

"THE LAW SHADOWS"

The numerous sacrifices and observances of the Mosaic Law as recorded in the first five books of our Bible were given in minute detail and observed with scrupulous exactness; not because there was really any good in them, "for by the deeds of the law shall no flesh be justified in God's sight," and "the blood of bulls and goats could *never* take away sin," but these were used as pictures or shadows of realities which were future. (Heb. x:1.) The amount of reliance which can be placed in the accuracy of these pictures can be judged from the strictness with which the Jews were obliged to obey them, and the severe penalties (generally death) administered in case of violation; and also from the words of our Lord; "One jot or one tittle shall in no wise pass from the Law until all be fulfilled." (Matt. v. 18.)

This being true, how anxious should we be to closely read the meaning of these pictures which required years for their execution, and which shadow forth minutely all the various features of the work of *at-one-ment* between God and all sinners.

It is not all *one picture* but there are quite a number. We find them, so to speak, all grouped together. There are usually three or four pictures to each group, related to each other as being views of the same subject from various stand-points of observation; and then all the various groups of subjects are related to each other, and when all are properly arranged before our mental vision, each shows some special feature of the work of atonement and each adds value to the other. But why the mixture—why not told in plain words that all might understand? For the same reason has the Spirit chosen to cover and hide beauties of truth under these types that he has in the book of Revelation and elsewhere hidden truth under symbols, *i. e.*, that it might be known only as it becomes due, and then only to those "to whom it is given to know the mysteries of the kingdom, but to those that without (not disciples) all these things are spoken in parables" and symbols and types. Luke viii. 10. Let us, asking wisdom of Him who giveth liberally, endeavor to arrange before our minds some of these pictures and try to drink in their true meaning and thereby be refreshed.

ANOINTING THE HIGH-PRIEST

This, under the "Law," was the ceremony for the installation to God's service as high-priest. The form is described in Exod. xxix and Lev. viii. Aaron was anointed to his office with a peculiar oil not used on any one except the high-priest, and not lawful for any to have or to make under penalty of death. Exod. xxx. 25-32. This doubtless typified the Holy Spirit.

For this service Aaron was washed and attired in the holy garments of "glory and of beauty." Exod. xxviii. Then the anointing oil was poured upon his head. Thus was Jesus, our High-Priest, robed and anointed. He needed not the washing as did the type, for he was "holy, harmless, undefiled." The linen "coat" represents him as pure and righteous; the *girdle* is the symbol of a servant; the linen girdle showing him to be a "righteous servant." The robe of blue of one piece shows his heavenly nature (blue is the color of the peaceful heavens). The *Ephod*, made of two separate pieces, suspended the one before and the other behind him by two golden clasps which rested upon his shoulders, represented, we think, the two great covenants, the front one the Abrahamic and the back one the "new" covenant. These, though separate and distinct, are both seen to be dependent on him for their support and accomplishment. (It should be remembered that *we* are in him heirs of glory, not under the "new covenant," which is still future, but in the "Abrahamic covenant.") They were made of "gold, blue, purple, scarlet and fine twined linen," representing the blessings contained in those covenants: gold—spiritual blessings; blue—heavenly peace; purple—royalty of earth; scarlet—the unchangeable character of the covenant (scarlet was regarded as the most enduring of all colors); and linen—that righteousness was one of the conditions. As there was "none righteous" but Jesus, humanity would have failed to be benefited by these glorious covenants had not God "laid help upon one who was mighty." Both covenants would have fallen to the ground had not the golden clasp given them a resting on him.

There was a "curious girdle" of the same materials as the *ephod*, which bound these two pieces (covenants) to him around the waist. This designates him a *servant* of a "curious" or peculiar kind; a servant combining the various qualities expressed by the gold, blue, purple, scarlet and linen.

Yes, he was the *Royal servant*, the "messenger (servant) of the covenant."

Over the front part of the *ephod* was the breastplate; it was suspended by a golden chain from the gold clasp of his shoulders and was fastened to the *ephod* below by a lacer through golden rings—this *fastening* being so concealed underneath, that to the observer it might appear to be part of the *ephod*. This breastplate represents beautifully *The Mosaic Law*. It is not a part of the *Abrahamic covenant*. "It was added." Gal. iii. 18. As the Jew regarded them, not seeing the hidden connection, the covenant to Abraham and "the law which was 430 years after" were all one. But Paul shows that God according to the covenant intended to justify all in his "seed." The Law emblem was one of the most beautiful of the high priest's garments, made of the same materials as the *ephod*. It had in it, set in gold, twelve precious jewels, in which were engraved the names of the twelve tribes. It was bound on his heart, indicating that he was able to carry the Law as a covering of his inmost affections and that as a "breastplate of righteousness," it covered him. "The Law of his God was in his heart." Psa. xxxvii. 31. That which condemned *all others* was his pleasure, "I delight to do thy will, O my God: yea thy law is within my heart." Psa. xl. 8.

This breastplate was two spans long and one wide folded in the middle so it really was a span long and a span wide *double*. The size—a span—indicated that the law was the *full measure* of a *perfect man*—his ability. Jesus was the only *perfect man* who ever kept "The Law." Being *double* of the same size and same measure represents the Jewish and Gospel ages. Fastened at the *fold* or center to the golden clasp illustrates how his cross—his death—was the dividing point and how we are "justified in him from all things, so that borne by him we are in God's sight justified. It illustrates too what we have found frequently elsewhere taught, viz.: That the two ages are of equal size and equal measure, the Jewish, a perfect type or picture of this age.

