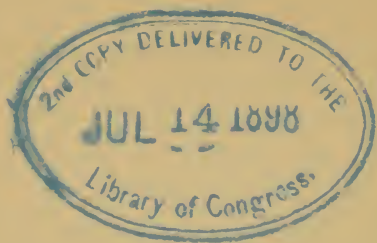


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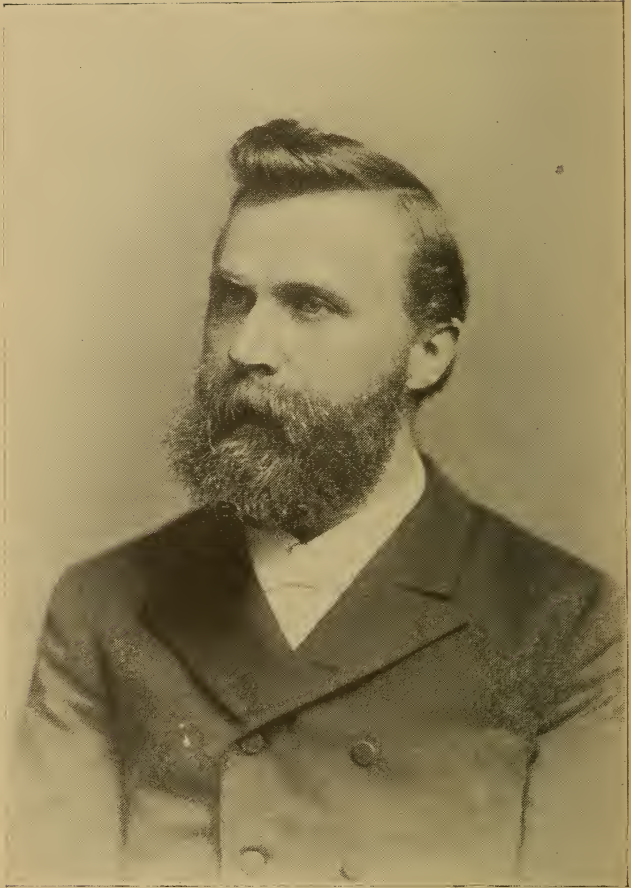
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JOSEPH H. SMITH.

FROM GLORY TO GLORY;

OR,

Degrees in Spiritual Life

BY

✓
JOSEPH H. SMITH.



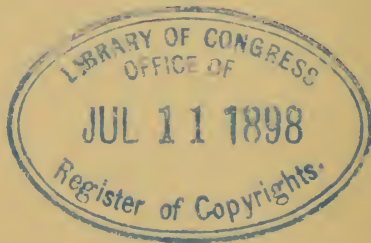
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DEDICATION

To her who first taught me that : "*Man's chief end is to glorify God; and to enjoy Him forever.*"

MY MOTHER

ELIZA SMITH,

THIS LITTLE VOLUME IS LOVINGLY DEDICATED.

By the Author,
JOSEPH H. SMITH.

JUNE 4th, 1898.

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PREFACE.

The intense activities and the inconveniences of an evangelist's toil and travel furnish greater inspirations than facilities for book-writing. But from the times of the apostles it has evidently been the mind of the Spirit that the pen should supplement and aid the tongue in the ministry of the gospel. In writing this book I have been prompted by the same motives which impel me in the preaching of the gospel. And I have looked to the same sources for help. The Spirit of God, the Word of God, and the people of God have been steadily before me from beginning to end. I hope these pages may be blessed in their perusal as they have been in their preparation.

Please accept, then, this little book, "in His Name." It comes without much apology, though not without much defect. It has a mission, I have no doubt, and I trust it may fulfil it. Every page was written in the atmosphere of prayer; and every copy, I humbly trust, will go out as a benediction to some soul. May God grant it—to His glory!

PART I.

The Glory.

CHAPTER I.

Glory--Introductory.

Much revolves around this great round word, "GLORY." We read of the glory of the celestial, and of the glory of the terrestrial; and we are reminded that there is both a heavenly and an earthly hemisphere of glory. We have a desire to explore the one, and to peep at the other. We read, again, of the glory of man, which, as the flower of the field, passeth away; and we yearn for the glory of God, which abideth forever. It dawns upon us, in reading the gospel of grace and glory, that somehow, somewhere, the glory of God and the true glory of man converge into one. That they are some way identical. At first thought it seems fanciful, presumptuous, incredible, impossible. Not only because of the vast gulf between infinity and finiteness, but more because, also, of the vast distance between divine holiness and human depravity. Yet, fascinated by the thought, we linger, we look, we inquire,

From Glory To Glory.

we pray. Yes, we even come now to believe that God, who has been sharing everything else with us, is disposed to share His glory, too. It is of this we want to learn in this little book.

Sorrow must flee at the joy of His presence. Shame must disappear before the honor of His name. Sin must recede before the glory of His righteousness. Glory is the displacement of death and darkness. Beasts might glory in brute force. Grass might glory in gay flowers. Birds might glory in gaudy plumage. Could there be sentient creatures without moral nature they might glory in intellect alone. But man—God's miniature counterpart—cannot glory but in righteousness, in holiness, in the divine image, in the divine environments; for God is man's element. "Therefore, he that glorieth, let him glory in the Lord!"

And as man's glory is in God, so God's glory is in man. No other creature represents so much of His wisdom. None but human nature is capable of so much of himself. Unless God be glorified in man, He will have no glory at all on earth. Hence, He speaks of our being "to the praise of His glory." Marvelous! But true.

"The chief end of man," and how to

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attain it, is the task we have undertaken. Man's highest honor, and his deepest delights (for these two are glory) is the subject of our meditation. And can he reach it? How?

We think we have an answer. Not an answer of our own, save only as we seek to emphasize and, in a measure, explain it. It is this:

"We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord" (II Cor. iii: 18). This text shall serve as the ground-work of this volume. For we want to speak as of the oracles of God, and not of our own understanding.

Our purpose is to present "the glory of the Lord," as the standard and as the source of the glory of man.

Our persuasion is that man may behold the one and fulfil the other, even here below.

Our presumption is that even amongst Christian people there may be formidable obstructions to the pure light of the Gospel, and that the removal of all hindrances to the purity, power and progress of believers is the chief obligation of the Christian ministry.

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Our plan is, (1) To analyze this wondrous text, which gives the philosophy of man's chief end; (2) to bring out the leading steps or stages of a glorious life.

Our prayer is that glory may fill every chapter, page and paragraph; that every soul that reads may be changed into the same glory, and that this simple volume may be "to the praise of His glory."

CHAPTER II.

Glory Concealed.

(The Veil Upon the Heart.)

It is not by mere accident that men fail to behold the glory of the Lord. Neither is it by defect of natural capability, nor by deprivation of advantages simply. There are dispensational and judicial concealings of the divine glory. After giving us the symbolic significance of the veil over Moses' face, Paul plainly asserts, that "even unto this day, when Moses is read, this veil is upon their heart." We wish then to notice:

The blindness of the natural heart;
The eclipse of human reason, and
The veil of legalism.

By either of these the revelation of God's glory may be shut out from a man's soul, notwithstanding the effulgence of His shining. And as well expect a rose to advance, from step to step, to its queenly glory amongst the flowers of the field, without any sunshine to lift

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it, as to look for a man to rise to his glory amongst the creatures without the revelation of the Lord's glory to his soul. No wonder the masses of men are glorying in vanity, and some even glorying in their shame, when so few have ever beheld the glory of the Lord; for

I.

“The natural man receiveth not the things of the Spirit of God . . . neither can he know them, because they are spiritually discerned.” Would we know why this man cannot see? There are various causes and kinds of blindness; and skilful is that oculist who, with his ophthalmoscope, can properly diagnose this patient's condition, and tell why it is that, notwithstanding the splendor of noonday sunlight, the poor man abides in darkness. More skilful yet and more powerful the instrument of the great apostle when turning his X-rays upon not only the psychology but the moral nature of an unregenerate man, he gives us the photograph of his mind, which we find in Ephesians iv: 17-19. Analyzing which we find the following effectual barriers to light, not in circumstances, but in the mind itself: “vanity,” “darkness,”

The Glory.

“ignorance,” “blindness of heart,” and “absence of feeling” or true moral sense. No wonder he could not see. No wonder we seemed to have come into quite a new world when this darkness was past, and the true light shone upon us. For this man, whom Paul pictured, is but a representative of the race; as it is written: “The whole world lieth in darkness.” And it is no wonder that conversion is termed a “deliverance from the kingdom of darkness,” and that the effect of the Gospel is proclaimed that “the people which sat in darkness have seen a great light.”

But we must remember that another source of darkness is the eclipse of human reason. “The world, by wisdom, knew not God.” “Thou hast hidden these things from the wise and prudent.” A judicial darkness conceals the knowledge of the glory of God from the worldly wise. The drift of much modern learning is away from God. “The wisdom of this world is foolishness with God.” Not only is there a wisdom that is earthly, sensual, devilish; but there is much knowledge which graduates men into dense ignorance of God. Pride of human reason puffs men up into a boasted independence of God. The

From Glory To Glory.

Christless learned, and those who want a godless Christ, stand or stoop with their backs toward the sun of righteousness, and see nothing save in their own shadow. The Nature explored by the scientist and philosopher is full of God on every hand, and yet, when he glorified Him not as a God, though "professing to be wise, he became a fool." That learning of our own times, which promises an ideal man, while professing a gospel without a cross, and a Christ without infinite merits and divine power, is learning under the shadow of a judicial night which shut out the knowledge of the glory of the Lord. Christians are not so invulnerable against the sophistries of an insinuating Unitarianism, or an arrogant materialism, but that they need the apostolic admonition: "Beware lest any man spoil you through philosophy and vain deceits, after the tradition of men, after the rudiments of the world, and not after Christ; for in Him dwelleth all the fulness of the Godhead bodily (Colossians ii: 8, 9).

But there is, thirdly, the veil of legalism. "Till this day, when Moses is read, the veil is upon their heart" (II Cor. iii: 15). The first lesson Paul has taught us about the symbolic veil over Moses' face

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is that a partial blindness, of a dispensational character, characterized Judaism. That is to say, the revelation of God's glory by the law was partial and not intended to be permanent, on account of the more glorious revelation which was to supersede it. And he teaches us, secondly, that, though men may live under the privileges of this more glorious dispensation, the veil of Moses will remain upon their hearts as long as their seeking or service of God is by the works of the law. How jealously and how vigilantly did Paul, in his times, strive to protect young Christians from the Judaizing teachers of those days! And will it surprise the reader to be told that these Judaizing tendencies are by no means extinct from the Church life of this day? It is manifest in some place in the obtrusion of ceremonialism, the presence of sacramentalism (or dependence upon the sacraments for salvation) and in the substitution of ritualism for the simple worship of Christianity. And this to the subordination of preaching, as well as to the grieving and quenching of the Spirit, without whom we cannot worship God in spirit and in truth.

Again, it crops out, in a Pharisaic exactness as to outward righteousness, par-

From Glory To Glory.

ticularly with respect to those lighter matters, wherein the grace of God allows some elasticity for accommodation to possible exigency. But this Jewish rigidity is specially manifest in a hasty and severe condemnation of others without tolerance or excuse, and in self-congratulation for a superiority over other men in such details.

Another exhibition of modern legalism takes the form of an undue exaltation of the means of grace. Now, that it is far from our purpose to disparage the means of grace, or to weaken their value and importance, will certainly be seen in a later chapter; but that some mistake the means of grace for grace itself, and that some fail, despite their adherence to these means, to reach the chief and only effectual means of obtaining grace which is faith, must be evident to all who give it attention. And this is nothing more than legalism in a modern form.

To many now, as to the Galatians in Paul's time, these words need to be addressed: "Are ye so foolish, having begun in the Spirit, are ye made perfect by the flesh?" For it is most extensively with reference to the higher Christian attainments that this dependence upon works prevails. Though

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men have been truly converted, and have run well for a season, and though all converted men recognize that there is a perfection beyond, a fulness held out to them, an entire conformity to the will and mind of God; yet, strange to say, by a force of habit, and of influence as well, they so often settle down to expect this state by the works of the law, and not by the hearing of faith. There is another strange thing before our eyes, and that is the preference which some such Christians manifest for the Old Testament, and how little of the real water of life they seem to find in the New. Moses and the prophets gain ascendancy with them over Jesus and the apostles. Like Peter on the mount they would at least accord to each of these an equal tabernacle with their Lord. They have not yet come to where they "see no more any man save Jesus only." This fondness for the Old Testament shows itself, too, in the names of deity which they adopt, as "Almighty," "Jehovah," "Ruler of all the World," "Judge," etc., rather than the more endearing "Father," "Friend" and "Brother" of love's vocabulary in the Gospel. Indeed, such "familiarity" with God comes to be repulsive to them. They are under the shad-

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ows of Sinai. They hear the thunderings and see the lightnings.

This Jew in the Christian Church bears other identification marks. In proportion to his intensity on these lines, he, himself, becomes austere, rigorous and repulsive in his cast of religion. 'Twas he that gave Christianity a bad name for hardness and severity in the receding generation. His countenance and the tone of his voice, if they did not exactly repeat the mutterings and the clouds of the mount, served to recall the sadness and the suffering of the wilderness. He is conscience-lashed, and the broken tables of the law are ever at his feet. His is not a glad religion, neither is it a victorious salvation. Instead of the triumphant note of a conquering faith, his dejecting doubts steal the language of hope to piece out its vocabulary, and talks of "things to come in God's own good time," which will never come at all, unless they reach the heart by a present faith.

Fatalism is instinctive to this state of mind, and elements of superstition, together with torturous twists of Bible doctrine concerning Providence, election, etc., are apt to pass for piety and be accepted as orthodoxy. Thus the

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Word of God is made void by his traditions.

And not only the Pharisee, but the Sadducee, likewise, is found in our Christian communion. Maybe, indeed, this sect predominates over the other class of Jews in the Church just now. They are skeptical concerning the resurrection and angels and spiritual things. The supernatural in personal experience, as well as in the Book of Revelation, is eliminated by their materialism and rationalism. They have no place for the lowly Nazarene.

Now, what we wish to impress is that when Judaism overlaps on Christianity, the same veil is over the heart as was over the dispensation of Moses. Legalism and this Jewish type of Christianity disqualify for either the perfect revelation of the glory of the Lord or the perfect reflection of that glory. The standard of some churches and the state of many Christians make the fulfilment of man's chief end impossible; for until this day that veil is over the face when Moses is read—or when men look to the law for salvation. Is there any hope of a more evangelical type of piety for these? None! None whatever! Unless they “turn to the Lord.” “When it shall turn

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to the Lord it shall be saved.” “Strange to talk to men, who seem so godly, about ‘turning to the Lord.’” Yes, this was the stumbling-block in the way of the Jews then. So it is now. Especially as the religion of these Church Jews can make so much better an outward showing than that of many who “make a higher profession.” But, nevertheless, a complete turning from self in even these most refined and religious forms is prerequisite to a beholding of the glory of the Lord.

CHAPTER III.

Glory Revealed ;

or,

“An Open Face.”

Only casual attention is needed to tell us the meaning of “an open face.” The margin says it should be “an unveiled face.” So does the connection in which we find the phrase. It stands in contrast with Paul’s symbolic interpretation of Moses’ veil. This he calls “blindness of mind,” and “a veil upon the heart.” He has explained it as the dispensational darkness of legalism. He has shown us that it remains still upon the heart of those who seek salvation by the law. He tells us there is one way of having it taken away. That is by turning to the Lord. Some have evidently gotten rid of it and are now in the clear light where they see the glory of the Lord. These are the “We,” the “We all” of this text. Who are they? How came they thus?

From Glory To Glory.

