This book was setup for printing by:
Public Domain Archive and Reprints Service (PublicDomainReprints.org)
Email: reprints@publicdomainreprints.org
Website: www.publicdomainreprints.org

This is an experimental project dedicated to archiving and reprinting public domain works. This service can take a book from any of the supported sites and reprint it. We are not affiliated with any digital archive unless otherwise noted.

Please be aware that some of the originating archives add restrictions to some books on commercial use, or any use other than personal or research use. Please contact us or the originating archive for further information if such use is contemplated. We would also appreciate if the watermarks or any other information placed within the book by the original archive are kept intact.

To the best of our knowledge, this book is in public domain. For more information, please see:
http://creativecommons.org/licenses/publicdomain/

More information about this book and a colophon is available at the end of the book.

List Price: $24.99 USA

Title ID: 1564 - Edition ID: 1559 - Request ID: 1830
This title was processed on: 2009-10-01T12:45:02-04:00
ZION'S WITNESS.

PUBLISHED MONTHLY, PRICE TWOPENCE,

EXCLUSIVELY FOR THE SECT WHICH IS EVERYWHERE SPOKEN AGAINST.—ACTS XXVIII. 22.

EDITED BY

MR. ARTHUR WILCOCKSON,
MINISTER OF THE GOSPEL,
ZION CHAPEL, WALKER STREET, HULL.

VOL. XIII.

HULL:
TO BE HAD ONLY OF ARTHUR WILCOCKSON,
6, HAVELock TERRACE, DAIRYCOATES.

Sent monthly through the post (free), by the Editor, 6, Havelock Terrace, Hull, for 2s. 6d. per year, or Three copies, 6s.
The Third, Fourth, Fifth, Sixth, Seventh, Eighth, Ninth, Tenth, Eleventh, and Twelfth Volumes are still in print, which may be had direct from the Editor, strongly bound, 2s. 6d. each, post free.
The Lord's Poor supplied monthly, gratuitously and post free, upon the receipt of their names and addresses.

