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THE FRIENDS OF JESUS



FRIENDS OF JESUS

DIRECTED AND ENCOURAGED.

BY THE

REV. WILLIAM REID, M.A.

AUTHOR OF "THE BLOOD OF JESUS," "STREAMS FROM LEBANON." &C

"I write unto you, little children, because your sins are forgiven you for His name's sake."—I JOHN ii. 12.

LONDON:

JAMES NISBET & CO., BERNERS STREET.

M DCCCLX.

141.00 do G 357.

EDINBURGH: PRINTED BY JOHN GREIG AND SON.



PREFACE.

LETTERS form a very important department of the New Testament. The richest doctrinal parts of it are the epistolary. Nothing could more fully attest the simplicity of the Christian system, than the fact that its literature is all but confined to narrative and letter. The wisdom of the God of all grace is apparent in the very form of his revelation of love and mercy. He who knew in what condition the majority of men would always be, has adapted His word to the general capacity of all ages.

We are accustomed to regard the Bible as one book; but it is not one book, but a collection of books. Although very generally bound in one volume, it contains sixty-six separate and distinct treatises, produced over a period of about fifteen hundred years. Is the Holy Spirit the fountain of wisdom? and are we to learn nothing from the fact that He inspired "holy men of old" to write

such a volume as the Holy Scriptures, which contains history and poetry, narrative and biography, devotional writings and pithy sayings, doctrinal teaching and experimental religion, records of missionary enterprise and weighty epistles, sketches of the past and glimpses of the future? Yes, certainly; the very form of God's Word instructs us that, in preaching or writing, we should diversify our themes, and cull from every quarter those illustrations which will render them interesting, impressive, and memorable.

And when we look at the New Testament, and see so much of it occupied with Christian correspondence, in order to approve ourselves "imitators of God," surely we must endeavour to write letters to professing Christians, especially to those who have been recently converted, that, by the blessing of God, we may confirm them in the faith of the gospel, and direct them how to walk so as to please and glorify God. We little know how many sinstricken, longing souls within the range of our correspondence, may be thirsting for "the

water of life" as the hart panteth for the water-brooks: therefore we ought to let the gospel, in all its fulness and freeness, pervade our letters to friends; and if we do so in the name of Jesus, and with prayer for His Holy Spirit, we may expect His blessing to accompany His own Word, that it may become "the power of God unto salvation."

The following letters were written with a sincere wish to promote these desirable obiects; and now, my dear reader, they are published "for your furtherance and joy of faith." If you were receiving a packet of letters from me, in my own handwriting, which had been addressed to dearly beloved young friends of Jesus who had just lately been washed in His precious blood, regenerated by His Holy Spirit, and brought into the enjoyment of His friendship, I daresay you would read them with some degree of interest. It is just such a packet you have in this little volume, only they are rendered all the more readable and handy, from being printed and bound up together in a book.

They are very simple, and for the most part very elementary; and they are so for this reason, that they were chiefly addressed to young persons not twenty years of age, who were just opening their new-born eyes upon the great rudimentary realities contained in "the glorious gospel of Christ." For the sake of freshness, they are now presented in nearly the same language in which they were originally written. May "the Father of mercies and the God of all comfort" abundantly bless them to your soul, and may you be "a living epistle, known and read of all men!"

It is proper to say that the majority of the following letters have been revised from "Streams from Lebanon," which work is now nearly out of print, and is not likely to be re-published, at least in the mean time; and as there are thousands of young converts who are in need of being "directed and encouraged," the author has been induced to prepare the present volume with a special view to their edification.

STIRLING, April 1860.

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THE FRIENDS OF JESUS.

"THE LITTLE ONES."

DEAR "little ones" of the Lord's flock, I wish to write specially for your direction and encouragement. Emotions too big for utterance, and thoughts which find no suitable outlet but in tears of joy and gratitude, will no doubt rise up within you as you think of all that the Lord has made you to enjoy since He called you by His grace. The period that has elapsed since then has been the most eventful, the most momentous and joyful, you have yet had on earth. You have been arrested in your journey to the "lake that burneth"—you have been convinced by the

great Spirit of your lost, ruined, hell-deserving, and miserable condition. The edge of his sharp sword—the truth—cut into your heart until you thought you were sure to perish: and when you were lying in your blood the great Physician of souls came by and said, "Live;" and He applied the healing balm of his precious blood to your bleeding soul, and you were healed! Remembering all this, can you refrain from calling upon your soul, and all that is within you, to bless his holy name, "who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction: who crowneth thee with lovingkindness and tender mercies?" To you who are truly converted, but who are still very young in the divine life, I would give all encouragement. Press onward and upward, until the day dawn and the Day-star arise! Be not disheartened because your way lies through a waste, howling, pathless wilderness. Your beloved Friend and Redeemer says: "I will never leave thee, nor forsake thee; fear not." And your Father in heaven, the just

and holy God, says: "I have called thee by thy name; thou art mine. Fear not; for I have redeemed thee: I am the Lord thy God, the Holy One of Israel, thy Saviour. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee." Yea, He says: "I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."

When Jehovah said, "Awake, O sword, against my Shepherd," He also said, "I will turn mine hand upon the little ones." When danger is near He will cover you and protect you. He will be your guide; He will hold you by your right hand, and lead you gently, as a parent leads a child. He will turn his hand upon you also, to shield you, his "little ones," from the many evils that might come upon you, and overwhelm you. Your gracious Father's eye is upon you, and his arm is stretched out for your protection. You are the purchased possession of Jehovah of hosts, and you will never perish nor be in want of any good thing. Realise your glorious rela-

tionship—children of God:—vour safe position—under the covert of his gracious hand: your blessed privileges, of being redeemed by the blood of Christ, and sanctified, enlightened, and instructed by the Holy Spirit; your ennobling service—" priests of the Most High:" and your soul-enrapturing prospect of having "an entrance ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ:"-and surely you will stir up your souls with all earnestness to magnify the God of salvation, and sav: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us into the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his

blood, the forgiveness of sins, according to the riches of his grace."

Ah. my young friends, you, in a very special manner, may now bless the Lord for his goodness in providing you with the precious meetings where you were beseeched in Christ's stead to be reconciled to God, for they have been pools of Bethesda to you. What a change they have been the means of producing in your precious souls! Where were you until very lately? Were you not roaming on the mountains of vanity, or toiling and rowing amidst doubts and fears, with little prospect of reaching the shore? But the good Shepherd found you on the mountains, or came to you on the sea, and you were saved, and there was a great calm. I am sure, when you look back and think of your important youthful years, spent in vain, you will see much cause for lying in the dust and loathing your own selves. But oh, is it not a subject for praise that you are not now inclined to add another to the sinful and unprofitable years when you lived without God, without Christ,

and without hope in the world? When you think of this, are you not ready to praise Jehovah with your whole heart, and each one to assign this as the reason: "For great is thy mercy toward me, and thou hast delivered my soul from the lowest hell?"

In looking back over your life, does it not seem all dark and dreary, save the little spot which has been shone upon by the gladdening rays of the Sun of Righteousness? Ah, yes, it is all a blank, or rather a blot, except that part of it which has been spent with the Lord our Righteousness. And since Jehovah comes near, and says: "I am He that blotteth out thy transgressions for mine own name's sake," should it not make you at once very humble and very joyful? And when you begin to recall all the most prominent sins you have committed, and hear him say, "I will not remember thy sins, I have covered them all out of my sight, yea, cast them into the depths of the sea," should you not praise the sin-pardoning God, and say: "The Lord is merciful and gracious, slow to anger, and

plenceous in mercy. He will not always chide: neither will He keep his anger for ever. He hath not dealt with us after our sins: nor rewarded us according to our iniquities?" Follow on, dear children of the kingdom, follow on to know the Lord. In the calm of daily communion with God gather fresh strength for your journey heavenward; and from the pages of his Holy Word, well studied with prayer, acquire more knowledge of Jehovah. Keep yourselves in the love of God, and seek to become "rooted and grounded" in that love; and as years pass over you, you will have more and more reason for lifting up your souls in gratitude and praise unto "the God of all grace."

You must not, however, mistake your position, or else you will have more cause to mourn than to praise. You are but entered within the strait gate; you have not yet attained to much experience; you are babes in Christ. That is cause of gratitude; but if you remain babes only, it will be cause of mourning, and you will get leanness to your

souls. Seek to attain to the fulness of the stature of the perfect man in Christ. And the more you trust in God, the more will you get from God; and the more you get of his blessings, the more of praise will you give to him. Keep very lowly, as mere unlettered learners, at Jesus' feet; seeking to be taught and trained, and clothed and fed, and made meet for the inheritance of the saints. This is a time for reviewing the past, calling to mind the Lord's mercy, and giving praise unto his name. His goodness, his great goodness in the past, should be acknowledged by us with the most heartfelt gratitude; but it will be pleasing to him if He see us encouraging ourselves in his mercy, and hoping to see greater things still. Could we ever be so base as to doubt his love, or despair of his mercy, under the darkest providence through which we may have to pass, after we have had such abundant and impressive tokens of his love showered upon us?

A WELL OF LIVING WATERS.

DEAR FRIEND, -I hope you make "the Word of Christ" your constant study and delight, and thereby increase greatly in spiritual acquaintance with the glorious One of whom it testifies. If you are to be "filled with all the fulness of God," you must have much intimate communion with Jesus over the sacred pages of His holv Word, and at "the throne of grace." If you would have the beauty and fruitfulness of "a tree planted by the rivers of water," the Bible must be your "chief joy," and you must meditate therein both "day and night." Use other books as helps to understand the Book of God; but after reading them, be sure always to pitch your tent by the Fountain, and you will assuredly be evermore

refreshed with "that living water which the Son of man shall give you."

I have just been reading a precious little book, full of fresh spiritual thoughts—The Characteristic Differences of the Four Gospels—where I found the following striking sentences, which I will copy for your edification, "that your rejoicing may be more abundant in Jesus Christ:" "I bear a cupful of water, a taste of what is at hand, for all who seek and wait to draw it: not that, like Ishmael, any should be content to go forth with but a bottle; for, in the dry and thirsty land, if our water is only in bottles it will soon be consumed (Gen. xxi. 14, 15); but rather to lead men, like Isaac, to dwell by the well (Gen. xxv. 11), knowing that never is the water so sweet to us as when we draw it ourselves fresh from the living fountain. Those who, like Ishmael, trust to 'bottles,' are not only ofttimes faint, but have no eye to the well, which, though they see it not, springs close to them, even in the dreary land," (Gen. xxi. 19).

Dear friend, there is much solid instruction to be gathered from this little extract, which will tend to edify your soul, if gleaned by the hand of a living faith. "The Word of Christ" is the ever-springing fountain. You must live beside this well: and the Lord must open your eyes, as he did Hagar's, to see how full it is; and the Spirit dwelling in you must incline your heart to draw from thence your daily supplies of "grace and truth" for your spiritual refreshment and growth in grace. You must not place that confidence in "bottles" which many do, if you would be "like a watered garden," and have "your soul satisfied in drought." And even the precious Word of God must be used only as a "well of living waters" fed by "streams from Lebanon;" and you must say of the Lord Jesus Himself, "All my springs are in Thee!" (Psa. lxxxvii. 7.) Jesus, the once crucified, but now exalted Saviour, must keep your vineyard, and "water it every moment," or else all other keeping and watering will be in vain.

There are many precious religious books

that often refresh us: there are many holy Christians, whose conversation invigorates our souls, as the freshness of the summer breezes revives the physical frame; and there are many godly ministers, whose instructive sermons, filled with "good news from a far country," prove "as cold waters to the thirsty soul:" but, after all, they are only useful for a season; receiving from such sources is only a draught from a "bottle;" and to obtain such refreshment as will make us continue to "flourish in the courts of our God," we must be daily coming to "the Fountain of living waters," and be possessed of such privileges, and obtain such nearness to God, as will make us feel as did "the beloved disciple," when he said, "Truly our fellowship is with the Father, and with His Son Jesus Christ."

Otherwise, if your "water"—the spiritual draught which is to refresh your "longing soul," as you pass through the desert,—be only in holy books, in heavenly Christians, and in faithful ministers, "it will soon be consumed," being only in "bottles," not in "the Foun-

tain," and you will "thirst again;" and, far worse, have no spiritual discernment of "the Well," even though you may be at its very edge.

I greatly long after your spiritual welfare when I dissuade you from placing undue confidence in the very choicest spiritual assistance, and enjoin you to trust in the Lord alone, and live in continual fellowship with Him. I would yield to none in my esteem for the faithful ambassadors of Jesus, holy disciples of the Lamb, and their writings; but I sincerely wish that they should not be put in a place which they never ought to occupy, and a place which Christians can never give them but at the heavy drawback of "suffering loss" in their spiritual experience.

A great deal of the Christianity of the present day has been obtained at second hand, and it is obviously an inferior article. Many are arrayed in the religious garments of others, which they procure for so much at the shops or the house of prayer, just as they procure

provisions for the body. The religion of thousands is nothing more than the imitation of others, leavened with the Christian experience they have heard from the pulpit, or gleaned from the pages of religious authors. Oh, my friend, how much I desire that all to whom I write may be "all-glorious within," and be first-rate Christians! Such Christians are "filled with the Spirit," by the gift of Jesus; and He is in them as "a well of water springing up into everlasting life."

I hope that the Lord has been teaching you, by the chequered circumstances of your earthly lot, deep and precious lessons respecting Himself, and enforcing upon you the absolute necessity of living near "the waters of Shiloah that go softly," and that all your past experience only inspires you with fresh confidence in Jesus, and makes you say, "with joyful lips," "The Lord is my shepherd, I shall not want; He maketh me to lie down in green pastures; He leadeth me beside the still waters."

Ever hold by Jesus! The less of man there

is in your religion the better, and the nearer does it resemble that of those "within the veil," who never cease ascribing all their salvation to Jesus, and acknowledging their eternal obligations to him. "Thou art worthy, for Thou wast slain, and hast redeemed us to God by Thy blood." In the heavenly state they have nothing to say of any man, save of "the Man Christ Jesus," who, as "the one Mediator between God and men," "gave Himself a ransom for all."

And those believers on earth who see "no man save Jesus only," in their redemption, adoption, sanctification, and spiritual experience, are the happy ones who "with joy draw water out of the wells of salvation," who exert the greatest spiritual influence both upon the church and the world, and who shall at last obtain the highest seats and the brightest crowns, when "the day dawns and the shadows flee away."

Doubtless you will meet with many trials in "the wilderness," for "it is through much tribulation that we must enter into the kingdom of God;"—but if you are ever leaning on the arm of your Beloved, if you are ever in conscious union with Jesus, He will make all things work together for your good; so that you will be a fresh, meek, holy, happy disciple, able to say of the heaviest trial, "It is a light affliction," and even when passing through it to "rejoice in the hope of the glory of God."

Be ever "looking unto Jesus." Never be in such a condition that you would feel as if there were a "great gulf," or a snow-clad mountain between you and Him. Watch and pray, and keep your heart with all diligence, for out of it are the issues of life. You are weak, but He is able to keep you from falling, and to present you faultless before the presence of His glory. In the Lord you have righteousness and strength. Since Jesus loves you, died for you, lives and intercedes for you, surely you will not fail to love Him with all your heart, to live to His glory, and plead for Him with perishing sinners, that they may yield submission to the sceptre of His grace.

May the Divine Spirit enable you to shew forth the praises of Him who hath called you out of darkness into his marvellous light, by a life of spiritual fellowship, devoted obedience, and unspotted holiness! To Him be glory, both now and for ever. Amen.

O Thou essential Word,
Who from eternity

Dwelt with the Father and wast God,
Who art ordained to be
The Saviour of our race;
Welcome indeed Thou art,

Blessed Redeemer, Fount of Grace,
To this my longing heart!

Come. self-existent Word.

And speak within my heart,
That from the soul where thou art heard
I hy peace may ne'er depart.
Thou Light that lightenest all,
Abide thro' faith in me,
And let me never from Thee fall,
And seek no guide but Thee.

LAURENTI.

THE LOVE OF CHRIST.

DEAR FRIEND,—As you delight to hear of the love of Jesus, I now write to say that the greatest proof we have of Immanuel's love is that "He came into the world" in our nature. "to seek and to save that which was lost." How great was the condescension of the Lord of glory! He who bears the highest name in heaven descends to the lowest state on earth! He who thought it not robbery to be equal with God, made himself of no reputation, took upon him the form of a servant, and was made in the likeness of men. It. would have been great humiliation for the eternal Son of God to have appeared on earth even in an angel's nature; "but verily He took not upon Him the nature of angels, but He

took on Him the seed of Abraham." He anpeared in a sinful world in the likeness of sinful flesh, that He might atone for our sin. and reconcile us to God. Oh, how great was that love which made Him appear the child of Bethlehem, born in a stable and cradled in a manger !--that made him go about as the man of sorrows, strewing blessings and joys, health and life, around His benignant path! And the height of his love was manifested by the depth of His humiliation and sufferings. when they crowned Him with thorns, and mocked Him, and nailed Him to the accursed tree. "By this we perceive the love of God our Saviour toward us, in that He laid down His life for us"

"Jesus gave Himself for us!" What an exchange! He took our place as condemned criminals—endured our curse—satisfied all the claims which justice brought against us; and gave us His own place, and made us to become accepted in Himself. How wonderful is His love! A German writer* has a beauti-

^{*} Krummacher.

ful passage on this great and momentous subject, which I pray God may be written on your very heart. It is this :-- "Christ stood in our stead, from the cradle to the grave. This is taught by the Bible more expressly than anything else. He has taken upon Him our liabilities and sins. Whatever He did we have done: whatever He suffered we have endured. After He had fulfilled all righteousness-namely, after we had, therefore, fulfilled it in Him-and after He had drained the cup of the "wrath to come" in our stead, even to the dregs, then returned He, amid the congratulations of the whole of heaven, back again to that place whence He came forth. And what is His occupation now in heaven? The Scripture says, "There He appears in the presence of God for us." He presents Himself to the Father with His glorified scars—those proofs of His superabounding obedience; He offers Himself to Him, in His own beauty, and stands unmoved before His eyes. And the Father regards him with the profoundest good-will, and delights in His

beauty. Christ is the object of His joy, and of all His grace and paternal affection. "Yes, truly," you reply, "He is and was that, now and for ever!" Assuredly: but now He is no longer as the Word which was "in the beginning with God." He is now also as the second Adam, as the Son of man, "as the head of His Church," as the Surety of His ransomed. Not only does He now present Himself before the Father—He represents. at the same time, all His members. So, in like manner as the eternal Father saw, in the former period, the whole human race in that one individual, Adam, so does he now behold all the generations of believers presented before His countenance in Christ Jesus, their perfected High Priest. In Christ's person He beholds our person; in Christ's obedience, our obedience; in Christ's loveliness and beauty, ours also: and whilst He now extends His love. tenderness, and favour to Christ, He, in Christ, extends these at the same time to ourselves. Thence do the Scriptures style the love of God to his children as a "love in Christ Jesus."

How great was the love of Jesus, thus to condescend to be treated as a sinner is treated, that we, in Him, might be treated by His Father as if we were sinless children? When we stand among the redeemed before Him, we shall join in their ascription of praise, "To Him that *loved* us, and washed us from our sins in His own blood."

Now, my dear friend, if Jesus shewed His love to us in such a self-sacrificing way, should we not shew our love to Him, by giving ourselves, soul and body, to promote His glory?

If He rebuke and chasten you, take it kindly—even that is an expression of His love:—"As many as I love I rebuke and chasten; be zealous, therefore, and repent." I hope you abide in His love, and walk in love; and if you do so, you will be able to say, "He brought me into the banqueting-house, and His banner over me was love."

"His love passeth knowledge." "Many waters cannot quench it, neither can the floods drown it." You may have frequently poured the cold water of sin upon the burning love

of Christ, but you have not vet quenched its mighty flame. Oh that you could feel so powerfully the "constraining love" of Jesus, that you would "sin no more." but serve Him with all your heart all the days of your life! Let this be the solemn meditation of your soul: "He never changeth, why should I change? He loves to the end, why should I fall from my first love? His love has been manifested in the most glorious manner for me, when He gave Himself for my sins; why should not my love be also manifested openly, by a holy, blameless life, dedicated to His glory? He abideth faithful, why should I prove false? O to know more of that love which passeth knowledge!"

Friends I love may die or leave me,
Friends I trust may treacherous prove;
But Thou never wilt deceive me,
O my Saviour! in Thy love.

Change can ne'er this union sever,
Death its links can never part—
Yesterday, to-day, for ever,
Thou the same Redeemer art.

On the cross love made Thee bearer Of transgressions not Thine own; And that love still makes Thee sharer Of our sorrows on Thy throne.

From Thy glory Thou art bending Still on earth a pitying eye, And 'mid angels' songs ascending, Hearest every mourner's cry.

In the days of worldly gladness
Cold and proud our hearts may be,
But to whom in fear and sadness
Can we go but unto Thee?

From that depth of gloom and sorrow Where Thy love to man was shown, Ev'ry bleeding heart may borrow Hope and strength to bear its own.

Though the cup I drink be bitter,
Yet since Thou hast made it mine,
This Thy love will make it sweeter
Than the world's best mingled wine.

Darker days may yet betide me, Sharper sorrows I may prove: But the worst will ne'er divide me, O my Saviour, from Thy love.