Am I one of their number? Or may I be? Let us see:

I. What it is to have an open or unveiled face.

II. What it is to turn to the Lord.

And it will serve us a good purpose, both now and later, when we come to consider "the glory of God in the face of Christ Jesus," to keep in mind that Paul locates the face referred to in the "mind." He has carried the analogy of Moses' veil inward from his face to their hearts. So he says: "their minds were blinded," "the veil is upon their hearts." And "the children of Israel could not look to the end." Hence, by the simplest possible reasoning, we can see that "the open face" is a heart without clouds or shadows, or a veil of a dispensational, judicial or carnal character. It is a mind whose "blindness" has been healed. It is a state of soul qualification to "look steadfastly unto the end." Mental and moral healing may sum it up in a word. It is not, mark you, the perfect knowledge of God; but it is the perfect qualification for knowing God. It is neither the object nor the telescope, but the eyesight capacitated for using the telescope and beholding the object. Thus, in the text, the "open face" is distinct from the

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“glory of the Lord,” from the transformation “into the same image,” from “the glass” and from the “beholding.” But it is that fitness of mind and heart to behold, which stands in contrast with the darkness of Nature’s night and with the shadows of preceding dispensations. For three kinds of darkness must be recognized by the seeker after spiritual light. The darkness in which the whole world lieth, individual darkness of a penal character for personal sins, and dispensational darkness, in which God withheld the full and final revelation of His glory until this Gospel day. This darkness partakes both of the nature of the withholding or withdrawal of light and of defect or deprivation of vision. It dims all vision, but pertains chiefly to things spiritual, eternal and divine. It is especially dense with reference to the Gospel and its grand central object, and results practically in a failure and forfeiture of the glory of man’s being.

How blessed, then, the taking away of this veil! Now we have the light of life! Now we are able to declare, Jesus is the Light, the Way! Now we see light in His light! Now we behold wondrous things out of His law! Now He manifests Himself unto us as He does not unto

From Glory To Glory.

the world! Now things which are hidden from the wise and prudent He has revealed unto us babes! The darkness is now passed, and the true light shineth! Glory!

Does this sound like a vain boast? Does it discriminate between us and others? Well, Christ does that when He says: "Unto you it is given to know the mysteries of the kingdom, but to others it is not given." And He declared of some that they "should not taste of death until they had seen the kingdom of God come with power." Hence, we are justified in speaking thus of a vision of God and of glory which antedates death. The apostles, too, not only teach and pray that believers may have "the spirit of revelation," and "be filled with the knowledge of His will," but they testify of some that they are no longer of the night nor of darkness, but are "children of the light and of the day." An anointing, they say, has been given them which abides, and whereby they discern all things. Truly, this is glorious. And, moreover, to-day there are those to be found, both learned and unlearned, who realize a present fulfilment of the promise, "They shall see God." We humbly join them, and swell the chorus to declare that "We all, with

The Glory.

open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Glory!

But how, it is asked, must men "turn to the Lord" to come into this light? Oh, that we might be simple, clear and helpful here! And, oh, that just at this line some earnest seeker after the light of God might turn with all the desire, and all the hope, and all the will unto Him! To us the matter reduces itself simply into a turning from, and a turning to. From self to the Lord. But perhaps it is necessary to state this a little more fully. Turning from self embraces a repudiation of sin as the practice of life, a rejection of worldly wisdom as the standard of light, and a renunciation of the law as the hope of salvation. The first is repentance pure and simple; the second is a turning from the idolatry of brains to Christ, the wisdom of God, and the third is the surrender of legalism for the liberty wherewith Christ makes us free. Self cleaves to sin, looks to reason, and leans on works of righteousness. Christ condemns sin, puts a premium on simplicity, and fulfils the law. It is harder to turn from a refined self than from a reprobate self, and harder still to

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turn from a religious self. Yet this latter is the turning Paul claims, in Philip-
pians, third, to have made when, after
rehearsing his religious effects, he says:
“What things were gain to me, those I
counted loss for Christ.”

Beloved, you may have to turn from
things which have given you a reputation
for religion, not simply because the repu-
tation may have pampered pride, but be-
cause the things themselves may be
legalistic rather than evangelical. You
will have to turn from all dependence
not only upon your works of morality,
but your almsgiving, your Christian ser-
vice, your prayers and other means of
grace, which have stealthily usurped the
throne of Christ that can rest only on an
utter self-abnegation.

Or, my dear reader, your turning to
the Lord may probably involve a turn-
ing from your literary standards and
your educational leaders. The inspira-
tion of Christ's word, the authenticity of
His miracles, the efficacy of His atone-
ment, all demand a better, bigger place
than the arrogance of nineteenth century
culture is disposed to grant. There is a
place where not only what is called “so-
ciety,” but where even that more fasci-
nating and more reasonable thing called

The Glory.

“learning” becomes the Belshazzar palace of self-gratification and the towering Babel of selfish pride. Nor will you find resolute turning from these so easy as it looks, when it proves to be turning against the tide of fashionable drift and the course of boasting reason. But to come into the light of the knowledge of the glory of God, we must—absolutely must—turn from self in its refined and in its religious forms, and from the sin of our hearts, as well as the sins of our lives.

But it is, on the other hand, a turning to the Lord; to the people of the Lord—those who bear the marks of the true spiritual Israel; to the Word of the Lord—not simply the literature of the Scriptures, but to the marrow of His truth; to the Spirit of the Lord, as teacher, leader, helper into the way of light; to the Cross of the Lord, as the propitiation for guilt and the fountain for cleansing; to the Lord Himself, as the one altogether lovely, inviting and accepting the adoration of the soul and the affection of the heart, the worthy Object of our confidence, the sufficient Source of our salvation, the lawful Sovereign of our wills.

This, in brief, is “turning to the Lord.” It includes both repentance and conse-

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cration; and it is evident, from the facts of common observation amongst Christians, and the scriptural incitements to a perfect turning such as this, that the conversion—if you are pleased to so call it—of many is not complete, and this defectiveness in the souls turning to the Lord is surely the explanation of why the veil remains, and why it is so difficult, so impossible to see. It is God's part to take away the veil. It is our part to turn unto the Lord.

CHAPTER IV.

Glory Beheld.

“Beholding as in a Glass.”

There are two thoughts couched in this clause. The “glass,” and the “beholding.” The medium of the revelation, and the act or attitude of receiving it. Let us first look at the “Glass,” and then consider the “Beholding.”

I.

THE GLASS.

Many are the learned, and many the fanciful theories advanced concerning the nature and the qualities of this wonderful glass. Men in their zeal, and men in their bewilderment, have, from the multiplicity of modern inventions, put all sorts of glasses into the text, many of which, very probably, Paul never saw nor thought of. At least three times in the New Testament is the figure of a glass used by apostles in picturing spirit-

From Glory To Glory.

ual things. Once by James (i: 24); twice by Paul (I Cor. xiii: 12, and II Cor. v: 18). The former likens a man under the awakening of divine truth unto one beholding his own natural face in a glass. Paul, in the first text mentioned, speaks of us as now seeing through a glass; and in the second, he says: "We . . . beholding as in a glass the glory of the Lord," etc. It is evident that these are different kinds of glasses. Paul's first must have been a telescope. That of James must have been a looking-glass. But this second of Paul's, what can it be? It is not a glass we see through, but a glass we see in. Yet it is not a glass in which we see our own face, but one in which we see the glory of God in the face of Christ Jesus. Both glasses—that of James and this of Paul—are revealers; but that is a self-revealer, while this is a Christ-revealer. It is more like the lens of a camera than like the negative plate; for while, on the one hand, it does not so much magnify as it focalizes and defines, and, upon the other hand (if we attend closely to this text), we find it is not the glass itself which reproduces the likeness. That is done "as by the Spirit of the Lord." A mirror some have preferred to translate this. And, perhaps,

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that is as near as we can come to it; only we must remember that there is something supernatural about this mirror; for it shows another's face instead of our own. And it would be a frustration and loss of the true thought here, if we made the mistake of some and thought our own lives and character were the mirror meant, and that, through these the revelation of the Lord's glory made to others, was the lesson taught. No; all that follows later and in different order and relation. "We" are the beholders, and the glass is the medium of Christ's manifestation to us. Saints may be the world's Bible, but the Scriptures are ours.

Though we may be somewhat at a loss to know what kind of a mirror Paul had in mind when he chose his simile, we are left in no doubt as to what he meant. Elsewhere he identifies this "glass," by which the glory of the Lord is revealed, as the Gospel. In Romans i: 16-18, he declares that "therein (the Gospel of Christ) is the righteousness of God revealed from faith to faith . . . and the wrath of God is revealed against all ungodliness and all unrighteousness of men." In this Scripture before us (II Cor. iii: 18) his meaning is made very plain when we read the preceding verses

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of context; the whole of which compares and contrasts the New Testament with the Old (see v. 6), the spirit with the letter (v. 6), the ministration of life and righteousness in Christ, with that of condemnation and death in Moses (vs. 7, 8), that which remaineth with that which was done away (v. 11).

What a wonderful man Paul was! How he could exalt the glory that excelleth, without denying or disparaging that which was made glorious (v. 10)! This is what he does in both of these Scriptures quoted. By reading a little farther in the first chapter of Romans we find his recognition and due appreciation of the revelation in nature. And by pondering this context now before us in II Corinthians, we see his just esteem of the revelation made through the law to Moses. But following him to his climax of glory, we see him place at the very summit of this mountain of light the revelation of the Gospel. It is in this glass that we behold the glory of the Lord. For, as we may find, Nature hid, and the law but dimly showed the crowning glory of the Lord, which was reserved for the Gospel to unfold. Thus let us be reminded that the superiority of privilege over the mere naturalist, and

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over the legalist in religion, is not only in the mental and moral state within ourselves (represented by the "open face") but in the superior and perfected revelation of this Gospel dispensation. "God, who at sundry times and in divers manner spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Hebrews i: 1, 2).

Poor erring children as we are, however, we make the mistake of gazing at the frame instead of looking into the glass. Or, passing that, we amuse and interest ourselves investigating and analyzing the texture of the glass, instead of delighting ourselves in contemplating the object it reveals. The literature of the Word is not the Word. The critical examination of texts and translations is not the beholding of the glory of the Lord. The instruments of a scholar may be needed for that, but the eye of an unveiled heart is what is required for this. That is a misuse of the Gospel, which stops with the topography of Palestine, the ethnology of the Orient, the politics of Rome, the language and natural habits of the apostles, or even with the human history of the man Jesus. The bulk of Christian scholarship ends

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in knowledge about Christ and about the Gospel, rather than knowledge of the Gospel and of Christ. Therefore we call attention to the danger of too much literature and too much literalism in the study of the Gospel. By the latter we mean the insistence and the acceptance of the mere letter of the Gospel records, precepts and promises. "The words He spake unto us are spirit and life." They stand for spiritual things and require spiritual apprehension and appropriation. "The ministry of the Gospel, to be effective, cannot be in word only, but must be in power." It must be preached with the Holy Ghost sent down from heaven. That in the Scriptures which can be arrived at by natural means of a literary, philosophical, scientific character is not the Gospel, but the shell only which holds the sweet Word of God. That communication of Bible truths which engages no other factors than those which can communicate and impress other knowledge is not Gospel preaching. And the acceptance of the truths of the Gospel, which is intellectual only and creedal simply, is not the acceptance of the living, loving, personal Christ who saves. Hence, beloved, we would have you distinguish between this

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“glass” and the frame in which we find it, and between employing the glass to see Christ and analyzing it, to understand its own elements.

II.

THE BEHOLDING.

Next in importance to the glory of the Lord is the revelation of that glory, and next to the revelation is the glass by which it is revealed, and next to this is the faith by which it is beheld. We have already seen that there is a mind and heart preparation, and unveiling needed to qualify the soul for this beholding. An “open face” is prerequisite. Look into your experience for corroboration of this. How varying and vanishing have been your glimpses of Jesus when the veil has been on your heart, in contrast with this full and steady beholding, or faith perfected and perpetuated! And how uncertain and unsatisfactory your progression when the revelations of His face were thus intercepted! The writer was much interested when he first saw the growing cotton fields in Georgia. He was told that the cotton was a “sun plant,” depending very largely upon the direct rays of the sun for its life and

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growth and maturity. And, surely, it was a beautiful sight to see these long rows of plants across the plantation, with their faces all squarely turned toward the East in the morning; then to watch them as, looking upward, they followed the sun from degree to degree, until at high noon they seemed to gaze fully into one another's faces; and thence they pursued him down the westward slope till, as he dropped below the horizon, they fairly stood on tip-toe to catch one last good-night beam. And in "the growing season" you might measure in inches the progress they had made that day. But had any cloud or shadow or accident to themselves marred their view, how different it would have been! And spiritual life is a sun plant. Its preservation, its progress, its fruitage require the unbroken view of Christ. "Looking unto Jesus" supports the soul in storm and conflict. "Beholding as in a glass" sustains the soul, under the Spirit operations transforming it into the same image.

This "beholding" is the attitude and attention and action of an abiding faith. "Turning to the Lord" has put the soul in that attitude. The "unveiling of the heart" has prepared it for that action and

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qualified it for that attention. This is what Paul calls the "perfecting of faith." Not that the range of faith's possible observations is exhausted; for that is immeasurable. But the condition for faith and the quality of faith is perfected in the heart. One may have a sound orthodoxy, and yet have a very defective faith. The defects and deficiencies in one's faith will be according to the defect or deficiency of his turning to the Lord. The veil over the heart is an impediment to faith and a prevention of perfect faith. An habitual beholder is to be distinguished from a chronic believer in the first principles of the oracles of God. There is a somewhat panoramic progression in the revelations of this glass, and one must be on the move to keep up. A devout woman, notwithstanding her life's journey had carried her over many mountains of difficulty, and through many seas of sorrow, with pinching poverty at every step, compared her experiences in our hearing to a most delightful wedding trip, in which she had the constant felicity of her Bridegroom's presence, and was at every stage and turn of the route enrapt with fresh surprises in the beauties of His providence and the riches of His grace. "Behold-

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ing” is a perfect, perpetual, progressing faith. It is the purified soul under the fascination of Jesus’ eye. Spell-bound the heart is “looking unto Jesus.”

CHAPTER V.

The Glory of the Lord.

Already our attention has been drawn to the fact that "the glory of the Lord" is revealed in the Gospel as nowhere else, and as it has never before been made known unto the sons of men. And we are convinced that the purpose of this revelation is not simply to fill us with awe, but (marvelous as it must appear) that we might participate in the same glory and reflect it, too, on earth. Yes, it is true that "man's chief end is to glorify God and to enjoy Him forever." And this enjoyment consists, first, in the vision of His glory; second, in partaking of His nature; third, in the fulfilment of our own chief end by reflecting and extending this glory amongst men. Revelation, reproduction and reflection of "the glory of the Lord" is man's deepest delight and his highest honor. That is to say, the glory of God and the glory of man converge in one. No subject, then, on earth or in heaven can be of greater moment to men than this. How insuffi-

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cient we are to even hint at it, much less to attempt to delineate or describe it. But two things will aid us, as they somewhat limit and define this "glory of the Lord."

First, it is the "glory of His grace."

Second, this glory is revealed in the Gospel.

This, we see, distinguishes it (in order and degree, if not in kind) from those things of His eternal power and Godhead, which are clearly seen from the creation of the world; that is, the revelation of God's attributes in Nature. We have wondered sometimes why so much of systematic theology was devoted to the being and the natural attributes of God. These are found in Nature's primer. But the Gospel is God's family album for the elect. Again, this distinguishes it from that partial revelation of God made by inspiration before the Gospel. Moses had prayed: "I beseech Thee, show me Thy glory;" and the Lord had answered: "I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee," etc.; but he added, "Thou canst not see my face" (Exodus xxxiii: 18-20). But now the chosen apostle to the Gentiles declares that "God, who com-

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manded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Christ Jesus" (II Corinthians iv: 6).

I.

The "glory of the Lord" centers in His person. Much of human glory centers in things, and States and powers. Much of worldly glory in institutions, organizations, schemes, plans, systems, etc. Inventions, conquests, attainments, accomplishments, "degrees," possessions, positions, and other things which, like the flowers of the grass, are to wither away, constitute the glory of man. But God's glory is in Himself. "God made known His ways unto Moses, His acts unto the children of men;" yet something within us cried with Philip, "Show us the Father, and it sufficeth us." Revelation to man was not perfect, nor human satisfaction complete, till God was manifest in the flesh, "for it pleased the Father that in Him (Christ) should all fulness dwell." Jesus Himself hath said that "this is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent."

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Doctors may study the anatomy of man, and understand my parts and functions; the public may see my course and conduct, and know something of my character; but loved ones are privileged to know me—perhaps in various relations, as husband, or father, or son, or minister; but from whatever standpoint, it matters not, my manifestation to them and their knowledge of me is personal. And please distinguish this, too, from philosophical reasonings about my “personality,” or psychological dissections of my “threefold nature,” etc. Personal knowledge differs from all these, and love counts it supreme. Just so the glory of the Lord is in the person of Jesus Christ.

