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EMBLEMS OF THE HOLY SPIRIT

BY J. H. KELLOGG





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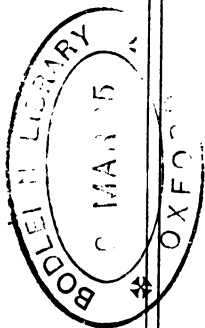


EMBLEMS OF THE HOLY
SPIRIT.

EMBLEMS OF THE HOLY SPIRIT.

BY

F. E. MARSH.



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P R E F A C E.

NOTHING can be more important to the Christian than a clear discernment of the character and work of the Holy Spirit, by whose power he is regenerated and daily renewed in divine energy for walk, work, and warfare. The Scriptures abound with teaching on this all-important theme, yet how little is it understood by multitudes of believers; and still less is the *unction* of the Holy One *possessed* and *enjoyed* by the majority of those who, quickened by His almighty power from the death in sin, are called into the higher experience of whole-hearted consecration to the Person and Work of the Lord.

The most pressing need of the Church of God to-day is SPIRITUAL POWER; but how can this be obtained? Is it not by means of a deeper, clearer knowledge of this Character

and Work of the Holy Spirit, and a more entire self-abandonment to His divine power, which will certainly fill the believer who diligently searches the Word and seeks by fervent prayer for more of the plenitude treasured in Him "who searches all things, yea, the deep things of God"?

Having read the following pages (which originally appeared in the monthly journal, "Footsteps of Truth") with much interest, I gladly commend these meditations on the "Emblems of the Holy Spirit" to the attention especially of the many young Christians into whose hands the book will doubtless fall, as calculated to promote God's glory in their spiritual upgrowth and increased usefulness.

C. RUSSELL HURDITCH.

ST. JOHN'S WOOD,
October, 1884.

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EMBLEMS OF THE HOLY SPIRIT.



I.—OIL.

GOD oftentimes speaks to us by symbols, types, emblems. He uses the seal when telling us of our security in Christ. "We are sealed with the Holy Spirit of promise," who is also the earnest of our sharing the coming glory (Eph. i. 13, 14). When God would reveal to us the healing, comforting, illuminating, and consecrating influences of the Spirit, He directs our minds to the oil, which shadows forth these characteristics. We find

in Lev. ii., in connection with the meat offering, oil is very prominent. (The five offerings mentioned in Leviticus show us the Lord Jesus in the different aspects of His life and death. In the burnt offering we see Him as the One who was wholly given up to do the Father's will. In the peace offering, as the One who has made peace by the blood of His cross. In the sin offering, as the One "who was made sin for us." In the trespass offering, as the One who shed His blood, and on the ground of which we are forgiven our trespasses. In the meat offering, as the One who, although Son of Man, was perfect, spotless, and sinless.) We read that the oil was *mingled* with the fine flour ; here we see Jesus born of the Holy Spirit. The oil was also *poured upon it* ; here we see the Lord Jesus anointed with the Holy Spirit, as we see Him at His baptism. In Lev. xiv. 17, the High Priest, at the cleansing of the leper, dipped his finger in oil ; here we see Jesus acting in the power of the Spirit—as we read, by the finger of God Jesus cast out devils (Luke xi. 20). Finger denotes power, hence we read, "The law

was written by the finger of God" (Ex. xxxi. 18). When the magicians of Pharaoh saw the miracles that Moses did, they said, "This is the finger of God" (Ex. viii. 19); the psalmist, when he considered the heavens, the work of God's fingers (Ps. viii. 3), felt he was unworthy of notice; when Belshazzar saw the fingers writing on the plaster (Dan. v. 5), he trembled; when the scribes and Pharisees brought the woman taken in adultery to Christ, He seems to take no notice of them, but wrote with His finger on the ground; and when they continued to ask Him, He bids them who are without sin to cast the first stone at her, and again writes on the ground (John viii. 6)—what power in that silence!

Again, the altar of burnt offering was anointed with oil (Ex. xl. 10). Here we see Jesus as the Son of God—for His Godhead was the altar which He offered Himself upon—set apart for the work of redemption, and "who, through the Eternal Spirit, offered Himself without spot to God" (Heb. ix. 14).

Again, at the consecration of Aaron as High

Priest, he is anointed with oil (Ex. xl. 13). Here we see the work of the Spirit in connection with the work of our High Priest. The Spirit prays *in* us down here (Rom. viii. 26). Our High Priest prays *for*, and represents us in the presence of God (Heb. ix. 24). Again, the prophets were anointed with oil (1 Kings xix. 16). Christ, as the Prophet (Luke iv. 18), was anointed with the Spirit the very first time we read of Him preaching in the synagogue. He opens the Scripture about Himself (Is. lxi. 1): "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor;" and then He told them that *that* Scripture was fulfilled that very day. What abundant testimony we have in Scripture that the Christ was the Prophet. (See Luke xxiv. 19; John iii. 2, iv. 19, vi. 14, ix. 17, vii. 40; Acts ii. 22, iii. 22). Now, a prophet was known by two things—what he said, and what he did. Never man spake like Christ. He spoke as one who had authority; His word was always with power. Never man did such miracles as He did.

Again, the kings were anointed with oil (1 Sam. xvi. 12). God hath anointed Christ above His fellows (Ps. xlv. 7). He is King of Kings, and Lord of Lords, not manifestly in this world yet, but He shall reign, whose right it is to reign, till He hath put His enemies beneath His feet.

Again, we read of captains being anointed with oil (1 Sam. x. 1). We read how Christ was led of the Spirit into the wilderness to be tempted of the Devil; but, in the power and by the sword of the Spirit, He overcame the Devil; and we know how Christ offered Himself to God in the power of the Spirit, and thus through death destroyed, or rendered powerless, him who had the power of death (Heb. ii. 14). By the power of the Spirit He also rose again from the dead, thus conquering Satan, death; and, by His death and resurrection, making an atonement for sin, and leading captivity captive. "For it became Him for whom are all things, and by whom are all things, in bringing sons into glory to make the Captain of their salvation perfect through sufferings." Thus briefly we have traced the Spirit's work (as seen in the

emblem) in connection with the work of Christ. Now we want to look at His work in connection with the Christian. Christ is the anointed One, therefore, *Christians* are anointed ones.

In Exodus xxv. 6, we read that there was "*oil for the light*" in the tabernacle. There would be three things in connection with this—the *oil*, the *light*, and the *wick*. In the oil we see the Holy Spirit as the *cause*; the wick is a type of the believer as the medium, and the light is the result or manifestation of Christ in the life, for He is the Light. Here we see our power for shining—namely, the Holy Spirit; and also what is to be seen in our life—namely, Christ. How is it Christians do not always shine for Christ? First, if the wick does not run right into the oil, there is only smoke, not light. To shine brightly, we must "abide in Christ." Second, if the wick is not kept trimmed, the light soon gets dim. The snuff thus formed is a picture of the little sins, as they are called, which hinder many a Christian from shining brightly for Christ. How am I to know what

are the little sins? someone asks. Remember the test God gives us is this, "Whatsoever is not of faith is sin" (Rom. xiv. 23). If we have any doubt about anything we may be sure it is wrong. Oh! my reader, if there is anything that is marring your communion with God, anything between your soul and God, confess your sin now to Him, for like the snuffers to the lamp-stand in the tabernacle, so is confession to the Christian, for then our High Priest removes the dross. "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Third, if there is a knot in the wick, the oil cannot get through. Perhaps some secret sin known only to yourself and the Lord is hindering you from shining; if there is, ask the great High Priest to undo it, to remove the hidden evil, that His light may be seen in us, and shine forth from us. Let us ever remember our responsibility that we are lights in this world, where we are to shine for Christ, or *let* Him who is our light shine through us, for the light will shine if we do not hinder it, as it is implied in the word "*let*." Remember the *cause*

of our shining, "the Holy Spirit," and also what it is for—"light."

In 1 Kings xvii. 12, we get "oil *in* a cruse." Here we see the Spirit of God indwelling us: "Know you not that your body is the temple of the Holy Ghost who is in you?" We have not to pray for the Holy Spirit to come and indwell us. If we are believers in Christ He does indwell us, and each individual believer is a temple of the Holy Spirit (R.V., 1 Cor. vi. 19). What we have to do is to see to it that we do not grieve Him. In verses 14-16, we find that, although the woman gave of the oil to Elijah, it did not fail. Here we have testimony in and blessing others in the power of the Spirit, and yet not lacking Him as the One who comforts our own spirits.

In 2 Kings iv. 2, we read of a woman who had a pot of oil. Here we get again the indwelling Spirit; we read also she poured it out (2-5). Here we see the Spirit flowing out, bearing out what Christ said on the great day of the feast, "He that believeth on Me out of His heart shall flow rivers of living waters: this spake He of the Spirit."

In Exodus xl. 14, oil was used at the consecration of Aaron's sons. Aaron is a type of Christ, as we have seen; his sons are a type of believers. The anointing oil was sprinkled upon them; thus they were set apart to worship Jehovah, and to His service. We are also anointed with the Holy Spirit as priests to worship God and to minister for Him.

We are an *holy priesthood* to offer up spiritual sacrifices acceptable to God by Jesus Christ (1 Peter ii. 5). We are to yield our bodies as a living sacrifice to God (Rom. xii. 1). We are to offer up the sacrifice of praise continually (Heb. xiii. 15). We are not to forget to do good to others, for with such sacrifices God is well pleased (Heb. xiii. 16; Phil. iv. 18). And all is to be done in the name of Christ and in the power of the Spirit. Again, we are a *royal priesthood* "that we should show forth the praises or virtues of Him who hath called us out of darkness into His marvellous light" (1 Peter ii. 9). Here we see our individual responsibility to glorify God in our walk in the midst of a crooked and perverse generation.

And how can we do it but by the power of the Holy Spirit? Let us remember we are set apart as God's priests to worship Him, and to minister to others for Him, and to glorify Him by letting the Spirit shine forth in and through us, and thus manifest Christ and bring glory to our Heavenly Father.

Again, we are anointed as *kings* to rule. What does the Word of God say we are to rule? "He that ruleth his spirit is better than he that taketh a city" (Prov. xvi. 32). We cannot do this in our own strength, but we have the Spirit of God in us to subdue everything that is contrary to the mind of God. How often is dishonour brought upon God and His people by the flesh and its works being manifested in the life of Christians instead of the fruit of the Spirit. How many cases we get in Scripture of failure in God's saints; and remember why they are recorded—not that we should copy them, but that we, by the grace of God, should avoid them. Look at Moses: God told him to speak to the rock (Num. xx. 8); instead of doing so he strikes it twice, and

because he disobeyed God he was shut out of the Promised Land. Instead of him ruling his spirit he was overcome by his temper. He called the children of Israel rebels, but he forgot he was one himself. Look again at Peter; he boasts in his own strength that he will go anywhere or endure anything for Christ, but how miserably he failed. So shall we; and, like them, we shall bring dishonour upon our Heavenly Father, and our Lord Jesus Christ, if we trust in our own strength. Let us be subject to the Spirit, then we shall not be overcome by the evil in us, but by the power of the Holy Spirit we shall be overcomers of ourselves. Let us ever remember the greatest enemy we have is self, therefore put no confidence in self, but in our Divine Guide and Supporter. Then, just as Eliezer led Rebekah safely through the wilderness with all its dangers and difficulties, so will our Divine Eliezer lead us through this sin-blighted world with its many temptations, and overcome our own self-will and bring us in safety to our own Divine Isaac, and also to behold His face with joy. It would never have

done for Rebekah to have wanted to have gone where she liked. She did not know the way; she had simply to submit to Eliezer. So we have simply to submit to the Holy Spirit, and the Word of God, to be ruled by Him, and then we shall be kings in the truest sense of the word.

Again, we are anointed as prophets to speak of our Saviour. Each believer in Christ has a work to do, and that work is to be done in the power of the Spirit, guided by the Word of God. How often do you hear the complaint, "If I only knew what I ought to do!" It is generally an excuse for not doing anything.

"If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say, 'He died for all.'"

The following incident was recently related by a Christian brother, showing how the humblest and poorest may be a worker for God, in being used by Him in the conversion of souls:—A humble Christian woman in Scotland has been the means of the conversion of one soul in each of the houses of the tenement in which she

resides. On the last occasion on which he met her, she was rejoicing in the anticipation of being used in bringing other thirty souls to the light, as there is a new block of buildings in course of erection adjacent to her present dwelling, and it will just accommodate thirty families. Away with the idle excuse that you cannot do anything for Jesus; remember how much He has done for you. There is a good deal of truth in the old proverb, "Where there is a will there is a way." Oh! find out what Jesus would have you do, and then, in the power of the Spirit, guided by His Word, go and do it. In Exodus xl. 9, the vessels of the tabernacle were anointed with oil. We are anointed as vessels to be used. A vessel shows how we need to be passive in the hands of God. A vessel has to be used by another; it cannot use itself. So we need to be passive in the hands of God—or, in other words, we must be guided by His Spirit through His Word. His Word our guide, His Spirit our power, His glory our end, His love our motive; thus shall we indeed be "vessels sanctified and meet for the Master's use."

In Leviticus xiv. 17, we read of the oil being put upon the blood of the trespass offering, which was put upon the right ear, hand, and big toe of the right foot of the leper. First the blood, then the oil, telling us that the work of Christ *for* us and the Spirit's work *in* us are united. The work of Christ for us unites us to God; the Holy Spirit unites us to Christ. Christ is the head, we are the members, the Spirit uniting us together. The blood and oil upon the leper that was cleansed remind us that we are redeemed with precious blood, and that we are not our own, but that we are set apart from the world to the Lord to be indwelt by His Spirit, that He may produce in us and manifest through us the likeness of Christ. The ear that was once charmed by the world is now to be, or is, charmed by the voice of our Beloved. The hand that was once obedient to the god of this world is now to serve Him who served us even unto death. The feet that ran with the multitude, and walked after the course of this world, are now walking in Christ, in love, in wisdom, by faith, yea, to walk as Christ walked,

and our power for this is the Holy Spirit, as typified by the oil being put upon the various members of the leper who was cleansed.