The breastplate was studded with jewels set in gold, representative of the true Israel. "They shall be mine, saith the Lord, in the day that I come to make up my jewels." Thus fastened in gold—imbedded spiritually in Jesus we his jewels, have "The righteousness of the Law fulfilled in us." Rom. viii. 4. Aaron as he stood forth clothed in these "garments of beauty and glory" was a beautiful figure of our High-Priest who appeared among men clothed by the Father with power and authority, as his representative to carry out his covenant promises.

As he stood there, beside him stood the animals for sacrifice, showing that the sacrifices were as much a part of God's pre-arranged plan as the covenants or any other feature. He was anointed with oil as Jesus was "Anointed with the oil of gladness above his fellows." "He giveth not the spirit by *measure* unto him." John saw and bore record that Our High-Priest was thus anointed. (Jno. i. 32. Luke iv. 1.) The holy oil was poured upon the head but "ran down even to the skirts of his garments," (Psa. cxxxiii. 2.)—thus representing how we, the *members* of his body, are all to be partakers of the same anointing after our head. This oil began to reach *the body* on the day of Pentecost and flows on down the ages anointing all who are truly his—covered by his robes.

The sons of Aaron—"his house" represents us—"whose house are we"—as they were washed and clothed in a linen coat and girdled, we are taught that if we be of his house we are *justified* thereby and reckoned of God—Righteous. They had bonnets while Aaron had none, (He wore a mitre on his forehead and a gold crown inscribed "Holiness to the Lord.") Their heads were covered to illustrate that they were not *the head*, but "under authority;" illustrating how God gave Christ "to be the head over all things to the church which is his body." 1 Cor. i. 22 and iv. 15.

They were *girdled*, showing that we are servants under him and reckoned as anointed in him.

Aaron as he stood *robed* and *anointed* represented the entire church, head and body—Jesus and his church, "*the seed*" in whom "all the families of the Earth shall be blessed." They are covered with the covenants and authority of their position and *anointed* for their work. But remember, the anointing oil must flow down and cover every member of the body and this requires the entire gospel age for its accomplishment.

CONSECRATING THE PRIESTS

This work under the Law (Lev. viii. 14-35.) was typical of a work done for and by our High Priest and those who are members of his body or family. It illustrates our entire consecration—how Jesus was obedient, even unto death and how all who are his must be crucified with him.

The *bullock* for the sin offering was brought "and Aaron and his sons laid *their hands* upon the *head*" of it, thus saying, This sacrifice represents us. From that moment, all that happened to the bullock—represents what was to be done to Jesus, and his body—the church. The bullock is delivered up to "the Law"—(represented by Moses) to meet its demands. To thus meet the demands of the law it must be slain. "And Moses slew it." Then he applied the blood to the horns of the altar. The "*finger*" of the "*Law*" thus pointed out that the altar of earthly sacrifices was acceptable to God by reason of the shed blood (the life given), and that all who realize the *power of the altar* (horns are symbols of *power*), must recognize *first* the blood which sanctified it.

The blood poured at the bottom of the altar doubtless represents that through his blood spilt, (life given) even the *Earth* was purchased back from the curse which sin brought upon it. (See Eph. i. 14.)

And Moses took the *bullock*, his hide, flesh, &c., and burnt them with fire without the Camp. (Ver. 17.) Thus Jesus freely gave himself up and submitted to entire destruction of the flesh. Though his flesh was holy, harmless, undefiled, yet he was "*made a sin offering on our behalf*," (2 Cor. v. 21. "Diaglott") and his flesh suffered the destruction which otherwise would have come upon all men. And we, if we would be indeed members of his body, must share with him the ignominy.

But while the flesh, &c., was destroyed for sin God accepts of, *first*, the *blood* (life), and *second*, parts of the inward life-producing organism and the *fat*, representative of *love*. In the sacrifice God recognizes the *love* that prompts the sacrifice and though the *law* took a part and burnt it, yet it must offer the balance as unto the Lord. It shows too that love and obedience to God were the motives that prompted the sacrifice "Lo, I come to do thy will, O God. I *delight* to do thy will, O my God."

There are two *Rams*. These both represent as did the *bullock*, Christ Jesus and his body, the Church, but are different pictures and call our attention to other features of the *same sacrifice*.

First as a burnt offering: Aaron and his sons laid their hands upon its head; it represents them. It is killed, its blood sprinkles the altar, and Moses "cut the ram into pieces, and washed the inwards and legs in water," and "burnt the head and the pieces and the fat." Thus Jesus and his church—*head and body* are being presented during the entire Gospel Age before God on the altar—the head was laid there first, and since all who are "dead with him," (Col. ii. 20, and 2 Tim. ii. 2.) are "cleansed by the washing of water through the word," and are reckoned as with him on the altar before God; its being burnt on the altar shows how God accepts this "as a sweet smelling savor" or perfume.

The *second ram*—"of consecration"—shows what effect the sacrifice will have upon us, as the first showed how God received it. Aaron and his sons laid their hands upon its head—it represented them. And Moses slew it, and took its blood—(consecrated life) and put it upon each *separately*—(Consecration is an individual work—we must *each* stand forth and be consecrated to God.) And he put it upon the tip of the right *ear*, thumb of right hand and great toe of right foot. Thus by our consecration, we are enabled to have the "*hearing of faith*" and appreciate God's promises as none but the *consecrated can*. Our hands are consecrated so that whatever our hands find to do, we do it with our might (*right*) as unto the Lord. Our feet are consecrated so that henceforth we "*walk not as other gentiles*," but "*walk in newness of life*," "*walk by faith*," "*walk in the spirit*," "*walk in the light*," and even "*as ye received Christ so walk in him*."

