When God seems to delay in setting up His kingdom, let the spirit of impatience that would hurry Him up be checked. We can well afford to wait for the unfolding of His purposes. The gates of opportunity will open in good time, that the righteous nation that keepeth His laws may enter in.

In the matter of the attainment of eternal life, violence or force is not to be thought of. There is no need to storm the strong castle of the kingdom that by our importunity we may force God to capitulate. The proper symbol of heaven is not a barred, but an open gate. Alford says truly, in the present connection, "The kingdom of heaven was now laid open to the entrance of man—spread out that all might take." All violence is therefore uncalled for.

Far from us be the thought that prayers and tears are required to move the heart of God and turn Him to His children. Salvation is not something to be wrung from a reluctant hand. Men are not to pray that God may be made merciful; they are to pray to Him because He is merciful. The Gospel is not to be preached as a means of disposing God to show mercy; it is to be preached as a revelation of His mercy.

The seeking soul is misguided when he is told to struggle and wrestle with God until He yields—to keep battering at the gate of heaven until it opens. All his struggling ought to be with himself. Not to overcome Divine reluctance, but to overcome the obstinacy that exists within his own heart ought to be the end of all his striving. The true way of entering the kingdom is not by violent assault, but by walking humbly and softly through the lowly gate, way of repentance. Not as the conqueror of God, but as the conqueror of self; not as a victorious warrior, but as a little child does any soul enter into the kingdom of God.

THE ANOINTING OF GOD.

BY A. J. GORDON, D.D. [BAPTIST], NORTHFIELD, MASS.

Moreover the Lord spake unto Moses, saying, Take thou also unto thee the principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, etc.—Ex. xxx. 22-25.

It certainly seems strange to go back to such ancient passages of Scripture to find a text for a subject that is set forth in the New Testament, and that shall be characteristic of the Christian dispensation. I do this the rather to show what wondrous harmony there is between the Old and the New Testaments, and how the old covenant sheds a clear and distinct light upon the teachings of the new. There are a great many who disparage the types of the Old Testament. I speak solemnly when I say that I believe these types are as accurate as mathematics. The printer will sometimes make a mistake by reversing his letter, and give you a bad period, but I have found no instance where the types of God have been imperfect. Now, every Christian who is well instructed, or who knows the first principles of faith, understands that the two great doctrines of the Gospel as touching us are, first, justification, and second, sanctification, or to put it, perhaps, in a simpler way, our conversion, and, second, our consecration, the one having direct relation to Jesus Christ and the other having direct relation to the Holy Spirit. Now, it is wonderful how the types set forth these facts in due order and relation so that there is no confusion. For instance, let us look at the ceremony of the cleansing of the leper, who was always accounted a type of the sinner. God commands them to take the blood of the victim and with it to touch the right ear, and the right thumb, and the right toe, and then the priest is to dip his finger in the oil and put the oil upon the right ear, the right thumb, and the right toe of the leper three times. This is repeated, always the
same, the oil after blood. The blood of Jesus Christ first cleanses us from our sins and then the Holy Spirit comes to sanctify and purify us.

When the fire is taken as an emblem of the Spirit, it takes the same relation. Come with me for just a moment in the Holy of Holies. The great High Priest has entered on the Day of Atonement. He sprinkles the golden lid of the Mercy Seat with the blood, then the pillar of fire rests down upon the blood. Blood first, fire second. We must first come under the blood of Jesus Christ before we can be baptized with the Holy Ghost. Again, water is sometimes used as a symbol of the Holy Spirit. Let us watch now the priest about his ministry. He comes first to the brazen altar, where the blood is sprinkled, and which cleanses from sin, and then he proceeds inward until he comes to the laver, where he washes his feet; first the blood, and then the water; first justification through Jesus Christ's atoning death and then sanctification by His Spirit shed upon us.

Now, brethren, let us dwell just a moment upon this wonderful compound. Do you think God went through all the pains of giving these directions for making this costly ointment simply because he took a fancy? Let us notice this wonderful compound.