J. D. BURNS

HOLY WALKING AND DEVOTED SERVICE

DEAR FRIEND,—If you would be used in Jesus' vineyard for His glory, you must yourself be conscious of having "redemption through His blood, the forgiveness of sins, according to the riches of His grace." Now, I hope you have forgiveness. It is not sufficient to look back, and say, "I once had it, and felt the sweetness of having it;" you must have a feeling of it in your soul every hour of the day, or else you will not be a happy child of God. You may be a child of God, but you cannot have a new song at all times on your lips, unless you feel at all times a fresh sprinkling of blood within your heart, ever purifying your conscience from dead works.

Walk with Jesus. Do not keep at a distance, but keep ever at His side, near the purifying fountain opened so graciously for your "sin and uncleanness." He invites you near; and you know you can feel joyful nowhere else. When you forget your gracious Redeemer, even for a short time—if He is not in all your thoughts, even for an hour-how dreary everything appears when you become conscious of your fault, and of His withdrawal! This will explain to you the passage: "I rose up to open to my Beloved. I opened to my Beloved; but my Beloved had withdrawn Himself, and was gone. I sought Him, but I could not find Him, I called Him, but He gave me no answer." Ah! take care lest an hour of sloth cost you days of weary seeking for the injured Saviour, whom carelessness and thoughtlessness will grieve away for a season, as certainly as will open sin!

It is sad to think that real Christians who are in the enjoyment of all the outward privileges of Christ's house, may be frequently suspended from the enjoyment of communion with Himself; and be finding all the ordinances of the sanctuary, only "wells without water." One who must have known the hitterness of this experience, thus writes:-" It seems to me that, while the ministers of the Church and elders have committed to them the kevs of discipline, for the correction of outward and open delinquencies, the great Head of the Church Himself administers, directly and immediately, discipline, in the way of suspending from, not the outward use, but the inward enjoyment, of gospel ordinances. and thus in dreadful reality, inflicting the sentence of excommunication for a season, in the case of those who may have incurred the unseen guilt of hardness of heart, stiffness of neck, murmuring, and other inward spiritual offences"

But I hope you know the sweetness of having continual fellowship with Jesus, and that you are "walking in the light, as He is in the light." You are just rising up into the world, and will soon be at the age of maturity; and the older you grow, the stronger will be

the temptation you will have to forsake Jesus and His people, and to return to the dark and gloomy streets of "the city of Destruction," where Satan reigns, and tries to allure even real Christians, promising them "all the kingdoms of the world, and the glory of them;" and if you are not deeply "rooted and grounded in love" now, you may afterwards be drawn away into the "snare of the devil."

Satan is very active: he shewed Jesus all the kingdoms of the world in a moment of time. He may ruin your peace "in a moment of time," if you are off your guard, unprayerful, unwatchful, or cold in heart towards Him who died for your salvation. Oh, my friend, be sure you never for one moment trifle with sin, lest that prove the very moment that Satan may come upon you and bind you hand and foot, and take you back again for a time to his dominions a poor captive back-slider!

Your adversary, the devil, will not always come as a roaring lion—he may not tempt you so much by means of the ungodly as by those who are the professing people of God. He will be sure to try to get you back by appearing as an angel of light, "radiant with innocence."

Oh, take care lest by any means the serpent, who beguiled Eve (who had no sin within her), should corrupt your mind from the simplicity that is in Christ. "I would have you wise unto that which is good; and simple concerning evil. And the very God of peace shall bruise Satan under your feet shortly." (Rom. xvi. 19, 20.)

I hope you still obtain access by the blood of Jesus, and delight to live before the throne of grace, under the sunlight of Immanuel's countenance. You remember the enrapturing views you got of Jesus in the days of your espousals, when your young heart seemed entirely filled with your Saviour's love. Those were happy times. What made them so? The presence of Jesus with your new-born soul. I hope you are keeping yourself in the love of God, and are holding on your heavenward way with joy, "looking unto Jesus." If

you would be truly holy and happy, you must hold on as you began—with all the freshness, devotedness, earnestness, and glowing emotion of "first love." Remember you must "hold the beginning of your confidence and rejoicing stedfast unto the end." It is not the one who sets out well, but who ends well, that shall be saved, and have the crown of righteousness that fadeth not away.

And holding fast, and looking up, and pressing on, you should also do what you can to draw others to Jesus. You were wont to do this, and I trust you do it still. What a privilege, to be allowed to be fellow-workers with God in advancing the glory of Jesus! When we go to the throne of grace for others, we are sure to get something by the way for ourselves. When we endeavour to bring the lost to Jesus, we get a blessing in the very act. Is it not delightful to have many eyes turned to Calvary? It refreshes our own souls thus to seek to benefit the souls of others, and to spread abroad the savour of that precious name which is "as ointment poured forth."

Pray much for the salvation of poor perishing sinners: and speak to all who will listen to you of the redeeming love of Jesus. And try daily to live a holy and a blameless life. that no one may blaspheme the name of Jesus on your account: and, like the psalmist, walk with a perfect heart before your father's household. Let your heart be so completely given to Jesus, that those who know you best will see it most. Be very kind, dutiful, and affectionate to your parents; and always speak with care, fearing lest you should at any time sin with your lips. Though you should be serious, you should try to be always so filled with the love of Christ that all you say will be spoken from loving lips; and you will be seen to be, by your very countenance, a happy, cheerful, affectionate Christian.

A true Christian has a great effect upon the unconverted, when there is real consistency manifested in the house, by the way, or when engaged in following any occupation. True Christianity is only known to the world by the life of the Christian. Be you a living, holy, watchful, loving, zealous Christian, whereever you are, and others will be deeply impressed by your consistent life; and thus will you shew forth the praise of Him who hath called you out of darkness into His marvellous light. I hope that all your connections will become connected by faith with Jesus, and live to the praise of His glory. May the Lord Jesus give you grace and glory!

I have a host of enemies

For ever breaking in:
Satan, the world, the flesh devise,

To ruin me by sin.

I trust to God as my defence, Against their subtleties; From all destructive baits of sense Wilt thou restrain mine eyes?

Whenever dangers near approach, Lord be at hand to me, And bring my soul by each assault The nearer unto Thee.

My soul, my frame, I will commit To thee, O Holy Ghost! Thou art my guardian, and I trust Thy work shall not be lost.

Mason, 1683

A GUIDE FOR THE WILDERNESS.

DEAR FRIEND,—I am glad to think that you are continuing to follow Christ Jesus our Lord, notwithstanding that you find you have a continual "cross" to bear for His name's sake.

I would now desire to "comfort you concerning your faith," and to encourage you to persevere unto the end, not being "moved" by the trials you may meet with as you pass through the trackless wilderness.

Every traveller that passes through the Arabian desert finds that "there is no way;" for the wind fills the traces of former travellers with the dry sand, and all is smooth, with bushes and rugged rocks here and there. So, dear friend, you will find that, spiritually,

you will have to walk in a way of your own finding out, or rather, of God's choosing. Each saint has his own peculiar path; and it is well. You may reap considerable benefit from the experience of others; but you will reap a thousand times more from your own experience of the trials and conflicts, the comforts and consolations, of the Christian course.

Your salvation will be accomplished by God dealing with you graciously as a single inditidual. You may find it refreshing to meet with dear Christian friends (and it is a blessing, for which you ought greatly to praise the Lord, that He gives you communion with those who love our Lord Jesus Christ in sincerity), but you will not grow much in grace, and in the knowledge of Jesus, unless you seek to have much secret fellowship with the Lord Himself.

Do not lean too much on even the holiest, the loveliest, and the kindest of the friends of Jesus; but lean all your weight on Jesus, your Beloved. He is able to bear you, and all your sins, and trials, and sorrows;—and "He is a friend who will never weary of you; and if you rightly know Him, you will never grow weary of Him."

Be not satisfied without having a very deep work of grace in your soul. Seek the powerful help of the Holy Spirit, to discover to you your heart-sins, and all the sins of your life. Look back over the past part of your life, and think of all your sins. Try to remember them, and confess them to the Lord. Seek earnestly to see, also, the terrible fountain of corruption that is in your heart by nature. You were not any better when Jesus found you, than those who were then lifting up their eyes in hell, being in torment. And should not this humble you very deeply, and make you nothing in your own eyes?

If you are one of the Lord's real disciples, you will often get a broken heart on account of your sins. Seek by all means, to have this broken heart; for it is the happiest heart by far,—the only heart that prizes the Lamb of God. You are never so thoroughly out of the

devil's reach, as when you are lying, brokenhearted and penitent, before the cross of Calvary, crying, "God be merciful to me, a sinner"—"Lord, I am thine; save me."

Beware of ever venturing away from the cross, and straying into "By-path Meadow." Beware of the snares which the world is ever laying for young professors of religion. Cleave to Jesus with all your heart, and tremble lest you fall. "Watch and pray, lest ye enter into temptation."

Avoid carefully those places where the sparks of worldly pleasure and carnal joy are flying; for you have a heart full of the gunpowder of sin, and if you let a single spark light on it, all the profession of religion you have made may be instantly blown up, and you left "lying in your blood," a beacon of warning to all around. You must aim at being a decided Christian at all times, and in all circumstances, if you would avoid the shame and misery of being a "castaway!"

I shall rejoice to hear that, from year to year, you are continuing to follow the Lamb

whithersoever He goeth! Press on towards the mark! Follow on to know the Lord. It is not enduring for a time that ensures salvation—it is enduring to the end; for "he that endureth to the end shall be saved." God, your Saviour, is all your hope. Read much of Him, therefore, in His holy Word, and in other books. Search continually into the depths of His love to you, a ruined sinner. Do you not often weep for joy to think of Jesus loving us so much as to die for us? It is much to know that "Jesus wept" over lost sinners; but oh is it not infinitely more to know that "He gave Himself for us?" O! the depth of His love!

Beloved friend, drink frequently and deeply at the inexhaustible fountain of His love; and let your life of holiness and love convince the world that you have been with Jesus. Be clothed with humility, as Jesus was when, clothed with our nature, he died in our room; and be so filled with divine love, that all who know you will feel its ameliorating influence. Be particularly kind, obliging, self-sacrificing,

and affectionate, in your own home; for this is well-pleasing to the Lord. And may He make you as pure and lovely as a ransomed sinner can be made in this sinful world; and to His name eternal praise shall be ascribed!

O Father-eye, that hath so truly watched,
O Father-hand, that hath so gently led,
O Father-heart, that by my prayer is touched,
That loved me first when I was cold and dead:
Still do Thou lead me on with faithful care
The narrow path to heaven where I would go,
And train me for the life that waits me there,
Alike through love and loss, through weal and woe.

THE LORD'S PAVILION.

DEAR FRIEND.—Trust in the God of love. and you will never be put to shame. It is a blessed thing to rest entirely upon the Lord for prosperity or for adversity, for health or for sickness, for time and for eternity. love the Lord, all ye His saints; for the Lord preserveth the faithful." Be faithful unto God, and you may rest assured He will abide faithful to you; yea, so gracious is our Lord, that even "though we believe not, yet He abideth faithful; He cannot deny Himself." We may, like Thomas, the doubting disciple, prove at times "unbelieving believers;" but though we are so, and thus belie our profession, "He cannot deny Himself." Oh that we could "hold fast the profession of our faith

without wavering, for He is faithful that hath promised!"

I hope you are resolved to "follow the Lamb whithersoever He goeth," and bent on pleasing your heavenly Father, come what may. If He take you and hide you "in the secret of His tabernacle," you will feel, even while tarrying here upon this sinful world, that you are landed on the shores of a spiritual land, that has no need of the sun of public esteem and human approbation to make it a land of Beulah to your soul; for it will be sufficient for you to know, by sweet experience, that "the glory of God lightens it, and that the Lamb is the light thereof." Were you enabled to feel that He had brought you within the sanctuary of the "strong city" of salvation, you would walk in the light of His countenance, and from happy experience be enabled to testify that "there is no night there."

Walk, then, with God "within the veil," in the heliest of all; and walk with the calm security of those who believe and know that they are "the children of light and the children of the day." We must dwell apart—we must be pilgrims and strangers—we must be willing to be neglected by those who know not the secret of our hidden life—we must be "a people wondered at," and be daily turning our back upon Egypt, and our face towards the land of promise, while we come up from the wilderness leaning upon our Beloved.

Christian experience is mere talk with many; but I know it is something else with you—it is a reality, yea, it is to you the most outstanding of all realities. You know what it is to have your "tongue failing for thirst;" and you know the blessedness of having the Lord opening unto you the "rivers" and "fountains" of His grace and love, and satisfying your "longing soul," and filling your "hungry soul" with goodness.

Well, dear friend, if you had not had trials, you would not have had these precious consolations, which He has bestowed so graciously upon you. And when blessings come to us unexpectedly, they are doubly sweet. The Lord, I hope, has sometimes made you wonder

at His lovingkindness, in sending blessings you hardly expected; yea, in doing exceeding abundantly above all you asked or thought.

My beloved friend, you will see by-and-by, that love has been at the bottom of all His dealings with you; and then you will praise Him with joyful lips. "Cast not away, therefore, your confidence: which hath great recompence of reward; for ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry."

"The just shall live by faith." This is the way in which you will live, if you are to bring glory to God. "The just" will be quite shut up by God to the life of faith. God will not permit you to "walk by sight;" but He will so arrange matters that you will be compelled to trust in Him, and walk by faith alone. He may even leave you for a time to Satan's temptations, or let your own evil heart break out upon you, or even permit spiritual things to go into confusion. so that you will not be

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able to see "sun nor stars;" rather than allow you to injure your own soul, or be deprived of deep Christian experience, by walking "by sight," according to your own heart's ways, "God's way is in the sea, and his path in the great waters." When wave after wave rolls over you; when deep calleth unto deep; when your much-tried heart is almost breaking under a mighty load of sorrows; when you are walking in darkness, and getting no light upon the ways of Jehovah in His providence; and when you pray for the Holy Spirit to descend, and there are no indications of His outpouring; -ah, it is not easy then to live by faith: but you will then feel that you must "live by faith," or else you cannot live at all. "Lord, save me, I perish," was the utterance of a real disciple, when he gazed upon the heaving surges of a stormy sea; and this will likely be yours also, if you are brought into circumstances of extreme danger, difficulty, and sorrow. We never know the weakness of our faith until the day of "fiery trial" comes; and then we feel that we do need earnestly to present the prayer, "Lord, increase our faith." How few there are who can live by faith! The majority of professors, the moment they are put upon faith as the only means of life, do not live, but die. Ah! there are few who can say, "I live by the faith of the Son of God." Many could live celightfully by faith, if they had a little corner of sight as well; but when they are shut up to faith alone, they feel as if all were over with them, and as if God had forgotten them.

My dear friend, let me beseech you to aim at being "strong in faith," that you may give "glory to God." I know well that it is natural for you to lean on various spiritual props, and sometimes God permits these to us, especially until we have taken root and have grown for a season; but afterwards he takes them away, lest the plants of grace should cast out their tendrils over them, to their hindrance in spiritual growth, and lest they should be prevented from sending their shoots upward to climb the "tree of life." "I had fainted, unless I had believed to see the goodness of the Lord

in the land of the living." It is very dangerous, as well as very sinful, to be unbelieving. It is very dangerous to get into a despairing, discouraged, and disconsolate state of mind. One verse in Num vxi tells us that "the soul of the people was much discouraged because of the way;" in the next we are told that "the people spake against God, and against Moses;" and in the next we read that "the Lord sent fiery serpents among the people, and they bit the people, and much people of Israel died." Much discouragement occasioned much sin, and ended in much death. Oh take care lest this should be the case with you. Be not discouraged, lest you languish, and fade, and die! "Wait on the Lord: be of good courage, and He shall strengthen thine heart; wait, I say, on the Lord." "The salvation of the righteous is of the Lord; He is their strength in the time of trouble." "Trust ye in the Lord for ever, for in the Lord Jehovah is everlasting strength."

It is not because I have no sympathy for you that I write thus, but it is because I deeply

sympathise with you, and would rejoice if it were possible to make you trust so entirely to the Lord, that you would call your heaviest trials "a light affliction." My sympathy is so strong that I would wish that the glad sunshine of unmingled happiness should beam forth in all its brightness upon your soul; but "God is wiser than men."

In the very chapter where this needful command—"Bear ye one another's burdens, and so fulfil the law of Christ,"—is given, we are told that "every man shall bear his own burden." And you, my beloved friend, may expect your burden of trials and afflictions, that you may know the blessedness of obeying the gracious precept, "Cast thy burden upon the Lord, and he shall sustain thee." The more burdens you have, the more errands will you have to "the throne of grace;" and the more will be your blessedness, holiness, and heavenly-mindedness from being often there!

Oh, then, see that ye "be kind one to another, tender-hearted;" and "walk in love,"

imitators of God, "casting all your care upon Him, for he careth for you." Let one who greatly longs after you, who loves your soul, and desires your present holiness and eternal happiness, beseech you to encourage yourself in the Lord, and walk worthy of the vocation wherewith you are called. Be "looking unto Jesus" all the day long; let him be the Alpha and Omega with you,—your "All in all."

"Rejoice with them that do rejoice, and weep with them that weep." "Jesus wept!" Yes, He wept! He is the very brother born for adversity. He can sympathise with you in all your trials; for He is a merciful and faithful High Priest, and was, when here below, "a man of sorrows." "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." "In that he himself suffered, being tempted, He is able to succour them that are tempted." "Let us therefore come boldly unto the throne of grace!" Jesus is there, our living Intercessor; and he will receive us graciously.

I know well that it requires "great grace" to enable us to bear with joyous resignation stroke after stroke of Jehovah's chastening rod. I hope you find His grace sufficient for you in every trying season, and that you can say from the depths of a holy, believing heart. "Though He slav me, vet will I trust in Him. Why art thou cast down, O my soul? and why art thou disquieted within me? Hope in God, for I shall yet praise him who is the health of my countenance, and my God." Although you may now walk in darkness, in the midst of trouble, yet trust in the name of the Lord. and stay yourself upon your God. "The name of the Lord is a strong tower; the righteous runneth into it and is safe." Encourage yourself in God. He is possessed of infinite wisdom. and knows best what we are most in need of being taught, and also how to teach us. "Learn of me," says that same Jesus who "learned obedience by the things which He suffered." Do not fear the "fiery furnace," though "seven times" heated; for, if you only believe, you will have one with you there "like unto the Son of God."

I hope you employ all your trials and afflictions as examiners of your soul. "The day of trouble" should be your day of spiritual examination.—a time of "great searchings of heart." Every trial is vocal, whether you catch its utterance or not. It is always acting the part of the venerable apostle who said, "I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance." Depend upon it, there is a real connection between your sins and your sufferings: and your sufferings are graciously intended to stir you up to remember your sins. Let your earnest prayer therefore be, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

And your sufferings likewise "stir you up, by putting you in remembrance" of Him "who His own self bare our sins in His own body on the tree." He was the great burdenbearer when in our world,—yea, so frequently was He in contact with the effect of suffering,

that He was "a man of sorrows and acquainted with grief;" and we must not think it strange that we should be introduced to one of our Lord's most familiar acquaintances.

But Jesus is still the great burden-bearer. He says to you who are bowed down beneath a heavy load of trials and afflictions, "Cast thy burden upon the Lord, and He shall sustain thee." Then, dear friend, your course is perfectly plain. You are to repair immediately to the throne of grace, and cast "thy burden" upon the Lord; leave it with Him. and come away with a light heart, a rejoicing spirit, and a smiling countenance. Do not go through the mere form of professing to cast "your burden" upon the Lord, and yet leave His presence with it as sad and heavy-laden as you were before. Leave it with Him, so that it may no longer be upon you, but upon Him; and then will you know what it is to "glory in tribulations also."

You were once filled with joy, and if you are now "in heaviness" because of a combination of trials; surely the joy you hav ex-

perienced was worth having, had it been for nothing else than to prepare you for a season of tribulation When the Lord fills us with "good things," and makes us enjoy much of his presence, it is all to strengthen us for our journey through the wilderness, and give us confidence in His sustaining grace, that we may so walk as to glorify His name. And if at any time you forget that the joy of the Lord is your strength, and betake yourself to the world's joys, get fond of its pleasures, sing its songs, learn its maxims, court its company, laugh at its jests,-become light, frivolous. giddy, vain, proud, covetous, or ambitious,tremble for yourself, for there is but a covering of gossamer between you and "a sea of troubles:" for God loves you too well to suffer sin upon you, to allow you to go on in your folly, and perish with the world. "If the righteous scarcely be saved," if it is by such a "fiery trial" of affliction, "where shall the ungodly and the sinner appear?"

"But the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you: to Him be glory and dominion for ever and ever. Amen," (1 Pet. v. 10, 11).

Is God for me? I fear not, though all sgainst me rise;
When I call on Christ, my Saviour, the host of evils flies;
My Friend, the Lord Almighty, and He who loves me, God.

What enemy shall harm me, though coming as a flood? I know it, I believe it, I say it fearlessly,
That God, the Highest, Mightiest, for ever loveth me.
At all times, in all places, He standeth at my side;
He rules the battle fury, the tempest, and the tide.

A rock that stands for ever is Christ, my righteousness; And there I stand unfearing in everlasting bliss. No earthly thing is needful to this my life from heaven, And nought of love is worthy save that which Christ has given;

Christ, all my praise and glory, my light most sweet and fair,

The ship whorein He saileth is scathless everywhere. In Him I dare be joyful, as a hero in the war; The judgment of the sinner affrighteth me no more.

There is no condemnation, there is no hell for me, —
The torment and the fire my eyes shall never see;
For me there is no sentence, for me has death no sting;
Because the Lord who loves me, shall shield me with His wing.