The choice portions of the ram, inwards and fat, representing our *best powers* and all our inward and outward (fat) affections, are taken in our hands, and *waved*, passed to and

fro, before the Lord, representing the fact that a consecrated offering is not given the Lord for the moment, or day, or year, but continually we keep our affections and powers uplifted before our Father never ceasing until accepted of him as having finished our course. And Moses took them off their hands, God's acceptance being shown by fire. *Fat* probably typifies *Love*. When the love of our inmost being is laid upon the altar, it helps to increase the fire of God's acceptance. The more love (fat) there is connected with our consecration to God, the more quickly will it be accepted by Him as *entire consecration*.

Upon this wave offering, while in their hands, was laid three cakes from a basketful which they were to eat (representative of *all their bread*.) It was necessary that these—three—the *unleavened cake*, the cake mingled with oil, and the wafer made of flour and honey and anointed with oil—should be *upon* and thus recognized as rendering acceptable our offering. By these we acknowledge Christ, as we present ourselves to the Father; by the first we acknowledge the *purity* (no leaven) of "The man, Christ Jesus." The second cake mingled with oil shows him as our High Priest, "*filled with the Spirit*" (oil). The third wafer shows our appreciation of Him as our *Glorified Lord*. (Wafer made of fine flour mingled with *honey*, sweets of paradise.)

These acknowledgments of Him are necessary to the acceptance of our consecration.

And upon him as our *heavenly food*, *manna*, we his priest-feed during the gospel age. The cakes were only *warmed* but not burned—*living bread*, "of which a man may eat." (God never allowed *honey* to be used in sacrifice. [Lev. ii. 2.] There was no *leaven* in any of these cakes—"He knew no sin.")

The anointing oil mingled with the blood of consecration was sprinkled over them [Ver. 30], showing how we may know that our consecration is accepted. 1 Jno. v. 8, says: "There are three that bear record [witness]: the *spirit* and the *water* and the *blood* and these three agree in one" [testimony]. And here are the *three* in the type bearing harmonious testimony that these consecrated ones are accepted in the Beloved. Water is the symbol of the "*word*" ["washing of water by the word."] And in the type Moses takes the place of *water* as representing "*The Law*," the oil representing *The Spirit*, and the *blood* representing the *price of our peace*. So through the world's testimony the blood is applied and with it comes the Spirit—sealing us sons of God and joint heirs with Jesus Christ our Lord.

The boiling [Ver. 31.] of the flesh of consecration, was no part of the sacrifice; it was merely the preparing of the portion which they ate. The flesh was all to be disposed of [Ver. 32.] showing how we are entirely consecrated and none of our time or powers *wasted*—all used as consecrated.

The *seven days* of consecration [Ver. 33 and 35.] shows again that we are consecrated to God's service, not part of our time only, but *all of it*, for seven is the complete number in scripture and signifies *all or the whole* of whatever it is applied to. ("Seven Seals," "Trumpets," "Plagues," "Stars," &c.) Vs. 36 shows completion of the work of consecration.

There never was, perhaps, a time when it was more necessary than the present, for seeing to it that we "be dead with him," and our every ability waved before Him that he may accept and make use of our talents to His glory. Especially is it of interest to us to examine if it be true (as we believe) that very soon *all the members* of the body will be accepted with the *head*—a sweet savor, and *all the members* be consecrated and the work finished. And if we fail to be among the priests now during the *time of consecration*, we cannot expect to be one with them when they begin their service for the people in the "ages to come"—when these *same Priests* (now despised of men but a "sweet savor to God.") shall have the title of King added, and with their head—Jesus, rule and bless all nations. Do you wish to be amongst those who shall sing to the praise of our great High Priest? "Thou hast made us unto our God Kings and Priests and we shall reign on the Earth." If so, be fully consecrated now, for "If we suffer with him we shall also reign with him." 2 Tim. ii. 12.

A PLAIN WAY OF STATING IT

Here is a sentiment from a man of God, who was never thought to be either fanatical or heterodoxical: "Any man who does not desire Christian perfection, and who does not constantly make it his aim to attain it, may set it down as demonstrably certain that he has no true religion."

These are the words of Albert Barnes. We hardly know of any more emphatic or radical statement concerning Christian perfection than this. Had it come from some modern preacher of holiness, or "high priest of sanctification," it would have been thought extreme and uncharitable.

THE SCULPTOR

I saw a sculptor all intent
Upon his marble white,
And all his energies were bent
To mould it day and night.
With mallet hard, and tools of strength,
And many strokes severe,
The block was made to feel at length
That skillful hands were near.

The marble chips, at every stroke,
Were scattered one by one,
When childish doubt broke out and spoke,
"Father, why waste the stone?"
"It is," he said, in accents mild,
"By strokes and heavy blows,
That as the marble wastes, my child,
The more the statue grows."

And I beheld a child look on,
And gaze with wondering eye;
She saw the splinters, one by one,
In all directions fly:
The doubts that filled that simple mind
Were hard to understand,
Like curious things that children find
Upon the ocean's strand.

—Selected.

PROVINCE OF FAITH

The province of faith is to *apprehend truth*. Truth is independent; error is a perversion of truth. To believe a lie, never makes it true, but is a fraud on one's self. To believe a truth, does not make it true; to disbelieve it, cannot destroy it. It is independent of us, but we are dependent on it.