In Luke x. 34, we read of the good Samaritan pouring the oil in the wounds of the man who went down from Jerusalem (the place of blessing) to Jericho (the cursed place), and fell among thieves, who robbed him and left him half dead—an illustration of what sin and Satan has done for us. The priest and the Levite passed by on the other side; they were representatives of the moral and ceremonial law, telling us there is no help or salvation by the law. It only shows what we ought to be, and how miserably we have failed; but the good Samaritan came where the poor man was, and poured oil and wine into his wounds, and set him upon his own beast, and took care of him; this is a sweet illustration of what God through Christ, by the power of the Spirit, has done for us. The good Samaritan came where he was: here we see Christ stooping down from heaven to earth, from the worship of angels to the scoffing of men, from the glories of heaven to the death of

the cross ; how He took our place in judgment, and bore the punishment due to our sins, and how He has lifted us to be with Himself, as portrayed in the good Samaritan putting the man in his own place on his own beast. He poured into the wounds of the man oil and wine, telling us not only has Christ come down to us and lifted us to be with Himself, but that His Spirit indwells us, and that he is in us to heal us of all our spiritual diseases—the disease of a bad temper, backbiting, envying, malice, and everything contrary to the mind and Spirit of God—and bring forth in us the opposite of these, namely, the fruit of Himself, which is love, joy, peace, &c. Oh ! let us see to it that we do not grieve the Holy Spirit, but let us ever remember He is in us ; and if we feel the risings of the flesh let us go to our Divine Physician, and by the power of the Spirit overcome the inclinations of our own evil nature.

In Ps. civ. 15, we read of “*oil to make the face to shine.*” If we are filled with the Spirit our countenance will shine. As an old Christian once said, “Sin makes us ugly, but the grace

of God makes us good looking." I remember hearing another incident to the same effect. Two boys were playing in a park, when the teacher of one of them passed by. Said he, "That is my teacher, and she is the most beautiful woman I know." "I don't admire your taste," said the other boy; "why, she is old, and her face is full of wrinkles!" "Well, but she comes to our house and speaks to me of Jesus, and her face shines with love and tenderness, and it is beautiful." Her face had the glory shining upon it, and she could not help reflecting it, and the boy he could not help seeing it. There are a great many Christians who want what the little girl said she took when she was eating her milk sop, and the sun shone in it when she put the spoon into her mouth, and exclaimed, "Oh, ma! I have eaten a whole spoonful of sunshine." We want more sunshine in our countenances, and if we are filled with the Spirit our faces will shine, and the poor perishing world, deluded by the shams and hypocrisies around them, will see beauty and power in us who profess to know the grace of

God; and not only that, but we shall show forth His glory as "with unveiled face—nothing between our souls and God—reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (R.V., 2 Cor. iii. 11). I remember a minister of Christ telling me that he was sitting in a room reading, when all of a sudden there flashed across his book a bright light, which quite startled him, but he went on reading, when it came again; after this he watched to see where it came from, and presently he saw a little fellow put his head up from one of the windows opposite, and he saw he had in his hand a piece of tin which reflected the light across the road. Oh! that each one of us may indeed behold the Lord and reflect His glory, just as a person looking in a mirror, the mirror reflects the person looking in. Now, Christ is the person looking in us, and we are the mirrors to reflect Christ, but if the mirror is covered over it cannot reflect the person looking in, neither can we, only as we abide in Christ and the Spirit fills us. May we,

indeed, be like Moses, whose face shone, though he wist it not (Ex. xxxiv. 29); like Stephen (Acts vi. 15), and the early disciples, for they took knowledge of them that they had been with Jesus, and learnt of Him.

In Ps. xlv. 7, we read of "*oil of gladness.*" And as Jesus was anointed with the oil of gladness above His fellows, so we have the anointing oil of joy poured upon us. If we have heard the joyful sound and know the joy of the Lord as our strength we ought to rejoice evermore. We read of the Father and the prodigal that they began to be merry, but you never read that they left off. Look at that epistle of Christian experience (Philippians), and you find the words "joy" and "rejoice" occur sixteen times. That shows that Christians ought to be—and faithful Christians will be—a joyful people. It is a blessed fact Satan cannot touch our life, for that is "hid with Christ in God," but if we give way to the suggestions of the Evil One he can, and will, rob us of our joy. Now let us continually, by the power of the Spirit, abide in Christ, then our joy will be full.

In Ps. lxxxix. 20, we read of "*holy oil*," and the Spirit is called the Holy Spirit. Our heavenly Father is the Holy Father, Christ the Holy One, and the Spirit is the Holy Spirit. Let us ever remember we are indwelt by the Holy Spirit, that we are temples of the Holy Spirit, and see to it that we do not grieve Him. Remember He indwells for *one* purpose—to make us holy, and that He might bring out in us the likeness of Christ.

In Ps. xcii. 10, we read of "*fresh oil*." Now, there are many believers who are like the church at Ephesus, who had left their first love. Their experience is expressed in the following lines:—

“Where is the blessedness I knew
When first I saw the Lord?
Where is that soul-refreshing view
Of Jesus and His word?
What peaceful hours I then enjoyed!
How sweet their memory still!
But now I find an aching void
The world can never fill.”

Now, this ought not to be. How dishonouring to Christ, how it must grieve His heart. Instead

of going back we should ever be going onward, upward, heavenward, looking unto Jesus. How am I to have this fresh anointing? says someone. It has been said that it is by the work of Christ we are brought to heaven, but the Spirit brings heaven to us now, and that is just the secret; being filled with the Spirit, abiding in Christ, so shall we ever be anointed with fresh oil, or, in other words, we shall *delight* to do His will, and by the power of the Spirit run in the way of His commandments.

In Psalm xxiii. 5, we have the Psalmist exclaiming, "Thou anointest my head with oil." The head is associated with the mind; we are to set our mind on things above, and how can we do this but in the power of the Holy Spirit. Then, again, we need to be taught, "but the anointing which we have received from Him abideth in us, and we need not that any man teach us, but as the same anointing teacheth us all things." Our Divine Teacher is the Spirit, as the Saviour Himself promised that He would teach us all things; but remember He speaks to us *in* the Word, not apart from it. This

anointing the head in the East was a mark of the very highest honour, and is usually reserved for the most distinguished guests, and performed by the host himself. The oil is mingled with the most costly perfumes, so that the house is filled with the sweet odour. Oh, what an honour that the King of Kings and Lord of Lords should condescend to anoint us with His Spirit—that the Spirit should condescend to dwell in us! Oh that the fragrance of His presence may indeed be manifestly seen and felt wherever we go and in whatever we do! Thus briefly we have referred to a few of the instances in Scripture where oil occurs, and taken it as an emblem of the Spirit. May He whom we have been musing upon fill us to the full with Himself, that Christ may be seen in our life and our Heavenly Father glorified.

Dear unsaved one, how stands it with you? You may be a member of a church, but are you a member of Christ? You may have been baptised with water, but have you been baptised with the Holy Spirit? For remember, "If any man have not the Spirit of Christ, he is none of

His." You may be like the foolish virgins, have everything but the oil; one thing only they lacked, that one thing shut them out. Ye must be born again by the Word and Spirit if ever you want to enter, or see, the kingdom of God. And remember the terms are so simple: "He that believeth *is* born of God."

Our own beloved Master "hath many things to say:"

Look forward to His teaching, unfolding day by day;

To whispers of His Spirit, while resting at His feet,
To glowing revelation, to insight clear and sweet.

'From glory unto glory!' What mighty blessings
crown

The lives for which our Lord hath laid His own so
freely down!

Omnipotent to keep us, Omniscience to guide,
Jehovah's Triune Presence *within* us to abide.

F. R. HAVERGAL.

II.—THE SEAL.



II.—THE SEAL.

THE Holy Spirit, as the Seal, shadows forth the truth that Christ has accomplished His work as to our acceptance with God ; and the Holy Spirit having quickened the sinner, and the sinner having accepted Christ, the Holy Spirit takes up his abode in the believer, and witnesses to his acceptance in Christ. Thus the sealing of the believer may be summed up in one clause : it is *the believer's conscious acceptance in Christ*. There are four points we would notice—1, the Sealer ; 2, the Sealed ; 3, the Seal ; 4, what the Seal implies.

I. THE SEALER.—The Sealer is God the Father. Christ's own testimony about His own sealing, as the Son of Man, is, "Him hath God the Father sealed" (John vi. 27). Believers

are also sealed by God the Father. Remember how the apostle brings this out in the first chapter of Ephesians: "Chosen and blessed by *God the Father* in Christ, and sealed upon believing with the Holy Spirit of Promise" (Eph. i. 13). Again, "Now *He* that stablisheth us with you in Christ, and hath anointed us, *is God*, who hath *sealed* us" (2 Cor. i. 21, 22). We are too apt to forget the Father's work. It is well for us to remember that the Father is the *source* of every blessing, Christ the *channel*, and the Spirit the *power*. The Father *gives*, Christ does the *work*, and the Spirit *applies*. God *chooses*, Christ *procures*, and the Spirit *quickens*.

II. THE SEALED.—Believers in Christ, and believers only, are sealed with the Holy Spirit of promise. As sinners, we were quickened; as saints, we were sealed. As an illustration of this truth, we cannot do better than look at the sealing of Christ. As to the fact that Christ was sealed, listen to the testimony of John: "John bare record, saying, I saw the Spirit descending from heaven like a dove, and it *abode* upon Him." At the sealing of Christ as

the Son of Man, at His baptism, we see three things:—1, the descent of the Holy Spirit upon Him; 2, the voice of the Father from the opened heaven acknowledging His Son; 3, Christ knew that he was sealed. He had the consciousness that He pleased the Father. So, in the believer's sealing, it is *with* the Holy Spirit. God by His Word tells us that, as believers, we are accepted in Christ, and He is well pleased with us in Him; and He also *acknowledges* us in His Word as His children: "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God, *and such we are*" (R.V., 1 John iii. 1). "Ye are not in the flesh"—the flesh is in us, but we are not in the flesh, viz., in our old Adam standing, but in Christ—but in the Spirit, since the Spirit of God dwells in you; and *we know* that we are thus sealed, for "we have received the Spirit of adoption, whereby we cry, Abba, Father; and the Spirit Himself beareth witness with our spirit that we are the children of God" (Rom. viii. 15, 16).

III. THE SEAL.—The Seal signifies the Holy

Spirit. It is not some emotion or experience, but it is the presence of the Holy Spirit in the believer, witnessing to his full acceptance in Christ, telling us by the Word that as Christ is, so are we in this world (1 John iv. 17).

Is He the Son of God, so are we sons of God (1 John iii. 1).

Is He beloved of God, so are we (1 John iii. 1).

Is He the Righteous One, so are we in Him (2 Cor. v. 21).

Is He without spot, so are we in Him (S. S. iv. 7).

Did He die on the cross, so did we in Him (Rom. vi. 6, R.V.).

Is He raised from among the dead, so are we in Him (Eph. ii. 6).

Is He accepted of God, so are we in Him (Eph. i. 6).

Is He the Servant of God, so are we (1 Peter ii. 16).

Is He precious to God, so are we.

Did He suffer, so do we (Rom. viii. 17).

Did He glorify God, so should we (1 Cor. vi. 20).

So we might go on, but space forbids. May we indeed be subject to Him who is the Seal in us of our oneness and blessedness in Christ, and be subject to Him that we may live in the power of these precious facts—what we are in Christ, and what Christ is to us.

IV. What the Seal implies:—

First.—Among men a seal is affixed for, and signifies a *finished transaction*. The following scriptures illustrate this:—1 Kings xxi. 8; Job ix. 7; Jer. xxxii. 10. Many of God's saints live an up-and-down experience, simply because they do not believe, or do not recognise their standing in Christ. They think that their salvation somehow or other depends partly, if not altogether, on them. They forget this fact, or they are ignorant of it, that man is an utter failure. God tried man in innocence (Adam in Eden), left him to his own conscience (Adam to Noah), tried him under law (children of Israel), and, from first to last, man was a failure; and if you want a crowning proof of the natural enmity in man's heart, look at the Cross, and see also what God thinks of man as you see the Son

of God, groaning, bleeding, suffering, dying, and remember that is what you deserved; but see also how Christ meets every righteous claim of God. He satisfies divine justice by having its sword sheathed in His own heart. He bears the curse of a broken law. He paralyses the devil and undoes his work; by His very death He conquers him that had the power of it, and listen to His cry, "It is finished;" the proof of it is, Christ at God's right hand; and the seal of this fact to the believer's acceptance in Christ is the indwelling Spirit of God. As an old woman said once, "The Father and Son settled the matter between them about my sin, and I simply received the benefit of it."

Second.—Things are sealed *for security*. That is why a seal was put upon the stone at the mouth of the sepulchre where Christ was buried (Matt. xxvii. 66). During the Millennium Satan will be in the bottomless pit and firmly sealed down (Rev. xx. 3). As Lincoln says, "Here the scene is reversed. In Matt. it was the devil up and Christ down, and man's seal used to keep Him down. In Rev. the tables are turned, and

Christ is up and the devil is down, and a seal employed to keep him down."

There are three precious B's in God's Word. God has a Bottle for our tears (Ps. lvi. 8), a Book for our thoughts (Mal. iii. 17), and a Bag for our transgressions (Job xiv. 17), and Job says that that bag is sealed up. Yes, our sins are sealed up in a bag, "and Satan dare not touch that seal." Christ has put away sin by the sacrifice of Himself. I remember passing a high ritualistic building, near London, about Easter time, a few days before what is called Good Friday, and outside there was a large placard, with these words upon it: "This is the day—Good Friday—when we come together to remember the *sins* for which Christ died." Now God says, "Your sins and iniquities I will remember no more." Shall we remember what God says He has forgotten? Rather, let us ever remember Him who put them away. We read in Esther viii. 8, that the writing that was written in the king's name, and *sealed* with the king's ring, *may no man reverse*. That was the law of the Medes and the Persians, which altered not.

In a far higher sense we know that no man or devil can reverse the sealing of the believer with the Spirit by God our Father, for we are sealed *until* the day of redemption (Eph. iv. 30). We speak of final perseverance, but how much better is the fact that every true child of God will be finally *preserved* by God *until* the day when Christ shall redeem our bodies. How sweet is that little word *until*. How often we find it occurring. Looking back in the past, we remember He sought us—like the shepherd did the sheep—*until* He found us (Luke xv. 4). We are confident that He that has begun the good work in us will perform *until* the day of Jesus Christ (Phil. i. 6). In the meantime we are to remember Him *until* He come (1 Cor. xi. 26); occupy as His servants *until* He come (Luke xix. 13); keep His commandments *until* His appearing (R.V., 1 Tim. vi. 14); that we be without offence *until* the day of Christ (Phil. i. 10). We also know that Antichrist will not be revealed *until* the hindering power is taken out of the way, viz., the Spirit in the Church (2 Thess. ii. 7), and that He will not be satisfied

until His enemies become His footstool (Heb. x. 13).

Third.—The thing that is sealed belongs to some one: this implies ownership.

“A garden inclosed (locked or bolted *) is my sister, my spouse; a spring shut up, a fountain sealed” (S. S. iv. 12). Here we have three thoughts—separation, security, and ownership; and does not our security rest on the fact that we are His, and that He tells us so? Again, “The foundation of God standeth sure, having this seal, The Lord knoweth them that are His” (2 Tim. ii. 19). There are many things which God says He knows: “He knoweth the way that I take” (Job xxiii. 10); “He knoweth our frame” (Ps. ciii. 14); “He knoweth them that trust in Him” (Nahum i. 7); “He knows His sheep” (John x. 14). He knows His own. They may not be known by the world; but in spite of the rubbish of ritualism, formalism, attacks of infidels, unbelief of the world, and the hypocrisy that abounds,

* Newberry.