1871.
HULL:
FRANCIS OLIVER, PRINTER,
DOCK STREET.
## CONTENTS

<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>To the Church Everywhere</td>
<td>1</td>
</tr>
<tr>
<td>Crumbs from the Master's Table</td>
<td>4, 25, 69, 77, 97, 121, 145, 169, 194, 223, 241</td>
</tr>
<tr>
<td>The Goodness of the Lord</td>
<td>12</td>
</tr>
<tr>
<td>Gleanings from the Gleaner</td>
<td>14, 39, 61, 84, 117, 131, 188, 186, 214, 232, 258, 261</td>
</tr>
<tr>
<td>A Record of Realised Mercies</td>
<td>16</td>
</tr>
<tr>
<td>Christ Alone Exalted</td>
<td>17</td>
</tr>
<tr>
<td>A Word in Due Season</td>
<td>20</td>
</tr>
<tr>
<td>Another &quot; Benlah &quot; Testimony</td>
<td>21</td>
</tr>
<tr>
<td>Old-Fashioned Experience</td>
<td>23</td>
</tr>
<tr>
<td>Spiritual Aspirations—(Poetry)</td>
<td>24</td>
</tr>
<tr>
<td>Living Food for Living Sons</td>
<td>28</td>
</tr>
<tr>
<td>All for the Best</td>
<td>281</td>
</tr>
<tr>
<td>A Remarkable Preservation</td>
<td>41</td>
</tr>
<tr>
<td>The Two Lives</td>
<td>43</td>
</tr>
<tr>
<td>Grateful Remembrances</td>
<td>47</td>
</tr>
<tr>
<td>Spiritual Aspirations</td>
<td>49</td>
</tr>
<tr>
<td>From an Afflicted Sister</td>
<td>52</td>
</tr>
<tr>
<td>Secrets Known by Few</td>
<td>54</td>
</tr>
<tr>
<td>The Church's Beloved</td>
<td>58</td>
</tr>
<tr>
<td>His Way in the Sea</td>
<td>63</td>
</tr>
<tr>
<td>The Two-Fold Savior</td>
<td>65</td>
</tr>
<tr>
<td>Communion by the Way</td>
<td>67</td>
</tr>
<tr>
<td>To the Little Flock</td>
<td>73</td>
</tr>
<tr>
<td>Experimental Truths</td>
<td>87</td>
</tr>
<tr>
<td>Christ the Object and Subject</td>
<td>89</td>
</tr>
<tr>
<td>The Furnace and the Flood</td>
<td>92</td>
</tr>
<tr>
<td>Divine Discrimination—(Poetry)</td>
<td>96</td>
</tr>
<tr>
<td>The Church’s Safety</td>
<td>96</td>
</tr>
<tr>
<td>Pledge and Foretaste</td>
<td>103</td>
</tr>
<tr>
<td>The Way of Faith and Love</td>
<td>110</td>
</tr>
<tr>
<td>Family Greetings</td>
<td>115</td>
</tr>
<tr>
<td>&quot; No Uncertain Sound &quot;</td>
<td>134</td>
</tr>
<tr>
<td>A Few Things from the Heart</td>
<td>136</td>
</tr>
<tr>
<td>The Secret Way of Faith</td>
<td>137</td>
</tr>
<tr>
<td>&quot; Odd Preacher &quot;</td>
<td>140, 160, 184, 211</td>
</tr>
<tr>
<td>CONTENTS</td>
<td>PAGE</td>
</tr>
<tr>
<td>----------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Grand Truths in Simple Language</td>
<td>143</td>
</tr>
<tr>
<td>Individual Acknowledgment</td>
<td>144</td>
</tr>
<tr>
<td>Visiting the Brehren</td>
<td>153</td>
</tr>
<tr>
<td>The Hidden Future</td>
<td>155</td>
</tr>
<tr>
<td>A Word to Mr. Griffin</td>
<td>158</td>
</tr>
<tr>
<td>Twenty-one Years Afflicted</td>
<td>164</td>
</tr>
<tr>
<td>The Reaper to the Gleaner</td>
<td>166</td>
</tr>
<tr>
<td>Follow the Lamb—(Poetry)</td>
<td>168</td>
</tr>
<tr>
<td>Experimental Insufficiency</td>
<td>176</td>
</tr>
<tr>
<td>Another Word for Mr. Griffin</td>
<td>177</td>
</tr>
<tr>
<td>“Little Light’s” Counterpart</td>
<td>178</td>
</tr>
<tr>
<td>Spiritual Ceremonies</td>
<td>179</td>
</tr>
<tr>
<td>A Series of Living Epistles</td>
<td>181, 221, 231, 265</td>
</tr>
<tr>
<td>From an Afflicted Sister</td>
<td>183</td>
</tr>
<tr>
<td>Christ the Alone Subject</td>
<td>188</td>
</tr>
<tr>
<td>A Sermon preached by Mr. Triggs</td>
<td>190, 206</td>
</tr>
<tr>
<td>The Word with Living Power</td>
<td>193</td>
</tr>
<tr>
<td>Love’s Inflowings and Outflowings</td>
<td>201</td>
</tr>
<tr>
<td>One Word more for Mr. Griffin</td>
<td>215</td>
</tr>
<tr>
<td>Rights and Privileges of Saints.</td>
<td>218</td>
</tr>
<tr>
<td>Love loves its Like</td>
<td>224</td>
</tr>
<tr>
<td>He will Rest in His Love</td>
<td>225</td>
</tr>
<tr>
<td>Huntington Speaking for Himself</td>
<td>227</td>
</tr>
<tr>
<td>Time—Changes Needful</td>
<td>238</td>
</tr>
<tr>
<td>He Hates putting Away</td>
<td>240</td>
</tr>
<tr>
<td>A Word in Season</td>
<td>249</td>
</tr>
<tr>
<td>After Next Month</td>
<td>251</td>
</tr>
<tr>
<td>The Best Things</td>
<td>253</td>
</tr>
<tr>
<td>Faith’s Pure Element</td>
<td>255</td>
</tr>
<tr>
<td>The Two Lives Defined</td>
<td>261</td>
</tr>
<tr>
<td>Boasting Excluded—(Poetry)</td>
<td>264</td>
</tr>
<tr>
<td>Eternal Security—(Poetry)</td>
<td>264</td>
</tr>
<tr>
<td>Another Saint gone Home</td>
<td>267</td>
</tr>
<tr>
<td>A Review</td>
<td>271</td>
</tr>
<tr>
<td>Another “Jane Walker”</td>
<td>278</td>
</tr>
<tr>
<td>After This Month</td>
<td>280</td>
</tr>
<tr>
<td>A Cheering Line</td>
<td>283</td>
</tr>
</tbody>
</table>
THE LIFE MORE THAN MEAT.