Truth is the proper food of man (Matt. iv. 4.), and a large share of it must be received by faith, whether it pertains to the past, present or future. Thus it is true that we must *live* by faith. Faith is to truth, as eating is to bread. Without eating, man will die; but if he would have good health, he must do more than eat. Exercise is essential to life. So while we live by faith, it is not by faith *alone*. All faith and no work, will kill spiritually, as truly as all eating and no work will kill naturally. We greatly value faith, "For *without* it, it is *impossible* to please God; he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek Him," (Heb. xi. 6.) We please God when we obey him, and by this means we form a character like His own. In an important sense it is the Christian's *life-work* to come to God, and success is to the diligent seeker. He is revealed in one sense in the *statements* of His Word, but He is revealed to the *heart*, when His statements are understood, and the spirit of *obedience* is essential to understanding. (John vii. 17.) We are to grow in *grace* and in *knowledge*.

Faith is fundamental; it is the basis of character and life, and also of hope. The death and resurrection of Christ are primary facts of the gospel, and, rightly understood, are a key to the plan of salvation. He was put to death in the flesh and quickened by the Spirit into a new and immortal life. The cross was to Him the turning point between the natural and the spiritual. It was thus the key of hope for the world. When He died He met man's *legal* necessities, or removed all legal encumbrances. He destroyed the enmity between the world and God's law, which enmity was *represented* in the typical dispensation by the law of carnal ordinances. That law was the "middle wall" between Jew and Gentile—a typical distinction which is not recognized under the gospel. As soon as it is out of the way, the Jew and Gentile are *alike* before God, and both are reconciled to God by the cross. (Eph. ii. 16.) The death of Christ thus met the legal claim on universal man, and secured his deliverance from the legal curse, which was death. Christ arose a conqueror, leading captivity captive. He brought life and immortality to light, as He had also made both possible for man. When He rose, it was the dawn of light on our dark world, the key of hope, a glimpse of immortality. These great facts of the past we receive by faith, and the past and future are linked together. What has been done for Jesus is God's promise unto us. "He that raised up the Lord Jesus shall raise up us also, by Jesus." (2 Cor. iv. 14.) He has given him the key—the power over death, and in addition, "the power of an endless life." (Heb. vii. 16.)

Faith is thus shown to be the foundation of hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit which is given unto us. (Rom. v. 5.) We can thus see the relation of faith, hope and love; "the greatest of these is love." Without faith, neither hope nor love would be possible; but love, by which faith now works, will continue when faith is ended in sight, and hope has been realized. Faith and hope are temporal, but love is eternal. Faith as a foundation is essential, but without love as a working power, a faith that could even remove mountains is worthless. (1 Cor. xiii. 2.)

"Through faith we understand that the ages (worlds) were framed by the word of God." These and "all things were made by Him (Christ) and for Him." All that God has done is in reference to the plan of the ages, of which, as we have seen, the death and resurrection of Christ is the key. So by faith we grasp the fullness of Christ in the work of the ages, which is a glorious expression of the infinite wisdom, power and love. "Faith is the substance (basis) of things hoped for; the evidence of things unseen." Faith deals with the *future* and with the *invisible*. The future is our hope, our reward; the invisible is our strength for the work of life. It makes the invisible as if it were visible, and the future as if it were present. We are enabled to "look not at the things which are seen, but at the unseen." (2 Cor. iv. 18.) Faith explains this paradox, and by the presence of the invisible, strengthens us to bear the afflictions of this life, which are but for a moment, and enables us to lay hold upon the eternal. There are given us in the Bible and also in the Christian's experience, many illustrations of the action of faith in reference to the unseen, present and future. The examples of faith given in the eleventh of Hebrews show the combination. They acted because they believed in the *invisible* God, and because they looked *forward* for the fulfillment of his word. They believed "that God *is*, and that He is the *rewarder*." Faith works; work secures reward. We observe that God did not say to the ancients, "Believe," but He gave them something to do; and yet their obedience was the best possible evidence that they did believe, and their faith was approved. By faith Abel offered the sacrifice, which was valuable because it pointed *forward* to the sacrifice of Christ, for which His body was prepared.

Enoch walked with God; he did not stand still, but *walked*; grasping by faith the presence and companionship of the invisible God, and was rewarded by translation, "that he should not see death." Abraham obeyed God, on account of his faith, both in going out to the unknown land, and in the offering of his son Isaac. In both cases he grasped the future, seeing Christ and the heavenly country. (John viii. 56 and Heb. xi. 16.) The Lord's appearing to Abraham and others in human form doubtless illustrated the presence of the invisible.

Moses refused royal honor in the court of Pharaoh, choosing to suffer affliction; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect unto the *reward*, and endured as *seeing* Him who is *invisible*. (Heb. xi. 23-27.)

The unseen world is the source of wisdom, strength and comfort to the pilgrims, as disciples, as soldiers and as afflicted ones. The ministration of angels, under the all-wise and loving care of our Lord, is a great revealed truth, and full of comfort.

We do *not* believe in the ministration of departed human spirits, but regard that idea as a *perversion* of the Bible teaching. The angels are not disembodied men. Man, when created, was "made a little lower than the angels." The angels rule in *this* world; "but unto the angels hath He not put in subjection the *world* to come . . . but what is *man* that thou are mindful of him?" "Thou hast put all things in subjection under *his* feet." (Heb. ii. 5-8.) If angels are disembodied men, the above statement cannot be true, for in such a case the "world to come" would, as well as the present, be subject to angels. While we believe Paul, then we must discard the ministration of human spirits. But *angelic* ministration is a great and important fact in God's plan for the development of the ruling element of the *future* world.