God has, and knows His own, and each one of them individually.

Fourth.—*Things are sealed that they may be recognised by the seal.*

Sometimes business men have a peculiar mark on their goods, so that they may distinguish them from the goods of others. Precious thought, He will recognise us as He did Mary at the sepulchre. He manifested Himself unto her, and recognised her by name—"Mary." So will He own and recognise each of His own loved blood-bought ones.

Fifth.—A seal is a mark of *genuineness*. Many legal documents must have a seal, as attesting their validity. "Not every one that saith unto Me, Lord, Lord, shall enter the kingdom" (Matt. vii. 21). It is not a question of what people think of us, but what God thinks. "If any man have not the Spirit of Christ, he is none of His" (Rom. viii. 9). But if the work is of God, it will be genuine. If born again by the Word and Spirit of God, and trusting in the living, loving, glorified Saviour, and following in His footsteps, there is

no doubt as to the genuineness of the work of God in our soul. It is genuine simply because it is God's work.

Sixth.—*The seal impresses a likeness.* When the seal is placed on the soft wax, an impression is produced, which corresponds with the die. So the Holy Spirit brings out in the believer the likeness of Christ, the fruit of Himself. Our responsibility is to see that we do not hinder the Spirit working in us, to will and to do of His good pleasure, and bring out in our life the fruit of Himself. It is not anything in us He brings out, for there is nothing but sin *in* us. Don't make a mistake here; there is no sin *on* us, because God laid that on Christ (2 Cor. v. 21), but there is sin *in* us (Rom. vii. 18). But the Spirit of God will keep it down, subdue it, if we let Him. God's grand purpose concerning us is that we may be conformed to the image of His Son. That will not fully take place until our bodies are raised from among the dead, or Jesus comes to receive us to Himself; but now there is a moral transformation going on in the life of the believer,

who is walking in the Spirit. There is a continuous growth into the likeness of Christ, so that believers are the epistle of Christ, who may be seen, and read, and known of all men, and the likeness of Christ seen in our life. O ! dear believer in Christ, hinder not the Spirit in you ; let it be seen in your life that you are one of God's *sealed ones*, thus showing forth the virtues (praises) of Him who has called you out of darkness into His marvellous light.

Drawn, and redeemed, and sealed,
We'll praise Thee, One in three,
With Father, Son, and Spirit filled,
To all eternity.

C. M.



III.—WATER.



III.—WATER.

WATER is typical of many things in the Word of God. It is type of judgment and death, as seen in the flood and the destruction of Pharaoh's host in the Red Sea. Water is also typical of the Word of God, as seen in the laver in the tabernacle, &c. It may also be taken as a type or emblem of the Spirit. When the children of Israel were in the wilderness, tired, thirsty, weary, murmuring, and famishing for want of water—picture of every unsaved soul in the wilderness of sin—God bids Moses to smite the rock, and water flowed out (Ex. xvii. 6), and they drank, and were satisfied. We may notice here—*Who speaks?* God himself. Here we see God meeting Israel's need. *What was smitten?* The Rock, and that Rock

was Christ (1 Cor. x. 4). Here we see Christ being bruised, smitten, and stricken. *Who smote the Rock?* Moses, the lawgiver. Here we see Christ bearing the curse of a broken law and satisfying the righteous claims of God. *What was the result?* The water came out. Here we see the Holy Spirit poured out on the ground of the accomplished work of Christ. In the people *drinking* we see sinners, by the power of the Holy Spirit, receiving by faith the Lord Jesus, and upon believing receiving the Holy Spirit, who witnesses to them, by the Word, of their acceptance in Christ, and thus satisfies the cravings of their longing hearts. In this scene we see the unity of God typified in working for man's salvation: God speaks, the Son is smitten, and the Spirit flowing out. It is well for us to remember that Christ came to reveal the Father, the Spirit now reveals Christ, and the more we know of Christ the more shall we know of the Father. It is sweet to notice the work of the Spirit in connection with the work of Christ. At the cleansing of the leper in Lev. xiv., we see the high priest taking the bird

that is to be killed, and he kills it over an earthen vessel full of running water; the *running water* telling us of the living, active power of the Spirit, by whose power Christ offered Himself without spot to God (Heb. ix. 14). Then in the living bird dipped in the blood and water, and let loose into the open field, we see Christ, by the power of the Spirit, bearing in His body—as the living bird bore the blood of his fellow that was slain on its feathers and wings—the marks of His work, in the pierced hands, feet, and side, ascending up to the right hand of God. Christ came not by blood only, but by water and blood (1 John v. 6; John xix. 34). Again, in John iv., we have the same truth brought out by the Lord himself in speaking to the woman of Samaria. He first reveals to her her own sinfulness, and then speaks of the living water, which, if a man drink, he shall never thirst, but it shall be in him a well of water springing up into everlasting life; thus telling us that not only is there satisfaction in Christ upon believing, but that the Holy Spirit is in—on the ground of the finished and accepted work of

Christ—us as a well of living water ever springing up, ever satisfying because ever telling us of Him who is our living Head. There are *two* thoughts we would dwell upon in connection with the subject. 1. *The Spirit is as a well of water in us.* 2. *As rivers of water flowing out of us.*

I. *As a well of water IN us.* “Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become *in* him a well of water springing up unto eternal life” (R.V., John iv. 14). Notice four points here. (1) Where is this water? *In us.* (2) What is the Spirit likened to? *Water.* (3) The character of this water. *Living.* (4) The action of it. *Springing up.* (1) *Where* is this water? *In us*—namely, in everyone born again by the Word and Spirit of God. We have not to pray for the Spirit to come. He is in us. We ought to remember He is in us, as the Master Himself said: “He shall be in you—remain, dwell, abide in you for ever.” (2) What is the Spirit likened to? *Water.* *Water is cleansing.* The

word "cleansing" has several different meanings in the Word of God. *Katharos* means "to clear"—just as a man who is in difficulties may be cleared by the action of another meeting those difficulties; in that sense believers are clear from sin's penalty and condemnation by the death of Christ, which is what is meant by "cleansing by the blood of Christ." *Takor* means "that which is clean in itself," *i.e.*, pure. *Katharizō* means "the act of making clean" or "cleansing," as seen in the action of the Word (Eph. v. 26) by the power of the Spirit cleansing us from all filthiness of the flesh and Spirit (2 Cor. vii. 1), and also from doubt as to the fact that the blood cleanses or clears us from all sin (1 John i. 7). It might be summed up thus:—1. The clearing from the question of sin, as to its condemning power, by the blood or the death of Christ, as to the conscience (Heb. ix. 14, x. 2). 2. The clearing from doubt from the believer's heart that he will ever have to answer for his sin, seeing the blood cleanseth (present tense), or our Advocate ever pleads His work for us. 3. Our daily walk, cleansing or clearing

ourselves from a conscience burdened by failure and disobedience, by obedience to the Word. And the One who brings these blessed facts in living power to us is the Spirit; He tells us of sin put away once and for ever; He tells us of our perfect acceptance in Christ; He tells us of our security in Christ, and brings the Word in living, vital, energising power to our hearts that He may enable us to practically cleanse ourselves according to the Word of God. At the consecration of Aaron and his sons they were washed (bathed) in water, which may be taken as a type of being born again by the Word and Spirit, and made fit or cleansed for the worship and service in the service of the Lord (Ex. xxix. 4; Lev. viii. 6; John xiii. 10, xv. 3). *Water is fertilising.* Water is indispensable in the natural world; man, animals, and the vegetable kingdom cannot do without it. It is absolutely necessary for the believer, if he would grow in grace, to let the Spirit water him with His presence; for just as flowers in a garden will not grow without water, neither can we of ourselves grow or flourish in grace. There

must be the *upward* growth, seeking to grasp by the power of the Word and Spirit (1 Peter ii. 2 ; 2 Peter i. 8, iii. 18) what is ours in Christ, thus "growing in the grace (R.V.) and in the knowledge of our Lord and Saviour Jesus Christ." Then there must be the *downward* growth—"rooted and grounded in Him"—that we may be able to withstand the winds of temptation and the wiles of the devil. Then there must be the *outward* growth, abounding in faith, and utterance, and knowledge, and in all diligence, and in love to one another, and in ministering to the need of those who labour in the gospel (2 Cor. viii. 7), in hope (Rom. xv. 13), in love (Phil. i. 9), in every good work (2 Cor. ix. 8), in joy (2 Cor. viii. 2), in fruit-bearing (Phil. iv. 17), in adding to faith the list of graces in 2 Peter i., and to let them abound ; in thanksgiving (Col. ii. 7), in suffering for and with Christ (2 Cor. i. 5), and always in the work of the Lord (1 Cor. xv. 58), and this by the power of the Spirit, that glory may be brought to God. Thus we shall be like the blessed man in Psa. i. 3, who is likened to a

tree planted by the rivers of water. Spurgeon says: "The Lord's trees are all evergreens, and always fruit-bearers." So it will be with us, for we can only abound by the power of the Spirit (Rom. xv. 13). *Water is refreshing.* "He leadeth me beside still waters" (Psa. xxiii. 2). For a traveller, tired and weary, on a hot summer's day, on a dusty road, how refreshing a spring of water would be! And as we remember that the Spirit of God is in us, and as we are led by Him, how refreshing it is to hear Him speak to us of our Lord! Water has many other characteristics. It is *satisfying, life-preserving, softening, fire-quenching*; but space forbids us dwelling on these. May we ever remember He is in us, and be subject to Him.

(3) The *character* of this water. *Living.* The Spirit of God is the One who unites us to the Son of the living God in whom we believe—the living Stone on and in whom we are built for an habitation of God in the Spirit; the living Way by whom we have access in one Spirit unto the Father; the living Bread who feeds us by the Word, the Word being brought to our mind by

the Spirit; the living High Priest who represents us and takes our prayers and prays *for* us, the Holy Spirit praying *in* us; the living Hope who is coming *again* for us; and it is by the power of the Spirit we shall be caught up to meet Him in the air.

Oh! Christ He is the fountain,
The deep, sweet well of love!
The streams on earth I've tasted,
More deep I'll drink above.

(4) The *action* of this water. *Springing up.* Water always finds its own level. So the Spirit ever leads us back to Him who is the source and the eternal life. One has sweetly said, in speaking of eternal life: "God is its *source*; a risen Christ its *channel*; the Holy Spirit its power; heaven its *sphere*; eternity its *duration*;" and, we might add, glory its *manifestation*.

II. *The Spirit as rivers of water flowing out of us.* "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink. He that believeth on Me *out* of His belly shall flow rivers of living water: this spake He of

the Spirit," &c. (John vii. 37-39). It is marvellous what a heap of truth we have in connection with these little but significant words *in* and *out*. **IN** tells us of our relationship and conduct towards God; **OUT** tells us of our relationship for God towards the world.

IN.

Inside the veil (Heb. x. 19). Nearness.
 Holy priesthood (1 Pet. ii. 5). Worship.
 Light shining in (2 Cor. iv. 6). New birth.
 God working in (Phil. ii. 13). Power.
 Word dwelling in (Col. iii. 16). Food.
 "Shall go in and out" (John x. 9).
 Love dwelling in us (1 John iii. 17). Himself.

OUT.

Outside the camp (Heb. xiii. 13). Testimony.
 Royal priesthood (1 Pet. ii. 9). Showing forth.
 Light shining out (Phil. ii. 15). Witnessing.
 Working out (Phil. ii. 12). Responsibility.
 Teaching others (Col. iii. 16). Edifying.
 "In," communion. "Out," service.
 Loving one another (1 John iii. 11). Outcome.

Note in the verses in John vii. 37-39:—1. The event, "feast of tabernacles." 2. The time, great or eighth day of the feast—resurrection.

3. His attitude, He stood—servant's position.
4. His longing, He cried. Find seven cries of Christ. 5. The invitation, "If any man thirst."
6. The response, drinking—believing in Him.
7. The satisfaction, "shall never thirst." 8. What we drink, water—reception of, or the indwelling of the Spirit. 9. The ground of it, Christ glorified. 10. The outcome of it, the Spirit flowing out of our hearts in blessing on others. It is to this last point we must confine ourselves. We cannot do better than take the river mentioned in Ezek. xlvii. as an illustration of the believer's testimony in the power of the Spirit and its results.

1. *The source of the river.* "It came out from under the threshold of the door . . . south side of the altar" (verse 1). Here we see the unity of the Godhead again. God is the source; the altar is connected with the sacrifice, work of Christ; the waters, the Spirit.

2. *The course of the river* (verse 1)—eastward. The camp of Israel was always pitched towards the east, the sunrising. The east is connected with resurrection and Christ's coming

glory. The Spirit leads us towards Him who is at God's right hand and for whom we are waiting to see.

3. *Its sphere.* "Into the desert" (verse 8). The Spirit of God leads us into the world (having first taken us out of it), that we may go to its sin-parched souls and bid them, in the name of Christ, on the authority of the Word, by the power of the Spirit, to believe in Him, that their position may be changed, as was Mephibosheth's: he dwelt at Lo-debar (which means "the place of no pasture"), but through the kindness of David, for Jonathan's sake, he is brought to the king's table that he may have plenty (2 Sam. ix.). So now we can go forth and invite the unsaved who are in the world (the place of no pasture) to believe in Christ; and God does, for Christ's sake, pardon their sin and receive them into His family, being born again by the Word and Spirit of God, and created anew in Christ Jesus.

4. There was one thing the river could not do, or it did not do—namely, "*change the marshy places*" (verse 11). The Spirit does not come to

improve man's carnal nature ; it is bad, bad, bad, and God has set it aside. That which is born of the flesh is flesh, and always will be ; but we go forth to tell man that God can and does beget in them upon believing a new nature.

5. The characteristics of the river. *It is life-giving* (verse 9). We are to go forth and tell the unsaved that although they are dead in sin through faith in Christ the Spirit brings them out of death into life. *It is healing* (verse 8). We read of Christ that "He healed all manner of diseases." We are to go forth and tell poor sinners there is sight for the blind, cleansing for the polluted, medicine for the sick, deliverance for the captive, pardon for the guilty, life for the dead, riches for the poor, food for the hungry, dress for the naked, joy for the miserable, peace for the troubled, hearing for the deaf, speech for the dumb. *It is fruit-producing* (viz.): We have different aspects of fruit-bearing in the Word. "Fruit of the Spirit" (Gal. v. 22); "fruit unto holiness" (Rom. vi. 22)—Godward; "fruits of righteousness" (Phil. i. 11)—towards one another; fruit *in* service (Col. i.