The glory of the Lord is in His nature. We distinguish between nature and character; for character is, somehow, a combination of nature, individuality and the reflex effects of conduct; whereas, what we now have in mind is nature simply. We recognize the distinction everywhere, as when we speak of the nature of men, or of birds, or beasts, or flowers, without any reference whatever to any individual peculiarities, specific conditions or stages of development. Perhaps, too, we should observe a dis-

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inction between "nature" and either intellectual or physical attributes, as something behind these all, investing them, and determining their course and career under diversified conditions and circumstances, and still being distinct from either course or conduct.

Now, even so precious and so profitable a study and art as the imitation of Christ, is not without its perversions and abuses. Jesus' life in the flesh was but the movement and a manifestation of a nature behind that life. His glory it not in His conduct as a man, but in a nature which disposed Him to become a man, and which, as a man, behaved as He did. Following the footsteps of Christ, may by some of those strange perversions whereby Satan strives to defeat grace, but lead us astray and away from the mark, if it leaves us standing on the footprints without coming into the secret place of the Most High, to the nature behind either foot or prints. The result in such cases is (as in all cases of mere imitation) an artificial Christianity. But we are called to be "partakers of the divine nature." As the face expresses the natural disposition, so in the face of Christ Jesus we behold these traits of His nature.

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His is an outgoing and an outgiving nature—too great to be self-contained. The Gospel is not so much a revelation of God—that He is, or where, or what, or for how long He has been. These are told elsewhere. But in this glass we see God for others—a nature overflowing the bounds of His own self-hood. Nothing so universally proves that man has lost the image of God, as does universal selfishness. Yet there are some traces of the shadow left. Wifely devotion and maternal love speak something still of a nature that lives and that is for others. Tribal instinct and the more cultured type of the same thing, called patriotism, hints at a nature that is greater than the individual. Philanthropy is the effort of a man to climb up to this ideal. But in Jesus incarnate we behold a life with no other excuse or explanation of existence but that it is for others; and not only for some others, but for all others. Congenialities, affinities, family ties, patriotic devotions, etc., all involve limitations—limitations, too, which often involve corresponding antagonism. But here is One whose devotion knows no bounds; a nature which pours itself out, all out, for others, and for all others. This is “the glory of the Lord.” Not the in-

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finitude of His might, nor of His wisdom, nor the length of His days, but the infinitude of His love. Conditions may determine the course of His administration; circumstances may affect the manifestations of His love, but His nature is changeless and exhaustless. God is love.

His is an intense nature. Next to man's animosities is man's apathy. Luke-warmness in righteousness is akin to wickedness itself. But the nature of the Lord is not only true, it is fervent. His sympathy is not sentiment but succor. He is not only ready to save, He seeks to save. No strong impulse of our nature more than faintly suggests the almighty propulsions of the divine heart to usward. Men may sometimes glory in their conservatism, but never can they command admiration if manifestly feeble in moral force. God's love, like sunlight, may sometimes appear as gentle beams; but it always rises to a meridian heat.

Next, His glory is in His righteousness. Not simply that the Judge of all the earth does right; not merely that He walked in ways of righteousness, but that He is right. He is "the Lord, our righteousness." The eye is no more for

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light, nor the ear for music, the bird is no more for the air, nor the fish for the sea, than is the Lord our God for righteousness. 'Tis His nature. He is righteous. He is "of purer eyes than to behold iniquity."

In Jesus Christ this, the glory of His righteousness, appears in two ways. First, in His successful resistance of all the powers of unrighteousness, both as arrayed against Him in the battle of human life, which He had voluntarily assumed, and in the fierce antagonism aroused by the prince of darkness against Him as the Prince of Righteousness; for, mark you, there is a dual probation and a double assault for the one who is not only righteous in himself but who is set, also, for the making of others righteous. Jesus withstood the wickedness of the world as it approaches and environs every man, and He withstood, moreover, the malice of Satan directed toward Himself as the righteous Redeemer of men.

Second, in the force of His righteous nature, He introduced and sustains in the world a power enabling men in like manner to resist unrighteousness in every form, and to lift all who believe into His own righteous likeness. Con-

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sider this, that the outgiving and the outgoing of Christ's nature is not merely the outpouring of His sympathy; but it is, also, the outpouring of His righteousness itself. His glory is not alone in that He Himself is righteous, but rather in that His righteousness is sufficient to flood the earth as the waters cover the sea. Nor is the zenith of His glory reached in the imputation of His righteous merit unto men, but rather in the transmission of His righteous nature to His people. Having evidenced the possibility of divine righteousness in the flesh by an actual personal incarnation, subject to precisely the same environment as our own, he condemned sin in the flesh, and brought within our reach an actual, personal righteousness. Thus the glory of His righteousness is not simply in that He doeth righteously, or that He judgeth in righteousness, but in that He is our righteousness, in both an imputational and an actual sense.

Next His glory is in His cross. The love and the righteousness of the Lord converge in Christ crucified. Sympathy here has not only passed sentiment, it has passed service, and proceeds to sacrifice, and that to ultimate or crowning sacrifice, even the sacrifice of life. This

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is the climactic revelation of the glory of the Lord. It transcends the sublimest exhibition of devotion in history. "Scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die; but God commendeth His love toward us in that, while we were yet sinners, Christ died for us" (Rom. x: 7, 8). This is accepted everywhere and throughout all time and eternity as the concluding and crowning credential of God's love to man: "Hereby perceive we the love of God, because He laid down His life for us" (I John iii: 16). Calvary is the apex of the pyramid of love rising throughout the ages of divine goodness, and resting eternally in Himself.

Yet the cross is not only the revelation of His glorious love, it is likewise the exhibition of the glory of His righteousness. From its divine side (for His death was voluntary in Him, though necessary for us) it glorifies God's righteousness in that it countenances no abrogation nor suspension of righteous law, nor any nullification of righteous penalty, but sustains and enforces righteous government by providing pardon only in the sacrifice of a substitute. Could sinful man have escaped without penitence,

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penalty or propitiation, then the power of God's righteousness would have been wrecked and the prospect of man's righteousness ruined. But we, "being now justified by the blood of Christ," our honor of God's law is enhanced beyond measure, the enormity of our sins appears to us in deepest dye; so that, concomitant with our acceptance of the Lord our righteousness, we experience a most violent hatred of sin and a most intense love of holiness. Thus is the righteousness of the Lord glorified in our hearts, and crowned before the universe as well. That "crown of thorns" invests (or exhibits) our Lord with an infinitely higher honor than any royal diadem could have done had man's salvation been unaccomplished, or had it been proffered at a lesser cost. This is the glory of the Lord, that He can be "just and yet the justifier of the ungodly."

And even from the human, earthward side the glory of the Lord's righteousness appears on the cross in that He accepted aversion, abuse, assault and murder at men's hands, rather than to consent to evasion, compromise, surrender or sacrifice of righteousness. As it takes shadows to define the glory of

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light, so often it takes the shame and the sin of some men to show the honor and goodness of others. It is so here. That noonday midnight overhanging Calvary's cross but dimly pictures the darkness of the moral night in those that slew Him. As He hangs there His glory shines in a righteousness that would meekly die rather than live to condone sin.

And not only does the blood of Christ thus show forth the glory of God's love, and the glory of His righteousness, but it likewise shows "the glory of His grace." For it supplies a perfect antidote for sin. It extracts the moral virus from man's being. It is that "fountain open in the house of David for sin and for uncleanness." It is at once the source of the life and love and righteousness of God in man. Creation made the form of man from dust. The breath of God might give primal man a living soul in the image divine; but the "blood of the Son of God" is the life of a new creation. By it we put on the new human nature which, after God, is created in righteousness and true holiness.

Lastly, we see the glory of His power in the resurrection of our Lord. Not simply in that He had power to raise the dead; for this was almost paralleled in

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creation, and was, at least in several instances, exhibited while He was on earth. But the "glory of the Lord" in His resurrection appears in that His was a nature which could not be holden of death. As His love could not be self-contained, but must pour itself out upon us; and as His righteousness is unto us, so, too, His life destroys that last enemy, death, and rises superior to the grave. The apostles regard His resurrection as not only the final proof and crowning truth of His Gospel, and the guarantee of our own resurrection as well, but they mention it as the culminating revelation of His power: "The exceeding greatness of His power to usward who believe according to the working of His mighty power which He wrought in Christ when He raised Him from the dead."

To conclude, then, the "glory of the Lord" is a vanquishing glory. Sin and death disappear before it. It is a crowning glory. Love and life are its diadem and righteousness its throne. And, of necessity, it is an everlasting glory.

And wonder of wonders—we are to be changed into the same image!

PART II.

The Change

“Into the Same Image.”

CHAPTER I.

Our Transmutation

“Into the Same Image.”

This is, in many respects, the most wonderful of all truths. It is the most stupendous of all problems. It is the most glorious of all results. So far as God's glory is in His works, this is His unspeakable glory. To make a creature, any living creature, was glorious; to make the creature man in His own likeness was more so by far; to appear Himself in the flesh, and manifest His glory threw all these others into the shade; but now to transform a creature so that he partakes of the divine nature, a sinful creature so that he possesses the divine holiness, a mortal being so that he shares the everlasting eternity of God, a debased worm and slave so that he sits forever on the throne with the Most High, this is glory not only indescribable but inconceivable in its splendor. 'Tis here that the glory of God and the glory of man are one. In reaching “our calling's

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glorious hope" we are made "to the praise of His glory."

The language before us, corroborated by the universal experience of the race, assumes the need of a change. Some are foolish enough to deny this. Some, indeed, are under the hallucination that man's moral state is not depraved. We presume that evidence so cumulative, so complete and so demonstrative, could not be adduced upon any other subject as that which history, experience and Scripture furnish in proof of the universality, totality and incorrigibility of human corruption. Yet, strangely, in the face of all this, there are those who rise to affirm that "we have no sin," thus deceiving themselves and denying the truth. Men and teachers appear to insinuate that sin has no other genesis but in the act of imitating other sinners, and that righteousness requires no other force than what exists in human nature, directed by a determined will.

But Revelation speaks otherwise. It reveals the sinfulness of the human heart. It shows unmistakably that "we are by nature very far gone from original righteousness and of ourselves inclined only to evil, and that continually." "The thoughts and imaginations of our hearts

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are wicked." The bias or predisposition of our souls is sinward. This fountain of evil within our natures supplies not only the streams of iniquity, whose dark course runs through the whole path of human history, and covers the world at every point, but it likewise intercepts the progress of righteousness and proves that even the good that we would we do not. Deprivation and depravation characterize our natural state. That principle and power of righteousness which proceeds from the divine presence in the human soul is withdrawn, and an infusion of wickedness possesses us. Our change must be not only negative and relative; it must be positive and actual. This is what Jesus sought to impress upon Nicodemus when He said: "That which is born of the flesh is flesh." "Ye must be born again." The necessity of a change lies in the spiritual nature of Christ's kingdom on the one hand and the fleshly or carnal nature of the human heart on the other.

That the nature of a thing could be changed seems well nigh incredible. That the properties of some things and the characteristics of some persons may be modified or moulded or reversed, even science and philosophy may admit. But

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that the nature of a moral being should be radically altered, and that notwithstanding the whole drift of life's current was against such a change, and the individual himself in the bonds of one who opposed it with all malice and might, is one of the stupendous miracles brought to light by Revelation, and brought to pass in actual Christian experience. Hence, while the Lord's words thus quoted emphasize the necessity of a change, and the Acts and the Epistles of the apostles abound in statements and declarations of a change which really has been made—"Translated," "Passed from death unto life," "Quickened," "Born of God," etc. These are some of the expressions with which they mention that translation from darkness to light and from the kingdom of Satan to that of God's dear Son, with which they emphasize the truth that "if any man be in Christ he is a new creature. Old things are passed away, and behold, all things are become new."

The mystery and the marvel of sin is in the pollution of man's moral nature. The mystery and the marvel of salvation is in the complete transformation of man's nature according to the provision and power of the Gospel. To be divested

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of that pollution whereby we had an affinity, a similarity and a relationship with Satan, and to be invested with that righteousness whereby we may possess an affinity, a similarity and a relationship with the Son of God is the high calling held out to man in the Gospel of Jesus Christ. "We are made partakers of the divine nature having escaped the corruption that is in the world through lust" (see II Peter i: 4). And Paul says: "The truth is in Jesus that ye put off concerning the former conversation, the old man which is corrupt according to the deceitful lust; and that ye put on the new man which after God is created in righteousness and true holiness" (see Ephesians iv: 21-24).

Few there must be, we think, who sincerely believe that man needs no change and is incorrupt, though some advance the idea that he is of himself capable of righteousness, and that he is not inwardly sinful. There are more, we fear however, who fail to fathom the depths of the change we need. They do not strike the root of the matter, nor see that it is not man's conduct simply, nor his habits which need transformation, but his nature which demands transmutation. Or if they see this, that our be-

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ing "transformed" is to be wrought "by the renewing of our mind," they fail to see, or hesitate to believe, how great a change is to be thus wrought; that it is into His image, and thence "from glory to glory." Pride of heart conceals the kind of change that is needed, and unbelief of heart hides the kind of change that is provided.

How we need it reiterated in our ears! How the Church needs to hear and to declare the doctrine of indwelling sin! How with line upon line, and precept upon precept, we need to have emphasis laid upon the fact of inbred sin! With what urging, too, should we show that, since man's need is a change of nature, it must (in the very nature of the case) be a change which nothing in his own nature can effect! Nothing in the nature of the individual, and nothing in the nature of the aggregation of individuals, nor of any force that man possesses or controls in Nature can work that change whereby he may reach his chief end and glorify God and enjoy Him forever. His every effort in this direction will vanish in the echo: "Can the Ethiopian change his skin or the leopard his spots?" Consider carefully this language: "We are changed into the same image." We are

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passive rather than active. It is not that we change but that "we are changed." The fact is, we have no more power to change our own nature than to change that of any other creature. We may educate horses or dogs or pigs or even men, and we can train either of these in arts of imitation to a high degree, but they are still horses or dogs or pigs or men. We cannot change their natures. And this is true notwithstanding the scintillations of righteousness which the law may have flashed into our minds or the throbbings of holy purpose which an awakened conscience may have animated in our bosom; for the disappointments and defeats of these promises and purposes are occasioned by that in our nature which they have helped rather to discover than to destroy. Hence the wailing cry, "O, wretched man that I am, who shall deliver me from this body of death?"

The natural man must be made a spiritual man: "As we have borne the image of the earthly, so shall we bear the image of the heavenly." And this is true not merely in that final and physical sense to which Paul refers in his discussion of the doctrine of the resurrection. It is true, first, in a spiritual and moral

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sense. Even now "we are changed into the same image." As that mysterious law of heredity has transmitted to us not only the family physiognomy and the parental traits, but the race proclivity and the universal depravity, so a law higher, greater and more mysterious still transmutes us into the very nature and image of Christ. And this, mark you well, is not only resemblance wrought by imitation or affinity developed by association and contact, but it is a likeness—yea, an identity of nature wrought in us by "the law of the Spirit of life in Christ Jesus."

A dual relationship and a double likeness are to exist forever between us and our Elder Brother. He partook of our nature; we partake of His. He became the son of a woman; we received power to become the sons of God. Incarnation possessed Him of a physical being with all of its normal susceptibilities and possibilities; salvation possesses us of a spiritual being with all of its affinities, aspirations and powers. "As He is so are we in this world."

This then is the clear teaching of this Gospel: (1) Man needs a change; (2) by Gospel grace and power we are changed; (3) this change is into His image.

CHAPTER II.

The Process of Change.

(*“From Glory to Glory.”*)

A few prefatory words may serve as a connecting link and to introduce the “several benefits which do accompany and flow from salvation;” or, “The Degrees of Salvation.”

The glory of the Lord is in His person; and in His nature of life and love and righteousness.

The glory of man is in the apprehension of his spiritual possibilities, which embrace a personal life, love and righteousness like his Lord’s.

Man glorifies God, and likewise enjoys Him when the divine nature is reproduced in him and reflected through him.

The glory of the Lord and the glory of man are one in that the attainment of man’s highest honor is the fulfilment of God’s greatest praise.

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No man can attain his own glory or fulfil the glory of the Lord in his own natural state of heart.

Yet that it is possible for man here and now to be "to the glory of His grace," is everywhere maintained in the Gospel, insomuch that the glory of the Lord Himself is involved in the gracious glory of man.