Above my soul's dark waters His Spirit hovers still; He guards me from all sorrows, from terror and from ill; In me He works, and blesses the life-seed He has sown; From Him I learn the "Abba,"—that prayer of faith alone.

And if in lonely places, a fearful child, I shrink,
He prays the prayers within me I cannot ask or think—
The deep unspoken language, known only to that love
Who fathoms the heart's myst'ry from the throne of light
above.

His Spirit to my spirit sweet words of comfort saith,

How God the weak one strengthens who leans on Him in
faith:

How He hath built a city, of love, and light, and song, Where the eye at last beholdeth what the heart had loved so long.

And there is mine inheritance, my kingly palace-home! The leaf may fall and perish, not less the spring will come; Like wind and rain of winter, our earthly sighs and tears, Till the golden summer dawneth of the endless year of years. The world may pass and perish, Thou, God, wilt not remove; No hatred of all devils can part me from Thy love; No hungering nor thirsting, no poverty nor care, No wrath of mighty princes, can reach my shelter there;

No angel and no heaven, no throne, nor power, nor might, No love, no tribulation, no danger, fear, nor fight, No height, no depth, no creature that has been or can be, Can drive me from Thy bosom, can sever me from Thee. My heart in joy upleapeth,—grief cannot linger there, She singeth high in glory amidst the sunshine fair; The sun that shines upon me is JESUS and His love; The fountain of my singing is deep in heaven above.

PAUL GERHARDT.

THE INNER LIFE

DEAR FRIEND,-I hope you know something of living by faith, a holy, spiritual life! Christianity is a life, not a form. Do you feel it to be so? Can you enter intelligently into the spiritual experience of the holy apostle, when he says, "I am crucified with Christ. nevertheless I live, yet not I, but Christ liveth in me: and 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?" By faith we become connected with Jesus, as really as the branch is with the vine; and " cur life is hid with Christ in God." Jesus is the source of our life He is, in fact, "the life," and therefore "our life" And oh, how indescribable a thing is ute- yet how joyous and pleasant! I cannot tell what the "life of God in the soul" is; but I can enjoy it, and I do trust you also enjoy it.

The joy you have in "looking unto Jesus." -vour delight in the gospel-vour longings after God-your earnest desire for prayervour brokenness of spirit-your abhorrence of sin, and earnest desires after perfect love and perfect holiness-and your being subjected to the misapprehensions, sneers, contempt, and persecution of those who are "dead in trespasses and in sins,"—are unmistakable marks that you have indeed "passed from death unto life," and have become "a new man in Christ Jesus." "Marvel not though the world hate you;" it has no spiritual means of appreciating your "hidden life." It can appreciate that which is natural, but not that which is spiritual,—death, but not life. It cannot reach the mighty life-fountain, nor can it comprehend "the water of life," as it is winding noiselessly through the world in the streams of living, spiritual, holy men.

"The natural man can appreciate the

natural man. The man of the world can anpreciate the man of the world; and it must be admitted that he can appreciate to a considerable extent, numbers of persons who profess to be Christians, and who are probably to be regarded as such in the ordinary sense of the term, because the natural life still remains in them in part. There is such a mixture of worldly and religious motives in the ordinary forms of the religious state—such an impregnation of what is gracious with what is natural-that the men of the world can undoubtedly form an approximated, if not a positive estimate of the principles which regulate the conduct of its possessors. But of the springs of movement in the purified or hidden life, except by dark and uncertain conjecture, they know comparatively nothing. Little can the men who, under the teachings of nature, have been trained up to the reception and love of the doctrine which inculcates 'an eye for an eye, and a tooth for a tooth,' appreciate the evangelical precept which requires us, when we are assaulted, to 'turn the other

cheek.' Still feebler and more imperfect is the idea which they form of that ennobling Christian philosophy which inculcates the love of holiness for holiness' sake. They are entirely at a loss, and on any principles with which they are at present acquainted they ever will be at a loss, in their estimate of that intimacy and sacredness of friendship which exists between God and the sanctified mind. Rightly is it said in the Scriptures, 'But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned.'"

But, possessed of the divine life, you will court retirement, that you may hold fellowship with its Divine Source. You will delight to walk with God in "the calm retreat" of spiritual seclusion, and converse with the outer world will be your burden, rather than your joy and choice.

The Christian brother whose words we have been employing above, continues to say, that in its results upon individual minds, the life

of God "is directly the reverse of the life of the world. The natural life seeks notoriety. Desirous of human applause, it aims to clothe itself in purple and fine linen. It covets a position in the market-place and at the corners of the streets. It loves to be called Rabbi. But the life of God in the soul, occupied with a divine companionship, avoids all unnecessary familiarities with men. It pursues a lowly and retired course. It obeys the precept of the Saviour, 'When thou prayest, enter into thy closet, and pray to thy Father, who seeth in secret.' It neither desires to see nor to be seen openly, except when and where duty calls it. It is willing to be little, to be unhonoured, to be cast out from among men. It has no eye for worldly pomp, no ear for worldly applause. It is formed on the model of the Saviour, who was a man unknown. He came into the world, the highest personage on the highest errand; -and yet, so humble in origin, so simple in appearance, so gentle in heart and manners, that the world could not comprehend Him; and He was ever a

sealed book, except to those who had the key of the inner life to open it with."

How precious to have that blessed key! The world has it not. I think there is nothing which so thoroughly marks to ourselves the possession and vigour of the "inner life," as the quietness, lowliness, and contentedness of soul, which it produces. It brings us to the king of Israel's experience when he said, "Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself as a child that is wearned of his mother; my soul is even as a weaned child."

These things, that are for the most part hid from the wise and prudent, are revealed unto babes. "A great divine prayed to God, during the space of eight years, that He would be graciously pleased to direct him to a man who might teach him the true way to heaven. It was said to him at length, 'Go to such a church porch, and there shalt thou find a man who will instruct thee in the

spiritual life.' Accordingly he went, and found a poor beggar, very meanly clad. He saluted him in these words, 'God give you a good day, my friend!' The poor man answered, 'Sir, I do not remember that I ever had an evil day.' The doctor said, 'God give you a good and happy life?' 'Why say you that? replied the beggar; 'I never was unhappy.' 'God bless you my friend!' said the doctor; 'pray, tell me what you mean.' He replied, 'That I shall willingly do. I told you first I never had one evil day: for when I have hunger, I praise God; if it rain, hail, snow or freeze, be it fair or foul, or if I am despised or ill used,—I return God thanks; so I never had an ill day. Nor have I ever been unhappy, since I have learned always to resign myself to His will, being very certain of this, that all His works are perfectly good; and therefore I never desire anything else but the good pleasure of God.' Then said the doctor, 'But what if the good pleasure of God should be to cast you hence into hell?' 'If He would do so,' replied the other, 'I have

two arms to embrace Him with; the one whereof is a profound humility, by which I am united to His holy humanity; the other is love or charity, which joins me to His divinity. Embraced with these two arms, He would descend with me thither, if thither He ordered me; and I had infinitely rather be with Him there than in paradise without Him.' Hereby the doctor learned that a true resignation to the divine will, accompanied with profound humility of heart, is the shortest way to attain God's love.

"After that he asked him again whence he came. The poor man answered, God sent him. The doctor inquired of him where he found God. He replied, 'I found Him where I had renounced all the creatures.' 'And where did you leave Him?' said the doctor. He replied, 'With the poor in spirit, the pure in heart, and men of charity.' 'But who are you?' says the divine. 'I am a king,' says the beggar. 'Where is your kingdom?' says the former. 'In my soul,' says the latter. I have learned to bring into subjection and to

govern my senses, as well outward as inward, with my affections and passions: which kingdom is undoubtedly superior to all the kingdoms of this world.' The doctor then asked him by what means he had attained to such perfection. He answered, 'By silence, watchfulness, meditation, prayer, and the union I have with God. I could find no sure repose or comfort in any creature of the world; by means whereof I found out my God, who will comfort me world without end.'"—Professor Upham's "Interior Life."

Oh that you and I knew more of the hidden life! We should never be in the least satisfied with our state, unless we feel as if we had no existence—that we were dead—out of sight and out of mind—and had our life, our spiritual existence in Jesus. We should feel Christ in us as "our life" every day. "Not I, but Christ liveth in me." This life exists through faith of the Son of God. Your whole soul must be reclining on your living Saviour, yea, ingrafted into Him. There should be a continual "looking unto Jesus," nay, an un-

ceasing fellowship with Him in His life, so that you may feel the gush of the warm current of spiritual life flowing through and vitalizing your whole soul. Permit me, in closing, to ask, Can you employ the apostle's language as the utterance of your experience when he says, "And truly our fellowship is with the Father and with His Son Jesus Christ?"

The highest honours that this world can boast

Are subjects far too low for my desire: The brightest beams of glory are at most But dving sparkles of Thy living fire: The proudest flames that earth can kindle, be But nightly glow-worms, when compared to Thee. Without Thy presence, wealth forms bags of cares; Wisdom's but folly; joy, disquiet, sadness; Friendship is treason, and delights are snares: Pleasure is pain, and mirth but pleasing madness: Without Thee, Lord, things are not what they be: Nor have a being when compared with Thee. In having got all things and not Thee, what have I? Not having Thee, what have my labours got? Let me enjoy but Thee, what further crave I? And having Thee alone, what have I not? I wish not sea nor land, nor would I be Possess'd of heaven, heaven unpossess'd of Thee. QUARLES.

THE BEAUTY OF THE LORD.

DEAR FRIEND,—I hope you are continuing in the love of God, and walking in wisdom before a foolish and wicked world. I hope also you are still cleaving unto the Lord Jesus, and seeking by all means to grow "in the knowledge of Him," and in likeness to Him. If you are a real believer, Christ will be very precious in your estimation. No name will have such a sweet savour as "the name of Jesus." "His name is as ointment poured forth" in the experience of the heaven-born soul.

Christ, like a rose of beauteous bloom, In Sharon's field is found; He sheds a fragrance through the air, And sweetens all around." "He is altogether levely." Have you indeed seen the loveliness of Jesus? If you have seen "the beauty of the Lord" as your Redeemer, and as God's eternal Son, your soul will be ravished with the divine comeliness of the glorious One, and the language of adoring wonder will rise unbidden from the depths of a loving heart, and you will cry in rapt astonishment, "How great is His goodness and how great is His beauty?" How very few see any beauty in Jesus. At one time you were just like the multitude to whom He is "without form or comeliness," and has not the least trace of "beauty, that they should desire Him." Ah, how very blind you once were! And you would never have seen any loveliness in Jesus had not the Lord graciously removed the veil from your darkened eyes, and shined into your heart, giving you "the light of the knowledge of the glory of God in the face of Jesus Christ." Oh, how happy are they who have eyes to behold "the beauty of the Lord !"

Our Redeemer has all beauty centred in

himself, and all the loveliest objects in the world are employed by the Holy Spirit to illustrate and commend the beauty of Him who is the brightness of the Father's glory and the express image of His person.

Go with God's book in your hand, and take your stand amidst God's works, and you shall behold His beauty, and sing with the adoring psalmist: "O Lord my God, thou art very great; thou art clothed with honour and majesty. Who coverest thyself with light as with a garment." Look first at the bright shining sun." How beautiful! "The Lord God is a sun,"—the fountain of light, life, love, and joy,-the centre of attraction, the parent of order, the unwasting fountain of mighty and mysterious energy. The dew is falling! How softly, timely, and plentifully it distils; and see how beautifully it glistens in the soft moonbeam or in the lovely morning ray; and, hark! a voice, soft as its gentlest shower, says, "I will be as the dew unto Israel." There stand the "great mountains,"-how grand! how sublimely beautiful! Their snow-topped summits, their waving forests, their rushing streams, their vast shadows, are all beautiful. But they are most beautiful when considered as types of Jehovah's faithfulness, which never fails those who trust it (Psa. xxxvi. 6), and as emblems of those perfections round about his people, "as the mountains are round about Jerusalem." Stand, then, ve mighty monuments of God's creating power, and still herald forth His glorious name. Ye are great, ve are mighty; but "before ye were brought forth," Jesus was, and his thoughts towards us were love. Oh, ve everlasting hills, ve cannot even shadow forth His eternity; nor can all your riches give an idea of His all-sufficiency. The sea is rolling in majesty; its waves, its spray, its rocks, its minute particles, and its mighty whole, are beautiful:-

"In every object here I see
Something, my God, that points to thee;
Firm as the rocks thy promise stands,
Thy mercies countless as the sands,
Thy love a sea immensely wide,
Thy grace an ever-flowing tide.

Let us again lift up our eyes from earth to

the heavens above. There are countless orbs rolling in immeasurable space; they are proclaiming the wisdom, the power, the infinity of Him who formed all with a word, who sustains all by His might, and who will be glorified by all, (Rev. iv. 11.) Our feeble vision cannot grasp a thousandth part of the majestic scene; human arithmetic avails not for the numbers and distances of these suns and systems. We cannot comprehend the scene; but we can feel that it is very beautiful, and are sure that, if we could survey the whole, it would appear to be perfectly beautiful. But all this display of power and wisdom is intended by the Creator to teach us the nature, sufficiency, and glory of divine mercy. To the believing heart, the lofty tones of the psalmist's harp are sweeter than the music of the spheres. Look how high the heaven is in comparison of the earth; so great is his mercy toward them that fear him! "As far as the east is from the west, so far hath He removed our transgressions from us." When mercy is thus proclaimed by the heavens as belonging to the Omnipotent and Eternal, well may pardoned sinners exclaim: "God of mercy, how great is thy beauty!"*

My beloved friend, have you seen Jehovah "in the beauty of holiness," as He is to be seen in the person of Jesus? All his works praise Him, and speak of His glory, His wisdom, power, love, and beauty; but beauty itself -all that is really lovely, and glorious, and beautiful—is to be seen in Jesus. He is the perfection of the Father's beauty; and He is "a diadem of beauty" to all who are found in Him. All the moral attributes of Jehovah are gloriously harmonised and beautifully manifested in the person, mission, and work of the Son of His love. He came to shew our darkened and ignorant world what "the Father of lights" is, and what is "the beauty of the Lord." Jesus is one with the Father, and declared the Father (John i. 18), as one who, by His divine nature, was perfectly qualified to do so.

O, what beauty there is in Jesus! He is,

^{*} Quarterly Journal of Prophecy.

THE FRIENDS OF JESUS.

truly, "the beauty of holiness." He was the Holy One before He came to earth, and holy when He took the likeness of sinful flesh, and holy all His days of sinless sorrow. He is spoken of as "holy, harmless, undefiled, and separate from sinners." And He was all glorious in holiness when they took Him by wicked hands and crowned Him with piercing thorns, and nailed Him to the accursed tree. And oh, how beautiful His love, which made Lim endure the cross! There was a perfection of beauty in His love. He loved the Father so much that He would not refuse to drink the bitter cup of woe; and He loved us so much that He gave himself for us. He is altogether lovely in His person and His work.

And Jesus is now altogether lovely as the great high priest, at the heavenly throne, making continual intercession for us. He is arrayed in the garments of His office, "for glory and for beauty." His all-perfect righteousness is a beautiful robe. If you are clothed in it, then "shall the King greatly desire thy beauty." So thoroughly will it

cover all your spiritual deformity, that, sinful though you are, you will be lovely in the eyes of Jesus. And while you will still remember your own unlovely state, and be lying low, infinitely low, at His gracious feet, and saying, "I am black, I am vile, I abhor myself;" He will kindly take you by the hand, and lift you up, saying, "Thou art all fair, my love, there is no spot in thee." Oh, how blessed to be found in Christ, not having our own righteousness, but his, even the righteousness of God!

I hope the Holy Spirit will teach you many a precious lesson respecting the "beauty of the Lord," and that you will see to it that you walk worthy of God,—avoiding all sin, and following after holiness. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Beware of the least sin, for it will mar the beauty of your "life in Christ." Love Jesus supremely. Walk with Him constantly. Listen to "the gracious words which proceed out of His mouth." Live as one who is "bought with the precious

blood of Christ," as one who is "clothed upon" with the spotless righteousness of God's dear Son, and whose heart is a habitation of the Holy Ghost.

How very thankful, solemn, and watchful you would need to be! Sin, self, Satan, and an ungodly world, will try to keep you away from Jesus, from His word and throne of grace, and from working the work of God. Therefore watch and pray for the Divine Spirit, and read much in God's blessed Word. It is only if you continue to fight the good fight that you shall at last obtain the crown of righteousness and the palm of victory. This is an evil world, but it would not be so evil if all the followers of Jesus would work and pray that poor sinners might be saved. See that you are doing all you can to save souls from death. Speak meekly, kindly, and lovingly to those who are yet out of Christ; and live such a beautiful, holy, Christ-like life, that you will be seen to be upon the Lord's side; and, when He comes again, He will take you to himself "to behold the beauty of the Lord" within the pearly gates of the New Jerusalem.

THE DECEITFULNESS OF SIN.

DEAR FRIEND,—You have professed that you know God; see that you do not in works deny Him, and be of those who, after much profession, become "abominable and disobedient, and unto every good work reprobate." Pray earnestly if you would be kept from "falling away;" for, as an old divine has said, "Apostasy from God begins at the closet door." Long have the Lord's servants been in earnest to shew you the Lamb of God; and now that you have professed faith in Him, I long to have you "adorn the doctrine of God your Saviour in all things." Much has been done for you, and it now remains to be seen whether or not it has been in vain.

But let me warn you, with all affection, that

if it has, and you now "turn again to folly," and "walk no more with Jesus," you will display ingratitude, the blackest that could be found on earth; and if you should persist in your backsliding course, and be finally lost, the very devils would shudder at your guilt, and avoid you for your baseness, and you would at last sink down beneath them, to a lower depth of the bottomless pit! You have had the privilege of special dealingyou have also had golden opportunities, seasons of awakening, and times of refreshing; but, after all, unless you have your "fruit unto holiness," the end will never be "everlasting life." Unless you avoid sin, lead a holy life, and walk with God, all your profession of religion will stand for nothing—yea, it will prove worse than worthless, for it will riove "withered leaves and branches," to feed the flames of hell. Then see to it that you live not in the practice of any known sin here, if you would entertain a good hope through grace of being safe hereafter.

"If you would "follow the Lord fully"

you must forsake all foolish and light company—crucify the flesh, with its affections and lusts-leave off all light, improper reading-peruse the Scriptures and other books which shew clearly the way of salvation-and "walk worthy of God." You must also be given to prayer. Beware of evil customs, such as drinking, gossiping, evil speaking, and "foolish talking and jesting, which are not convenient." Beware of the very appearance of evil. Keep "a conscience void of offence," and daily repent of and confess your daily sins. Be careful neither to give nor take offence, Avoid censoriousness, or else you may soon "make shipwreck of faith and of a good conscience." Exercise that charity which "covers a multitude of sins." Live in fellowship with Jesus. Lay your hand upon the "exceeding great and precious promises," and be looking up for the continual aid of the Holy Spirit, to teach, uphold, and lead you in the way in which you should go, that you may be to the praise and honour of "the God of all grace."

Beware of coldness to Jesus, and of the least relish for the pleasures of the world. You must have done with this world's pleasures if you would drink of "the rivers of God's pleasures." "Almost all our sins," says an old author, "have their origin in our hankering after pleasure." Beware, then, of being deluded, thrown off your guard, and led into a deadening course, by what are generally termed "innocent amusements." With regard to them it is much safer to err on the side of abstinence than on that of excess. Be cheerful, social, and happy with your friends; but never allow them to persuade you to indulge yourself in any amusement which, you are convinced, would injure your spirituality of mind, defile your conscience, deaden your heart, break up your intercourse with heaven, or mar your Christian happiness. An hour of close, calm, refreshing communion with God, affords a living Christian far more pleasure than could be extracted from all the pleasures of the world.

Ever live in the near presence of Jehovah,

and "keep yourself in the love of God;" for if you do not, you will begin to regard the "heavenly manna" as "light bread," and you may end by resolving to "return again to Egypt." Sin is deceitful—your own heart is deceitful—the world is deceitful—a melancholy proportion of the professing Church is deceitful-and Satan is pre-eminently deceitful; therefore, "watch and be sober!" If you live "ignorant of his devices," he may have you drawn upon the ice ere ever you are aware; and, once on, you will advance smoothly, until you make the final plunge into some beautifully-surfaced but deep, deceitful spring, and be got out in a state of suspended spiritual animation, which may make you look strange and sickly all your days. "Wherefore, watch and pray, that ye enter not into tempation. The spirit, indeed, is willing; but the flesh is weak." Therefore, Beware of the ice!

ALL IN JESUS.

DEAR FRIEND,—I hope the Lord will now give me grace to write those truths which He himself will bless to the refreshing of your soul.

When speaking of some recent converts, a ministerial friend said to me one day that he was much disappointed with a number of them that they seemed to have so little relish for the word of Jesus and for himself, and were more occupied with, and seemed to like better to talk about their own experience.

Young Christians need to watch against this. It is blessed to have a sweet experience of the love of Jesus in pardoning our sins. But we will soon have no experience of it at all if we do not feel a keen relish for "the Word of life." "Search the Scriptures," my dear friend. My advice to you is to keep close by the divine fountain of all spiritual knowledge if you would maintain a divine peace and spiritual joy.

Are you as earnest in searching your Bible, as you were when you first professed to find the Lord, and when you thought that the everlasting arms had been thrown around you? You are young, and, like the young tendrils of the vine, you are ready to cling to any prop from which you hope to get help in your Christian course; but, beloved friend, why not lean your whole soul upon Jesus, "the Word of life," who is "mighty to save." Open your heart to Jesus, and He will speak "comfortable words" to you, and sympathise more thoroughly with you than any earthly friend can possibly do.