10), being right in your own soul while working ; fruit of service (Rom. i. 13)—souls brought to Christ by the power of the Spirit and Word, believers being the instrument used. *It is food-providing* (verse 10). While we are watering others we shall be feeding our own souls. *It is deep* (verse 5). The Spirit searcheth the deep things of God. Our testimony should be like the river, increasing in power and depth as we go on. *It is measured* (verse 3). We must keep to the measured lines of God's truth. They that honour God by keeping to the written Word will He honour by blessing their testimony in the power of the Spirit. The thought of the Spirit flowing out of us in blessing is that we are full of the Spirit ourselves, for it is a vessel that is full and running over that is pictured. Then it comes out of his belly (heart). It is only those who are right in their own soul that are conscious that the Lord is working in and by them. Then, again, it is an individual matter. It is out of *him*, namely, the *one* who believes. This reminds us of our individual responsibility to the Lord that we are not to

hinder the Spirit working in us. Oh! Christian, remember the Spirit of God is *in* you; let Him spring up in you and lead your thoughts to the glorified Christ, that you may worship Him, and also witness of Him by letting the Spirit flow out of you that others may be blessed.

Oh! it is come—the sweet and blessed calm,
Foreseen and hoped for thro' those darksome years
Of anguish and of dread? Here, here at last,
I, a deep vessel in the shoreless sea
Of Thy own fulness, O eternal God!
Filled in that fulness, find my prayers, my hopes,
All, all fulfilled, and nothing more to crave.
The bright reality, the thing itself,
Transcends all thought, eclipses every hope:
Dwelling in God, *by God indwelt*, I know
Love in its fulness; life to me is bliss;
All, all within, beneath, around, above,
Speak but of Thee, and tell me what I am—
The happiest of the happy! O Thou peerless One!
Great God revealed in flesh, the living link
'Twi'xt Godhead and my soul! be Thine the praise,
The loving worship of a loving heart,
Rich in Thyself; for, oh! however filled,
Howe'er exalted, holy, undefiled,

Whatever wealth of blessedness is mine,
What am I, Lord? an emptiness, a nothing.
Thou art my boast, in whom all fulness dwells
Of the great Godhead, Thou whose name I bear,
Whose life is mine, whose glory and whose bliss,
All, all are mine.

Sir E. DENNY.



IV.—DEW.



IV.—DEW.

HOW fresh everything looks after the dew has gone up from the ground! The dew-drop—how beautiful it looks as it hangs upon the blade of grass reflecting the colours of the rainbow!

Our purpose in this paper is to briefly refer to a few scriptures where the dew is mentioned, and take it as an illustration of the silent, strengthening, and renewing work of the Holy Spirit in and with the believer in Christ. May He of whom we are thinking

Come as the dew, and sweetly bless
Our meditation sweet, that
Our souls, refreshed, may rejoice to own
His all-renewing power.

1. *The dew falls on the ground*—a low place.

The manna fell upon the *ground*, in the wilderness, in the night, when the children of Israel

needed food (Ex. xvi. 13; Num. xi. 9). The manna is a sweet picture of Christ as the One who humbled *Himself* to the death of the cross, in this wilderness of sin and night of unbelief and ignorance, to meet the righteous claims of God, and to meet our need. It was while the *dew* lay round about the camp the manna fell. Here we see the Spirit's work in connection with Christ's. Christ did everything in the power of the Spirit. In the morning the children of Israel saw the dew lying round about the camp, and when the dew lifted itself they beheld the white round manna lying upon the ground. It is the Holy Spirit by the Word that reveals the Lord Jesus as the once humbled One. He shows us the shame and agony of Him who endured the cross. He reveals to us how Christ stooped down, even to the dust of death, that He might lift us up to the very highest heaven, and how Christ was made as a worm and no man (Ps. xxii.), that He might make us children of God. The manna was *round*. The Spirit reveals to us God's eternal purpose in Christ, and His eternal, unchanging love. The manna

was *white*. The Spirit reveals to us that Christ is the righteousness of God, and that we are made the righteousness of God in Him, and that Christ is made of God unto us "wisdom, righteousness, sanctification, and redemption." The manna was *sweet*. It is the Spirit that begets in us a nature to appreciate the sweetness of Christ. The dew and the manna *both* fell on the ground—a low place. Remember how low Jesus stooped. See the seven downward steps He took—from the glory to the cross—in Phil. ii. 6-8. Remember, also, the Spirit has been poured out on the ground of the accomplished work of Christ, and He has *come down*, and now indwells every believer, and if we are filled with the Holy Spirit we shall be low, humble, and walk in humility (Micah vi. 8); put on humility or lowliness of mind (Col. iii. 12); be clothed with humility as with a garment (1 Pet. v. 5); serve the Lord with humbleness of mind (Acts xx. 19); and then we shall know and experience that He giveth more grace to the humble (James iv. 6).

II. *Dew is the gift of God* "The Lord give

thee the dew of heaven" (Gen. xxvii. 28), said Isaac in blessing Jacob. Is there not a similarity of circumstances and language between Isaac's and Christ's? Just before Isaac's death, he blesses his son. Just before the death of Christ, He promises His disciples another Comforter; the promise of the Father, the *gift* of the Holy Spirit. Peter, standing up on the day of Pentecost, bade those whom he was addressing to "repent . . . and receive the *gift* of the Holy Spirit" (Acts ii. 38). What a precious gift! The Spirit indwells us and reveals to us the beauty of the person and work of Christ in His Word. He leads us, as Moses of old did his flock, to the backside of the desert, and there brings to our remembrance the precious promises of God in Christ. He searcheth the deep things of God. He reveals what Christ has done, what He is doing, and what He is yet going to do. He is our Teacher to instruct us, our Power to keep us, our Strength to strengthen us, our Guide to direct us, our Comforter to cheer us, and the One who prays in us.

III. *King's favour likened to dew* (Prov. xix. 12).

God has no favourites. You remember that old story of a gentleman taking a fancy to a little boy of poor parentage and wanting to adopt him, and after a good deal of persuasion he apparently succeeded. The father of the boy came back one day, and said that he and his wife had decided that he should have their little girl, as they could not part with their boy; and then, after another interval, came back again, saying they could not part with their little girl. One was like its father, and the mother could not part with him; and the other was like its mother, and the father could not part with her. In a far higher sense is it not so with our heavenly Father? He cannot part with any of His children. "Having loved His own, He loved them to the end;" and the Spirit of God brings this to our remembrance, namely, His favour or grace, His love, His promises. He loves all His children, the weak in faith as well as the strong; He does not love many of their *ways*, and the Spirit is often grieved by their conduct, but He loves *them*. How refreshing this is—like the dew to the thirsty ground (Hosea xiv. 5).

IV. *Brethren dwelling together in unity are likened to the dew of Hermon.* Hermon means "devoted" (Ps. cxxxiii. 3). The way to maintain unity is to recognise our oneness in Christ—that not only are we members of His body, but members one of another—and be subject to the Word. As believers in Christ, we have accepted one Lord. We have one Father. We are indwelt by one Spirit. We have one Hope—the coming of Christ; one faith—the Word of God. There is only one Body, although many members; only one family, many children; only one Foundation, many stones; one Loaf, many crumbs; one Vine, many branches. How refreshing it is to God when Christians dwell together in unity—of course it must be in the truth; it is as the dew of Hermon to Him as He sees how devoted they are to Him and to each other. This is only done as the Spirit lives in us and we live in the Spirit.

V. *Dew is said to be one of the precious things of heaven* (Deut. xxxiii. 13). How precious the Spirit is to us, because He reveals to us the preciousness of the precious blood (1 Peter i. 19);

the preciousness of Christ Himself (1 Peter ii. 7). He tells us that Christ is precious to the Father (1 Peter ii. 4), and that we are precious to the Father and Christ (Prov. iii. 15). He tells us that not only is Christ the sure, tried foundation, but the precious corner stone (1 Peter ii. 6). He enables us to go forth to the world bearing the precious seed of the Word (Ps. cxxvi. 6). He makes the Word precious to our own souls (1 Sam. iii. 1). He enables us to worship the Father and Christ, which is as precious ointment to them (Matt. xxvi. 7; Song of Sol. i. 12). He brings to our mind the precious promises (2 Peter i. 4). He tells us our faith in Christ is precious to God (2 Peter i. 1), and that the trial or proving of our faith is also precious (1 Peter i. 7). He enables us to have a pure motive and a right object in working for God, that at the judgment seat of Christ we may have works which shall be likened unto precious stones (1 Cor. iii. 12). He enables us to bring forth the fruit of Himself, that it may be as precious fruit to God (Deut. xxxiii. 14; Jas. v. 7).

VI. *Dew on Gideon's fleece* (Judges vi. 37).

The dew on Gideon's fleece is an illustration of the Spirit in the Church. The ground being dry around speaks to us of the world lying in the wicked one, without hope, without God, without Christ—nothing but barrenness.

VII. *Dew on ground and not on fleece* (Judges vi. 40) is an illustration of the Spirit blessing the world after the Church is taken away. After the Holy Spirit has caught away the Church to meet Christ in the air (1 Thess. iv. 17), Satan will be permitted to have his own way for a time (2 Thess. ii. 7-9, R.V.), but God will bless Israel and be unto them as the dew (Micah v. 7; Hosea xiv. 5). He will pour upon them His Spirit (Zech. xii. 10), and then upon all the world (Joel ii. 28). The Church will have been caught away before this, as seen in the fleece being dry, but Christ, coming with His saints—having destroyed His enemies, the false prophet (Antichrist), the beast (revived Latin empire), the great whore (corrupt Christendom), and the enemies of His people Israel—will be the source of blessing to Israel and the heathen. We would now refer the emblem to the Spirit in relation

to the Church *only*; and for simplicity's sake we will take five S's.

1. *Source of the dew.* "Who hath begotten the drops of dew?" (Job xxxviii. 28.) This is a question put by God to Job. The Holy Spirit is called the "Spirit of God," as being equal with the Father and the Son; He is called the "Spirit of the Father," as revealing our relationship to the Father; "My Spirit" as acting in unity with the Father and the Son; the "Spirit of Christ," as the One who witnesses to us of Him who was the Sent One of the Father, and who has accomplished His work, and is now seated at the right hand of the Father as the accepted One, in whom we also are accepted. And He also reveals to us that the Father is the source of every blessing, Christ the channel, and Himself the power.

2. *Dew is silent in its operations.* "When Hushai was counselling Absalom about pursuing after David, he used these words: "We shall light upon him as the dew falleth on the ground" (2 Sam. xvii. 12)—that is, suddenly, secretly, silently. How silently the Spirit works!

We have an illustration of this in nature, and expressed in the words of the Master in Mark iv. 28: "The earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear." Now there are four thoughts here. (1) The *seed* sown, which is the *new life* born of the Word (1 Pet. i. 23) and the Spirit (1 John iii. 9). (2) The *blade* springing up: you see the new life showing itself in prayer and love to the brethren. (3) The *ear* is *fruit* produced by the power of the indwelling Spirit. (4) The *full corn* is the believer walking in the light, entering into God's mind and work, and continually walking, abiding, working, looking, and expecting the return of our Lord, being filled with the Spirit—thus being fully ripe for His garner. But *the* thought is this—How *silently* it was all accomplished! Did the seed grow and develop of itself? No; it was the moisture and nutriment it was receiving from the ground. So, believer, is it with us: we having the new life, the Spirit will enable us to "grow in grace," or, if we may use the expression, He will grow in us and Christ will be seen in

our life ; although it may be so silently as to be unperceived by us, yet it will be none the less surely, for those who have glorified Christ most are those who have been most unconscious of it themselves.

3. *Dew is sustaining or renewing.* “My root was spread out by the waters, and the *dew* lay all night upon my branches. My glory was *fresh* in me, and my bow was *renewed* in my hand” (Job xxix. 19, 20). We cannot analyse this scripture, it is so full ; but the one thought pervading it is, being sustained, refreshed, and renewed by the power of another. Is it not so with the believer ? We are sustained by the power of the Spirit. How was Elijah sustained ? By the meal and oil (1 Kings xvii. 14). How are we sustained but by the meal of the Word and the oil of the Spirit ? How were the children of Israel sustained in their wilderness journey for forty years ? Neh. ix. 19-21. In these verses there are seven things He did for them, which illustrate what He does for us now by His Spirit and Word :—

1. He led them. “Led of the Spirit” Rom. viii. 14.

2. He fed them. "He shall
take of Mine" John xvi. 15.
3. He gave them water to drink.
"Spirit in us as a well of
water John iv. 14.
4. The Spirit instructed them.
"He shall teach you all
things" John xiv. 26.
5. He protected them. "Sword
of the Spirit" Eph. vi. 17.
6. He preserved them. "Live
in the Spirit" Gal. v. 25.
7. He sustained them. "Filled
with the Spirit".. .. Eph. v. 18.

Even so now does the Spirit *lead* us, *feed* us by the Word, give us to *drink* of the riches in glory by Christ, *instruct* us in the way we should go, *protect* us by the word of His power, *preserve* us by His indwelling presence, and *sustain* us by His strength. As the trees and plants are nourished and sustained by the moisture they get from the dew and rain, so is the new life sustained by the indwelling presence of the Spirit.

4. *Dew is strengthening.* Speaking of Christ and of His future glory as King and Victor, it says of Him, "Thou hast the dew of Thy youth" (Ps. cx. 3)—that is, fulness of power and strength. The Spirit is the believer's power and strength. Remember the prayer of Paul for the believers at Ephesus, "that they might be strengthened with might by the Spirit in the inner man" (Eph. iii. 16). That is what we want and may have—the power, the strength of the Spirit working in us mightily; strong to be *weak* and nothing, that Christ may be everything; strong to *go forth* in willing, loving service; strong to be *empty*, that He may fill us; strong to be *humble*, that He may exalt us; strong to be weak, for when we are weak then we *are* strong, because His strength is made perfect in our weakness. Remember how our Father delights to use weak things—a worm, Jacob, to thresh a mountain; a David to overcome a Goliath; a stammering Moses to lead His people; a backsliding Peter to preach the Gospel, and three thousand are convinced. Oh! believer, let Him be your strength, not only in theory, but in living reality.

