first disciples to Jesus. The Messenger of the Old Covenant thus came in contact with the Messiah of the New Covenant. The Divine Master had overtaken His Forerunner, and in meeting, the nobility of John's character is clearly perceived. His words are unsoiled by jealousy or regret. Enough for the faithful preacher to be privileged to herald so distinguished a Person. "I am not the Christ, but am sent to bear witness of Him. He must increase, but I must decrease" (Jno. 3, 30).

It was certainly most appropriate that the Last Prophet of the Old Dispensation should point out, not in shadow, but in substance, the Fulfiller of all Prophecy. The time had arrived when the New Covenant so long promised to Israel and Judah should be inaugurated, with its superior benefits and blessings (Jer. 31, 31). As the "friend of the Bridegroom" it was most becoming that he who had prepared the way of the Lord by preaching

repentance should behold in those first disciples coming to Jesus, both the Bride, and the Bridegroom joining hands (Jno. 1, 37; 3, 29).

The design of the Mosaic Covenant was accomplished when a people had been prepared for the reception of the Messiah, the Mediator and Testator of the New (Heb. 9, 15). Hence it was ready to be taken out of the way (Heb. 8, 13). We may justly inquire the reason that these early disciples of John were so attracted and impelled to forsake all in order to follow Christ. It was not personal appearance, nor the idea of popularity, we are sure (Isa. 53, 2). Was it the desire to go on to perfection, or the calm dignity of One supremely higher in office, rank and character to all who had ever been in their midst before? We know that later they exclaimed, "Lord to whom shall we go? Thou hast the words of eternal life" (Jno. 6, 68, 69).

This idea of discipleship was extremely ancient in Israel. The sons of the prophets were those who recognised a Master, and these first followers of Jesus, become disciples that they might afterwards become Apostles. They were eager learners, although often slow to comprehend the teaching of the New Law. They willingly forsook "the things temporal" in order to lay hold of the things eternal (Mark 1, 16-18; 2 Cor. 4, 18), and that they might become "fishers of men" (Matt. 19, 27; Mark 16, 20).

The public Ministry of Jesus commenced by taking up the message of His Forerunner (Matt. 3, 7), together with his teaching, and carrying it forward with the same zeal and earnestness, but to perfection (Jno. 4, 1-3). Here was the critical moment when those two disciples first stepped beyond the Baptist, to follow the Divine Master, and who can estimate the far reaching results! It was the grand climax of one dispensation that required no lapse of time between the formation of a new and better order, for herein was not only the outline visible of personal christianity, but the rudiments of Church life also.

These early disciples of Jesus not only found the Messiah, but a new society; for each new disciple that united himself to the great Teacher, was also united with the whole company: and although they were not formally constituted into a Church until after the resurrection of Jesus, the outpouring of the Holy Spirit, and the Apostolic preaching, when a perfect organization was completed; they had among them all the essential elements of the true Church, the Body of Christ. He was unquestionably their Leader and Head. His teaching and commission absorbed their attention; and His work and purpose formed the main fabric of their united efforts and fellowship. Every controversy was referred to His decision, and every new movement came before His notice. They might murmur in their hearts, or differ from one another, as they



differed from all outside their little circle, but nothing interfered with their unity, nor the chief concerns of each individually, for all had their eyes upon the Divine Master.

These things constitute the essential features and qualifications of true discipleship at all times (Luke 14, 33).

In this small society there were varying groups of different temperaments, but these qualities, or weaknesses, had no power of dissevering the unity of the body.

One was their Master, even Christ, and they all were brethren (Matt. 23, 8-10). Even when their Master was taken from them, no other could take His place, or any portion of it. And when He rose again and they found Him, they soon were around Him, still ready to learn of Him, and do His bidding (Luke 24; Jno. 21, 6-12).

Although the little band of immediate followers of Jesus remained at twelve, we may observe an ever increasing number of disciples, from the fact that Jesus could send them forth "two and two before His Face" to the number of seventy (Luke 10, 1-2). All these must have intelligently embraced the new Faith, although still true to the Law of Moses, so as to be capable and worthy of presenting the Truth and preparing the minds of many more of the "lost sheep of the House of Israel" for the reception of the Divine Master (Luke 10, 9-17; Matt. 10, 6).

Here was the significant point of difference between John's preaching and authority, and that of Jesus. John could only exhort them to repent of their sins and assure them of forgiveness, but he could not work repentance in them, nor confer remission on them.

Thus highly does it become us to promote Christ and to humble ourselves, for except God had made us by His grace, "joyful recipients of the New Covenant" (2 Cor. 3, 6), what could we accomplish of ourselves? John could do no more than baptize in water, in token that these inquirers ought to purify and cleanse themselves from their former habits, but the great Teacher can and will baptize with the Holy Spirit. He can give the Holy Spirit to cleanse and to purify the heart, not only as water washes away impurities outwardly, but as fire that clears out the dross that is within, and melts down the metal, that it may be cast into a new mould.

John was not only a popular, but a successful preacher, as may be judged from the singular triumphs of his mission manifested at the Jordan, but the immensity of the results of his labours may be more fully realised when we pass along to the Day of Pentecost, and recollect that those "devout men out of every nation dwelling at Jerusalem" (Acts 2, 4-6), must have received their preliminary education from the Baptist, as foretold by the angel before his birth. "And many of the children of

Israel shall he turn unto the Lord their God.”  
(Luke 1, 16-17).

During the three and a half years of our Lord’s ministry, some were offended because they failed to grasp the spirituality of the words of Jesus (Jno. 6, 66), still many must have been sufficiently impressed by John, and later by the teaching of Jesus, as to be readily convinced at the preaching of Peter after the out-pouring of the Holy Spirit, and could not then fail to recognise the truth concerning “Jesus Christ and Him crucified, and raised from the dead,” whom John had previously pointed out as “the Lamb of God that beareth away the sin of the world.”

After the Ascension of Jesus, in obedience to his command, the disciples assembled “with one accord to await the promise of the Father” (Acts 1, 4; 2, 1), and it was not long before they were visibly and audibly filled with the Holy Spirit. Thus the light of the Word of the Truth was accompanied by the gift of the Holy Spirit, and in each individual Lampstand the fire of the Spirit Light burned brightly, bringing the words of their Divine Master vividly to their minds, and enabling them to speak the word with wonderful effects.

We are not surprised that such a marvellous event should require special explanation; and therefore “Peter standing up with the eleven,” addressed these devout Jews, who were troubled in mind, and filled with amazement

(Acts 2, 5-7-14-22), in plain and unmistakable language, that God had fulfilled His promise to them through the prophet Joel (ch. 2, 28), with the results that they had witnessed. Peter's words were powerful and convincing, and they were "pricked in their heart, and inquired: Men and brethren, what shall we do?" Then said Peter unto them: "Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2, 36-39).

Peter was very emphatic in his declaration: "Therefore let all the House of Israel know assuredly that God hath made that same Jesus, whom ye crucified, both Lord and Christ" (v. 36).

No less than three thousand of these devout sons of Israel and Judah, who were all Jews, not according to the circumcision of the flesh (Rom. 2, 28-29) were prepared to be baptized, and to receive the gift of the Holy Spirit; the number rapidly increasing to eight thousand (Acts 4, 4).

For upwards of seven years these sincere sons of Abraham by flesh, and also by faith, alone constituted the Church, the Body of Christ, for we read that they remained steadfast in the Apostle's doctrine, and fellowship, and in breaking of bread, and in prayer" (Acts 2, 42-47).

Thus we see how graciously God had remembered His promise through the prophet Jeremiah, to make “ a new Covenant with the House of Israel, and the House of Judah ” (Jcr. 31, 31; Heb. 8, 8-9-10), putting His laws into their minds, and writing them in their hearts, saying, “ I will be to them a God, and they shall be to Me a people.”

After careful consideration we can only arrive at one conclusion, that there was indeed, at least, a primary fulfilment of this wonderful promise, on the Day of Pentecost, while the grand final stage has yet to be inaugurated, when Israel made willing to receive their Messiah in the day of His power (Psa. 110, 3) will “ look on Him whom they pierced ” (Zech. 12, 10) and turn to Him with one consent.

Referring to this vast company who gladly accepted the terms of this new Covenant, and entered into the bonds of the Covenant, in Christ, the Apostle Paul says in Rom. 11, 5, “ Even so then at this present (Apostolic) time also there is a remnant according to the election of grace. . . Israel hath not obtained that which he seeketh for (nationally), but the election hath obtained it, and the rest were blinded. . . Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved. . . O the depth of the riches, and the wisdom and knowledge of God ” (Rom. 11, 7, 25, 28, 33), whose glorious and Everlasting Covenant with

His chosen people may well be termed “ the election of grace ”; for the Eternal Father called them by His grace, and is still adding to the number of His elect by taking out of the nations “ a people for His Name,” the Bride-elect—“ a chosen generation who will show forth the praises of Him who hath called them out of darkness into His marvellous light ” (Psa. 22, 30; 24, 6; 1 Pet. 2, 9; Rom. 11, 27-32).

These devout sons of Israel and Judah embraced the truth contained in “ the Gospel of the grace of God.” They forsook Judaism (Gal. 3, 25; 5, 1-6) and continuing obedient to the new Faith, they were commended by Paul, on leaving Ephesus, “ to the word of His grace. . . ” (Acts 20, 24).

During the ministry of Jesus, and for a period in the Apostolic era, we observe that there was a restriction of the New Covenant message to the house of Israel (Matt. 10, 6), but the limitation ceased when the Jews rejected the offer of salvation in Christ, through His Apostles, and those words of burning zeal rang from the lips of Paul and Barnabas, “ It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of eternal life, lo, we turn to the Gentiles ” (Acts 13, 44-52). The Apostle to the Gentiles makes clear the reason of this order in Rom. 1, 16; Gal. 4, 5; and Rom. 9, 15. Also Acts 15, 8-9; Rom. 2, 11.

Sometime before the call of the Gentiles " a great persecution against the Church which was at Jerusalem " had arisen, " and they (the disciples) were all scattered abroad throughout the regions of Judæa and Samaria " (Acts 8, 1; 13, 38-41). Hence the Apostle James, addressing the twelve Tribes, encourages them to hold fast, and to patiently endure. For such an epistle to be written expressly for the benefit of these scattered tribes proves that they were in existence before the Gentiles were admitted into the Fellowship of Christ. Jewish history also shows that the tribes of Israel and Judah came together and worshipped at Jerusalem at that notable period, and there is abundant proof of the fact in the Scriptures.

As partakers then with Israel and Judah, in the blessings of the Covenant established and confirmed by Christ nearly two thousand years ago, let us thank God and look forward to the day that is fast approaching, when He will finally and completely fulfil all His purposes, and the blessedness of this most glorious and unchanging Covenant will be shared by all the faithful in Christ Jesus (Eph. 3, 4-5; 2, 16-18; Rom. 3, 29-30).

Have we risen to our unique privileges, both present and future? and have we fully grasped the true significance of discipleship now, that in all sincerity we may follow where the Divine Master leads, and accept unreservedly His teaching? In the School of Christ the lessons are manifold and often difficult, but

His Spirit "guideth us into all truth," and under the divine law of liberty and grace, we learn of Him to be "meek and lowly in heart," and thereby grow in grace, and in the knowledge and love of His Name. The test of our discipleship lies in our willingness to take up the cross and follow Him in the path of trial and suffering, and the reality of our allegiance to Him must be manifest to all (Jno. 13, 35). Love is the governing principle. "The disciple is not above his Master" (Matt. 10, 24-25). "If they have persecuted Me, they will also persecute you" (Jno. 16, 17-20). "Yea, all that will live godly in Christ Jesus, must suffer persecution" (2 Tim. 3, 12). So may the marks of true discipleship be indelibly impressed upon our life-work and character. "May its beauty impel others to follow Him, whom truly to know is everlasting life," for with all His superiority over all Masters, Jesus accepted the principle laid down for all. He set the example. He sought exemption from no hardship. "He made Himself of no reputation." Then we must live close to Him. We must imbibe His Spirit; His obedience; His submission; His inflexible devotion; and His willing acceptance of suffering in doing His Father's Will. Then when taught according to the Divine Pattern, the disciple of Jesus, called first to the inner circle of His Fellowship, is prepared to go forth in His Name to teach others in the same spirit of love, meekness, certainty, patience and forbearance as their Master exhibited, and at last



meet with His welcome approval (Acts 5, 42;  
1 Cor. 9, 16). Till then our daily prayer  
should be—

O fill me with Thy fulness, Lord,  
Until my very heart o'erflow  
In kindling thought, and glowing word,  
Thy love to tell, Thy praise to show.



## THE DIVINE MASTER, SERVICE.

“ Not unto us,” How trifling all our might,  
Our toils, or talents, gifts, or growth, or grace ;  
Nothing, and less than nothing, in His sight,  
Our works, ourselves ! Before His glorious face.

Meditating upon the character and teaching of the Divine Master, there is not a more significant or beautiful feature in His Life than that of Service. He “came not to be ministered unto, but to minister, and to give His life a ransom for many ” (Matt. 20, 28), and in accomplishing this, although superior to all, He became the servant of all. “ I am among you as He that serveth,” He said to His disciples upon that unique occasion of the last Passover and the institution of the Memorial Feast, when He was about to confirm the New Covenant by the shedding of His blood (Luke 22, 26-27). “ I have given you an example that ye should do as I have done to you ” (John 13, 15).

Truly our Lord’s loving condescension throughout the brief period of His public ministry surpasses all our noblest thought and highest aspirations. We may trace the unbroken thread of His self-sacrificing love through all His utterances; in every circumstance of His busy life; and in His suffering for others.

By Him precept and example are united. He could say without hesitancy, "Follow Me," "Learn of Me," "Do as I have done," because He went beyond the letter of the Law Covenant to the spirit of that Law which manifested only truth, kindness, purity and righteousness.

In Him the superior principles of the "Better Covenant" were exemplified completely; for calmly, willingly, and unobtrusively He "went about doing good" (Acts 10, 38). Anointed with the Spirit at His Baptism, His mission was one of unparalleled significance, and paramount in its marvellous conclusiveness. We can only bow in humiliation as we thoughtfully survey the wondrous ideal of the life and character set before us by our Divine Master, and consider how little we resemble Him, although called upon to follow in His steps.

The work intrusted to Him was great, and in performing it, no efforts were lacking, no exertion was too powerful; and distance no object when weary miles brought Him in touch with one ready to receive the gift of life (John 4,1-4). No obstacle was unsurmountable in order to impart some blessing upon the afflicted and needy.

"Quick of understanding" because "the Spirit of the Lord God was upon Him" (Isa. 11, 3). He entered deeply into the cares and sorrows of those around Him. He came to bind up the broken-hearted, to set at liberty sin-bound captives, and to "proclaim the acceptable year of the Lord" (Isa. 61, 1-2).

The Marriage Feast in Cana of Galilee had an interest for Him because of the opportunity afforded of doing good, while the famished multitudes draw forth His tenderest compassion.

But with all His strenuous service for others, He found opportunities for seasons of prayer and meditation, as well as private intercourse with loving friends. He had both friends and foes, but He allowed neither to come between Him and communion with His Father. The Law demanded "Thou shalt love the Lord Thy God with all thine heart, soul and strength, and thy neighbour as thyself" (Lev. 19, 18; Matt. 19), and He came to teach us the full beauty of this command by example and precept, yea, even to go beyond the Law and "love our enemies; do good to those who hate us, and pray for those who spitefully use us." The New Covenant Law requires us to do good unto all (Matt. 7, 12) because our heavenly Father "makes the sun to shine on the evil and the good, and sendeth the rain on the just and on the unjust" (Matt. 5, 43-46; Rom. 12, 13).

Wherever there was a real necessity for help He willingly and amply met it, making the festive arrangements more than complete by exercising His divine power upon the occasion of His first Miracle; and in so doing revealed Himself as the Mediator of the New Covenant, for we should recognise the prophetic aspect of this miracle; it being divinely designed that He who turned the water into wine, would similarly

change the poorer dispensation of the Law, the thin and watery elements of the Jewish religion into the richer and gladdening wine of an exalted and living faith (Gal. 4, 9; Heb. 7, 18-19).

He who refused to exercise His power to satisfy His own immediate needs, gladly did so to increase the comfort and happiness of others. At this feast the order also was unusual, as the best is generally introduced first. It is the order of society to enjoy its best now, and partake later of the dregs of bitterness. But the Divine Master reverses the order, so that we may in the words of the beautiful hymn, say:

“ We thank Thee, Lord, that Thou hast kept the  
best in store,  
We have enough, yet not too much to hope for  
more;  
A yearning for a deeper rest, not known before.”

“ My peace I give unto you. Not as the world giveth, give I unto you ” (John 14, 27). Our present blessings are many but our future blessedness will be better far (1 Cor. 2, 9).

We have peace and joy in believing. God's Word for our guidance and His Holy Spirit to keep us in the way (John 16, 22). Without these blessings we should remain unsatisfied, even in the midst of earthly prosperity.

Rejected by the people of Nazareth, Jesus took up His abode at Capernaum, whose importance was later derived not so much from its trade as from the fact of its being the centre of our Lord's labours, and the scene of His discourses. He

was welcomed into their midst, having excited much interest by the wonderful manner in which the Ruler's son had been healed (John 4, 46-53). And as He taught in their synagogues, a profound impression was made upon them of His power and authority (Luke 4, 31-32). Their scribes had explained, and also enforced the Law upon them according to their own ideas of its meaning, but Jesus testified in His own Name, and by divine authority. "Ye have heard that it hath been said by them of old time. . . ." but I say unto you, "such and such things" (Matt. 5, 21, 27, 31).

His doctrine was definite: it was convincing, while unvailing the traditions and superstitions of their elders (Matt. 23, 1-4; Gal. 6, 13). They observed too His calm yet dignified manner. His confidence in God, and His hatred of injustice and hypocrisy. He was unmoved by interruption or opposition, but most jealous of the honour belonging to His Father, to whom He attributed all His power (Jno. 5, 30).

It was as if the very powers of evil felt the nearness of One who was infinitely stronger than the strongest. For this purpose He was manifested, that He might destroy the works of the diabolos (1 John 3, 8). The enemy that had power to bruise and to oppose Him was too weak and cowardly to resist His Word during His life time, and the people were amazed at the mighty power of the great Healer and Teacher

(Mark 1, 33). At His word, or by His touch, the sick recovered, the blind received sight, and the dead were raised. In the cool of the Sabbath evening, beneath the crimson light of the eastern horizon, all that were afflicted with divers diseases were brought to Him and “ He healed them all.” Thus fulfilling the prophetic utterance, “ Himself took our infirmities and bear our sicknesses” (Matt. 8, 17). There were truly many sufferers, many diseases; but only One Physician (Matt. 9, 12; Luke 4, 23).

During those months of loving ministry in His first Circuit of Galilee, who can measure the value of His service? Then after brief retirement, He went up to Jerusalem (John 5, 1). This was His second visit since entering upon His public ministry. Here the most dejected and helpless of all sufferers, a poor cripple whose paralysed frame showed its terrible consequences, was brought among others to the Pool of Siloam; the waters of which were notorious for their curative properties. His very impotency called forth the tenderest pity of the Great Healer, the Helper of the helpless, in that, and all succeeding generations. Jesus was unmoved by injustice and animosity shown to Himself. He was undaunted by the cavillings of His own countrymen, but moved even to tears at the sight of sorrow and death. The springs of earth that heal the body were at His disposal, as well as the “ water of life ” that cleanses and heals the soul.