Now, remember, He is a real living person. "I AM HE THAT LIVETH" is His own word. Only think, and He is just beside the very chair where you are kneeling! There is none so near to you at this moment as "the

Living One!" And He loves you as none has loved you, or ever can love you. Oh, why, then, not walk up and down under the warm sunshine of Immanuel's love! Why want His favour for an hour, when He bestows it as a pure gift of grace? Dwell under His sheltering wings, and your safety and happiness are complete.

Take Him for all you need, for holiness as well as for pardon of sin. Perhaps you have forgotten that He is "made of God, unto us Wisdom and Righteousness, and Sanctification, and Redemption," that we may glory in the Lord!

You may have taken him as your "Wisdom," to shew your danger as a sinner and the way to be saved from it; you may have accepted His Righteousness in the place of your own that you might have justification of life; but you may not have taken Him as your "Sanctification," and hence your ups and downs and want of settled peace. It will prove a hard and bootless undertaking to struggle with sin without doing so as one who is "in Christ"

Jesus," and has liberty to take your stand on the high vantage ground of His spotless holiness.

My dear friend, if you are to be truly sanctified, it must be by faith in Jesus. You must be ever "looking unto Jesus," and believe that, in your living, heavenly Head, you are even now, in all your sinfulness, accepted as perfectly holy; and thus you will be able to combat successfully all your sinful propensities; for an encouraging voice from the upper sanctuary, where Jesus lives and reigns, will ever whisper in the attentive ear of a humble faith: "Sin shall not have dominion over you: for ye are not under the law, but under grace;" and thus you will be able to go against every sin, not in your own strength, but in the strength of the Lord God, and with the fullest assurance of continual victory.

The experience of Luther, as given in that remarkably valuable book recently published, "The Higher Christian Life," forms a very appropriate illustration of this. He first became alarmed for his soul on gazing on the

murdered form of a fellow-student. "What would become of me if I were thus suddenly called away?" was his soliloquy.

On his way back to the university from a visit to his father during the summer vacation, he was overtaken by a terrific thunderstorm, and his impressions were deepened. "The thunder roared; a thunderbolt sunk into the ground by his side; Luther threw himself upon his knees; his hour is perhaps come." He vows to serve God if He should spare him; but as he feels he cannot, with such a polluted soul, "he must become holy," and for this he will enter a convent.

He did so, and, buried in the convent at Erfurth, he toiled and suffered two terrible years in vain for salvation. He became emaciated, pale, hollow-eyed, downcast, hopeless. The vicar-general of his order was the first who shed any ray of light upon the dark and troubled mind of Luther. But still his soul was not at peace, and his struggles and watchings and fastings brought him to the brink of the grave.

One day a venerable monk entered his cell, and repeated in his hearing the words of the apostles' creed, "I believe in the forgiveness of sins," and Luther began by and by to repeat to himself, "I believe in the forgiveness of sins," when the monk said, "You must believe not merely that David's sins or Peter's sins are forgiven; the devils believe that. The commandment of God is that we believe in the forgiveness of our own sins."

Luther believed, and was filled with joy. Life from the dead was given him in a two-fold sense. The forgiveness of sins was ever after a living article in his faith, and not a dead letter in the apostles' creed.

But, as yet, the great underlying principle of justification by faith was to him one of the deep and hidden things of God; and this he was taught from the Word of God, after he had been ordained a priest and appointed a professor in the university of Wittemberg.

He was employing an unoccupied hour lecturing on the epistle to the Romans, when the passage, "The just shall live by faith."

struck new light into his soul. Here was the grand principle of life and righteousness. He saw it, grasped it, exulted in it, and began teaching it with all the fire of his eloquence and genius.

He applied it with sunbeam clearness to the forgiveness of sins. He saw how God could be just, and yet justify him that believeth in Jesus, however great his sins might be.

On his way to Rome some time after, he was again taken ill, his sins troubled him, the old Erfurth horror of darkness returned upon him; but that was dispelled by the words, "The just shall live by faith."

But Luther had as yet no settled peace, for he had not taken the Lord Jesus as his "Sanctification." He had one process for the forgiveness of sins, that of faith, and another for the pursuit of holiness, that of works. He longed for a holy heart and a holy life, but he sought them by means, not by faith. The truth that Jesus is all to the sinner, that in Jesus he has all, if he takes him for all, he

had not yet perceived. Christ a propitiation he accepted, but Christ a sanctification he rejected.

Strange that, having Christ, and believing in Him, and having in Him the fountain of holiness—indeed our own holiness, just as really and fully as he is our own sacrifice for sin—we should go about to work out, or seek for holiness of heart imparted to us from God aside from, not *in*, Christ. Yet so it is.

So it was with Luther. At Rome he performed all holy offices, and visited every sacred place, hungering and thirsting after righteousness. One day he sought to secure a special indulgence promised to all holy pilgrims who should climb Pilate's staircase, so called, on their knees. As Luther crept painfully from stone to stone upward, suddenly he heard, as he thought, a voice of thunder in the depths of his heart: "The just shall live by faith." These words had often before told him that the just are made alive by faith, but now they thundered through his soul the truth that even so "the just shall live (be kept alive) by faith."

By faith they shall be kept by the power of God; by faith they shall make progress onward and upward; by faith their sins shall be forgiven; and by faith their hearts and lives shall be made holy.

Ah! well might the historian say of Luther, that "this was a creative word for the reformer," now for the first time he was freed from all false processes of salvation, and fully established in the true. Faith now as the condition, and Jesus as the salvation, he saw was the whole. Full salvation was in Jesus. and Jesus was the soul's in full, through full trust in Him. When this word resounded in this new force through his soul, it is no wonder that Luther sprung to his feet from the stone steps up which he had been crawling like a worm, horrified at himself, and struck with shame for the degradation to which superstition had debased him, and fled from the scene of his folly.

Luther himself says: "Then I felt myself born again as a new man, and I entered by an open door into the very paradise of God. From that hour I saw the precious and holy Scriptures with new eyes. I went through the whole Bible. I collected a multitude of passages which taught me what the work of God was. Truly this text of St Paul was to me the very gate of heaven."

Jesus is, also, our "redemption." Rom. viii. 23, shews that this means deliverance from death and him that hath the power of it. And if you are a believer you have this not merely in eternity but now. The believer has "died and risen and gone above," for Christ his "redemption" has done all this, and he is "in Christ." By faith in Jesus I am united with Him in resurrection, and am consequently, even when struggling with the mournful accidents of mortality, standing in a place beyond death and the grave. physically, of course, but spiritually; yet it is so sure to faith and so real to the soul, that "we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope."

Thus, you see, Christ Jesus is made of God

unto us all that we need for time and for eternity; and we have it all, by faith, even now. Are we ignorant? He is our Wisdom. Are we condemned as guilty before God? He is our Righteousness, that we may be both "pardoned and preferred." Are we polluted and full of sin? He is Sanctification. Are we dying? He is Redemption. Then, as He is "made of God unto us" all these, let us be nothing, trust in Him fully, and glory in Him only; for "we are complete in Him." You want humility? This is the most humbling doctrine you ever can learn; for it sets you entirely aside in reference to "life and godliness," and makes Jesus ALL.

If these "good tidings" are grasped by you—if, through the power of the Holy Ghost, they permeate your soul, as the summer shower soaks into "the thirsty ground"—you will enjoy unutterable peace and "everlasting consolation," while you will not only have power over sin, but be "filled with the fruits of righteousness which are by Jesus Christ unto the glory and praise of God."

I trust you will no longer "vex yourself in vain," striving to be holy in the energy of the flesh; but believe for it, and be "strong in the Lord and the power of his might." It would be well to ask from what am I striving to get holiness! The flesh? It is vain; for the flesh cannot give you any spiritual return for the most assiduous cut ivation.

The "flesh" is one thing and "the spirit" is another; and by no religious alchemy can you transmute the one into the other. Our "old man" is utterly corrupt, and must be "put off," and "the new man" is to be "put on." God takes away "the stony heart" and gives "a new heart." And to shew that the "new heart" is something distinct from ourselves, we are told that the "flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other." If you are a true believer, there are these two distinct and contrary natures in you-the desh and the spirit-and by the power of faith and by the energy of the Holy Ghost, ye are to walk in the Spirit, and ye shall not fulfil the lust of the flesh, for "they that are Christ's have crucified the flesh with its affections and lusts." Scripture does not say that they have so improved "the flesh," put it under discipline, and so subdued it, that they have now got the upper hand of it. No, they have "crucified" it as not only unimproveable and very vile, but dangerous withal.

What a mighty advantage a knowledge of "the true grace of God" gives us! I am not to go single-handed against my corruptions as so many enemies which I am to grapple with in doubtful combat, in my own poor strength which is weakness, and hope that, after long and manful resistance, I am to see them extirpated one by one; but, before I begin the contest, I am privileged to see them all vanquished in a body by my Substitute and Saviour,—so that, although I am frequently so annoyed by them that I am found exclaiming: "O wretched man that I am: who shall deliver me from the body of this death?" I am always able, assuring myself of victory,

gratefully and confidently to add, "I thank God through Jesus Christ our Lord." For "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

Our great strength lies in being nothing in ourselves; and receiving and putting a full trust in Christ as our all. The secret of evangelical holiness is not our fighting but our faith. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world but he that believeth, that Jesus is the Son of God?" That's it; that's the secret of holiness: that's the whole of it. For believing that Jesus is the Son of God, gives me not only the position of Jesus, but in Him, the divine nature of a son of God, which nature, like fire, seeks its heavenly source, and, by a spiritual necessity, realising the fact that I am delivered out of the hand of my enemies, I "serve Him without fear, in holiness and righteousness before Him all the days of my life."

THE TRIAL OF FAITH.

DEAR FRIEND,—Love has chosen you; love has redeemed you with "the precious blood of Christ;" love has called you out of the world, converted, enlightened, sanctified, and separated you for the kingdom of God! How amazing is the love of God! My earnest prayer for you is, that you may "know the love of Christ which passeth knowledge, that ye may be filled with all the fulness of God." If truly converted, then you do know in your own soul, and from blessed experience, something of the love of God which you found in Christ Jesus at the cross of Calvary; but I greatly wish that you may be ever knowing more. Be ever looking to the blessed Jesus, and you will discover more of the love of God.

It is to be known nowhere else but at Calvary! You see there written in golden letters, over the cross of Christ, "God is Love." And "in this was manifested the love of God toward us, because that God sent His only-begotten Son into the world, that we might live through Him." And "we love Him because He first loved us." We never should have had any love to God, had it not been that He shewed us His love to us in sending Jesus to die for our sins. But by giving his only-begotten Son to die for us, He has drawn us with the cords of love; and now, abiding in Christ, we dwell in love and dwell in God! Oh for more of Jesus' love!

'Till the day dawn,
And the day-star arise'—

O Saviour, let Thy love, Down dropping from above, This wither'd soul renew, With Thy flow'r-fresh'ning dew.

O never-changing Friend, My failing steps attend; Hold Thou me up, and so I shall pass safely through. Still keep me at Thy side, Thou who for me hast died: O light me on my way, My joy, my strength, my stay.

O clasp me closer to Thy pierced side, Thou who for me the death of deaths hast died: Let not this faith of mine be too, too sorely tried.

Dear friend, your faith must be tried. You may expect to meet with many things to try you. There are corruptions within you, that you will need yet to get out by the grace of God and "the spirit of burning," or else you will be led away from Christ.

Outward trials, also, will come from the ungodly, who will wait for your halting, and tempt you to give up Jesus, and join them in their folly and wickedness.

Spiritual trials may arise within your own heart, and you may be so far left, on account of secret sin (such as prayerlessness, hardness of heart, vain thoughts, or unwatchfulness), as to be in darkness, and may feel as if you never had been "born from above!"

And professors of religion may sorely try

you, by reproaching you, or mocking you, or saying you are wanting to make a show of your goodness. Oh these will be heavy trials! but they must come in one shape or other,—and it is for this blessed purpose they are permitted, "that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, may be found unto praise, and honour, and glory, at the appearing of Jesus Christ."

Meet every trial, then, in the calm, meek, submissive spirit in which Jesus met His sufferings. It is a blessed thing to know that He went before us, and left us an example how to suffer the trials, indignities, and wrongs, of this sinful world. Do not court tribulation; and do not endeavour to shun it by the adoption of unscriptural measures, for it is "through much tribulation that we must enter into the kingdom of God."

Be much in secret with the once suffering Lamb of God, and He will keep you calm, happy, joyful, and firm, in the most afflictive and trying circumstances. He is able to succour them that are tempted, for He Himself suffered, being tempted. "Fear none of those things which ye shall suffer," is His encouraging exhortation. "In me ye shall have peace." "Peace in Jesus!"

Dear friend, abide in Him, and you shall have "peace like a river" now; and He will give you the conqueror's crown hereafter. Live every moment of your life in fellowship with Jesus.

"Be instant in prayer," "search the Scriptures," and get your soul filled with spiritual knowledge. Ask the Lord, when alone, to open your eyes that you may see wondrous things out of God's law. Those discoveries of the preciousness of Jesus which you make for yourself, will be far sweeter and more sanctifying than those you learn from "all your teachers." Dwell "under the shadow of the Almighty," and you will know "the secret of the Lord," and "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen."

A DAILY BURDEN.

DEAR FRIEND,—I have much pleasure in writing to you, that I may speak to you of Him who is "altogether lovely," and whom I trust "ye love," though ye see Him not with the bodily eye. I hope you are still "holding the beginning of your confidence,"—that towards Jesus, who died for us, you are still as warm in your attachment as in the days when your young heart first experienced the power and gladness of His converting grace. Those were days to be remembered, and you will not forget them, even in eternity.

Paul bids the Hebrews "call to remembrance the former days," and reminds them of what they experienced and were called on to suffer for Jesus' name: "After ye were

illuminated ye endured a great fight of afflictions, partly whilst ye were made a gazingstock both by reproaches and afflictions; and partly whilst ye became companions of them that were so used." This was their lot, and we have ours. Some have bodily afflictions, like Job; others have to suffer the loss of all things, like the apostle Paul; others suffer much from the enmity of the wicked or the reproaches of the professedly righteous; and some have to endure all these put together. Now I do not know what your afflictions are,—at least I do not know all; but I know that you have laid upon you the burden of an afflicted body, which perhaps may be your heaviest cross. But faint not under it. Take as good care of your health as possible, because your body as well as your spirit, is the Lord's; but do not repine under your bodily afflictions, but pray that the Lord would make His grace sufficient for you; and then you will be able to say, with the much-suffering apostle, "Most gladly therefore will I rather glory in my infirmities,

that the power of Christ may rest upon me: therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong."

It frequently happens that when we are weakest in body we are strongest in the Lord. If the Lord allow us to suffer much in the body, He will always make up for it by strengthening us with all might in our souls. Bad health is certainly in itself an evil; but it may be the medium of much good to your soul, if it keep you always near the edge of Time, gazing upon the sunny islands of the blest, that stud the vast and glittering ocean of Eternity; and if it remind you that this is not your home,—that here you have no continuing city, and stir you up to seek one to come. There is a rest remaining to the people of God. I hope you ever keep in view that "rest" with Jesus, and our brethren in Him, amid all the trials, tossings, pain, weakness, and weariness of your desert pilgrimage, and that you could call on others to join you in seeking the "better country" in the poet's words:—

Brethren, arise,

Let us go hence!

This is not our abode,—

Too far, too far from God!

The angels dwell not here;

There falls not on the ear

The everlasting song

From the celestial throng.

'Tis discord here alone,—

Earth's melody is gone;

Her harp lies broken now,

Her praise has ceased to flow.

Brethren, arise,

Let us go hence!

The New Jerusalem,
Like a resplendent gem,
Sends down its heavenly light,
Attracting our dull sight.
I see the bright ones wait
At each fair pearly gate;
I hear their voices call,
I see the jasper wall,
The clear translucent gold,
The glory all untold!

Brethren, arise, Let us go hence! What are earth's joys and gems? What are its diadems? Our crowns are waiting us Within our Father's house; Our friends above the skies Are bidding us arise; Our Lord He calls away To scenes of sweeter day Than this sad earth can knew. Arise, and let us go!

Beloved friend, "until the day dawn and the shadows flee away," see that you are making spiritual progress. Rest now on the sure foundation,—on the finished work of the crucified Jesus, and you shall yet reign with the crowned Immanuel.

Thousands profess Christianity, but see that you possess it, and that it also possess you. Let the love of Jesus flow freely into your heart. Allow the Holy Spirit to master the "strong man," and cast him out of your soul. Let grace reign! Let the glorious truths concerning Jesus be stored up in your mind "like apples of gold in pictures of silver."

Walk by faith, and live by faith of the Son of God, and never be satisfied unless you feel that He is feasting your soul with the heavenly bread and the living water. Do not aim to be a Christian only "with the rest,"—be "an uncommon Christian," by having much to do with Jesus personally and in secret at the throne of grace. Let the word of Christ dwell in you richly. Hide it in your heart; and ask the Holy Spirit to open your eyes that you may see its beauty, and your heart that you may feel its power. Live as if you had no eye upon you but the eye of your Beloved, whose eyes are as a flame of fire.

There is need also for keeping your heart with all diligence, and for walking circumspectly before an ungodly world, redeeming the time because the days are evil; and such a walk can only be maintained by the gracious presence and regenerating power of the Holy Spirit. Ever see to it, then, that your heart be right with God,—fresh, vigorous, and holy. While the multitude is possessed of an outside religion, see that you be "all glorious

within." While others are content to hear of Jesus by report, be sure you follow on to know Him for yourself, and walk with Him. Let Jesus be better known to you, and more your daily companion, than any earthly friend. If you are much in His company, you will become like Him. And there is no friend that will treat you so kindly, or bear with you so patiently, or counsel you so wisely, as that Friend "that sticketh closer than a brother." He loved you with an everlasting love. He paid for you on Calvary an infinite ransom when He gave Himself; He now pleads for you with continual intercession; and He has passed His faithful word to you that He will give you a golden harp, a crown of life, and a palm of victory, in that everlasting kingdom which He will set up beyond the mists, and clouds, and darkness of this present evil world; and surely you could not have one with you more worthy to be loved with all your heart. and to be served with all your strength.

This world is but a dreary wilderness at best,—a place of sighs, and tears, and toil,—

of suffering, sorrow, and death: but do you not rejoice and praise the Lord continually that He gives you such a privilege as to witness here for Him who gave Himself for you, and to entertain a good hope, through grace, that He will at last present you faultless before the presence of His glory with exceeding joy?

"Beyond the smiling and the weeping
I shall be soon;
Beyond the waking and the sleeping,
Beyond the sowing and the reaping,
I shall be soon.
Love, rest, and home! Sweet hope!
Lord, tarry not, but come!

"Beyond the frost-chain and the fever
I shall be soon;
Beyond the rock-waste and the river,
Beyond the ever and the never,
I shall be soon.
Love, rest, and home! Sweet hope!
Lord, tarry not, but come!"

THE UNCHANGING LOVE OF GOD.

DEAR FRIEND,-I am anxious again to direct your thoughts to Jesus and the love of God; for I believe you have so known and believed "the love that God hath toward us," that you now love Him in return, and can say, "Lord, thou knowest all things: thou knowest that I love thee." Happy they who have Jesus in their hearts-Jesus for their Saviour and ever-present Friend! He is a precious and everlasting Friend. If He loves you, you will be loved for ever. Oh how encouraging, amid all the coming and the going, the forgetting and the forsaking, the fluctuation and instability of all earthly friendships, to know that our heavenly and everlasting Friend is ever the same! He changeth not: Jesus is the same yesterday, to-day, and for ever, -without variableness! He is the rock on which to cast the anchor of our hope. We can always count upon His friendship; and it is worth more than all other friendships. He has passed His faithful word to be true to you who are born of the Spirit, whether you are always true to Him or not. Whosoever shares His love is loved for ever! "With everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer: for the mountains shall depart, and the hills be removed; but my lovingkindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." "In an acceptable time have I heard thee, and in a day of salvation have I helped thee, and I will preserve thee." It is surely a great thing to be thus cared for by the living God.

'Long did I toil, and knew no earthly rest;
Far did I rove, and found no certain home:
At last I sought them in His sheltering breast,
Who opes His arms and bids the weary come.

With him I found a home, a rest divine: And I since then am His, and He is mine.

- "Yes, He is mine! and nought of earthly things,
 Not all the charms of pleasure, wealth, or power,
 The fame of heroes, or the pomp of kings,
 Could tempt me to forego His love an hour.
 Go, worthless world, I cry, with all that's thine!
 Go! I my Saviour's am, and He is mine.
 - "The good I have is from His store supplied:
 The ill is only what He deems the best:
 He for my friend, I'm rich with nought beside;
 And poor without Him, though of all possess'd.
 Changes may come—I take, or I resign—
 Content while I am His, while He is mine.
- "Whate'er my change, in Him no change is seen A glorious sun that wanes not, nor declines:

 Above the clouds and storms He walks serene,
 And sweetly on His people's darkness shines.

 All may depart—I fret not, nor repine,
 While I my Saviour's am, while He is mine.
- "While here, alas! I know but half His love, But half discern Him, and but half adore; But when I meet him in the realms above, I hope to love Him better, praise Him more: And feel, and tell, amid the choir divine, How fully I am His, and He is mine!"

