

temperance which reins in, and controls, every faculty of our nature; hallowing every part in us, and hallowing together all the parts in one compact fabric of individual holiness. Secondly, it manifests itself in righteousness, *i.e.* in a lively sense of duty dedicated to the service of others; hallowing all our thoughts, and words, and actions towards our fellow-men. Thirdly, it manifests itself in Godliness, *i.e.* in the humble and devout practice

of the presence of God in all our thoughts, in glad submission to His holy will, in adoring gratitude for His goodness, in frequent acts of public worship for the setting forth of His glory, and in the constant cherishing of a deep and secret love for Him in the inmost recesses of our spirit. This complete consecration of character and conduct should be the radiant ideal, the unresting ambition, of every true son and daughter of the All-Holy Father.

The Great Text Commentary.

THE GREAT TEXTS OF GALATIANS.

GALATIANS ii. 20.

'I have been crucified with Christ; yet I live; and yet no longer I, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me' (R.V.).

EXPOSITION.

'I have been crucified with Christ.'—Not '*am crucified*' as the A.V. has it. Paul means the past act which took place in his conversion. It is an explanation of the word '*died*,' v. 19 (not '*am dead*,' A.V.). Since the law is a schoolmaster to Christ who fulfilled it and removed its curse by His atoning death on the cross, the believer is crucified with Christ as to his old sinful nature, but only in order to live a new spiritual life with the risen Saviour. Cf. Ro 6⁶⁻¹⁰, Gal 5²⁴ 6¹⁴, Col 2²⁰.—SCHAFF.

'I live; and yet no longer I.'—The order is significant; 'When I speak of living, I do not mean myself, my natural being. I have no longer a separate existence, I am merged in Christ.'—LIGHTFOOT.

'But Christ liveth in me.'—Christ, the crucified and risen Redeemer, who is the resurrection and the life, is the indwelling, animating, and controlling principle of my life. One of the strongest and clearest passages for the precious doctrine of a real life-union of Christ with the believer, as distinct both from a mere moral union and sympathy, and from a pantheistic confusion and mixture. Christ truly lives and moves in the believer, but the believer lives and moves also, as a self-conscious personality, in Christ. Faith is the bond which so unites the soul to Christ that it puts on Christ (3²⁷), that it becomes a member of His body, yea, flesh of His flesh, and bone of His bone (Eph 5³⁰), and derives all its spiritual nourishment from Him (Jn 15^{1ff}). Cf. Gal 3²⁷, 'Ye did put on Christ'; 4¹⁹, 'Until Christ be formed in you'; 2 Co 1^{2, 5}, 'Jesus Christ is in you'; Col 3⁴, 'When Christ, who is our life, shall appear'; Ph 1²¹, 'For to me to live is Christ'; Jn 15⁵, 'I am the vine, ye are the branches'; Jn 17²³, 'I in them, and Thou in Me, that they may be perfected in one.'—SCHAFF.

'That life which I now live in the flesh.'—His new life in Christ, as opposed to his old life before his conversion; not his present life on earth, as opposed to his future life in heaven; for such a contrast is quite foreign to this passage.—LIGHTFOOT.

'I live in faith, the faith which is in the Son of God.'—'In faith'—an expression of frequent occurrence in the New Testament, and invariably in the same sense, '*in* (and not *by*) faith.' Nor is there any instance in A.V. where it is translated '*instrumentally*' but here; whereas, on the other hand, faith as the *instrumental cause* is referred to repeatedly in the dative case, but always without the preposition: on which grounds alone we should translate it here '*in* faith,' a sense at the same time singularly in accordance with the context. Previously to his conversion the apostle had lived *in law*; all his designs and motives originated in legal considerations; what he did he did by constraint, and he did with a view to a reward; but now he is '*dead to law*' and lives *in faith*; the element in which he moves is '*faith*.' By faith he draws continually out of the fulness which is in Christ; by faith he imbibes fresh draughts of heavenly love, receives fresh inspirations of thought, of feeling, of motive, eventuating in a happy life of obedience, and unconstrained conformity to the will of his Father which is in heaven.—GWYNNE.

The object of this faith is not termed, as usual, Jesus Christ. It is '*the Son of God*.' But that is not all. He, in His uncreated majesty as '*the effulgence of the Father's glory and express image of His substance*' could not win the confidence of the conscious sinner. But His eternal Sonship gave its value to His atoning sacrifice, and is '*the source of His life-giving power*.'—PEROWNE.

'Who loved me, and gave Himself up for me.'—Fain would the reader realize to his mind the fervid, thrilling tones and accent of voice in which the apostle, while uttering these words, would give vent to the sentiment which so powerfully swayed his whole life. The same appropriation of Christ's love to his own individual self which the apostle here gives utterance to, '*who loved me, and gave Himself up for me*,' may every human creature also express in whom only is the faith which takes hold of His love.—HUXTABLE.

METHODS OF TREATMENT.

I.

The Three Contradictions of the Life in Christ.