What was it for? It was for the anointing of Aaron as he was inducted into the priesthood. He was not anointed as the leper was, but for his ministry and office, which we are now talking about. And so Aaron is anointed and inducted into the sacred mysteries, and this wonderful compound is not to be simply sprinkled upon the right ear, the right thumb, and the right toe, but it is poured upon his head in great profusion, running down his beard, even down to the skirts of his garments, so that all the room is filled with the fragrance thereof; and Aaron was but the type of our great High Priest. Those are wonderful words in the 183d Psalm:

"Behold how good and how pleasant it is for brother to dwell together in unity." The great commentary on the Psalms says that it is not unity with one another that is meant, but unity with the great Head which makes unity with one another. For brethren to dwell together in unity is like the precious ointment upon the head that ran down the beard, even Aaron's beard; that went down to the skirts of his garments. The Holy Ghost was poured upon Him who is the Head of all things, and then it ran down all of His mystical body from the Day of Pentecost, descending down until it shall touch the last member in that body, which is to enter in when the Church, the bride of Christ, is to be completed. All of us share in the anointing of our great High Priest. May God grant that we may be coming under that gracious anointing now.

Now, this is all very uplifting and comforting; but there is that in this text which suggests the most radical and searching lines of truth, which I proceed to give you in the three prohibitions in regard to the use of this sacred ointment. First, "Whosoever putteth any of it on a stranger shall be cut off from his people;" second, "whosoever compoundeth anything like it shall be even cut off from his people;" third, "upon man's flesh it shall not be poured." Now, this may sound very mystical, but I believe in these three prohibitions. I find the tests which apply to the times in which we live. First, "Whosoever putteth any of it on a stranger shall be cut off from his people." Isn't it the most subtle and dangerous and widespread heresy of the time that there are no strangers now, that all men are the sons of God; or to put it as I heard it recently said: "The Church is co-extensive with humanity; everybody belongs to the Church." When I speak of it I am sure to have somebody rise up with serious questioning; they say: "What! are we not all created by God?" I want you to ponder for a moment on the fact that creation does not make a son; if I make a watch, that watch is not my
the Spirit on the Day of Pentecost is that three thousand souls were added. Added to what? There is nothing in the Greek to show what they were added to, and so the translators have put it "added to them." But they were not added to the apostles. If I add myself to you and add you to me, that does not make a church. The Holy Ghost is the first numeral, and when the Holy Ghost came down and took His place, then you could begin to add; so the passage should read that three thousand souls were added unto the Lord. You cannot have any church until you have the Lord in the centre to add to. The Church is the temple of God, indwelt by the Holy Ghost. I wish that we could just pause a moment and think what that means. He is not here as the guest; He is here as the host. He is not in the Church by invitation, to come and go as He pleases; He is in the Church to occupy and to rule. He is in the Church as the very executor of God. Now, I want you to think of this and just for a moment let your thoughts come to the conclusion that they should reach instantly. What does it mean that the Holy Ghost is in the Church to rule, guide and occupy it? It means that we are to let Him go do what He is there to do, and that is everything. Worship; is that the first business of the Church of God? God is a spirit, and He seeketh such to worship Him in spirit and in truth. In the Holy Ghost we have the Person who is to carry on all the work of the Church.

Now, as to the singing. How is the singing of God's Church to be carried on? By those who feel the Spirit speaking to them. They should praise God in psalms, and hymns, and spiritual songs, singing and making melody in their hearts. The only condition is that they be filled with the Spirit. What have we been doing in our churches these last years? Haven't we been making an apothecary's compound to imitate all sorts of singing for the music of God's house? We have gone to the theatre for the myrrh, and to the opera for the aloes, and to the concert hall for the cinnamon, and I know not what else, and they have all been mixed up, and on Sunday morning we have a mixture that fills the room with its fragrance; but those who are spiritual do not enjoy the fragrance. Those who have the best voices are selected for the singers, no matter if they are unconverted. Suppose some Sunday morning I should come into the pulpit where I minister, and I should find another man occupying my place, I should be astonished, and I might ask, "What does this mean?" and suppose they should reply, "Well, we have concluded that he has a better voice than you have. He has a more eloquent and rhetorical style than you have. We don't wish to turn you out, but we have just put him in to help you out." I should say, "I do not care to be helped out in that way. If you want this man to preach for you, I will go," and I believe that in many churches those who have been trying to help out the Holy Ghost by their artificial, apothecary's singing, have driven out the Holy Ghost, and He has ceased to dwell there.