BELOVED IN THE LORD.—The heart-language of your Husband toward you is, “O my dove in the clefts of the rock, in the secret of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely.” This is as we stand in union to our glorious Head, who is the Lord our righteousness: and unceasingly blessed it is that whatever He is in Himself, He is that both to us and for us; and “because as He is, so are we in this world.” His love to us is wonderful, and I have oft said that He loved me better than He loved Himself. This I speak from the feeling and knowledge that I have of His love; for He “loved me, and gave Himself for me.” To me this truth is sweetly set forth in His own words, in the depth of His deep humiliation, wherein He said, “I am a worm and no man.” “I have eaten ashes like bread, and mingled my drink with my weeping.” Here I pause at the threshold of so great an outpouring of His love, and wonder at the depth of His deep stoop in taking the children’s flesh, and thus under-bottoming the whole of our transgression. He took our nature, bore our sickness, carried our sorrow, endured the stroke of divine vengeance, poured out His soul unto death, was numbered with the transgressors, was made our sin, and the curse of His own law, and thus died the Just for the unjust to bring us, who were far off by wicked works, nigh to God. Though He was harmless and undefiled, yet whatever sin was He was made, and all the consequences of sin He for us endured. He “bare our sin in His own body on the tree;” and “by one offering He hath perfected for ever them that are sanctified.” “He put away sin by the sacrifice of Himself.” The knowledge and belief of these dear truths will constrain the sinner, amidst all that he may feel and experience within himself, to live and walk in peace with God as though he had never been a sinner, and thus by His sin had not have incurred death, curse, wrath and condemnation. I now live more holy and perfect and nearer to the Lord than I did in Adam-innocency, for I am a new creature in Christ, the second Adam, the Lord from heaven; and in union with Him I am a partaker of the divine nature. This unchanging mercy and blessedness I possess at all times, and the Lord is my everlasting Light, my God, and my Glory.
I know that I am writing to one who understands me, and to her I say that I want nothing but Christ, and having Christ I want for nothing. Thus I have all things and abound. I daily feel my need, and yet I need not any good thing. I have more than heaven, yet I feel as though I want to be in Heaven to see Him face to face. I have lived in heaven and in the fulness of heavenly things for upwards of thirty-five years, and yet I long after it every day, as though I had never have known it. I am a witness of being raised up with Christ and made to sit with Him in heavenly places, yet I daily say to Him, “Let thy salvation set me up on high.” I daily live poor and needy, yet I am in possession of Christ and His unsearchable riches, “as having nothing and yet possessing all things.” I constantly hunger and thirst after the bread and water of life, and yet He that is both dwells in my heart by faith. I am perfect weakness, yet the strong Jehovah is my strength. I am complete foolishness, although the wisdom of God in a mystery, yes, Him who is wisdom self-existing is made of God unto me wisdom. In this I feel a pleasure to be a fool for Christ’s sake. I have been for months the subject of disease, fever, inflammation in the stomach, with subsequent bilious attacks, so as to be prostrated in complete weakness, yet I live in pure life, perfect health, where I cannot be the subject of disease, weakness or death. I die daily, and yet have been dead for years to sin, death, the world, and self; and our most glorious Christ describes the truth most sweetly, “Verily, verily I say unto you, he that heareth my words, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life”: “neither can they die any more:” “because I live, ye shall live also.”

