

The Holy Spirit

*The Seal of Sonship*

AND THE

*Earnest of Glory*

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EDINBURGH:

R. M. CAMERON, 22 ST GILES ST.

Price One Penny.

THE HOLY SPIRIT  
THE SEAL OF SONSHIP  
AND THE  
EARNEST OF GLORY.

“That we should be to the praise of His glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.”—*Eph.* i. 12, 13, 14.

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SEALED WITH THE  
HOLY SPIRIT.

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**B**ELIEVERS in Christ, and *believers only*, are “SEALED with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory” (Eph. i. 13, 14).

Of all Christians it can be said, “after that ye *believed* ye were sealed” (Eph. i. 13). As *sinners* we are *quickened*, as *saints* we are *sealed*. And as a seal among men is affixed to a *finished* transaction, so, on our be-

lieving, and being “accepted in the Beloved, in whom we have redemption through His blood the forgiveness of sins,” we, being “born of God,” receive “the adoption of sons;” and *then* comes the sealing with the Holy Spirit, as the seal of this *finished transaction*; as saith the Spirit, “*Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.*”

#### 1. THE SPIRIT SEALING THE SON OF MAN.

But as in Scripture, and especially in the Epistle of St Paul to the Ephesians, the spiritual *oneness* of Christ and “the Church, which is His body,” is always kept prominently before us; as it is “in Christ” that we are “chosen,” “predestinated unto the

adoption of children," "accepted," "have redemption," "obtain an inheritance," so it is "in Christ" also that we are "sealed with the Holy Spirit." In order to understand the exact meaning of it, we must look at what this sealing with the Spirit was in His case: "*for Him hath God the Father sealed;*"—to wit, for testimony.

He is from all eternity the only-begotten Son of God by nature; but He became the Son of Man in time; and; when sealed with the Holy Ghost, it was as the Son of Man in the place of the obedient and perfect Witness and Servant of the Father. He *was* the Son, "the Word made flesh," and as *man* was sealed, when He had put Himself into the position of fulfilling all righteousness.

He stood in the Jordan in the position of the obedient One, who was, as such, “to fulfil all righteousness,” and thereby glorify the Father upon the earth; and, when He had thus emptied Himself, and stooped to submit to the baptism of John;—when He was given up to do the will of God, in entire self-abnegation, it was then that the heavens were opened to Him, and He was “sealed with the Holy Spirit of promise,” and fully and publicly acknowledged by the Father from heaven to be His “Beloved Son,” here on this earth, in the midst of man’s sin, misery, and rebellion;—His “beloved SON,” in whom He was “well-pleased.”

Never had there been anything seen like this since Adam’s fall, for

there had never been one of all the sons of men on whom the Father's eye could rest with complacency. But now in the person of the "Son of Man" on the earth, He has an object in which His heart can delight; and, as the Son of Man, though always the Son of God, He was sealed by "God the Father" with the Holy Ghost; and He *knew* it: for "He (as well as John) *saw* the Spirit of God descending like a dove and lighting upon Him;" and He heard the voice that came from heaven, "This is my beloved Son, in whom I am well pleased." "Like as a dove" was the *manner* of the Holy Spirit's descent, and it was suited to the character of meek self-renunciation which He had assumed. To us, as at Pente-

cost, He came "as tongues of fire"—in connection with God's holiness vindicated by Christ's atoning death.

Heaven could not but open on account of the grace and perfection of Jesus; as on another occasion, He said, "*Therefore* doth my Father love me, because I lay down my life."

How near is heaven's gracious acknowledgment to every soul who believes in Jesus; for, through the reconciliation which His blood-shedding effects, heaven opens, as of gracious necessity, and all the believing sons of God, being made "partakers of Christ," are "sealed with the Holy Spirit," as was their Lord when on earth.

And, as it was when Christ had taken "the lowest place," the place



of dependence and obedience, God opened the heavens to Him and sealed Him with the Holy Ghost, that He might have Divine *authority* and *ability* for accomplishing His great work as the lowly Son of Man, so it is when we are brought to repentance and acknowledgment of our utter nothingness, and trust in Christ for salvation, that God seals us with the Holy Ghost, as His acknowledged *sons*, and expectants of “the inheritance” of glory, when “His *servants* shall serve Him” — “*His name in their foreheads.*”

It was Jesus who said, “*Him hath God the Father sealed;*” and it was as “Son of Man” He thus spoke of Himself. He said to the multitude, “Labour not for the meat which perisheth, but for that meat which

endureth unto everlasting life, which the *Son of Man* shall give unto you, for Him hath God the Father sealed.”