For it is the avowed purpose of the Gospel, not only to reveal the glory of the Lord, but to change us into the same image. The plan and progress of this change is the theme of this chapter. And we note, first, that

IT IS WROUGHT BY DEGREES.

And please notice that there is a little difference between this statement and the very common notion that salvation is gradual. At first glance these may seem the same. But are they? The gradualist in religious matters is too apt to mean a growth which is altogether insensible and undefined. If it can at all be measured, it is only by a sort of a dull, vague comparison, either with ourselves or amongst ourselves, and then only with respect to measure instead of definite and easily distinguished degrees

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of transformation. It is like when one measures the breadth of a leaf or the height of a stalk in the growing season, and not as when we distinguish between blade and bud, or between blossom and fruit, or between even the setting and the ripening of the fruit itself. It is as though we talked of light and more light, and not as when we distinguish between day-dawn and sunrise, or between sun-up and noon; as when one speaks of water and more water, rather than of a well and of a river, or of rivers and oceans, etc. What every intelligent Christian should know from the very start, is not simply that there is "more to follow," but that there are distinct and definite degrees of advancement beyond.

Notice the language of Scriptures on this point: "Herein is the righteousness of God revealed, from faith to faith," and "grace for grace," and once again, "from glory to glory." Beside these and similar didactic statements, there is the clear and frequent recognition of distinct and successive blessings, and of correspondingly definite and well marked classes of believers. John emphasizes the importance and value of his baptism, when he says: "I indeed baptize you," yet he only thus paves the way to the announcement

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of the One greater than he, who should "baptize with the Holy Ghost and fire." Accordingly we find later, even after John's ministry had ceased, people and preachers who, though in the way of the Lord, had come only as far as "John's Baptism," and others again, who had followed on to the baptism with the Spirit. Paul recognizes and describes a stage of Christian experience which he entitles, "Babes in Christ," and of which he predicates the remaining of carnality. These he incites to the next degree beyond, which he terms the "spiritual," and which he in several instances shows capacitates and qualifies for both higher revelations and greater exploits in the kingdom. The civil law does not more exactly distinguish between a man and a minor, than does the New Testament distinguish between "little children," "young men" and "fathers." And anatomy and physiology no more fully recognize the various stages and conditions of human life than does the Gospel reveal those states of souls, and degrees of experience, which we call "blessings," "benefits," "graces," and which the great apostle not only at times summed up as the "all things which are ours," or as our "being complete in Him," etc., but which

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he, likewise, more specifically designated as the "things" to which he reached out in the "before," and for which he was content to forget "things which were behind."

Three dangers beset our perception of these things, as well as of the great law of spiritual progression which underlies them:

First, the materialism and rationalism which infests culture and higher education, tend constantly both to magnify things of nature, and to throw shadows on things of grace; so that skepticism concerning the supernatural, both in Scripture and in Christian experience, is propagated far and wide with learning; and scientific theories of long geological periods in the earth's formation dispose many minds to conceive of similarly long, though less clearly defined, periods in the development of spiritual life.

Second, the great and gracious revival of the new birth, which has marked and traversed the last century and a half, has by the very nature of the case and by the constitution of man's mind fastened attention on that one thing alone; so that, while the learning of our times is disposed to cry, there is nothing at all in religion, the religion of our day almost

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declares that conversion is all there is of salvation.

Thirdly, the loose views and looser practice of the Church with respect to spiritual growth furnish a fruitful source of darkness on this greatest of all subjects. For even while all profess to believe in growth, and while a few even accept the truth of distinctive stages of advancement, yet by far the great majority know nothing of the science and art whereby the spiritual life is to be propagated, prospered and propelled. The average church equipment is as little adapted and furnished for the soul's advancement after conversion as our Government found itself recently in its preparations for war after so long a period of peace. In fact, there seems to be a prevalent presumption that spiritual progression is automatic, and that by its own vitality, aided, perhaps, by the reflex action of Christian work, the soul will prosper and advance without direct attention and ministry to the subjective state and the successive attainments of Christians. Hence, despite our enormous activity and our gigantic growth as churches, we have good reason to believe that spiritual death and dwarfage is a sure consequence where the Pauline

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method of a direct ministry for the "perfecting of faith," for the "fulness of Christ," for the conferring of a "second benefit," etc., is abandoned.

It therefore behooves us to remember (1) that, in the very nature of the case, all of this glory cannot be communicated to us at once; (2) that its attainment is by evangelical and not by natural means; (3) that the various benefits of the atonement have their complement in various and successive works of grace in the soul; (4) that each grace, in its order, supplies the capacity and the credential for the next to follow; (5) that the majority of even real Christians have only taken the first degree, and that by neglect of the laws of spiritual progression retain that degree with difficulty and in an abnormal state; (6) that God's highest honor and our own deepest delight hinge upon our successful and speedy advancement from glory to glory.

CHAPTER III.

The Glory of Life.

Before considering a few of the cardinal degrees of glory, let us pause to notice the significance and suggestiveness of three prepositions in this wonderful text, for very often the little words of the Bible shed more light upon the way of salvation than do the big words of theology: "Into," "From," "To." See how it reads: "Changed into the same image from glory to glory." Now, here is not only the doctrine of degrees in grace, but also the teaching of two distinct kinds of change. The one is a translation "into," the other is an advancement "from" and "to," after we have been changed "into"—a promotion thence "from glory to glory." Call it a "full conversion," if you will; or call it a "complete regeneration;" or call it the "fulness of the blessing," or the "fulness of Christ," or the "having Christ formed within us," or the "being sanctified wholly," or the "coming to the stature of

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man in Christ," or whatever you please, it is evident that somewhere and sometimes very near the beginning of spiritual progression there is for the soul such a perfect translation or transmutation into Christ as that all subsequent promotion is "from glory to glory"—that is, promotion in the position and glorious realm of spiritual being rather than a never ending translating from sin and shame to righteousness and glory.

Too much attention cannot be given, nor too much importance attached to this point. It is right here that the most serious of errors prevail concerning the nature of growth in grace. It is right here that a subtle pessimism concerning the possibilities or probabilities of grace prevents both the glory of God and the glory of man. The idea that growth in grace is to consist in a lifelong and never ending getting rid of sins has no place in Scripture and is fatal to the true idea of a life-long walk and a life-long advancement in the holiness and righteousness of Christ, which has no negative element. The key to the sure and steady and swift ascent in the scale of glory is in a perfect translation into the kingdom of glory. Thus Paul (in Ephesians iv: 13-15) prefaces our growing up into Him in all

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things with our having come to the measure of the stature of the fulness of Christ; and the failure to grow steadily and symmetrically, which is so general, is due to a lack of the fulness of Christ, which is the perfect qualification for growth.

But we turn now to notice the glory of life. Life, indeed (like each of the other glories we shall mention), may be viewed in a most general way as comprehending the whole of glory, even unto the crown of life awarded at the end of the race. But we must think of life in Jesus here more specifically and particularly, in contrast with both that judicial and that actual death into which sin had thrown us, and that everlasting death to which the judgment decree will consign the unsaved.

It must, indeed, seem strange to the natural man to hear us talk as though he were really and already dead. Especially when he can show so many signs both of life physical and of life intellectual, and more especially since this his natural life is capable of so much pleasure, so much power and so much refinement, and most emphatically when it can be shown in evidence that this refinement can pose in most exact moral attitude, and even in

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ecclesiastical vestments. Yet it is to just such specimens of high grade religious and rational refinement of the natural man that the Lord of Life declares: "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you" (John vi: 53). There is an inner life to which man is a stranger save as he derives it from the blood of Christ by a personal appropriation.

The glory of our life in Jesus has a fourfold aspect:

- I. Justification unto life.
- II. Regeneration unto life.
- III. The more abundant life.
- IV. The crown of life.

The first of these is none other than the removal of the sentence of death that was against us, and the renewal to the soul that trusts in Jesus of the right to live. This is the glory of one who has been under a "life sentence" and has been pardoned by the Governor. This pardon not only gives him liberty from his dungeon, but it protects him against further trouble from the law on account of those his past offences. It entitles him, too, to the privileges and powers of citizenship. Our sentence of death is

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thus removed by Jesus, who tasted death for us.

But, in the second place, "to as many as received Him, to them gave He power to become the sons of God, even to them which believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i: 12, 13). This most explicit text is exceedingly valuable as not only clearly stating the spiritual state of the disciples during the incarnation, but likewise as declaring a positive generation of the life of God in the soul of him that believes on Jesus. Hence, when the "New Birth" is offered to any modern Nicodemus it may, now as in Jesus' time, be utterly beyond human comprehension as the blowing wind; and yet, as in Jesus' time, it may be matter of not only authoritative declaration, but of credible testimony as well, for "we speak that we do know and testify that we have seen," is as applicable to-day with respect to regeneration as when the Master uttered these words (for Himself and His disciples) on that subject to the learned ruler in Israel.

There are three fundamental and final tests of this actual life in Jesus: (1) the test of love. The love of God, the love of

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the brethren, and the love of all men's souls inherent in the life which is from above; (2) the test of truth. Apprehension of the truth, acceptance of the truth, adherence to the truth, and affirmation of the truth. Of course, we mean not simply truthfulness here, but "truth as it is in Jesus." The new life has a perception of truth, an affection for truth, an adjustment to truth, and it steadily seeks an advance of and aggression in truth; (3) the test of heavenly mindedness. This is shown by an aversion for the carnal, a subordination of the physical and temporal, an aspiration for the heavenly, and especially by a longing next for "the more abundant life." Now, we believe it to be one of the brightest and most hopeful signs of the present state of the Church that there is such a widespread and deep awakening on the subject of "the life more abundant." For this, on the one hand, argues that large numbers in all the churches, despite the formalism of this age, are in the enjoyment of the new life; for only such know of and aspire to the more abundant life; and, on the other hand, it is the day-dawn of assurance that a mighty and somewhat general Pentecost is awaiting the Church. For Christ has truly prom-

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ised us a fulness of life: "I am come that they might have life and that they might have it more abundantly" (John x: 10). The life which is here promised stands, as we have seen, in contrast with the natural death of the world. The life more abundantly is (1) more abundant in comparison with the original life which God breathed into man's nostrils, when he became a living soul. For where sin did abound grace does much more abound. Redemption in Jesus is greater than the wreck in Adam and greater than creation itself. The glory which man has in Christ is greater than any glory he could have ever had without Him. But it stands (2) in comparison with not only that decayed and enfeebled life which is manifest in so many believers who, by one means or another, have come into an abnormal state of Christian life; but with that degree of pure life which a soul recovers when first it finds Christ. Life in Jesus is analogical to the life of Jesus in the flesh, while "the more abundant life" is analogous to the resurrection life of Christ after His crucifixion. Throughout Jesus' ministry to His disciples He kept them in mind of the "glory that was to follow His sufferings." John, whom we have seen, faith-

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fully registers their new birth of God while Jesus was with them, nevertheless declares that they had not as yet received the overflowing river fulness of the Spirit, because Christ was not yet glorified (John viii: 37-39). Paul, in his Epistle to the Philippians, states that the object of his entire consecration, and the purpose in mind in his being made conformable unto the death of Christ, was, with other things, that he might know (or experience) "the power of His resurrection." And in the sixth of Romans he incites true Christians to a resurrection type of life according to the same power or glory of the Father, whereby Christ was raised from the dead.

All of these and similar Scriptures presume not only the resurrection of our Lord as the type and power of this more abundant life; but also a death on our part conformable to or in some sense like His death upon the cross. Hence we submit first amongst the marks of "the more abundant life" (1) an antecedent and unmistakable experience of crucifixion to self, and this is followed by such further marks as (2) the sure experience of perfect love. Love for God is now all-absorbing. Love for man is all-inclusive. Notwithstanding the enmities and per-

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secutions of men, the loving desire for the salvation of souls has become a passion fixed and controlling, and it too is perfected in that it intensely yearns for the sanctification of believers as well as for the conversion of sinners. And this more abundant love is found as an experience of the soul, including all loving dispositions and excluding all malevolent and indifferent tempers. It dictates the actions and directs the attitudes. It orders the words and modulates the tones. In fact, it not only regulates the whole life, but it spends and even sacrifices the life for the service of its beloved.

A third mark of the more abundant life is a complete adaptation to the varying environments of the present life. So that abiding contentment, persistent patience, unwavering thanksgiving and a prompt and energetic improvement of the opportunities of life characterize the man who is filled with the Christ life. He is a perfect fit to Providence.

But beyond this, and beyond the progressive enlargements, developments, manifestations and achievements of this more abundant life, there is yet the

“CROWN OF LIFE,”

which awaits us at the coming of the

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Lord our life. This is contingent upon life-long fidelity: "Be thou faithful unto death, and I will give thee a crown of life." It may be understood as consisting in three things, (1) the end of life's probation and life itself made absolute and beyond any contingency; (2) life invested with an equipment and an arena of life in a body resurrected unto eternal life and a surrounding divested of all that pertains to death and decay; (3) life entrusted and empowered with a throne and a sceptre to reign in a manner and in a realm not yet fully revealed.

It remains for us to remind the reader that there are four great underlying principles or factors of life in Jesus.

The Blood.—As we have quoted, "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you."

The Word.—"The words that I speak unto you, they are spirit and they are life."

The Spirit.—"The Spirit quickeneth." "The law of the Spirit of Life in Christ Jesus hath made me free from the law of sin and death." And

Faith.—"We live by faith."

Oh, dear reader, are you alive in Christ

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Jesus? If so, do you realize the outflowing of the rivers of living water? If not, tarry right here, until you have your Pentecost! This will be at once to you the seal of your present life in Him and the earnest of the crown of life which is held out beyond. Be filled with the life of Christ!

CHAPTER IV.

The Glory of Righteousness.

Physical power may be the rightful glory of a brute. Knowledge might have been honor sufficient for a man, if intellect were his highest property. But to a moral being capable of right or wrong, able to know good or evil, made in the image of God, but capacitated to acquire the likeness or nature of demons, there is no glory commensurate save the glory of righteousness.

Man's sin is man's shame. Man's deliverance from sin is man's honor. But righteousness is not only that negative thing of sinlessness; it is something positive, even a force which conquers its opposite and disseminates its like. The righteousness of the law was simply of these two sorts—an outward negating of the commonly accepted forms of wrong, and an active engagement in the services of religion. It came in a very

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just sense to be called, by Paul, "Mine own righteousness;" for it was self-centered and self-produced, and besides it invested self with an ostentatiousness in things ceremonial, and with a self-complacency in things moral. There are those still who "go about to establish their own righteousness," and who are either ignorant of or do not submit themselves to the righteousness of Christ. These are the natural religionists and humanitarians on the one hand, and the Jew-Christians or legalists and ritualists upon the other. Unitarianism, in and out of the Church, and professing Christians, who nevertheless look to their own works to save them in whole or in part.

The requirement and the standard of personal righteousness is enforced by Christ in words like these: "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven" (Matt. v: 20). This excess of righteousness proposed and provided under the Gospel is both external and internal. External in that divine laws, which had been supplanted by their traditions, are restored to their due place, and minor matters, which by undue magnification had nullified the major, are justly subordi-

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nated; and further, in that outward righteousness is extended beyond the bounds of negative prohibition of wrong to the broad plain of positive injunction to do good. Internal in that the dead men's bones are ejected from the sepulchre, which had been whitened without. Righteousness in act becomes only an evidence of righteousness in fact. Unholy desires and passions are not only curbed in gratification, but expunged from being. "The King's daughter is all glorious within," and not only adorned with chaste and costly trappings without. Perfect, pure, personal righteousness is the soul's moral glory in Christ.

Righteousness is thus a term which frequently includes holiness of heart, as well as rightness of ways. It also, on the other hand, is sometimes a specific term representing our judicial standing before God. It is important to observe this. Paradoxes are explained hereby. One may have "the witness that he is (judicially) righteous," and yet "hope for the righteousness which is by faith." He may know "the blessedness of the man unto whom the Lord doth not impute unrighteousness," and yet he may ardently seek that he may be found in Him

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* * * "having the righteousness which is through the faith of Christ," etc.