In my late illness, I experienced life and glory, and darkness where there was no standing, but this was and is my unchanging mercy, to me and for me Christ is all and in all, a sure foundation. I now live only in Jesus; I have nothing but Jesus; all my religion, experience, joys, enjoyments, and knowledge have left me, or are taken away, and I live perfectly happy and satisfied with Jesus only. These secrets I only speak of to those I love, and perhaps you had better keep them as secrets, for they never were known by the Assyrians, Babylonians, or the seed of Abraham after the flesh; and though I am writing thus free to my own beloved Ruth, I am under restrictions by man not to sit and write on account of the state of my stomach; nevertheless love being pent up for some time will now burst forth to my well beloved, and thus the secrets have come out; and there is another I will whisper out to you; that is, all my evidences in my illness were taken away and I appeared to myself as if the Lord had not done anything for me; and I do assure you that I could not call one scripture to mind. You will say, “Were you not greatly exercised?” Ah, no, beloved, it was the best affliction I ever had, though I feared as I entered the cloud; for the Lord taught me the reality of the life being more than meat, and the body more than raiment; and although everything was gone, as I have stated, evidences and all, yet this remained and nothing can come between it, lessen or
alter it, that is, Christ is my life and sure foundation, and I am a believer in Him the Son of God: and blessed be the Lord, there is no change in these things: and do ponder over these things, and take this hint which I drop in love, and I think we have one heart and mind in the truth; that is, in innumerable circumstances, perplexities, afflictions, and temptations, if I were asked concerning my evidences it would add perplexity to the preceding, and I should not be able to answer satisfactorily to the inquirer, as the heart might be as barren as the mountains of Gilboa, yet, let me be barren or fruitful, cold or hot, up or down, in the dark or in the light, let any ask me what I am by profession or in possession, and I could at all times readily say, I am a believer in the Son of God, and it is this blessing I contend for as being better than joys, consolations, and what people call evidences: and what a large share of blessedness presents itself at all times, whether in the dark or light, by being a believer; and you never hear it asked, in all the dear Book, Art thou an enjoyer? or a rejoicer? but this is asked. "Dost thou believe in the Son of God?" and the answer was a question, "Who is the Lord that I might believe in Him?" And Jesus said unto Him, "Thou hast both seen Him, and it is He that talketh with thee: and he said, Lord, I believe, and he worshipped Him." "This is the work of God that ye believe on Him whom He hath sent;" "and as many as were ordained to eternal life believed." This simple truth to me is my daily mercy, as all my appendages are gone, and thus I live and walk through all changes and changeability a believer in Jesus the Son of God, and the language of my heart is, "Whom have I in heaven but thee? and there is none on earth I desire beside thee." Beloved, by this you will see how things are, how I live and how gracious the Lord is unto me. I have blessed and praised Him hundreds of times for my late affliction, and for the timely way He in love timed it. I had been in Gover-street Chapel two Lord's days, and two Tuesday eves: and I was growing in fondness and love with the gifts of my ever blessed Lord, instead of Himself the Giver, and in love He said to me, "I will put you to bed to be satisfied with the Giver alone." Bless Him, He did as He said, and He communed with me and so endeared Himself to me, that I think at times I could do without His gifts, as Himself is my all and in all; and yet I do bless and praise Him for His gifts, and ask for more day by day. I hope you will be able to make out these paradoxes to natural wisdom.

I have again in love seen hot friends become hot opposers, and turn round on me in bitterness, and try to embitter the minds of others against me, but I was kept believing in the Lord, knowing it was His own cause, and all creation and creatures must be subservient to Him; and His Word was most sweet every day, "My counsel shall stand, and I will do all my pleasure;" and because of the house of the Lord our God I will seek thy good; and He accomplished His purpose, made sinners mad, turned wise men backward, and made their knowledge foolishness. You will no doubt come up again in the summer, as I shall need a week with you to tell you all about it.
ZION’S WITNESS.

My love, with thanks, to you and to those that aided the cause of God and truth. I live a daily beggar; for my Father hath put me in that position. I was going on very well in liquidating the debts due to the workmen, when last night a demand was put in for £60, lent. I cannot doubt my blessed Lord whose cause it is, and who saith, “The silver is mine.” I drop these hints to you that we may bless the Lord together, for I often say that no man is so much honoured by the Lord as,