How blessed to be in the love of God! M'Cheyne (in "Revival Truth," a volume published recently) says, "Nothing can separate the soul in Christ from the love of God. Once Christ's, ave Christ's; whom He loveth, He loveth unto the end. None can ever be separated from the love of God who once come into it. There is no quality more precious than permanence. The most of the joys in the world do not last. The flowering of the apple-tree is pleasant and lovely when it comes out with its ten thousand blushing promises; but its blossoms soon fade, are separated, and fall off the tree. The gourd of Jonah was pleasant while it lasted; but he was soon separated from it. It came up in a night, and perished in a night. The sweetest friends are united only to be separated. One may almost see the shroud beneath the wedding-garment. The love of the creature is not 'an enduring substance.' Sometimes the kindest change, and cease to love us, or at the longest, they die—and we are separated. But oh, how different the love of God! It is

an enduring good. It is a flame that is never extinguished—the 'good part' that cannot be taken away. 'For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"'Death cannot!" Death separates 'very friends.' Death separates husband and wife, soul and body. Death separates those who for a lifetime have shared one another's thoughts and cares. It takes us away from their love; we do not feel that the dead love us; we do not meet with their smile. But death cannot separate us from the love of God; it only brings us to the full enjoyment of it. Oh, are you in Christ? Do not fear to die, for death will only bring you into the presence of your God, and you shall be a pillar in the house of your God, and go no more out. Death cannot separate us from the love of God!

"'Life cannot.' I remember one of Brainerd's converts, when brought to a full sense of the love of God, cried out, "Oh. blessed Lord, take me away; do let me die, and go to Jesus Christ. I am afraid if I live I shall sin again." She feared that life would separate her from the love of God. But no, life cannot-'neither death, nor life.' Are you in Christ? Do not fear to live. The love of God will still be poured into your heart, and the Spirit of God will be given you. 'I pray not that thou shouldest take them out of the world, but that thou wouldest keep them from the evil.' Neither death nor life can separate us from the love of God. "'Nor angels.' Good angels cannot, even if they would. But they are all for us.

if they would. But they are all for us. When a soul is joined to Christ, there is joy in heaven—they rejoice that another poor sinner is brought into the love of God, and they would not have us separated. But even if they were against us, Our Righteousness is above their reach; for the Lord of angels is 'the Lord our Righteousness.' Even angels

cannot. The devil has great power, but he cannot separate a branch of Christ from the love of God. You remember how he tried to separate Job, and failed. Christ has overcome. If he could cast Christ down from the right hand of God, then he would separate us; but as long as Christ is there we are safe. Are you in Christ? Resist the devil and he will flee from you. He and all his legions cannot separate you from 'the love of God, which is in Christ Jesus our Lord.'

"'Nor principalities, nor powers.' These may mean 'the powers' of this world. Often has persecution tried to tear the believer from the love of God—but in vain. Often has it torn him from the love of father, and mother, and kindred (Matt. x. 21, 22)—but it cannot separate us from God, and from His love to us in Christ Jesus. Dear friend, are you in Christ? Oh, make sure, for there may be suffering days yet wherein to try you. Be rooted and grounded in Him, and the blasts of persecution will only make the roots of your faith take firmer hold—God will love

us 'in the fires.' I believe the love of God has often taken away the pains of martyrdom.

"'Nor things present.' Riches, cares, business, houses, lands, cannot separate us from the love of God. Ah, these are more dangerous than even persecutions. But are you united to Christ? They shall not prevail,—they cannot come between you and God, so as to separate you from His love. Only abide in Christ, and the love of God shall abide in your soul. These things cannot separate you.

"'Nor things to come.' They cannot separate us. What lies before us? Who can tell what is 'to come?' Shakings among the nations and in the Church, sickness, bereavement, temptations, the valley of the shadow of death—all these are 'things to come.' But in Christ we are safe for ever—they shall not be able to separate us from the love of God.

"'Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord'"

How blessed to know and believe the love that God hath towards us!

This is one of the places where the Lord gives His holy apostle to triumph in Christ. How is his heart enlarged! This is his triumphant close of the blessed argument he had been conducting, to prove that we are "justified freely, by His grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation, through faith in His blood." It is to such an elevating, and soul-filling assurance of the perpetuity of the love of God, that an intelligent acquaintance with the highest doctrines of grace conducts us. Another beautifully remarks:-"All God'sperfections and procedures are but so many modifications of His love. What is His omnipotence, but the arm of His love! What His omniscience but the medium through which He contemplates the objects of His love? What is wisdom but the scheme of His love? What are the offers of the gospel but the invitations of His love? What are the threatenings of the law but the warn-

ings of His love? They are the hoarse voice of His love, saying, 'Man, do thyself no harm.' They are a fence thrown around the pit of perdition to prevent rash men from rushing into ruin! What was the incarnation of the Saviour but the richest illustration of His love? What were the many miracles of Christ but the condescensions of His love? What were the sighs of Christ but the breath of His love? What were the prayers of Christ but the pleadings of His love? What were the tears of Christ but the dew-drops of His love? What is the earth but the theatre for the display of His love? What is heaven but the Alps of His mercy, from whose summit His blessings, flowing down in a thousand streams, descend to water and refresh His Church situate at its base?" There are some who have been called "summer friends," because they are only to be seen standing by us when the bright summer sun of prosperity is shining upon us, and who steer clear of us as soon as the cold frosts, heavy snows, and bitter blasts of the winter of adversity set in;

but oh, if we have such a grasp as Paul had of the love of God, as it is manifested and is to be seen in His not sparing His own Son, but delivering Him up to die for us, when we were yet sinners, we will be able to triumph in the God of love as He was enabled to triumph, and to conclude with Him, that come what may, even though all should be against us in the visible and invisible worlds, our anchor being cast within the veil, God will never prove to us a mere "summer friend." You will find in this chapter a golden chain of everlasting love, let down from the throne of God to the cross of Calvary. and it terminates in Christ; and if you cleave to Him, and get into the ark, you will be safe amid all the storms of time, and be landed on "the mountain" top at last, and set down to the feast of fat things, when time shall be no more.

> "Could oceans, rivers, springs, and lakes, All that the name of water takes Beneath th' expanded skies,

Be turn'd to ink of blackest hue; Add, too, the drops of morning dew, To make the wonder rise;

"A book so large could we suppose,
Which thinnest paper could compose,
As the whole earthly ball;
Were every shrub and every tree,
And every blade of grass we see,
A pen to write withal;

"Were all who ever lived on earth,
Since nature first received her birth,
Most skilful scribes, to place
In clearest light that wondrous love.
Found in the heart of God above,
T'ward Adam's sinful race;

"Were each Methuselah in age,
And every moment wrote a page,
They'd all be tired and die;—
The pens would every one wear out,
The book be filled within, without,
The ink be drain'd quite dry;

"And then, to shew that love, O then!
Angels above as well as men,
Archangels e'en, would fail;
Yea, till eternity should end,
A whole eternity they'd spend,
Nor then have told the tale!"

. . .

THE CROSS.

"Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven."—MATT. v. 10.

"Beloved, think it not strange concerning the flery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when His glory shall be revealed, ye may be glad with exceeding joy."—I PET. IV. 12, 13.

DEAR FRIEND,—My heart bleeds for you, and I now write to sympathise with you in your "fiery trial," and to comfort you with the consolation that is in Christ. You are early called upon to bear a heavy cross; but it is not half so heavy as that cross which Jesus bore for you. You remember what I told you of a dying girl saying, when asked if she loved Christ: "I sometimes think I could have been crucified with Him!" This was the true evidence of heart-love to the Lamb of

God. I hope you are fired with such love. Are you not feeling like the apostles, who, when they were ill-used for fidelity to their Lord, "departed from the presence of the council rejoicing that they were counted worthy to suffer shame for His name?" Your faith has been tried, and you have had a bitter experience to pass through; but it will do you much spiritual good, if you pray the Lord to sanctify it to your soul. Christ knew that it would come; and that should sweeten it. If He had not seen it needful He would not have sent it. He said to His disciples, "A man's foes shall be they of his own household;" and it holds good to this day. But it is all of the Saviour's allowing; and perhaps He means by it to empty you of sin and self, the world, and every thing, that He may make all the more room in your heart for Himself. Are you not willing to go through any thing to get more of the presence of Christ? He says we must take up our cross daily and follow after Him, if we would be His disciples; and are you not ready to say,-

"Jesus, I my cross have taken, All to leave and follow Thee! Naked, poor, despised, forsaken, Thou, from hence, my all shalt be. Perish every fond ambition, All I've sought, or hoped, or known: Yet how rich is my condition, God and heaven are still my own! Let the world despise and leave me, They have left my Saviour too; Human hearts and looks deceive me. Thou art not, like them, untrue. And whilst Thou shalt smile upon me. God of wisdom, love, and might, Foes may hate, and friends disown me, Shew Thy face, and all is bright. Go, then, earthly fame and treasure; Come disaster, scorn, and pain: In Thy service pain is pleasure, With Thy favour loss is gain. I have called thee Abba, Father; I have set my heart on Thee: Storms may howl and clouds may gather, All must work for good to me. Man may trouble and distress me, 'Twill but drive me to Thy breast: Life with trials hard may press me, Heaven will bring me sweeter rest. Oh! 'tis not in grief to harm me, While Thy love is left to me;

Oh! 'twere not in joy to charm me,
Were that joy unmixed with Thee.
Soul then know the full selection.

Soul, then know thy full salvation;
Rise o'er sin, and fear, and care;
Try to find in every station
Something still to do or bear.
Think what Spirit dwells within thee,
Think what Father's smiles are thine,
Think that Jesus died to win thee,
Child of heaven, canst thou repine?
Haste thee on from grace to glory,
Armed by faith and winged by prayer

Armed by faith and winged by prayer;
Heaven's eternal day's before thee,
God's own hand shall guide thee there.
Soon shall close thy earthly mission,
Soon shall pass thy pilgrim days;
Hope shall change to glad fruition,
Faith to light, and prayer to praise."

My dear friend, may the Lord enable you to live on earth breathing the spirit of this sweet hymn. He who made it would dcubtless write it out of his own experience. How very many tried ones have felt it a precious spiritual song with which to pass through the furnace of affliction! May it be consoling to your much-troubled spirit! You may have been feeling like the psalmist when he said,

"Deep calleth unto deep at the noise of Thy waterspouts: all Thy waves and Thy billows are gone over me." But I hope you could also say, "Yet the Lord will command His lovingkindness in the day-time, and in the night His song shall be with me, and my prayer unto the God of my life. Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God; for I shall yet praise Him, who is the health of my countenance, and my God." Encourage yourself in the Lord. "Fear not, I am with thee." You may boldly say, "The Lord is my helper, I will not fear," &c. "We must through much tribulation enter into the kingdom of God." But I hope you are prepared for any amount of tribulation, if so be you get through it and into that blessed kingdom. Oh be sure you hold fast the beloved Jesus, and do not let Him go. "If we suffer with Him, we shall also reign with Him." What matters it what kind of passage we get through life's waste of waters?—the billows of trouble may be rough, but we are going home, and we will get an eternity of celestial delights which will make us utterly forget the perils of the way which led to the "many mansions" of our Father's house.

"A few more storms shall beat
On this wild rocky shore,
And we shall be where tempests cease,
And surges swell no more.
A few more struggles here,
A few more partings o'er,
A few more toils, a few more tears,

And we shall weep no more.

A few more Sabbaths here
Shall cheer us on our way;
And we shall reach the endless rest,
Th' eternal Sabbath day.
'Tis but a little while
And He shall come again,
Who died that we might live, who lives
That we with Him may reign.

Then, O my Lord, prepare
My soul for that glad day!
O wash me in Thy precious blood,
And take my sins away!"

My dear friend, trust in the Lord, and remember His exceeding great and precious promises. You are just getting His promise fulfilled in your experience-" I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Be much in communion with your Lord. He can keep your feet from falling. Ask Him to do it. Seek wisdom from above. May you abide in Christ, and bring forth in your life the fruits of holiness. Do not be ashamed of Christ. Though you should have to die for Him, stand true to Him. Fear not to witness a good confession. Fear not to tell how great things the Lord hath done for thee, and hath had compassion on thee. The world may say you are going too far; -God and your own heart bear witness that you cannot go too far in the right way. May "the God of all grace, who hath called us unto His eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you" (1 Pet. v. 10). To Him be glory and dominion for ever and ever. Amen.

"THE VOICE OF MY BELOVED!"

DEAR FRIEND,—It is the presence of God with our souls that gives true happiness, and makes the place of our abode "holy ground."

Iheard the interesting Syrian, Elijah George Saleebey, the other day, telling the people, in his lecture on Mount Lebanon and its schools, that at the beginning of every year, the priests, in his country, come with a bottle of what they call "holy water," and sprinkle all the houses in a village or town, to make them "holy" and to keep the devil away from them; and that when a new house is built nobody would occupy it until it is in this way made "holy." How foolish are such superstitions, and how inadequate to accomplish the desired end! But oh, how thoroughly

does the "clean water" of the Holy Jehovah—the outpouring of the Divine Spirit—purify both our hearts and homes!

It is a solemn thought—there is not a room in the homes of believers but has been consecrated by the presence of the Divine Spirit! The very spot where His mighty power was first experienced by you will ever be regarded as "holy" throughout all your journey to the heavenly "mansions" in our Father's house. When you consider that throughout the whole house, you have been filled with the Spirit,—that in this room and that room you have felt the sweet and refreshing presence of God,—are you not ready to say with Jacob, "How dreadful is this place!" and with the apostle Peter, "What manner of persons ought we to be, in all holy conversation and godliness?"

But the presence of the Lord should not only solemnize us, it should also make us glad. When a servant of Jesus comes unexpectedly to visit you and speak to you about "the salvation that is in Christ Jesus with eternal glory;" even his presence with you (who is

only a sinner like yourself) is the means of giving you a little happiness; but how unspeakably more happy the presence of Jesus our gracious Redeemer will make you, when He comes into your heart and fills you with His grace! He frequently comes to His dear people when they least expect Him, and His life-giving presence puts divine gladness in their hearts, and a new song in their mouths, and "turns the shadow of death into the morning." You remember the precious incident in John xx. 19, 20: when the disciples were together mourning the loss and absence of their much-loved Lord, and were sad, Jesus came and stood in their midst and said, "Peace be unto you! And when He had so said, He shewed unto them His hands and His side. Then were the disciples glad when they saw the Lord." He preached "peace," and at the same time shewed unto them His pierced hands and side, (by which the peace was made); -then they recognised Him and were truly glad. So will it be with you who may now be mourning that you cannot see Jesus ;-as soon as He comes and reveals Himself to your soul, you will obtain joy and gladness, and sorrow and sighing shall flee away.

Nothing can give true peace but a sight of the Lord Jesus, the pierced One. Are you saying, "Sir, we would see Jesus?" Well, He may graciously surprise you by His sudden appearing, and fill your souls with gladness before you are aware. He only can give holy gladness by revealing Himself. A God in Christ,—a bleeding, atoning, dying, risen Saviour,-must be seen by you, if you would have peace of conscience and joy in the Lord. It is not the great and dreadful God, arrayed in all the attributes of vengance, that you are called upon to contemplate; but a God in Christ reconciling the world unto Himself, not imputing your trespasses unto you. In you who know and love the Lord Jesus feel at present as if you were deserted of the Lord, and as if all were dark around you and dull and confused within you, be not discouraged. Jesus does not take a moment to come from heaven for the refreshment of His people's souls. Be not "faithless, therefore, but believing." He can reveal Himself at any moment and refresh your weary soul. He can speak such "good words and comfortable words" to you as will fill you in one moment with a peace that passeth all understanding, and a joy unspeakable and full of glory. "The Lord whom ye seek shall suddenly come to His temple" in your heart, and say, "Peace be unto you!" and you will have "peace like a river," and be filled with solemn gladness, and feel as if you could not help expressing the joy of your heart in the language of the spouse of Jesus in "the Song of songs," -"The voice of my Beloved! Behold He cometh, leaping upon the mountains, skipping upon the hills!" And then she tells what He said on His coming. It is just what you will hear Him say: "Rise up, my love, my fair one, and come away: for, lo, the winter is past, the rain is over and gone; the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig-tree putteth forth

her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."

May you have such a refreshing visit from the divine Redeemer even now! Be ever waiting for the Lord; and when you hear the faintest whisper of redeeming love in your soul, you will immediately exclaim with joyful lips, "The voice of my Beloved!" Be looking up to heaven and waiting for the blessed Jesus to give you divine refreshment every moment, that you may grow in grace and be like a tree planted by the rivers of water. Be like the holy man of old who said, "I wait for the Lord; my soul doth wait, and in His word do I hope. My soul waiteth for the Lord more than they that watch for the morning." Be ever waiting for fresh appearings of the Lord Jesus, and be ever listening, that you may hear with your heart the divine and "gracious words which proceed out of His mouth." He says to all those who would become wise unto salvation, "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors." Be of the loving, waiting, longing, hoping, pilgrim-company of the dear followers of Jesus, who are ever lifting up their eyes to heaven, from whence they look for grace to help in time of need; and as the beloved Immanuel comes forth, "travelling in the greatness of His strength, mighty to save," you will be ready to give Him the joyful welcome, and join in the grateful recognition of His saints when they say, "Lo, this is our God; we have waited for Him and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation," (Is. xxv. 9).

If you really know the pierced Redeemer; if you have received Him and given your heart to Him; if you have been "washed, and sanctified, and justified, in the name of the Lord Jesus and by the Spirit of ourGod;" if you have obtained pardon, peace, holiness, and the indwelling of the Holy Spirit,—then are you a child of God indeed. Found in Christ, you are "no longer under the law, but

under grace;" and you may triumph in the delightful assurance of a covenant-God, that "sin shall not have dominion over you." Crucified with Christ, you will also become dead to all the world's pleasures, allurements, fascinations, and sins. The joy of the Lord will be your strength; the Spirit dwelling in you will be your life; and the enjoyment which you will experience by having the love of God shed abroad in your heart will make up a thousandfold for all you may see it your duty to forsake in order to "follow the Lord fully:" your inward peace will prove "a continual feast;" and by holding sweet secret fellowship with Jesus, your outward conduct will be such as shall make all who know you, "take knowledge of you that you have been with Jesus." Seek daily, at "the precious throne of grace," the inward power, light, and teaching of the Holy Spirit; and draw all your happiness from "fellowship with the Father and with His Son Jesus Christ." As soon as you awake in the morning, enter into "the holiest" "by the blood of Jesus;" and try to walk all the day in the light of Jehovah's countenance. Flee all sin; resist Satan; renounce the world; crucify the old man; walk circumspectly; pray without ceasing; serve the Lord day and night; be guarded in your words; be lowly in heart, spiritual in mind, "blameless and harmless" in conduct,-living with dear believers in love, as heirs of life eternal. Beware of trifling with the convictions of your conscience, or with the solemn and holy utterances of the Word of God. Keep your conscience bright and pure like a finely-polished mirror—to reflect the image of God as the ancient mirrors reflected the spotless solar light. Obey your own conscience and the Word of God, or else you cannot be happy. Wherever you are, try to shew yourself a follower of Jesus. Speak often of Immanuel's beauty. Be not ashamed to confess him. Seek grace to enable you to love Him more fully, and that will constrain you to confess Him more freely. You may have much yet to bear for His name's sake; but he can make all grace abound towards you, and

strengthen you "with might by His Spirit," so greatly, that you will be enabled to regard the heaviest trial as but a "light affliction." Ever shew fidelity to your loving Saviour, and suffer rather than sin. Jesus suffered, but He never sinned, and He has left us an example that we should follow in His steps. And if you obey "from the heart," your soul will be kept peaceful, and full of the love of God; and although, by your decided conduct, holiness, and determination to "follow the Lamb whithersoever He goeth," you may be separated from many who are only lukewarm professors, and from much that would minister to the gratification of your old nature, you will never be separated from "the love of God which is in Christ Jesus," and it will amply make up for all.

To impress this upon your mind, I will tell you the story of a dear Syrian girl, who loved the Lord. Syria, you know, is the name by which that wonderful land where our Saviour was born, lived, and died for our sins, is now called. Well, you must know that there are

American missionaries there, who try to tell the poor ignorant Syrians about Jesus, that they may be pardoned their sins, and have salvation through His precious blood. Some years ago a Syrian placed his little daughter with the devoted missionaries, and they clothed, fed, and taught her, and kept her in their house.

But this man was not a true Christian, and when he found that his worldly circumstances were not to be improved by his profession of Christianity, he went back to the superstitious church which he had left, and wanted very much to take his daughter away from the kind missionaries. At length he did so, very much against her will, for she dearly loved them, because they had told her where to find the love of God, and she had found it and was glad.

After her father had taken her home, she continued to read her Bible and to pray. But in a short time her parents would not allow her to do so, but treated her very harshly; and she resolved to go back to the mission-

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aries, and soon carried out her purpose. But after a time her father, by making many fair promises, got her to come back to his house. But no sooner had she returned, than he treated her as a prisoner, and shut her up in one of the higher rooms, from which he thought she could not escape. This was very hard, but she knew the dwelling-place of God's love, and she was quite happy in the midst of her troubles. Jesus was her Saviour, and she had still access to the love of God. At the house of the missionaries she had got the knowledge of a delightful secret,—the secret of being happy anywhere; and she was determined to suffer anything rather than deny her Saviour.

