

upon Him. As the dove sent forth from the ark could find no rest for the sole of her foot till she returned again to the ark, so the dove of the Spirit proceeding forth from God and hovering over this world-wide waste of sinful humanity could find no place to rest, — not one holy man, not one perfect heart, — till it found the Son of God. Here was one who, looking up to his Father, could say, "I do always the things that please thee." And here is one upon whom the Father looking down could say, "This is my beloved Son in whom I am well pleased." Here is the true tabernacle of God; here in this spotless heart is the true throne of holiness, and here the symbol of the Divine presence descends and takes up his abode. Now the Spirit in the form of a dove — emblem of perfect holiness — will not rest on any of us: that honor is for the Son of God, the alone perfect one, and for him only. But to all of us belongs the promise, — "He shall baptize you with the Holy Ghost and with fire," the fire, the purifying, cleansing, burning of our dross, and making our hearts fit for the occupancy of the Spirit. To those who have been sanctified by the blood of Christ, and cleansed by the power of the Word, God still comes in the gracious baptism of the Holy Spirit. And we believe with all our hearts that we should seek this baptism, praying for it as did our Lord, if we have not the assurance that we have received it.

OUR LORD'S AFTER-EARTHLY MINISTRY.

BY THE EDITOR.

Heb 113

"When he had by himself purged our sins, sat down on the right hand of the Majesty on high," is the word that marks the entrance of our Lord upon his ascension ministry. And it cannot be without significance that this declaration of his sitting down at God's right hand should be repeated some twenty times, in Gospel and Epistle and Apocalypse. The literal fulfilment of Messianic prophecy is thus emphasized: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool;" but much more is taught by this significant statement. Indeed, if we carefully

follow the hints and implications which this saying furnishes, we shall discover almost every essential characteristic of our Lord's heavenly ministry. Let us observe, then, how much is taught by this very attitude of the seated Christ.

1. His finished atonement. — The Jewish high-priest never sat down, because his atonement was never completed. And here comes out the contrast between him and our Great High-priest, who is passed through the heavens. "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God" (Heb. x. : 11-13). Never has there been a sacrifice offered up by the Minister of the true tabernacle from the day when he cried, "It is finished," on the cross. "For by one offering he hath perfected forever them that are sanctified." And they who think to turn the Lord's Supper into an oblation, offering the body and blood of Christ in sacrifice upon the altar, violate the Redeemer's blood-bought rest, and call upon him to rise up and repeat his atonement made once upon the cross.

One enamored of this idea writes: "A vision sometimes rises before my eyes, — a Christian altar among every kindred and people and language upon the globe, and the sacrifice of Calvary daily offered upon it." Alas! how much they lose who know not that "we are sanctified through the offering of the body of Jesus Christ once for all." What the great High-priest does in heaven, the common priests are to do on earth, says the ritualist. Be it so. But the work which our Lord does within the veil is to bring the remembrance of his sacrificial death constantly before the Father on our behalf. The scars upon his glorified body are enough; these memorials of his passion and obedience unto death are an all-sufficient plea. No need has he to re-open his wounds afresh. The nail-prints, that tell of his one offering, are a satisfying argument on our behalf. As Aaron took the blood of the lamb within the veil as a pledge to God of the offering made upon the altar without, so does Christ. "Neither by the blood of goats and

calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us." And so the Scripture declares that he is gone into heaven itself, — not to die for us or to do for us, but "now to appear in the presence of God for us." By His scarred body He calls to remembrance in heaven His acceptable sacrifice on the cross; and by the Lord's Supper we call it to remembrance on earth. So complete and final is that sacrifice as a satisfaction to God, that when he had finished it he "sat down on the right hand of the Majesty on high." So satisfying is that offering to our consciences, that, when we are raised up with him from our guilt, we are made to "sit together in heavenly places in Christ Jesus."

2. His accessibility. — Of course we know that through Him we have access unto the Father. But how through Him unless first to Him? As our Brother, the "high priest taken from among men," we are assured of this. But how suggestive his very attitude, as now revealed in heaven! There is something cordial and inviting in a sitting posture; it seems to disarm timidity and invite approach. One who wishes to speak with you and enlist your help, may be afraid to approach you as he sees you standing at your desk closely occupied, or walking hurriedly through the streets on pressing business. but if, in the evening twilight, he finds you seated quietly at your fireside, "Now," he will say, "is my opportunity. Now I may speak to him." And as human instincts are always the same, we may understand why, as Jesus was sitting, publicans and sinners drew near to Him, and why "when He was set His disciples came unto Him" to be taught. And so we may understand why the Holy Ghost is so careful to tell us, again and again, that Christ is now "seated at the right hand of God." It means that he is in the place of power, unquestionably; but it means more than this. It means that he is in the reception room of everlasting mercy, in the audience chamber of grace and intercession. There he sits perpetually to receive his people's confessions, and to undertake their cause with the Father. This is the strongest ground of assurance to one who knows the meaning of the fact.