Your’s in our precious Lord Jesus,

A. TRIGGS.

GOD’S SALVATION VERSUS MODERN THEOLOGY.*

God’s salvation, under the appointment of paternal love, is made to centre wholly in Christ; every particle of its responsibility lies upon His person; all the terms, the satisfaction, the atonement, the gifts, the pleasures, the privileges, the persons, together with all that pertains to their history and experience, are wrapped up in the person of Christ, secure in Him, as He is revealed, God’s salvation unto the ends of the earth. Don’t tell me about your piecemeal salvation; I can’t bear it. Don’t let me hear another word about the Papish gospel that sets Christ doing all He can, and leaving the rest for poor sinners to do. You would damn Christ and yourselves too; for He would lose all His glory and all His honour, if it were so; and sure I am He would lose all His people, for not one of them could be saved. All glory to His name, He is the first and the last in it. In the planning of that salvation, He was the “wisdom of God” for it; in the securing of that salvation, He is the “power of God” for it; in the nominating all the recipients of that salvation, every one was “chosen in Him before the foundation of the world.” The whole Scripture of God is full of this one important fact, that nothing less than salvation, full, entire, complete, free, infallible, eternal, centres in the Person of Christ, and in the joy that was set before Him. I think, according to the Arminian scheme, I see old Apollin grin, when an elect vessel of mercy, because he could not pray enough and could not believe enough, sinks down into hell, and say, “Ah! there’s a part of Christ’s joy; there’s a joy set before Him; what do you say to that?” Why, my hearer, I would as soon be an Atheist, and believe there was no God at all, as I would believe God could be thus tantalized by the power of darkness. No,

The enemy shall never boast
Possessing one whom Jesus lost;
All that He hath, has cost so much,
He will at last possess His Church;

Nor can the least the Father give
To Jesus Christ, to buy and save,
Drop from His hands, or perish where
The sinners writhe in dark despair.

Blessed be God! the salvation of His Church is Christ’s own joy, and consequently it must be a perfect one.

* Taken from a Sermon by the late valiant man of God, J. Isaac.
GOD'S SALVATION versus MODERN THEOLOGY.

Now I might for a moment illustrate this by the practice and conduct of the merchantman. Does the merchantman content himself with frightening and manning his vessel, and giving all the proper documents and directions for her voyage, leaving it to the winds and the waves, or what men call chance, whether she shall sink or swim, be wrecked or saved? Verily not; they will every one of them go and insure. What if mortal men be so concerned as to insure a little cargo of perishable things, and shall Jesus not insure that magnificent vessel built of God, that magnificent vessel launched in Eden's Garden, which has wafted millions of souls to glory, is still sailing upon the mighty ocean of time, and shall carry millions more? And is it to be a hazard whether she is wrecked or not? Is it to be a hazard whether she sinks or swims, when she is everlastingly safe, and her Pilot never quits His post?

Now for one moment look at this joy set before Christ in the adversary's destruction and Jehovah's glory. I put them together for brevity's sake. The adversary's destruction was part of the first promise, in which it was declared that the seed of the woman should bruise his heel, though he might bruise the Conqueror's heel. Satan dreaded this; he dreaded the incarnation, and therefore he tried all he could to destroy the new-born Infant; knowing that if he did not, the Infant would destroy him. Herod's cruel, murderous edict was to be put forth; the parents must escape with their lives, and their children be murdered.

The powers of darkness are upon the alert to vanquish and conquer, and destroy the new-born Babe. But no; He is the Saviour of the Father's own appointing, and He must be spared till the proper age to experience all the curse of the law by getting His bread by the sweat of His brow; then enter upon His ministry, and be assailed by earth and hell again and again, and then endure the cross, which we shall by-and-bye speak of. What was to be done? The adversary and the avenger was to be subdued and destroyed; the adversary and the avenger was to receive his death-blow, have his head bruised, and he will never lose the pangs of that bruise to all eternity.

But in close connection with all this, there was to be a glorifying of all the attributes and perfections of the Deity. This was the joy set before Christ. One foot set upon the serpent's head, and up-grew salvation; but it took a life of obedience and of suffering on the part of Christ to honour and glorify all the attributes and perfections of Deity; justice met and satisfied, the law magnified and made honourable, holiness preserved unsullied, truth remaining unimpeachable, righteousness and peace meeting together, mercy and truth embracing each other, and all the perfections of Deity in perfect harmony for the salvation of the Church of God. And I dwell upon this with more earnestness, because I know that modern divinity, as I said in my prayer, bears no resemblance to the ancient theology of the apostles and prophets. Modern divinity has so altered it that they talk of a reconciled God. Jehovah must bend and stoop, and abate part of the demand of His justice, soften down the requisitions of His fiery law, and so come half-way to meet man, and man do his best to come the other half-way to meet Him. If
you can find me anything of that sort in the Bible, I will believe it; but if you get it from man’s books (and you cannot find it anywhere else), you had better go to Rome at once. Arminianism and Popery are twins, and while Arminianism lives, Popery will never die. For my part, I wish I were huddled together, and sent to some unknown island away from me, that they might not annoy my latter days. There is no such thing as Jehovah’s bending, and moving, and stooping, or altering the requisitions of His law. The attributes of Deity are all immutable; they are as firm as His throne, and it is a mercy for you and me that it is so. Well, then, the great matter of salvation is, that we must come to this one point, that it must be such a salvation as meets all the requisitions of holiness, and justice, and truth, and faithfulness, and mercy; and all this we find in the Person and work of Christ.