The streams of Salvation are as boundless as the love of God (Titus 2, 11-12). The grace that brought us salvation teaches us also how to live acceptably to God (Rom. 13, 1-21) and how to bless our fellow creatures. Our weaknesses need not prevent us from serving Him, for the weakest and most helpless naturally, are nearest the Master's help, and He is no respecter of persons, for rich and poor alike receive from Him ready assistance (John 16, 23-27; Rom. 8, 22).

Returning to Capernaum Jesus was met by elders of the Jews who were desirous of obtaining help on behalf of a Roman Centurion, whose servant was sick. The Master while marvelling at the Roman soldier's faith, healed his servant, and again set out for Jerusalem (Luke 7, 11-12).

He traversed the mountains beyond Magdala, toward the village of Nain, some twenty-five miles south-west of Capernaum, and nearing the village a funeral procession advanced towards Him. We are well acquainted with the circumstances that gave special interest to this solemn procession. Although much valued, how little availing are the condolences of human friendships that cannot heal the stricken heart, nor restore the loved one. But the Divine Master draws near, and the widow's tears are quickly dried. Oh that we might ever follow Him in loving service, and perform in measure what He did so completely. "Jesus touched the bier" (Luke 7, 11-16) and the young man awoke.



According to the Levitical Law, uncleanness was communicated by touching either the leper, or the dead (Lev. 13, 45-46; Num. 19, 11), but Jesus with His Hand cleansed the one and raised the other. The Prince of Life (Acts 3, 15) asserted His power over death and revealed Himself as the Giver of life both temporal and spiritual (Luke 8, 54; John 11, 43). Nothing could more fully prove the Divine power of Jesus, nor could He show Himself in a more human aspect than in these deeds of mercy.

Through Him "life and immortality" were "brought to light" (2 Tim. 1, 10), so that the dead in sin might be awakened to a new, spiritual life (Eph. 2, 1) by His grace.

And how sweet is it to realise that still He is "moved with compassion at our tears," as He is also "touched with the feeling of our infirmities" (Heb. 4, 15).

To His disciples He said, "Your Father knoweth" your daily needs, but seek first the highest things, and all things necessary for this life "shall be added unto you." Still pray, "Give us day by day our daily bread" because it is the Father's pleasure to supply all your needs in every circumstance of life (Matt. 6, 25-34) while you look to Him and trust His word.

In serving others, too, the Divine Master showed no sign of reproach when deprived of a much needed rest, but rather kindness that proved self-control and forethought; over-

coming difficulties and satisfying many by taking their little and blessing it; making it increase to a bountiful feast. There was no wonder that the people flocked to Him, being astonished at His doctrine and power; and as they realised they were truly in the presence of the "Prophet like unto Moses," so long foretold (Deut. 18), the long looked for Messiah (John 6, 14), who was to come into their midst.

But they only saw in the blessings the pledge of earthly plenty, while overlooking the true significance of His actions. The bread that Moses gave them in the wilderness, that supplied their needs, was indeed a type of Himself, "the true bread from heaven," even "the Bread of Life" (John 6).

Although His mission was centralised in "the lost sheep of the House of Israel" His kindness was extended to the stranger and the outcast. The purpose of His Father embraced not only the Jews, but Gentiles also, as intimated by the prophets (Isa. 42, 1-6; 56, 8), and verified by numerous references throughout the New Testament (Luke 2, 32; Eph. 2, 13; 3, 4-6). Jesus recognised this important part of His mission when He said, "Other sheep I have which are not of this fold: them also I must lead. . . and there shall be one flock and one Shepherd" (John 10, 16).

Although the Jews were no longer a nation (Rom. 11, 5) yet each individual believer in Christ was one of the natural branches of the true Israelitish olive tree into which Gentile

believers, by faith and obedience, were grafted, and thus became partakers of the blessings promised to Abraham (Gal. 3, 28-29; Heb. 11, 12-26). Being the Apostle of the Gentiles Paul emphasises this important fact, saying, "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. . . For through Him we both have access by one Spirit unto the Father" (Eph. 2, 13-22).

The Syro-Phœnician woman (Mark 7, 26), weighed down with grief concerning her little daughter, in her distress hastened to the Divine Physician, asking help of Him. From the manner in which she addressed Jesus, her knowledge of the True God, and of the Hebrew Scriptures is manifest; and although severely tested by an apparent coolness, she was rewarded for her faith and perseverance.

As the Son of David, Jesus might belong to the Jews only, but the broader title of "Lord" applied to all (Rom. 10, 12). Indeed the Jews were God's chosen people (Deut. 7, 6-8). They ranked as "the children of the kingdom" (Matt. 8, 12) and the New Covenant privileges were their bread not then given to others. She accepted the position; but what remarkable faith she exhibited in her reply. Truly she wrestled with Christ as Jacob wrestled with the angel, and would not depart without a blessing.

There must have been some definite purpose intended to be served throughout the long

history of Salvation by so striking an incident and lesson as this. Why did the Divine Master appear at first to disregard her request seeing He came to “ bind up the broken-hearted, and to proclaim deliverance to the captives?” (Isa. 61, 1). Surely it was to teach us all the power of faith. She was tested to the utmost, for often the strongest faith is put to the severest trial, as in the case of Abraham (Gen. 22). But although He seemed to repel her, yet by His gracious manner He drew her to Himself; at length yielding to the power of a living, active faith.

Another reason may be probable, that the power of her faith and devotion being witnessed by His disciples, and in witnessing, not only they, but we also might follow the principle of this object lesson in all our life of service for Him.

Although by birth a despised Gentile, she was by faith a daughter of Abraham (Rom. 2, 28), because the true Israel, the children of Abraham, under the New Covenant are they who are so inwardly (John 1, 47), “ not of the letter, but of the Spirit ” (2 Cor. 3, 6).

How few of us would have sustained such a conflict?

But in apparent weakness there is often hidden the greatest strength. Yea, said the Divine Master to Paul, “ My strength is made perfect in weakness ” (2 Cor. 12, 9).

Therefore if God sometimes appears to be silent to us, and our prospect of success in temporal or spiritual attainments small, let us recollect the Syro-Phœnician woman and still with courage persevere (Phil. 4, 6).

Not by our words alone,  
But by our actions show,  
How much from Him we have received,  
How much to Him we owe.

There are in our christian experience varying degrees of faith, that manifests itself in breaking through hindrances to the greatest blessings, and these were conspicuous in some to whom our Lord ministered; such as the friends of the paralytic, who broke through the outward hindrance of things merely external; the women who came behind Him in the press and touched His garment; as blind Bartimeus overcame the hindrance opposed by his fellow-creatures; or, as this Gentile woman most nobly surmounted the difficulty of apparent hindrance, even from Christ Himself. Like them we must not falter, nor be discouraged, but keep "Looking unto Jesus the author and finisher of our faith."

These are examples for us to imitate, and should stimulate our faith; inspiring us with zeal in our Master's service. They are recorded for our learning; but how numerous and wonderful also must have been those unrecorded deeds of kindness; the tender sympathies, and the gracious condescension.

It is truly marvellous how much valuable and loving service was pressed into so brief a

period. Despised, misjudged, welcomed and respected, always exhibiting that same principle of love. It was interwoven with the profoundest humility that revealed the true quality of His character.

But perhaps the most conspicuous of all His lowly deeds was that of washing the disciples feet (John 13). Most of His loving sympathy and gracious services were bestowed upon the sick and suffering around Him; but in this act of humility the disciples were the astonished recipients.

The intensity and reality of love divine was seen in this act, for while disagreeing over things of trivial consequence, the best seats and most prominent positions, the disciples of Jesus failed to perform a deed of lowly service for their Master, and to one another (Luke 22, 24; 14, 7-11), which was essential to the participation of the Feast about to be celebrated, until reminded by this action of their Lord.

It was not a superfluous service done merely for its symbolism, but also to teach them and us the value of humble service one towards another, and the greatness of condescending love (2 Cor. 8, 9; Phil. 2, 7). The lesson was forced upon them shortly before He left them to take up the thread of such vital service where He would lay it down.

Christ must cleanse us, or we have no part with Him, but in His service there are things to perform that are not always palatable to the

flesh. Things humiliating and often disagreeable to human nature; for there is no limit to christian service under the New Law. We cannot say "I would do anything but this or that" because it is the precise thing we must do in order to be Christ-like (Rom. 12, 10; 1 Pet. 5, 5).

The idea is that of bond-service. Our attitude must be:—"Thy servants are ready to do whatsoever Thou willest." Slaves in Moses time (Exod. 21, 1-6) are a type of the bond slave in Christ Jesus (Rom. 1, 1). Not to serve until the year of release, but for ever.

Thus may we in our waking hours,  
Our Master serve with all our powers;  
And as we serve, O may we be,  
As Thou would'st have us, more like Thee.

The love of Jesus was exhibited in His stooping to the lowliest and in His patience and forbearance with all. How reluctantly He revealed the terrible secret of the Traitor! and how wonderful was His love towards the faulty and impetuous Peter! What a contrast there is often in the conduct of Jesus, His disciples then, and His followers now! Love, patience and forgiveness on His part, while on theirs, jealousy, strife, discord, slowness of heart, ingratitude and faithlessness often (1 Tim. 1, 14; Gal. 5, 11-21), but He is ever the same (Heb. 13, 8). Yea, should be even more to us day by day, for "He ever liveth to make intercession for us" (Heb. 7, 25; Rom. 8, 34; 1 John 2, 1). He has set us a perfect example

of irreproachable service. We have only to trace the Acts of the Apostles, and study their epistles to find how thoroughly they imbibed the spirit of their Master. By being constantly in His company, and having tasted of "the powers of the age to come" they were able in measure to do as He had done (Col. 1, 24-29). It is of the utmost importance then that we should keep close to Him in His character and teaching, for though we now only see Him in thought, we may naturally and insensibly learn of Him the first principles of self-sacrificing love, in service for others. There is not a lowly deed that we may perform in His Name, but what His loving Hands have similarly touched. Therefore the acceptability of our service depends largely upon our knowledge of His ways, and the possession of His Spirit (Phil. 1, 27; 2, 5; 1, 11).

The ideal of service is essential to the Christ-like character. It is a service of mutual trust; and in ministering to others for His sake, we should find congenial and manifold service to God. Our spiritual resources during this dispensation of grace are a solemn trust also, and increased privileges brings increased responsibility, for which we must one day, we know not how soon, give account (2 Cor. 4, 14).

Many of the parables of Jesus set forth the necessity of faithful service during our Lord's absence. Thus accepting God's abounding grace, as Brethren and Sisters of Christ, we, in



all sincerity, intentionally engage in His service continually, and, "By love serve one another" (Gal. 5, 13). "The love of Christ constraineth us" (2 Cor. 5, 14), so that it is no forced ordeal as under the Conditional Law with all its restrictions, but a real spontaneous service, prompted by His indwelling Spirit, and the impulses of love.

Our noblest service may sometimes be just in the spirit in which we regard a Brother or Sister who has offended us, or from whom we differ in opinion. In the root of bitterness upheaved, and the act of love planted in its place.

And having done all, may we recognise that we are "unprofitable servants," we have only done our duty.

We shall be judged in the light of what may seem to us the least significant acts of life. What we are in reality will be the ultimate decision; and a reward resulting from what we have been to our Master Himself, and to His brethren for His sake. When we least thought of Him and acted as if He were in our midst. When we did some loving service to the weakest, poorest, or most despised of His, really because of His love abiding in us, and therefore from love to Him, reflecting thereby that love which is the "fulfilling of the Law" (Gal. 5, 14; 1 John 4, 11-13).

"Always to pray, and not to faint,"  
A glorious duty this!  
The privilege of every saint,  
Who would its blessing miss?

## THE DIVINE MASTER, TEACHING.

Shew me Thy ways, O Lord,  
Thy paths, O teach Thou me :  
And do Thou lead me in Thy Truth,  
Therein my Teacher be.

It is a maturely established fact that while there is uniformity in our educational system, there is much diversity in the method of presentation. The code may be universal, but there is singularity and individuality in the means adopted for putting it to practical account. The conscientious teacher studies not only the system, but the best method of dealing with it; and also the quality of the material upon which he desires to make a deep and lasting impression.

He takes a keen interest in the character and capabilities of those whom he seeks to enlighten.

The measure of interest and receptivity of any great code of teaching depends largely upon the manner in which it is presented to the mind, and this requires both efficiency and tact.

It was for this reason that the teaching of Jesus had such a profound influence over His hearers. It was not the duration of His discourses that were so effectual, but the substance of them; not the eloquence, but the quality and clearness of demonstration. He taught "as One having Authority and not as the Scribes" (Matt. 7, 29).

The time having arrived when the disciples were prepared by earlier training to receive a more definite course of tuition, Jesus, avoiding the multitude, “ went up into a mountain,” and taught His disciples the first principles of the New Covenant. He knew well their characters, and their receptive qualities: also their desire to follow Him implicitly, and do the will of the gracious Father He came to glorify. Therefore in presenting the New Law that He came expressly to establish, although excelling all that had previously been in operation, in its completeness and perfection, He reduced by a sublime method to an incomparable simplicity and transparency, that the humblest of His followers, whose hearts and minds were ready for the larger reception of divine truth would be capable of comprehending and reciprocating.

Thus our Lord not only advanced a unique system but His method of presentation was unique also. Being divine, it was perfect. It originated with God the Great Master Mind and Law Designer.

This New Covenant Law is infinitely superior to the Law of Moses, given amid thunder and lightning, clouds and darkness, and it was delivered in a strikingly different manner.

The Mosaic Law which had been serviceable for many centuries (Gal. 3, 17) was “ holy, and just and good ” (Rom. 7, 12). It was added to God’s earlier Law of faith and obedience, because of transgression (Gal. 3, 18-19); and it

was taken out of the way, because of its inability to give life: Jesus, the Mediator of a "Better Covenant" Law stepping in, and accomplishing that which the conditional Law could not do, in that it was "weak through the flesh."

But this Law had served its purpose as "a schoolmaster" in bringing the most earnest and intelligent of the sons of Israel and Judah to accept the New Covenant Law through Jesus. It had revealed the true nature of sin in the flesh; and had shown how "by the works of the Mosaic Law, on account of its strictness and severity, no flesh could be justified in the sight of God."

As far as the Divine Law was concerned, Jesus had "not come to destroy, but to fulfil" (Matt. 5, 17). Not to condemn, or to crush anything that in itself was good and beautiful in life, but to sanctify, repair and elevate it. He came not as Moses to relieve a people from Egyptian bondage, but to place them in a state relieved of sins (Luke 9, 56). Not to lead them into another land, but into a "new and living way"; to experience liberty and grace, by placing them under a new and exalted Dispensation.

Thus He came not to convince them by destructive plagues but by miracles of love and mercy. To point out a "more excellent way" of approach unto God, in a most suggestive and attractive manner. First in His Sermon on the Mount, and indeed throughout the whole course

of His teaching. And any teaching that is not in complete harmony with this, is not the full truth of the Gospel.

Christ set before His disciples, and us also, an irreproachable standard of conduct, not so much by removing from the letter of the law, the traditions of men, but by unfolding its true spirit, and its broad and deeply penetrating applications, which only can be appreciated by those who have in some measure experienced the truth of His words: "Ye shall be hated of all men for My Name's sake" (Matt. 10, 22), and yet, having counted the cost (Luke 14, 26-28), are willing to take up the cross and unreservedly follow Him.

He encouraged all who were striving, however imperfectly, to reach the highest possible conformity to that Law; even yearning with love over the young ruler who had persevered to keep all its requirements, but was dimly conscious that something more was expected of him (Mark 10, 21).

There was always a kind recognition of those who were law-abiding. A forbearance with their failures, and encouragement for every honest endeavour. As though He said, "I come first to you," little flock, "who are under the Law, and are influenced for good thereby, yet still are seeking for more than the Law can give."

You "that hunger and thirst after righteousness" shall be satisfied. You recognise your insufficiency of yourselves; your poverty of

spirit gives you sorrow of heart, but you “ shall be comforted.” You shall have the sweet consolation of knowing that you are pursuing the right path: seeking the best, even eternal things, and though down-trodden, your peace remaineth and “ your joy shall be full ” (Matt. 5, 1-12).

In these beatitudes the Divine Master teaches wherein true blessedness consists, and also of what it does not comprise. The proud and ambitious are often admired, the high spirited and quick tempered may claim attention; but Jesus teaches a different lesson. Those who possess that humble opinion of themselves which He describes have the blessed assurance of God’s favour, and the witness of the Spirit that they are “ the children of God ” (Rom. 8, 16). It is natural to resent an injury, but grace prompts us to bear it patiently (1 Cor. 13, 4-5-7).

Meekness was characteristic of the Ancient Law-giver, Moses, who exhibited much patience under provocation, and still more so of Christ (1 Pet. 2, 23). The merciful recognising their own weaknesses and failures show kindness to their fellow-creatures, as Christ has dealt with them (Matt. 18, 28-35), and so shall obtain mercy. It is a sign of grace in the heart.

God requires not outward sanctity, but inward purity of thought revealed in Christ-like words and deeds. Such enjoy even now communion with God, and hereafter shall behold His glory.

It is those only who are falsely accused; who “suffer for righteousness sake” who will receive His reward. (Compare 1 Pet. 2, 20, with 4, 12-16).

Such are comparable to salt, that preserves from corruption; and light that is useful. Others may observe the godly and consistent life and learn the principles that have had such an effect upon them.

Thus passing through the vale of tears,  
Our useful light shall shine,  
And others learn and glorify  
Our Father's name divine.

It was this class that Christ came to redeem first from the curse of the Law, that although never without law to God, they might be brought within the Law of Christ (1 Cor. 9, 21). That they should be no longer under Law, but under grace, to receive what love can give. The whole dealing of God with Israel under the Law, punishing immorality, sifting and winnowing the people, was to prepare and reserve a remnant who would serve Him for the love of the truth.

His denunciations of formalism, hypocrisy, and ritualistic ceremonies, covered with the corruption of the sepulchre (Matt. 23, 27-28), was just, although severe. He condemned only the self-righteous who needed no repentance, while welcoming the humble and sincere, whether rich or poor in regard to worldly possessions.

In teaching by parable the Divine Master showed forth this same truth (Matt. 13, 23). The good and honest in heart receive the good seed, His teaching, into their hearts and bring forth fruit abundantly. The "fruit of the Spirit" which is love, joy, peace, long-suffering, meekness, self-control, gentleness, goodness, faith; against such there is no law. "And they that are Christ's have crucified the flesh with the passions and lusts" thereof (Gal. 5, 22-26).

All these are comprised in the virtues enumerated by Jesus on the Mount, and none can be said to "live in the Spirit," or "walk in the Spirit" who do not in some degree manifest the fruit thereof. The necessary preparation for this is a sensitive conscience, and a honest reliable character (Prov. 16, 1).

Jesus opened readily on that spiritual life which lies in a conscious seeking for good, and possessing a high estimation of real goodness. He led His disciples, instead of enforcing certain principles upon them.

He showed them the beauty of a sanctified life. The usefulness and influence of those who chose to follow the heavenly course. The breadth and liberty even of the "strait gate" and the "narrow way." The glory associated with it outweighing the degradation and the shame.

The superiority and proficiency of our Lord's teaching is obvious from the manner in which



He dealt with those who applied to Him for instruction. There was a singular contrast between the Ruler of the Jews, "a Master in Israel," deeply versed in the Law and in the Prophets, in the history and faith of Israel (John 3), and the woman of Samaria (John 4). Yet both were dealt with patiently, persistently and thoroughly. From the natural both are led up to the spiritual so effectually that the truth was not only manifest, but embraced and acted upon.