When the accusations of the law, and the accusations of conscience, and the accusations of Satan assail us, this is our triumphant appeal: "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is ever at the right hand of God, who also maketh intercession for us." And it is most significant that the writer of the Hebrews, after saying, "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God," should then add, "Therefore let us draw near with a true heart, in full assurance of faith."

3. His triumph. — "Even as I overcame and am set down with my Father in his throne," are his words spoken from his exaltation. It is his victory through death and apparent defeat. "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." This he said just as he was to be led to the judgment-seat and the cross to be condemned and crucified. Is this victory? Yes; precisely as St. Paul, after enumerating his tribulations, and distress, and famine, and nakedness, and peril, and sword, by which he was "killed all the day long," adds, "Nay, in all these things we are more than conquerors through Him that loved us." More than conquerors! How can that be? Thus: He is conqueror who is victorious through victory; he is more than conqueror who is victorious through defeat. Such is our great High-priest within the veil; "crucified through weakness," and now in the midst of the throne "a lamb as it had been slain." And seeing Him there, our confidence is quickened; and though we see not yet all things put under us, "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor."

4. His expectancy. — He "sat down on the right hand of God; from henceforth expecting till His enemies be made His footstool" (Heb. x.: 12-13). As we rest in His finished work, seated by faith with Him in the heavenly places, so we watch with Him for the day of His coming to subdue all things unto Himself. When the high-priest was within the veil, the eyes of all the congregation of Israel were intently fixed,

waiting for his re-appearing. As the Jewish tradition says: "All their hopes depended on his life within the veil; and when at length he came forth alive, there was great joy, for they knew they were accepted." Perfect foreshadowing, this, of the final stage of Christ's heavenly ministry. Now he is "in heaven itself, now to appear in the presence of God for us." And "unto them that look for Him shall He appear the second time without sin into salvation." For that event we wait, and He waits. "Of that day and that hour," said He in the days of His flesh, "knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." But He who bids us watch, because "we know neither the day nor the hour wherein the Son of Man cometh," Himself keeps watch with us in his heavenly seat. If the world, taking up the predicted sneer, "Where is the sign of His coming?" laughs at us as visionary, and star-gazers, because we look for His appearing, we rejoice with exceeding joy that we have Him in our company—that for the day of His final triumph over death in the resurrection of His people, and for the day when the kingdoms of this world shall be given into His hand, He himself is looking." From henceforth expecting till His "enemies be made His footstool."

Such and more are the acts and offices of our Advocate in heaven. And in them all, though now we see Him not, we rejoice with joy unspeakable and full of glory. As the golden bells upon the high-priest's garments sounded out upon the ears of waiting Israel from within the veil, telling them that he was alive, so let His blessed promises fall upon our ears, saying, "Seeing He ever liveth to make intercession for us;" and "unto them that look for Him shall He appear a second time without sin unto salvation."

My life is not below:

'T is all on high.

The living One now lives for me above;

The loving One now pleads for me in love.

I cannot die.

"CHRISTIAN SCIENCE" TESTED BY SCRIPTURE.

BY THE EDITOR.

CONSTANT inquiries are coming to us regarding the so-called "Christian Science," or mind cure. To meet these inquiries, we re-publish an article contributed to the *Congregationalist* some months ago. For as we have heard more of the effects of this practice, in the extraordinary interest which it has lately excited, it has become clear that whatever results it may effect in healing the body, as affecting the heart, it has given grounds for the suspicion that it is a system of spiritual malpractice, leading its subjects away from the simple faith of the Gospel into a vague and transcendental misbelief. It is, therefore, as a theologian and a defender of the Gospel that I now write upon this question.

A desire to learn the true teaching of the system led us to look into the two volumes, *Science and Health*, by Mrs. Mary B. G. Eddy, of this city, who is understood to be the originator of this movement, and the principal expounder of its doctrines. While examining this work, I chanced to meet also the very interesting observations of Mr. G. P. Pember, of England, on *Modern Spiritualism and Theosophy*. At once I was struck with the remarkable points of similarity between this so-called "Christian Science," and that "Theosophy" which has lately bewitched the people of India, both Brahmans and Christians.

Christian Science calls itself "the understanding of God," which is simply the translation of the Greek word "theosophy." One of the fundamental axioms of theosophy is set forth in the following sentence: "There is no personal devil. That which is mystically called the devil is the negative and opposite of God. And whereas God is I AM, or positive Being, the devil is NOT." Here is a danger-signal which should at once warn one off from the system which displays it. Any "wisdom of God" which throws Satan into eclipse bears the clear imprimatur of the prince of darkness. For we believe that he is more eager to establish his nonentity than the most miscalled man ever was to establish his identity.