Do I speak strongly? I have been now for twenty-two years the pastor of one flock, and for ten years I was in the most desperate bondage to the concocted, classical music, and for the last ten years I believe I have seen the power of God in that church, and I think the secret of it more than anything else is that we have been freed from this artificial method of worship. There is no singing like that of the Holy Ghost. If you are filled with the Spirit, you will utter the kind of music that will please the angels. Woe to that church that undertakes to be sanctified and puts upon the unsanctified people that which belongs only to the saints, the sanctified of the Holy Ghost.

And how about the preaching? When a great painter was asked by one who sat entranced before his picture, "With what do you mix your colors, in order to have such an exquisite result?" he replied, "With brains." When the
son. If I built a steamboat, that steamboat would not be my son; it would simply be my workmanship. Adam is not called a son of God, but it reads in the Greek, "Adam of God," which does not mean a son of God. Adam was created; it is only being begotten again that makes us sons of God. How are we sons of God? By adoption. That word adoption should never appear in our Scriptures. Anybody that understands Greek knows that it means "son-making," and therefore should read "sonship," and if a man has not been begotten of God he is not a son of God according to Scripture. "As many as received Him to them gave He power to become the sons of God, even to them that believe on His name." The only way that we can become sons of God is to be begotten of God; therefore you cannot put the Holy Ghost through the symbols and ordinances of the Church, which are the signs and channels of the Holy Spirit, upon those who have never been regenerated by the Holy Ghost, for if you do, you put this anointing oil upon a stranger.

The apostle says, very solemnly, that, "In our former state we were strangers to the covenants of promise, having no hope and without God in the Word." That is our condition—strangers and aliens. One of the best commentators says that it is a very striking fact that in the Court of the Gentiles in the temple there were placards all around written in Greek and Latin, on which were simply these words: "Draw not nigh." They were warned off from coming into the Holy Place, and most of all from approaching the Holy of Holies, and so were placed on every side the words, "Draw not nigh." But look up; there is another inscription! This is written not only in Greek and Latin, but in Hebrew: "Jesus, King of the Jews," But it means more than that. The words which the Gentiles read "Draw not nigh," now read, "Let us draw nigh." How can the blood of Christ make us nigh? Distance is not always mathematical, it is moral. There may be a man sitting beside you who, in a moral sense, is very far from you. There may be two persons living on opposite sides of the globe who are at this moment in such close communion with Jesus Christ that they are in very close contact with each other. The Roman soldier who thrust the spear into the side of Jesus Christ was physically very near to Christ, but morally was not so near to Christ as some penitent in a far distant part of the world to-day. How nigh the blood of Jesus Christ has brought us who were once far off! I am standing close to you this morning so that we could touch arms, but you are as near me as my arm, because my arm is a part of me, and we are parts of Christ's body and of His flesh and of His bones, so near that we cannot be nearer; as near as two parts of His mystical body. Therefore, when the holy unction is poured on our High Priest it comes upon us, but we are not permitted to place this holy anointing oil upon a stranger.

Observe the second prohibition: "Whosoever compoundeth anything like it shall be cut off from his people." Isn't that the great mistake in the Church of Jesus Christ to-day—trying to counterfeit everything that applies to the work of God in His house? Now, what is the Church of Jesus Christ to-day? The Church of Jesus Christ is not simply a body of those who have voluntarily established themselves for the worship and the service of God. The Church of Jesus Christ to-day is a body of believers united in Him who is head over all things to His Church through the Holy Ghost. Now, suppose that Peter and James and John had got together after Jesus ascended to form a church; they could not have done it. They could not form a church until the Holy Ghost came down. When that came then the Church began. Now, it is interesting to read the first of the Acts of the Apostles on this point and notice the addition. The first thing we read after the outpouring of
the Spirit on the Day of Pentecost is that three thousand souls were added. Added to what? There is nothing in the Greek to show what they were added to, and so the translators have put it “added to them.” But they were not added to the apostles. If I add myself to you and add you to me, that does not make a church. The Holy Ghost is the first numeral, and when the Holy Ghost came down and took His place, then you could begin to add; so the passage should read that three thousand souls were added unto the Lord. You cannot have any church until you have the Lord in the centre to add to. The Church is the temple of God, indwelt by the Holy Ghost. I wish that we could just pause a moment and think what that means. He is not here as the guest; He is here as the host. He is not in the Church by invitation, to come and go as He pleases; He is in the Church to occupy and to rule. He is in the Church as the very executor of God. Now, I want you to think of this and just for a moment let your thoughts come to the conclusion that they should reach instantly. What does it mean that the Holy Ghost is in the Church to rule, guide and occupy it? It means that we are to let Him go do what He is there to do, and that is everything. Worship; is that the first business of the Church of God? God is a spirit, and He seeketh such to worship Him in spirit and in truth. In the Holy Ghost we have the Person who is to carry on all the work of the Church.