It doubtless deserves more implicit faith than it often receives. When we are permitted from the standpoint of future glory to look back, we may see how much more fully they served us than we realized. In hours of danger and affliction their services are needed, and freely tendered. Their services might be not only more fully realized, but more common, were they expected. Unbelief, self-confidence and self-protection by foul means, doubtless grieve our angels, "which do always behold the face of our Father in heaven." (Matt. xviii. 10.) We cannot doubt that in hours of deep affliction, comfort and strength are often experienced, coming from the invisible, though not expected and its source not fully acknowledged. Our Saviour himself in His earth life needed and received the help of angels. In His mental agony, in view of the coming ordeal, while He was in the garden praying that if it were possible the cup might pass from Him, and sweating, as it were, great drops of blood, "there appeared an angel unto Him from heaven, strengthening Him." (Luke xxii. 43.) It was not possible for the cup to pass. He

must drink it to the very dregs. His *life* was needed, but it was not enough; He must be obedient unto death, even the death of the cross, and he obeyed. (Phil. ii. 8.) He could not escape, but He could receive strength to endure; and it seems that as soon as His help was withdrawn, He died. His death, not the pain He endured, met the legal necessities of the race. "The wages of sin is death." Many followers of Christ have found help in time of need by coming to the throne of grace. He who suffered and was supported by angels is now their Lord, and, as His servants, they now minister to the heirs of salvation. (Heb. i. 14.)

The importance of faith cannot be over-estimated, unless other things of importance are in our estimate crowded out. The past, present and future, we grasp by faith; we *work* by faith; we *live* by faith; we *walk* by faith; we *endure* by faith, as seeing the invisible; and waiting for our reward are carried forward, so that all we expect to realize in the eternal life is now, by faith, possessed and enjoyed.

J. H. P.

THE CROSS OF CHRIST

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story,
Gathers round its head sublime."

The cross as the representative of the death of Christ and plan of redemption, has always been to the Christian the center of attraction, and to glory in the cross the chief mark of the Christian's joy. The estimate in which it has been held by men in general has marked this line between the Church and the world; so that while the Church clings to it as the ground of all its hopes, it has been to the world the stumblingstone or the butt of contempt. What is precious in the sight of God and the hearts of His chosen, is foolishness to men in general. 1 Cor. i. 22-31.

[Because some of the children of God have, under peculiar influences, and for a time, undervalued the cross, it does not change this general principle.]

The value of the cross as the center of interest, the basis of hope and the key of truth is beautifully illustrated by the two equal cherubim, looking inward to the Mercy Seat, where God's presence in mercy appeared; representing, as they do, the equality of the Jewish and Gospel dispensations, between which at the "Fullness of time" our Lord came, and, meeting the claims of both, as the great antitypical Offering, was slain for us. Under the former dispensation those who understood the typical offerings, looked forward to the cross, and in the gospel dispensation we, by faith inspired by the Spirit and aided by the simple ordinances of the gospel, look back to the same central point. There, at the cross, the Church, old and new, meet by faith, and, bowing before Christ, our "Mercy Seat," witness the manifestation of the infinite mercy; for in Christ as the "Mercy Seat," God meets with man, and there they taste the sweets of grace and begin to "rejoice in hope of the glory of God."

To remove from the Bible, if it were possible, the cross of Christ, and its relative teachings would virtually destroy it. He is the golden thread extending through it as a web from end to end, giving it strength, beauty and its real worth. Without him it would be an uninteresting arrangement of words, an empty case, a comb without the honey, a shell without the kernel, or the body without the life; and we, poor, sinful, dying men would pass on without one ray of light or hope to the future, dark and all unknown; and the cross is the center of interest and hope, around which, as bees around the honey, God's people have always clustered, drawing from it their joy, strength and life. The cross is also the key of truth in all that pertains to man, his nature, his life, and his relation to God. It is the basis of the atonement, the resurrection and restitution, and, while it does not of itself secure eternal life to any, it makes that life possible to all. God, in the gospel, provides for man's necessities, both as a sinner and a mortal. Because he was mortal, sin killed him, and "so death passed upon all men." Rom. v. 12. Mankind being dead (so counted even before execution), one died for all. 2 Cor. v. 14. The man Christ Jesus gave himself a ransom for all. 1 Tim. ii. 5, 6, and so receives the right and power to deliver the captives. Heb. ii. 14, 15. If the gospel did not provide for man's necessities, it would not be what the angels announced: "Glad tidings of great joy, which shall be unto all people."

As a treasure-house containing all we need—resurrection from death, pardon for sin, and immortality for our mortality—the gospel becomes a glorious expression of the Father's

love. The wisdom, power and love of God are all engaged for man's salvation, and all find expression in the gospel of Christ, the center of which is the cross. We do not take the ground that a perfect knowledge of the relation the cross sustains to the other elements of the gospel is necessary in order to have a share in the benefits of the atoning sacrifice. The primary benefits are universal and unconditional, as was the curse through Adam "As in Adam all die, even so in Christ shall all be made alive." It is doubtful, too, if one in ten of the saints of God have even understood that much, and yet they have secured and enjoyed a share in the great and special salvation, by the impartation of the Holy Spirit, the salvation which the atonement makes possible for all. It is not necessary to understand the philosophy of atonement in order to be reconciled to God, any more than it is necessary to understand the science of astronomy in order to enjoy the benefit of the light of the sun. It is, however, the privilege of a child of God to learn all he can of what the Father has revealed. And we freely take the ground that no theory of man's nature, loss in Adam, restitution, hope and destiny, can be true, that ignores or belittles the doctrine of the cross. Such theories dishonor Christ, though not always purposely, and by casting into the shade certain comforting truths of God's great plan, they certainly hide many rays of the Father's love, and therefore greatly mar the enjoyment of the Christian's life. As God has revealed nothing in vain, the more perfectly we can see the relation of His various truths, the better we will understand Him, and thus, by sympathy with Him, or rather fellowship of His Spirit, we shall be enabled to cultivate and grow up into the qualities of character most pleasing to Him, and which will best fit us for His purposes.