At Passover time the most zealous of all Israel and Judah, concerning their faith would be assembled at Jerusalem, and Jesus entered into the Temple, the very centre of the Old Faith, where its heart still beat and its pulse throbbed; but He found there "those that sold oxen and sheep and doves, and the changers of money sitting" (John 2, 13-16), and with righteous indignation He demanded them to "take these things hence."

Our Lord recognised what was divine in the Old Faith, and would not suffer it to be obscured by the merchandise of men. He asserted His authority as the Son of God, and as Head over His Father's House, and revealed clearly, from the dust of past ages, and the confusion of modern covetousness, and irreverent convenience those ancient parables which were written in the Temple and its glorious services before unfolding in parable the mysteries of the Kingdom of God, and His Father's House. At His closing Passover He

repeated this symbolic lesson, carrying it further still, for then He "suffered no man to carry any vessel through the Temple" (Mark 11, 16).

Nicodemus may have been present. However he acknowledged Jesus to be not only Rabbi, but Prophet and "Teacher come from God." The lesson imparted to Nicodemus was given in another form to the woman at the well. Under the teaching of the Divine Master she became acquainted with the "living water" springing up into everlasting life; and in attempting to evade the subject of her sin, she raised a discussion concerning the proper place to worship, and the merits of Jerusalem and Samaria, just as the all-important question of Salvation is frequently turned aside for matters of subordinate consequence. Jesus went right to the point. The Samaritans knew not what they worshipped, but the true Israelite did "for salvation is of the Jews." The truth of God in Christ Jesus is not in sympathy with the various recognised schools of thought, neither with the motives or principles of men, for it stands aloof from all that savours of man. The truth stands out in bold contrast to, and ignores the opinions, prejudices, and convictions of men, respecting their own ideas of doctrine, or of worship. Sincerity, or zeal in a certain course is no proof that they have laid hold of "the Truth as it is in Jesus." They may possess a "zeal not according to knowledge," but after the cherished aspirations of the Jewish

mind, for which they would rather have surrendered life than part with.

To the Jews had been intrusted "the oracles of God" (Rom. 3, 2). "The adoption, and the glory, the covenants, and the giving of the law, and the service of God, and the promises. . . ." (Rom. 9, 4-5), and with all their traditions at last they had the Christ—their Messiah (John 1, 11).

So the time had arrived when the true Israel would "worship the Father in Spirit and in truth," because "the Father seeketh such to worship Him." Not by outward rites, but in the deep retirement of the home sanctuary; where "two or three are gathered together" to remember His unfathomable love or in larger companies. In the silent elevation of the spirit, and with a clear understanding of His will. Not through shadows and symbols, but by veritable approach, and real converse with the Father through Himself as the Mediator of the New Covenant.

Moses had been their Mediator, or medium of approach unto God, but how unspeakably higher was the position of God's Israel after the Spirit, under the new dispensation of grace (Heb. 10, 19-29; 12, 24).

The Apostle Paul referring to this privileged position makes a comparison between the Old and the New Covenants in Heb. 12, 18-25, saying, "Ye are not come to the Mount that might be touched, and that burned with fire. . . . But ye are come unto Mount Zion. . . . And to

Jesus the Mediator of the New Covenant," and adds the warning, "See that ye refuse not Him that speaketh." So the true Israel are they that "worship God in the Spirit, and have no confidence in the flesh." Therefore, like the announcement of a new Birth, there was also the glorious announcement of a new and superior worship (Phil. 3, 3-7).

The Divine Teacher never appeared to be angry except with the Pharisees (Mark 3, 5), for there was wilfulness in their blindness and unbelief (Jno. 9, 39).

After speaking of the eye as the light of the body, and of the need of the open vision and singleness of purpose, painting within the reality of things external; otherwise the light within would be confusion and darkness, and utterly useless for the ends intended; a Pharisee besought Him to dine with him (Luke 11, 34-54). But Jesus did not first wash before dinner, and the Pharisee marvelled. Here our Lord addressed a state of mind prevalent in this class. They did not wash in this manner for bodily cleanliness, but for inward purity. And if this had been, as it may have been at first, a symbolic act of confessing an inward need, it might have encouraged further teaching without much rebuke: but they had generally no perception of such a need. The symbolism having lost its significance. The Pharisee believed himself to be righteous, and so despised others, especially those who humbly acknowledged their need of repentance. And they had

special need because “ their inward part was full of ravening and wickedness.” They were as “ graves that appear not,” “ full of dead men’s bones.” They were religiously proud, even before God. Ostentatious in their prayers, and religious gifts; tithing the minutest seeds in their observation of law, yet passing over judgment and the love of God. They loved the uppermost seats, and sought worship for themselves that should have been given to God alone. They heaped burdens upon others by incessant additions to the Law, and yet escaped touching them. They had taken away the key of knowledge and hindered those who desired enlightenment.

There was an immense contrast between the teaching of Jesus, and these pious guides. Hence when the innumerable multitudes gathered together (Luke 12, 1), possibly on account of the excitement caused by such a comparison, they urged Him vehemently, and “ provoked Him to speak of many things.”

Then Jesus bid His disciples “ Beware of the leaven of the Pharisees which is hypocrisy.” They should observe in the Pharisee how divine truth may be corrupted; and how a people with a marvellous beginning, and a glorious history designed to prepare them for the reception of the “ Teacher sent from God,” should utterly reject Him when He stood in their midst (John 7, 20; 8, 45).

“ The leaven of hypocrisy ” may be gradual but it is sure. Unbelief, suspicion, disputation,

and contempt will easily leaven now, as then, and the appearance that once was natural may become the mask of a very different face; outwardly it may appear reverent and devout, but inwardly it may be deceitful and grossly wicked. This leaven hinders the inner working of the spirit, and stifles its power in the formation of a new character.

It is therefore a needful lesson, and its dangers require unveiling. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4, 30). Not only do "the cares of this life, and the deceitfulness of riches choke the Word" so that it becomes unfruitful, but pride of heart and erroneous conceptions of the Truth. "All things are naked and open to the eyes of Him with whom we have to do," and it is easy to quench the Spirit if not diligent and watchful.

Therefore "Lie not against the Holy Spirit," because it takes away the key of forgiveness. It is God's good spirit that teaches us what to say and how to act in the hour of trial. It brings to our remembrance the right words at the right moment that are hidden within the heart (Psa. 119, 11). It keeps us from turning back, and helps us to maintain our position as children of God: to be pure in doctrine and holy in character (Rom. 8, 16-26-27).

These are a few of the lessons the Divine Master instilled upon the minds of His disciples when revealing to them "the new and living

way” and the principles involved in the New Covenant (Rom. 12, 1-2).

Was there indeed nothing in such sacred things as the Sabbath, duty to parents, or in marriage, but Law without spiritual meaning, and spiritual force? Was not mercy the very zenith of the Law? “ I will have mercy and not sacrifice ” (Matt. 9, 10-13), because the revelation of God from the beginning was mercy, both in the Law and in the Gospel (Titus 3, 4-6-7; Heb. 8, 8-12). All class distinctions are entirely worthless and insignificant in the presence of these heavenly things too; for, “ One is your Master, even Christ, and all ye are brethren ” (Matt. 23, 8).

The Divine Master came to teach the true relation and proportion of things associated both with the Old Law and the New. That human wisdom however comprehensive, and represented by never so many distinguished titles, cannot be identified with that which qualified the inspired writers of the Holy Scriptures. These were especially raised up by God, and fully equipped for their specific mission, and there was unity and harmony in their teaching.

Speaking of himself and co-workers, Paul testified “ Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; Who also hath made us able ministers of the New Covenant. . . .” (2 Cor. 3, 5), and again in Eph. 3, 7, the Apostle says, “ I was made, or appointed, a minister according to the gift of the grace of

God given unto me by the effectual working of His power," repeating the same truth to the believers at Colosse (ch. 1, 25).

The Apostles appear to have been looked upon as the Fathers, being elderly men, and Teachers chosen of God, in the Church, but all were actuated by "One Spirit," and in no conceivable way are they linked up with the present day teachers of false doctrines. Popularity, however pleasing, notwithstanding the idea of how much good is being accomplished, cannot qualify any pernicious influences of expositions that are not in full harmony with the whole counsel of God.

The Divine Teacher sternly contradicted the settled convictions of the so-called religious leaders of His day and entered upon elaborate details of precepts and illustrations as circumstances gave occasion for the lesson, drawing from all nature, lessons that illustrated the faithfulness of God, and His tender care of all His children; thus showing Himself the true Master, having the highest and most central position in the purpose of God. While setting forth human needs, He brought out also the fulness of love divine, grace and service, each in a gradual advance, as a Son that serveth in deepest sympathy with His heavenly Father.

Our Lord's ministry abounds in this suggestive and impressive teaching. Thus exceedingly beyond all the Prophets and Teachers of the past He gave the truth in a unique and picturesque manner.



His miracles are an illustrative supplement to His teaching. Like the symbolism of Leviticus they had their permanent place and position in the revelation of God long after their temporary purpose had been served. Indeed all His miracles and parables literally team with spiritual significance, and are beautiful elucidations of the more express teaching, not only intended to excite interest, but lead to inquiry, faith and understanding of the divine mystery (Rom. 16, 25-26).

It was thus the disciples learned that their Master was not only the Teacher, but Physician, Orator and Worker. Not only the possessor of divine truth and wisdom, but of divine authority also. He not only appealed to the understanding, but touched also the secret springs of the heart. There was wondrous individuality and unfailing resources at His disposal.

By this two-fold aspect of His mission, He taught that the benevolence of the Gospel is a preparation for its spiritual message. Healing attended His steps. Such outward blessings were like parables broadcast among those who could not comprehend the greatness of His direct teaching, nor the higher blessings to which they pointed, yet they manifested the superiority of Him who dispensed His blessings liberally and shone among mankind, because He was "the true Light."

It was in this same line of teaching that the infirmities, privations, and extremities of

humanity, were so frequently employed as pictures of profound spiritual truths. He was perfect Master of this most difficult department of human education. Not only were His disciples influenced almost unconsciously by it, but these elucidations of human requirements, and of Divine assistance have been of inexpressible value to the followers of Jesus ever since. The chief object of Christ's actions were for the purpose of teaching many.

While asserting His authority over, and freedom from the Law, except as submitting voluntary to its demands, He provided for its obligations in a miraculous manner. In obeying the Law and making it honourable, He paid the ransom due for His disciples, as well as the burden laid upon Himself (Isa. 42, 21; Matt. 17, 27).

Oh the depth and infinitude of His teaching! We have but touched the fringe of it, but we can rejoice in its heavenly richness and fulness, knowing that "the Son of God hath come, and hath given us understanding."

Truly the Divine Master was emphatically "the Teacher sent from God," therefore let us gladly "learn of Him."

## **THE DIVINE MASTER, GRACE.**

Sweet on Thy faithfulness to rest,  
Whose love can never end ;  
Sweet on Thy Covenant of Grace,  
For all things to depend.

Grace is associated with all that is lovely and most desirable in relation to Divine things. It predominates throughout the New Testament, and was clearly manifested in the Life, Character, and Teaching of the Divine Master. " Grace is poured upon Thy lips " testified the Spirit in the Psalmist. From Childhood He "grew in grace " and during His public ministry the people marvelled at the " gracious words that proceeded out of His mouth." Years later when emulating the example of Christ, the Apostle Paul says, " Ye know the grace of our Lord Jesus Christ. . . ." (2 Cor. 8, 9).

The beloved Apostle John testifies in the opening chapter of his treatise of the Life of the Divine Master, that " Grace and truth came by Jesus Christ." Let us therefore meditate for a while upon this statement, for the words are so familiar that it is possible to read them without due reflection upon their significance.

John incidentally mentions two Laws, or Covenants, the excellency of the one above the other, and the diverse characteristics of each

being made apparent by a striking contrast. And how fitting it appears that the Founder of our present Dispensation of Grace should Himself be so qualified as "full of grace and truth."

It is interesting if not remarkable, to trace how frequently this lovely word "grace" is mentioned in connection with the character and mission of our dear Lord, and was also richly exemplified in that perfect life, not without trials or temptations, but yet purely free from sin.

Grace figures pre-eminently in the New Covenant that He came to seal with His blood; for it is emphatically the "Covenant of Grace," providing access to that power which is capable of writing God's Law upon the heart and mind (Jer. 31, 31). The excellencies of this beautiful Covenant are emulated both by Christ and His Apostles far above the Sinaitic Covenant and the Mosaic Law, in that the latter is superior in every particular, and remains unchangeable, as truly as the One great Sacrifice for sin (Heb. 13, 20).

John makes a very decided comparison between the conditional Covenant, with its numerous restrictions and rigid discipline, and the sublime and perfect Law of Christ. We never have been under any obligation to the Law of Moses, yet the Spirit of the Law, apart from its ritual is binding upon each of us according to the teaching of Jesus in the Sermon on the Mount, and emphasised in the Divine declaration, "Except your righteousness shall

exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter the kingdom of heaven.”

The Apostles frequently mention the blessings that proceed from this Holy Spirit Covenant of Grace, and one of the greatest blessings is that its benefits are extended to us Gentiles and are not confined to the Jews only as under the Old Covenant. The bestowal of such heavenly blessedness upon Israel as recorded in Jer. 31, 31, was but the beginning of larger blessedness that would also embrace the Gentiles, and finally extend to all nations (Acts 3, 36; Rom. 2, 11; Acts 15, 8-9), for we find that this New Covenant law was written also in the hearts of Gentile believers (1 Cor. 12, 1-2). Therefore we are included when Paul says “By grace ye are saved through faith; and that not of yourselves; it is the gift of God; not of works (as under the Old Law) lest any man should boast” (Eph. 2, 8-9).

Through “the riches of His grace we have forgiveness of sins” (Eph. 1, 7), and therefore “good hope” through grace (2 Thess. 2, 16) of “the inheritance” which is also by grace. We are “justified freely by His grace through the redemption that is in Christ Jesus,” having “the heart established by grace” (Rom. 3, 24; 2 Pet. 3, 18). Grace that is sufficient for every need (2 Cor. 12, 9) and that is obtainable by seeking the “Throne of Grace” (Heb. 4, 16), to supplicate grace to enable us to serve God acceptably (Heb. 12, 28).

Both law and grace are indispensable in the accomplishment of God's grand scheme of our Salvation. The excellency of human nature depends upon law. "The flesh profited nothing" (John 6, 63), but God's divine law finding access to the mind by the Spirit, and the Word that awakens it to desire a better state. "It is the Spirit that quickeneth." This spiritual discernment leads to a spiritual "hunger and thirst after righteousness" because no one can improve without divine assistance (Rom. 7, 18), although we have the definite injunction to "Work out your own salvation with fear and trembling," it is "God that worketh in you, both to will and to do His good pleasure" (Phil. 2, 13).

We should at all times obey the Spirit's injunction to "Let the word of God dwell in you richly in all wisdom" (Col. 3, 16) and in every course of action consult the Divine Directory, strictly following its inspired precepts; yet there is this personal aspect—the sweet "Fellowship with the Father, and with His Son, Jesus Christ," which is our glorious privilege also in association with the blessedness of the New Covenant.

Law is defined as a rule of action made compulsive; resulting in the well-being of those who are exercised by it. It is instituted for a wise end, and is necessary to peace and order. God's law therefore is supremely good. It is Divine Law, the study of which is profitable at all seasons, because it not only enlightens the

mind, but influences the heart, and produces harmony and joy.

Whatever God declares, or promises, has the force of law. In a general sense He does not interfere with man's free will to choose for himself, but still we conclude that our individual character is the result of the operation of general laws established by God. He is the great Law Giver.

The Law that was given through Moses originated with Him as also the gift of grace that came by Jesus Christ. Both were the direct intervention of His power, foreknowledge and love, but grace is pre-eminently characteristic of the New Covenant Dispensation.

The Apostle Paul refers to these two Laws in Heb. 8, making a similar contrast to that of John, when he testifies "In that He saith, a new Covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away." When he wrote this letter to the Hebrews the destruction of Jerusalem was drawing near, and he was here speaking of the approaching abolition of the Mosaic constitution of things having been made out of date, or antiquated by the confirmation of the New Covenant promised in Jer. 31, which required no length of time between the passing of the one and the inauguration of the other.

The New Law of Grace given by Jesus Christ commences with a state of blessedness made practical by the help of the Holy Spirit.

The failure of the previous system was made good by the advent of God's own dear Son, and the presence of the Holy Spirit, we learn from Rom. 8, 1-4. And again we may contrast the power of the indwelling Spirit with the weakness of unassisted humanity.

The presence of the Holy Spirit within is the surety of a present spiritual quickening, which Paul appears to have in mind when he wrote to the Roman believers (ch. 8, 11-12), and the same idea is clearly manifest from Eph. 2, 1-5; and Col. 2, 18, and although not exercised in the same degree as in the first century with its advent of power of miracle, still believers in Christ may enjoy the comforting assurance that "the Spirit itself beareth witness with our spirit that we are the children of God" for "as many as are led by the Spirit of God they are the sons of God." The Spirit is the seal of our inheritance "and that glorious inheritance is the hope of every true follower of Christ to-day."

The Law of Commandments preached condemnation, causing terror and dismay, but "the Law of the Spirit of life" was given in the gentlest tones of Divine love. Although foreshadowed in the Old, it was a fuller revelation altogether.

The Old Law was written upon tablets of stone, the New Law upon the heart (Exod. 24, 12; 32, 15; Jer. 31, 31; 2 Cor. 3, 3). Thus these blessednesses suitably open the announcement of a New Faith. Although the Old Law



enjoined that which was "holy, just and good," it could not impart the power and the desire to do that which it required. It forbade that which was sinful, but could not remove the inclination to sin. It convinced of sin, and condemned the sinner, but "the Gospel of the grace of God" pardons and saves. "It is the power of God unto Salvation to every one that believeth; to the Jew first, and also to the Greek" or Gentile (Rom. 1, 16).

The Old Law pointed out what ought to be done without giving the power to do it. Hence the Divine Master shows the depth and wide extent of the Law of Grace contrasting its full meaning with the improper and mistaken interpretations of many Jewish teachers who narrowed the meaning of God's divine precepts to certain acts of sin, while overlooking the grand doctrine that He requires a thorough and complete change of heart, resulting in holiness of character. He sets before us the highest aim of striving to be perfect, as God Himself is such (Matt. 5, 48).

True religion is not merely an intellectual assent of Scriptural exposition of men, be they ever so reliable; neither is it a mere alteration of a few external actions of morality in oneself, but a complete transformation of character brought about and produced by the Spirit of Christ (2 Cor. 5, 17-18).

Objections have been raised to this new Law on the grounds that it is impracticable. It is

indeed a lofty standard that is held up before the believer in Christ, but while difficult, its demands are not impossible to those who delight in the Law of the Lord. For Christ wishes us to keep it and supplies us with the power that is needful in doing so.

The sayings of Jesus are included in the Law of Commandments, but He would reveal to His followers "a more excellent way." They must learn how closely akin anger is to murder. How it is deeply rooted in hatred and jealousy, and that revenge is utterly opposed to the whole spirit of the Gospel.

It is often declared that the command concerning lending and giving, if followed minutely would reduce every believer in Jesus to absolute poverty; but this is unsatisfactory reasoning, and agreeable only to those who desire to avoid both duty and responsibility. The real key to its exposition is doubtless discovered in the words, "Resist not evil," which illustrates the manner in which those precepts are to be acted upon (Matt. 5, 46), and those who truly have the love of God, make it the standard of true goodness and piety. Those who treat Christ as not meaning exactly what He says, in word, "make Him a liar" (1 John 5, 10) as John testified. The reason why Jesus exhorted His disciples to keep His New Covenant Commandments is stated in Matt. 5, 45. "That ye may be the children of your Father which is in heaven." In other words, they who do not endeavour to aim at being like God, whatever

they may be in name are not children of God in the true sense.