Then, again, I must not omit in the joy set before Christ, that the covenant bond He entered into was to be honoured. He had agreed upon it, and had made Himself responsible. He said, “Lo, I come to do thy will, O my God.” He had an immovable and eternal responsibility, and that under a solemn covenant bond; and the bond must be forfeited and His name dishonoured, if He do not realize this joy; and therefore it is that He is now waiting till His enemies be made His footstool; now waiting and expecting until all that the Father gave Him shall be gathered to Him, till every elected vessel of mercy be brought to His footstool, and then raised to His throne; and on their way they shall have all their health, and all their grace, and all their strength, and all their guidance, and all their protection, and all their security from His fulness. Now that is the salvation worth having; the salvation that sprang up in the mind of Deity from everlasting; the salvation recorded in the book of life; the salvation chained to the throne, and the devil must pull down the throne or break the chain before he can rob the Church of her salvation; a salvation handed down to earth by the ministry of the Holy Ghost, who never made a mistake in applying it to the hearts of the election of grace, and training them up for eternal glory. Whether my hearers will believe me or not, that is the gospel.

---

UNITARIANISM REFUTED.

(Continued from page 262, vol. XI.)

Question.—If Christ be not a man truly and properly, and no more than a Man, how could He be born by natural descent from David, according to Acts ii. 30; iii. 22; xiil. 23; Rom. i. 3; Tim. ii. 8, and agreeable to the genealogy in Matthew’s gospel?

Answer.—My questioner is exercising all his wisdom and human understanding against the plain truths of God, but no inroad can he make into the sacred inclosure to destroy one grain of the testimony of Jesus; that will stand when heaven and earth shall pass away. Therefore Christ is truly and properly Man, and according to His man nature
we read of "The body of His flesh" (Coll. i. 22), very Man "Made of the seed of David according to the flesh" (Rom. i. 3). But I defy all the Unitarians and other Christ despisers to produce one scripture to prove that Christ had a human or natural father. The testimony of Him in His conception and birth is as follows: "Behold a virgin shall conceive and bear a Son, and shall call His name Emmanuel" (Isa. vii. 14), which name, being interpreted, is, "God with us" (Matt. i. 23). "Now the birth of Jesus Christ was on this wise: when His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost, and he knew her not till she had brought forth her first born Son" (Matt. i. 18, 20, 25). Again: "The angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that Holy thing that shall be born of thee, shall be called the Son of God." (Luke i. 30—35). This is the Christ of God, the Child born, the Son given, the only one born holy, and the first that opened the womb. He is our holiness to the Lord. There was no human intervention in this sweet mercy and mystery, no aid or act of man, but "Almah, a pure virgin, was overshadowed by Jehovah, who impregnated the womb with that Holy One, who is "Emmanuel, God with us." The great mystery of godliness, God manifest in the flesh, God and Man, very God and very Man; and this also proves how each of the Holy Ones, Aleh, Al and Ruach manifest their distinct Personality by their personal acts relative to the man nature of Christ: it is said, the Father prepared the body (Heb. x. 5), Ruach overshadowed the virgin, and Al the Son took the body into personal union with Himself (Heb. ii. 14); and thus He is God in our nature. "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law" (Gal. iv. 4). "To Him gave all the prophets witness" (Acts x. 43). I shall close this answer with the unalterable words of Jesus to the Jews, "What think ye of Christ? whose Son is He? They say unto Him, David's. He saith unto them, How then doth David in Spirit call Him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. If David then call Him Lord, how is He his Son?" I think the Unitarians must be as dumb as were their brethren: "And they answered Him not a word" (Matt. xxii. 42—46).  

Q.—What class of Beings did that person belong to who, amidst the agonies of expiring nature, prayed, "Father, forgive them, for they know not what they do" (Luke xxiii. 34)?  