By the Rev. Joseph Leckie, D.D.

These words seem at first too intense and impassioned to be applicable to our everyday history. Yet St. Paul does not present his experience as unparalleled, but as indicating the path we must all take. He is speaking of the impossibility of being justified by the law, and he says, 'I, through the law, am dead to the law, that I might live to God.' The words which follow reaffirm and intensify the thought, 'I am crucified with Christ, nevertheless I live.' By faith in Christ he has ceased to rely on the law. By faith he has participated in Christ's death. And when we thus put ourselves in the current of his thought, the words are no longer unreal but true for all. St. Paul constantly uses language of extreme contrast and seeming contradiction. There are three apparent contradictions here.

1. *Crucified and yet living.*—The word employed denotes crucifixion completed. The apostle sees in Christ's death the end of sin, and the coming of righteousness. He accords with the purpose and aim of that death, and accepts it as his own. As an ambassador represents his country, so Christ represents and suffers and acts for all who by faith and love identify themselves with Him. They cannot send Him but they can approve of Him, and of all it seemed good to Him to do. The battles which a soldier fights, his danger, death, victory, are all his country's. Christ is our soldier, and His death and victory belong to every one who believes in Him. Every one who takes Christ as his representative may say, 'I have been crucified with Christ.' But love cannot represent hate, or light darkness. If Christ is our representative we must share His spirit towards God and men. And we cannot unite ourselves to Him without effort and pain, for pain is involved in the dying of sin. We strike its deathblow when we identify ourselves with Christ in His death, and then we begin the only true life, and live to God in proportion as we die to sin.

2. *I, yet not I, but Christ.*—True religion both intensifies and eclipses personality. When you feel the burden of sin, and awake to the meaning of Christ's death, and the need of a personal relation to Him, you feel that your soul has a

terrible distinctness, apart from all other creatures. Yet in proportion as you have Christ in you that excessive consciousness of self is swallowed up in the desire that He may rule in you, in thoughts of Him and His love. You feel the weight of your being, and the very pain forces you to give it all up to Christ, and then you are free. When Christ lives in you your main thought is to please Him, and be like Him. So it is always *I* and yet not *I* but *Christ*. The *I* becomes more conscious and active than ever, and yet is more and more eclipsed in Christ.

3. *A life in the flesh and yet a life by faith in the Son of God.*—The outward life is surrounded by the ordinary conditions. The body has its wants; it suffers from pain, from the elements, from disease. The man crucified with Christ must labour and suffer like other men. The earth recognizes nothing peculiar in him. The life in the flesh is in all a life of subjection to outward things, of opposition, and temptation; in many, like St. Paul, a life of pain, a struggle of the Spirit against the weakness of the body. Yet St. Paul's very sufferings made his life shine out the more. Men might hate, but could not quench his love for them; they could imprison, but could not bind his spirit. What did this for him? 'The life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me.' Faith in the same Christ can do the same for us. If we lay hold of Him by faith, all things will be possible to us.

II.

Individuality in Christian Life and Work.

By the Rev. W. M. Taylor, D.D.

The expression 'I, yet not I,' used twice by the Apostle Paul is characteristic of his manner of regarding himself and his work. He did not ignore his own individuality. He knew himself and the peculiarities which distinguished him from other men, and though he did not reckon them as of supreme importance, yet he did not regard them as of no account. This suggests the consideration of the place and power of individuality in Christian life and work.

1. There is a distinct individuality in every man. The germ of the whole is the consciousness of causation. I can produce certain effects on things outside of me by the exercise of a

power inherent in me; and that in which this power inheres is the 'me' within me. Allied with causation is freewill which directs it. The result of freewill is responsibility, and so consciousness develops into conscience. This is more or less the same in every man. But each also exercises intellectual powers of perception, memory, etc., which are different in different persons. Then each has temperamental peculiarities, and to these must be added the influence of education, environment, etc., and all combine to form the individuality of the man. And this is distinct in each; no man is the exact double of another in character any more than in features.

2. When the spirit of God regenerates a man, He does not destroy this individuality, which distinguishes a man from others, but purifies and consecrates it to a new service. True, if any man be in Christ he is a new creature, but in another sense it is no less true that he is the same man. The change is spiritual, turning all the powers and peculiarities in a new direction, but not directly changing them. Physically, the man looks as he did before, except that he may look more happy, or may lose the dissipated appearance due to evil habits. The same is true intellectually. His intelligence may be quickened, he may be impelled to self-culture by the new value he puts on himself, but a half-witted man will not be changed into a Newton. The man's temperament—of impulsiveness, melancholy, or whatever it may be—is also unchanged. John remains John; and Peter, Peter; and Paul, Paul. There is a great annual regeneration every spring, but the new life does not make the trees or the flowers all alike. Each retains its own individuality.