The prize also is a high one, but not unattainable (Phil. 3, 14). The Apostle says in 1 Cor. 11, 1, "Be ye followers of me, even as I am of Christ"; and in Eph. 5, 1, "Be ye followers, or imitators, of God, as dear children." God is kind and merciful, and in this we imitate Him, when we show forbearance with others, for He withholds punishment that He has a right to inflict, and is liberal towards the unthankful and unjust. We should first recognise our obligations to others, strive to overcome our natural inclinations, and then put these divine precepts to practical account as occasion arises.

The qualifications and graces bringing the divine approval are a spiritual poverty; for the poor in this world's goods may be rich in pride, and mourning must accompany that hopeless poverty that lacks the first necessities of a spiritual life. There must be also a willingness to be led in the right path, because of a conscious weakness of the flesh, and sorrow for sin shown by humility and a desire not only to do good, but to be good; coupled with an intelligent understanding of God's purity, holiness and love. Mercy and forgiveness are essential too, knowing our great need of forgiveness, even though cleansed within from what once kept us from seeing God. Even the Old Law enjoined love and forgiveness of a brother or neighbour (Lev. 19, 17).

Referring to the traditions of men, Jesus said, "Ye have heard that it hath been said by them of old time, Thou shalt love thy neighbour and hate thine enemy, but I say unto you, love your enemies. . . ." (Matt. 5, 43-44). A peaceable and peace-making disposition, suffering wrongfully, rather than claiming superior rights, or even justice, is valued in the sight of God (1 Pet. 2, 20).

To each of these qualities is blessedness attached, and each blessing is not only a step leading to another, but a step built upon some additional quality to character. The whole series leads to an unpopular mellowness of character that is exceedingly disagreeable to the fleshly mind, and a fulness of spiritual blessedness that is better experienced than explained.

Grace shows us wherein true happiness consists, and that it is possible to have every advantage of riches, power, nobility and wisdom, and yet be poor and miserable.

Jesus taught the supreme lesson. The rich and noble may have the humble opinion of themselves which He here describes (Luke 6, 20), and the poorest in earthly wealth may have the grace of God in their heart, with the witness of the Spirit (Rom. 8, 16). It is possible to mourn over losses and disappointments, without being led by that trouble one step nearer to God (2 Cor. 7, 10).

It is natural to resent an injury, but grace bids us bear it patiently (1 Cor. 13, 4-5-7).

Disciples of Jesus are exhorted to be “harmless” (Matt. 10, 16). In this attitude they are “His sheep” and “hear His Voice, following His example” (1 Pet. 2, 21-23).

They recollect the ill-treatment their Master received at the hands of wicked men, and are content to be despised.

We should not be forward either to publish the faults of others, not even when committed against ourselves (Ep. 4, 32).

Christ bids us resemble little children in humility and confidence, and adds a solemn warning on the danger of leading others into sin (Matt. 18, 6-10), while setting before us the necessity of making any sacrifice rather than endanger our eternal welfare (vv. 11-12). We must not judge hastily or harshly those who differ from us in matters not vitally important. The hand, the foot, the eye, may each cause us to err if we do not exercise self-control. We are tempted to sinful deeds, sinful company, sinful looks and desires; and any sacrifice must be made rather than keep what leads us into sin.

There is no necessity for any to stumble at these sayings of Jesus, for we perceive that here the Divine Master was speaking figuratively, and to His friends; for voluntary blindness, or deformity cannot cure the sin of the heart.

But there are sometimes in our spiritual experiences sacrifices to be made as costly as the loss of hand or foot. Our Master Himself acted upon these principles advanced in His

own Covenant of Grace; and Apostolic teaching is as definite on this subject as He was.

In Eph. 2 there is a remarkable contrast given by Paul, of what we were by nature, and what we are by grace. It is a change of state and character. We are lifted, as it were, out of our natural condition of the fleshly mind, and placed in a new state, even the heavenlies in Christ Jesus (Eph. 1, 3; 2, 4-5), so that we are able to "compare spiritual things with spiritual" (1 Cor. 2, 11-14), making it easy to understand and obey these heavenly precepts.

In Rom. 12, the Apostle recommends many practical duties and the reason given for pursuing them is worthy of our careful consideration. "Vengeance is Mine, I will repay saith the Lord. Therefore if thine enemy hunger, feed him, if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good." This forms part of the divine utterance following the giving of the Mosaic Law (Deut. 32, 35) and its fulfilment is to be found in the whole history of Israel. But God's protecting care is even more intimate in regard to Israel after the spirit, for Jesus said, "Even the very hairs of your head are all numbered." We encourage us as much as the believers of the first century. The reason why we should submit to evil is to develop mercy, kindness and are not left as "sheep among wolves" (Psa. 34; Rom. 13, 3-4), for we need still the protecting care, and the grace of God to help and

patience towards all (Matt. 5, 7; 6, 12; Col. 3, 12; Gal. 5, 22; James 3, 17; 2, 13).

Thus our Lord proceeded on the basis of this new character by grace, to compare His disciples to salt and to light. But the salt may lose its savour, and the light may be obscured: hence there is need for watchfulness in regard to the inner character, lest it become insipid and worthless from losing its real and intense Christ-like spirit, and the light be obscured by timidity or unfaithfulness.

Jesus not only explained the letter of the Law, but unfolds the spiritual aspect that leads to deeds of kindness, not by restraint, but gladly and freely. It is a righteousness that observes the Law and obeys it from love as children, and not merely as servants (John 15, 15).

Moses was faithful over God's House (of Israel) as a servant. . . but Christ as a Son over His own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end (Heb. 3,1-6).

The Jews mistook the shadow for the substance; they misinterpreted their meaning and nature. Lacking the substance they rested in the shadow, and so loved sacrifice and not mercy (Hos. 6, 6; Mic. 6, 8; Matt. 9, 13). Some Christians appear to love the same, but as they consider in a better way, and often use unscriptural terms to express their opinions, or enforce them upon others.

The teaching and work of Christ are not

intended to destroy or displace His previous teaching and work in the Law and in the Prophets. These in their definite outline of obligation, and their application have their permanent aspects. The Law had prophesied of a righteous One who would obey and make it honourable (Isa. 42, 1), and the Prophets have testified to enduring moral obligations and spiritual desires; they have pointed to the Great Prophet who would seal their testimony and complete their work (Matt. 5, 17-19).

Referring chiefly to the interpretations and commentaries of Jewish teachers, who had compiled a whole volume of their own interpretations of the Law, in which they totally destroyed, or at least weakened the meaning of the divine commands, Jesus repeated the words, "It hath been said. . . but I say unto you. . ." I set before you a new and better way. Grace would penetrate more deeply into the heart and its motives. Therefore He sweeps away all such practises as evil speaking, swearing, or, making a promise, and not keeping to it, by saying, "Swear not at all. . . ." "Let your speech be yea, yea; nay, nay: for whatsoever is more than these cometh of evil."

The Jews had hitherto done good only from self interest, and had doubtless prided themselves on their righteousness (Lev. 19, 11-18; Luke 6, 31-34). But Jesus scattered all such notions. Doing good must proceed from pure motives. "Children of the Highest" must love, lend, give and do good to all, and this is



contrary to the human mind. It forms part of that crucifying of the flesh mentioned by Paul in Gal. 5, 24.

The practise of making vows was tacitly allowed by these Jewish leaders of tradition (Matt. 15, 1-9), but under grace all strong asseverations, and the use of phrases connected with sacred things are forbidden. Also speaking of spiritual things in a light and irreverend manner. The "Great King" surely demands the greatest respect we can give. God's love is shown in His kindness toward us (Col. 1, 21), in that "while we were sinners Christ died for us" (Rom. 5, 7-8), therefore we should exercise that love which honours Him by faith and obedience; and which is set forth in 1 Cor. 13.

Wondrous was Thy love in giving  
Jesus for our sins to die ;  
Wondrous was His grace in yielding,  
To the great behest from high.

There must be no display. While alms-giving is a christian duty, it must be performed from a right motive. Enough that our Father in heaven takes knowledge of all we do and say, and will reward us openly by and bye.

From the Covenant of Grace we learn that God does not take pleasure in long prayers, but in sincere ones. Our Divine Master supplied the model prayer for our guidance, but not for "vain repetition." "And in like manner the spirit also helpeth our infirmities: for we know not how to pray as we ought. . . (Rom. 8, 26).

Thus may we realise more perfectly the power of prayer, and its blessed privileges, for where there is a true spirit of prayer, it brings blessings untold to the worshippers of God, "in spirit and in truth," and if we seek the highest things, our Father in heaven, who cares for the fowls of the air, and the lilies of the field, will add all things necessary to this life. He will provide our daily bread, not by encouraging idleness, but by giving abilities and diligence, coupled with a childlike trust in Him. Our utmost efforts cannot avail without His blessing.

Grace leads but to one path and that a narrow one; but it is open to all, and our conduct and life are the surest test of the state of our heart. Outward profession, without a corresponding character will not avail us before God.

Such then are the principles of the Covenant of grace enjoined upon every disciple of Jesus during his present probation. It is by no means an easy task, because it is difficult to deny ourselves, to guard against temptation, to return good for evil, and suffer wrong; but it is in so doing that we carry out our Master's wishes, and so become more like Him.

We are not left comfortless, for "the Lord the Spirit" is our abiding guest. When we recognise this present help and the Divine overruling in all the vicissitudes of life, we have peace and joy within. The heavenly grace and guidance is for us if only we will reciprocate the blessing; and we like the Apostle Paul may be

able to say, “ by the grace of God I am what I am: and His grace which was bestowed on me was not in vain ” (1 Cor. 15, 10), because “ Of His fulness have we all received, and grace for grace.” Grace to meet our insufficiencies, and the Spirit’s pleadings within, that our prayers may find acceptance before the Throne of Grace. It is all of grace—the free and eternal love and favour of Him who is the Source of all good (Rom. 11, 6). We are “ called with an holy calling according to His own purpose and grace ” (2 Tim. 1, 9; Rom. 5, 10). The renewing, strengthening, and guiding, and the power to resist and overcome sin is the work of the Spirit (Rom. 6, 14). “ My grace is sufficient for thee ” (Rom. 5, 2; 1 Cor. 12, 9), and “ God is able to make all grace abound toward you. . . . ” As we often sing—

Out of the riches of Thy grace,  
Bestow Thy blessing full and free.

Let us therefore strive to be “ holy in all manner of conversation,” that at His Coming we may be found “ rejoicing in His present gift of grace. Meanwhile His love shall keep our hearts in patient waiting, till we in glorious beauty see His Face.”



## THE DIVINE MASTER, FELLOWSHIP.

Walk in the light ; so shalt thou know  
That fellowship of love  
His Spirit only can bestow  
Who reigns in light above.

The grand ideal of the Christian life is that of Divine Fellowship; which has been much misunderstood in the past, and therefore misrepresented. But when rightly comprehended becomes the most beautiful and sublime theme for our consideration. Unity, peace and concord are inseparable from that fellowship enjoined by our Divine Master in His teaching, the importance of which He sought to impress upon the minds of all His followers.

Enmity, strife and discord were to proceed from those without the circle of Divine Love (John 15, 18; Matt. 10, 22), but there was to be love, peace and unity in the One Fold. Indeed this was to be the distinguishing feature of true discipleship. "By this (loving, peaceful disposition and principle) shall all men know that ye are My disciples."

Before leaving the few friends who had been with Him from the beginning of His ministry, Jesus gave them a pledge of His love that they would not readily forget. Having "loved His own, He loved them unto the end." And how truly that love was manifested in His

tenderness and forbearance with them; and still exists towards all who "believe in Him through their word." And "Who shall separate us from the love of Christ?" (Rom. 8, 35).

The time of our Master's sufferings and death had arrived (John 12, 23; 13, 32). The hour in which He was to be glorified and "Except the grain of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit" (John 12, 24). Thus Christ might have possessed His heavenly glory alone, but our salvation depended upon Him fulfilling the Law in every point. Therefore by His own perfect righteousness, without the sufferings of death, even Christ could not have accomplished the whole purpose of God.

We see then the reason of His "New Commandment"; "As the Father hath loved Me, so have I loved you: continue ye in My love. . . . Greater love hath no man than this, that a man lay down His life for His friends, and ye are My friends if ye do whatsoever I command you."

The Apostle Paul testifies that "While we were yet sinners, Christ died for us." His love was shown by His yielding to the death of the cross (Rom. 5, 8; Eph. 2, 13-14; 1 Pet. 2, 24, R.V.). In this the Law cursed even the spotless Son of God. He was no exception, for no Israelite ever escaped. Although Jesus was sinless, yet He came under the curse when nailed to the tree (Gal. 3, 13). The love was

purely on His part. "We love Him because He first loved us." It was disinterested, self-sacrificing love. It led Him to lay down His life for us. Love that can only be imitated by the constant influence of the Divine Spirit's indwelling, whose crowning fruit is love.

He knew the weakness of human nature, its proneness to forget and to fall back. And therefore He gave us a token whereby we may continue in His love; for when instituting the Memorial Feast, He said to His disciples, "Do this in remembrance of Me," or "as a Memorial of Me."

This Feast was intended as a Memorial of His love in dying for us. The lamb slain in the Passover Feast was a figure of this. The type of a great deliverance. His death was the great Atonement, that made possible at-onement for both Jews and Gentiles believing in Him. From henceforth there would be one Family in God, and one glorious fellowship of believers in Christ, and as often as we, north, south, east or west, meet to remember Him, we should recollect this universality which the love of Jesus accomplished when He offered Himself as a sacrifice for our sins.

The Memorial Feast was to be the bond of union, binding all true believers in the things concerning the Kingdom of God and the Name of Jesus Christ, together to the time of the end. Its obligations also are binding, for "Without the shedding of blood there is no remission of sins."

The disciples had been informed that they could only enter into life by sharing their Master's spirit of sacrifice which led Him to offer it up for the life of the world. And now also through the symbols of bread broken, and of wine poured out, as representing the spiritual food upon which all must feed to enable them to grow like Him (John 6, 54). These words of Jesus in John 6, although difficult to understand are rendered possible when taken in their spiritual application.

Bread throughout the world is commonly used; being termed "the staff of life" and bread broken is the most suitable emblem of Him whose body was broken on our behalf, and whose death opened for us the way of Life.

Throughout the Scriptures, blood has been the Covenant sign of forgiveness. So the fruit of the vine with its life imparting properties is the most beautiful emblem of that life-blood shed, through which efficacy our sins are washed away and we receive strength for service.

The Covenant made in Eden, had the "tree of life" and provision was made for the covering of sin by the "coats of skin" produced from the animal slain, as a symbol or seal. The Covenant with Noah had the "bow in the cloud"; the Covenant with Abraham the seal of circumcision (Rom. 4, 11).

The Mosaic Covenant was ratified with blood that prefigured the blood of Christ as a seal of the New Covenant (Exod. 24, 7-8; Heb. 7, 13;

9, 14-17-26; 10, 15-18), in virtue of which the Law was to be “written in their hearts” and their sins “remembered no more” was secured and ratified by the blood of Christ, shed for the remission of sins.

Accordingly, Jesus said, “This is My Blood of the New Covenant. . .” It is the shedding, not the partaking thereof, that is here said to be for the remission of sins, as in the eating of the flesh of Christ, at which some stumble.

Both the eating and the drinking are outward expressions of that same spiritual feeding that strengthens and supports the spiritual life—the hidden man of the heart. The blood of the lamb sprinkled on the door post prefigured the true blood of sprinkling obtained by the sacrifice of Christ (Exod. 12, 22; Heb. 12, 24).

The Abrahamic Covenant which existed prior to the giving of the Law which was “a shadow of good things to come” is termed “the everlasting Covenant” in Gen. 17, and again in 2 Sam. 23, 5; and 1 Chron. 16, 17; its requirements were faith and obedience, yet Israel failed in this. Through the prophet Isaiah God declared that they had “broken the everlasting Covenant” (Isa. 24, 5), yet He promised through Jeremiah to make “an everlasting Covenant” with them, saying, “I will put my fear in their hearts, that they shall not depart from Me” (Jer. 32, 40), and in Jer. 31. He said that this Covenant would differ from the previous ones, in that He would write His law in their hearts. . . and that He would



be their God, and that they should be His people.

Therefore seeing that the Old Law was nailed to the cross and that Jesus sealed the New Covenant in His blood, we may rejoice because that which was lacking has been supplied, and that both Jews and Gentiles have “access by one Spirit unto the Father” (Eph. 2, 18).

As there is only one means of approach, one sacrifice, and one Saviour, the efficacy of the blood of Jesus depends upon our relationship with Him and with His Father.

The blood of the Passover lamb availed for all Israel, and likewise the blood of the true Pascal Lamb is effectual for the whole of God’s Spiritual Israel. We have all “one Advocate with the Father, Jesus Christ the righteous.”

“No man cometh unto Me,” said Jesus, except the Father which hath sent Me draw him” (John 6, 44). Hence all those who have been thus drawn participate in a like precious faith, and stand related to God in a beautiful fellowship that no human being dare attempt to put asunder.

As long as we bear the Name of Christ we have “fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin” (1 John 1, 7). What can we say then of open and wilful hindrances of those for whom Christ’s blood was shed, from complying with His loving last request? “For as oft as ye eat this

bread and drink this cup, ye do shew forth the Lord's death until He come " (1 Cor. 11, 26).

A true spiritual conception of what this means, involves a spiritual atmosphere of peace and goodwill. If there is such a thing allowable among Christians as disfellowship it can only be with individual offenders and must be carried out in the spirit of love mingled with regret; and according to the principles emulated by Jesus and His Apostles (Matt. 18, 15-17; John 8, 3-11; 1 Pet. 3, 8).

There is need for much patience, discretion and prayer, before taking any action in this matter. In 1 Cor. 3, 16; and in 2 Cor. 6, 16, a solemn warning is given that shows how it is possible to spoil and hinder the work of God, even the temple which consists of "living stones" being prepared for "an habitation of God through the Spirit" (Eph. 2, 18-22). It not only endangers the spiritual growth in grace, of those who indulge in such a practise but in the end must bring down divine judgment.

Ecclesial registration falls far short of the true ideal. There is a possibility of sectional association apart from real fellowship in the Lord. It comprises mere party companionship; yet nothing is more beautiful or essential than the complete unity and "fellowship of the saints."

It is unique because it is divinely designed and is scriptural. To fulfil the divine purpose there must be undivided co-operation and com-

panionship with every member of the Body; union and sympathy with every branch of "the true Vine" that abides therein, and draws constantly upon the heavenly resources.

In christendom at large we encounter the opposite extreme, even of favouring the erroneous idea of living association with departed saints, supposed to be active in light and glory, who co-operate and send messages to those who still bear the burden and heat of the day. This is entirely out of harmony with the revealed truth of God which declares that "the dead know not anything."

"The fellowship of the saints" that Jesus and His Apostles taught was of saints still in existence, and not in endless bliss; all who fall asleep in Jesus will remain so until He comes (1 Thess. 4, 13-17). Saints in the scriptural sense are not disembodied spirits, but reasonable and substantial mortal beings, called and separated by God unto the Gospel of His grace. "They are heirs in hope of life" (Tit. 1, 2).

Paul who frequently spoke of the believers in Christ as saints (Rom. 1, 7; 1 Cor. 1, 2; Col. 1, 12; Eph. 1, 18; 4, 12) refers to some who had fallen asleep, saying, "These all died in faith, not having received the promise. . . . God having provided some better thing for us, that they without us should not be made perfect" (Heb. 11, 39, 40). And these saints, whether sleeping or awake, constitute the Household of God and the Brethren of the Lord Jesus.