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Apostle Peter preached his great sermon, he was asked, “How did you succeed in preaching that sermon?” and he replied, “With the Holy Ghost sent down from heaven.” I do not know how much of art or rhetoric there may have been in Peter’s sermon; but I do know that the power of it was due to the fact that he was taken up and swept by the Holy Ghost.

THE SILENCE OF SCRIPTURE.

By JAY N. TAFT, D.D. [CONGREGATIONAL], GREENVILLE, MICH.

Those twelve Jesus called forth.—Matt. x. 4.

The eloquence of the Bible is seen in what it does not say as truly as in what it does say. The future writers on Christian evidences will make more of this reticence than they do now. Never man spake as did Jesus, but His silence was as impressive as His speech. The world claims to have had seven bibles, see which of them allows you the greatest opportunity to read between the lines. Of Christ it is written, “He opened not His mouth.” The fact is most suggestive. We call speech silver, silence golden, and so advise him who would be thought wise to hold his tongue. Scripture silence is instructive. Christ sent forth twelve men, but we know very little of their life-work. The few items we have would form a meagre record. It would take a tiny space in your pocket. You would probably have room enough left for a card-case, pen-holder and pencil. The minus quality is noteworthy. We know that Philip once remarked on the contents of a lad’s lunch-basket; and that he, with Judas—not Iscariot, the delegate to Antioch—asked for some physical manifestation of Messiah; but beyond this all is a blank. James and John are conspicuous for saying what they would like to be and were unfitted to be—premiers in Christ’s kingdom—for they would call fire from heaven on those who opposed them. Simon Zelotes is after the Harr Most order, and An-

drew we might call the apostle of good manners, and fancy him saying to the Master, “Allow me to introduce to you my brother,” while of Nathanael we know little more than that he was “without guile.” Judas’s publicity was a warning.

Dr. Bruce points out the Lord’s sagacity in selecting Galileans, with but one exception. It was a small district. The workers chosen were obscure men; but Galilee, by its location, allowed of contact with the men of the age and the thoughts of the time. Though rustic, Galileans were courageous. Josephus says they did not know what fear was. The new religion needed men of intrepidity. Boneless and jelly-faced Christians never amount to much. God chooses for His work men unknown to the world. Moses was a shepherd and Christ a carpenter. The apostles were fishermen and publicans. There were, however, three requisites—they must have been with Christ, they were to preach the Gospel, and also work miracles.

1. Our first lesson from the suppression of details, such as might have gratified our curiosity as to their individual lives, is this, the simplicity of the apostolic function. They were to build, not a hierarchy, but to build up men. They were to preach the Gospel of Christ, and not to establish a pontifical supremacy. The fact that “Paul withstood Peter to the face, because he ought to be blamed,” shows their equality. If Peter was the first pope, Paul was the first Protestant. The apostles could exchange pulpits and ignore the use of a surplice without violating any ecclesiastical law. Just as the simplicity of Christianity was more and more recognized, Jewish spectacular display disappeared. Just as the purity of primitive piety was debased, formalism increased in the early Church. We need to heed the lesson. As a walking and talking Lazarus was an irrefutable proof of resurrection to the unbelievers of his day, so a living, consistent Christian is now the most effective evidence