5. *Dew is satiating.* “My head is filled with dew” (Song of Sol. v. 2). These are the words of the Bridegroom. The Bride is asleep while the Bridegroom is outside in the cold night air, and the dew upon His head and locks. The thought here is this: the Bridegroom out in the cold while the Bride is asleep; He wanted to come in and bless her with His presence. Alas! alas! how many Christians there are who are asleep, like the church at Laodicea, mixing up with the world; asleep as to their privileges and responsibility, while Christ is outside in the cold. (We are now speaking of the practical side of truth. It is one thing to know as a matter of doctrine that we are blessed with all spiritual blessings in Christ; another to be enjoying those blessings by faith, as we remember putting it recently to a young Christian. Remember the *salvation* depends upon Christ, but the *enjoyment* of it depends upon you.) Christ is waiting with fulness of blessing, fulness of power, fulness of peace and joy. Often we hear Christians asking if there is any harm in this or that, referring to doubtful books and questionable places. An old

classic story illustrates this. It is supposed that the sirens of the Mediterranean sang so sweetly as to allure the sailors who came within their charms to destruction. One Ulysses, returning from the Trojan war, was warned of this danger by Circe, who directed that he should stop the ears of his men with wax and then have himself tied to the mast. This was done, but when Ulysses came within hearing of the music he was so enchanted that he made frantic signs to his sailors to unloose him that he might steer for the shore. But, as previously instructed by him, they only bound him all the more. But when the Argonauts came, they needed not to have recourse to any such expedients; and why? Because they had one Orpheus, a sweet singer, on board, and so the sirens had no charm for them. Oh! if we were fully alive to the attractive power, the charm, the beauty of the person of Christ,—if He dwelt in our heart by faith,—we should be so enraptured with Him that *everything* else but *Himself* would lose its attractiveness for us, and we should be so full of Christ that we should have no time, but for Him; no voice, but

to speak of Him ; no eyes, but to look to Him ; no hands, but to serve Him ; no feet, but to walk in Him ; no mind, but to think of Him. Thus we should indeed be filled—satiated—with the Spirit, for the proof that we are filled with the Spirit is as Christ is seen in our life. May He of whom we have been thinking draw our hearts closer to our Beloved.

O dewdrop ! O dewdrop !
I would be a dewdrop too !
When the fatal glow,
Sultry, still, and slow,
Makes the scentless flowers
Droop in withering bowers,—
Leaf and shade and bloom
Touch with early doom,—
We would follow, sweet and bright,
Blending life and love and light,
Making what was parched and dreary
Glad and lovely, fresh and fair ;
Softly cheering what was weary,
Sparkling, starlike, everywhere.

F. R. HAVERGAL.

V.—WIND.



V.—WIND.

THE wind as an emblem of the Holy Spirit illustrates His quickening, powerful, penetrating, prostrating, and purifying work, both in relation to the sinner—dead in sin—and the believer, but more especially to the former. Hence we may say the wind is an emblem of the *active operations of the Spirit*. *We cannot control the wind*; it blows how, when, and where it likes. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is everyone that is born of the Spirit” (John iii. 8). *Wind is invisible*. The Spirit cannot be seen; we cannot see how He works upon and with a soul, but the result of His work is seen in the new life—begotten by the Word and Himself—and the fruit of the Spirit

in the life of the one born again. *Wind can be felt.* Although we cannot see the Spirit, we can feel His working in us. A man once said to a Christian that he did not believe there was a Holy Spirit, simply because he had never seen Him. He did not believe in anything he had not seen; and he put the following questions to the Christian:—"Have you ever seen the Holy Spirit?"—"No." "Have you ever tasted the Holy Spirit?"—"No." "Have you ever smelt the Holy Spirit?"—"No." "Have you ever felt the Holy Spirit?"—"Yes." "Now," said the Christian, "let me ask you a question or two. Have you ever seen a pain?"—"No." "Have you ever tasted a pain?"—"No." "Have you ever smelt a pain?"—"No." "Have you ever felt a pain?"—"Yes." "So," said the Christian, "I have felt the power of the Holy Spirit." *You may see which way the wind blows.* The Spirit always leads one way, namely, to Christ. *The wind travels in circles.* The Spirit always keeps to the circle of God's Word. *Wind is useful.* Sailors and many others find it so. As a sailing vessel can only make progress

by the wind, so we can only make progress by the power of the Spirit.

We will take *seven P's* to illustrate the truth in the emblem.

I. *Wind is prevailing.* We have an illustration of this in Ezek. xxxvii.—the vision of God's future dealings with Judah and Israel, in causing them to live, and in making them one nation again—which we will take as an illustration of the prevailing and quickening work of the Spirit. *First.* There is seen “a valley full of dead, dry bones”—an illustration of the sinner “dead in trespasses and sins.” Wherever you find death mentioned in Scripture, it simply means *separation*. In natural death the spirit is separated from the body (Eccl. iii. 20, 21). In spiritual death the soul is separated by sin from God (Rom. v. 12). In eternal or the second death both body and spirit are for ever separated from God (Rev. xx. 13, 14). We will take a *dead body* as illustrating the condition of man dead in sin. A dead body is *without the spirit*; so man is without God. *Death defaces the body*; so sin has defaced the likeness of God from man.

What a contrast! God created man in *His* own likeness (Gen. i. 26); man begets a son in his likeness (Gen. v. 3). *A dead body is cold*, it has no warmth in it; so man has no desire after God: "The fool hath said in his heart, No God." *In death a man loses all his earthly possessions*; so man has lost everything by sin, himself included. *A dead body has no understanding*. Nicodemus could not understand how a man could be born again: "The natural man receiveth not the things of God." *A dead body has no feeling*; so man feels not his danger as a lost, ruined, condemned sinner. *A dead body cannot see*; neither can man see any beauty in Christ. *A dead body cannot raise itself*; neither can man: he is as helpless as he is sinful. My reader, do you see yourself pictured here? Do you see sin has separated you from God? You may have had godly parents, religious training, moral teaching, be connected with some place of worship, and pass as a Christian before man; but if out of Christ, if you have not been born again by the Word and Spirit, although you have a name to live, you are dead in sin

(Rev. iii. 1). *Second.* The question, "What can make these dry bones live?" The answer is, "Prophecy, O son of man, and come, O breath," or Spirit. No amount of human effort of itself can accomplish the work. We have given us by Christ a striking comparison between the work of man and the prevailing work of the Spirit in the gospels. In Matt. xxii. 6, we find that the king's *servants* are spitefully entreated and slain; but in Luke xiv. 21-23, the SERVANT—the Holy Spirit—compels or constrains them to come in. As a man once said in a meeting at Glasgow, "Ah! sir, it was the Lord Himself that brought me to Himself." What a host of dead souls—a valley of dry bones—there was on the day of Pentecost; what was it that prevailed to make them live and cry out, "Men and brethren, what shall we do?" but the prevailing energy of the Holy Spirit? It is *He* that causes the soul to awake to a sense of its danger, sinfulness, corruption, and helplessness. It is *He* that begets a new nature. It is *He* that presents to us, like Eliezer of old, who took of the precious things of Isaac's and showed them

to Rebekah ; so the Holy Spirit opens our eyes to see the preciousness—not only of the blessings He gives—of Christ Himself. It is the Spirit that links us to our risen Lord, and makes us one *in* and *with* Him.

Notice a few instances where the word *prevail* occurs, as illustrating the Spirit's work in and with the *believer*. While Moses held up his hands Israel *prevailed* against Amalek. Moses is a type of Christ as the Risen One, and because of what He has done and where He is the Spirit now indwells every believer (John vii. 39 ; 1 Cor. vi. 19), and in the power of the indwelling Spirit and the *prevailing* intercession of our great High Priest we *prevail* against and overcome Amalek, who is a type of the flesh (Exod. xvii. 11) ; for if we walk in the Spirit we shall not or by no means fulfil the lusts of the flesh (Gal. v. 16). David *prevailed* against the Philistine (1 Sam. xvii. 50). The Philistine represents the power of this world, and David *prevailing* against him, how God uses the weak things to confound the mighty. “ By strength shall no man *prevail* (1 Sam. ii. 9) ;

that is, by their *own* strength. But if we know our weakness we shall be like Jacob: he *prevailed* with God, not by struggling, but by clinging, laying hold of God's strength and God laying hold of him (Gen. xxxii. 25, 28; Hosea xii. 4); and as we *prevail* with God He will *prevail* the flesh *in* us, the world and the devil *by* us, by the power of the indwelling Spirit. In Judges i. 35, we read that the house of Joseph *prevailed* against the Amorites. Joseph is a fruitful bough (Gen. xlix. 22); and as we bring forth the fruit of the Spirit we shall *prevail* over the works of the flesh—the Amorites we have to contend against (see Gen. xix. 38). In 1 Kings xvi. 22, we see that those that followed Omri *prevailed* against Tibni. Omri means "the servant of Jehovah;" and as we are led and follow the Spirit we shall *prevail* over all our enemies, or the Spirit by His own almighty power will *prevail* over them through us. Believer in Christ, remember that you have the almighty, all-sufficient, all-prevailing One indwelling you. Remember you are to be entirely subject to Him. Do not grieve Him

by looseness in walk, worldly-mindedness, by yieldings to the clamourings of the flesh, or listening to the god of this world.

II. *Wind is penetrating* (Isaiah xli. 16). The wind finds out all the crevices. How penetrating the Spirit is! He searches into the innermost recesses of the heart, and reveals the hidden evil there. David knew something of this when he said, "God has searched, known, understood, compassed or winnowed, and is acquainted with me altogether" (Ps. cxxxix.). He knows what we are and where we are. Can we get away from the presence and power of the Spirit? No. "Whither shall I flee from Thy presence?"

Hear the cry of one who had felt the penetrating work of the Spirit: "O wretched man that I am!" How does the Spirit accomplish this? By bringing us into the light of God's presence. What is the result? Hear the testimonies of those who have experienced it. *Job*: "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I abhor myself" (Job xlii. 5). *David*: "Against

Thee have I sinned" (Ps. li. 4). *Isaiah*: "I saw the Lord . . . then said I, Woe is me! for I am undone . . . unclean" (*Isaiah* vi.). *Peter*: "Fell down at Jesus' knees, saying, Depart from me; for I am a sinful man" (*Luke* v. 8). May we ever dwell in the presence of Him whose eyes are as a flame of fire, and whose Word is living and energetic, sharper than any two-edged sword, that we may ever see the utter badness of the flesh, the deceitfulness of sin, the seductions of the world, and the wiles of the devil. And if we are subject to the indwelling Spirit He will reveal to us by the Word and Himself everything contrary to His mind. Oh that our prayer may ever be, "Search me, try me, and see if there be any evil way in me, and lead me in Thy own way."

III. *Wind is prostrating* (*Isa.* xi. 15). We have seen the effect of the wind in laying whole plantations of trees low. The Spirit not only shows us what we are in ourselves, but leads us to take our true place before God, and own to our own unworthiness and sinfulness. Again,

He accomplishes this by bringing us into the presence of Christ and showing us His glory. Daniel, when he saw Christ, fell down at His feet, and said, "My comeliness is turned into corruption." John, the beloved disciple—he who had leaned on Jesus' breast—when he saw Christ in His glory, fell down at His feet as dead. May the Holy Spirit ever keep us low at the feet of Jesus. It is the place of blessing, power, teaching, comfort, joy, and peace. Many are not low enough to be blessed.

"My highest place is lying low
At my Redeemer's feet;
No real joy in life I know
But in His service sweet."

IV. *Wind is purifying.* "He cleanseth the clouds by the wind" (Job xxxvii. 21). "God is love." Yes; but we must not forget that "God is light" as well. He cannot wink at sin. He could not receive the sinner with his sin. God's standard is perfection, without spot or blemish. We see that in the tabernacle; everything must be pure, or made so through the action or death of another. Each animal offered

in sacrifice must be without spot or blemish. Everything in the tabernacle must be pure—pure oil for the light (Ex. xxvii. 20); pure frankincense for the offerings (Ex. xxx. 34); all the gold used must be pure gold (Ex. xxv. to xxxix.); the incense must be pure (Ex. xxxvii. 29); the table of shewbread must be pure (Lev. xxiv. 6). Since the law demanded purity, man having failed, Grace steps in and supplies it. God *provides* in His love; Christ *procures* by His blood; the Spirit purifies by *applying* the work of Christ and indwelling the believer. We give our readers a few scriptures to meditate upon and practise. Our sins are *purged* away by the sacrifice of Christ (Heb. i. 3); our conscience from dead works to serve the living God (Heb. ix. 14). Having *purified* our souls by obeying the truth (1 Pet. i. 22), and our bodies washed by the *pure* water of the Word, as *purged* worshippers we draw nigh in the full assurance of faith, and worship God (Heb. x. 22). We are also to serve the Lord with a *pure* conscience (2 Tim. i. 3); call on the Lord out of a *pure* heart (2 Tim. ii. 22); love

each other with a *pure* heart fervently (1 Pet. i. 22; 1 Tim. i. 5); to hold the mystery of the faith with a *pure* conscience (1 Tim. iii. 9); *purge* out all evil doctrine from our midst (1 Cor. v. 7); *purge* ourselves from the corrupting influences of the world and the so-called religions (the test, the Word of God), and thus be a vessel sanctified and meet for the Master's use (2 Tim. ii. 21). Let your religion be *pure* and undefiled, which is to visit the fatherless and widows, and keep unspotted from the world (James i. 27). We are to think on those things that are *pure* (Phil. iv. 8); remember Jesus is coming, and thus *purify* ourselves (1 John iii. 3). When we do not do this, the Lord, as the Husbandman, has to come and prune us, that we may bring forth fruit (John xv. 2); or as the Refiner (Mal. iii. 3), to remove the dross—sometimes by affliction and trial—that the dross of worldliness, unbelief, and half-heartedness may be removed; and this He accomplishes by the Spirit. Our *consciences* are purged by the *blood* of Christ; our *ways* by the *Word* of God; and the One who brings to our remembrance

what Christ has done for us, and brings the Word in power to our hearts, that we may live according to it, is the Spirit.

V. *Wind is powerful.* On the day of Pentecost, "there was a sound of a rushing mighty wind" (Acts ii. 2). 1. *The Spirit is powerful to keep.* What was the power that kept Joseph amidst all his trials and persecutions? The secret is expressed in those words that occur so often in connection with him—"The Lord was with him;" and we can go a step farther, and say the Spirit is in us, and we are "kept in the power of the Lord" (1 Pet. i. 5)—that is, being guarded as with a military guard. 2. *The Spirit is powerful in us to glorify Christ* (2 Thess. i. 11, 12). What is the power that causes the new leaves to shoot forth and throw off any old leaves left hanging upon the trees but the new life that comes at spring? And in like manner the Spirit is the power that will manifest the new man and put off the old man with his deeds. He is the One that is powerful, and who will work in us mightily if we will let Him, and bring forth the fruit of Himself, that Christ

and the Father may be glorified thereby. 3. *The Spirit is powerful in us for service* (1 Thess. i. 5). What is the power that keeps the machinery going in a water mill but the continual flow of water? In like manner the Spirit is the power in our service for God. He must keep the machinery going; He must be the oil to keep saints from quarrelling among themselves, and make all things work in blessed harmony. What we have to do is to keep to the Word of God, be faithful to the Lord, and love one another, and then God will bless us in our testimony for Him. What God wants of us is not for us to be fretting and worrying ourselves about success and results, but to be *faithful* to Him, and He *will* be faithful to us.