In Eph. 4, 4-6 are enumerated the essential doctrines of their most holy faith. And herein rests the grand ideal of Fellowship. " Endeavouring to keep the unity of the Spirit in the bond of peace." Upon this foundation a real basis of fellowship is established in which all must unanimously agree, in order to work harmoniously, proclaim faithfully, and present accurately the Gospel, which is " the power of God unto salvation to every one that believeth" (Rom. 1, 16). This is indispensable to our being " workers together with God " who has called us to be co-workers with Him; so that every son and daughter of the Lord God Almighty should enjoy this unspeakable privilege without distinction (Gal. 3, 27-28).

Jesus said, " My Father worketh hitherto and I work " (Jno. 5, 17-20) and " Greater works shall he do because I go unto My Father" (Jno. 14, 10-12). Here is unity of purpose and divine co-operation; and what can possibly be more pleasing to our Heavenly Father, and more desirable for the whole Household of faith than to walk in unity and love, having fellowship one with another.

Thus " forgetting those things that are behind " may we all press forward, bearing constantly in mind that " New Commandment" given by our Divine Master just before He laid down His life on our account, " That ye love one another as I have loved you " (Jno. 13, 34). " Greater love hath no man than this that a man lay down His life for His friends.

And ye are My friends if ye do whatsoever I command you." For this all must be willing to sink their differences, confess failures, and in all humility and faithfulness, tender-hearted and forgiving, seek prayerfully and earnestly to fulfil our Lord's desires.

Love is strong enough to break down every barrier, and if exercised by all will surely triumph in the end.

Then the most beautiful of all prayers, "That they all may be one, even as we are one," will have its fulfilment, and the world will be impressed when it beholds a purpose and reality in the christian faith and character. It will set a better value upon the truths we profess and proclaim, instead of pointing the finger scornfully at our miserable diversions and quarrels—manifestly not "the fruit of the Spirit," but "the works of the flesh."

The Divine Master perfectly exemplified the spirit of true fellowship, being in perfect sympathy with His Father. This was clearly visible in every word and action of His life; and we cannot fail to recognise that it was the intention of God, and the earnest desire of Jesus that we should be so like-minded as to resemble them in character and disposition.

Indeed this was considered by the Apostle John as the result of "walking in the light" (1 Jno. 1, 7). Both fellowship and cleansing are conditional upon Christ-like behaviour, and are of vital importance. It involves not only

unity of purpose and combined interest, but an intelligent understanding of the whole counsel of God.

It delves deeply into the individual and collective character of the saints, as much as their doctrinal belief. It is nothing less than a mutual indwelling of God with the saints, for John continues, "He that keepeth His commandments dwelleth in Him, and He in him; and hereby we know that He abideth in us, by His Spirit which He hath given us" (1 John 3, 24).

In Acts 2, 44-47, we have a unique word-picture exhibiting the love and unity that obtained in the early Church.

In the beginning of the New Covenant Dispensation all were of one mind and disposition; and still all are exhorted to be of the same mind and judgment. If it were so, what a much greater influence we might exercise on behalf of the Truth, seeing that to us also is committed the work of inviting the world to "be reconciled to God" (2 Cor. 5, 18-20; Rev. 22, 17). The world will not be favourably impressed until we unitedly manifest the Christ-like spirit of love, and forbearance one towards another.

In 1 Cor. 1, 10-17, the Apostle Paul urges the necessity for unity, "That there be no divisions among you, but that ye be perfectly joined together in the same mind," and this is impossible except God's loving Spirit permeate the whole Body of the believers in Christ to-day.

The party spirit is strongly denounced as being absolutely contradictory to the purpose of God, who purposed " That in the dispensation of the fulness of the times He might gather together in one all things in Christ " (Eph. 1, 9-10). Jealousy, strife and divisions proceed from the carnal mind, and a divided Christ was unthinkable with Paul (1 Cor. 3, 1-7). The One God is " the Father of all " who obey His Word, and all such are included in His Household. " For through Him (Christ) we both (Jews and Gentiles) have access in one spirit unto the Father " (Eph. 2, 18-20). From the Apostle's words in 1 Col. 12, we learn that unity does not necessitate uniformity, for in the early Church there were diversity of gifts, but each gift proceeded from the One Giver; and although the Apostles had the power of demonstration by miracle, and those upon whom they laid their hands, yet there remains a measure of the gift of grace, sufficient to enable all to serve God acceptably, even as the early believers; for they like ourselves had the power to mortify the deeds of the body, all being under the same dispensation.

As there are many members in the One Body, varying in capacity and intellectual abilities, so God bestows grace accordingly, and each individual member is dependent upon the other from the least to the greatest, all being affected by each other's sufferings or joys.

This fellowship in the Lord is the most wonderful and glorious thing with which we

have to do. It allows for liberty in our growth in knowledge of the Divine Word, and for spiritual attainments; for the Truth must not only be impressed upon the mind, but penetrate to the heart, and therefore manifest itself in personal love for God, and those who also love Him (1 John 4, 11-21). "If a man say he love God, and hate his brother, how dwelleth the love of God in him?"

Divine fellowship, unlike humanly constructed fellowships that may be easily dissolved, embraces the whole Ecclesia of God, and every member of the same in love.

By baptism we are brought into covenant relationship with God, who is "taking out of the Gentiles a people for His Name," and each individual saint thus added becomes a member of His great Household, and as long as we abide in Him and He in us, there is no possibility of severance.

There is yet another beautiful fact that must not be overlooked. When Jesus was about to leave His disciples He promised that both He and the Father would come and make their abode with them (Jno. 14, 23), and this would be accomplished by sending them "another Comforter," even "the Spirit of Truth." Thus by baptism a beautiful relationship is established between the Father, the Son, the Holy Spirit, and ourselves, for we are said not only to be "in the Father" (1 Thess. 1, 1), and "in Christ" (Eph. 2, 13), but "in the Spirit" (Rom. 8, 9; Eph. 6, 18), and as we have no



record of any change in the Divine arrangements, we must conclude that the blessing extends to all the saints from Pentecost to the time of the end (Eph. 3, 17).

The Apostle Paul definitely referred to this "Fellowship of the Spirit" in Phil. 2, 1-2, and how much we need this heavenly gift! Such words as those contained in 2 Cor. 13, 14, would have no meaning for us if there is no "communion, or, fellowship of the Spirit" (2 Cor. 13, 14).

But these great truths must be understood in a spiritual sense. When Jesus said "We will come and make our abode with him," He certainly did not intend this to be taken literally. John speaks of this indwelling as a certainty (1 Jno. 3, 24), and this glorious knowledge is acquired "by His Spirit that dwelleth in us," which confirms the saying of Jesus, "He shall be with you, and shall be in you."

We observe then that this divine fellowship of the Spirit is all-embracing, and is essential to our approval in the sight of God. That it effects both character and service. "As the branch cannot bear fruit of itself, except it abide in the Vine, no more can ye, except ye abide in Me." So to be truly in fellowship with the Father, Son and Holy Spirit, as we are baptized into the threefold Name, we must fulfil the conditions, and for this purpose we should unite as One Body to partake of the emblems, for "He that dwelleth in love, dwelleth in God" (1 Jno. 4, 13).

This grand ideal of christian fellowship comprehends an inseparable bond of union between God and all His children, and demands universal co-operation.

“ For by One Spirit are we all baptized into One Body. . . and have all been made to drink into One Spirit.” The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break is it not the communion of the body of Christ? For we being many are one bread, one body; for we all are partakers of one bread, or “ loaf.” “ Therefore we should be of the same mind ” and “ live in peace ” (2 Cor. 13, 11).

The results of such a unity and fellowship among the early disciples of Jesus was the out-pouring of the Holy Spirit—Joyfulness, praise and success. The future results will be far more significant, even spirit nature, “ made perfect in One ” or “ perfected into One.” God being “ All in All.” Then we shall be one with Christ indeed, not in weakness and suffering, but in power and glory. One with Him in nature, service, and in love.

May nothing break the union  
Of saints in Thee made one ;  
Then love, which Thou has hallowed,  
Is endless love begun.



## THE DIVINE MASTER, HUMILIATION.

Were the whole realm of nature mine,  
That were an offering far too small;  
Love so amazing, so divine,  
Demands my love, my life, my all.

The experiences of our dear Lord in the Garden of Gethsemane are certainly unequalled in human history, thus rendering our subject of the highest importance, and most worthy of our deepest appreciation.

Complete in its untouched beauty and solemnity, it remains the most sacred, elegant and picturesque of all the glowing word-pictures of the Bible. Hence we must approach it in the spirit of profoundest reverence, and the deepest humility, while supplicating our all-wise and Gracious Father, who in love towards mankind, once permitted such sorrowful, humiliating, yet necessary events to transpire, to guide our deliberations and bless our sincere endeavours to acquaint ourselves more perfectly with the supremacy that distinguishes the Christ-Life and Character.

These experiences are too deep and personal for mere words adequately to express. One can best meditate upon such scenes of overwhelming anguish rather than speak of them at length, or justly convey to other minds all the great truths they contain, much less the feelings

of awe and admiration that prompt the heart to loyalty, love and service.

To comprehend in some measure the inner emotions of His loving heart, for the ultimate triumph of the Divine Will over human inclinations, we must penetrate into the very secret recesses of His noble mind, so susceptible to the heinousness of sin, and the awful consequences thereof; we must identify ourselves with Him in all His humiliation and ignominy, coupled with the most fervent desire to please God, and to bless mankind. Then may we enter somewhat into the intensity of His sufferings.

By placing ourselves, side by side as it were, with that first little group of disciples who were privileged to be near the Master in the hour of His bitterest trial, we may learn something of the amazing love of God, and the power of redeeming love as centred in the Lord Jesus, yet vaguely perceive the inestimable value of all our dear Lord endured.

Nay, we like them may fail to comprehend the vital importance of such a procedure, and grow weary of our vigil, falling asleep while surrounded with temptations, oblivious of all the dangers besetting us. Hence the necessity for a living union with Him.

Such vital fellowship admits of no half-hearted watchfulness, no sorrowful repining, no lukewarm service, and no hazy conception of our high and holy calling. To be worthy of Him we must be prepared to suffer all things willingly, rather than falter or fail in the hour

of trial, that is to prove our faithfulness to God, and our allegiance to our Master.

We perceive the divine foreknowledge of Jesus, in that He was conscious of the awful darkness, and fully cognisant of the dreadful ordeal through which He must pass; and yet, "He set His Face steadfastly to go up to Jerusalem."

We must not linger to trace the sorrowful experiences of those last few days, so deeply tinged with the feelings of separation, so effulgent with instruction, and significant in their fruition.

In solemn majesty we behold the Master approaching the Holy City, and from His exalted position look towards the glorious Temple, and the Garden of His agony. The air is rent with acclamations and hosannas, but He is silent, until at length He weeps aloud and utters words that betray the deepest grief for others.

Events familiar to us all pass rapidly before our mental vision and we follow the sorrowful company to the Upper Room, and from thence to Olivet where we catch the echo of those most wonderfully sublime and gracious words of consolation recorded by John, and the Saviour's parting legacy of peace.

It is near midnight, but in the light of the Passover full moon, Jerusalem, with its white towers and pinnacles is distinctly visible, while a dark shadow is thrown across the deep silent

Valley of Jehoshaphat. They pass along out of the Eastern Gate, descend the steep path, and cross the Kedron, making their way to the Garden, about half a mile distant. It is a familiar spot, for "Jesus oftentimes resorted thither with His disciples" (Jno. 18, 2), and in some secluded nook among its ancient olives and conspicuous cypress trees engaged in fervent prayer and quiet meditation, or they "Took sweet counsel together."

One painful incident occurs, for the Master quoting a prophecy by Zechariah, gives them a warning, that notwithstanding their present feelings toward Him, they would all be offended in Him, and be scattered like sheep without a Shepherd.

Peter is loudest in his denial, but like many a disciple since, he knew not the extent of his own weakness, and to what it would lead.

If we trust in our own strength we must fall. We need God's powerful Hand to uphold us, or we should utterly fail.

There are always some who enjoy a closer intercourse with the Master, and penetrate more deeply into the divine mysteries, having more complete fellowship than others, so leaving eight of the disciples near the entrance of the Garden, or orchard, saying, "Sit ye here, while I go yonder and pray," Jesus accompanied by Peter, James and John, turn a little further aside. They are permitted now to witness the Master's humiliation and triumph.

He is certainly transformed, but what a contrast! (Matt. 17, 1).

“ His countenance is all divine,  
Yet grief appears in every line.”

For as they pass along beneath the olives, a deep gloom settles upon the Master's Face. An expression of terrible agony, while overwhelming sorrow is in His voice. All the serenity of the Guest Chamber has vanished, and He is almost overpowered with grief.

What can account for such unutterable anguish? Listen to the words that escape His quivering lips. “My soul is exceeding sorrowful, even unto death, tarry ye here, and watch with Me,” for I am well nigh prostrate with grief. “Watch and pray,” for you little realise the dangers that beset the path.

Let Me feel the strength of your presence, the influence of your united prayers. You cannot participate in the awful agony, but you can pray My Father to leave you not in temptation.

The breaking heart of Jesus seeks deeper solitude. He must be alone, entirely alone while He pours out His soul in bitter grief into the bosom of His Father. He is, literally, “very heavy.” “Crushed down as with a heavy burden,” even enough to cause death if it continue. He is “sore amazed,” namely, “horrified”; even “in an agony” suffering indeed that mental anguish depicted by the psalmist so long before. “Feeble and sore smitten,” our loving Saviour is painfully dis-

tressed; the waves of affliction threaten to overwhelm His soul.

The prospect of personal indignities, or bodily torture, do not produce these solemn and awful effects; but the intolerable burden of sins, not His own, weigh the sinless Saviour down to the very dust. Sorrow, like a bitter "cup" to be drained to the very last drop. A "cup" signifying suffering voluntarily chosen, or accepted.

As we contemplate this bitter cup, we recall the cruel mocking and scourging, the shame and spitting, and finally the crown of thorns and piercing nails.

But here beneath the moonlit canopy, alone with His three chosen companions, there is no conceivable explanation for such suffering except that the Master "holy, harmless, and undefiled" (Heb. 7, 26) was about to be "numbered with transgressors," yea "Wounded for our transgressions."

Consequently, we behold Him suffering as none before or since has suffered. The "Lamb" of God's appointment lays down His life as a willing sacrifice, and thus "bears away the sin of the world."

The fortifying and sweet influences of the Spirit are withdrawn for a brief season. The curse is allowed to press in all its terrible reality upon the Sinless Son of God, and we behold our dear Master utterly crushed beneath the load.



“ He bows beneath the sins of men,  
He cries to God, and cries again,  
In sad Gethsemane.”

And it is only as we believe that God hath  
“ made Him to be sin for us, who knew no sin ”  
that we can estimate all the anguish, of the  
horror of sin revealed to Him.

Was that thrice repeated prayer answered?  
Yes truly: for the Apostle in Heb. 5, 7, informs  
us that “ He who in the days of His flesh  
offered up prayers and supplications with strong  
crying and tears, unto Him that was able to  
save Him from death, was heard in that He  
feared.” Thus the beloved Son of God,  
learns obedience by the things which He suffers,  
and—

With gentle resignation, still  
He yieldeth to His Father’s Will  
In sad Gethsemane.

The Son of Man offers up His Will to the  
Will of His Father, and becomes our Perfect  
Example in resignation, humility and suffer-  
ing. He consents to be “ made sin for us, that  
we might be made the righteousness of God in  
Him ” (2 Cor. 5, 21).

In the Garden, as well as beneath the  
shadow of the Cross we may learn the  
“ mystery of suffering,” and reflect upon the  
purpose of God concerning the “ redemption  
that is in Christ Jesus.” “ It became Him,”  
says Paul in Heb. 11, 10, or, “ it was fitting  
for God—for whom are all things, in bringing  
many sons to glory, to make the Captain of  
their salvation perfect through suffering.” “ For

though He was a Son, yet learned He obedience by the things which He suffered, and being made perfect (through the suffering) He became the Author of eternal salvation unto them that obey Him ” (Heb. 5, 8-9).

In our endeavours to live the life acceptable to God we may be borne along to Gethsemane, and even end it there. We have all our experiences of deep humiliation; our seasons of intense mental sufferings and trials, and perhaps we cannot understand why our path lies so much in that direction, and “ without the Camp,” but let us recollect our great High Priest and Elder Brother still feels for us in all our sorrows and shows us the way to bear them.

The best preparation for all life’s trials is the proper use of present opportunities. By sleeping at the importune moment the disciples lost an opportunity, and a privilege that never presented itself again. We may pray for the passing of some bitter cup, but always in submission to our Father’s Will. We must watch against indolence, and pray for deliverance from evil, for strength and for resignation; and plead forgiveness through our dear Lord, who bore all this agony for our sakes.

But whilst our dear Lord is passing through this terrible experience, an hastily called Council is in progress, at which Judas is a prominent figure. The Master is going to the old familiar spot on the brow of Olivet, and it will be a unique opportunity for arresting Him at midnight. So a large body of men are

promptly collected to accompany Judas to the Garden, consisting of some of the chief priests and elders to direct the proceedings; the captain of the Temple; a Jewish guard under the order of the Sanhedrim; officers or rather, officials; the chief priests servant, or slaves, of whom Malchus was one and the Roman chief Captain and his soldiers usually stationed at Jerusalem.

Our Lord's expression "twelve legions of angels" seems designed to show what an handful this strong force brought against Him really was in comparison with those He had power to summon to His aid. The Roman Legion was generally 6,000 men; a mighty company; but Jesus could pray to His Father who could immediately provide twelve times the number.

And now the well-armed procession advances, bearing torches, although the full moon beams clear above them, lighting up the dark recesses and peaceful groves. We observe them pass stealthily out of the City led by the Traitor.

Into the Garden they march, searching alertly among the trees lest their victim might escape. But suddenly One steps forth into the moon-light just before them. A sight most impressive in its solemn significance. It is the Saviour, with countenance as divinely calm and dignified as before His dreadful agony.

"Whom seek ye?" He enquires. And the whole company including Judas fall to the ground. They scramble to their feet only to be questioned again and felled to the earth. Will

they arrest Him after this? They rise astonished and indignant, yet fearing the Master may elude them. But not so. He will deliberately yield Himself up to them although they are powerless to take Him. "I was daily with you in the Temple and ye laid no hands on Me: but this is your hour and the power of darkness." "If ye seek Me, let these (My disciples) go hence." They are weak and fearful, but I have received strength for the ordeal; yet know that I am neither thief or cowering criminal to be surrounded with swords. What a moment for Judas! The two figures stand in remarkable contrast. "Judas, betrayest thou the Son of Man with a kiss?" is the piercing rebuke. With the token of truest friendship! How low the human heart can sink! How base and cowardly the fleshly mind can be, unguided by a nobler influence! How wonderfully too the supremacy of the Christ's character is here revealed, in that our Saviour patiently submits, under the pretensions of love and loyalty, to the kiss of treachery that is harder to bear than a blow. Who among us would not turn from such a kiss in grief and horror? Behold, what amazing self-control! What unequalled endurance and submission! Who but the Master could reach such heights of perfection?

From the Master we turn for a moment to glance at His disciples. Their first impulse is to defend and snatch Him from the clutches of His enemies, therefore Peter with his usual

impulsiveness strikes wildly at the nearest, for surely he can conquer men who may be rendered prostrate by a look.