The doctrine of the cross underlies the doctrine of atonement, or loss in Adam and gain in Christ, both being unconditional, and hence the price or ransom paid by the man Christ Jesus, must determine both the nature and extent of the loss to mankind by Adam. More than was needed would have been useless, and that God's wisdom would not give; less than was needed would not redeem, and God's love could not withhold.

The darkness of the theological dogmas of the Church has doubtless for many reasons cast a mist over the simplicity of the teachings of the cross. Life was the nature and extent of the forfeit of Adam, and in him of all. "For the wages of sin is death." "Dying thou shalt die," was a process culminating in death. "Sin, when it is finished (not when it commences) bringeth forth death." But what kind of death, natural or spiritual? we are asked. The mother church and nearly all, if not all, her daughters answer, *Spiritual* death. The theological writings are full of such teachings. That is nothing new, and for some of us to accept it would be to take a long stride backward.

But to answer the question, "What kind of life," we resort to the Divine key—the cross, and ask, What kind of life did the "man Christ Jesus" lose? That must settle it, and the fog will clear away from all minds who will look at the facts. Mark, it is not, "What kind of life did the pre-existent Word lose (if He lost any) in becoming a man?" for it was the "man Christ Jesus" that gave His life a ransom for all "He died for our sins." He took man's nature for the express purpose "that He, by the grace of God, should taste death for every man," "Even the death on the cross."

This gives us clearly to understand that it was human life

he gave as a *ransom*. Hence it was the same *kind* of life that required redemption. It was not in Christ's case a *necessity* as in the case of a *sinner*, but by *voluntary* offering as a Redeemer. Spiritual death is a state of sin. "You hath he quickened who were dead in trespasses and sin." But Christ was not a sinner, and could not therefore die a spiritual death. In his *obedience* lay the divine efficacy of the price. Sinners need conversion, but Christ did not, and "As in Adam all die so in Christ shall all be made alive . . . Christ the first fruits," *do*.

So this passage can have no reference to conversion, or coming to the knowledge of the truth.

This is evident also from the further statement. "They that are Christ's at his presence" [parousia] Christ's are not then counted but raised to immortality. Hence this passage can have no reference to conversion, but is a positive declaration that all mankind will be restored to life by the Lord Jesus Christ.

The ransom paid secures to Christ the power to raise the dead. Life restored is the proper basis of hope, the ground on which man must build, hence the cross is the basis of man's hope of glory. No wonder then that Paul should say: "God forbid that I should glory save in the Cross of our Lord Jesus Christ." J. H. P.

THE WEDDING GARMENT

The wedding garment is the end and object of Christian effort.

If Christians are represented as running a race, it is that degree of swiftness which enables them to secure the prize; if as fighting a battle, it is that ability which secures to them the victory. It is, in short, that preparation which renders them fit for the kingdom.

Some teach that it is the creed, written or otherwise, the articles of faith to which men subscribe, that constitutes that covering. Hence the degree of purity of a man's belief would be the index to his fitness for the kingdom. But it is written, "Without holiness no man shall see the Lord." Such teachers must then define holiness as a perfect theology.

Others teach that the wedding garment is a character "without spot or wrinkle, or any such thing," such as God will build in us if we hold our hearts in obedience to Him.

Both sides must agree that the wedding garment is *righteousness*. The Bible so defines it. Rev. xix. 7-8. What then is righteousness? The word means a condition of being right. Humanity naturally is in a condition of being wrong, and because faith has power to change that condition and make them right, it is accounted for righteousness. Thus Abraham was justified by faith, and it was imputed unto him for righteousness. Although, perhaps, not blameless in character at the time, yet Abraham possessed that which would result in holiness, and God counted the work begun in him, as already finished. "To him that worketh not, but believeth in Him that justifieth the ungodly, his faith is counted to him for righteousness." Rom. iv. 5. That is, the seed sown is viewed in the light of its unfailing results, and the possessor is thus freed from guilt.

Articles of belief differ from faith, in that faith describes a condition of heart as well as mind. The one *may* produce

fruit; the other *must*. If truth be believed and *obeyed*, it becomes faith, and is therefore a means of obtaining righteousness. Truth sanctifies, Truth cleanses. It does not cleanse *itself*, but *us*. "Now ye are clean through the words I have spoken unto you," said Christ. Hence the cleansing of the church is not the cleansing of its *theology*, but of its *members* by means, perhaps, of its *theology*.

I think the statement not too broad, that the entire purpose of Revelation is to purify, elevate and establish the character of God's children. Truth is the great means used in the attainment of righteousness. The word of God is profitable . . . that the man of God may be perfect, thoroughly furnished unto all good works. 2 Tim. iii. 17. Thus holiness is still the object and must not be confounded with the means; for truth must be obeyed to make us righteous, and it is not the amount we believe, but the amount we obey that benefits us. Hence we cannot make a man's creed the index to his character, for God above can read the heart.

Righteousness is Godliness, or God-likeness, and Christ has said, "Be ye therefore perfect, even as your Father in heaven is perfect."