The Son of God as the “Son of Man” in humiliation, acknowledges his *sealing* of the Father, in this character; and speaks as One who has been set apart by the seal of the Spirit of God, to give Himself up to *death*, that He might be *the life* of all believers in His name.

Believing in Him, in the character of the emptied obedient One, who “gave Himself for our sins;” realising His death, as taking away our sin before God,—eating His flesh and drinking His blood,—having communion with Him in His death and its results,—we live by the quickening of the Spirit, and are “accepted

in the Beloved," in whom is God's delight; and "in whom also ye have been *sealed* with the Holy Spirit." "We are now the sons of God;" for Christ has died, risen, ascended, and lives in righteousness, acceptance, and victory, at the Father's right hand; "crowned with glory and honour" as "the Son of Man," because of His tasting of death; and we are acknowledged by God the Father, *as one with Him* where He now is, by this sealing of the Holy Ghost.

## 2. THE SPIRIT THE SEAL OF SONSHIP.

As there were three notable things in the sealing of Christ our once-humbled Head,—(1) The descent of the Holy Ghost upon Him, (2) The audible acknowledgment of Him by

the voice of the Father from the opened heavens, and (3) The knowledge of the Son that He was sealed, for He saw the Spirit like a dove descending and lighting upon Him; so in our sealing,—(1) It is with the Holy Ghost, (2) God by His word acknowledges us as sons, “Ye are not in the flesh, but in the Spirit, since the Spirit of God dwells in you,” and (3) We know that we are thus sealed, for “We have received the Spirit of adoption, whereby we cry, Abba, Father,” and “the Spirit Himself beareth witness with our spirit, that we are the children of God.”

It cannot be too distinctly stated that this sealing is not the new birth—it is entirely distinct from that operation of the Holy Ghost by which

we are quickened and become believers, and are, consequently, "sons of God." Believers only are "sealed." It is the seal of our faith and sonship, and must not be confounded with quickening or being "born again:" but it appears to be true that conscious conversion and the realisation of this sealing are co-instantaneous; for many souls are "born again" for months, and some for years, before they become spiritually and experimentally conscious of their filial relationship, knowing that their sins are pardoned.

But, believing in Christ, we are in Christ sealed. He is sealed as God's Son in human nature—in whom He is well pleased, and we receive the Holy Ghost in living fellowship

with Him, and, as the accomplishment of His “promise” before He suffered and before He ascended, and thus He is “that Holy Spirit of *promise*.” It is having the presence of the abiding Comforter with us and in us—His continual indwelling in “the Church of God”—that distinguishes Christianity from all that went before it upon earth, and from all that may come after it.

The grand work of God in the present age is the baptizing into one body all those who are quickened and made children of God in connection with His Son Jesus Christ, dead, risen, and seated at His own right hand “in heavenly places,” as living Head. The Holy Ghost comes as the seal of Christ, and to us, as “found

in Him,"—the spiritual "brethren" of Christ, the fruit of His death and springing out of Him who died, as the living crop of wheat arises out of the "corn of wheat" that falls into the ground and dies. It was only after He had risen from the dead that Christ acknowledged His disciples as "brethren:"—"Go to my *brethren*, and say unto them, I ascend unto *my Father and your Father*; and to my God and your God." He had promised the Holy Ghost; and now, as the Lord of Life and the Last Adam, He breathed on them, and said, "*Receive ye the Holy Ghost.*" And they surely received Him as "*the Spirit of Life in Christ Jesus*" risen, and, as a result, had "*life more abundantly.*" But it was only when He ascended, and

was "anointed with the oil of gladness above His fellows," that He shed down the Holy Ghost as "the Spirit of Christ," "the Spirit of love and of power and of a sound mind." For the disciples were then truly "endued with power from on high," and were manifestly declared to be the "brethren" of Christ, just as Christ was "declared to be the Son of God, with power, by the Spirit of holiness, by resurrection of the dead."