But their hearts fail them entirely as they perceive that Jesus makes no resistance, but remarkably exhibits His divine compassion for the ignorant, by a miracle, His last one. Oh, the grace unbounded that can render such a service at such an hour! And then the benign Healer is bound and led away as a thief. He is left alone in the hands of ruthless foes, for in very grief and terror all His friends forsake Him and flee. Why could they not be calm, submissive and courageous like their Lord? Truly they slept while He "offered up prayers" to God, and now His words are strangely fulfilled as they flee in all directions. We are shocked at their conduct, but do we never fail to acknowledge our Master? Oh, that in the light of these Gethsemane experiences we might examine our hearts afresh, and pray earnestly for grace and strength to overcome every unruly passion, to still every rebellious thought, and check each hasty word. Oh that beneath the very shadow of the Cross we might empty ourselves of all self-conscious pride, throw off all indolence, and dismiss for ever all cowardice and lack of faith. Yea, under all circumstances and in all conditions may we go in thought to the quiet Garden where our dear Master sought retreat in the hour of severest trial. Here He cast Himself again and again upon the tenderness of His Father.

Here He embodied in His utmost extremity the Spirit of His own profoundly simple prayer, "Thy will be done." And here He affectionately forgave the apparent indifference of His disciples, saying, "The spirit indeed is willing but the flesh is weak."

Here in brief, scenes of the profoundest interest were witnessed and sorrows of unequalled depth endured.

Hence, when sorrows threaten to exhaust us, whither can we flee but to the Garden where the "Man of Sorrows" bowed in matchless grief for us. When friends forsake us, proving false as Judas, anon may we hasten to behold our Saviour agonizing there alone, that we might triumph and rejoice.

May His self-sacrificing love dwell deeply in our hearts and minds, stimulating us to emulate His character and follow His example.

He is shamefully ill-treated, scourged and crowned with thorns. At length the Cross is reached and we behold the "Lamb of God" suffer and bleed and die. Presently He is laid in the peaceful "new tomb" in another Garden—the possession of the rich Counsellor, Joseph of Arimathæa, until the third morning dawns, when a shining figure descends from heaven and rolls away the stone, and our dear Redeemer rises triumphant, to die no more.

What love divine was His! What joy unspeakable is ours! He died to make our life secure by a glorious resurrection from among

the dead, and as we bow in contemplation our hearts are elated with the blessed hope, and we resolve anew to keep in memory all the bitter experiences of our Master in the Garden of His agony, associating all with His resurrection and coming again in endless power and glory.

O, blessed hope! with this elate,  
Let not our hearts be desolate,  
But, strong in faith, in patience wait,  
Until He come.



## LUKE xiv. 27.

Come follow Me!—The Lord of Glory speaks  
Across the centuries, to you, to me,  
Saying, " Take up the Cross " if you aspire  
Above all else to My disciple be.

" Take up the Cross " but count ye first the cost!  
Ye must surrender all to follow Me!  
The way is often painful, hard and long—  
And leads by, cuts right through, Gethsemane.

The path is narrow—strait—leads up a hill  
Where the great sacrifice of self is made;  
That so you may stand free—to make your choice—  
To turn back, or to follow, unafraid.

Come, follow Me!—Can we surrender all  
That we may rise to such transcendent heights?  
Can we give up the transient things of time  
To win, e'en now, superlative delights?

Come, follow Me!—The clarion call rings clear—  
The tense appeal of love, unsatisfied  
Until just you and I do follow Him;  
That so we might, the Lord of Glory died.

As we remember Him, what shall we do?  
Shall we resolve that henceforth, come what may,  
We will take up the cross, surrender all,  
And follow where His pierced feet lead the way?

C. E. S.

---

Love ever lives to serve, rather to give than take,  
To wait in quiet ways for troubled hearts that break.  
Love feels no care or weight, so it may cheer and bless;  
Christ gave Himself because His love could give no less,  
As He hath loved, be this the measure of our own  
The guerdon we would crave, His smile, His praise  
alone.

M. E. K.



## THE DIVINE MASTER, SUFFERING.

In suffering be Thy love my peace ;  
In weakness be Thy love my power,  
And when the storms of life shall cease,  
Sustain me in its closing hour.

Suffering is one of the unsolved problems of human existence. It is universal; being originally the result of direct violation of Divine Law. It entered into the life of the Divine Master, as into the lives of His immediate followers, and the vast groaning mass of humanity whose nature He took in order to remove the burden consequent upon sinful flesh.

That Jesus suffered we are confident. He felt the pangs of hunger, the craving of thirst, the sense of weariness and fatigue, and the sharpness of bodily pain. All are recorded by the inspired biographers of His life.

But we are certain that disease was unknown to Him, for perfect obedience to the Law of Moses involved freedom from that which was considered as unclean and contaminating (Exod. 15, 26; Deut. 7, 15).

Yet there is suffering far removed from bodily disorder and of a much more serious character—that of mental suffering; and it is chiefly this aspect of suffering we shall here consider, because it was undoubtedly the pre-

eminent portion experienced by our Lord and Master. It was not only necessary that Christ should suffer (Jno. 11, 50-51; Luke 24, 25-27; Acts 17, 3), but that His disciples should know that He came to suffer. Neither they nor us could otherwise know Him fully, nor indeed at all. Hence the Apostles earnest desire "That I may know Him. . . and the fellowship of His suffering" (Phil. 3, 10). No one is fully known, or even worth knowing until known not only suffering, but for others; willingly and patiently and lovingly, and with a noble disregard of self. It was a great portion of the Master's work, not only to suffer Himself, but to exalt and glorify suffering. He had been glorified in the Miracles He wrought, yet He spoke of being glorified in His sufferings, as if that was more than all His previous glories in His state of humiliation (John 13, 32).

Thus He glorified His Father, and thus also we may say He glorified man. "For as the sufferings of Christ abound unto us, so our consolation also aboundeth through Christ" (2 Cor. 1, 5).

When enumerating his suffering in 2 Cor. 11, Paul testifies, "Ye suffer if a man bring you into bondage, if a man devour you, take of you, exalt himself, or smite you. . . I speak concerning reproach." In giving this account of his own labours and sufferings, it was not out of pride or vain glory, but to the honour of God, who enabled him to do and suffer so much for the cause of Christ, and shows us wherein he

excelled. It surprises us when we reflect upon this list of dangers, hardships and sufferings, endured with such patience, cheerfulness, and usefulness. But when we consider Christ, who "endured such contradiction of sinner" (Heb. 12, 3) who "when He was reviled, He reviled not again" (1 Pet. 2, 23), it is absolutely astonishing that He who did no sin should so endure. Had He not been one of us there would have been no particular triumph in His endurance. The glory was that He endured patiently, suffering wrongfully; and this was "acceptable with God" (1 Pet. 2, 19).

We have observed how He called His disciples around Him, how He kept them in His company, sought to enlighten them in His new Law, to instruct them in the things relating to "the Gospel of the Kingdom of God," and bore with their infirmities and failings. And then following this preparatory course of teaching He took them apart in the way and informed them of the approach of His sufferings and death. His words were prophetic not only of the external events, but of the inner spiritual experiences. There was much that they had to learn, not only from His actual words, but from the circumstances, and the individuals concerned, and to whom His words were addressed. They would see little by little the scriptures being fulfilled, till all was accomplished, and the great work of redemption completed (Eph. 1, 7; Col. 1, 14).

We too may observe these facts, as well as

His direct teaching in regard to His sufferings; also the deliberation and method in opening up and unfolding their significant application. Upon two occasions at least, the Divine Master introduced the painful subject (Matt. 16, 21; 17, 22).

It was then that He took the opportunity of laying upon His disciples the necessity of denying themselves, and of taking up the cross in order to follow Him. The path He had chosen lay through Gethsemane, and right onward to Calvary. The way to the glory was by the way of the cross; and unless they loved Him better even than life itself, they would not dare to risk the manifold dangers of this "narrow way" (Matt. 7, 13).

The Divine Master also shed a new light upon suffering when He took upon Himself our nature for the purpose of suffering (Heb. 2, 16-17). He was not ashamed as men had hitherto been, to speak of suffering as real, nor when He endured to deny the sense of agony, as those who before Him had often experienced a sense of shame when suffering. If it added not a new sense to human nature, it gave a fresh power to all our senses, and strengthened the power of endurance.

So our dear Lord prepared His disciples wisely and naturally, little by little for the great ordeal, and took special opportunities of entering yet again more fully the subject of His suffering which was intensifying in His own heart as time advanced, and they so lightly

realised the great and solemn truth (Matt. 20, 17-19).

They were then on the way to Jerusalem, and it was only by taking them “apart in the way” that the stupendous facts could be more deeply impressed upon their minds. And even then they did but dimly realise the vital meaning of His words, seeing that after His resurrection it was necessary to upbraid them for their slowness of heart (Luke 24, 25-26-27).

Have we not all had similar experiences in our christian walk? It is still the Divine Method of impressing upon us some great truth we may fail to observe.

It is essential that we are “taken apart in the way” of life sometimes. Possibly to learn some important lesson we could not otherwise grasp. Hence by some unforeseen event, distasteful and unpleasant to the fleshly mind, we may become better acquainted with the Divine Purpose of God, and His holy precepts, and know our Master more perfectly in the fellowship of His sufferings. It is then we realise that He wishes us to be more sincere, and to more intelligently and prayerfully enter into the glorious truth and significance of His sufferings, so that we may possess a greater willingness, and even joy in suffering for His sake, and like the Apostle Paul may “bear in the body the marks of the Lord Jesus” (Gal. 6, 17).

Such experiences teach us patience and endurance, and also make us more desirous to

know the power of His resurrection. . . .”  
(Phil. 2, 10-11).

Another reason may be that like the three disciples in the Garden of His Agony, He may desire our closer companionship. He tells us to “Pray lest we enter into temptation,” and be much more watchful. It is here that we find, although the spirit is willing “how weak the flesh is, and how frequently we fail to rise up to His loving request during the one brief hour of His absence.”

But He deals with us lovingly and gently were it is so dark and dangerous (John 15, 7-8). It is part of the divine method and teaching to keep us in the right path, so that at any moment we may be ready to catch the least whisper of His Voice when the cry goes forth “Behold the Bridegroom is here, go ye out to meet Him.”

Thus these enforced pauses in the journey of life are for the specific purpose of helping us to realise more clearly that we are His alone, having been called by Him apart from the world and all its natural association and that we must follow wheresoever He leads.

How unquestionably we need this heavenly discipline!

We must take time to be holy; to meditate upon His words and works; to feed upon His love, and to drink deeply of His refreshing and gracious spirit that we may be “strengthened with might by His Spirit that dwelleth in us” (Eph. 3, 16-19), and be able to discern

between the outward and the inward, the natural and the spiritual, between the teaching of the Scribes and Pharisees in Moses Seat, and of those who to-day endeavour to undermine and ignore much of the Scriptures of truth, and teach others also; ignorant of how the Law and the Prophets must be fulfilled, and of that sublime and ineffable teaching which our Father in heaven has been pleased to hide from the wise and prudent, but gladly revealed unto babes (Matt. 11, 25-26).

It is difficult under all circumstances and conditions to comprehend the wonderful issues, and the mystery of this life of suffering. We pass from one stage to another and pause before each scene to marvel how One so perfectly pure, and so infinitely superior to all should so calmly endure at the hands of wicked men, the blindness, the obstinacy, the mocking, and the scourging, without a taunt or rebuke. With all our knowledge of His Life-work, His teaching, and the example of His suffering; with all the assistance and advantages we enjoy, how often are we disturbed, or turned even aside in our purpose! Sometimes possibly tempted to forsake Him when surprised or discouraged by some sudden rebuff. But the Master went right on in the path of bitterest sufferings, and not of His own seeking or desert, but purely out of love for others. Right onward until the last jot and tittle of the Law was fulfilled and He cried, "It is finished" (Luke 16, 17; John 19, 30), and these facts increase in their un-

paralleled marvellousness when we consider that these sufferings were actually for us (1 Pet. 2, 21).

Sometimes we see one suffering for another, and immediately the thought occurs to us, could not something be done to prevent, alleviate, or possibly remove the necessity for such suffering. There may be various causes manifest, or concealed, but we are well aware of the cause of the sufferings of Christ, for He spoke of such as needful, and also indicated the reason. He "came to seek and to save that which was lost," and in so doing this could only be accomplished by drinking of the cup which His Father had given Him to drink (Jno. 18, 11).

Contrary to human experience the Master does not speak much of His sufferings, because One who suffers for love's sake, for love's sake will conceal as much as possible.

Yet it was necessary that we should know something of the bitterness, and also of the cause; of the deadly character of sin and of the awful end, as well as the perfect righteousness, and the spirit of endurance, which is love.

The record of these sufferings are given faithfully and accurately, and should be reflected upon, although not carried to the emotional extreme, as if they were actually perpetuated year by year throughout the centuries. Such glimpses show us enough of the awfulness of His death, and the greatness of His love.



They teach us both how to suffer and how to love.

Having passed successfully through all, He can sympathise with us in all our trials and sufferings. There are few perhaps who really know the art of sympathy aright as also how to suffer. There is much need for patience and faith; of love's tenderest, and love's strength to compete for it; and for this purpose we require as the disciples of old to be called "apart in the way," in order to learn indelibly the real meaning of the cross; for it is most difficult to understand the sufferings that often threaten the true Christ-life in the conduct and traditions of our present time, unless we entirely ignore and separate ourselves from it, and this is one of our obligations.

Our attitude toward the world that crucified our Lord and Master, and sin that caused Him such untold ignominy and pain, should be clearly manifest. We must be either recognised as friend or foe. Yea, if we are truly His, we must constantly be in His heavenly company; of His brethren and sisters, and be seen there.

For this purpose we must be agreeable to make some sacrifice for Christ's sake, and be ready to take trouble to serve Him acceptably, and thus qualify ourselves by grace, in some measure to deserve His confidence in us.

It is only by such knowledge of Jesus, and His life and character; His ways of thinking, speaking and acting, that we can be identified

as His. There is something more required than mere knowledge, even of the Scriptures to cause us to be recognised as His followers. He must dwell in us, live, speak, and act through us.

It is possible to disgrace His Holy Name by ease and carelessness, by forgetfulness of His Law and His Gospel; or by representing Him to the world contrary to His gracious, loving and heavenly character. It is even possible to "trample underfoot the Son of God, and put Him to open shame," by wilful disobedience (Heb. 6, 6).

To avoid all these dangers we need to be constantly in a prayerful attitude; not that we should seek seclusion, but by concentrating our minds on Him who will always lend an attentive ear to the spirit's inward pleadings.

In the accomplishment of this we may suffer severely; it may cost us much pain and many tears, but it is in the way of His Cross, and we must take it up and follow Him.

Our Master taught that those who would lose their life, their possessions, or their reputation in the world for His sake should keep it unto everlasting life. And we profess to have given up all for Him. Like the Apostle then, may we be able to say, "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered

the loss of all things, and do count them but dung, that I may win Christ ” (Phil. 3, 7-9).

This is the grand and weighty lesson for all Christ’s followers. It is not sufficient to have the ordinary outward appearance, or relationship of disciples, nor as baptized believers in Christ, to be apparently set apart, and entrusted with some special work; there must be a corresponding character. There is a vital necessity for a real living faith and love of separation from sin. Watchfulness in temptation, and a honest purpose to “be found in Him,” not having our own righteousness.

The true character of love is that it draws, influences and constrains (2 Cor. 5, 14). We all have to face the surrender of all for Christ, and love alone will prompt us truly to do so. Thus our Divine Master gave a deeper meaning to sin, forgiveness, fellowship and love. The life of faith under the Covenant of Grace springs directly from our individual, and spiritual devotion to God, and our Master, Jesus Christ, and therefore any failure in love or faith is dishonouring to Both. “Grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption ” (Eph. 4, 30-32).

Many never deny Christ as Peter did because they never have confessed Him as he did (Matt. 16, 16-17; Luke 22, 33; Mark 8, 18).

Great emphasis is often placed upon the failure of Peter in a complete and faithful following of His Master, and even in times of

darkness and danger argue the importance of being true to Him under all circumstances.

John testifies that " Perfect love casteth out fear " (1 Jno. 4, 18). If we do not fully trust in God we cannot " count it all joy when we fall into divers temptations " (James 1, 2-4), or rejoice when we suffer for His Name's sake (Acts 5, 41).

But we readily excuse ourselves, and frequently live as if a little distance from Christ and His example, were more expedient, and preferable than perfect nearness.

We may be influenced by those around us regarding the Life and Teaching of the Divine Master, and like Peter exercise a state of mind that deliberately refuses to acknowledge allegiance to Him, through fear of contempt, or ridicule. It is such cowardice that leads us, as it did those early disciples of Jesus, to " follow Him afar off." Yet our path is comparatively easy, and we should by the grace of God endeavour to follow Him fearlessly and according to His mind when He said, " He that loveth father or mother more than Me is not worthy of Me," and, " No man having put his hand to the plough and looking back is fit for the Kingdom of God."

What is needful therefore is implicit trust in God, because mere distrust of ourselves will not suffice or avail us in the hour of trial and suffering. It is only as we " grow in grace, and in the knowledge and love of our Saviour,

Jesus Christ," that we experience the sense of our need in a Christ-like taking up the cross as well as a Christ-like character. "Let us therefore go forth unto Him without the camp, bearing His reproach" (Heb. 13, 13).

Suffering not only introduced our Master to the glory of an endless life (Heb. 12, 2-3), but is intended to lead us also, if we are exercised rightly thereby. It pleased the Father in bringing many sons to glory to make the Captain of their salvation perfect through suffering" (Heb. 2, 10; 1 Pet. 2, 21; Rom. 8, 17). Peter after his restoration and baptism of the Spirit, wrote, "But the God of all grace who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect. . . ." (1 Pet. 5, 10). It is for this purpose we should patiently endure the necessary moulding and fashioning in order to make us perfect and according to the glorious Pattern.

The Christ-life is a fellowship of suffering throughout. It is indispensable, on account of the tendencies of the flesh, and the exceeding greatness of our calling. We are exhorted to "mortify the deeds of the flesh." Crucifixion is a gradual process; it is a slow death. Hence we need to keep the body under and bring it into subjection, or the flesh will assert itself and triumph over us. By suffering alone can we become sufficiently Christ-like to feel His compassion, and do His work.

It is part of the divine prerogative that the

way of the cross should be the way to the future glory. Crosses were originally prescribed for evil-doers. They were introduced at the Fall of Man. The first sinner expelled from Eden was forced reluctantly to experience the burden of the cross as also the first murderer and drunkard. And since then we may trace the cross that has fitted all who have endeavoured to walk uprightly, and yet have failed in some particular point, being burdened with sinful flesh. Crosses are symbols of Divine judgment on sin, divinely appointed although most often humanly administered. A vast amount of suffering is that which proceeds from the evil associations around us, as well as our self-inflicted troubles.

The sufferings that Jesus endured were from wicked men. He never swerved from the narrow path and therefore never suffered as we so often do from faltering or yielding to temptation. Jesus carried His cross throughout the length of His public ministry. He keenly felt the strength of evil around Him, but like Moses before Him, chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season" (Heb. 11, 25).

The cross that was erected on Calvary was but the great climax of His sufferings. These material structures were reared to punish offenders of the Roman Power, but through wilful ignorance, and in fulfilment of the Law, the Psalms and the Prophets, the Lord of glory hung and suffered there. He was falsely

accused and hated without a cause (Psa. 35, 19; Jno. 15, 25).

The sin imputed to Him was not His own. "He was numbered with transgressors and made His grave with the wicked" (Isai. 53, 12), because He had done no violence." He laid down His life, for it was a willing sacrifice; yet His life was actually taken away by a judicial act. The sinless One was made sin for us (2 Cor. 5, 21).