A.—Amidst the agonies of death, Christ was still God and Man, "Emmanuel, God with us." I read of His agony in the garden prior to His death, when He sweat great drops of blood, running down to the ground, and there is something more displayed in this as well as on the cross than the agonies of expiring nature; moreover, His prayer amidst these agonies was an effectual one, and proves that His will and the Father's were one. For when Peter charged the crucifixion of Christ upon the very persons, we plainly see the prayer of Jesus fulfilled:
“Him being delivered by the determinate counsel and foreknowledge of God, ye with wicked hands have taken, crucified and slain, whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it” (Acts ii. 23, 34). This shows what class of Being He belonged to and who He was that died and rose again. Then follows the fulfilment of His prayer, “Father, forgive them.” “And when they heard this they were pricked in their hearts: ..... and the same day there were added unto them (the disciples) about three thousand souls. And the Lord added to the church daily such as should be saved” (Acts ii. 37, 41, 47).

Q.—Did the real and very Christ Himself, in His proper person, actually die on the Cross?

A.—Yes, the real and very Christ Himself in His proper person did actually die on the Cross, and it is called “the Lord’s death” (1 Cor. xi. 26). “They crucified the Lord of glory” (1 Cor. ii. 8), and “Killed the Prince of Life” (Acts iii. 15), and “In that He (in His own proper person, God and Man) died, He died unto sin once, but in that He (the same person) liveth, He liveth unto God” (Rom. vii. 10). And this same person saith to and of His Church, “Because I live, ye shall live also” (John xiv. 19). “Neither can they die any more, being the children of God, and the children of the resurrection” (Luke xx. 36). And so we Trinitarians, that have been baptized by the Spirit into the death of Christ, and “are risen with Him through the faith of the operation of God” (Col. ii. 12), rejoice with Paul, saying, “For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death” (Rom. viii. 1). Then follows, “O death, where is thy sting?” “Thanks be unto God who giveth us the victory through our Lord Jesus Christ (1 Cor. xv. 55—57). The Unitarians are those that deny Christ to be God and Man, consequently they deny His Godhead and His proper personality; then follows, the efficiency of His death and atonement would sink into oblivion; but the election of grace believe in the efficacy of His birth, life, obedience, sufferings, death, burial, resurrection and ascension, and His living in the presence of God for us, and as such we “know Him and the power of His resurrection, the fellowship of His sufferings, being made conformable to His death” (Phil. iii. 10).

Q.—If the real and very Christ Himself and in His proper person died, was it a Man, a superangelic Being, or God Himself that died was laid in the sepulchre, and on the third day was restored to life?

A.—This question relative to the proper person of the Son of God has already been answered, yet it is necessary to say that that person who died was essentially God and very Man, the Redeemer, the Lord of Hosts is His name; the Holy One of Israel (Isa. xlvi. 4). and this is He that redeemed His church from all iniquity (Titus ii. 14), and from the curse of the law, being made a curse for us (Gal. iii. 13); and this He is revealed At Alehim Jehovah, God manifest in the flesh, Jeh the Messiah, our Saviour, the Adon who was crucified, who laid down His life that He might take it again (John x. 17). He “poured out His
soul unto death" (Isa. liii. 12), "cried with a loud voice, It is finished, bow'd His head, and gave up the ghost," or dismissed the Spirit (John xix. 30), was laid in the sepulchre and rose the third day; but never is it said in the Bible that He was restored to life; but thus it is written, "Come, see the place where the Lord lay" (Matt. xxviii. 6). Mary said, "They have taken away my Lord," not the man (John xx. 13); and the declaration was made, "The Lord is risen indeed" (Luke xxiv. 39, and Thomas said, "My Lord and my God." (John xx. 28). These are testimonies unalterable, and they plainly declare who it was that died and rose again the third day. It is written of Him, that He is "the repairer of the breach and the restorer of paths to dwell in" (Isa. lvi. 12), and He saith, "I restored that which I took not away" (Psa. lxix. 4), and David saith, "He restoreth my soul" (Psa. xcviii. 3). Therefore Jesus was not restored to life. His was a resurrection; then it follows, "like that as Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 3). And this is a subject that Unitarians are ignorant of.

(To be continued.)

THINGS HARD TO BE UNDERSTOOD.