4. *The Spirit is powerful to overcome and subdue all our enemies.* What was the secret of Joshua's success but simple trust in the promise and presence of God? The Lord gave them the victory. It was not by any might or skill of their own; it was the Lord. What we have to do is to see that we are strong *in the Lord*, and in the *power* of His might (Eph. vi. 10); keeping

the position He has placed us in, standing on resurrection ground, clothed in His armour, wielding the sword of the Spirit, and this by the power of the Spirit. 5. *The Spirit is powerful to aid us to endure amidst trial, persecution, and affliction.* In 2 Cor. vi. 4-10 (R.V.), we have four sevens. *First.* Sevenfold passive suffering for Christ—(1) “In much patience;” (2) “in afflictions;” (3) “in necessities;” (4) “in distresses;” (5) “in stripes;” (6) “in imprisonments;” (7) “in tumults.” *Second.* Sevenfold active self-denial—(1) “In labours;” (2) “in watchings;” (3) “in fastings;” (4) “in pureness;” (5) “in knowledge;” (6) “in long-suffering;” (7) “in kindness.” *Third.* Sevenfold means to enable us to endure—(1) “*In the Holy Spirit;*” (2) “in love unfeigned;” (3) “in the Word of truth;” (4) “in the power of God;” (5) “by the armour of righteousness on the right hand and left;” (6) “by glory and dishonour;” (7) “by evil report and good report.” *Fourth.* Sevenfold result, as looked at from the world’s point of view and God’s—(1) “As deceivers and true;” (2) “as unknown and

yet well known;" (3) "as dying, and, behold, we live;" (4) "as chastened, and not killed;" (5) "as sorrowful, yet always rejoicing;" (6) "as poor, yet making many rich;" (7) "as having nothing, yet possessing all things;" 6. *The Spirit is powerful to aid us to worship God aright.* How cold our worship is! Why is it? Simply because we are not subject to the Spirit. Mark, I mean not the energy of the flesh, but the heart overflowing with joy and praise to God for His wondrous love to us; and the way to worship aright is—(1) Having a conscience void of offence; (2) coming in the name of Jesus; (3) filled with the Holy Spirit; (4) taken up with Christ, what He is and what He has done, and praising God for it. 7. *The Spirit is powerful to raise our mortal bodies.* At the coming of Christ He will bring the bodies of those that are *now* with Christ; He will quicken them, and change *ours*. God has only to speak the word and it will be done. Reason may say, "Impossible." Faith is contented to ask, "Is anything too hard for the Lord?"

VI. *Wind is pleasant.* The Bride in the Song

of Solomon we find saying, "Awake, O north wind; and come, thou south; blow upon my garden, that the spices may flow out. Let my Beloved come into His garden, and eat His pleasant fruits" (S. S. iv. 16). There are four points in this verse we would briefly notice. 1. The Beloved. 2. The garden. 3. The spices and fruits. 4. The wind. 1. The Beloved is invited to come into His garden and eat; which we may take as the realised presence of our beloved Lord Jesus. He is not invited to come for nothing, but to eat. Abraham prepared a meal for the angels when they came, and what do we give our Beloved? Does He have to turn away and say, "I find no fruit"? Then He was not only invited to eat, but it was *pleasant* fruit. How refreshing pleasant fruit is on a hot summer day! How refreshing to God's heart when His children bring forth the fruit of the Spirit! But notice, also, how the Bride owns she has nothing; it is *His* garden, His *pleasant* fruit. May we ever remember that every blessing we have comes from God, and that it is our privilege to give back to Him what He has given us with a grateful

heart. 2. *The garden.* How the Bride interchanges the words "my" and "His"!

"I am my Beloved's, and my Beloved is mine;
He brings a poor vile sinner into His house of wine."

A garden is an *enclosed* place: our life is hid with Christ in God. A garden is a *separated* place: we are separated to the Lord from the world. A garden must be *kept in order*: "Keep yourselves unspotted from the world." A garden is a place of *growth*: "Grow in grace." A garden is a place of beauty: beauty of holiness. 3. *The spices and the fruits.* The spices are worship, and the fruit is the fruit of the Spirit. 4. *The wind.* The north wind is cold and piercing; that is to harden: the Spirit has to come and reprove and keep us back. The south wind is cooling and refreshing, and causes the trees to bud and the plants to grow; so the Spirit brings to our mind the refreshing promises of God, and causes us to bring forth fruit, and also enables us to worship God in Himself and in truth, that our worship may come up as sweet spices to God, that He may be glorified thereby.

VII. *Wind is precious.* "He bringeth the

wind out of His treasures" (Ps. cxxxv. 7). Think of the treasures of His love, His grace, His promises, His riches, His power, His goodness, His glory, and remember the revealer of them is the Holy Spirit; He brings our minds to think of the precious blood, our precious Lord; and as Rebekah of old listened to the voice of Eliezer telling her of Isaac, his love, his treasure, himself, so the Spirit speaks to us of our divine Lord, and the blessings that are ours in Him and the glory we are yet to share. Oh! fellow-believer, since the Spirit lives in you, see that you live in the Spirit. The Spirit walks in you; see to it that you walk in the Spirit.

We are not left to walk alone:
The Spirit of our God hath come,
For ever with us to "abide"—
Our Teacher, Comforter, and Guide.

O gracious Spirit, led by Thee,
How truly safe and bless'd are we,
Hasting the dreary desert through,
With our eternal home in view!

Thou hast one theme on which to dwell—
The story of free grace to tell ;
And while we hearken to Thy voice,
We wonder, worship, and rejoice.

Jesus, the Father's only Son—
Jesus, His own Beloved One—
Jesus, now seated at His side,
Hath claimed *us* for His own—His Bride.

O teach all the Father's grace,
Reveal to us the Saviour's face,
And to our willing hearts declare
The glory it is ours to share.

The wilderness be all forgot ;
The desert way, we heed it not :
Thou art the Comforter ! and we,
The Bride, are on our way with Thee.



VI.—THE EARNEST.



VI.—THE EARNEST.

THE Spirit as the Earnest tells us, who are believers in Christ, of what is ours in Christ, and the glory that awaits us. “All things *are* ours,” not as to actual or full enjoyment, but as to possession or security; just as a child who is heir to property left to him, and is allowed a certain part of it until he becomes of age, when he may enter into and enjoy the whole: it is none the less his, although he has not come into full possession.

The Epistle to the Ephesians is one of the most precious of God’s Word, if taken as a whole. We were musing lately upon it, and thought it might be summed up under *seven P’s*.

1. The *purpose* of God (chapters i. and iii.).
2. The *person* of Christ—notice His names.

3. The *position* of the believer—"in Christ" (ii. 6).
4. The *possessions* of the believer—"all spiritual blessings" (i. 3).
5. The *practice* of the believer (chapters iv., v., and vi., to verse 9).
6. The *panoply* of God—the complete armour for the believer (chapter vi. 10-18).
7. The *power* of the Spirit.

All through the epistle we find the Spirit mentioned. He reveals the purpose of God in Christ (i. 19; iii. 5-7); He quickens dead sinners, and makes them believers in Christ, and unites them to Christ (ii. 5, 6); He is the power of access into the Father's presence (ii. 18); He is God in us (ii. 22); He reveals the mystery that was hid to the Old Testament saints (iii. 5), namely, "Christ and the Church" (v. 32); He is the power to strengthen us, that we may be able to comprehend Christ and His love (iii. 16-18); He is the power and the source of fruit-bearing (v. 9); He is the author of true

prayer (vi. 18); He it is makes the Word of God effectual against our enemies (vi. 17); He also reminds us of our responsibility to Him, that we do not grieve Him by looseness in walk (iv. 30), but to see to it that we are filled with Himself (v. 18). It is not our purpose to dwell upon these, but to refer to Eph. i. 13, 14, where He is said to be the Holy Spirit of Promise, and, as such, is the Earnest, or Pledge, of the inheritance and glory that awaits every believer. Notice—

- I. The *Giver* of the Earnest.
- II. The *ground* of the gift, or the Purchaser of the inheritance.
- III. *Who* is the Earnest?
- IV. *Where* the Earnest is.
- V. *What* the Spirit is the Earnest of.
- VI. What is *implied* by an earnest.

I. *The GIVER of the Earnest.* Paul, in speaking of what God would do at the coming of Christ—namely, clothe the believer with the resurrection body—says, “He that hath wrought us for the selfsame thing is *God, who also hath given*

unto us the earnest of the Spirit" (2 Cor. v. 5). We should ever remember that the Father is the *Giver* of every good and perfect gift. God gave His Son (John iii. 16); the Son gave Himself (Tit. ii. 14); the Father gave the Church to Christ (John x. 29); and on the ground of what Christ has done the Father has given the Spirit to the Church (John xiv. 16). The gift of God is offered to the sinner, which is Christ; the gift of the Father to the believer is the Spirit.

II. *The GROUND of the gift, or the PURCHASER of the inheritance.* The *Purchaser* is Christ, the Son of the living God; the *purchase price* was the blood of Jesus, the Son of man. As the Son of man He had a *title* to purchase the inheritance we lost (Lev. xxv. 25); as the Son of God He had the *ability*. The *ground* of the gift is the *resurrection of Christ*. If Christ is not risen we are yet in our sins, still under condemnation, still exposed to the righteous judgment of God against sin, and the Spirit having quickened us and indwelling us a myth; but, blessed be God, we know different. The death of Christ tells us of the *love of God*, and

the resurrection of Christ tells of the *power of God*, and the following seven facts:—

1. That God is satisfied
and glorified .. Rom. viii. 33, 34.
2. That our sins are
gone.. .. 1 Cor. xv. 17-20.
3. That we are accepted
in Christ Eph. i. 6.
4. That we are united
to Christ Col. ii. 12, iii. 1.
5. That every foe is van-
quished Col. ii. 15.
6. That we shall for ever
live with Him .. John xiv. 19.
7. That the Spirit is
given to the Church John vii. 39.

And a good deal more; but let us ever remember that the *ground* of everything that we, as believers in Christ, enjoy, is the death and resurrection of Christ.

III. *WHO is the Earnest?* The Holy Spirit. We do not wish for a moment to sit in judgment upon others, but we beg to differ with

those who say that the graces of the Spirit are the earnest. We say no, but the Spirit *Himself*; not our feelings, not our experiences, but the abiding presence of the Holy Spirit in us. What we have to do is to *recognise* and *remember* that He is in us, and not try to realise His presence. Take an illustration: Two gentlemen are walking along a street, deeply engrossed in each other's company and conversation. A friend of these two gentlemen passes by; one of them recognises him—he realises the power of his presence; the other one did not recognise the friend passing by. The one who did says to his friend, "Did you see So-and-so?" "No," said the other, "I did not." If he had he would have realised the power of his presence as well as the other. So we need not to try to feel that we have the Spirit in us, but to recognise His presence; then we shall realise the power of His presence as He brings to our remembrance the precious promises of God, which are ours in Christ, and thus we shall be cheered thereby.

IV. *WHERE the Earnest is.* "In our hearts"

(2 Cor. i. 22). Notice three P's in connection with this point. 1. The *persons* who have the Earnest—"in *our* hearts." We ever need to remember that these epistles were written to believers. The Holy Spirit is not an earnest of the salvation of the soul; we do not need an earnest of that, but we get Him who is the salvation now (Isa. xii. 3). But He is the Earnest of *our* inheritance, namely, those who have been quickened by the Spirit are born again, and thus made "children of God, and if children, then heirs; heirs of God, and joint heirs with Christ." 2. The *place* where the Earnest is—"in *our hearts*." Not in our head, but in our heart, as if to remind us that our whole affection should be taken up with the glory of Christ which we are to share, and the inheritance which He is and which awaits us. 3. The *position* of the Earnest—"in *our hearts*." In us as a Light to illuminate; in us as a Friend to counsel; in us as Water to refresh; in us as a Comforter to cheer; in us as a Teacher to teach; in us as a Guide to direct; in us as Oil to make us shine; in us a Fire to purge; in us a Dove

to sympathise ; in us as the Seal to secure ; in us as the Witness to confirm ; in us as the Power to keep ; in us as the Power to pray ; in us as the Source of fruit-bearing ; in us as Sap to make us grow ; in us as the Earnest of the coming glory, and to bring to our remembrance the precious promises of God, which are yea and amen in Christ.

V. *WHAT the Spirit is the Earnest of.*

1. *Of our inheritance.* “Blessed be the God and Father of our Lord Jesus Christ, who according to His abundant mercy hath begotten us again unto a living hope by the resurrection of Jesus Christ from among the dead, to an *inheritance* incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto the salvation ready to be revealed in the last time” (1 Pet. i. 3-5). “The Spirit, who is the Earnest of our inheritance” (Eph. i. 14). In reference to our inheritance notice the following points :—(1) The *price* that purchased it : the blood of Christ. (2) The *act* that confirmed it : the resurrection of Christ. (3) The

deeds that secure it: the Word of God. (4) The *basis* of our right to it: our relationship. (5) The *Giver* of it: the Father. (6) The *Partner* of it: Christ. (7) The *nature* of it: "incorruptible"—no decay; "undefiled"—no sin; "fadeth not away"—not like the fleeting things of time, it is eternal in the heavens. (9) It is in safe keeping: "reserved in heaven." (8) It is reserved for a special class of people: "those who are kept by the power of God through faith." (10) It is kept until a special time: "unto the salvation ready to be revealed." (11) The *condition* of it: "suffering." (12) The *Earnest* of it: the Holy Spirit of Promise.