And this work, begun at Pentecost, was an entirely *new* work; for the Holy Ghost could not *dwell* in saints, connecting them as heaven-born "sons of God" with His glorified Son in the heavens, before His Father had been glorified by the Son upon the earth. But that being accomplished,



and Christ glorified, they “were *sealed* with the Holy Spirit,” not only as knowing redemption, salvation, and liberty of grace, but as those who are associated with Christ in glory, so that He is also the earnest of glory, and, as the abiding *seal* of God, He dwells in them.

### 3. THE SEAL, THE HOLY GHOST HIMSELF.

The seal is doubtless the HOLY GHOST HIMSELF; not any one act or effect of His, but as He is the Divine Agent and Messenger of the Father and the Son. When He comes into our hearts, it is to shed abroad in us “the love of God,” letting us divinely into the *experimental* communion of that love, which subsists mutually, and by

necessity of mutual relationship, between the Father and the Son : and “we have known and believed the love that God hath to us; GOD IS LOVE; and he that dwelleth in LOVE, dwelleth in God, and God in him.” “And hereby we know that He abideth in us, by the Spirit which He hath given us.” “Hereby we know that we dwell *in Him*, and He in us, because He hath given us *of His Spirit*.”

We read of “the *love* of the Spirit;” and the first abiding element of the “fruit” He produces in us is “*love*”—“The fruit of the Spirit is love.” Then, seeing that He is “the God of love” (2 Cor. xiii. 11), and is LOVE, the sealing of us “with the Holy Spirit” must produce *love* to

*God* and to all the holy *brethren*;— for no sooner do we have “the love of God shed abroad in our hearts” by Him who is personally the very communication and *essence* of the love of the Father and the Son, than “truly our fellowship (our *communion*) is with the Father and with His Son Jesus Christ” *in life and love*; and “we cry, Abba, Father;” “we love Him, because He first loved us;” and the love of Christ in dying for us constrains us to live for Him “who died for us” “and rose again;” and loving Him who begat us, “we also love those who are begotten of Him.”

But this *love* produced within us by the Holy Ghost, who is LOVE, is not what Scripture means by being “*sealed* with the Holy Spirit of pro-

mise ;” but the Holy Ghost personally dwelling in us is that *seal* ; and what He does, on dwelling in us, is so to give us to realise divine love within us that *Love dwells in us, and we dwell in Love* (1 John iv. 12-19) ; and in *such* an atmosphere, we present ourselves to God a living sacrifice.

But, to speak more particularly of this *sealing*, observe, that *He who hath sealed us is GOD* (2 Cor. i. 21, 22), just as it was He who sealed Jesus, “For Him *hath God* the Father sealed ” (John vi. 27).

Thinking rightly, but too exclusively, of Jesus as the *Son of God*, and as such possessed of the plenitude of the Divine attributes, we forget that *the manner* of Jesus when upon earth was that of the self-

humbled, obedient *Son of Man*, who, as such, would not act as from His Godhead powers, but as a perfect Man *sealed* and sent into the world as the Servant of God, delighting to execute His behests, do only His will, and live, serve, teach, suffer, and die in the power of the Holy Ghost. He worked His miracles by “the finger of God;” for “God anointed Jesus of Nazareth with the Holy Ghost, and *with power*, who went about doing good, and healing all that were oppressed of the devil, for *God was with Him*,” in the living energy of the Holy Ghost, with whom He had been *sealed* by the Father, for the performance of all His works of wonder and grace, in life, in death, and in resurrection.

#### 4. THE HOLY GHOST THE SPIRIT OF POWER FOR ALL HOLY SERVICE.

The Holy Ghost is, in like manner, our ever-abiding Divine *power* of activity for all holy service as sons of God. He pervades our whole faculties, and lays hold of all the natural powers of our minds (which are in themselves neither good nor bad), and He works them for God, and for our spiritual comfort, joy, and advantage. Would that we were only more passive in His hands, and plastic to the touch of "*the finger of God,*"—that thereby we might be transformed to the holy image of Jesus, our Perfect Pattern, whom it is His one grand object to glorify by dwelling in us, and

making us the temple of His presence, and revealing Him.