Christ came to illustrate to our bedimmed conscience the Father's perfection, and in Him is fulfilled all righteousness. Does not His *life* thus amply define and illustrate the subject? It gives us an idea of what Godliness is, of what God is, of His relations toward us and of what our relations are toward Him and toward our fellow-beings. Righteousness, however, is more than *right doing*. It is *right being*, which includes the other, and this is the wedding garment, for, "to her it was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints." L. A. A.

THE SONG OF MOSES AND THE LAMB

REV. XV.

This scene is very evidently laid at the end of the gospel dispensation, as it is when the wrath of God is being completed, by pouring out the seven last plagues. Without discussing the merits of different views in regard to the *Sea of Glass*, as it were; and the condition of those who are said to stand on it; I would call attention briefly, to the *song*.

Some think that by the song of Moses, is meant the song of deliverance, sung by the children of Israel, after crossing the Red Sea, in coming out of *Egypt*. But notice that the song is as here *given*. Does it not evidently refer to the harmonious *teaching* of Moses and Christ, as found in the scriptures; and those who have attained to the condition represented, having *learned*, they sing to, or *teach* others? The song, as given in the "Emphatic Diaglott," reads: "Great and wonderful are thy *works*, O Lord God, the omnipotent! Righteous and true are thy ways, O King of the nations." (Ethnon means *nations*; not saints, as in the A. V.)

"Who shall not fear, O Lord, and glorify thy name since thou alone art bountiful? for all the nations shall come and worship in thy presence; because thy righteous acts were made manifest." The Greek word rendered *judgments*, in the fourth verse, by King James' translators, is not *Krisis* nor *Krima*, which are rightly rendered Judgment; but *Di-Kaiomata*, properly rendered, righteous acts.

It occurs in Rev. xix. 8. The fine linen is, or represents

the righteous acts by the saints. The force and beauty of the expression: For his righteous acts are made *manifest*, is seen, when we remember that the great mass of the gospel church, for centuries have taught, and the majority *are teaching* that the nations, except a comparatively *few* individuals have been "turned into hell," in a condition of hopeless misery, without even having the gospel *preached* to them, giving them an *opportunity* to repent, and thus escape the awful doom.

Such teaching makes God appear very *unrighteous*; and has driven the multitudes of those who have heard it away from God; and the Bible. Even if the sentence be eternal death, as many believe, still it *has been* without a knowledge of *truth*. But *now* many have learned, and many more *will learn*, and *teach*, the glorious *song* of Moses and Christ: That *all nations* shall come and *worship* in the presence of God; thus *manifesting* the righteousness of him: "Who so *loved* the world, that he gave his only begotten Son, that whosoever *believeth* on him shall not *perish*, but have everlasting life." Before they can *believe* they must *hear*. Rom. x. 14. The billions who have died in *ignorance* must be made *alive* before they can *hear*; hence God will have *all men* to be *saved* made alive, and to come to a knowledge of the *truth*: For there is one *mediator* between God and men, the *man* Christ Jesus, who gave himself a *ransom* for all, to be testified in due time. 1 Tim. ii. 4, 6, B. W. K.

The ascending grade of the ages is obvious, each having better secular and spiritual facilities than its predecessors. And—strange infatuation—each has been jealous of the next to come, insisting that it had exhausted infinite mercy, grace and skill. What a lift forward the brief visit of Messiah gave the world. Though so humble what fertility and power

of growth in his gospel, infusing inconceivable vigor in every field of human enterprise and all under hostile gentile authority. What may be expected in the next age, when government shall co-operate with grace? The cross and the crown; Jesus condemned as a felon, mocked, spit upon, and crucified, then crowned King of earth, suggest the contrast.

WHAT IS PERFECT LOVE?

"Perfect love is gentle and teachable, kind, and easy to be entreated. It enters the school of Christ, as a pupil, not as a master, realizing how much is yet to be learned, rather than how much has been attained. Perfect love shows us our ignorance and begets the inextinguishable desire to dissipate that darkness, and to enter the realm of real and reliable knowledge. If you find yourself growing wise above all your teachers, inclined to become dogmatic, to criticize your fellow disciples and set yourself up as a standard for

the whole church, you have no little reason to fear that you are not controlled by the Spirit of God. Self-wisdom may easily assume the place of divine wisdom; and Satan may appear as an angel of light even in one who concerns himself with the most holy things. In no way are his ends more effectually secured than by inducing people to promote the subject of holiness by exceptional methods, and in an unteachable and arrogant spirit."

THE GOSPEL IN THE LIGHT OF HUMAN NATURE

"But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. v. 8.

That "God is love" and unchangeable we believe to be prime facts of the gospel; and that man alone is alienated and needs reconciliation. The death of Christ was not for the purpose of purchasing God's love: It is above price; nor for the purpose of appeasing—quieting, pacifying, or cooling down—God's wrath, as though he were excited and hated man, but by meeting a *necessity of man*, in his relation to a broken law, to *express* God's love for man. It is a *great* mistake to think that God ever did, or ever will hate man. God devised the plan, provided the Ransom, and sent his Son to die for us, *because* he loved us. [John iii. 16.] This is one great fact the world needs to know.

Love appreciated will produce love in return. "We love him because he *first* loved us." Then God loved us when we knew him not and even though we hated him. Parents and teachers, beware! If you tell those under your care, that God will love them if they are good, you make the impression on their minds that he will hate them if they are bad, which is false. By such means you make the wall higher, or the gulf deeper between them and the Lord, and though you may, through fear, succeed in driving them to outward obedience, or gather them into the nominal church by a "profession of religion," they may be as far from God as before, for only the goodness of God leadeth to repentance. Had we the power of ten thousand voices, we would proclaim, that God loved us while we were yet sinners, and Christ died to commend that love.