The true Lamb was slain (Rev. 5, 11-12). And in all this, the typical sacrifices under the Law were most minutely and wonderously fulfilled (Luke 21, 22; Acts 13, 39).

Sinful hands leaning their guilty weight on the head of the animal without blemish; its blood poured out and afterwards shed abundantly on persons and things relating to the Tabernacle and its services, all pointed forward to Him who bore our sins in His own body on the tree (1 Pet. 2, 24).

It was not only the symbol of suffering, but suffering on account of sin. Of One without fault, suffering not for Himself, but for faulty ones (Rom. 5, 6-11).

They held Him as condemned by Heaven,  
An outcast from His God,  
While for their sins He groaned, He bled,  
Beneath th' accursed load.

But—

There was no other good enough  
To pay the price of sin ;  
He only could unlock the gate  
Of life and let us in.

There were three sufferers on Calvary, but it was the Best, yea, the Perfect One, that suffered most. Should not this answer fully the oft repeated question, "Why should this or that one suffer so much when they have always tried to live uprightly?" Here we find the most willing, patient and righteous; the One that thought least of Himself, but much of those around, beneath and far distant from Him; and does not rest satisfied until all is fulfilled, that was mocked, taunted, scourged and pierced (Matt. 27, 29-31; Jno. 20, 32-37).

Such suffering transcended infinitely all other, and would have been impossible had Jesus been "Very God of very God"—the second Person in a glorious Trinity as is almost universally believed, or, yet as some endeavour to show that He was merely man—the best of our race.

The sufferings of Jesus are not to be measured by thorns and nails, but by His knowledge of God's Will, and His foreknowledge of what would be endured in complying therewith, by His sympathy and sense of righteousness, of wrong-doing, and of shame. Truly then the greatest sufferer of all was Jesus, the beloved Son of God!

And what is the result we may inquire? What has been accomplished by all this self-sacrificing love? The chief object undoubtedly was "the remission of sins." We have only to glance through the Apostolic writings to see that this is so. The types and shadows under



the Old Covenant all pointed definitely to the "good things to come" in the New Covenant; "and we may thank God for His kindness towards us" (Eph. 2, 7; 1 Jno. 2, 1-2-12-13).

Commenting upon the closing phase of the promise in Jer. 31, 34, "I will forgive their iniquity and I will remember their sin no more," the Apostle shows how this was fulfilled in Heb. 8, 12-10-17, and Jesus also testified to this fact after His resurrection (Luke 24, 46-47).

Although "there is now no more offering for sin," v. 18, there remains much suffering on account of it, and still the innocent frequently suffer for the guilty. Many of our most difficult, though priceless lessons are learned in Christ's school of suffering. It is easier to work incessantly than to endure patiently, to exert every nerve in service rather than endure mental or physical pain.

We much more readily recognise the necessity for Christ-like service than for Christ-like endurance. We find ourselves more willing to sympathise with suffering than to suffer. Hence when our Lord came to suffer, the fact that was a stumbling block to the Jews, and to the Greeks, foolishness (1 Cor. 1, 18-23). He came to teach us our duty, and the best and noblest way of doing it. He has shown us the necessity of suffering, as a part of our christian discipline, and "His" grace is sufficient for us, we also having the sweet consolation, that

“ If we suffer with Him, we shall also reign with Him ” (2 Tim. 2, 12). We can rejoice, inasmuch as (we) are partakers of Christ’s sufferings; that, when His glory shall be revealed (we) may be glad also with exceeding joy (1 Pet. 4, 13).

Hath He marks to lead me to Him,  
If He be my guide?  
“ In His feet and hands are wound prints  
And His Side.”

If I find Him, if I follow,  
What His guerdon here?  
“ Many a sorrow, many a labour,  
Many a tear.”

If I still hold closely to Him,  
What hath He at last?  
“ Sorrow vanquished, labour ended,  
Conflict past.”



## THE DIVINE MASTER, GLORY.

Make my life a bright outshining  
Of Thy life, that all may see  
Thine own resurrection power  
Mightily put forth in me.

This sublime subject is worthy of our deepest interest, and manifestly forms a decidedly suitable final to our study of the Life, Character and Teaching of the Divine Master. The sufferings of Christ are so largely and minutely dwelt upon by many who still cling to the popular idea of a "glory land beyond the sky," that the thought of glory being associated with the life of our Master while on earth, and the future glory both of Christ and His Saints being upon this earth, is almost entirely obliterated. Yet what more beautiful fact could there possibly be than that the scene of His sufferings should be the scene of glory. That where He had been falsely accused and ill-treated, there also His purity and uprightness should be vindicated. That where men have looked upon Him with scorn and hatred, there they should "look upon Him whom they pierced, and mourn, that they should behold Him coming in clouds of majesty and glory?"

But we do not propose to deal with this aspect of glory so much as that which concerns the actual life of the Master. Thus turning again

to the oft repeated verses in Jno. 1, 14-16, we have the key-words to our considerations. "The Word was made flesh, and dwelt among us (and we beheld His glory, glory as of the only begotten of the Father), full of grace and truth."

Infinite and divine, are the glories of the Mediator of the better Covenant, founded upon better promises than those relating to the Mediatorship of Moses, who by His light and grace throughout the whole of His ministry manifested Himself as the beloved and only begotten Son of God, intimately acquainted with all the excellences and purposes of grace for which He alone was suited (Col. 1, 19). He truly brought in the richest and yet the plainest discoveries of God's love and grace, in which all the ancient types and predictions have their full accomplishment. "He that hath seen Me, hath seen the Father," He said to Philip (Jno. 14, 9). He came to reveal God as a loving Father, and also to shew the power of His glory, majesty and goodness (Col. 1, 27). He was the visible representation of the Father (Heb. 1, 1-2) of whom He could say, "I and My Father are One" (John 10, 30) in purpose, mutual love and fellowship, as also those who walk in the light (1 Jno. 1, 3-7).

All His Father's perfection shone forth through Him. There is no saving knowledge of the Father, faith in Him, or fellowship with Him except through Jesus our Advocate, now

at God's right Hand (Jno. 14, 6; 1 Jno. 2, 1; Heb. 9, 24). By His Mediatorship He has opened up a "New and living way" of access to the Father (Heb. 10, 19), and great is the glory to which He is advanced (Phil. 2; Eph. 1) on account of His perfect obedience to the will of His Father, but still is He mindful of His own. Pleading their cause before the Throne of Grace, and His Spirit's indwelling influence refreshes and comforts their hearts while awaiting His return to the earth.

When we reflect upon His greatness, it is astonishing that He still should "manifest Himself unto us," and as we desire further discoveries of His glory, and experiences of His goodness, we love Him and keep His commands; meditate upon His words and seek to imitate His example.

Truly He was "God with us" (Matt. 1, 23). "God manifested in the flesh" (1 Tim. 3, 16). We observe the beams of His Divine Glory shining through this veil of flesh (Heb. 10, 20).

We discover our weaknesses to those most intimate with us, but it was not so with the Divine Master. Those most intimate with Him saw most of His Divine Glory.

Although He was in the form of a servant as to outward circumstances, yet, in respect of graces, He was truly the Son of God (Isa. 42, 1-4; Acts 3, 13-26; Phil. 2, 9-11).

His Divine Glory appeared in the holiness of His doctrine, in the purity of His life, and in

His Miracles. He was "full of grace and truth." Fully acceptable to His Father, and therefore qualified to intercede for us. He was full of truth and fully aware of the things He came to reveal. He is "the life" by whose life-giving spirit the dead in sin are quickened, nor can any approach unto God as a Father but through Him, and are thus quickened. It is through Him as "the Way," that our prayers reach the Throne of Grace, and all blessings come to us.

All who beheld the Saviour of old, or see Him now by faith, see the Father in Him. In the light of His teaching we see God as the Father of light and the God of love.

In His miracles we behold the power of God, and in the spotless purity of His life is manifested the holiness of God. We accept the revelation of God in Christ because His works show forth not only His own glory, but the glory of God in Him.

The first recorded manifestation of Christ's glory was at the Marriage Feast in Cana of Galilee, and from this we learn that His glory was not opposed to what is everywhere recognised as most truly human. He came not to condemn anything that God had sanctioned and that is good or beautiful in our nature, but to uplift and to sanctify it.

"The Lord of glory" gives this first manifestation of Himself in a happy home circle, and as truly as in His Sermon on the Mount He gave here an emphatic testimony, that so far as

Divine Law is concerned He came “not to destroy, but to fulfil.” He proved also that in order to exercise His sanctifying influence and reveal His glory, it was not necessary to seclude, but to associate rather with others, and share their human joys as well as their sorrows. Indeed He came to bless and to sanctify every pure enjoyment and right relationship of human experience. Hitherto “the manner of purifying” among the Jews had been concerned with outward defilement more than the inward purity, but it was the glory of Christ to cause them and us to consider the heart, and how, from whence all purity springs. How it must be cleansed, not by sprinkling water on the body of the outward life, but by the drinking in of the true water of life and joy. It was His glory to supply abundantly this quickening spirit, so as to bring both Jews and Gentiles into association with the riches of His grace. Thus it was the glory of Christ to come not only to what was best in human life, but the best in the spiritual life.

To satisfy the requirements of a spiritual purity, by the gift of a new heart of love, faith and holy obedience, and in providing this rich and abundant gift, within the forms and aspects of the Old Covenant by introducing a transforming of character that produces a new life, subject to a New Law, being prompted by a new motive power.

By observing the inner Life of the Divine Master we discover wherein real glory rests.

Outward exhibitions of pomp, or worldly aggrandisement, having a show of wisdom in worldly achievements, or ostentatious display of talent which none can possess except given them from above, is not the scriptural idea of glory. Such glory will quickly fade and “as the flower of grass will pass away and will delight the material sight no more.”

But the glory of a sanctified character grows more beautiful with increasing years, and will remain to dispense the heavenly lustre to all around, when the earth shines with Divine glory (Ezek. 43, 2). Like solid gold it will increase in brightness by its usefulness, having survived the sevenfold heated furnace.

And it is all of Him who is the Giver of “every good and perfect gift.” Of His fulness have we all received, and grace upon grace, “because it pleased the Father that all fulness should dwell in Him” (Col. 1, 19). The beautiful High Priestly symbols under the Old Covenant pointed forward to this fulness. In all its details it was “a pattern” or system of figurative righteousness that “made nothing perfect, but the bringing in of a better Covenant did” (Heb. 7, 19). The lights and fulnesses are of Him (Col. 2, 17). In the days of His flesh Christ was full of the Spirit of God (Col. 2, 19). He was full of wisdom, of love, of pity, and of condescension. Of that Spirit He gives us freely. Thus the whole body is abundantly supplied with grace for every need; God adding more grace to our uncomely parts,



that there be no defect or deficiency in the Body (1 Cor. 12, 22-26).

The Old Covenant given by the hand of Moses, spoke of Christ through types and ceremonies, but He came to bring grace, or the true doctrine. Neither under the Law, or under grace can we see the full glory of God, but how rich and full is that character revealed in Jesus. There was a glory associated with "the ministration of death"; so glorious that the children of Israel could not stedfastly behold the face of Moses for the glory of His countenance, which glory was being done away, but the glory of the present "ministration of the Spirit" far excels all else. Much more doth the ministration of righteousness exceed in glory, testifies the Apostle in 2 Cor. 3, 7-18. That which remains to us is "The glorious liberty of the children of God, in Christ the Lord of glory" (Rom. 8, 21; 1 Cor. 2, 8). "For where the Spirit of the Lord is, there is liberty," and "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Lord the Spirit" (2 Cor. 3, 17-18). "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4, 6). The Gospel that makes known the grace of God is a "glorious Gospel" (2 Cor. 4, 4-14-15). It so much exceeds the Law in glory that it totally eclipses all the glory pertaining to the

legal dispensation, in which there were only cloudy and passing glimpses of the Lord of glory. But we with open face behold the mystery, even "the hidden wisdom of God," because He has been pleased to reveal His glorious will and purpose to us, through Christ, by His Spirit, "for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 1, 27; 2, 7-10). Christ being made unto us "wisdom and righteousness and sanctification and redemption."

But these distinctions whereby we might glory, are not of ourselves; it is by the grace of God. That according as it is written, "He that glorieth, let him glory in the Lord" (2 Cor. 10, 18).

When Moses pleaded, "Let me see Thy glory," he was permitted only in part to see (Exod. 33, 22), for the effulgence of God's Face was not to be seen except by His Son, our Lord, and those to whom He would reveal Him (2 Cor. 4, 6).

Moses desired a fuller revelation of the Divine Purpose which could then only be partially granted, but for us the veil is lifted. And not even as Moses who put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished" (2 Cor. 3, 13-15 R.V.).

In lifting the veil from their eyes they might see the end, or the spirit of the Law fulfilled in Christ. "For Christ is the end of the Law for

righteousness to every one that believeth” (Rom. 10, 4).

Speaking to fellow citizens in Christ, Paul testified in Col. 2, 14, that “ Blotting out the handwriting of ordinances that was against us (the Jews) which was contrary to us (He) took it out of the way, nailing it to the Cross. . . .” For ever delivering them from the bondage of the Law. “ He made a spoilation of them by His glorious Resurrection, thus triumphing over them ” (v. 15).

We are not surprised then that the Apostle of the Gentiles should so write concerning the liberty that is in Christ both for Jews and Gentiles (Gal. 2, 16), inquiring of the Galation believers “ Received ye the Spirit by the works of the Law, or by the hearing of faith ” (Gal. 3, 2-3), and after showing them how they were under the Law until Christ came, he proceeds to make a striking comparison between the bondwoman and the freewoman pointing out the rightful superiority of the latter, and persuading them to “ Stand fast ” in the liberty wherewith Christ had made them free (Gal. 5, 1-4-6). “ For we through the Spirit wait for the hope of righteousness by faith.” Therefore “ Walk in the Spirit,” “ Be led of the Spirit” and produce the “fruit of the Spirit” for “ If we live in the Spirit, let us also walk in the Spirit” (v. 25), and “of the Spirit reap life everlasting ” (Gal. 6, 8).

But returning to our immediate subject we observe that there was a heavenly glory

associated also with the sayings of Jesus. He spake as One having Authority (Matt. 7, 29), and so impressed were the officers sent upon one occasion to take Him, that they returned, saying, "Never Man spake like this Man" (Jno. 7, 45-46). His Name was to be called "Wonderful," and in nothing was He more wonderful than in the words of His mouth. His words were seasoned with grace, and Divine power gave them a sweetness and authority unheard of before. The words He gave utterance to were the things of the Spirit impressed upon His Mind by the Father who sent Him. "The words that I speak unto you, they are spirit and they are life." He came by the word of His Gospel to bring light to those in darkness, and by the power of His grace to give sight to those that were blind (John 8, 12) and no man can do God's will who is not enlightened in the Truth as it is in Jesus, because His will demands intelligence and obedience. It is truly marvellous that His gracious words so often fell unheeded on the ears of graceless sinners, and still in every circumstance He maintained a calmness and dignity that manifested His glory as the Son of God. "Love is kind and suffers long." It is not easily provoked (1 Cor. 13). And "never man spake" with such convincing clearness, such wisdom, power and grace.

Jesus told those who opposed His teaching to decide on His conduct according to the spiritual import of the Divine Law and not to

pass judgment concerning any by outward appearance (John 7, 18). He that speaketh of himself seeketh his own glory: but He that seeketh the glory of Him that sent Him, the same is true and no unrighteousness is in Him. "I am the Light of the world, he that followeth Me shall not walk in darkness but have the light of life" (John 8, 12). They shall not walk in ignorance and sin. They had professed much zeal for the Law and yet were wilfully by their traditions and pride breaking the law (v. 19). "Which of you convinceth Me of sin?" He inquired. "Ye are from beneath, I am from above."

These and many other sayings show the Divine Authority of His mission, and yet as Son of Mary He pretended to no power. "I can of myself do nothing" (Jno. 5, 30). "If I glorify myself, my glory is nothing: it is My Father that glorifieth Me" (Jno. 8, 50-54). When the message reached Him of the death of Lazarus, He said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby (Jno. 11, 4). Christ never prayed for power to work a miracle, but He thanked His Father for the opportunity of demonstrating the glory of His Messiahship (vv. 43-45). Happy is it if our troubles give Him an opportunity to glorify God and Himself, and also prepare us for the glory of the future. When God gives a new life, in recovery from sickness, it should be a new life spent more than ever in His service,

and to His glory. We are not sent to live for ourselves but to glorify God.

Even in suffering there was to be seen a glory of character in the Master (Jno. 12, 27-30). As though He said, "If it were possible I could gladly be excused from it, but I entirely resign Myself to the Will of My Father and pray that in all I do or suffer, His perfection may be glorified to the highest degree"; the Voice from heaven replying that He (God) had already glorified Himself in His obedience, ministry, and miracles, and would further glorify Himself in His suffering and death, and also in the complete salvation of both Jews and Gentiles (Rom. 11, 32-33).

Both blessings and punishment was "to the Jew first," but the blessings later extended to the Gentiles (Rom. 15, 16).

In virtue of His glorious resurrection and ascension He would draw both Jews and Gentiles, to Himself by His Word and by His Spirit (Rev. 22, 17).

So Christ royally triumphed over all opposition, fulfilled His Father's promises, and honoured His perfection.

Beholding in Jesus the glory of the Father we learn to obey, love and trust in Him, and that same word which will condemn the disobedient, will bring life and joy unending to those who love it. The glory and holiness of the Father shone in the spotless purity of the life of Jesus, and we are to believe the revela-

tion of God to man in Him, for His works show forth not only His own glory but the glory of the Father in Him (Jno. 14, 13).

The gift of the Holy Spirit is a fruit of Christ's mediation (Jno. 14, 12) and is received by His present intercession. His gifts and graces encourage and cheer our hearts, for He said, "I will not leave you comfortless, I will come speedily unto you." Yea, I will come daily to you in My Spirit, and constantly abide with you in the tokens of My love. Love will be a dominating, and constraining principle with you, and where love reigns, duty follows from a principle of gratitude. The surest evidence of our love for the Master is our obedience to His Law. Where there is sincere love there is obedience.

The New Covenant blessings are confined to those whose "faith worketh by love," and whose love to Jesus leads them to keep His commandments always. Such are partakers of the Holy Spirit's renewing grace. It is given to be a "reminder" and its reception brings joy, peace, satisfaction and rest.

Christ both glorified the Father and was glorified of Him, therefore the loving obedience and holiness of character of His followers must be especially the glory of Christ, and of His Father too. This glory was the end of the sorrow of His soul, and in obtaining it He was fully satisfied.

Thus He prayed that each of His followers might behold His glory, and being joined to

Him by One Spirit they might be filled with all the fulness of God, and enjoy a blessedness hereafter of which we can form no true idea in our present state, teeming with blessings as it is. In John 7, 37, Jesus describes the "living water" representing the Holy Spirit, as flowing forth from the inner being, just as we use the physical term "heart" (compare Prov. 20, 27, with Heb. 4, 13), and thus figuratively sets forth the spiritual truth that they who receive the blessings He offers will in return, become blessings to others. Christ's words pointed to the result of the outpouring of the Spirit upon His Church. He applied them to the result of the same out-pouring on the individual believer in the New Law. The thirst means strong desires after spiritual blessedness which nothing else can satisfy but the sanctifying and refreshing influences of God's Truth. The miraculous gifts of the Spirit we do not expect.