As by this sealing Christ was possessed of *authority* and *ability* to accomplish the mighty work given Him to do; and as, moreover, God *owned* Him thereby to be His, at His baptism; and as this sealing was to Him a token that God would *preserve* Him (Luke xxiii. 46) “until the day of redemption;” so the *seal* of the Holy Spirit in us is the gracious communication of the Holy Ghost in token that we are “all *children of God* by faith in Christ Jesus,” and, as such, owned and accepted of Him, that being made *evident to ourselves*, being endued with all necessary *power* for the discharge of all the new duties

devolving upon us as members of Christ.

Our relationships having become changed on our being born of God, we are now the *children of God, members of Christ*, and hence *members one of another*; we have new principles within us, new relationships about us, new duties before us, and the Holy Spirit, resident within us, to give us all *fitness and power* to conduct ourselves in a natural and becoming way in our entirely altered circumstances. He is our *power* against the world, the devil, and the flesh, for our new life and walk. He is to us not the Spirit of fear, "but of *power*, and of *love*, and of a *sound mind*" (2 Tim. i. 7).

(1.) WE ARE OWNED AND MARKED



AS *sons of God* by His very coming to us, for, were we not so, we would not have His sealing (Gal. iv. 6). This is God's highest testimony to our sonship, to be *sealed* with the Holy Spirit of promise. In Acts xv. 8, 9, at the Council of Jerusalem, when it was debated whether believers who were not circumcised, and who did not observe the law of Moses, could be saved, Peter uses this argument to prove it—"God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith."

(2.) BY THIS SEALING WITH THE HOLY SPIRIT WE ARE ASSURED OF OUR BEING IN A FILIAL RELATION TO GOD,

and of His love to us. The fact of giving His Spirit to us is proof of the establishing of this relation. "*Hereby we know*" (though the flesh would call it reasoning in a circle, this is the reasoning of God) "that He abideth in us *by the Spirit which He hath given us,*" and, "if any man have not the Spirit of Christ, he is none of His" (Rom. viii. 9).

"Hereby" (and by this alone) "know we that we dwell in God, and He in us, *because He hath given us of His Spirit.*" There is no other infallible ground on which to determine our *filial* relationship to God, for by this alone believers are sealed as *sons* of God, and have assurance of the love of God. This is one blessed end of our sealing, that we

may be so distinguished from the world to which we formerly belonged, in the living power of a present Spirit witnessing with our spirit that we are the children of God, that we can say from blissful experience, “*We know that we are of God, and that the whole world lieth in wickedness.*”

(3.) SEALED WITH THE HOLY GHOST IT IS MANIFESTED AND PROVED TO THE WORLD THAT WE ARE THE CHILDREN OF GOD. God sets His seal upon us, and says, “They are mine.” He loves to see us thus sealed; we recognise it and say, We are not our own, for we are “bought with a price;”—“we are the Lord’s.” The world sees the seal in its *effects*, although it knows nothing of the seal

itself, and would not and could not believe that there is any such thing.

“ *When they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and took knowledge of them that they had been with Jesus.*”

This *sealing* is evident to the world from the effects of it in the *changed lives* of sealed ones. “ *They think it strange that ye run not with them to the same excess of riot, speaking evil of you* ” (1 Pet. iv. 4).

The graces displayed in the life of true Christians are impossible to the world, and therefore they cannot but see a difference. Their different tastes, likes, and dislikes: their altered spirit and conduct,—their life, being formed and moulded by

the Holy Ghost, gives an entirely different result from worldly life; and the world observes it; and from having a secret suspicion that they are in favour with God, they hate and persecute them because of Christ's name displayed in their lives.

Nothing is so irritating as the display of God's free love in saving whom He will, and constituting them *living witnesses* for Himself in the midst of a godless world. Like Cain, the world entertains the spirit of the murderer, immediately that *the seal of God's approbation* appears in any who were wont to be of their acquaintance, and known to be equally as bad as they.

The Holy Ghost, given as the seal of spiritual sonship, and *dwell-*

*ing* in believers, makes an entire and eternal difference between the Church and the world.

Solomon built two very magnificent mansions—the one the Temple of God, the other “his own house;” and the great distinguishing difference between them was, the Lord of glory dwelt in the one, and Solomon himself in the other. So, however exalted in wisdom or station, however educated, cultivated, amiable, and refined the men of the world may be, there is a similar difference between the *sealed* and the *unsealed*,—“the children of God,” and the “children of the devil;” for *God* dwells in the one,—*self* in the other.

