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when it stands before the throne, after millenniums of assimilation to the brightness and blessedness of Jesus Christ." They are all grace; the gifts of earth and heaven are one in their source and one in their nature. In their source one, because heaven, in its loftiest heights, and away into the very bosom of its very deepest and sacredest communion, is all the gift of unmerited and condescending love, which is grace. All the gifts are one in nature, and the loftiest and the last are but the efflorescence, the bright consummate flower and the undecaying fruit of the germinal gift that we receive on earth at the beginning of the Christian life.

It is much to think of that future as glory, the negation of all the darkness, the limitation, the weakness, the sorrow, the shame, the care, the sin of earth; but perhaps it is even more to think of it as grace, the superlative and transcendent perfection of what we have already received.

Further, says the apostle, this grace is "being brought to you." I suppose he, like his brethren, did not know when Jesus Christ was coming, and I suppose that this peculiar phrase may be the dress of his anticipation that He was coming very soon. But whether that be so or not, the expression is a very remarkable one. It corresponds with the other one in this chapter about salvation "ready to be revealed" lying behind a curtain, and only needing that the curtain should be withdrawn. So, says Peter, in this other and cognate metaphor, the grace that is coming to you has started on its road. It is being borne towards you as by a flight of angels down through the blue. And is that not so? Does not every tick of the clock bring it nearer? Does not each moment that passes thin away the veil; and will it not be dissipated altogether soon? The light that set out from the sun centuries ago has not reached some of the stars yet, but it is on the road. And the grace that is to be given to us, has started from the throne, and it will be here presently.

We are like men standing in the crowded streets of some royal city through which the king's procession has to pass. If we listened, we have heard the gun fire that told that he had left the palace; and He will sweep in front of us and sweep us up into His train before very long. The grace is "being brought to us."

And it is being brought not merely *at*, but "*in* the revelation of Jesus Christ." "When Christ, who is our life, shall be manifested, then shall we also be manifested together with Him in glory." So inseparably is the poor, humble soul that trusts Jesus Christ united with Him through its trust, that Christ's apocalypse is its apocalypse, and that when He is glorified, it is sure to be. Like some mirror that may be lying in the first faint beams of the rising sun, but whose surface will grow more dazzling as the day advances, and when the noontide comes, and the bright orb pours down all its wealth of light and heat from the zenith, then the poor bit of glass will be transfigured into a light almost as flashing as the parent light. The Christ in me will be manifested when Christ is manifested on His throne, and that will be my glory.

If you can fancy a planet away out on the edge of our system; such as that one that welters in the fields of space, I know not how far from the central sun, and gets but a little portion of his light and warmth, and moves slowly in a torpid round; and imagine it laid hold of and borne right into the orbit of the planet next the sun, what a difference in its temperature, what a difference in the lustre and the light, what a difference in the swiftness of its motion there would be! We here are moving round a half-veiled Christ, and we get but little, and oh! we give less, of His light and glory. But the day comes when we shall be swept nearer the throne, and all the light that is manifested to us shall be incorporated within us. "Wherefore gird up the loins of your mind, be sober, and hope perfectly for the perfect grace that is being brought in the revelation of Jesus Christ."

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The Expository Times Guild of Bible Study.*

SUBJECTS PROPOSED FOR PAPERS.

NOTE.—Any one or more than one subject may be chosen. The Papers must be received by the Editor of the *Expository Times*, Kinneff, Bervie, N.B., by the 25th of April. In length they should run from two to three thousand words.

I. EXPOSITORY.—1. The translation and meaning of Job ix. 25-27. 2. An exposition of Psalm cx. 3. Some points of "Introduction" to St. John's Gospel. 4. An exposition of Philippians ii. 5-11. 5. "Note" on the "Sin unto death" of 1 John v. 16.

II. THEOLOGICAL.—1. The Anger of God. 2. Some recent literature on the Atonement. 3. The Agnostic and Prayer.

III. LITERARY.—1. A review of Professor Robertson Smith's *Religion of the Semites*. 2. Or of Dr. Simon's *The Redemption of Man*. 3. Or of Canon Westcott's *Hebrews*. 4. Dr. Döllinger. 5. Dr. Delitzsch. 6. The Bible in Ruskin's Writings.

* See p. 145.

Roth's Exposition of the First Epistle of St. John.

CHAPTER I. 8-10.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us."

VER. 8. The assumption that even Christians still need a cleansing from their sins, the apostle justifies by the assertion of the inadmissibility of its opposite. He speaks of the present condition of his readers, not of sins committed by them before their conversion to Christianity. Notwithstanding the forgiveness of sin, the Christian still has sin; and it is sad that he must still be reminded of that fact. Faith in Christ must, from its very nature, continually awaken the consciousness of sin; delusion in respect of this marks the nominal Christian. In fellowship with Christ our eye becomes ever keener and keener for sin, and more especially our own sin. It is precisely the mature Christian who calls himself a great sinner. The spiritual pride, that might suggest to the Christian that he is sinless, can only be compatible with a falling away from the real Christian faith. Such a blindness as makes us appear sinless in our own eyes is a self-caused deception, and indeed one

that is very dangerous, leading us altogether astray. Nothing is more dangerous than this self-deceit, because it is an almost incurable condition. The very means, which is above all calculated to make us conscious of our sins, is abused so as to make us dream of a sinlessness on our part. From what quarter, then, should deliverance still come?

The truth is not in us. The truth is here the sense of truth, the veracity resulting from self-examination and self-knowledge. The condition of inner truthfulness, not only for each Christian, but for all men, is the knowledge of sin. The recognition and acknowledgment of it is the fundamental knowledge, upon which depends, for men, all objective and subjective truth. If a man will really understand himself, he must be sensible of the fact that his actual condition is a sinful one, and that in consequence of this sin he stands in contradiction with himself and with the whole system of things round about him. It is impossible really to understand the unique nature and being of man, if one does not at the same time acknowledge that, as we at present actually are, we are in contradiction with this our nature. If we would look upon our sinful condition as belonging to the nature of man, we should surrender our own dignity and