"But," it is sometimes said, "you must believe it, Christ died for you, if you will believe." Indeed! Believe what? Believe that Christ died for you, of course. But if it is not *true*, I have no right to believe it, and my believing would not make it true. On the other hand, its being a fact that Christ died for me, is the best possible reason for believing it, and all the unbelief possible could not make it untrue. Truth is entirely independent of man's faith or unbelief, Faith in or knowledge of, a fact cannot make, or change, the fact, but it changes a man.

God loves us whether we believe it or not, and Christ died for us whether we believe it or not, but the *knowledge* of these truths must exist, before gratitude and love can spring up in our hearts, and loving obedience result. Whatever facts or changes were produced by the death of Christ, are real, and not dependent on our believing, any more than is the fact that Christ died. If it be true, [as some teach, but which we do not believe] that the death of Christ secures spiritual life for some, we think it would follow of necessity that it would secure it *for all*, because Christ died for all. 2 Cor. v. 14, 15. Heb. ii. 9 and 1 Tim. ii. 6.

What Christ's death does not secure for every one, it secures for none.

While the death of Christ does not *secure* spiritual life for *any*, it makes it possible for *all*, and on account of man's relation to the law, *as dead*, without Christ's death spiritual life would not be attainable.

Repentance is a necessity in order to gain spiritual life, and without the motive of love, as presented to us in the death of Christ, repentance toward God would be impossible. But neither God's love, nor Christ's death, produce repentance in man, until man believes in the love and death. Hence God's love would be fruitless, were men allowed to remain in ignorance of the truth. God's love does not exhaust itself in the death of Christ, though that death commends it, for God has constituted Christ not only the Redeemer but the *Light* of the world. He engaged not only to save man from death by a Ransom, but to bring man to the knowledge of that truth. 1 Tim. ii. 4. Hence Christ is the "True Light that lighteth every man that cometh into the world." John i. 9. Not all at once nor in one age, but, it is "to be testified in due time." 1 Tim. ii. 6.

Now it is evident, that man cannot repent, because of a truth, until he knows that truth, and yet when known, the truth is the "Foundation of repentance from dead works."

The greatest possible sin is to "sin wilfully, after we have received the knowledge of the truth," and for this "there remaineth no more sacrifice." Heb. x. 26, and it is impossible "to renew them *again* unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Heb. vi. 4, 6.

We believe, then, that the death of Christ is an expression of God's love, and that in order to win man from sin to holiness one of the first things a man needs to learn, is that Christ died for him.

But *how* does the death of Christ show, or commend, God's love? It will not do to say it shows it because it shows it. That would be about equal to saying, God hates sin because he hates it, which is no reason at all. God hates sin because he loves his creatures; sin being their destroyer. If the death of Christ shows God's love to us, there must be something accomplished by that death which is adapted to man's necessities. Paul is talking of Christ's death on the cross, which was in "due time," i. e., the appointed time—"After the 62 weeks." Dan. ix. 26.

Christ did not die twice. His becoming a man, was not by laying down, as in death, his preexistent life. He gave up the *glory*, and afterward prayed: "Glorify thou me, with the glory which I had with thee before the world was." John xvii. 5.

We assert freely that Christ's death must have been, in some way adapted to the necessity of human nature. or it would not have been, what Paul asserts, an expression, or proof of God's love. What man does not need, even if it were provided, would not be gospel. If a man is hungry, bread alone would satisfy the want. If he thirsts, a cup of water from the hand of a friend would be an expression of love. And so of any want; but to say that God would seek to show his love by anything which was of no use to man, would be to ignore every idea of the harmony between God's *wisdom* and goodness.

There can be no doubt in any reasonable Christian mind, that the Gospel, in *all* its parts, takes man's need into account. Christ's life was necessary, as an example of loyalty, of patience in suffering, of devotion to his Father, of the principle of love even to enemies, and of overcoming evil with good. It was by his earth life and experience, that he learned to sympathize with man in temptations, in poverty and other afflictions and so he was fitted to be a merciful and faithful High-priest; having been tempted in all points as we are and yet without sin. Heb. iv. 15. And *one* feature of his work since his resurrection, clearly is, to give us the *benefit* of his former experience, by giving aid to the tempted. (Heb. ii. 18.) He is not only a sympathizing friend, but also the giver and sustainer of spiritual life until it culminates in immortality. We wish it distinctly understood that we value the *life* of Christ, both before his death and after his resurrection as necessarily adapted to the wants of human nature. But why should any one ignore or belittle his death because of the value of his life? One link in the chain of provisions for man would thus be destroyed.

But we are told by some, that Christ "gave his life (not his death) a ransom." But this is equivalent to the statement, "Christ died for our sins." The Greek word, *Psuchee*, rendered "life" in the above passage, never, unless we are greatly mistaken, refers to a period of existence, but to the nature of man as represented and sustained by the blood. Many other statements of the word agree with these in showing that Christ's death meets a necessity of man. "Behold the *Lamb* of God, (lamb led to the slaughter. Isa. liii. 7.) which taketh away the sin of the world." John i. 29.

The sin of the world is the sin of Adam: for "in him all have sinned." Rom. v. 12 Margin. This left man "without strength." (Ver. 6.) "And in due time Christ died for the ungodly." The sin made mankind "enemies," and we were "reconciled to God by the death of his Son." Ver. 10. "God laid on him the iniquity of us all" Isa. liii. 6. And he