For this righteousness is twofold. Two prepositions in Romans iii: 21, express this: "Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe." Righteousness "upon" stands for what we mean by imputed righteousness; righteousness "unto" for what we experience as imparted righteousness. Both are right. Neither should be pressed to the seeming disadvantage of the other. There is no impartation aside first from an imputation, but an imputation without an impartation is a delusion. And the idea of an absolute and an inviolable or non-forfeitable imputation, without reference to the perfect and perpetual participation of the righteousness of Christ is a snare against which Paul faithfully guards us in the sixth of Romans. When a poor wayfarer accepted the highway invitation, and came with the other guests to the wedding feast, he, with they, good and bad, received the righteousness of Christ imputed unto him. But when he despised the wedding garment (made of fine linen, which John tells us is the righteousness of the saints), he at once imperilled, and at length lost,

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his "standing" and was cast out forever. Our righteous standing and our righteous state are both provided in Jesus' Blood. Bless His Name!

Let every man know "the truth as it is in Jesus" concerning the glorious righteousness which is ours in Him. To do this the better, let us remember that the shame of sin is threefold; it is the shame of guilt, the shame of defilement, and the shame of impotency—a convict, a leper, a paralytic. How glorious, then, the truth of righteousness in Jesus! for it is pardon, purity and power, adjustment to God's righteous law, conformation to God's righteous character, enablement for life's righteous obligations. "Your sins and your iniquities will I remember no more." That is justification. "From all your filthiness and from all your idols, will I cleanse you." That is sanctification. "I will put my Spirit within you and cause you to walk in my statutes, and ye shall keep my judgments and do them." That is power unto righteousness. Altogether, it is man made a success in righteousness. Glory!

Perhaps the reader is most of all interested in that aspect of righteousness which we have seen is represented by the "wedding garment." He ought to

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be, if he has accepted the invitation and is an accredited guest under the bounty of the King. The necessity, the nature, the extent and the condition of the righteousness yet held out to him that has come under the mercy of a righteous Lord, is subject of supreme importance to those who would glorify God and enjoy Him forever. That such necessity exists is evidenced by the mythical inventions of purgatorial fires and of future probations; by the unwarranted hope many Christians indulge of a further moral change to be wrought by death; by their irrational and unscriptural theories concerning purgative properties of physical sufferings and earthly tribulations; and, most of all, by the deep longing of the soul for a full and free deliverance somewhere, sometime, somehow, from the innate proclivities to unrighteousness, which hinder and oppose the principle of righteousness which grace has placed within them. Isaac, type of a new life, child of faith and promise and heir of hope, has come indeed to gladden the heart and home; but Ishmael, offspring of the flesh in corrupt relation, remains to crowd and persecute and prevent this spiritual Isaac. Something must be done is the unanimous verdict of the

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Christian consciousness and of all the invented theories for the disposal of carnality.

The imperativeness and greatness of this necessity is fully shown by the price which one like Paul the apostle puts down to secure it: "What things were gain to me those I counted loss—yea, doubtless I count all things but loss. . . . that I may be found in Him not having mine own righteousness but that which is through the faith of Christ." It may have been the effort involved, the importunity required, the sacrifice entailed, which induced that man to neglect the "wedding garment;" but none of these things prevail upon me, nor upon you, my readers, to dissuade us or deter us from securing that only sufficient fitness for the coming of the King! For, "without holiness no man shall see the Lord!"

We have already seen that the seat of this righteousness is the "inner man," "the hidden man of the heart," the fountain of being out of which flow the issues of life, and now we pause a moment longer to consider its nature. This may, perhaps, be stated as comprising three things: (1) freedom from the inbeing of sin; (2) permeation with the very essence

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of righteousness; (3) possession of a divine presence and power sustaining us in liberty from sin, and propelling the soul, both in the progress and in the spread of righteousness. This is the glory of righteousness brought to the soul by the Lord our righteousness; it is divestment, investment and empowerment of the soul unto righteousness.

Its extent and its endurance may now be easily seen. Here is a monumental text, in Luke i: 74, 75: "That He would grant unto us, that we being delivered out of the hand of our enemies might serve Him without fear, in holiness and righteousness before Him all the days of our lives." The deliverance is total (see also v. 71), the spirit of the service is perfect ("without fear"), the service itself is complete, being both inward and outward ("in holiness and righteousness"); the judgment thereof is infallible ("before Him"), and the continuance of it is perpetual ("all the days of our life"), Truly, this is glorious! Truly, "He is able to save to the uttermost them that come unto God by Him!" Glory!

And now the conditions of this righteousness all converge in one focal word—faith; so that it is interchangeably called the "righteousness of Christ" and

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“righteousness by faith;” and this nullifies every other boast of man and brings him to his own rightful glory. For the most glorious of all man’s faculties, powers and possibilities is his capability of believing. It is here he becomes almost divine, “for all things are possible to him that believeth.” Man’s shame has all come through unbelief, and likewise all his sorrow and all man’s honor and his joy come through faith. In the natural state, faith is dethroned, reason perverted and sense exalted, but under grace faith sways the sceptre of being, reason is prince over a realm rightfully his own, and holds sense as his servant.

True, we have seen Paul setting the precedent of a complete world-renunciation and self-abnegation to obtain this prize; true, we have heard the Saviour saying that without importunity such treasures may not be found; but these are only making way for faith. Our consecration, or more correctly, our crucifixion, is no end in itself, it is rather that “we may prove what is that good and acceptable and perfect will of God.” And this proof is made by faith, faith that His blood includes our sanctification, as well as our justification, faith that His Spirit stands ready to “cut it short in

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righteousness," faith that He doeth it, and an habitual faith that He abides to perpetuate and promote all righteousness within and through us. O, beloved, have you in this sense beheld the Lord your righteousness? Behold Him now as in a glass, and beholding with a steady, unwavering faith, submit to be changed into the same image by the Spirit of the Lord!

CHAPTER V.

The Glory of Sacrifice.

It was the holy ambition of Paul that "he might fill up that which was behind of the afflictions of Christ in the flesh for His body's sake, which is the Church" (see Colossians i: 24). "That he might know the fellowship of His sufferings" (Philippians iii: 10) was a leading motive, which constrained him in a life of utter deadness to the world. And that he realized his heart's desire in this is evident from his language in II Corinthians iv: 10, 11, where, describing his daily life, he says: "Always bearing about in the body the dying of the Lord Jesus that the life also of Jesus might be made manifest in our body; for we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh." These all may seem strange sayings to us, but they tend to emphasize and explain Jesus' words where He said: "Every one that is perfect shall be as his

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Master" (Luke vi: 40). Or, where He said unto some of His more ambitious disciples, that "they should indeed be baptized with the baptism that He was baptized with." They serve also to enhance our understanding of that most wonderful saying of one of the apostles, that "as He is so are we in this world" (I John iv: 17), and the words of the Saviour Himself, where He declared to the Father: "As Thou hast sent Me into the world even so have I also sent them into the world" (John xvii: 18). The most glorious of all earthly relationships or offices is that to which the disciple is called, of being related to the world as the Lord Himself was related to it.

We have already seen that the crowning glory of the Lord was in the outgoing and the outgiving to usward of His nature of righteousness and love, and that this glory reached its zenith on Calvary. We are to see now that even this glory He shares with His people, and that we too are called to "bear in our body the marks of the Lord Jesus," even as did the great Apostle Paul. The glory of an enlisting soldier is great, but that of a battle-scarred veteran is greater. Ours is to be the glory of the cross. Intuitively men seem to recognize that true

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honor is not in having acquired or attained what one himself needs, but in being a "producer," a "provider," a benefactor for the sake of others. I am not surprised when scientists tell me that Nature shows in almost every realm some illustrations of vicarious intervention and some things analogous to the atonement; for it has evidently been God's design that the world about us and the constitution of the human mind and race should furnish both pictures and shadowed outlines of all this glory which was to be brought to light in the face of Christ Jesus, through the Gospel. Vicarious service and vicarious suffering are included in the heritage of glory that awaits the true disciple of his Lord.

Man has not yet reached his chief end, nor fulfilled the glory of God, when he himself alone is saved by the vicarious sacrifice of Jesus. No, not until others are being saved through the vicarious sacrifice of himself. Neither personal life nor righteousness nor holiness can meet all the requirements of our being or supply all the demands the world may justly make upon us. These can only be met by the sacrifice of ourselves for others, even as Jesus gave Himself for the world. To get us to heaven, nor even to fit us for

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heaven, is not the final object of Christ's grace in us, but to get others to heaven by us is what our Lord saves us and keeps us in the world for. And this end requires not merely sentiment, nor even service only; it demands sacrifice; for the ministration of salvation even also as the purchase of redemption was by the way of the cross.

The cross, whether as the cost of salvation or as the condition of obtaining it, or as the means of propagating it, has always been not only a stumbling-block to the Jews and foolishness to the Greeks, but likewise a misty maze and somewhat of a repugnance to Christians who are in an imperfect state. This was illustrated in Peter, when, though he had had the divinity of Christ revealed unto him, and had received great blessing because of his testimony hereto, nevertheless in a moment afterward meets with severe rebuke because when Christ referred to his pending sacrifice on the cross he replied: "Be it far from Thee! Pity Thyself, Lord!" Ah, beloved, it is this shrinking and shirking of the cross, both in the presentation of the Gospel and in personal Christian life, which robs Christianity of its crowning and conquering glory so many times. We may seek

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to draw all men unto Christ by a worldly-wise "lifting up" of His excellence of character, work, etc.; we may hope to attract men to the Church and to ourselves by an effort to prove that nothing is sacrificed but all is gained and improved in even a worldly and natural sense; and we may even imagine that we have thus made advance upon the fathers in making Christianity attractive, etc.; but the fact remains that the "being lifted up" of which the Saviour spoke, was none other than the lifting up of the cross; and the force of the Church to win and to save men is only and ever in exact proportion to the self-sacrifice of believers to that end.

And this glory of Christian sacrifice must be distinguished from that common view of "bearing the cross" for Christ, which prevails in the minds of many. The curbing of natural inclinations to do wrong is in no proper sense "the cross of Christ," for it had no parallel in the life of Jesus, and the glory of sacrifice to which we are called is a real participation of the pure sufferings of Christ for others. Neither, then, is successful battling with one's disinclination to do right (though it is often, and perhaps properly, called "taking up our cross for Him") to

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be confounded with bearing the cross of Christ, which was not borne by Him with any view or necessity of fulfilling or perfecting personal righteousness on His part, but rather with the view of accomplishing righteousness in and for others. And this is the Christian's glory of sacrifice, a cross for others rather than a cross for himself.

Yet, in noticing this glory of sacrifice from two or three different standpoints, we shall have to begin where the atmosphere is not quite so clear, and where discrimination between self-interest and the redemption of others as the ruling motive in the sacrifice is difficult. But the factor of an assured and well protected state of personal salvation in ourselves is so primary, and so potent in the necessary qualifications for saving others that the two can hardly be divorced. Note, then, the sacrifice enjoined by the Master when He said: "If thy hand or foot or eye offend thee (cause thee to stumble) cut it off, pluck it out, cast it from thee. It is better to enter into life maimed, etc., than to be cast into hell fire."

But the natural mind, and the semi-sanctified heart, will spurn this counsel and frustrate the meaning of these

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words. Does not the Saviour here plainly teach that the sacrifice of some things as necessary or as desirable to an ideal life in the flesh as a hand or a foot or eye, may be required for the self-preservation of the soul in spiritual life? Yet men, and sometimes ministers, will herald a new gospel, and proclaim a perfect symmetry of physical, intellectual and social manhood as the acme of human glory and the quintessence of Christian perfection. Ah, beloved reader, let us remember that He whose visage was marred more than any man's, in whom we saw no comeliness that we should desire Him, though He had made man with all His faculties, powers and pleasures, and though He has provided in the economy of redemption for the employment of any and all of the legitimate parts of human nature, has nevertheless admonished us that a maimed or deficient earthly life may not only not prevent, but may, in a given case, be necessary to the fulfilment of the glory of this great salvation in us.

This should have a double effect upon our minds and hearts. In the first place, it should work within us a perfect contentment with the Providential cross which may be in our life. Almost every-

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body has such. Few behave well under them. You may be tortured with inevitable uncongenialities in your social lives. You may be hampered in the pursuit of your preferred calling by afflictions in your family. You may be hindered in the gratification of your intellectual or literary cravings by poverty or by deprivation of the needed helps and associations. You may be handicapped in your efforts to secure a competency by the impositions of men, the lack of business faculty, or by obligations of one kind and another in behalf of your relatives or friends. Life may seem a disappointment to you and a failure. And, indeed, it is so if the enthusiast of hygiene, of culture, of sociology, etc., is a true apostle of the Gospel of Christ. But he is not. Ahead of all these things (and neither the hand, nor the eye, nor the foot represents anything sinful in itself), in importance to you, God esteems the salvation and security of your soul. Providence coöperates with grace to further this great end of your being. Not that any suffering or deprivation has any merits or can of itself save you; but certain susceptibilities of yours, which portend eternal peril and may provoke final disaster to your soul, are taken cogniz-

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ance of by your heavenly Father, though, maybe, unsuspected by yourself, and He has placed a hedge about you, like you would place a guard at the door to prevent your toddling child from going out—and falling down. You, beloved, are called to show forth, not the glory of an ideal humanity, but the glory of Christ, in a defective and deficient humanity. Arming yourselves with a mind to suffer, you may afford to “glory in tribulations also.”

Secondly, this injunction and admonition should actuate us in the choices of life to prefer what is most conducive to our soul's prosperity, even at the sacrifice of other and very desirable things. There is much of that which makes up our lives, which is still left to our own freedom of choice. While we have just noticed the inevitable in our circumstances and conditions, that which cannot by any lawful means of ours be changed by ourselves, we want also to remember that God has made each of us the most active and responsible agent in selecting and shaping the course of our own lives. The superstitious may decree that love is beyond our own volition, and imagine matches are made in heaven. The godless may regard business as a

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game of chance and worship the idol of luck. The pessimists may deify disaster and put calamity in the place of Christ. But the enlightened Christian must see that there are few of the great concerns of life, into which he enters, but are, after all, determined by his own choice, consent or concurrence. This glory of manhood is once more restored to us in Christ Jesus. He makes us free. And the entanglements, relations, surroundings and occupations of life should all be chosen or accepted with a view to their bearing upon the spiritual life. Few consider this. If they do, it is with a sort of assumption that the soul is subordinate, and that the "bread and butter question" must be considered first, or that intellectual, social and financial advantages are so important for the sake of our influence and usefulness that the spiritual may, for the time, be subordinated. Indeed, the notion seems to prevail that spirituality is automatic, and self-defensive, as well as independent in its progression and reproduction, whereas it is, of all things, most sensitive to neglect, and most needful of a hearty, healthy coöperation of the human with the divine.

Oh, if I might but persuade some

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reader, who is now at one of those crucial junctures of life, with pleasure, profit or personal advantage in many (lawful) ways inciting you on this side, and spiritual security and strength and separateness for service perhaps soliciting you to this, a more lonely way, to just stop long enough to recall the crisis in Lot's life, where, subordinating religion, he chose the riches of Sodom, while Abraham decided on godliness and what was left, and then remember the sequel! Be it a right hand or foot or even an eye, my dear sister, brother, let it go—not merely to seek, but likewise to secure and sustain, salvation!

CHAPTER VI.

The Glory of Sacrifice.

(Continued.)

The next stage in the glory of sacrifice is in the joyful acceptance of those trying and crucifying things which happen unto us "for the furtherance of the Gospel." This class of things was anticipated by the Lord for us when He foretold that some should be brought before rulers and otherwise persecuted, and added: "It shall turn unto you for a testimony." It is of this kind of temptations preëminently that reference is to be understood when we are told to "count it all joy when we fall into divers temptations;" or when it is said, "If when ye do well and suffer for it, ye take it patiently, this is thankworthy to God." Paul instances in his own experience how that privations, sufferings, abuses, imprisonments, etc., entailed by reason of his identification with Christ, or his testimony and work for Him, had actually turned to the preaching of the

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Gospel in places where it could not have otherwise been heard; and he was not only content but joyful.

