

**TRUTH IN SEASON: NOTES  
OF ADDRESSES AT ANNUAL  
MEETINGS OF CHRISTIANS,  
AT TEIGNMOUTH, 1871-2**

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Truth in season: notes of addresses at annual meetings of Christians, at Teignmouth, 1871-2 by  
Various

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**VARIOUS**

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TRUTH IN SEASON:

Notes of Addresses

AT

*Annual Meetings of Christians,*

AT TEIGNMOUTH.

1871-2.



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THESE Addresses, delivered on two occasions of the Annual Meetings of Christians at Teignmouth, are sent forth in the hope that others besides those who had the privilege of hearing them may derive benefit and profit from them.

*January, 1873.*

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## TRUTH IN SEASON.

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MR. R. C. CHAPMAN.

*"FELLOWSHIP."*

NATURAL men never see the snares spread for them ; they have no wings to rise above this earth ; they are born and bred on a dunghill, and above it they cannot and will not rise. We who have the Spirit of Christ know the things that are freely given us of God, and walking in the Spirit we prove that Scripture true, "Surely in vain the net is spread in the sight of anything that hath wings." We must rise above the world to know what it is—what it is when foul, and what when fair ; we must rise above the foul world, but especially above the world when it is fair—fair by pleasure, fair by religion, and fair by wisdom. The sins, pleasures, religion, and wisdom of the world are all Christless, all without God (beginning and ending with the creature and the will of the creature, all from beneath—of Satan), all abominable to God.

Let us rise above them in order to see, and escape, and avoid the snare.

We will cast a glance at 1 John i. 3 : "That which we have seen and heard declare we unto you, that ye also may have fellowship with us : and truly our fellowship is with the Father, and with His Son

Jesus Christ;" and chap. iii. 9, 10, "Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother." Let me say at the outset, with reference to the perils to which we are now exposed, that if, as sinners self-condemned, we have received Christ, we cannot sin so as we did in our natural state. The true child of God, according to the second chapter of this epistle, can never utterly deny the truth, or live in utter enmity to God. In that sense he cannot sin. "They went out from us, but they were not of us." (Verse 19.) They gave up, they denied the truth. Why? Their profession was fair; their words were good; but they had never been poor, needy sinners, saying from the heart, "Lórd, to whom shall we go?"

No *poor* sinner ever turns back to his natural state of enmity against God—a condition of wrath, and curse, and the dominion of sin over him. In other words, when once a child of Adam becomes a child of God, he can never become a child of wrath again. When once a sinner becomes a sheep of Christ, he can never again become a sow wallowing in the mire. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us;" they could not have sinned that sin of utterly denying Jesus. Remember His words—"Because I live, ye shall live also." If we are dwelling in the 6th of Ephesians, what is all the strife

and warfare about? Is it about redemption or eternal life? No; but for fellowship according to our oneness with Christ, that we may have fellowship with God.

It was not the *title* to the land that Joshua fought for when he crossed over Jordan, but the possession of that which had already been given to Israel. In like manner he that is born of God sinneth not. This is no distinction between the old and new man in the believer, but between the children of God and all others who are not truly of the heaven-born family. The manner of Scripture in directing and counselling us how to avoid and resist evil is always to raise up in us aims of the highest obedience by entire conformity to the will of God. The Lord direct us in this.

One thing in particular I would say, which runs much in my heart. God as the Father is craving, and Christ as the firstborn among many brethren, and as the friend with His many forms of friendship, is craving our fellowship. "Our fellowship is with the Father, and with His Son Jesus Christ." There is not a word said about glory in all this epistle, because it is understood; the silence about glory speaks loudly. It is taken for granted that the love and fellowship of God cannot be satisfied without giving us glory. Fellowship is a mutual thing. Now, truly, our fellowship is with the Father and the Son. If we would have a spiritual, heavenly conscience, which is indispensable to our attaining that which we seek after, and would escape the snares which the devil lays for our feet, we must remember that our obligations rise above those of all other creatures of God. Adam, innocent in Paradise, had obligations; so too had the