The spies who went to see what the land of Canaan was like came back, you remember, bringing with them the grapes of Eshcol, the pomegranates, and the figs (Num. xiii. 23); these were an earnest of what there was in the land. Mark the three things that they brought—(1) Grapes; (2) pomegranates; (3) figs. If man had written this account he would have said they brought fruit; but the Spirit of God tells us minutely what they brought, and

the spiritual mind can see an illustration here of what the Spirit does now in bringing to us a foretaste of the glory and joys that await us. (1) *The grapes* tell us of the sweetness and blessedness of our inheritance. Grapes are *refreshing*; how refreshing they are to a sick person! How refreshing when the Spirit brings to our remembrance the precious promises of Christ! *Wine* is made from grapes. We read of the wine that maketh glad the heart of man (Ps. civ. 15); and how it rejoiceth our hearts and cheers our spirits as we listen to the voice of our Beloved by the power of the Spirit! (2) *The pomegranates*: these are red inside, and remind us of the *price* of our inheritance, namely, "the blood of Christ." The high priest had upon the hem of the robe of the ephod pomegranates of blue, purple, and scarlet (Ex. xxviii. 33). The high priest having these on the robe of the ephod reminds us of the *basis* of our inheritance, namely, our *risen* Lord, who is our great High Priest. *Pomegranates of blue*. Blue is the *heavenly* colour, and reminds us of the *heavenly character* of our inheritance: "our

names are written in heaven" (Heb. xii. 23); "our citizenship is in heaven" (Phil. iii. 20); "our hope is in heaven" (Col. i. 5); "we are waiting for Christ from heaven" (1 Thess. i. 10), and when He comes we shall have "our house from heaven" (2 Cor. v. 2). Our inheritance meantime is "reserved in heaven" (1 Pet. i. 4); and soon we shall be where we are seen to be in Rev. iv. and v., in heaven, sitting round about the throne: the four and twenty elders represent the Church. *Pomegranates of purple.* Purple is the royal colour. This reminds us of the royal character of our inheritance: we are now "a royal priesthood to show forth the virtues of Him who hath called us out of darkness into His marvellous light," and we are yet to reign with Christ when He comes in His kingdom. *Pomegranates of scarlet.* It is said true scarlet cannot be got without the death of an insect. This reminds us of the condition of our inheritance, or what we have to do now, namely, suffer with and for Christ; for "If we suffer with Him, we shall be glorified together" (Rom. viii. 17) *Pomegranates of brass* were put upon the pillars

in Solomon's temple (1 Kings vii. 18). Brass is enduring, and reminds us of the *nature* of our inheritance—that it is incorruptible, and that it fadeth not away. In the Song of Solomon we hear the Bridegroom saying to the Bride, "Thy temples are like a piece of pomegranate" (S. S. iv. 3., vi. 7). May we not say this is the joy Christ finds in us, in sharing His glory with Him.

(3) *Figs.* When Christ was on earth He came to a fig tree, and found nothing but leaves; but surely He shall not have to say that of us now. May we bring forth the fruit of the Spirit, that *His* heart may be refreshed, that *others* may be blessed, and we *ourselves* have the consciousness that we are pleasing Him; and thus it will be evidenced that we are those who are kept for the inheritance, for the inheritance is kept for us, and we are kept for the inheritance. But the grapes, pomegranates, and figs we said were an *earnest* of what the land of Canaan was, and an *illustration* of what our inheritance is.

2. *The Spirit is the Earnest of our final preservation.* He is the Earnest until the redemption

of the purchased possession (Eph. i. 14). We have an illustration of this in the case of Ruth the Moabitess (Ruth iii. and iv.). There are one or two points we might notice. (1) She *washed* herself: here we see the believer being cleared from condemnation by the blood of Christ. (2) She was *clothed*: here we see the believer being clothed in the righteousness of God. (3) She was *anointed*: here we see the Spirit, with which we are anointed by the Father on the ground of the finished work and glorified person of Christ. (4) She was *obedient* to her mother-in-law: here we see the believer being obedient to the Word. (5) She went and *lay down* at the feet of Boaz all night, and *prayed* Boaz to redeem the lost possession: here we see our present position at "the feet of Jesus," listening to His word, praying Him to come, and waiting for the redemption of our body. Boaz did not send Ruth empty away, but gave her *his word*, and six measures of barley as an *earnest* that he would undertake her cause: here we see Jesus giving us His word that He will keep us to the end and come

again and receive us to Himself, for *He* will never be satisfied till we are with Him, and to this end has He given us the Spirit as an earnest that He will come and redeem our bodies, which He has already purchased; hence the Spirit is the Earnest of our final preservation.

3. *The Spirit is the Earnest of our resurrection body.* We groan and we are waiting for this, although we have the firstfruits of the Spirit, which is an earnest that our bodies will be redeemed. When Israel got into the land of Canaan they were to offer a sheaf of the firstfruits unto the Lord; the firstfruits were an earnest of the harvest (read Lev. xxiii. 9-21).

When was it offered? On the morrow *after* the Sabbath (verse 11). Here we see Jesus as the Corn of Wheat falling into the ground (His death), and rising from the grave the very day that the firstfruits were offered and waved before the Lord, no longer the Corn of Wheat abiding alone, but bearing much fruit, and becoming the firstfruits of the great harvest that shall be gathered to Himself. *Who offered and waved the firstfruits before the Lord?* The high

priest. Christ as our great High Priest has gone into the presence of God as the Pledge of His people's resurrection, for because He lives we shall live also. *Why was it offered?* "To be accepted for you." And we are now risen in Him, and accepted in all the worthiness of His own person and work. *What was offered with the firstfruits?* (1) The lamb for a burnt offering, reminding us of Christ as the spotless, meek Lamb of God, who was in His death and resurrection an offering and a sacrifice for a sweet-smelling savour to God. (2) The meat offering, the two principal things in it being *fine flour* and *oil*: the fine flour reminding us of Christ as the perfect, spotless Son of Man; the oil reminding us of Him who did everything in the power of the Spirit. (3) The drink offering, reminding us of Christ, who poured out His soul unto death, and who, by so doing, rejoiceth the heart of God and every believer. Then after fifty days they were to offer a new meat offering, and with it two wave loaves, baked with leaven; *they* are the firstfruits unto the Lord. The two wave loaves tell us that

Christ has met the need of Jew and Gentile, and He has broken down the middle wall of partition between us ; and that, whether Jew or Gentile, being in Christ they are alike accepted in Him. The loaves were baked with leaven (leaven in Scripture is always a type of evil). The leaven reminds us that there is sin *in* us as an attendant evil, although no longer *on* us as a condemning power ; but mark, it is *baked* leaven, not leaven in activity, but *baked*, reminding us that although there is sin in us, it must not be in activity, but we are to reckon it dead because God does (Rom. vi.) ; or, as one has said, "To say that we have *no* sin is to *contradict* the Word of God ; to say that we *must* sin is to destroy the whole work of Christ, and to utter a gross *libel* upon the indwelling Spirit ; to say that we *need not* sin is to state a blessed privilege." Notice *also* what was *offered* with these two wave loaves : burnt offering, meat offering, drink offering ; the same, but more in *quantity*, as was offered with the wave sheaf, reminding that Christ has glorified God for us. But there was also the sin offering and the peace

offering (these did not need to be offered with the wave sheaf, there was no sin in Him), reminding us that Christ has met our every need by His atonement; and these were waved with the two loaves (verse 20), reminding us that though we have the pledge of our resurrection—the firstfruits *for* us in heaven and the firstfruits of the Spirit *in* us—we shall ever need and shall ever owe all to the worthiness of Him “who loved us and gave Himself for us.” *What did the high priest do with the sheaf and loaves? Wave them before the Lord. What does this waving tell us but of victory and triumph, and that Christ is risen as the Conqueror, and that we are risen in Him, and that we shall soon be risen with Him in resurrection glory? What were they called? Firstfruits. The firstfruits were a type of resurrection. We have the firstfruits in heaven, who is a pledge that the sleeping saints will be raised, for “now is Christ risen from among the dead, and become the firstfruits of them that are asleep” (1 Cor. xv. 20); and we which remain have the firstfruits, not only in heaven, but of the Spirit (Rom.*

viii. 23); for "if the Spirit of Him that raised up Jesus from among the dead dwell in you, He that raised up Christ from among the dead shall also quicken your mortal bodies by His Spirit which dwelleth in you" (Rom. viii. 11). But also notice that the wave loaves are called firstfruits; and we are a kind of firstfruits (James i. 18). We are the firstfruits of the first resurrection. (We are not now speaking of those who rose when Christ did—Matt. xxvii. 52, 53.) There are different stages in the first resurrection: the Church caught away are the firstfruits; then the first Jewish remnant, those who are slain for their testimony of the kingdom (Rev. vi. 9)—these are slain during the first three years and a half after the Church is taken away; then the second remnant, who during the latter three years and a half of Daniel's week of seven years are slain because they will not bow down and worship the beast and receive his mark in their foreheads (Rev. xiii. 15, 16); all these will partake of the first resurrection and share the heavenly glory of the Lord Jesus. May we who have the Spirit in us now,

as the Earnest, be cheered as we remember that soon we shall lay aside this body of sin and death, and have our body fashioned like His own glorious body ; soon we shall no longer groan for this, but rejoice in the *fact* that we see Jesus and that we are like *Him*.

“ Soon shall we see the glorious morn :

Saints, arise ! saints, arise !

And hear the trump of God resounding :

Saints, arise ! saints, arise !

Thro' death's dark vaults its notes rebounding.

The resurrection day *draws near* ;

The Lord Himself will soon appear,

And we shall meet Him in the air :

Saints, arise ! saints, arise ! ”

4. *The Spirit is the Earnest that we shall share the coming glory with Christ.* The name of the Holy Spirit as the Earnest is the Holy Spirit of Promise. When the servant of Abraham brought out the precious jewels and gave them to Rebekah, cannot we imagine him saying to her, “ This is only an earnest of what is yet to be yours ; ” and as they are going across the wilderness he tells her of the beauty of the

person of Isaac, the glory that awaited her, the riches that she would enjoy; and how he would reiterate the promises Abraham had given him for her. And is it not so with us, fellow-believer, as we travel through this sin-blighted world? The Spirit comes and brings us the jewels of silver, reminding us of the atonement money, and how that we owe all the glory that we shall share with Christ because of His atoning work; the jewels of gold, reminding us of the exceeding great and precious promises that are given to us in Christ, that we might be made partakers of the divine nature. May the fact that soon we shall be manifested with Christ in glory cheer our hearts; and may we remember that the Spirit searcheth the deep things of God, and reveals to us *in* the Word the glory that awaits us. If you want to know what that glory will be like, read Rev. xxi. 9-27, where we get a description of the glory of the Bride, the Lamb's wife.

VI. *What is implied by an earnest.*

1. *An earnest is given as an evidence of a contract between two parties.* The contract, or,

to put it in Scripture language, the covenant, was between God and Christ. Christ having finished the work the Father gave Him to do, and having glorified Him by so doing, the Father has glorified Christ by raising Him from the dead and seating Him at His own right hand; and the Spirit is sent down to glorify the Son, and the Spirit indwells every believer as the earnest or pledge that we shall have the full benefits of the work of Christ.

2. *An earnest is part of the thing promised.* Just as in some parts of the country farmers go to fairs to hire their servants, and upon hiring them give a few shillings as an earnest of their first month's wages; thus it is a part of the wages promised. In like manner the Spirit is the Earnest, as we have already said, of our resurrection, inheritance, and the glory to come. We might dwell upon this, but the above will suffice to show what an earnest is.

Perhaps some will say, "You seem to write very confidently, and seem to be very positive that the believer will be preserved to the end and share the glory that Christ will yet be manifested

in ;” and the world might say, “ You can live as you like ;” but, as an old Christian once said when some one said that to him, “ How can we who are dead to sin live any longer therein ?” and we add, “ If we look for such things, what manner of persons ought we to be in all holy conversation or manner of living ?” Let us ever remember that while the Spirit is the Earnest of our sharing the full benefits of the work of Christ, we are also responsible to be always and entirely subject to Him.

We know in part : a little of the glory
Is present with us now ;
The earnest of the resurrection triumph
E’en now is in our heart ;
But never yet was soul so fair
That all the radiance it could bear.

We know in part : the Father’s full adoption
Is ours by faith to-day ;
And Jesu’s blood for ever, and for ever,
Has washed our sins away.
We know in part, but what remains to know—
Ah ! this, nor mortal tongue or pen can show.

We know in part our Saviour's deep compassion ;
We know in part His grace ;
A thousand ties our ransomed hearts acknowledge,
Bending before His face ;
But when we stand around the throne,
Then shall we know as we are known.

We know in part: the Holy Spirit teacheth
We are not orphans here ;
The gracious promises of God He bringeth,
Our drooping hearts to cheer ;
But darkly through a glass we see
Till death unveils eternity.

O Trinitify Divine ! O Three in One !
We lift our hearts in praise
For all the tender light that gilds
The darkness of our days ;
But, Lord, we praise Thee even more,
That Thou dost keep the best in store.

C. M.



VII.—THE DOVE.



VII.—THE DOVE.

THE Holy Spirit at the baptism of Christ was seen descending upon Him in the shape of a dove (Matt. iii. 16). It is sweet to notice at the baptism of Christ we have the Trinity—the *voice* of the Father, the *person* of Christ, and the Spirit *descending* upon Him. We cannot explain the truth how that God is three persons and yet only one God, but we believe it because it is a fact revealed in the Word of God. We look at the gas light: we cannot explain how there is three things in one, namely, light, colour, and heat; but there it is, and we are bound to believe it because it is a fact; if you take away one you take away all three. The dove, as an emblem of the Holy Spirit, tells us of *His loving, tender, gentle, and comforting work*. It is our purpose in this paper

to keep before our readers this one truth, namely, *the Spirit manifesting His own work in the believer in the new life begotten, and His own nature being manifested in the life of the believer.* In connection with this emblem notice *seven P's*:—

I. *The dove reminds us of the PERSONALITY of the Spirit.* The Spirit is more than an influence; He is as much a person as the Father and Son. *Creation* is said to be by God the Father, the Son, and the Spirit: God the Father is the *source* of creation (Job xxxviii. 4; Acts xvii. 24; 1 Cor. viii. 6; Eph. iii. 9); God the Son is the *agent* (Ps. xxxiii. 6; John i. 3, 10; 1 Cor. viii. 6; Col. i. 5; Heb. i. 2); God the Holy Spirit as to its *actual accomplishment* (Gen. i. 2; Job xxvi. 4; Ps. ciii. 30). In Gen. i. 2, we read that the Spirit moved or was fluttering upon the waters as a bird over its nest; the word "moved" is the same word that we have in Deut. xxxii. 11, the eagle fluttering over her young. Thus we see that the Spirit must be a person, from the fact that a mere influence cannot create. We might go on to speak of how that all the attributes applied to the Father and Son are applied to

the Spirit, and also how it is impossible to speak of sinning against or grieving an influence, or of an influence loving and keeping the believer; it is much better to say as a person He must of necessity exert an influence, than to speak of Him merely as an influence.

II. *In the dove we see the PERFECTION of the Spirit, and also of the new nature begotten by and of Him.* The dove is a clean, meek, harmless, innocent, and affectionate bird. All this, and a good deal more, the Spirit is; in a word, He is the *Holy Spirit*; and the new man, or new creation, as believers are called (2 Cor. v. 17), have the same nature as the Holy Spirit, just as a child has the same nature as its parents, or, as the Spirit Himself says, "Whosoever is born of God doeth no sin, because His seed abideth in him; and he cannot sin, because he is begotten of God" (R.V., 1 John iii. 9). We want to be distinctly understood that the Spirit is distinct from the flesh—the old man—or the new man born of the Spirit. The Spirit does not bring out anything in us that is in our flesh, but He manifests the new nature which

is begotten by Himself; thus the believer may be likened to a dove, because he has the same nature as the Spirit of God. In connection with this, notice the two following points:—

First. The source or author of the new nature.