(4.) THIS SEALING WITH THE HOLY GHOST ENSURES OUR PERSEVERANCE

IN A STATE OF GRACE, through all weakness, trials, temptations, afflictions, surprisals, failure, sins, and sorrows, and our eventual salvation out of all at the coming of our Lord, and our certain participation in the glory that is to be His, at His appearing and His kingdom.

In reference to our being “kept by the power of God,” especially when vital errors in doctrine are gaining ground, the Word reads—“Nevertheless the foundation of God standeth sure, having this SEAL—*The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity.*” As the smallest coin of our sovereign is stamped on the one side

with her image, and on the other all who would injure it are reminded that Britannia rules the waves, so God's foundation is doubly-sealed and secured from perishing by the "Ruler of Heaven and Earth."

The two stamps of God's *seal*,—like the inscriptions on the two sides of a coin—indicate the perfect *security* of all believers, for God, by the "seal" of the Holy Ghost, *stamps us as His property*, and the Holy indwelling Spirit, by inclining and enabling us to act as under the Lordship of Christ, to "*depart from iniquity*," not *saying*, "Lord, Lord," but *doing* the things He enjoins—*make us His* in spirit, in doctrine, and in practical everyday life. The seal thus becomes visible; and if it



appear not *outside*, it is a sure token it is not *inside*.

When warned against indulgence in old sins—such as theft, lying, anger, corrupt communications, bitterness, wrath, clamour, evil-speaking, with all malice—we are thus exhorted, “*Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.*” Man would have said, “Grieve not the Spirit, for fear He forsake you and ye perish eternally.” God says, “Grieve not the Holy Spirit of God,” whose indwelling is the sure witness on God’s part that you shall “*never perish,*” for you “*are sealed unto the day of redemption.*”

Do not grieve the Holy Spirit of God by evil tempers or bad practices, but live answerably to His great

love in quickening, saving, and sealing you. Put away all your old sins; for indulgence in these could be no response to His gracious and patient love. Do what He bids you, for He is entrusted with you, by the Lord Jesus who died for you, and these things are contrary to His holy nature who dwells in you; unbecoming your high calling and exalted station as sons of God; injurious to your souls; dishonouring to Christ, whose name you bear; fitted to cause the enemy to speak reproachfully, and hinder the progress of the gospel.

Besides, let us avoid grieving Him, by *joyfully acquiescing in His will*, making His Word our counsellor, and delighting our hearts in walking in all holiness and righteousness. We

have also this word of positive exhortation: "Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. Be ye therefore imitators of God, as dear children; and *walk in love*, as Christ also hath loved us, and given Himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. iv. 32; v. 1, 2).

#### THE EARNEST OF THE SPIRIT IN OUR HEARTS.

The Holy Spirit given us as *the Seal* is also "*the earnest*." He is spoken of in one place as "*The earnest of the Spirit*" (2 Cor. i. 22), that is, the Spirit Himself as "*the earnest*:" also (in 2 Cor. v. 5), we

read, "who, also, hath given unto us *the earnest of the Spirit.*" It is constantly God the Father who is said to seal *believers* with the Holy Spirit, and to give Him as "*the earnest.*"

The Holy Ghost is also said to be "*the earnest of our inheritance*" (Eph. i. 14). The *earnest* is *part* of a thing given as a *pledge* of the faithful payment of *the whole*.

In some parts of the country, when a servant is engaged, she receives a small sum of "*earnest*" in her hand, before she does any work, as the pledge of the future payment of wages after she has served.

This gives us a vivid illustration of what is meant by the word "*earnest,*" when we read of the Holy Ghost as "*the earnest of our inheritance.*"

The Holy Ghost Himself dwelling in us as in His "temple," communicating a knowledge and gracious sense of the Father's love and the Son's rich grace, and opening up to us the mystery of the will of God regarding the coming glory and kingdom of Christ, is "the *earnest* of our inheritance."

"He who hath anointed us is God; who hath also sealed us and given us the *earnest* of the Spirit in our hearts." We are "established *in Christ*," in whom we have security for the possession of "all the promises of God."