A friend of the missionaries was going past her father's house one day, and he heard a voice calling on him. It was the voice of the dear captive child—"a prisoner of Jesus Christ." She threw down a letter, which she wanted him to carry to one of the missionaries. In this letter she told him of her circumstances, and expressed a wish that he should try to release her. And with what do you think this dear girl closed her letter? She concluded with these triumphant words: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height. nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Noble child ! Blessed are all they who can truly use these words. She was delivered from captivity, and she is now employed by the missionary who delivered her, in teaching other Syrian girls to find the love of God. The passage which the dear captive girl so appropriately used tells us that "the love of God is in Christ Jesus our Lord." The love of God is all in Jesus for young and old; and if we go to Jesus in search of it, we are sure to find it, for Jesus says, "Seek, and ye shall find."

Oh, my dear friend, if you have found the love of God, and had it shed abroad in your heart by the Holy Ghost, you will have "joy unspeakable and full of glory;" and then, even

though your nearest relatives were to treat you harshly (which is not at all likely), you would be able to triumph in the love of God, as did the happy Syrian girl. Have you found "the love of God which is in Christ Jesus?"

It is redeeming love. Its voice is,—"Fear not, for I have redeemed thee."

It is pardoning love; and if you find it you will hear it whispering these sweet words, "Thy sins are forgiven thee."

It is renewing love; and when you find it you will hear it say, "A new heart also will I give you;" and having your heart changed by the love of God, you will feel as if you were all new, and all things will also appear to you strangely new.

God's love is adopting love; and when you find it you will feel yourself a happy child of God, and you will then cry, "Abba, Father."

It is eternal love—love that had no beginning—love that lasts for ever. "I have loved thee with an everlasting love; therefore with lovingkindness have I drawn thee." Nothing can separate us from it in time or in eternity.

Oh the blessedness of knowing and believing "the love of God which is in Christ Jesus our Lord!" May the gracious God and Father of our Lord Jesus Christ give the Holy Spirit to "send your heart straight into the love of God" (2 Thess. iii. 3), that you may enjoy this blessedness, and praise His glorious name.

Oh, how very wonderful is the love of God! He loved our souls, and sent Jesus to die for our sins! And how holy He is, as well as merciful! We see it now in His beloved Son: "for He made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." We see the inflexible righteousness of God manifested in the substitution and death of Jesus. And now we have confidence to come to God, pleading the merits of our Surety; for "He His own self bare our sins in His own body on the tree," and now we obtain forgiveness and a righteous restoration to Jehovah's favour

and love. Jehovah said, "Awake, O sword" (emblem of justice), "against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd." And Jesus, that great Shepherd of the sheep, was smitten in order that the holy God might be able to teach us the way of "being justified freely by His grace, through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God: ... that He might be just, and the justifier of him who believeth in Jesus." Oh, how striking is the expression, "Just, and the Justifier!" How holy is our God, even when He justifies the "ungodly!" How blessed to know that God is "just to forgive us our sins!" Nothing could satisfy my enlightened conscience but that which satisfies my holy Father! But as He is satisfied with the blood-shedding of Jesus on my behalf, I also am satisfied; and God looks upon me as clothed in His own righteousness, and pronounces me as just as if I had never committed a single sin. Jesus took my sins, and gave me His righteousness. Oh, wonderful exchange! "He gave Himself for our sins!"

Surely it is becoming that all of us who have experienced His readiness to forgive, should humble ourselves before Him on account of our innumerable transgressions, and listen to the sweet encouragements of His grace: "I, even I, am He that blotteth out thy transgressions for mine own sake, and will not remember thy sins." On hearing this, may you be enabled to say with exulting heart, "The voice of my Beloved!" "The grace of the Lord Jesus Christ be with you all. Amen."

SPRING BLOSSOM.

DEAR FRIEND,—I would like to comfort your young heart by speaking to you of "Him whom having not seen ye love." The sure way of getting comfort, when we lose it, is not by trying to work ourselves up into a good frame, but by coming to Jesus afresh, and drinking of the tide of love which flows so fully and freely in Him. Never be satisfied unless you find yourself sitting down under His shadow with great delight, and experiencing His fruit sweet unto your taste. He is able to make you truly happy, if you believe in Him, walk in Him, abide in Him, and do His commandments. Never mind what the people of the world either say of you or do to you. You may expect a cross.

If you bear no cross you shall wear no crown. "In the world ye shall have tribulation." Yet "fear none of those things which thou shalt suffer," but "be thou faithful unto death," says Jesus, "and I will give thee a crown of life." I do hope you will prove faithful to the blessed Redeemer. Hold fast the beginning of your confidence-stedfast unto the end. Be always very watchful lest your life give the lie to your profession. Be always holding fast by the blessed Jesus: and be praying the psalmist's prayer, "Hold up my goings in Thy paths, that my footsteps slip not." I hope you continue in prayer, and that you stir up yourself to take hold of God. If you would not have the misery of being a backslider, be sure that you continue daily to approach the throne of grace and lift up your soul to God. Do not be content with formality; let the language of your heart be, "Thy face, O Lord, will I seek." "Lord, lift Thou up the light of Thy countenance upon me." And try to get some good daily to your soul from reading the blessed Word of God. "Search the Scriptures daily," like the noble Bereans; and you will, by God's blessing, "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

And I hope I need not ask you to pray for others, and seek to bring them to Jesus, for you are ready to this good work. "It is good to be zealously affected always in a good thing; and not only when I am present with you." I hope you will pray God to enable you to do good in this way to all you are familiar with, if they are not yet converted. But oh, remember, that if you speak to them with your lips, you must at the same time speak by your life. It is not an easy thing to take the position of a speaking witness for Jesus. You will need to be much with Jesus on the mount of heavenly communion, if your face is to be made to shine, and your life to be adorned with the beauty of holiness. Go forward in the ways of holiness. You are early begun, and if you hold on your way what joy will be yours! Lay yourself out to get good, to be good, and to do good; and live entirely devoted to the glory of God. Do not be downcast and discouraged by darkness, trials, the world, or the clouds of sin that rise up from an evil heart: the day will soon break and the shadows flee away.

"Now the God of peace, that brought from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen" (Heb. xiii. 20, 21). And may He who gathers the lambs with His arm, and carries them in His bosom, put His everlasting arms around you, and carry you now, henceforth, and for evermore. Amen.

OUR LIFE AND STRENGTH.

DEAR FRIEND,—I hope you are earnestly following on to know the Lord. "Then shall we know, if we follow on to know the Lord. His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." The Lord Jesus Himself must ever be to us our great source of all spiritual knowledge and experience. Diligently maintain holy, spiritual intercourse with Him, and you will prove that it is refreshing, quickening, and strengthening. "In the Lord Jehovah is everlasting strength." Nothing short of uninterrupted fellowship with Jesus can give us a soul-elevating spirituality, and a Satanfoiling humility. When near to Jesus, "the joy of the Lord is our strength;" and we are never so far beyond the reach of sin, Satan, self, and the world, as when lying in the dust at the foot of the cross. Oh, to be inclined by the Spirit ever to remain in that position, and to have reviving and invigorating communion with the Crucified One!

All our trials and afflictions are sent for the purpose of bringing and keeping us nearer the cross of Calvary. If our anchor is cast within the veil, no wave of trouble can remove us from the Lamb of God-all will tend to push us nearer to His cross. The world with all its ills, Satan with all his wiles, and our own hearts with all their deceitfulness, cannot separate us "from Jesus and His love." His love is "wonderful," infinite, and eternal. "Having loved His own which were in the world, He loved them unto the end." The "many waters" of coldness, indifference, sloth, or lukewarmness, "cannot quench His love" to us;" "neither can the floods" of "vain thoughts," heart sins, or "secret faults," "drown it." It is an infinite love—a "love without dissimulation," without beginning and without end-a vast ocean, without a bottom and without a shore! Is not the love of Jesus our joy and strength? Oh, how supporting is it amid all the rude buffetings of a Christless, loveless world, to have a place in the loving heart of Him" who loved me and gave Himself for me!" When the world hates, Jesus loves; when it frowns, He smiles; when it would injure our reputation with its foul calumnies, He says, "Thou art all fair;" when haughty professors pass us by without deigning to bestow upon us the slightest mark of recognition, Jesus draws near and says, "I have redeemed thee; I have called thee by thy name; thou art mine;" when the storm is at its beight, He draws near, enters our frail bark, rebukes the wind and the waves, and immediately there is a great calm, and we are at the land to which we wish to go. The loving Jesus with us, we need fear nothing. Oh, how "precious" is the Redeemer!

How blessed to be with Jesus alone! Do

you not feel, that when shut up to Jesus you have the sweetest times? Have you not felt as if it mattered very little whether you were allowed to have fellowship with Christians or no-Jesus was filling your soul so entirely. and His presence was so satisfying? "A faithful minister of Jesus Christ" asks. "Whom does the heart, in its best moments, and holiest affections, and intensest yearnings, supremely desire?" And he answers, as I hope you also can-"Jesus only." "Blessed is that soul, the utterances of whose heart are the sincere and fervent expression of a love of which Christ is the one and supreme object! Oh, to love Him more! Worthy, most worthy is He of our first and best affections. Angels love Him ardently and supremely; how much more should we, who owe Him a deeper debt of love than they! Would that this might be our motto, our principle, our life: "To me to live is Christ!"

Dear friend, are you satisfied to live by faith of the Son of God, and to live for Him who died for you? If this be your experience,

then you shall inherit all things; for if you are Christ's, then "all things are yours." Love Jesus supremely; and shew the depth of your attachment by the breadth of your obedience. If the love of Jesus is shed abroad in your heart, you will be able to say, "Oh, how love I thy law!" and you will obey all His commandments with real willingness and pleasure. Receiving the holy law from the pierced hands of your Beloved, you will feel it a sweet privilege to keep it. "His commandments are not grievous," but joyous, to the new man in Christ Jesus. Oh the depth, both of the wisdom and love of God! May you every moment feel the love of Christ constraining you to walk with God, depart from iniquity, and to bring forth those "fruits of righteousness which are by Jesus Christ unto the glory and praise of God!" Amen.

Heavenly Father, kind and gracious!

When I come Thy face to see
By thy Spirit's grace so precious,

Fill my heart with thoughts of Thee

O to live as one who knows Thee!

Daily in Thy fear to be!

To all good do Thou dispose me:

From all evil guard and free.

O to know the love of Jesus!
To enjoy His face divine!
Know that from all sin He frees us!
Call, and know, and feel Him mine!
O that I no more may wander
From my loving Shepherd's fold!
Never more affections squander
On vain things of earthly mould!

When my heart begins to harden
Under sin or Satan's power,
Lord, to Thee I'll flee for pardon
And Thy Spirit's softening shower.
Though I pass through tribulation,
And my soul be vexed with care,
Thou wilt prove my consolation;
For my burden Thou wilt bear.

I would of Thyself be thinking,
Of Thy works and ways below;
I would at the Rock be drinking,
As through this world's wilds I go.
Soon may my last step be taken,
Soon my weary soul find rest;
O from death's sleep then to waken
Leaning on my Saviour's breast!

"LOOK TO YOURSELVES."

DEAR FRIENDS,—To make this letter more distinct, and bring out more fully those things I wish to lay before you for your edification and direction, I will call your attention to the following important passage of Scripture;—"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward."—Thus wrote "that disciple whom Jesus loved," to a lady and her children whom he loved in the truth. And his words are intended for our warning also, in an age when many are deceiving themselves with a name that they live, when they are dead.

Most men will look to themselves well enough, so far as temporal things are concerned, without a Scripture exhortation to do so; but to get people to look to themselves with reference to spiritual things, requires line upon line, and precept upon precept.

It is of vast importance, for the interests of heart-religion, to have sound views of Jesus. Men, with mistaken notions about the great Redeemer, may appear to run well for a time, but they will sooner or later get hindered, and not follow the Lord fully. See, then, that you have true, full, and spiritual views of Christ, both as He is set before sinners and received by them.

Look to yourselves, that you have proper and intelligent views of the person of Christ. He is spoken of in Scripture as the Son of God, which shews that He must be God by nature; for as a son among men has the nature of man, so the Son of God has the nature of God. The apostle John was the last employed by the Spirit of inspiration to give instruction to the church; and the scope of his gospel and epistles is, that the Messiah who had been crucified was the Son of God,

and, therefore, possessed of true and proper divinity. (Isa. ix. 6; Prov. viii. 22; John i. 1-3; Zech. xiii. 7, with Phil. ii. 6-11.) He is also spoken of in Scripture as the Son of man. The Word was made flesh He was truly a man, having a soul and body; and in this man, Christ Jesus, dwelt all the fulness of the Godhead substantially; and in His person He was the Messiah. The deceivers referred to by the apostle, denied that Jesus Christ had come in the flesh :- they denied that the incarnate Word, the glorious Godman, had appeared. Look to yourselves, that you believe in the Son of God, who is "the brightness of His glory, and the express image of His person."

See also that your views of Christ's redemption are correct and full.—God the Father sent Him to redeem; and He himself said, when on earth, that this was the great end of His mission (Matt. xx. 28), He died in the room of sinners, "the just for the unjust," (Isa. liii. 5, 6). His sufferings were propitiatory and substitutionary. He

gave Himself for us; and, in so doing, He hath redeemed us from the curse of the law, being made a curse for us. His work is a perfect atonement for sin; and, in proof of this, we read that God hath raised Him from the dead, and exalted Him, as Mediator, to the throne of universal sovereignty.

The atonement of Jesus is the ground of our reconciliation to God.—He made peace by the blood of His cross; He is our peace with God. And when we have peace preached unto us by the gospel, we become reconciled to God, by seeing that He made Jesus sin for us. The troubled conscience can be satisfied with nothing else but that which satisfies the holy God; but when the cross is truly seen, the soul has peace. "We are justified freely by His grace, through the redemption that is in Christ Jesus," (Rom. iii. 24). We are adopted into God's family on the ground of His redemption, (Gal. iv. 5). We are sanctified (Eph. v. 22-27), and finally glorified, on account of His great work of atonement. Pardon of sin, acceptance with God, present

blessing, and the hope of future glory, all come to us through the blood of the great Redeemer, who gave Himself for our sins. How worthy of all acceptation is the faithful saying, "that Christ Jesus came into the world to save sinners!"

In consideration of Christ's finished work, salvation is put in your offer. "Believe in the Lord Jesus Christ, and thou shalt be saved." This, you see, is certain and personal salvation. He paid down the ransom price, that all who, by believing in Him, come to the Father by Him, might certainly, definitely, and infallibly be saved. He shall see his seed, and the pleasure of the Lord shall prosper in his hand. And when it shall be said of time, with all its responsibilities and retributions, "It is done;" when the fountain opened for sin and for uncleanness shall be for ever closed: when death shall be swallowed up in victory;—then shall it fully appear that the Saviour suffered not in vain when He died on Calvary: for the ransomed of the Lorda great multitude which no man can number —shall stand before His throne, clothed in white robes, with palms in their hands, and shall celebrate in sweet symphony the high praises of their redeeming Lord: "Salvation to our God, which sitteth upon the throne, and unto the Lamb! Unto Him that loved us, and hath washed us from our sins in His own blood, and hath made us kings and priests unto God and his Father; to Him be glory and dominion for ever and ever. Amen."

We might have further exhorted you to possess and hold proper views of all the doctrines of Scripture. We might have called your attention particularly to Christ's gospel, His church, His present intercession, and predicted glory, when He shall appear the second time, without sin unto salvation. But we will refrain from speaking of these at present, that we may bring before you the receiving of Christ with the heart. Look to yourselves, that Christ be in you the hope of glory. Though it be of vast importance to have clear head-knowledge of Christ and salvation, yet by itself it is not saving. If you would be

saved, you must know Christ experimentally as well as doctrinally. You must not only know about Christ, but you must know Himself. Your understanding, when enlightened, will know who He is; but you will never know what He is until you take Him as yours with your whole heart. With the heart man believeth unto righteousness. He who, when He was on earth, asked, "What think ye of Christ?" asked also the question, "Lovest thou me?" Love to Jesus is no preaching term or theological phrase; it is a precious reality. Likeness to Jesus is the body of religion, and love to Jesus is the soul; and if you have not both you are without religion. Whatever else you may have, if Christ be not in your heart,-if He is not the centre of all your affections,-you are yet unsaved. Is it not to be feared that the majority of professing Christians have no heart-love to Jesus? Religion has become very much a matter of mere education, and a formal externalism is the result. It is to be lamented that while so many know the letter of revelation, so few

know its spirit; that while so many have a form of godliness, so few know the power; that while so many have the system of salvation in their heads, so few have the Saviour of sinners in their hearts.

But even among those who have embraced the Saviour with the heart, how many lay themselves open to the reproof given to the Church of Ephesus, because they have left their first love! It is a sad thing to fall from the heaven-exalted height of first love to Jesus. "He is altogether lovely;" and yet how many signs are there among His followers of feeble love to Him! How comes it about that your Bible is so little and so carelessly read; your closet so little frequented; your inclination to converse on spiritual subjects so feeble and fitful; the Sabbath, with all its distinguishing privileges and blessings, so little enjoyed; and that so little is done by you for the conversion of souls? Ah, if you would but look to yourselves, you would soon find out that the hidden cause of all is just want of ardent love to the exalted Redeemer! A happy, prosperous religion flows from sincere and fervent attachment to the person of Him "whom, having not seen, ye love." If you had more love you would have more life.

Let me beseech you, then, for your own soul's sake, and for the glory of your God, to stir up your hearts. You cannot grow in grace unless you have the flame of love to Jesus burning continually in your hearts. To maintain this, you must be daily gazing on Him whom you have pierced. That your eye may affect your heart, keep always within sight of Calvary. Live near the cross, and meditate upon the love of Him who once suffered there for sins. You will soon have but a heartless religion, and be dragging along with you a joyless profession, if you lose sight of "that wondrous cross on which the Lord of glory died." The mercy-seat is there,—the blood-sprinkled throne of grace. It is there your great High Priest will meet with you, to fill your hearts with gladness, by shewing you His hands and His side; and will say again, "Peace be unto you." Dwell under the shadow of the Almighty. Take refuge in the clifts of the Rock of our salvation. If you were living near to Jesus, you would certainly love Him more,-you would feel His love to you acting upon you with constraining power. Seek retirement, then, that you may hold sweet communion with Him; and prize this fellowship above your chiefest joy. If you were only more in His company, then you would love Him more. How much more good would be obtained by you and perishing souls, from the ministry of the Word, if you could say daily, "Truly our fellowship is with the Father, and with His Son Jesus Christ!" Your religion can be strengthened by the preaching of the Word only when you are making earnest, personal, and continued efforts to keep your hearts right with the Lord. Up, dear brethren! rouse yourselves, and enter the holiest earnestly and oft, and hold soul-enriching converse with your Beloved. And that your love may be continued in all its fervour, you must search the Scriptures daily. Let your perusal of the sacred oracles be a searching for hid treasures. Come to the Word with a keen appetite, and you will have your soul satisfied as with marrow and fatness. Expect to see wondrous things, glorious things, such as you have never seen; and you will find, in your sweet experience, that the Risen One will so expound to you, in all the Scriptures, the things concerning Himself, that your hearts will burn within you, and you will rejoice with joy unspeakable and full of glory.

Look to yourselves, that you shew your knowledge of Jesus and your attachment to Him by a Christ-like life. Let your life be an imitation of the life of Christ. Make it manifest, by a holy, consistent walk, that yours is a transforming religion. Adorn the doctrine of God our Saviour in all things; for the grace of God that bringeth salvation unto all men hath appeared, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world. The grace of God has appeared, not chiefly to prepare us to die, but to prepare us

to live. If you would glorify God and be a blessing to the world, you must be taught by grace to live a holy life,-to walk circumspectly, not as fools, but as wise. The ungodly feel no argument so convincing as a holy life. They will not be at the trouble to take their ideas of a converted life from their Bibles; they generally find it more convenient, for the peace of their consciences, to take them from the conduct of those who make a profession of religion. See to it, then, that you, who by your church-membership profess to be converted, are in possession of that religion which will, like the Holy Spirit, convince the world of sin. According to your life, so will the unconverted think of the religion of Jesus. How much need is there of having that faith which worketh by love? Be assured that the faith which works not, is the faith which saves not. That faith which justifies us before God without works, will assuredly justify us before men by works. If we want the latter, it is a sure sign that we want the former. There must be a living of

Christ; there must be practical piety. To have merely a head-knowledge of salvation, is the religion of devils (James ii. 19); to have a zeal without knowledge, and be continually devotional without a proper foundation or a right end in view, is the religion of mystic and monkish pietism; to have a round of Sabbath and week-day duties, ceremonies and observances, to be engaged in without the heart, is the religion of formality, self-righteousness, and hypocrisy. True religion is the result of the spirit-enlightened co-operation of head, heart, and hands. Be ye holy,—practically, universally, and always-that you be not guilty of hindering the conversion of souls. "Whatsoever ye do, do all to the glory of God." "As He who hath called you is holy, so be ye holy in all manner of conversation."

Let your conduct be becoming the gospel as members of families. Be Christians at home. Live so as to make the whole household feel that you are the Lord's. Live so as to commend the gospel of Christ to those who see you most frequently, and inspect your

conduct most narrowly. Be a living witness for the Holy One. Look pleasantly, speak gently, act tenderly, and walk uprightly. Speak affectionately to your unconverted relatives about Jesus and their souls; and live so as to make them feel that religion is not only necessary, but much to be desired. An old author has quaintly but forcibly remarked, that some professing Christians are "church-saints, but house-devils." Beware of the very minutest approximation to this condition. Parents, worship God with your families, and train up your children in the way they should go. Train them, God says: do not let them run wild, and grow up disobedient and wicked. God holds you responsible for their proper training; then teach them early to know the Lord Jesus, and seek earnestly their conversion to God. (Eph. vi. 4: Col. iii.; Tit. ii.)