We should, perhaps, be slow in ascribing every slight or injury or set-down we may receive, either at the hands of the world or of those in ecclesiastical power, to the spirit of persecution; even if we are "all out for God," and for righteousness, for such imputation may either fail to do justice to the motives of others, or to recognize other things, possibly in ourselves besides holiness, which may occasion some such treatment; nevertheless that the persecuting spirit is as surely fixed in the carnal mind to-day as it was in the times of Cain and of Ishmael, and of the murderers of Stephen, and of those who crucified our Lord, there is not the least doubt. Moreover, the permissive Providence and the overruling purposes of grace in the persecution of saints are the same to-day as they have ever been, and the glory of the Church, nor of any Christian, is not complete without that effulgent shining of the love of Christ before men's eyes, which is manifest in contrast with the dark background of persecution which is used to project the same to view. It should, perhaps, be esteemed the shame

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rather than the boast of modern Christianity that it encounters so few persecutions, and it is the greater shame of many Christians that they stifle the spirit's impulses, stunt their own progress, and sacrifice opportunities and obligations of righteousness and of evangelization in their shrinking and shunning of the persecutions involved. Could we but know it, the world's imposed "crown of thorns" will invest the wearer with the glory of his Lord here and entitle him to share His crown hereafter, "for, if we suffer with Him, we shall also reign together; but if we deny Him, He will also deny us."

The great apostle gives, in II Corinthians iv: 7-18, a most graphic description of this Christian glory of persecution, especially in vs. 10 and 11, where he describes himself as "always bearing about in the body the dying of Jesus that the life also of Jesus might be manifest in our body; for we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be manifest in our mortal flesh." Carefully mark his language here. This which he mentions as the dying of the Lord Jesus he had previously explained as "being troubled," "persecuted," "cast

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down," etc. And what is it he says of the design and effect of these crucifying experiences? Not that they were needed for his own salvation, nor meant for his own sanctification. By no means! But rather that the life of Jesus already possessed in his soul might be made manifest. It is the manifestation of Christ's life and love and nature, rather than the mortification of our own carnal nature (which is accomplished by other means, thank God!) that is to be effected through the glory of the cross reproduced in us. And in this manner there is even a vicariousness about the Christian cross, for he goes on to say: "So then death worketh in us, but life in you" (v. 12). And, further, "All things (these things of the apostles' sufferings) are for your sakes that the abundant grace might, through the thanksgiving of many, redound to the glory of God" (v. 15). When the Christian comes to know that his sufferings for Christ's sake—that is, his afflictions, losses, deprivations, discomforts, persecutions—because of his love of Christ and righteousness, are not only permitted as tests of his loyalty and as a discipline to His graces, but to furnish occasion for a manifestation of the life of Christ that others may see Jesus

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in him, and be saved or inspired, then will he come more fully than ever before to glory in the cross of Christ, and to see that even his "dyings daily" thus may be miniature reproductions of Calvary, with power to save instrumentally even as that did meritoriously.

And thus, in the next place, the Christian's glory of sacrifice is in the voluntary giving up of himself for the service of Christ and the salvation of men. This means even more than the dedication of talents to Christian scholarship or to the Christian ministry. It is both more extensive and more intensive than these, for it is a privilege extended to all believers, and not only to the regular ministry. And it is a devotement embracing not only talents and powers, but involving the sacrifice of time, ease, pleasure, property, friends, prospects, health, and even life itself, for the accomplishment of men's salvation. As the life, or even the ministry, of Christ alone would not have sufficed to have saved the world without His sacrifice, so, neither, can a well-equipped Christian service without the self-sacrifice of the servants themselves avail to the evangelization of the world. Right here, we think, is the impotency of much modern Christianity.

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We doubt indeed whether, generally speaking, the Church at large ever exhibited a higher type of morality than to-day, or whether it ever commanded a more learned or better furnished ministry and laity than now, but the spirit of martyrdom is lacking. "All men seek their own." A refined, and often even a gross selfishness, if it does not animate, at least affects much Christian work. Ah, beloved, it takes a dead man to make a living preacher. Never, until our gain and our gratification are all held subordinate, subservient, and sacrificial to the salvation of others, can we fulfill the "glory of His grace" by bringing others into the same image from glory to glory.

It is, of course, well known and generally admitted that the sacrifice and persecution involved in carrying the Gospel to new fields is greater than that in preaching to Christian communities. Hence the glory of the missionaries' heroism. But it is also to be known that a like heroism is needed to carry the Church to higher spiritual planes in what we thus call Christian lands. As Paul suffered special hardships at the hands of Judaizing teachers, who persecuted him by seeking to discredit his apostle-

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ship and representing him as the enemy of the Church he loved, etc., because of his efforts to minister to them the liberty of the Spirit and to incite them to seek perfection by the hearing of faith, even so now the servant or handmaiden of the Lord, who would lead the Lord's people into all the fulness of His love, must expect peculiar persecutions and be ready to make extraordinary sacrifices to accomplish the same. These may come in the forfeiture of position, in assaults upon social or ministerial standing, in unusual restrictions and regulations, or in extraordinary demands upon time and strength and money, and domestic comfort and the like. But let him not be ashamed. Let him rather glory in this behalf! Let him know that his cross is to bring the crown to many! "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind."

CHAPTER VII.

The Glory of Growth.

Regeneration has brought us into the glory of life, even a life divine in righteousness and in love. Sanctification, by removing the hindrances to life and ushering us into union with God, has advanced us to the glory of holiness or the life more abundant. Fellowship with Christ's sufferings in sacrifices for the salvation of souls exalts us to the glory of the cross, even to the high honor of participation in the Saviour's joys of redemption. These are, in some measure, successive and interdependent. It is certain that we can know nothing of the second without having before experienced the first; and our knowledge of the third, at least in purity and perfection, is a result or sequence of our experience in the second.

Yet we come now to notice that in each of these, in life, in holiness and in sacrifice, there are countless and ever succeeding degrees of progression. Our

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epochal experiences in conversion, in sanctification or in special enduements, with power for service, do neither exhaust the riches of glory nor militate against continuous progress in the spiritual life; but, on the other hand, they establish the precedent and illustrate the law by which that progress is to be continued. We say these epochal experiences, these sharply defined transformations from glory to glory, establish the precedent and illustrate the law of spiritual advancement or of growth in grace. For, instead of growth being that insensible, undefined, or often undiscoverable thing which it is supposed to be, it is a steady, distinct and definite ascent from "faith to faith," from "grace to grace," and from "glory to glory." And these steps of advance are often made by a revelation so vivid, a faith so conscious, and a result so marked, that it is scarcely to be wondered that some have been misled into attaching to these subsequent developments a prominence equal to that of their justification and their sanctification. Yet, while they are quite analogous, and are under the same general law of spiritual change, yet they are different in that the great epochal saving blessings have a negative or destructive side in trans-

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lating us from darkness to sunlight, while these are all more strictly on the positive side, not changing us from sin and shame to righteousness and glory, but promoting us from one degree, which is already glorious and righteous, to another, which is greater in measure of both righteousness and light.

Instead, then, of looking to the insensible and uncertain growth of many to find the law for either the conversion or the sanctification of any, and thus dissuading them from the expectancy of epochal transformation, we ought to do just the reverse; and upon leading souls out into the clear light of either pardon or purity, assure them that while these are the cardinal blessings, ushering them into the leading states of life and holiness, they are, nevertheless, but samples so far as the operation is concerned, of the succeeding blessings they may expect in advancement from glory to glory. The insensible and the undefined should be regarded as the exception, rather than the rule, in either case.

As there is no conflict between an epochal conversion, which brings life to the soul, and an everlasting expansion and development of that life, so there is no conflict between the instantaneous

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baptism with the Holy Ghost, which effects purity of heart and brings in fullness of love and the eternal intensification of that purity and increase of the measure of that love. Nor is there any inconsistency between a divine investment or enduement of the believer with a gift or with gifts for service and a life-long stirring up of the same, or an earnest coveting of other gifts for widening service, as enjoined of us in Scripture. Far from our wanting to prove or to believe that instantaneous sanctification abrogates the necessity of growth in grace, we insist rather that pure and prosperous growth in grace requires and demands a completed sanctification. For let it be remembered that growth in grace is a multiplication ("grace, mercy and peace be multiplied unto you"), while purification is a subtraction. It is an elimination of those negative quantities which, like some decimal factors, diminish rather than increase our product of multiplication. Hence the growth of many whose hearts are not fully cleansed is such an unsatisfactory quantity. It is not glorious. They feel ashamed of it. They are confused and confounded regarding it. They want to learn "a more excellent way" of

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growing in grace. They long for the glory of certain and swift progress.

This is the glory of apprehending that for which we are apprehended of Christ Jesus. And this great plan or purpose of grace concerning us is threefold. It embraces all the possibilities of our expanding being for enjoying God, all the opportunities of our advancing life for reflecting the righteousness of Christ, and all the capabilities of our deepening nature for extending this salvation to others. And all this as measured from the divine side, and as estimated from the standpoint of grace rather than from human measurement. That is a sad day for a man of God when he fixes his standard according to what he has already attained or done, or according to what is expected of him by others or according to the average or even the exceptional attainments of those about him. The lassitude and inertia which ensue when one gives up all ambition of life but partially illustrate the effect upon the spiritual nature when one is divested of the great hope of reaching something in Christ beyond what he has yet attained. The fact that there are degrees in the coming glory, fixed by our rank of service or

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martyrdom here, should impel us to pursue the extreme possibilities of our calling. The fact that there are rewards awaiting us commensurate with the nature and extent of our fidelity should constrain us to seek to be ever at our best. That there are peculiar loves of Christ, as evidenced in the affection He showed for John and for those at the house of Lazarus, should incite us with desire to be counted worthy of entrance into the secret place of His love. Nor is all this to be viewed in the light simply of a possible exploit or adventure of the aspiring Christian, nor in any sense as a supererogation, but rather it is the seeking to apprehend that for which we are apprehended of Christ Jesus.

The Lord has plans concerning each one of us. These are not fixed so arbitrary but that some other man may take our crown. They are not decreed so absolutely but that their execution still hinges upon the ardent aspiration of our own hearts and the coöperation of our own wills. Yet they are as truly planned and purposed as were ever any fond designs of a loving father for the future of his boy. Infinitely more so. And it is distressing to meet so many, even amongst Christians, who are going through life

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with a sense of not meeting or fulfilling their calling, and this is true both with respect to life's work and with regard to the possibilities of grace within themselves.

It is truly refreshing to find that Paul succeeded in this apprehension of that for which he was apprehended of Christ Jesus; for this is what he affirms: "I have finished my course." This was much more than a mere reference to the natural course of life which all must finish in some way. It implied the accomplishment of the great purpose of his life, which was to carry out God's designs concerning him. And in this, too, he was like his Lord, who said: "I have finished the work which Thou gavest Me to do."

Thus we see that the notion of an unattained and an unattainable ideal is not the Gospel thought of the Christian's growth in grace exactly, but it is rather this that the infinite designs concerning the faithful soul are revealed to it by successive stages, that each of these in order is successfully apprehended (seized) by faith, and that this then becomes the qualification for the next, and thus life's course is completed without regrets, remorse or failure. And we repeat that

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the heart-exercise and process of faith in each of these upward steps is very similar to what is expressed at the great cardinal epochs of justification and sanctification. Only that the state of purity and the habit of faith render these steps normal and comparatively easy. And by these the man of God finds himself constantly changed from his former self, even his former spiritual self, "into the same image from glory to glory by the Spirit of the Lord."

It will be impossible to outline the boundaries of this glorious progress. We can only suggest a direction or two in which advance may be steadily made. Pausing a moment, however, to remind the reader again that all this progress is on the glory side. The need of advancement argues no present defilement, and the fact of mighty and marked progress over what we were or what we did yesterday is no evidence that that was sinful or that it was unacceptable to the Lord. The glory of yesterday represented our full measure of capacity then. And the greater capacity of to-day points to a greater glory which is now within our reach.

In the realm of spiritual life there are unnumbered and indescribable degrees

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of advancement to be made in knowledge, in courage, in prayer, in persuasiveness, in meekness, in patience and in the every-day, every-way reflection about us of the life that is within us.

In holiness there are establishments, intensifications, both of the earnestness of our consecration and the ardor of our love, and increased wisdom, too, in our testimony and in our ways and means of spreading the truth, and an ever growing force in impressing holiness upon others, together with a constant replenishing of our own being with fresh supplies of the Spirit of Christ.

Then, in the way of the cross, there are ever widening and deepening conceptions of humanity's needs, an inflamed passion for man's salvation, improvement, development, and increase of gifts, and multiplied powers for the furtherance of the Gospel, a possible enrichment of our lives, too, with greater treasures in various ways, and with broadening opportunities, but withal a growing facility in the greatest of all arts—the art of self-denial—and an increasing skill in the laying out of our lives to the greatest possible advantage for the glory of God.

Yet in all this, blessed be God! we are not the architects devising and executing

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plans of our own invention, but under the guidance of the Holy Spirit we are but day-workmen carrying out and fulfilling His own plans concerning us. A steadfast beholding of the glory of the Lord sustains us in such position and relation to the divine that the Spirit of the Lord changes us into the same image from "glory to glory."

PART III.

The Spirit

CHAPTER I.

Things of the Spirit.

(Even as by the Spirit of the Lord.)

This greatest of all works, the transformation of man into the image of God, is accredited to the Spirit of the Lord. And this we may remark is the crowning work of the Spirit. He, too has been active in Creation, and in Providence, and He has been chief in Inspiration and in Revelation; but the most glorious of all His works is that of making saints of sinners. The supernatural in Christianity is its essential element. And all the glory of human and natural agencies, which God employs, is in the channels opened and the instruments tendered for the use of the Holy Ghost for His divine operation in and amongst men. But a treatise on the Office Work of the Spirit might fill many volumes, and we have but a few pages. So we can only hope to indicate the general course and suggest a few particulars of His gracious operations in transforming men.

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And at the outset we would amplify and emphasize what we have just said, that all our activities and energies are effectual to our own salvation and that of others only so far as they are subservient (not only subordinate but subservient) to the Holy Spirit. Sometimes, indeed, passivity is more conducive to His work than activity, and it behooves us to acquire skill in discerning when this is the case; but it is enough for us now to be reminded that the Holy Ghost does work by means, and that our highest ambition in Christian culture and in Christian work should be to acquire and distribute means, whereby the Holy Spirit may be aided in either of the following stages of His work. We notice:

I.

THE STRIVINGS OF THE SPIRIT.

These, like the universal provisions of the atonement, are, in some sense and measure, world-wide. They are, doubtless, granted to all men, yet not at all times, nor in equal degree. They are felt in that mighty pull which a heart is apt at some time to feel towards the right, that inward drawing towards things religious, that solicitation to re-

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flection, that voice which almost haunts one about its evil and which seeks to gain its attention to things serious and eternal. We speak of them as strivings, for the issue is in every case with the will, the will that is held by passion, by prejudice, by habit, by association and by that strange fascination of sin which none can describe but all have felt. Conversion (or even conviction) is impossible till the will has yielded to these strivings and become the willing captive of the Holy Ghost. There are certain conditions of God's people, both individually and collectively, and certain activities of prayer, preaching, persuasion, etc., which are much more conducive to the strivings of the Spirit than others. And while these strivings are to be sharply distinguished from our own urgings and solicitations in themselves, yet how careful we should be that all our demeanor and all our approaches should be calculated to bring men under this influence divine! And it is an awful thing to contemplate that "His Spirit will not always strive with man." There is not only a limit to the duration of the world's probation, but there is likewise a period at which the Spirit gives the individual man over to himself.

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II.

THE ILLUMINATION OF THE SPIRIT.

It is written : "Awake thou that sleepest, and Christ shall give thee light." So when a soul, yielding itself to the Spirit's strivings, stirs itself to seek and to attend to the things of Christ, the Spirit of Revelation begins to open the truth and unfold the way of life. This may be by direct illumination or by the means of various ministries. It is usually by both. But it is surely divine. Revelation is at first very apt to be a disclosure of self, showing the wretchedness and helplessness of the man to himself, and causing him to cry out: "I am a sinful man, O God!" Then, in due order, Christ is revealed as the propitiation for his sin and as the present Saviour of his soul. And thus is fulfilled again what Paul experienced when he said: "God which commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Christ Jesus." Nor does this work cease here. This is but the dawning of the day. This same Spirit of Light will abide to lead on to that fuller knowledge (called by Paul "the excellency of the knowledge of

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Christ'') whereby His fulness is entered and His perfect love enjoyed. And beyond that He remains as the Spirit of Wisdom and Revelation of Him to guide us into all truth.

III.

THE BIRTH OF THE SPIRIT.