He hath "*anointed* us" with that "unction" that "teacheth all things," and things concerning the glory of Christ, which eye hath not seen, nor

ear heard, neither have entered into the heart of man, God *hath revealed* to us by His Spirit; He hath *sealed* us also as His, in Christ, with the Holy Ghost; “and given us the *earnest* of the Spirit in our hearts.”

Our hearts are so fixed on Christ, and our affections so engaged with Him and His glory, that we have a foretaste of the joy of the inheritance of ever being with the Lord, even when in this world, the land of His rejection and “the house of our pilgrimage:” and when we hear of Him and of His coming glory, our hearts have a sure “earnest” of it, and leap for joy—“we rejoice in hope of the glory of God,” and sing out the longing of our souls:—

———“Come, Saviour, come!  
For Thee Thy bride has tarried long;  
Take Thy poor wearied pilgrims home,  
To sing the new eternal song—  
To see Thy glory, and to be  
In everything conformed to Thee.”

“*The earnest of the Spirit in our hearts!*” How full of richest blessing! He dwells in us in all His fulness of love, life, light, consolation, power, and pity. He fills us with the knowledge of Jesus, unfolding His “riches of grace” and His riches in glory. He who inspired the Word, now imparts it inwardly, and gives more and more to realise the preciousness of Christ living in us, “the hope of glory,” and apprehending by faith more vividly under His teaching our present *oneness* with Him in this the time

of His rejection, and our manifested oneness with Him when He takes His kingdom, and we are “glorified together;” in the bounty of the love of God we have, in the “*earnest*” of the indwelling Spirit, a token for our assurance, that “*the inheritance*” is ours; and that when “the day of the redemption of the purchased possession” arrives, He shall change our vile body, that it may be fashioned like unto His glorious body, and when He redeems the groaning creation from its bondage, and blesses all the nations of the world and reigns in glory with all His saints—heaven above, the centre for the display of His riches of grace—Jerusalem, the centre for the display of His righteous government over all the earth—



when “the nations of the saved” shall walk by the light of “the holy Jerusalem, descending out of heaven from God,” we shall be the glorious Bride of the royal Bridegroom of His Church, who shall then be acknowledged Head over all things in heaven and earth, and reign as glorified Son of Man and “KING OF KINGS AND LORD OF LORDS.”

. Jesus, our heavenly Master, is “Heir of all things” by right of nature as Son of God, and also by right of creation, “for by Him were all things created;” but He has also been “*appointed* Heir of all things,” as Son of Man by right of redemption. “We see not *all things* yet put under Him, but we see Jesus who was made a little lower than the

angels, that He might taste death for everything, for the suffering of death, crowned with joy and honour.”

Hence the “inheritance” is called “the purchased possession.” He has so died, that through “the blood of His cross” He will yet “reconcile all things unto Himself, whether things in earth or things in heaven.”

We are now “reconciled in the body of His flesh through death;” but though the price of redemption has been paid, “the possession” has not yet been entered upon; but when He redeems it out of the hands of the enemy, we, because of union in the Spirit with our risen Head, shall enjoy it along with Him.

We come in by faith, for being born of the Spirit, we are *sealed* with

the Spirit, who becomes a Spirit of adoption, giving us a knowledge of our sonship, and being “the *earnest* of our inheritance,” as we are all “the children of God by faith in Christ Jesus,” so if children, are we heirs, “heirs of God, and joint-heirs with Christ, if so be that we suffer with Him, that we may be also *glorified together.*”

Having the Holy Spirit as “the earnest in our hearts,” we look, long, and wait for “the Day of Redemption.” We do so *for our own sakes*, that we may be put in possession of our glorious bodies, be for ever with the Lord, and share His glory;—*for the Church’s sake*, that all the blood-bought sons and heirs of God may be raised or changed, and presented by

Christ in the Father's house "with exceeding joy," "a glorious Church," "faultless before the presence of His glory;"—*for the world's sake*,—for then only will the world's nations, in all their teeming millions, be brought into peace and blessing under the righteous sceptre of the Virgin's Son, when He as Sun of Righteousness shall arise with healing in His wings, and flood the earth, which is now enveloped in moral darkness, with the brightness of His glory;—and we do so *chiefly, that the blessed "Bridegroom of our hearts" may be crowned* with all the glories with which His God and Father hath purposed eventually to encircle His once thorn-wreathed brow; when, in "the dispensation of the fulness of times,"