Be holy in your thoughts.—Satan endeavours to poison the fountain, that he may make sure of the streams which issue from it being evil; therefore look to yourselves that

your thoughts are occupied with proper objects. Unless you keep a pure heart, you are not likely to keep clean hands. Beware of entertaining proud, worldly, gay, unholy, unclean, or unprofitable thoughts. The heart is deceitful above all things and desperately wicked; therefore keep the heart with all diligence. And as all your keeping will not prevent improper thoughts from obtruding themselves, seek daily to be renewed in the spirit of your mind by the Spirit of God. "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

Be holy in your words.—Let your speech be always with grace, seasoned with salt. It is recorded of Jesus, that "all bare Him witness, and wondered at the gracious words which proceeded out of His mouth." Let yours be gracious words. Instead of making the common tattle of the place your topic of conversation, let it be something more elevated and profitable. It is to be expected that the

unconverted should talk thus idly, for they know and relish nothing higher than worldly themes; but surely they who are born again. have their citizenship in heaven, and are the heirs of a kingdom, ought to have other subjects of conversation than frivolous nothings, notorious slanders, wicked calumnies, and wretched lies. Behold the Redeemer's glory, and, like Isaiah, you will speak of Him, (John xii. 41). Look to yourselves, that you also avoid "foolish talking and jesting," which are not in keeping with the Christian character. Beware of indulging in that kind of conversation which is calculated to produce levity in your own or in the minds of others. Levity is utterly subversive of true peace and joy; and, if indulged in, it will eat out the very soul of your religion. It is shewn to be a sore evil, by being classed in Scripture with fornication, uncleanness, covetousness. If the heart were more occupied with holy thoughts, the tongue would be oftener employed with gracious words; "for out of the abundance of the heart the mouth speaketh."

Be holy in your deeds.—Walk in wisdom toward them that are without. Be in the world as not of the world. Professors who do not practise what they profess, do much injury to the cause of Christianity. "When you make a good profession, see that you make your profession good," Love not the world, neither the things that are in the world. Remember Demas and Lot's wife. They are awful beacons to warn professors against a world-loving spirit.

Worldliness is utterly opposed to Christianity.—"Ye cannot serve God and Mammon." "Be not unequally yoked together with unbelievers," in marriage, companionship, or in any thing. Marry only in the Lord. Make them your friends who are God's friends. Avoid worldly company; for evil communications corrupt good manners. Form no friendship with the world; for the friendship of the world is enmity with God. Christians are surely out of their place when sitting with the children of this world, amid the roar and revel of the public-house, or the God-forget-

ing merriment of the more private party. "Be not conformed to this world," is the law of the kingdom. Let your determination be, "I will not sit with the wicked." Be not conformed to the drinking customs of the world in the smallest degree. You should abandon the common use of all intoxicating liquors, if you would be a devoted follower and successful soldier of Jesus Christ.

Love not the things of the world.—Set not your hearts upon its possessions, pleasures, business, riches, and pursuits. Leave it to the unconverted to rejoice in fine houses, expensive furniture, fashionable entertainments, gorgeous display, extravagant dress, and abundant wealth; but strive ye to be rich in faith and good works. Theatres, operas, races, balls, private dancing parties, cards, foolish novels, and the like, must be for ever renounced by all who would follow the Lord fully. Beware also of the love of money, for the love of money is the root of all evil. To keep your hearts from loving it, do not hoard it. The practice so common, even with

Christians, of hoarding money and heaping up wealth, is contrary both to the letter and spirit of God's Word, and must be injurious. Is it not a shame and sin for Christians to have hundreds and thousands of pounds laid up as so much useless lumber, for ten, twenty. thirty, or more years, when Christ's cause is languishing because of inadequate support. and the gospel of God is kept back from the perishing millions of our fallen world? My brother, have you been thus hiding the Lord's money? Sin no more, but serve. You are only a steward, for the promotion of His own cause. Apply, then, whatever your Master has put into your hands, in such measure as He enables you. Do it presently, constantly, judiciously. Hear His own exhortation, "Lay not up for yourselves treasures upon earth, but lay up for yourselves treasures in heaven."

We would have you not only act as faithful stewards with regard to God, but we would also exhort you to be strictly and rigidly upright in all your intercourse with your fellown n. Run as few accounts as possible, and

see to their punctual payment. The more excellent way is, to "owe no man any thing." Be openly and transparently Christian in all your transactions. Do not oscillate between Christ and Belial, so as to render it doubtful who is your master; but on the contrary, come out boldly, and be unmistakeable Christians, -living epistles, known and read of all men. Find out your weak points, and have them garrisoned; ascertain your besetting sins, and lay them aside; learn your present duty, and perform it. Wherever you are, and in whatever circumstances, remember that you have been called with a holy calling; have a holy Saviour to imitate, and a holy Father to In all your intercourse with the world, remember that God's purpose in designing to save you was your holiness (Eph. i. 4); the design of Jesus' death was to redeem and purify you (Tit ii. 14); and the end contemplated in your regeneration was holiness (Eph. ii. 10); and the end of your holiness is the glory of God. See to it, then, that you be shedding abroad a continual sayour of holiness, that you may be to the praise of His glory. Wear "Holiness to the Lord" on your forehead every day.

"Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward." If you err from the faith, or be wanting in holiness, you will not receive so full a reward in heaven. are many professors so unsound in faith, and so wanting in practice, that they will be saved only "as by fire." There are others, who, by losing much of what they had gained, lapsing into old sins, or contracting new, will come far short of that full reward they might have had. Every indulgence in sin is a taking away from the brightness of your future crown. Guard, then, against all the means of leading you into present sin and sorrow, and entailing upon you everlasting loss. Would you not like to shine forth like the sun in the kingdom of your Father? Reflect on all that has been done to induce you to seek such a reward. How thoroughly Christian you might have been, had you but turned the preaching of Jesus among you into facts! If you have not improved the opportunities of the past as you might have done, let past neglect stir you up to present activity; and may you be able to make the attainment of holiness your business for the future, having it as the one thing you do, to press toward the mark, for the prize of the high calling of God in Christ Jesus.

We would also beseech the unconverted not to lose things already wrought.—Under the preaching of the Word you have gained much light on divine things, and perhaps deep impressions have been made upon your hearts. If you have been convinced of your sin before God, of your miserable condition without Christ, and the danger of being eternally lost, oh, tremble lest you go backward, lose your anxiety, and lose your souls! Let Christ into your hearts, or else it will happen to you according to the true proverb, "The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire;" and the end will be weeping, and wail-

ing, and gnashing of teeth, throughout an undone eternity.

Let me remind you all that there is a day coming when all our preaching and writing, and all your hearing, reading, and doing, must be given account of. Every one of us shall give account of himself unto God; "for we shall all stand before the judgment-seat of Christ." We may not all come to the throne of grace to have our sins pardoned, but we must all appear before the throne of judgment to have our lives judged. Is there not need for giving all diligence to be prepared? If you die in your sins you will be judged in your sins; and can you say that there is anything more than a step between you and death? Oh, remember, ye who have not obeyed the gospel, that there is no salvation in the grave, no gospel in the world to come! Believe now on Jesus, for now is the day of salvation. Let Christians cleave closely to their Beloved, and so live that they shall at last receive the highest places, and the brightest crowns it is possible to gain. Give all diligence to have a full reward. Pray also without ceasing for the Spirit to come down in the plenitude of His grace, that many souls who are now careless and dead in sin may be awakened, quickened, and converted unto God. Plead daily for showers of blessing, and live as if you felt that the conversion of the world depended on your prayers, endeavours, and holy life.

I would willingly keep sounding in your ears the language of the heavenly world, "Holy, holy, holy;" but I must close for the present, commending you to Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy. Beloved, beware lest ye fall from your own stedfastness; but grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory, both now and for ever. Amen.

"Look to yourselves," ye who profess to be Followers of Him who died to save the lost; 'Tis yours to navigate a stormy sea; 'Tis yours to steer along a dangerous coast.

- "Look to yourselves," faith and good conscience too, Hold fast: they will you guide through life's rough wave,
 - And into heaven's calm, joyous harbour you Conduct, and from eternal shipwreck save.
- "Look to yourselves," lest, in some evil hour,
 Satan, by unsound doctrine, you deceive:
 Doctrine on practice acts with ruling power;
 Error eschew, then; truth alone receive.
- "Look to yourselves," that yours be living faith,
 Which heart to heart with Jesus brings you near:
 See that each day you rise with Him from death,
 And know that perfect love which casts out fear.
- "Look to yourselves," that holiness be seen Beaming on all the actions of your sphere; In business matters worldly eyes are keen To notice flaws,—the slightest that appear.
- "Look to yourselves," ye who are roused to think
 Of your condemn'd, unhappy, dang'rous state;
 O go not backward from the very brink
 Of Mercy's Fountain:—wash, be clean, and wait.

OUR POLE-STAR IN PERPLEXITY.

DEAR FRIEND,—"If one member suffer, all the members suffer with it." What a precious thing is true Christian sympathy such as enables us to "rejoice with them that do rejoice, and weep with them that weep!" It makes us like Jesus, to have a care one for another, and blend our feelings together. "In all our afflictions He was afflicted." He can feel and does feel for all.

You must now take care lest you should look too much on the dark side of your lot. You need all your trials as well as the rest of the Lord's people. Do not let your young heart get discouraged. Nothing but unbelief can produce discouragement; therefore away with it, and trust God even in the dark.

Walk by faith continually! Never think of any guide but faith.

God may not be pleased with you for something you may have done; and if so, you will never have comfort till you find it out and acknowledge it. Beware of the roots of sin and pride. Get them extirpated by the power of the Holy Spirit. Become dead to sin by the grace of God.

Give up all for Christ; and at the same time give up yourself entirely to Christ, and He will take care of you, and provide for you. You must wait patiently for the Lord, and He will yet make darkness light before you.

The advice of a Christian in Germany to a young man whom the Lord has used much in promoting His cause, was this, "Let it be your chief aim to be more and more humble, faithful, and quiet." This last is much needed. We may think that we will soon put matters as we would have them, by our activity; but quietness—resting on the bosom of Jesus, and looking up for His direction—would do far more. "Trust in the Lord with all thine heart,

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and lean not to thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths."

Jesus, who loved us and gave Himself for us, still lives and cares for us; and if He is able to save us from sin and wrath, surely He is able to save us out of all our troubles.

Dear friend, be not faithless in the trying hour, but have faith in God, and be "casting all your care upon Him, for he careth for you." If I could bear your trials I would willingly do it; but it is God's way of training us for His heavenly mansions, to let every one of us bear his own burden. But Jesus, the great Burden-bearer, is ever near; therefore cast thy burden upon the Lord, and He will sustain thee.

A RELIGION OF CERTAINTIES.

DEAR FRIEND,—It is my joy to see others happy, and to find "the children of Zion joyful in their King." I hope the Lord is watering your soul "every moment." The Lord found you when you were not seeking Him, and laid the lost lamb in His bosom, and carried you back to His blessed fold. And your safety depends entirely upon His keeping His eye upon you, and His gracious arms around you. I remember hearing a minister once saying that a child's safety does not so much depend upon its holding the nurse as the nurse holding it; so a Christian's safety does not so much depend upon his holding Christ as upon Christ holding him. It is not easy for the natural heart to believe this, there is

so much legality about it. I hope, however, you will be completely delivered from legality, and "stand fast in that liberty wherewith Christ maketh His people free." I pray that you may experience more and more the blessedness of being entirely freed from the law and "under grace." It is very refreshing to my soul to see some, after being brought out of themselves, and away from floundering in the mire and rubbish of their own experience, enjoying the loving Jesus, and finding their all in Him.

If you would be happy, and maintain a holy walk, you must make Jesus the Alpha and the Omega, the beginning and the ending, —your "all in all." Study the first chapter of Revelation, and see how glorious and engaging is our blessed Redeemer, as He now stands our exalted High Priest, before His Father's throne, and walks in the midst of His churches! Who that knows Him would not love a Saviour like ours? "He is altogether lovely." And He is our Elder Brother! How blessed to think of one so great condescending to stoop so low as to appear "in the

likeness of sinful flesh," as "the man Christ Jesus!" Think of the first chapter of John's first epistle! How much he says about the manifested Jesus! He was very full of his Lord, and that was the reason he wrote so fully of Him. And his design in it all was, that those to whom he wrote might have fellowship with the Father and with His Son Jesus Christ, and that their "joy might be I hope you are continually beholding the Lamb of God. If you walk under the cloud it is your sin :-- the cloud is not from God, but from ourselves. But how happy for us that when our view of Christ our Lord becomes obscured, "we have an advocate with the Father, Jesus Christ the righteous," whose "blood cleanseth US from all sin," even from the sins of our converted life, which are the most heinous of all sins.*

* It has been said, that when Æschylus, the Greek poet, was condemned to death, his brother, who was an orator and a warrior, was summoned to plead his cause. While the audience was gazing with intensity of interest to hear what would be said, he silently lifted up the

"Jesus, thy blood and righteousness
My beauty are, my glorious ic:
'Mid flaming worlds, in these array'd,
With joy shall I lift up my head!"

Beloved friend, let yours be a religion of certainties. Be like the apostles, when one spoke for all and said, "Now we believe and are sure." Paul said, "I know whom I have believed." They were not among those who merely hoped to be pardoned at last. They were men whose religion began with being "accepted in the Beloved, in whom we have

stump of his dismembered arm, which he had lost in the service of his country, and said not a word. The multitude burst into a shout of applause, and his brother the poet was pardoned. The dumb eloquence of that mutilated arm spoke more powerfully than words that burn. So Jesus, our great high priest, while interceding for us in heaven, presents his hands and side which were pierced for us, and thus speaks far more powerfully in our behalf than could the eloquence of angels.

"Five bleeding wounds he bears,
Received on Calvary;
They pour effectual prayors,
They strongly speak for me;
Forgive him, O forgive, they cry,
Nor let the ransom'd sinner die.'

redemption through His blood, the forgiveness of sins, according to the riches of His grace."

That you may grow in grace, be sure you search the Scriptures, and approach the mercy-seat by the blood of Jesus. The manna must be freshly gathered every day. We live by the faith of the Son of God, by constant "looking unto Jesus, the Author and Finisher of our faith." There is nothing breaks the hard heart so thoroughly as does the love of God, —I should rather say, it melts the heart! Oh, then, never rest satisfied unless you feel that your soul has the love of God shed abroad in it by the Holy Ghost.

I am glad to think your interest in the meetings is still as lively as ever, and that you are feeling them to be great helps to your spiritual progress. If it were not that I knew you could hold fellowship with your Father in heaven at your work, I would be ready to advise you to attend more to the private duties of secret religion than you can do at home if you attend many meetings. You remem-

ber how high a value Mr M'Cheyne set upon "a quiet hour with God." May you daily know the happiness which is enjoined in and which results from "a quiet hour with God."

"And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless, unto the coming of our Lord Jesus Christ. The grace of our Lord Jesus Christ be with you. Amen."

HOLINESS TO THE LORD.

DEAR FRIEND,—I am now to do what even an angel cannot do; I am to write a letter to you, and thus encourage you to follow Jesus, and be a disciple indeed. Angels are ministering spirits, sent forth by our gracious Father to minister to us in many ways of which "we cannot now speak particularly," though we may know "hereafter."

And is it not a high honour conferred upon you, a poor pilgrim in the weary waste of this sinful world, to make you an angel's care? But even "greater love" has been shewn to you than this, for you are "beloved of God" Himself; and He has shewn you that "He careth for you," for He sent Jesus, "the good Shepherd," to seek and to

save you, and you are now become your Saviour's care!

But when you think of having such company as God the Father, God the Son, and God the Holy Ghost, and the holy angels ever with you, should you not have "Holiness to the Lord" inscribed on every part of your heart and life?

And should you not use all the means within your reach for knowing God your Father, and Jesus your Redeemer? Read much and prayerfully in the best of books. Converse much with the best of the saints. Walk with the wise and ye shall be wise; while a companion of fools shall be destroyed.

What I would recommend you to do to avoid darkness, is not only to avoid sin, but to increase in Scripture knowledge. It is by right knowing that you can get right feeling. When Jesus talks with you by the way, He will make your heart burn within you. And as you are "musing" on divine truth the "fire" of love will burn.

Lift your eyes, then, to Calvary. Behold

Jesus made sin for us! Look to glory! That same Jesus lives; that is the best news. He lives to intercede for you; to grant an answer to your prayers; to send you His Holy Spirit to instruct you, and shed abroad His love in your inmost soul.

Have you wants? He can supply them. Have you fears? He can allay them, and say, "Fear not;" and all fear will flee away. Have you sins? He has blood to cover all and make you whiter than the snow. Have you a cross to bear? He has a crown in store for you. Happy are you if you cleave to Jesus, for you shall never perish, but have life in Him for evermore. "Every man that hath this hope in Him purifieth himself even as He is pure." Let this be the great business of your life. "As He who hath called you is holy, so be ye holy in all manner of conversation," (1 Peter i. 15).

THE WORK OF THE HOLY SPIRIT.

"So run that ye may obtain."
"Speak unto the children of Israel that they go forward."
"Let us lay aside every weight."
"Let us run with patience the race set before us,
Looking unto Jesus."

DEAR FRIEND,—The above passages contain the substance of the letter I would now wish to write to you. It is because I would have you saved and sanctified, holy and happy, spiritually-minded and exemplary, that I now address you. I am in earnest about your salvation, whether you be so or not.

You were awakened; you were anxious; you were inquiring after God; you were stirred up to flee from the wrath to come. The mighty utterance of Jehovah of hosts

sounded an alarm through your whole soul; and you felt as if one had come specially to you with the dreadful message—"Give glory to the Lord your God before He cause darkness, and before your feet stumble upon the dark mountains, and when ye look for light He turn it into the shadow of death, and make it gross darkness."

That was an awful time in your experience! It seemed as if the great God had, for the first time, drawn near to you. His holy law gleamed fiercely like a burnished sword brandished over your devoted head. The God of holiness seemed to come forth from His_place as if to take signal vengeance! Your case was a miserable one! Justice was flaming over you; hell was roaring beneath you; your conscience was on fire within you; and God, the judge of all, seemed to be before you, ready to hurl you, in all your guilt and pollution, down to "bottomless perdition," to endure the righteous penalty of your lifelong transgression with the devil and his angels!

You doubtless will remember as long as you live, the bitterness of soul you then endured,—the anguish of mind, the torment of conscience, the breaking of heart. That was the crisis of your life—the tide in the affairs of your soul.

You will also remember the gush of joy which entered your soul when you saw "the fountain opened" for sin, and when you heard, as for the first time, that it was a fountain for you to wash in till your "scarlet sins" should become "white as snow," and your "crimson sins" like "wool." You believe that you have seen Him who was "wounded for our transgressions, and bruised for our iniquities;" and that you, by the witness of the Holy Spirit, have heard Him say to you, "Be of good comfort; thy faith hath made thee whole—thy sins are forgiven."

You have also, I trust, come out from the world, and have taken up your cross to follow the Lamb whithersoever He goeth; thus "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of

sin for a season." This is well; but it is not all. It is only the beginning—not the end. You have now a battle to fight—a race to run; a prize to win—a crown to gain. And Immanuel calls upon you to follow Him fully, with all your heart and for all your days, if you would be among those who shall see the King in His beauty, and enjoy the rest of "the promised land."

From love to your soul I send you this letter, to cheer, comfort, and encourage you to "go forward" in your heaven-ward way, "looking unto Jesus." There are many things which I might enjoin upon you, or remind you of; but there is one thing especially that I would wish to bring before you. That is the work of the Holy Spirit. "It is the Spirit that quickeneth, the flesh profiteth nothing." Therefore, it is absolutely necessary that you have much to do with the Divine Spirit, if you would be a holy, happy, enlightened, spiritual, prayerful, vigorous, useful, devoted disciple of Christ. When you were awakened, it was the Spirit who aroused

you from your sleep of spiritual death; and He only can keep you awake. If you have enjoyed much comfort, or received much instruction, or had many convictions, consolations, or streams of refreshing; it was the Lord the Spirit who was sent by Jesus with all you have received. To help you to a knowledge of the Holy One and His love and gracious work, I will give you some passages, on which you can meditate, and over which you can pray for weeks to come. And may the "Holy Ghost come upon you," and enlighten the eyes of your understanding as you seek to know Himself. Amen.

- The Holy Ghost is the Author of the New Birth.—
 John iii. 3, 5, i. 12, 13; Rom. viii. 2; 1 Cor.
 vi. 11; Gal. vi. 15; Titus iii. 5; James i. 18;
 1 Peter i. 23; Eph. ii. 1-10; Ezek. xxxvi. 26.
- II. The Holy Ghost convinces of Sin.—John xvi. 8-11; Acts ii. 22-37, Acts ix. 6; Zech. xii. 10; Acts xvi. 25-34.
- III. The Holy Ghost Sanctifies us.—Rom, xv. 16; 1 Peter i. 2. He sanctifies in several ways: (1.) By applying the blood of Christ, Heb. x. 10. and xiii. 12; 1 Cor. i. 30. (2.) By the Word of God, John xvii. 17, 19; Eph. v. 26, 27.