A necessity of every man. An experience of every true Christian. Too much importance cannot be attached hereto, nor too great emphasis laid upon it. Not that it is the consummation of glory; for as Christ's subsequent anointing, and then His resurrection by the power of the Spirit, followed His supernatural birth, so succeeding glories in this life and beyond await the soul that is truly born of God. Nevertheless, there is no commencement of these glories until they are begun by the regenerating grace of the Spirit. For, though the Saviour did not exactly identify the new birth with the kingdom of God, He did predicate of it the capacity and the qualification for that kingdom when He said: "Except a man be born again, he cannot see . . . and again, he cannot enter the kingdom of God." And this applies to this hemisphere of the kingdom as well as the next.

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In the new birth the Holy Spirit begets within us a new principle and power of life, and invests us with aptitudes and abilities for spiritual existence. Just as the natural birth gave us a physical vitality and at the same time equipped us with instincts, appetites, powers and possibilities of existence in the material and physical universe, so does the birth of the Spirit induct us into the spiritual world. Religion attempted without this is artificial and righteousness is counterfeit. Truly it is beyond our comprehension, as it not only involves the still unsolved mystery of life, but as it also embraces the virtue of the life-giving Blood and mysterious operation of the life-generating Spirit. But it is nevertheless known by thousands who, as Jesus said, "speak what they do know and testify what they have seen."

IV.

THE WITNESS OF THE SPIRIT.

Like many other things of the Spirit, this has been contracted and narrowed down to finite limitations of thought. The witnessing office work of the Spirit is coextensive with the benefits of the atonement. It is as comprehensive and

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all inclusive as is His work of Revelation or illumination which we have noted. He not only takes of the things of Christ and shows them unto us, but reproducing them in us, He likewise attests that fact and the genuineness of the result. Every realm of spiritual truth, and every range of spiritual blessing is to become matter of certitude. Hence we read of "the full assurance of faith," and of "the full assurance of hope," and of "the full assurance of understanding." We all know that "adoption" is subject of the Spirit's testimony, but we need also to be told that "Divine Union," the crowning and most gracious state of the believer, is just as explicitly stated to be matter of the Spirit's witness (I John iii: 24). The Spirit witnessed to individuals, and sometimes to churches, concerning the call of men to preach and to special work. Pending persecutions were in some instances witnessed by the Holy Spirit both to the apostles themselves and to others about them. Paul speaks of his "conscience bearing him witness in the Holy Ghost," showing that the range of the Spirit's witnessing office includes constant testimony to the acceptance of our life and service. Thousands of witnesses in this and other

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days have told gladly and fearlessly of the Spirit's testimony to their sanctification as clear and distinct as it was to their justification. Hence we rejoiced to affirm in language of Scripture that "we have received the Spirit which is of God that we might know the things that are freely given to us of God."

None have even been able to either define or describe the Spirit's witnessing voice. Some may have indeed confounded it with other things, and assumed that they had the Lord's testimony to that which He could not approve; but despite our inability to comprehend it, and our liability to err here as elsewhere, there is nevertheless granted to humble, trustful souls a deep, sweet assurance, which comes neither from our own reasonings nor from our fancies or self-congratulations (but often in spite of all our fears and in the face of our self-distrust), telling us, "'Tis done," or "'Tis true." We believe that souls will do well to never rest satisfied concerning any such momentous question as personal justification or sanctification or the call to the ministry or any special work, until there is vouchsafed to them the direct assurance of the voice divine.

CHAPTER II.

Things of the Spirit.

(Continued.)

“The Sanctification of the Spirit.”

This title is chosen from several that might have been adopted to indicate the same work in the believer's heart, for the reason (1) that it is an exact Scriptural expression used by two of the apostles to indicate a specific thing; (2) it holds our minds to the important thought that while there are various self-sanctifications of a relative and conditional character, there is nevertheless a supreme sanctification which the Spirit Himself performs within us. Hence the sanctification of the Spirit deserves our attention as one of the great specific operations of the Holy Ghost in which we are deeply concerned, and as a work much higher in its nature than any act of consecration or of self-cleansing of which we ourselves are capable. “The sanctifi-

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cation without which no man shall see the Lord," is as truly a work of the Holy Spirit as is the new birth without which a man cannot see the kingdom of God.

No sooner has the Spirit ushered the soul into newness of life than He begins to incite it to something beyond. At first, the conception of this "something else" may seem vague and undefined, but from the very outset there is a persuasion that it is something definite and something not very far off. The young convert then begins to yearn and to pray for "all the mind of Christ," to be "wholly conformed to God's will," to "have nothing in the heart displeasing to Jesus." If, perchance, it goes along until it encounters some rising of the carnal mind, some stirring of anger, or of pride, or of impatience, it is very much chagrined and cries out for full deliverance not only from the act, but also from the fact of sin. This is conviction for sanctification. It is as truly the work of the Holy Spirit as the sinner's conviction of guilt, and any resistance to His striving here is as disastrous to the child of God as when the sinner resists those earlier strivings of the Holy Spirit.

But when one yields, he finds his desires for complete redemption are not

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only intensified, but he becomes sensible of a Spirit inspired hope that God will do it. He begins to recognize a similarity in his present leadings to those which brought him out of darkness in the first place. Providential helps begin to come to him in the form of literature, preaching and testimony which confirms his own inward conviction. The promises of the Bible seem to open to him with a remarkable appropriateness to this subject and application to his own case. He undergoes, too, a radical and a rapid ransacking of his affections, ambitions, and of all that belongs to him. He is inwardly constrained to renounce whatever may hinder his progress, and to devote to God the best and all that he has left. Assenting hereto promptly greatly accelerates his progress. The Spirit is leading him directly through that process we call consecration to that consummation which is most properly called "crucifixion with Christ." At length the yielding is complete, having usually been delayed in mighty combat at some one point on which hinged all the balance, and now the Spirit rests the soul from its labor and leads it into rest.

Here He reveals Christ's Blood as the ground and cause of sanctification, even

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as He previously revealed the same as the ground of pardon. He quickens the soul's faith to lay hold upon the promise of cleansing; and somehow (as mysterious to us as when He begat us again to the new life), at that moment, He purifies the heart by faith. Moreover, He at once takes up His abode in His temple in a different manner from what He has ever occupied it before; and thus, by crowning the work of holiness with His own holy presence, and abiding to attest the fact of cleansing and to sustain the fulness of love, He evidences good reason why this great grace is so properly called the Sanctification of the Spirit.

Before passing this, let us pause to remark that this work of the Spirit in sanctifying the human soul is contingent only upon the soul's residence in the body and upon that soul's hearty compliance at the three points of earnest desire, unreserved consecration and implicit faith for cleansing. There is not only no provision for sanctification out of the body, but, on the other hand, it is clearly revealed that this great salvation is provided and bestowed that we may walk "in holiness and righteousness all the days of our life." And, further, grace is granted that "we may be preserved

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blameless throughout spirit and soul and body until the coming of our Lord Jesus Christ." So that while time of itself forms no essential factor in our sanctification, yet in the very nature of the case there is a normal time for its accomplishment. This, as we have seen, is in the beginning of the Christian life, just as children and youths constitute the normal season for conversion. To be sure as, like Paul, who was as "one born out of due time," some are saved in later life, so some are sanctified at a later period in their Christian experience; but these cases are, as a rule, both more difficult and less satisfactory than when one "goes up at once to possess the land," as soon as the Red Sea and Egypt are behind his back.

As, then, we have seen that the Spirit and not time is our sanctifier, so let us be reminded that no sufferings of our own (except they be the heart-sufferings we may experience in the struggle and the separation to become fully the Lord's as above noted) are either efficient or essential to bring us into the grace of sanctification. The vicarious suffering of Jesus has rendered unnecessary any sufferings of man for any part of his salvation. And the energy of the Holy Spirit is the one imperative power de-

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manded to expel sin from the soul. Bodily afflictions have no such power, even as they have no merits. It is the unhesitating testimony of many that

When I gave my strugglings over,
Simply trusting, I was blest.

Yet many are unconsciously dishonoring the Spirit of their sanctification by imagining that either these things can in some measure sanctify us or that we need them to accomplish this work. No, beloved, His chosen and only instrument in your sanctification is the truth, and no condition of age, of strength, of learning, of suffering or of sorrow does He exact of you as requisite, but only a condition of faith.

The sanctification of the Spirit is, therefore, as purely supernatural, as truly divine, as instantaneous, and as surely witnessed, as is justification by faith.

CHAPTER III.

Things of the Spirit.

(Continued.)

There are three other things which at least ought to be noticed in this regard, though we can but speak suggestively upon them each. They are

VI. The Fulness of the Spirit.

VII. The Help of the Spirit.

VIII. The Guidance of the Spirit.

The first of these is in some measure a result of that work of the Spirit noticed in the preceding chapter. Yet there is need of care here, for there is a fulness of the Spirit which does not involve the entire sanctification of the soul, a fulness that belongs more correctly to the realm of gifts than to that of grace, such a fulness as is sometimes attributed to the prophets and as was preëminently illustrated in John the Baptist. These fillings are occasional in their character and are bestowed with a view to the salvation of

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others rather than to the personal salvation of the one on whom they are bestowed, though properly improved they may have gracious reflex effects. Persons in any and all states of grace have enjoyed such fillings, and as the occasions demanding them are so frequent, it is safe to believe we may all experience them much oftener than we do if we wait before the Lord for such special anointings for service.

But the fulness of the Spirit of which we here speak is that "anointing which abideth," and by which our whole nature is as thoroughly permeated with the spiritual as it has been hitherto with the carnal. It embraces (1) fulness of the light of the Spirit. Not omniscience, not infallibility, but a clear sky, open eyes and an ever present Teacher to inform and explain; (2) fulness of the fruit of the Spirit, the ninefold variety mentioned in Galatians, not in infinite degree, not either in the largest measure capable to any human being, but to the full measure of my capacity now; (3) fulness of the power of the Spirit, not omnipotence, not a sort of intangible electrical influence overpowering men independently of intelligence and aside from agency, but an abiding connection

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with almightiness, by which we are invested with a might superhuman according to the demands of the otherwise uneven combat against us and the immense opportunity before us. This enables us to say: "I can do all things through Christ which strengtheneth me;" (4) fulness of the consolation of the Spirit. "The peace of God, which passeth all understanding, keepeth the mind and heart through Christ Jesus."

In three words, by the fulness of the Spirit, we may understand (1) full abandonment to the Spirit, (2) full possession by the Spirit and (3) full imbuement with the Spirit. And the obligation to "be filled with the Spirit" is as imperative as the privilege is imminent to us all.

VII.

THE HELP OF THE SPIRIT.

The Comforter not only occupies and invests our finite being, he also assists our frail and failing faculties and powers. He is sometimes referred to as: "One called to the side of another for help." This help is particularly in the direction of spiritual apprehension and endeavor. "We know not . . . etc., but the Spirit Himself maketh intercession for us." All

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of those acts (repentance, faith, consecration, etc.) which we are accustomed and, perhaps, properly to speak of "as our own part," etc., nevertheless require and receive the helping offices of the Holy Spirit or we could not successfully execute them or sustain them. A life of momentary faith can not be maintained by mere will-power; but the strongest will have need to rely upon the help of the Spirit for preservation and perseverance. This helpfulness of the Spirit, like all his work, is administered both directly and through various agencies. It may be summed up as help in apprehension, help in appropriation, help in supplication, and help in the propagation of like benefits amongst others.

VIII.

THE GUIDANCE OF THE SPIRIT.

It hardly satisfies the inquiring mind to be told that God guides us by His Providence and by His Word; for while this is doubtless true, what we really need many times is guidance in the understanding and in the choice of providences, and in the interpretation and application of the Word; so that we must not let the errors and extravagances of

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fanatics and of superstitious persons dissuade us from persevering to acquaint ourselves with our divine Guide, and to familiarize ourselves somewhat with His ways of leading the sons of God.

One text, which may help us greatly in this matter, is found in Psalm xxv: 9, "The meek will He guide in judgment, and the meek will He teach His way." Another, in Psalm xxxii: 8, is likewise valuable: "I will instruct thee and teach thee in the way in which thou shalt go: I will guide thee with Mine eye." Both of these show us that guidance is not meant to displace or to substitute our own intelligence, but rather to direct it. And since it is into all truth that the Saviour says, the Spirit of truth will guide us, it is quite evident that our higher nature (our intellectual nature in the purest sense) is the preferred medium of the Spirit's guidance. Thus He says: "Be not as the horse or as the mule, which have to be held in with bit and bridle. . . . I will instruct thee and teach thee," etc. Guidance is addressed to our understanding. We must, therefore, guard against the two extremes of either leaning to our own understanding independently of guidance, or of imagining that ignorance or intellectual sloven-

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liness is more conducive to guidance than knowledge. Whatever will inform and improve the mind, and especially whatever will engage it in application to "the truth as it is in Jesus" will be found most convenient to the Holy Spirit in the gracious work of leading us.

Observe, however, that not the educational but the moral and spiritual conditions of the mind is most important as qualifications for our being led of the Spirit. "The meek will He guide." To be "puffed up" with knowledge, to "be wise in our own conceits," to "lean unto our own understanding," will unfit us for divine guidance. So will undue exaltation about our "revelation" or the assumption of an unjustified authority over the faith or consciences of others because of either our position or what we esteem our "leadings." Undue haste in jumping at conclusions and premature precipitancy in the work of the Lord often defeat the ends of guidance and deceive and discourage souls concerning it. Prejudices preclude the light of the guiding eye, and so do preferences and partialities. Respect for the guidance of the Church and of our counsellors may degenerate into traditional blindness and into such a conferring with flesh and

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blood as militates against supernatural leading in our thought, our life and our work.

The range of the Spirit's guidance is not circumscribed by the boundaries of what we commonly call matters of religion, for all things secular are made spiritual and sacred by entire devotement to God. So that matters of business, of marriage, of location of a home, of education and all things else which concern us are proper subjects to submit to the Holy Spirit for guidance. Yet it may be expected that in the intensely spiritual issues of life and in the direct work of saving souls and building up Christ's kingdom, these leadings may be more marked and manifest. And, perhaps, too, the rule to govern us in claiming divine guidance in our temporal matters is that we be guided in them to the best interests of our spiritual welfare and work. Health, knowledge, prosperity, social and climatic conditions, etc., are never an end in themselves to the Christian, and hence, when the conditions of guidance have been properly met, though the outcome in a given venture may seem to be failure to the natural mind, the spiritual end may justify the confidence that we were nevertheless

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divinely led. Yet, upon the other hand, we should avoid the great mistake of blaming all our mistakes upon the Lord, under the assumption that He led us thereinto, for we may not only err in deciphering God's messages, but many have erred in mistaking other things for God's telegraphy. While, perhaps, a still greater number have gone into many things without seeking God's guidance until it was time rather for them to need guidance out.

What we have emphasized concerning the mind and the judgment is not to be understood as limiting divine guidance to the reasoning faculties. Some have little or no reasoning power, yet such is the nature of the Spirit's leadings in this path that "the wayfaring man, though a fool, shall not err therein." With some the intuitions seem to furnish more available media of guidance than the reason, with others the desires, with others the conscience, and with others again the social instincts and affections, while with most of us it may be sometimes one and sometimes the other. It does not seem to be the mind of the Spirit to so administer His guidance as to prefer one class of temperaments above another, or to condition necessary light upon powers

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and advantages only enjoyed by the few, but rather to so adapt Himself to the individualities and the moods of men as that all may hear Him say, "This is the way, walk ye in it."

In conclusion, let us observe that (1) Guidance may be mandatory, suggestive, prohibitory, preventive or propulsive.

(2) It may be by telegram, by mail, by providential hieroglyphic or by messenger or herald.

(3) It will always bear the marks of pureness and of harmony with Scripture; and, though it may transcend our own reason for the time, it will usually be analogous to some previous experience of leading we have had which has been subsequently confirmed by Providence.

(4) It sometimes calls for immediate action, but just as often for patient waiting.

(5) Coöperation with Divine Guidance is evidenced by courage, calmness and confidence, but not by haughtiness or dogmatism or assumption of omniscience or infallibility.

(6) No one can fulfil God's pleasure or his own mission on earth without habitual Divine Guidance.

CHAPTER IV.

Relation of the Means of Grace to Grace Itself.

Two common facts require some attention to this inquiry. First, the fact of the prevailing disuse of some of the most important means of grace. Second, the fact of the dependence by some upon means of grace for what they were never designed to substitute or to accomplish.