As in the creation of the world God was its source, so in the new creation; hence we are reminded again and again in John's Epistle that we are born of God—no less than *seven* times is it stated; and again, "Of His own will begat He us" (James i. 18); and again, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, *but of God*" (John i. 13). We might sum it up thus: God the Father is the *author* of the new nature; the Son is the *agent*, or *His death and resurrection is the ground* of our being born again; and the *means*, or the *actual accomplisher*, of it is the Spirit (John iii. 6), by the Word of Truth (James i. 18; 1 Peter i. 23); and the power that keeps us is a risen Christ and the indwelling Spirit. The former is the *power of union*; nothing can sever our union, for, as we have it in 1 John v. 18, R.V., "We know that whosoever is begotten

of God sinneth not ; but *He* that *was* begotten of God keepeth him, and the evil one toucheth him not." Mark the word "begotten," which occurs twice in this verse ; the first refers to the believer and the second to Christ. He who *was* begotten of God is Christ, and He it is that keeps us, and Satan cannot even touch us. That is our union with and in our living Head ; but we need to remember that the Spirit is our *power for communion*, and that, while Satan cannot touch our life, he can mar our communion and rob us of peace and joy if we let him ; and what we have to do is to abide in Christ.

Second. The *evidence* that we are born again, as seen in John's First Epistle.

1. *Faith in Jesus as the Christ* ; not merely an intellectual belief about Christ, but a personal faith in Him as the anointed sent One of God, and as the One who fully satisfied the claims of God, and the Word of God assuring us that "he that believeth that Jesus is the Christ is born of God" (v. 1).

2. *Loving God* (v. 1). Love is the principle of

the new nature, and the evidence that we are born again is that we love Him who has begotten us. We cannot help it : God is love, and being a partaker of the divine nature we love Him because He first loved us ; and love is seen in *practice* in 1 Cor. xiii. 4-8, and the character of it is, suffering, compassionate, contented, self-abasing, humble, wise, unselfish, patient, unsuspecting, holy, truthful, long-suffering, trusting, enduring, and unchangeable. This is the sort of love that will be seen if we are born again.

3. *Loving one another.* Alas ! alas ! too many of us have not learnt practically the eleventh or new commandment that Christ gave His disciples, that we should "love one another," and this not only in word, but in deed—in bearing one another's burdens, in weeping for one another, in praying for one another, in being kindly affectionate one to another, and so fulfilling the law of Christ, which is *love*, love, LOVE ; for whosoever loveth Him that begat, loveth him also that is begotten of Him (v. 1).

4. *Doth not practise sin.* "Whosoever is

begotten of God doeth no sin" (iii. 9), or, as some render it, doth not practise sin; that is, one that is born again cannot habitually and wilfully be practising or living in known sin.

5. *Doeth righteousness.* "If we know that He is righteous, ye know that every one also that doeth righteousness is begotten of Him" (ii. 29). Righteousness, some one has said, "is a straight line." There are oft-times many crooked lines in the lives of God's children, and in their transactions in their business. This ought not to be; but our lives should be a straight line, thus commending ourselves not only in the sight of God, but to all men.

6. *Overcometh the world.* "Whatsoever is begotten of God *overcometh* the world; and this is the victory that hath *overcome* the world, even our faith" (v. 4). What is meant by "the world" here is explained in 1 John ii. 16; and if we are born again we shall overcome "the lust of the flesh, the lust of the eye, and the pride of life."

III. *The dove is a PARTICULAR bird.*

1. *In what food it eats.* It will only feed upon pure grain, and not like many other birds

which feed upon carrion. We have an illustration of this in the case of the two birds sent forth out of the ark by Noah. The raven did not return into the ark again; it, being an unclean bird (Lev. xi. 13), would find plenty of dead carcases to feed upon; but the dove found no rest for the sole of its foot, and it returned to Noah into the ark. The raven is an illustration of man in his natural condition, who can feed upon the things of the world, and seeks to find satisfaction in the works of the flesh; but the dove is an illustration of the renewed man, who ever comes back to Christ, the true ark, to whom the Spirit would ever lead, and ever feed us with the true bread of heaven. Thus we may say the Spirit is *particular* as to what food He gives us, and we should be *particular* that we are always feeding upon the pure grain, the sincere milk of the Word, that we may grow thereby.

2. *The dove is particular where it lives.* It makes its home in the rock (S. S. ii. 14; Jer. xviii. 28). The Lord is our rock. In the rock is the place of *security* (Ex. xxxiii. 20); abiding in the rock is *safety* (1 Sam. xxiii. 25); dwelling

on the rock is *stability* (Jud. xv. 8); coming to the rock is for *shelter* (Isa. xxxii. 2); and this is where the Spirit of God will ever lead us if we let Him, namely, to abide in our *Rock*, Christ.

3. *The dove is particular of what company it keeps.* They love each other's company, and they mourn when they lose sight of each other (Isa. xxxviii. 14, lix. 11), and when in each other's company their eye is always fixed on each other. Precious thought, the Spirit loves to be with us, and it grieves Him when we mix up with the world; and we also love to be with Him. The Spirit ever lives in us, and as our eye is fixed upon Christ, abiding in Him, and as we are led by the Spirit, we live in the Spirit.

IV. *The dove is PATIENT.* How patient the Spirit is with us. And how patient we should be, for the proof that the Word of God has fallen in our heart is that we are bringing forth fruit with patience (Luke xviii. 15); and we are responsible to add to our faith patience (2 Pet. i. 6), and to follow patience (1 Tim. vi. 11); to run the race that is set before us with patience (Heb. xii. 1); to keep the Word of God, amidst

all and in spite of all the sneers of unbelievers, with patience (Rev. iii. 10); to be patient in well doing, and not to be decoyed by anyone or anything (Rom. ii. 7); to suffer patiently when treated wrongfully (1 Pet. ii. 20); in tribulation and suffering for Christ we are to be patient (Rom. xii. 12), knowing that tribulation worketh patience (Rom. v. 3); and the power for all this is being strengthened by the Spirit with all might to all patience (Col. i. 11). Notice the *two "alls":* *all* might—no lack on the Spirit's part; for a special purpose—to *all* patience.

V. *The dove is PERSEVERING.*

1. *In its love towards its mate.* How persevering the Spirit is! Amidst all our failures and shortcomings, He is patient and persevering with us. In the Song of Solomon the bride, in speaking of the Bridegroom, says, "His eyes are as the eyes of doves by the rivers of water" (S. S. v. 12). One has said that "this comparison seems to allude to the habit of doves, who drink without lifting their head or eye, until they have finished drinking;" and this is an illustration of God's love. He has set His

love upon us, His eye is ever watching us, and having loved us He loves us to the end.

“ Love as strong as death, nay, stronger ;
Love mightier than the grave ;
Broad as the earth, and longer
Than ocean’s widest wave.
This is the love that *sought* us ;
This is the love that *bought* us
This is the love that *brought* us
To gladdest day from saddest night,
From deepest shame to glory bright,
From depths of death to life’s fair height.”

2. *The dove is persevering in its work.* How persevering the Spirit was in His work with and in us, and also in His work in us now ! As Noah sent forth the dove, and it accomplished its work, so God sent forth first His Son, who accomplished the work for us ; and being made children, He sends forth His Spirit into our hearts, crying, “ Abba, Father ” (Gal. iv. 4-6) ; and the Son in turn sends us forth in the midst of this crooked and perverse generation, where we are to shine as lights, holding forth the Word of Life, and where we are to be as wise as serpents, and as harmless, or simple, as doves

(Matt. x. 16). He sends us forth as labourers to work (Matt. ix. 38), as ambassadors to proclaim peace (John xx. 21), as witnesses to testify of and to Him ; and this we are to do perseveringly, untiringly, and constantly, in the strength and in the power of the Spirit. We have an illustration of the complete and persevering work of the Spirit in the person of Eleazar, the son of Aaron ; we are told of what he was to do, or the portion of the tabernacle he had the oversight of during its wilderness journey, and there are *seven* things he had to do with (Num. iv. 16).

(1) "*Oil for the light.*" Oil—emblem of the Spirit—the power for shining ; the light seen, which is Christ. Thus we are reminded of the power which manifests the character of Christ, namely, the Holy Spirit. But mark, Eleazar had to do with the oil ; thus we are reminded that not only is the Spirit in us now, but is the One who must ever minister to us, or, better still, who is ever in us as the power to manifest Christ.

(2) "*Sweet incense.*" Here we are reminded of worship, and who is the power of worship but

the Spirit ? What is worship but the believer, by the power of the Holy Spirit, pouring forth, out of a heart full of gratitude, praise to God for the great love wherewith He hath loved us, and which ascends to God, by the power of the Spirit, in the name of Jesus, as sweet incense to Him ?

(3) "*The daily meat offering*" is a type of Christ as the perfect, spotless Son of Man, and it is the Spirit that brings before us the excellences of the person and the beauty of the person of Christ.

(4) "*The anointing oil*" is an emblem of the Spirit as our power for service. As the Lord Jesus is said to be God's Anointed, and did everything by the power of the Spirit, so we are anointed ones, and our power in and for testimony is the power of the Spirit resting in and upon us ; but there is a deeper truth in Eleazar having to do with the anointing oil, namely, that not only is the Spirit our power in testimony, but that it is the Spirit who does ever remind us, in and by the Word, that He is the One who must ever bring to our remembrance this fact.

(5) "*The oversight of the tabernacle*"—that is, where the golden altar of incense, the table of shewbread, and the golden lampstand stood. *The golden altar of incense* is a type of our Lord Jesus as the risen One, who represents us in all the fragrance of His person and work, and in whom our worship rises acceptably to God. *The table of shewbread* is a type of the Lord Jesus, the bread which came down from heaven, and the One who now feeds us by the Word of His grace. *The golden lampstand* is a type of the union of Christ with us—His Church—and our union in and with Him, our living Head; and the One who brings these precious facts in living power to our soul is the Spirit of God, in and by the Word. But notice, Eleazar had the oversight of all these; so the Spirit has the oversight, or He is the revealer, of the glories of the person and work of Christ, and He also shows us our union in and with our living Head.

(6) *The oversight of the sanctuary*—that is, the holy of holies, where the shekinah glory was seen, and where were the cherubim of glory, the mercy seat, the ark with the rod of Aaron

that budded, the pot of manna, and the two tables of the law. *The shekinah glory* reminds us of Him who is the brightness of the Father's glory ; *the sanctuary*, of believers, in whom God now dwells ; *the cherubim* gazing on the blood-sprinkled mercy seat, of the righteous government of God being fully satisfied with the work of Christ ; *the mercy seat*, of Christ, our propitiatory or covering ; *Aaron's rod*, of our risen, living Lord ; the *manna*, of the once humbled but now glorified Christ ; the *tables of the law*, of Christ, who hid that law in His heart, kept it in His life, and bore the sentence of it in His death ; and the One who reveals and who has the oversight of the hidden glories of the Lord Jesus is the Spirit.

(7) *The oversight of all in the vessels.* The vessels represent believers ; and notice, not only the oversight of the vessels, but all *in* the vessels. We are to be entirely subject to the Spirit, for a vessel is a thing that is used by another ; so, if the Spirit has the oversight of us, the flesh will not have its way, the world will not have any attraction, and we shall not be ignorant of

Satan's devices. May we indeed thus be subject to the Spirit of God.

VI. *The Spirit is the PARACLETE, or Comforter*—the Greek word for comforter is *parakleetos*—for as the dove comforts its mate by its presence, so the Spirit comforts us by His indwelling presence. The *source* of comfort is God the Father (2 Cor. i. 3; Isa. li. 12); the *channel* of comfort is our risen and loving Lord Jesus (Mark ix. 22); the *power* of comfort is the Holy Spirit, who is the Comforter (Acts ix. 31); the *means* of comfort is the Word of God (Rom. xv. 4), and the fellowship of believers (1 Thess. v. 2). The *Father* comforts us by His *word* (Ps. cxix. 50), the *Son* by His *work* (Ps. lxxvii. 2), and the *Spirit* by His presence (John xiv. 16).

VII. *The dove is PEACEFUL.* The second time the dove returned to Noah into the ark, it had an olive leaf in its mouth, which is the emblem of peace and fruitfulness; and the Spirit ever leads to Him who has made peace by the blood of His cross, and seeks to lead the believer to be careful for nothing, prayerful about everything, and thankful for anything, that the peace of God

may rule in our hearts, and keep our hearts and mind in perfect peace. The Father is the God of peace—its *source* ; the Son has made peace by His blood—its *cost*. Our living Lord gives us His own peace—its *character*—and the *power* of it is the Spirit ; and ours is the responsibility to see to it that we are at peace among ourselves. Fellow-believer, we have been dwelling upon the work and power of the Spirit : see to it that you do not grieve Him, but since the Spirit lives in you, see to it that you live in the Spirit ; and may our whole life be a testimony of the power of Him who indwells us, and ever be praising our God for all His love.

“ Give thanks ! in word and deed,
For His surpassing love,
That sent His Son on earth to save,
And now to plead above.

“ Give thanks ! for tender love,
That our Redeemer show'd,
Who, in the absence of *Himself*,
A *Comforter* bestow'd

“ Oh, may we trust His grace,
To walk by faith alone,
Until before our Father's face
We know as we are known.”

THE DOVE.

One evening, lost in happy thought,
Alone in yon sequester'd bower,
I mused, till my whole soul had caught
The spirit of that quiet hour.

'Twas silence all—when lo! a sound,
A sudden fluttering, made me start,
And quickly turning, there I found
What soothed at once, and cheered my heart.

A snowy dove reposing there,
So gentle look'd, so tame, so dear,
I smiled to think that aught so fair
Should waken e'en a thought of fear.

Thus, Lord, when first Thy blessed Dove
Reveal'd to me Thy saving name,
A sense of terror, more than love,
My guilty, fearful heart o'ercame.

A helpless soul convinced of sin,
I shrunk from Thine avenging rod ;
Unconscious of the change within,
I knew not I was born of God.

Sweet Bird of life! Celestial Dove!
I knew not what a gentle guest,
Fresh from the heart and hand of love,
Had lodg'd within my aching breast.

Methought awhile some bird of prey
Was feeding on my wasting heart,
Till fear at length to love gave way,
And, Lord, I knew Thee as Thou art.

Beneath Thy Dove's encircling wings
My struggling spirit broke her shell ;
Escaped from earth and earthly things,
In fairer, brighter worlds to dwell.

By faith I pass'd within the veil :
I heard Thee, Saviour, pleading there,
And felt at once I could not fail,
Nor need, with such a Friend, despair.

Sweet Dove ! 'twas Thine my heart to win,
To know and love this gracious Friend :
Then fan the holy flame within,
Still brightly burning to the end.

And when o'ercome by fear and grief,
A stranger in a world of strife,
Fly Thou, and pluck one single leaf,
To heal me, from the tree of life.

Sir E. DENNY.



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