We have the inspired Word for our guidance and conviction. We have all that is necessary in the more valuable influence of the Spirit that we may ask for and receive freely. These streams have flowed plentifully from our glorified Master, down to this present time, and will continue during this glorious dispensation, to the humblest believer in it. Hence we count it a privilege to make known the truth to others. How much we lose if we neglect this duty, or follow the wrong course (Luke 11, 13). "Ask and ye shall receive." If it is



the Father's good pleasure to give us the Kingdom, it is equally His pleasure to give us a measure of His Spirit to enable us to overcome the flesh, and so prepare for an "abundant entrance" into the Kingdom and glory soon.

Two of the greatest blessings arising out of the "Better Covenant" established upon "Better promises" (Heb. 8, 5) are the forgiveness of sins and the gift of the Holy Spirit for our help and guidance, and to teach us not only to love God and our neighbour, but even our enemies, and to rightly interpret the Word of Truth, since Jesus has long been glorified at God's Right Hand (Acts 5, 31).

It is the glory of God that we should honour His Son. Whosoever neglects so to honour Christ is held negligent of the honour due to the Father Himself (Jno. 5).

Faithfully He executed His Mission to the glory of God and our salvation; and worthy is He to be honoured by reliance upon His Words. His continual and earnest study was to advance the glory of His Father (Jno. 8, 50). In opening the eyes of one born blind Jesus manifested the glory of the Father through Himself (Jno. 9, 3), and as in the case of this man what blessed experiences of His kindness He gives to the obedient, so that with thankfulness of heart we may praise Him for spiritual sight.

His grace can make the weakest strong in

faith, the humblest wise, and timid followers bold professors of His Name, and witnesses of His Majesty. And if we are despised and downtrodden for His sake, and the Gospel, He rewards us by His inward assurance of peace, and repeated manifestations of His glory in the Word.

He encourages us to attend to His teaching, to rely on His promises, and to obey His commands. And—

When He who is our life  
Appears to take the throne,  
We, too, shall be revealed and shine  
In glory like His own.



## THE DIVINE MASTER, CONSUMMATION.

High is the rank we now possess ;  
But higher we shall rise ;  
Though what we shall hereafter be  
Is hid from mortal eyes.  
But this we know, when He appears,  
We'll bear His image bright ;  
For all His glory, full disclosed,  
Shall open to our sight.

Towards the close of His ministry the Divine Master permitted three of His disciples to behold one of the choicest and most suggestive manifestations of His glory. He was transfigured before them, and "His raiment became shining exceeding white as snow" (Mark 9, 3). And there appeared Moses and Elias talking with Him, who appeared in glory and spake of His decease (Luke 9, 31), "they saw His glory and the two men that stood with Him." It was a wondrous lesson to the little inner group, to whom very few such glimpses of the Divine glory, either in reality, or by faith, are granted. Some similar manifestation had occurred when Moses came down from the Mount centuries before (Exod. 34, 29); Stephen beheld when making his defence before the Jewish Council, and Saul at his marvellous conversion. Moses and Elias were prominent characters of the Old Testament. The one representing the Law and the other

the Prophets (Deut. 34, 6; 2 Kings 2, 1), which were not only seen but heard conversing with Jesus.

The peaceful serenity of Hermon under such circumstances was most desirable, but its glory and rest were only intended as a preparation for the suffering of Calvary. While Peter was speaking, a bright cloud, the symbol of the Divine Presence (Exod. 24, 16-17), covered them, and the sound of a Voice came to them out of the cloud, saying, "This is My Beloved Son, Hear ye Him." The disciples were to listen to Him who was the sum and substance of all that the Law and the Prophets had taught and promised.

At this manifestation of the Divine glory, the trembling disciples fell on their faces to the ground, and when they raised their heads again they saw no man "save Jesus only." Moses and Elijah who belonged to the Old Covenant had passed out of sight, and Jesus, the Mediator of the New Covenant, alone remained to be honoured and served.

No tabernacles on Mount Hermon could contain Him, but He will come and abide spiritually in the hearts of the humblest of His followers (Jno. 14, 23), and "ever liveth to make intercession for them" (Heb. 7, 25).

The impression was deep and lasting, for Peter in his second epistle says, we "were eyewitnesses of His Majesty" (ch. 2, 16-18). Such glory and brightness, so beautifully described by Ezekiel, and by John, will yet

clothe the saints as well as their Lord in the future (Dan. 12, 3), for they too will be transfigured at His glorious appearing (Titus 2, 13). He will then "change the body of our humiliation, that it may be fashioned like unto His glorious body" (Phil. 3, 2). That is, "the body of His glory," for when we see Him, we shall be like Him, for we shall see Him as He is" (1 Jno. 3, 1).

The disciples saw Him bowed in prayer, but we shall see Him with Hands uplifted to bless us. They beheld the fashion of His countenance change; they saw His inner glory break through till His garments glistened, as the clouds are glorified around the setting sun. They saw the same features, and the same character, only in glory for a little space, but we shall see Him if found worthy, surrounded in immortal glory, our glorious undying King.

There was even then, not only the inner glory of a perfect character, but the external grandeur that was derived from open glory and honour from One supremely great and glorious in power.

How could they forget this beautifully impressive scene. What strength it would impart for service, and encouragement in seasons of distress! How often it would be renewed by mental vision, and inspire them for greater zeal.

They would recall the bright cloud that overshadowed the glory, and think how they had to descend from the mountain summit of

prayer and meditation, where the glory seemed to touch their brow, to the duties of life, to meet the afflicted, the erring and the sad, and to wait for the fadeless glory of His, and our future transfiguration.

But we must recollect that if the glory is not visible now it is always present where the Master dwells. It is reserved for those who by "patient continuance in well doing" seek for it (Rom. 2, 7). It is our glorious heritage, for which we thank our Father who "calls and qualifies us for the portion of the saints inheritance in light" (Col. 1, 12-13, E.D.; Acts 20, 32; Eph. 1, 11). And for this reason we are sealed with that Holy Spirit of promise, which is the earnest of our inheritance (Acts 2, 28; 2 Cor. 1, 21; Eph. 1, 14).

We are even now a holy, heavenly community (Eph. 2, 4-7).

The citizens of the new or spiritual Israel, have their origin in the heavenlies. It begins with faith and obedience and the reception of the Holy Spirit. The citizenship of mere outward Israel began with circumcision in the flesh (Gen. 17, 14), and if they omitted this, the accident of birth from Jewish parentage answered nothing. They were then neither Israelites, nor of Israel (Gal. 2, 11-21).

Both the natural and the spiritual therefore commence with circumcision. The first in the flesh, and the latter with circumcision of the heart, which is indispensable to true Israelitish citizenship. The two circumcisions develop a

two-fold Israel, the carnal and the spiritual (Rom. 2, 28), and Paul says in Phil. 3, 3-4-9, "We are the circumcision which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. . . ." And again in Col. 2, 11-13, "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ. . . ." Circumcision of the heart is the result of being "born of water and of the Spirit." Thus Paul recognised that the quickening was the present work of the Holy Spirit in preparation for our future inheritance and participation of the Divine Nature (2 Pet. 1, 4).

Paul lays great stress upon the fact of the Covenant being before circumcision and the Law (Gal. 3, 12-14-21).

The natural or fleshly descendants of Abraham become sons of God according to the spiritual law of regeneration. Hence the Gospel has a spiritual force in it and quickens those who are "dead in trespasses and sins." They live a new life to the glory of God and "sit with Christ in the heavenlies" (Eph. 2, 6). This inheritance is for the Heir (Heb. 1, 2) and His brethren (Heb. 2, 11), who are joint-heirs with Him (Rom. 8, 17), if so be that we suffer with Him, that we may be also glorified together" (Gal. 4, 7).

As our Elder Brother, He has gone into the "far country" preparatory to taking possession (Eph. 1, 14). He has gone "to prepare a

place ” for all who are worthy (Jno. 14, 2) and will come again and receive them unto Himself.

At the foot of Olivet the wondering disciples took the last glimpse of their Divine and glorified Master as “ the cloud received Him out of their sight ” (Acts 1, 10), and the angelic messengers assured them of the manner and certainty of His coming again. Who being “ the effulgence of the Father’s glory is set down at the right Hand of the Majesty on high.” “ Being made so much better than the angels, as He hath inherited a more excellent Name than they ” (Heb. 1, 3-4).

“ But now we see not yet all things put under Him,” says the Apostle, “ But we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory. .” (Heb. 2, 8-10).

We walk by faith and not by sight (2 Cor. 5, 7; Heb. 12, 22), and have learned to love our Master whom we have not seen yet in Person, still hope to see Face to Face soon (1 Pet. 1, 8). Not as the disciples beheld the glory for a little while but much more glorious, and everlasting, because of the glory of the Divine Nature both of Him and us (Rom. 1, 4; 8, 29-30; 1 Pet. 5, 1-10; 1 John 3, 2).

Oh the unspeakable honour to be associated with Him then and partake of the glory, in that exquisitely glorious epoch when He comes to raise the sleeping saints and gather those to



Himself who are still living. He comes to be “ glorified in His saints, and to be admired in all them that believe ” (2 Thess. 1, 10). For a while the glory is hidden away under the veil of the flesh. “ Our life is hid with Christ in God ” but “ When Christ who is our life shall appear, then shall we also appear with Him in glory (Col. 3, 2-4). It is deposited with the Lord of glory; therefore, we must look above. We must look with earnest expectancy. It is when we cease to look above that the glory of the christian life and goal begins to fade. Look around we only see those whose life is like our own. Our light loses its lustre; we cease to shine before men, grace loses its heavenly beauty and the salt loses its sweetness. Yes. We must look above and see Him.

Our view of Him in the glory where He is now may be dim, yet beautifully real. There is much at times that hides Him from our mortal gaze. The eye of faith is often weak and we stand too low to catch the glory. We need a larger vision and a wider range to view the wondrous and immortal splendour. There are qualifications of glory as there are of grace (1 Cor. 15, 41).

The believer in Christ goes on “ from glory to glory,” as he receives “ grace upon grace.” It is a life of triumph, although seemingly defeat. “ I can do all things through Christ who strengtheneth me ” is the assurance.

The Divine Master’s life was a decided and unequalled triumph, even in “ the death of the

Cross ”; the serpent power was crushed by this greatest act of humility and shame.

During His glorious life He triumphed over His enemies, putting them to silence, and striking awe into the very soldiers who came to take Him. In His death He was victorious over the grave. Therefore we also shall triumph (1 Cor. 15, 54-58).

As surely as He overcame,  
And triumphed once for you ;  
So surely you that love His Name,  
Shall triumph in Him too.

We should remember the present glory of the sanctified life and rejoice in hope of a glorious resurrection in Him. We should recollect our privileged position and seek to rise higher and higher in virtue, attaining to greater purity, grace and glory. Our possibilities and resources are boundless. Now it is the glory of a risen life in Him, and soon our hopes will be realised of endless glory with Him.

Much more might be written upon this vital subject, yet if the reader is encouraged to search more extensively into these great truths advanced and meditate more deeply upon the Divine Precepts, the writer will not have laboured in vain. Yet words do not adequately express the ideal beauty and glory of the One whose whole Life, Character and Teaching was in perfect harmony with God. Yet the deeper we probe into it, and the more comprehensive our study of the Law and the Prophets, the Covenant of grace and the gift of the Holy

Spirit, the more shall we appreciate the love of God in Christ Jesus our Lord.

The broader our range of spiritual vision, the more wonderful will the perfection, glory and condescension of our Divine Master appear, and we shall endeavour faithfully to follow His example, feeding upon His words, meditating upon His life and receiving of His Spirit, we shall become more and more like Him, until eventually prepared for the immortal glory of the saints in light, for the indwelling Spirit is the believer's hope of future glory (Col. 1, 27), as "our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3, 20).

Oh may we ever look to Thee,  
For needed grace and strength,  
Till we Thy Face in glory see,  
And reign with Thee at length.



## SUMMARY

of the

“ Things most surely believed among us.”

—*Luke.*

---

That the Bible is the inspired Word of God.—  
2 Tim. 3, 16; 2 Pet. 1, 21, and that it is  
necessary to understand the Old Testament  
in order to a correct belief of the New  
Testament.—Luke 16, 31; 24, 44.

That “ there is One God,” the Eternal Father,  
dwelling in light unapproachable, yet every-  
where present by One universal irradiant  
Spirit, by which He fills all, knows all, and  
performs all things.—Matt. 19, 17; Eph. 4,  
6; 1 Tim. 6, 16; Psa. 139, 7.

That He was revealed to Israel, and mani-  
fested in Jesus of Nazareth, the Son of God.  
—1 Tim. 3, 16; Matt. 3, 17; Luke 1, 26-35;  
Acts 9, 20; Col. 1, 13, who was begotten by  
the Holy Spirit, of the Virgin Mary.—Matt.  
1, 21; Luke 1, 32.

That He was put to death as a “ sin-offering ”;  
raised from the dead for righteousness, and  
exalted to the heavens as a Mediator between  
God and man.—Heb. 9, 28; Acts 2, 22-36;  
4, 10-12; Rom. 1, 4; 1 Tim. 2, 5.

That He partook of our Nature; was tempted  
in all points like as we are, yet without sin;  
and learned obedience by the things which

He suffered.—Gal. 4, 4; Rom. 8, 3; Heb. 4, 15-16; 5, 8; 1 Pet. 3, 18.

That He died for our sins, and by shedding His blood confirmed the *New Covenant*, which consequently came into operation from that time forward.—Matt. 26, 28; Gal. 2, 16; Heb. 12, 24.

That the forgiveness of sins, and the gift (not miraculous) of the Holy Spirit are among the essential features and proofs of its present existence.—Acts 2, 36-38; Eph. 1, 5-7; Rom. 3, 24-25; 8, 10-11; Gal. 4, 6.

That the promises made to Abraham, Isaac and Jacob, and the Covenant made with David, will have realization at the second (Personal) Coming of Jesus to the earth.—Gal. 3, 29; Rom. 15, 8; 8, 17-19; Acts 3, 20.

That there is a Resurrection and Judgment of the whole Household of God (just and unjust), and that immortality will be bestowed on those who are found worthy, and appointed rulers in His Kingdom, while the unworthy are condemned to the second death.—Acts 24, 15; 17, 31; 2 Cor. 5, 10; 2 Tim. 2, 11-12.

That Jesus Christ is the Future King of the whole earth, and that the establishment of the Kingdom of God (the Kingdom of Israel) in the Holy Land, involves the Restoration of the Jews from Dispersion; the destruction of the Devil and his works, scripturally understood as sin, and the lusts

of the flesh, in every mode of manifestation, and the subjugation of all kingdoms on earth.—Heb. 2, 14; 1 Jno. 3, 8; Amos 9, 11-14-15; Zech. 14, 9; 1 Cor. 15, 27-28.

That the Kingdom, in its Mediatorial phase, will last for one thousand years, and will destroy “all enemies” including death itself.—Rev. 20, 4; 1 Cor. 15, 24-26.

That the Gentiles, with the believing Jews, form “One Body” in Christ, and that strife and divisions do not harmonise with the Law of Christ, nor the principles of the Covenant of Grace.—Acts 13, 46-48; Eph. 3, 6; 4, 4; Gal. 5, 13.

That the human race is essentially mortal, under the law of sin and death.—Gen. 2, 7; Job 4, 17; 1 Cor. 15, 45-49.

That Jesus is the Christ, the Son of God, who through death and resurrection, brought immortality to light.—Rom. 1, 4-6; 2 Tim. 1, 10.

That the wicked (those who wilfully refuse to learn God’s Will) shall perish, and that the ignorant shall be as though they had never existed.—Eccles. 9, 5; Psa. 6, 5; Psa. 49, 12-15; John 3, 16.

That the “time of the end” is drawing to its close, and “God commandeth all men everywhere to repent.”—Acts 17, 30; Rom. 13, 11; 1 Pet. 1, 17; 4, 18.

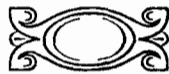
That Salvation is attainable only by a belief of the “things concerning the Kingdom of

God, and the Name of Jesus Christ.”—Acts 8, 12; 13, 26-38-39; 1 Jno. 2, 12.

That Baptism, by immersion in water, accompanied by faith in the efficacy of Christ’s blood, for the remission of sins, the gift of the Holy Spirit, and union with the Name of Christ.—Acts 2, 38-39; Gal. 3, 27; Acts 26, 18; 2 Cor. 1, 22; 1 John 5, 6; Eph. 1, 14.

That we should earnestly contend for the faith.—Jude 3. Obey our Lord’s command.—Luke 22, 19; John 15, 9-10; 1 Cor. 5, 7-8. Keep separate from the world.—2 Cor. 6, 17; 1 John 2, 5. Grow in Grace.—2 Pet. 3, 18, and walk worthy of our high and holy calling.—1 Cor. 7, 23; 6, 19-20.

That “glory and immortality” will be rewarded to all who “by patient continuance in well doing” seek for it, in the end.—Rom. 2, 6-10; Matt. 25, 21.



## WORK FOR THE MASTER.

“ Let him that heareth say, Come ”—that is, let him that hath heard and accepted the Truth, let him that hath seen the light of the Gospel and hath learned the way of Salvation, make it known to others—to those who are in darkness. As we partake of the heavenly blessings ourselves, we are invited, nay impelled to tell others of our present joys and future glories.

We must endeavour to spread the Truth by every possible means; if we show indifference regarding this matter, we may be certain that something is wrong with us. The bringing of others into the fold should be of deep concern to us.

It is of vital importance too that we exhibit an earnest desire, not only for our own spiritual welfare, but be also enthusiastic in making known the Gospel. We may test ourselves by this standard, for in proportion to our realization and appreciation of our exalted position will be our ardent desire to work for our Master.

At His coming we shall be rewarded according as our work shall be. And may it abide the test of the fire (1 Cor. 3, 8-15). It is therefore necessary that we look well to our conduct in life, to our capabilities and capacities, and our power to labour. Then we shall adapt ourselves to the particular work for which we are most successful. As each member of the human body has its own particular work to perform, so



we as the Body of Christ occupy various positions.

We all have need one of another and every member has something to do in the Master's service. All are entrusted with talents according to our several abilities, and are responsible for the talents we possess.

Let us then, with our individual ability and capacity, improve ourselves, and use all in doing our very best; and when our Master returns we shall receive His approval and enter into the joy of our Lord.

Oh work for the Master, in duties well done

At Home, at our toils, every day;

We may prove how we love Him, and trust Him alone,  
And try to be like Him always.

Oh work for the Master, while healthy and strong,

For sweet is the service of youth;

E'en children may serve Him in labour and song,  
And so spread the glorious Truth.

Oh work for the Master, His service doth bring,

Great joy to the labourer's heart;

And He will be with us, e'en Jesus our King,  
If faithfully we do our part.

Oh work for the Master, yes, work with a will,

For time flies so quickly away;

Whatever we do with a free, loving mind,  
Will be well rewarded one day.

Oh work for the Master, and watch unto prayer,

He soon will in glory appear;

And they who turn many to righteousness will,  
Like stars, in His Kingdom, shine clear.

Oh work for the Master, each life lengthening year

Will then be the brightest and best;

And how glad we shall be when He bids us draw near,  
And enter His own glorious Rest!

## BOOKS BY THE SAME WRITER.

---

LESSONS FROM NATURE,  
and the Spirit's Revelation of the things  
concerning the Christ.

400 pages. Price 7/6 inclusive.

U.S.A. and Canada, \$1.75 cents.

and

“GEMS OF TRUTH IN SIMPLE SETTINGS”

for Boys and Girls.

Price 3/6 inclusive.

U.S.A. and Canada, 85 cents.

---

Obtainable direct from—

“Bexley,”

Blossomfield Road,

Solihull, Warwickshire,

England.