Grace and glory (as generally referred to in this little volume) are identical, and we have tried to show that the glory of the Lord is revealed to us by the gospel and reproduced in us by the Spirit of the Lord, and that this glory has its distinctive degrees and its progressive development. We come now to ascertain, if we may, the relation of the "means of grace" to the revelation, reproduction and reflection of this glory in us. And that this relation is most intimate is quite evident from these facts:

(1) That all of those who find salvation (in any of its degrees) find it in the

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use of some one or more of those exercises which we call "means of grace."

(2) That the great majority of them find it in connection (directly or indirectly) with some public means of grace.

(3) That the neglect of the means of grace is always both a certain cause and a sure evidence of decline in grace itself.

(4) That souls in the stretch for an advancing glory in the divine life invariably find themselves drawn into a more ardent and diligent use of all possible "means of grace."

(5) That a genuine revival of religion always revives the "means of grace" in attendance, interest and power.

And that all of these observations of our own experience are confirmed by the history of spirituality in the church, the example of primitive Christians and the precepts and precedents of the Saviour and the apostles.

Really, upon the other hand, it becomes necessary for us to state that the "means of grace" are not grace itself, and to call attention to the fact that according to these "means" an undue position and prominence tends to defeat grace and to repeat the history of Judaism and Phariseeism which mistook the

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means for the end and relied upon ritualism and religious observances for redemption.

That some have fallen into this evil, and others are apt to do so, is shown not only by the churchism of Romanism, and the sacramentarianism of some other churches professedly Protestants, but also by the growing tendency to ritualism in many of the churches, the sensitiveness about order, form and regularity in the services of worship, and, perhaps, most of all by the complacency with which many ease their consciences and quiet their desires and convictions with the fact of having done their religious duty and attended upon the means of grace. And what is noteworthy, too, in this connection is that, as a rule, these persons select their means of grace, usually preferring those which are more public, more conventional and more formal, and neglecting those which are most searching, spiritual and gracious. In this they are very much like the Pharisees, who chose religion on exhibition rather than religion in the hidden place of the heart. The fact is that even amongst the acknowledged means of grace there are differences. Some of them in the very nature of the case are

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better calculated to serve the objective end of a monument of religion before the world than to minister the deep things of God to the believing soul, though, of course, when properly used they have some such blessings. But it is strikingly true that multitudes of professing Christians adopt these as the major part of their religion, and that subjective religion (or means and institutions for the development of the heart-life of believers) is almost lost sight of in the importance attached to the outward or objective. A religion for the world instead of religion for the soul is the standard to which much modern devotion to the "means of grace" is committed. "These things ought ye to have done, and not to have left the others undone."

Though it will be insisted by those who thus misplace the means of grace that they are in no wise guilty of repeating the blunder of Judaism, that they look through these things simply as means (even as the Romanist will contend that he does not worship the virgin Mary, but only approaches the Lord through her), yet some facts convince us that they have become more legalistic in this regard than they suppose. A brother minister, for instance, rises to warn his

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congregation against the "fanaticism" being heralded of an instantaneous sanctification by faith, arguing that such a doctrine greatly dishonors the "means of grace, for it is by these we are to hope for sanctification." Now, were we to reply to this, we would say (1) that the only "means of grace" which is efficient to secure sanctification is faith, and that all other means become preventives rather than aids, save only as they are directed to the furtherance of faith for that very end. (2) All who have sought holiness by faith agree that this pursuit engaged them in the most diligent use of every means of grace that was calculated to help their faith, and that, since they have found this gracious experience, it has greatly intensified their use of all the means of grace.

Let it then be strongly emphasized that "means of grace" are no substitute for grace itself. Neither are they identical with the faith which obtains grace, but are only helps to that faith. Therefore, the true test of a "means of grace" is not its conformity with accepted usage of public church service nor its adherence to any orthodox formula or traditional requirement, but rather its effectiveness in propagating, preserving

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and promoting spiritual life. By this assize we fear that many of the occasions and occurrences in places dedicated to Christian worship will be rejected. Others would have to be greatly improved and radically changed. Strange times must have fallen upon us, but it is nevertheless true that those who are seeking "means of grace" must not attend everything that goes on in a modern church, but must select that which may possibly help the soul.

How wisely Providence has therefore ordered it that the most important of the means of grace are at our command. These are "praying in the Holy Ghost," private assimilation of God's Word, judicious exercise of fasting, personal ministration to the sick and afflicted, both of material and spiritual substance. In a word, the private "means of grace" have precedence over the public, and as to the latter the select and social have advantages over the set and formal, though of all the open institutions of the Church none is meant or calculated to be so beneficial to us as the preaching of the Gospel by men anointed with the Holy Ghost sent down from heaven.

Various activities in Christian work are not without their dangers to the

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soul. These are hinted at in more than one place in the New Testament, and they are multiplied in our day of multi-form organizations and employments in church work. Many of these suggest to us Paul's admonition that we take heed how and what we build upon the foundation of Christ and the apostles (that is, what all we attempt in the name of Christianity), for the budding of "hay and wood and stubble" in the place of "gold, silver and precious stones," will not only cause one to suffer loss, but will so imperil his own salvation that it will be "as by fire." Three chief perils may be mentioned:

(1) The peril of neglecting personal piety for public work. Some are confessedly and many are manifestly less spiritual now than before they were less prominent and less active in public work.

(2) The peril of becoming absorbed in lines of work which are not spiritual in their nature nor eternal in their endurance. The material interests of the Church, sociological problems of the world, conventional and ecclesiastical matters of discussion and development, and a variety of other things which are Christian only in a secondary, proximate or remote sense may easily be allowed

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to consume the energies without resulting in a single star for one's crown.

(3) The peril of a subtle form of self-righteousness. As the legalist rests upon his morality and the ritualist upon his ceremonies, so some are betrayed into dependence on their Christian works in place of the Blood of Christ. That this is the case is evidenced (1) by the way many ministers divert the attention of those who are looking to the blood for deeper things in their own salvation, to seek relief in greater activities or efforts in behalf of others. (2) By the affront some manifest when it is suggested that they should present themselves as earnest personal seekers of a full salvation, for they interpret it as not only disparaging their attainments, but as discounting their achievements in Christian work. (3) By the doctrinal error which has been developed out of these things to the effect that the Baptism with the Spirit is designed and desirable mainly as an enduement for service rather than to purify our own hearts and to perfect us in love, and, lastly, by the decline and dearth of "means of grace" calculated to draw the soul inward and to advance its own spiritual life from "glory to glory." From the error of the mystics and of the

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cloister we have swung to exactly the opposite extreme—of an absorption in the world and in outward things, even to the neglect of the “hidden man of the heart,” “the deep things of God,” in recourse for spiritual help to “our own company” and to the “entering into our closet and shutting the door.”

Hence let us impress upon the soul that would advance in the divine life the importance of improving the extraordinary and irregular “means of grace” wherewith a good Providence supplements the usual church life of believers. Some of these are arranged for by the church authorities, but it is much to be regretted that even where, for instance, the official camp-meeting is continued, it is in few instances the spiritual feast which once it was. Where the services of an evangelist are considered in connection with a church the object almost always sought is an increase of the church membership rather than a deepening of the spiritual life of believers. Most of the conventions and special gatherings are either for raising money, discussing ways and means, or electing officers. There are, however, some hopeful offsets to this drift, and the pentecostal meetings sometimes planned for at

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annual conferences, at Young People's conventions, are providential auxiliaries to the work of the Spirit in promoting and deepening heartfelt religion. All the spiritual should embrace these opportunities.

But Providence seems to be further supplementing this by various special evangelistic associations, publishing houses, etc., entirely devoted to the one great work of furthering the Spirit-life in and through believers. Using due discretion in avoiding some which would sail under this standard, but which would distract the soul with divers doctrines and with combative and censorious attitudes toward the organized churches, the reader should esteem it his privilege and his obligation to avail himself of the benefits of these unusual "means of grace." To do so he may sometimes incur the criticism or the ill-will of those who are unjustly prejudiced against them. He may encounter temptations directly from Satan or through some agency to the effect that he is neglectful or disloyal toward the established institutions of his church. He may in some instances have to take a stand against unprofitable things which ask his time, strength or means in the name of his

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church in order to redeem for himself opportunities for that which is gracious. But for the most part he can, by due self-denial and holy determination with trustful prayer, secure such helps to himself and his loved one without serious rupture from his brethren. And let him not be content with this either! Let him not rest until he has by every possible means spiritualized the "means of grace" which are regularly employed in his church, or until he has brought these extraordinary means within reach of his brethren.

PART IV.

The Glorious Appearing.

CHAPTER I.

Our Hope of Glory.

All we have said has had reference to the glory of the present life. We have tried to show that even now it is ordained that "the King's daughter should be all-glorious within," and that we are, even here, "to be to the praise of the glory of His grace." And we have endeavored to point out that the source of all this glory in man is the Blood of Christ, its power the Spirit of the Lord, its means the "glass" of the Gospel, and its condition the "beholding" of Faith. We have found that there is an order of clearly-marked steps or degrees in the soul's progress in glory even after it has been translated from the realm of darkness and sin and shame and self to the brightness and righteousness and glory of Christ by those two great cardinal blessings referred to as the Birth of the Spirit and the Baptism with the Spirit, and that we are promoted in the steps "from glory to glory" by the same law of revelation,

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faith and Holy Spirit operation which brought us thus into glory.

We come now to remember our Lord's petition for us concerning a glory which is yet reserved for us, "Father I will that they also whom Thou hast given Me be with Me where I am that they may behold My glory" (John xvii : 24). And these words were spoken right after a reference to the believer's glory in this present life, as He said: "The glory which Thou hast given Me I have given them" (v. 22). So that we have the Lord's own precedent for dividing glory into two hemispheres, the glory which is given us, and the glory which we are yet to behold. And two expressions in that petition just quoted give us the key to this whole matter of the coming glory: "That they . . . be with Me" and that "they may behold My glory." The presence and the vision of our glorified Lord embrace the glory of saints for all the ages to come.

And we can trace the analogy between that glory and this in at least a few of its outlines. Both center in beholding the glory of the Lord "though now we see through a glass darkly but then face to face." Both result in our own transformation. "We shall be like Him, for we

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shall see Him as He is." This physical transformation into the likeness of His glorious body shall seal and crown the moral likeness which here we bear: for "having had this hope within us, we have purified ourselves even as He is pure." And both require a supernatural intervention for our deliverance (hence both are called Redemption); for as we have been delivered from sin and spiritual darkness by the power of the Spirit, so, in a moment, in the twinkling of an eye, we shall all be changed. Glory!

There are several things of which the glory of grace is but the profile of the glory which awaits us at the coming of our Lord, and so we may give our attention here in closing to a few of the leading features of the Christian's hope of glory:

And first, we have hope of a striking contrast between ourselves and others with respect to that day. We are expecting it. To them it will come as a dread surprise. Neglect of revelation, blindness of heart, skepticism concerning His appearing growing out of its seeming delay, sensuality, materialism and rationalism, have so indisposed and disqualified them for the intervention of the supernatural that they are overtaken as

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by "a thief in the night." But we are the children of the light. Our hearts are confidently expecting and fondly anticipating the coming of our Lord. While the day or the hour we know not, yet of the fact we are sure. The fulfilment of His promises of grace has confirmed our faith and hope concerning His promises of glory. To us it is so real as often to seem quite imminent. The lens of our telescope has been so cleansed and its focus so adjusted that this glorious object of His appearing is brought right into our present life and being. Our surprise will be in the excess of glory over all we had anticipated.

And this contrast between us and them applied not only to the fact, but also to the nature and effects of the revelation of the Lord. To them it will be a revelation of the righteousness and of the wrath of God. But to us His righteousness has already been revealed, and, further, "God has not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ." There is a great difference between the revelation of God's righteousness to us here by the Gospel and that to be made to them by His coming. Righteousness is revealed now for our acceptance and for our

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transmutation into the same image of righteousness; but there is no hint made anywhere that the revelation of God's righteousness at that day is for any such end. On the other hand, all the injunctions, admonitions and consolations of the Gospel with respect thereto are "that we may be found in Him, . . . having the righteousness which is of Christ." Those without oil in their vessels then found the great need of it, but found no time to get it. No, the manifestation of God's righteousness at that day is a vindication of the divine government and character before all the nations. It will convince all the ungodly of all their ungodly deeds and words, and will clear the divine government in judging the unrighteous. This shining forth from His righteous throne will reveal the hearts and the lives of men to the praise of them that do well, and the punishment of evil-workers will commend itself to all by this revelation of everlasting righteousness; so that the Christian does not hope in that day for either his justification or his sanctification, but rather for the manifestation of the same. For, mark you, it is as well a revelation of saints as it is a revelation of the Lord. Like His our life is now hidden (and so

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often misjudged and mistreated), "but when Christ, who is our life, shall appear then shall we also appear with Him in glory." This is not to be regarded as some spectacular dress-parade, but as a revelation of the hidden life of our Lord, and of the hidden life of His people as well.

Hence, secondly, we look for the glory of the manifestation of His kingdom rather than for the setting up that kingdom. It may be difficult to make this thought clear to some, but it becomes clearer and clearer as we read the Scriptures closely upon this subject. Three things are there plainly brought out: (1) That already "all power is given unto Him in heaven and in earth," "that He is now highly exalted at the right hand of the Father, far above all principality and power." "God . . . hath put all things under His feet." (2) "But now we see not yet all things put under Him." This universal reign of Christ upon His mediatorial throne is matter of faith rather than of sight even to His own devout followers, and the world does not recognize it at all. (3) Christ's coming shall not only bring to light the hidden things of darkness with respect to men's motives and conduct,

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but it will reveal or manifest His own kingdom, so that the recognition of it will be as universal as its power. A revelation this which, while it will bring dismay and destruction to His enemies, will be the joy and glory of His own.

Third, we are to obtain salvation at His appearing in still more glorious measure than we have found it here. And that in three great particulars: (1) In deliverance (for deliverance and salvation are often synonomous) from the presence and power of the wicked one and his allies. That is in redemption from the world. Wise and holy reasons dictated our Lord's request to the Father that "He should not take us out of the world." And one-half of His design herein is, doubtless, to demonstrate the power of His throne to "keep us from the evil" without taking us out of the world. Yet, all the while through mouths and pens of holy apostles and by His own Holy Spirit He has been assuring us of a day of deliverance drawing nigh. That "now is our salvation nearer than when we believed." That He would send forth His angels and remove from His kingdom all that do wickedly and all who offend. Thus will end our probation—that is, our trial. So James,

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writing of those who are oppressed with various persecutions and mistreatments at the hands of the wicked, exhorts them thus: "Be patient, therefore, brethren, unto the coming of the Lord. . . ." And again, "Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh." Thus plainly showing that deliverance from trouble is a lawful feature of the hope of that glory which awaits us.

(2) We are authorized to wait for "the redemption of our body" (Rom. viii: 23). Some, indeed, would seek to insinuate this into the present glory. And no wonder, hardly in view of the gracious help often vouchsafed to the physical and the instances of bodily healing which may fall within the range of the Christian's experience. But these things at best are but an earnest of the physical glory which awaits us. We are compassed about with infirmity, and it is wisely so. "We have this treasure in earthen vessels that the excellency of the power may be of God, and not of us." The resurrection is not past already. And it is with reference to evident error on this point that Paul puts in his disclaimer, when he says, speaking of the resurrection: "Not as though I had

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already attained." But he, nevertheless, incites our hope in this regard, saying: "We look for the Saviour, the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto His glorious body." And John declares we shall see Him as He is and we shall be like Him. Yes, our "mortal shall put on immortality." Death shall be swallowed up of life.

(3) Life and righteousness will then be crowned. Having run the race and won the prize they will be fixed, established and empowered beyond all contingency forevermore.

(4) Holiness (or pure and perfect love) will be sealed and satisfied forever in manifest and complete union with the Lord.

(5) We have hope, likewise, in that Christ will bring with Him the saints of all ages, with whom, together with glorified loved ones, we shall have blessed union forever.

(6) We shall receive reward for work done. And this reward will not only include increased trust and power in the glorious kingdom, but it will also, somehow, involve a peculiar and glorious relationship with those whom we have been instrumental in saving. As Paul

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says in addressing his converts: "What is our hope or joy or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy" (I Thess. ii: 19 and 20). And

(7) We shall see Him as He is.

"In rapturous awe on Him I'll gaze,
Who bought the sight for me,
And shout and wonder at His grace
Through all eternity."

This is the crown of glory.



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