- IV. The Holy Ghost is our Comforter.—John xiv. 16—26, xvi. 7, and xv. 26. As Comforter (1.) He communicates joy to saints, Rom. xiv. 17; Gal. v 22; 1 Thess. i. 6. (2.) He edifies, Acts ix. 31. (3.) He testifies of Christ. John xv. 26. (4.) He imparts the love of God, Rom. 5. 3-5. (5) He imparts hope, Rom. xv. 13. (6.) He dwells with, teaches, and abides with saints, John xiv. 16, 17, 26.
 - V. The Holy Ghost is our Teacher.—1 Cor. ii. 9, 10, 12, 13; Isa. xxx. 21; Ezek. xxxvi. 27; Rev. ii. 7; Eph. i. 16, 17; John xiv. 26.
- VI. The Holy Ghost dwells in us.—1 Cor. iii. 16, vi. 19; 2 Cor. vi. 16; 2 Tim. i. 14; Acts vi. 5; Eph. v. 18; Rom. viii. 9, 11, 15; John xvi. 13; Gal. v. 18, 22, iv. 6; 1 John ii. 27.

Beloved friend, "meditate on these things: give thyself wholly to them, that thy profiting may appear to all." You will know "the love of the Spirit," and the love of Jesus also, if your teaching come from God. How blessed for us if we can say, "God who commanded the light to shine out of darkness, hath shined in our hearts, &c. Can you say, "He has shined into my heart, and shewn me Jesus as my Saviour?" Hoping you can say this, and that you esteem Jesus precious. I will

copy a few sentences for you about His wondrous love, from Dr Bonar's beautiful book, "The Eternal Day," which I hope will refresh your soul abundantly.

"It was on the love of Christ that the early Church so strongly leaned. This love is our refuge, too,-our true and quiet home. The knowledge of this love is perfect peace. We sit down and let this love breathe freely into us, and straightway all is calm. Each storm has gone to rest, each gust has died away. Love beyond all loves, in greatness, in freeness, and in efficacy! gifted with strange power of soothing, and healing, and comforting! He who has possession of this love, has got held of a hidden spell, mighty to charm away all heaviness of heart, all bitterness of soul. What can withstand it? In this love are all the loves of earth gathered up and centred. It is a father's love, yet far beyond the love of earthly father. It is a brother's love, yet passing far above it. It is a bridegroom's love, as the Song of Solomon shews us, but tenderer than the love of mortal bridegroom. It is a husband's love, yet truer and more faithful than the love of the truest and most faithful husband upon earth. It is a love without beginning and without end—a love without any intermingling selfishness, or jealousy, or coldness, or forgetfulness, or weariness,—a love without intermission, a love without fickleness, a love without decay. "Who shall separate us from the love of Christ?" What can untwine our mutual embracings here, or hereafter? Separation is an impossibility from the first moment that we apprehend him. That love is unperishable and unquenchable."

And, in concluding, my prayer for you is this, "That ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length, and depth and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." Amen.

HOLINESS.

DEAR FRIENDS,—When you look to yourself you will see much cause for mourning; but when you look to Jesus you will see much cause for joy. He came from glory, was made flesh, suffered, agonized and died,—"the just for the unjust;" and all to bring us near to God,—to get pardon, acceptance, righteousness to cover us, and the Holy Spirit to renew our souls. I hope you will prosper by meditating on Jesus' love as it has been manifested in His finished work, and as it is now manifested by His quickening, strengthening, and refreshing your soul, through the mighty power and by the indwelling presence of His Holy Spirit.

In the midst of all your trials and afflic-

tions Jesus will prove a very present help. Live near to Him,—yea, dwell in Him; and may He dwell in you. "Abide in Him, that when He shall appear ye may have confidence, and not be ashamed before Him at His coming." It is not the disciple that sets out well, but the one that is faithful unto death that obtains the crown of life. Follow the Lord fully, and follow Him every day you live. If you take your eye off Jesus one day, it may cost you weeks of sorrow. Run the race set before you, then, "looking unto Jesus!"

As ye therefore have received Christ Jesus the Lord, so walk ye in Him, rooted and built up in Him, and stablished in the faith. I hope you are seeking earnestly to be rooted in Christ, and built up in Him, and stablished in the faith. There is much need for this, lest you should at any time be moved, tempted, and carried away into evil. Have much confidence in Christ—lean all your weight upon your Beloved; but have no confidence in yourself.

Fear before God. There is forgiveness with Him that He may be feared. Keep an awe of God's presence continually upon your soul; and when tempted to turn back or turn aside, though it be but like a hair's breadth from the right way, remember that God's eye is upon you, that Jesus redeemed you to be holy, and that the Holy Spirit is given to renew and array your soul in all the beauties of holiness, and that you are on your way to the "holy city" of God.

God wrote "Be holy," amid the lightnings and thunderings of Sinai; Christ wrote "Be holy," in letters of blood on the cross of Calvary; and the Spirit writes "Be holy" on our hearts, in characters of life and fire. The lost in the place of woe, by their torments, say, "Be holy,' for it was the want of holiness that brought us to this place of torment;" and the redeemed in glory call to us from the presence of Jesus, "Be holy,' for without holiness no one can see the Lord, or enter the courts of His holiness." Oh, dear friend, let the Lord sanctify you wholly, and make you

pure and lovely, and meet for the inheritance of the saints in light.

That you may, in the quiet of your leisure hours, profit and grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, I will give you some passages about Him who is altogether lovely; and I hope you will, in course of time, turn them all up and pray over them:—

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Jesus is altogether Lovely, . Song of Solomon, v. 16.
        Holy and Sovereign. Rev. iii. 7. 8.
         Faithful.
                              1 Thess. v. 24.
         Just.
                           . Acts xxii. 14: 1 Pet. iii. 18.
        True.
                             John i. 14; 1 John v. 20.
                           . John viii. 46; 2 Cor. v. 21.
         Sinless.
                           . 1 Peter i. 19.
         Spotless,
         Harmless,
                          . Heb. vii. 26.
         Meek.
                           . Isa. liii. 7: Matt. xi. 29.
                           . Heb. ii. 17.
         Merciful.
         Long-suffering,
                           . 1 Tim. i. 16.
         Compassionate,
                           . Isa. x. 11; Luke xix. 41.
         Loving.
                           . John xiii. 1: xv. 13.
         Self-denying,
                           . Matt. viii. 20: 2 Cor. xiii. 9.
         Humble.
                          . Luke xxii. 27; Phil. ii. 8.
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How lovely is Jesus' character! Let us be imitators of Him, and walk as He also walked.

THE END OF THE LORD.

DEAR FRIENDS,—God is able to supply all our need, according to his riches in glory by Jesus Christ. Trials are means of grace. God generally pours His grace into our souls through the channels which grief has made. The present may be to some of you the winter of your souls. Well, did God not mean it? Did He not send it? And is He not the allwise God of love? Oh, yes! And you will see by-and-by that He is very gracious, even when He tries His people's faith to the very uttermost.

"Behold, we count them happy who endure. Ye have heard of the patience of Job; and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy." When you read the last chapter of the book of Job, and find the patriarch saying, "I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee, wherefore I abhor myself, and repent in dust and ashes;" you can see the end of the Lord in his case, and you can acknowledge that it was great mercy that was manifested by God to Job, even when He stript him of everything, allowed Satan to do him much evil both in body and soul, and permitted his nearest and dearest friends to vex, suspect, and misrepresent him: and you do this because you have it recorded, and you have only to read it, to see in his case "the end of the Lord."

But it is not so easy to acknowledge the mercy of God, while the deep waters are like to overwhelm your souls, and when the case is your own. God has shewn us His gracious end in afflicting and trying, by the examples recorded in His word, that we may walk by faith even in the midst of trouble, and compel even a careless world to acknowledge that there is walking with us in the

furnace, even though "heated seven times," "One like unto the Son of God."

While the case is only proceeding, you cannot see the end. When the trial is present, you cannot tell what it will turn to, or what the Lord will bring out of it; and He does not mean that you should. He gives you His faithful word of promise that He will make all things work together for your good; He has left in His blessed Word examples of those who were greatly tried, and were much benefited by their trials; and all this He has done to encourage you to exercise the most child-like confidence in Him when passing through the severest ordeal: and He has given you a glimpse of glory, and by His Spirit drawn aside the curtain of time, and has shewn you "a great multitude before the Lamb, clothed with white robes, and palms in their hands;" and that you may be "joyful in tribulation," He makes an elder ask the question, "What are these which are arrayed in white robes, and whence came they?" And he answers the question thus, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God." Learn here a salutary lesson of grace. They were in "great tribulation." They were in it; but it did not overwhelm them and destroy them. They were in it; but they came out of it. Ah, yes! they had many weary days and nights,—days of grief and sadness; sore hearts had they, and sorrow-stricken souls;—but it is all over now, "and God has wiped away all tears from their eyes."

Our faith must be tried; and, if it stand the trial, it will be found "unto praise, and honour, and glory, at the appearing of Jesus Christ." Much that seems faith when the summer suns of prosperity, and joy, and peace, are shedding down their benignant rays, proves itself to be but fancy, and not faith, when the season of trial and adversity comes. You remember our Lord's parable of the sower, and how the seed that fell on stony ground "immediately sprang up, but because it had no

root it withered away;" and you remember His explanation of this—"These are they which are sown on stony ground, who, when they have heard the word, immediately receive it with gladness, and have no root in themselves, and so endure but for a time; afterwards, when affliction or persecution ariseth for the Word's sake, immediately they are offended.'. "In time of temptation they fall away," He says, by another evangelist.

It is only a divine faith, that rests on the person of Jesus, and is "rooted in Him," that can enable us to stand when the days of darkness come upon us, and the fiery darts of Satan fly thick around us,—when our own hearts are like to fail us, and all things seem to be against us. Beloved, whatever you may think, this, and this only, "is the victory that overcometh the world, even your faith;" not your fighting in the strength of nature, but your believing by the inworking of the Holy Ghost,—believing in Him who overcame for us, and is even now at the right hand of God as our Exalted Head and Intercessor.

THE HALLELUIAHS OF HOLY HEARTS.

DEAR FRIENDS,—It is very remarkable how many professing Christians have been set at liberty by the recent outpouring of God's Spirit. The "unction fron the Holy One" has taught them many elevating, comforting, and strengthening lessons. Nota few who were supposed to be Christians before, have also acknowledged that they had no true spiritual experience of Jesus, and that they now feel that all things have become new: and very many who were Christians but were in a very uncomfortable frame of soul, now acknowledge that, by the fresh anointing of the Holy Ghost, they have been brought to enjoy the full liberty wherewith Christ makes his people free.

Dear brethren, have not some of you been requickened, around whom the world had been throwing its fascinations? Although you knew, years ago, that you were united to Christ,—washed, and sanctified, and justified, -was not the unseemly rust of worldliness so tarnishing and corroding your Christianity. that it had lost much of the beauty and lustre with which it glowed and sparkled in the earlier days of your profession, before you had "left your first love?" Was it not blissful and refreshing to be again so filled with the love of God (yea, more than ever) that you could be entirely separate from the world, consider yourselves crucified to it and it to you, and abstain from all its pleasures and enjoyments without a single regret?

If the Lord has enlarged your heart, brought your feet "into a large place," and established your soul with His "manifold grace," should you not now call to mind His "gracious acts," and praise His holy name? For years, perhaps, you felt dissatisfied with youselves. There was a strange void in your souls, which

nothing seemed to fill. You could enjoy neither the service of Jesus nor the world—things seen and temporal, nor things unseen and eternal. You sometimes longed after a happier experience; but as it was not the love of Christ, but a stern sense of duty that constrained you to make repeated but futile attempts towards its attainment, it was never reached; and, as a consequence, the chariot-wheels of your religion drove very heavily along, as if half-axle deep in the mire.

But when the Lord descended in the plenitude of His grace—drew near—spoke to your hearts—washed you afresh from all your sins in the precious blood of Christ—took away all iniquity—received you graciously—healed all your backslidings—shed abroad His love in your hearts—received you, and raised you up "to sit with Jesus in heavenly places," and you became "rooted and grounded in love," knew the love of God which passeth knowledge, and were thus graciously "filled with all the fulness of God,"—how great and how blessed was the change! Now you can ex-

claim from the depths of a grateful heart, "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, because He delighteth in mercy."

If you would now have a continuance of your present experience, you must "keep yourselves in the love of God," and "live by the faith of the Son of God," who "gave Himself for our sins, that He might deliver us from this present evil world." In order to maintain natural life in vigorous exercise, a sufficient supply of nourishing food must be taken; so if you would have spiritual life maintained you must be "evermore" appropriating Christ by a living faith, for He only is the bread of life. As another has well said, "There is but one bread God has provided for His children to live by. And the bread of God is He that came down from heaven, and giveth life unto the world. He that eateth of this bread shall live for ever. But he that liveth by any thing else, erreth from the faith, and will hurt his own soul. Whoever, then, resteth on and liveth by his frames, feelings, manifestations, joys, comforts, experience, exercise of soul, heart-work, inward or outward holiness, works, or duties,—by the precious promises, by doctrines, or even by what affords the greatest satisfaction to a child of God, I mean the testimony of the Holy Ghost bearing witness with His Spirit that he is a child of God,—is then erring from the faith, and straying from the right path; for Christ is the believer's resting-place, and his proper food is the blood and righteousness of Christ, by which we ought to live."

Dear friends, this is just what has been brought repeatedly before you, and it is the Christian instructor's never-ending theme. Perhaps when you first heard it you regarded it as so obvious and elementary, that you failed to realise it; but on mature consideration, you concluded that the cause of all your unsatisfactory experience was your want of confidence in Jesus, and your secret desire to have all the stars of night sparkling over you,

even after the Sun of Righteousness had arisen in full-orbed splendour. But having been enabled to cast yourselves upon Jesus with implicit confidence, and to receive Him as your "all," you can now forsake all, and follow on to know the Lord, singing, with a rejoicing heart, "Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of salvation."

In looking over the past months, are you not furnished with many fresh themes for praise? Have you had the blessings of providence, and the means of grace? Have you had health of body and soundness of mind? Have you enjoyed freedom to worship God, and to possess and peruse His Holy Word? Have you had sanctuaries, ministers, Sabbaths, and social meetings for spiritual edification and prayer? Have you been visited with God's salvation, and refreshed by his outpoured and imparted Spirit? Have you

been influenced to leave off building on the sand, and been made to build upon the Rock? Have you been induced to leave self and flee to Jesus, and have you received "more grace" out of His infinite "fulness?" Then "sing forth the honour of His name, make His praise glorious."

Have you been enabled to draw near, and enter the holiest with the full assurance of faith? Has the Lord opened your eyes. opened your hearts,-opened your prison doors,-loosed your bonds,-brought you out and introduced you "into the glorious liberty of the sons of God," graciously putting His Spirit within you, and teaching you to say, "Abba, Father?" Has He given you a deeper insight into your own hearts, more poignant conviction of sin, a more tender conscience. more desire for the blood and righteousness of Jesus, and the sanctifying grace of the Holy Spirit? Has He given you clearer and more enlarged views of the divinity, mission, person, work, and coming glory of the Lord Jesus Christ, and made you bathe your souls

more refreshingly in the fountain of love and life, and to go up from the wilderness leaning your entire weight upon your "Beloved?". Then sing grateful halleluiahs to the God and Father of our Lord Jesus Christ, who so loved us, that "He sent His Son to be the propitiation for our sins."

Has the Word of God become more luminous, strengthening, comforting, and refreshing? Does the love of Christ exert a more constraining influence over you, and do you know better what it is to enjoy the peace of God, to live and walk in the Spirit, and hold high and holy fellowship with the Father and the Son? Have you been enabled to gain important victories over sin, self, Satan, the world and all that opposes you in your heavenward journey, such as you never before obtained? Have you more courage in fighting the good fight of faith; more enlargement and enjoyment in duty; more liberty in serving the Lamb, who bought you with His precious blood! Then sing "unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father."

Have you been more than ever impressed with the littleness of time, and the infinite greatness of eternity; the nothingness and worthlessness of earth's fairest objects, most bewitching pleasures, gainfulest pursuits, and greatest possessions; and the transcendent value and importance of the objects of faith, the necessity of holiness, and the joy which flows from realising the abiding presence of the living and exalted Redeemer? Then sing praise to "God, who is rich in mercy," who, " for His great love wherewith He loved us even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

Have you been "strengthened with all might" in times of temptation, trial, or adversity, so that you were strong to endure "a great fight of afflictions," bear "grievous burdens," sustain the most trying bereavements, encounter and master difficulties, pass

through severe trials, and bear "the reproach of Christ," reckoning it a privilege to be "counted worthy to suffer shame for His name?" Then sing unto "the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation. . . . For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ."

Have you been more enlarged in prayer for the perishing around you—the awakened and the backsliding church of God! Have you been stirred up to lay the languishing state of religion nearer your hearts than formerly? Have you felt hurt for "the hurt of the daughter of your people?" and have you been more earnest and importunate in pleading for the outpouring of the Holy Spirit? and have you experienced His descent like the dews of evening on your own souls, causing all the spices of the Christian graces to flow forth? Then sing hallelujahs to "the God of all grace," "for He satisfieth the longing soul, and filleth the hungry soul with goodness."

Have you been enabled "to break the ice of unchristian silence," and speak solemnly, seriously, and affectionately to your "brethren according to the flesh," about the importance of the great salvation, the love of God, and the necessity of being "born again?" Have you been enabled to shake off unseemly sloth, leave off lugubrious complainings, and rid yourselves of luxuriant and inoperative wailings over the miscellaneous wickedness and wretchedness with which you were surrounded? and, fired with love to your fellowmen, and zeal for your God, have you, in imitation of your divine Master, gone down to the abodes of sin and misery, and, in a self-sacrificing spirit, set yourselves in right earnest to rectify the errors of the profligate, and to alleviate the woes of the wretched? Have you been enabled satisfactorily to carry out your plans of benevolence? And have you met with a measure of success? Have you been enabled to warn the careless, reprove the scoffer, instruct the ignorant, counsel the young, direct the inquiring, comfort the feeble-minded, console the afflicted, and do many acts of kindness to the helpless, the aged, and the poor? Have you done more for the circulation of the Scriptures, religious tracts, periodicals, and books, and experienced "the luxury of doing good?" Then sing praise unto "the God of salvation," for "He giveth power to the faint, and to them that have no might He increaseth strength."

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Cheer the long hours of the lonely night with songs of praise. Rejoice in the Lord always; and again I say, Rejoice. In all things give thanks; for all things work together for your spiritual good and your Saviour's glory. You long for a season of more wide-spread refreshing among the people among whom you live, and especially with whom you worship; should you not praise for it, as well as pray? I remember the days of old,—I remember the years of the right hand of the Most High; and when I meditate on all His works, I find

that He sometimes answered praise as really as He answered prayer.

At the opening of Solomon's temple, it was when they "were as one to make one sound to be heard in praising and thanking the Lord," and said, "For He is good, for His mercy endureth for ever," that "then the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud, for the glory of the Lord had filled the house of God." It is said of the disciples, that "they were continually in the temple praising and blessing God;" and to them the Pentecostal effusion of the Holy Ghost was granted, and "it filled all the house where they were sitting, and they were all filled with the Holy Ghost." May you be enabled to pour out your whole hearts in praise to our great covenant God, that the glory of God may fill all the house where you are sitting, and that you may be all filled with the Holy Ghost!

Could I induce you by any arguments of mine to praise the Lord, I am sure I would

do your souls much good. We lose much spiritual enjoyment by brooding over our trials, and overlooking our mercies. Imitate your blessed Lord, by enduring the cross and despising the shame, looking forward to the coming joy, (Heb. xii. 2). Be often occupied with the heavenly employment of praise. Un less you are daily training yourselves, under the gracious teaching of the Spirit, to the work of praise, how awkward you are likely to be when you go where there is nothing else! They who sing the oftenest here, will sing the sweetest and the loudest there. And now, my dear Christian friends, I commend you to the mercy and love of Jesus, and pray that this commemorative letter may fill your mouths with a new song. A few more tears and prayers, a few more sighs and songs, and then the eternal day shall dawn, and we shall forget all the trials of the wilderness amid the glad hosannahs of our Father's house. The more we praise while here, the more do we resemble the ten thousand times ten thousand, and thousands of thousands, in the upper sanctuary, whose chosen employment is perpetual praise. Mark how the Book of Psalms concludes with one great burst of praise. Praise crowns the scene. From Psalm cxlv. all is praise. Such shall be our experience on the glad and glorious millennial morning, when the King returns, and the everlasting kingdom is set up. Now is our salvation nearer than when we believed. He is coming the second time, without sin unto salvation. When saved entirely from all sin and all evil, oh, how we shall be enabled to sing unto Him who loved us, and washed us from our sins in His own blood! Let us be daily training ourselves, by the aid of the Holy Ghost, for the blessed employment of the kingdom. "Glory and honour are in His presence; strength and gladness are in His place." Halleluiah!

"Sing praises to God, sing praises: sing praises unto our King, sing praises; for God is the King of all the earth: sing ye praises with understanding." "Blessed be the Lord God of Israel, from everlasting to everlasting,

and let all the people say, Amen. Praise ye the Lord."

When we dwell in the presence of the Lord, after He has created new heavens and a new earth, creation shall become vocal with His praise. Then shall it be said,—

"One song employs all nations, and all cry—
'Worthy the Lamb, for He was slain for us!'
The dwellers in the vales and on the rocks
Shout to each other; and the mountain tops,
From distant mountains, catch the flying joy,
Till nation after nation taught the strain,
Earth rolls the rapturous hosanna round."

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London: James Nisbet & Co., Berners Street.



EDINEURGH PRINTED BY JOH GREIG AND SON

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