“the age to come,” He shall gather together, under His once-pierced hand, ALL THINGS, “both which are in the heavens and which are on earth;” when, as “the Son of the living God,” He shall have His “glory in the Church” in heaven above; when, as “Son of David,” He shall have His glory as the Christ, “the King of the Jews,” when the Lord God shall give unto Him “the throne of His father David;” and when, as “the Son of Man,” He shall have His glory as world-ruler, when “He shall judge the people righteously, and govern the nations upon earth.”

The Spirit in our hearts, as “the earnest of our inheritance,” we rejoice to think of this Coming One, as our glorious Lord and heavenly Bride-

groom, whose glory no mind can adequately conceive, no tongue can utter, no pen describe; and with ravished heart and longing soul, while our bosoms heave with Spirit-filled hope, we lift up the lonely pilgrim-cry, "*Make haste, my Beloved, and be Thou like a roe or a young hart upon the mountains of spices.*"

'Mid the splendours of the GLORY

Which we hope ere long to share :  
Christ our Head, and we His members,  
Shall appear, divinely fair.

O how GLORIOUS !

When we meet Him in the air.

From the dateless, timeless periods,

He has loved us without cause ;  
And for all His blood-bought myriads,  
His is love that knows no pause.

Matchless LOVER !

Changeless as the eternal love !

Oh what gifts shall yet be granted,

Palms, and crowns, and robes of white,  
When the Hope for which we panted

Bursts upon our gladden'd sight,  
And our SAVIOUR  
Makes us glorious through His might.

Bright the prospect soon that greets us  
Of that long'd-for nuptial day,  
When our heavenly Bridegroom meets us  
On His kingly, conquering way :  
In THE GLORY,  
Bride and Bridegroom reign for aye !

WILLIAM REID.

*Edinburgh.*

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“THE SPIRIT OF LIFE IN CHRIST JESUS.”

*Note to Page 15.*

THE connection between John xx. 21, 22, Romans viii. 2, and those passages that speak of the Holy Spirit as a *seal*, is to be observed. The disciples were led on by stages. They heard the voice of the Son of God calling them, and they lived. The Holy Ghost gave them life from Christ, and might have been called before the Cross “The Spirit of life from Christ Jesus ;” on that Resurrection-day when Christ spoke peace, for peace had been made by His Cross, and He came and preached peace, He also said, “As my Father sent me forth, so send I you ;” “and having said this, He breathed into them, and said, Receive ye the Holy Ghost ;” and this was no doubt imparted as “the Spirit of life (then) *in Christ Jesus*,” as the life-giving Spirit, Head of a new creation and Second man (though at

the same time Lord of All), the Head of a new race : “for both He that sanctifieth and they who are sanctified are all of one, for which cause He is not ashamed to call them *brethren*.” But this was not the gift of the Spirit as the seal, for God raised Him from the dead and gave Him glory ; and we are sent forth as Christ was on earth—sons of God, whose privilege it is to be accepted in the Beloved, where He now is, and blessed with all spiritual blessings in the heavenlies in Christ ; and the Holy Ghost, now, sealing the saints, seals them, not as knowing only the Christ on earth, about to redeem, or the Christ in resurrection, who has made peace, but the Christ seated in glory, as purger of our sins (Heb. i. 4), and crowned with glory and honour because of His suffering of death having purged our sins. The seal of the Spirit thus links us with the Person—the Work and present Glory of Christ. “The law of the Spirit of life in Christ Jesus hath made me free.” The Holy Ghost comes from the glory to be the seal, as He dwells in us in association with Christ and His finished work of redemption at Calvary ; but as now risen and in the glory of God : and as “the Spirit of glory and of God,” He gives us to taste the sweetness of the liberty of the grace, and long for “the liberty of the glory.”

*The seal of the Spirit* is God's stamp on the individual believer that he is Christ's purchased one and God's saved one : *the earnest of the Spirit* is God's joyous assurance and anticipation that we shall be sharers with Christ in His “purchased possession,” His “inheritance of all things.” *The seal* links us with *the Cross* : *the earnest* anticipates *the glory*.



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