3. The Holy Spirit uses the individuality of the man in the work he is given to do. Peter's individuality fitted him for work among the Jews, and Paul's to be the apostle to the Gentiles. So with the great men who have at different times done special service for the Church, each was different from the others, yet Christ was in all. No one could have done the others' work, yet each was fitted for his own. Thus, our idiosyncracies are not to be repressed or destroyed, but to be employed by the Spirit to perform our own special work.

4. The actual result is due to the Spirit. Man is but the instrument; the glory is due to Him who uses it.

To sum up in two lessons: First, respect your own individuality. Do not attempt to force yourself into the mould of the experience of another. Come to Christ your own way; only see that it is *Christ* you come to. Second, give God all the glory for what you are and have done, and let the language of your hearts be 'Not unto us, O Lord, not unto us, but unto Thy name give glory.'

ILLUSTRATIONS.

Crucified with Christ.—In the studios of painters who set themselves to depict the cross and passion of Jesus, living models may be seen posing for sketches of the crucifixion. They are held by tapes and pins on dummy crosses to give the artists correct perceptions of limb and muscle and attitude. Some of us are crucified to the world after the method of the artist's models. We are upheld in attitudes of apparent renunciation by the ties of convention, ceremonial vow, religious formality, half-real profession; but we have never felt the piercing pain which brings final deadness to the world and separation from its unholy interests.—T. G. SELBIE.

WE shall understand what it is to be crucified. Many a time we shall feel the nails driven in. Many a time we shall feel the heartache and the languor and the sinking. We have not all the same experience of crucifixion; and to one it comes earlier, to another later. To one it comes in sharp, sudden throes, to another in slow dull lingering pains; but it comes to all who are truly united, identified with Christ, and are seeking to maintain, make sure, and increase their identification with Him. There are fanatics who have made it their glory to have the marks of the nails in the palms of their hands. The stigmata are their ambition. But the true marks of being crucified with Christ are such as Christ only can see. They are marks in the hands that work and care for others, marks in the soul of struggle, marks where tears as of fire have run down the face of the soul.—J. LECKIE.

'I live by the faith of the Son of God.'—The true Christian life is dual. It is a life in the flesh, and it is also a life in faith. These two, as I have said, are like two spheres, in either of which a man's course is passed, or rather, the one is surface and the other is central. Here is a great trailing spray of seaweed floating golden on the unquiet water, and rising and falling on each wave or ripple. Ay! but its root is away deep, deep, deep below the storms, below where there is motion, anchored upon a hidden rock that can never move. And so my life, if it be a Christian life at all, has its surface amid the shifting mutabilities of earth, but its root in the silent eternities of the centre of all things, which is Christ in God. If I live in the flesh on the outside, and am a Christian at all, I live in the faith in regard of my true and proper being.—A. MACLAREN.

WHAT a parable is read to us in the transformation of decay, rottenness, and corruption into fresh, green, beauti-

ful glowing life. You see the mass of unsightly wasting material losing itself and passing away into new forms that bear no trace at all of their former state. What is it that does this? It is the mysterious chemistry of life. It is only life that can turn rottenness into beauty and power. Nothing in all the world except life can transmute the very least atom of corruption into newness, force, loveliness and growth. So it is love to Christ, faith in Christ, that makes us one with Him; that makes of moral corruption, decay and sin, the elements of a new and heavenly life.—
J. LECKIE.

In a large manufactory there are multitudes of separate machines for different purposes. On one floor in a printing establishment you may find a whole array of printing-presses; on another, a large number of folding-machines; on yet another, sewing-machines and cutting-machines and what not,—each adapted for its separate work, but all moved by the same engine. The power comes from the same source, and that after all does all the work. Now of course men are not machines; but the analogy may help us to understand how, though there may be in each of us distinct aptitudes and abilities fitting us for different kinds of service, yet the Spirit of God may be in all of us, the energizing and operative principle.—W. M. TAYLOR.

'Who Loved Me.'

LORD God of Hosts, most Holy and most High,
What made Thee tell Thy Name of Love to me?
What made Thee live our life? What made Thee die?
'My love of thee.'

I pitched so low, Thou so exceeding high,
What was it made Thee stoop to look at me
While flawless sons of God stood wondering by?
'My love of thee.'

What is there which can lift me up on high
That we may dwell together, Thou with me,
When sin and death and suffering are gone by?
'My love of thee.'

O Lord, what is that best thing hid on high
Which makes heaven heaven as Thou hast promised
me,
Yea, makes it Christ to live and gain to die?
'My love of thee.'

C. ROSSETTI.

Who gave Himself for me.—When the Northern and Southern States of America were at war with each other, a man was drafted to go to the battlefield. He had a family

at home, and he did not want to leave them and put them to the risk of being left to the world, so he provided a substitute. Another man went to battle in his place and was shot in the field. The survivor built a monument to the memory of the man who had thus taken his place of danger, and on the monument were carved these words: 'He died for me.' Every one of us can say that of Jesus our Saviour. We have to build a monument of good and kind deeds, and let this motto shine across it: 'He loved me, and gave Himself for me.'—S. GREGORY.

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