Paul writes that when our hearts and ears are circumcised, we are caught up to the third heaven, and then we hear unspeakable things which it is not possible for man to utter; so is it with our adorable Jesus, who can utter His mighty acts! Who can show forth all His praise! In the opening of the New Testament we read the testimony of Jehovah the Spirit concerning Jesus Christ, and it is called "the book of the generation of Jesus Christ, the Son of David, the Son of Abraham," and His "birth was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost," and the angel said unto Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." This is the declaration of Jehovah Himself, though spoken by the mouth of His messenger: and He said to Joseph, "Thou shalt call His name Jesus, for He shall save His people from their sins." Thus was He "a Prince and a Saviour, to give repentance unto Israel, His people, for the remission of their sins.

These glorious truths are hid "from the wise and prudent," but they are revealed unto babes. "Wisdom is too high for a fool: he openeth not his mouth in the gate," to "receive instruction," yet they who are made wise unto salvation are made "fools for Christ's sake," for "the wisdom of the world is foolishness with God," yet hath He "chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that
are mighty; and base things of the world, and things that are despised, hath God chosen, yes, and things that are not, to bring to nought things that are; that no flesh should glory in His presence." "Thus saith the Lord, Let not the mighty glory in his might; let not the rich glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exercise lovingkindness, judgment, and righteousness in the earth; for in these I delight, saith the Lord." Thus all man's wisdom must be brought into the dust before he can see "Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour and immortality." Thus Jehovah decked Himself with majesty and excellency, and arrayed Himself with glory and beauty, and He is "the beauty of Israel:" "from the womb of the morning thou hast the dew of thy youth:" and He is "the Ancient of Days," seen in vision by the prophet Daniel, whose garment was white as snow, and the hair of His head like pure wool; His throne a fiery flame, and His wheels burning fire; a fiery stream issued and came forth from before Him; thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him. This is the great King Jesus Christ, whom man despiseth: this is the mighty Him who sits upon the throne of His glory, whom the nation abhorreth. "Before His face the people shall be much pained; all faces shall gather blackness; for the Lord shall utter His voice before His army; for His camp is very great; for He is strong that executeth His word: for the day of the Lord is great and very terrible; and who can abide it?" "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of His people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." "The veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves, after His resurrection, and went into the holy city, and appeared unto many. Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things which were done, they feared greatly, saying, Truly this was the Son of God." "This is the true God and eternal life." Thus it is Jehovah's good pleasure to glorify His Son Jesus, and it is Himself who glorifies the Father, and He hath given Him power over all flesh, that He should give eternal life to as many as the Father hath given Him. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ whom thou hast sent." Sinner, has this Jesus the Lord manifested Himself to you? Then you are indeed greatly beloved; for you have found favour with God, and He receiveth sinners and eateth with them; and they feed on Him by living faith; and it is also a tried faith; "for the trial of your faith being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appear-
Things hard to be understood.

ing of Jesus Christ; whom having not seen, ye love:” and if the Lord manifest much love and favour toward you, depend upon it there will be a great deal of turning upside down: the weeds will be buried, and the ground will be turned, that the seed may be sown: He will break up the fallow ground, and He will not sow among thorns. “When the blade was sprung up, and brought forth fruit, then appeared the tares also;” and these tares will do all they can to choke the Word, and I do not think much of your faith if it have not many trials. The tares are sown by the devil, but they do not destroy the wheat; the wheat may sometimes be so choked, that it appears nothing but tares; so it is with some of the children, they appear so engrossed with the things of time and sense, that our Lord left an admonition to such, saying, “Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares.” But if thou hast many trials, bless the Lord for them, that He hath counted thee worthy; but perhaps thou sayest, “I am all unworthiness;” true, thou art; but “whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth.” All His dear chastisements are for our profit, that we may be partakers of His holiness. Did not Jehovah bruise His dear Son, and put Him to grief? “Thus the chastisement of our peace was upon Him, and with His stripes we are healed.” “And though He were a Son, yet learned He obedience by the things which He suffered:” and “if we suffer, we shall also reign with Him.” Then how glorious it is if the Lord open our eyes to behold the Light of Life, and we see Him bearing all our sins in His own body on the tree; and where would be the conflict if there were no fightings without or fears within? The Holy Ghost says to the church, “Call to remembrance the former days in which, after ye were illuminated or enlightened, ye endured a great fight of afflictions, being made a gazing stock both by reproaches and afflictions, and partly while ye became companions of them that were so used; for ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance.” I fear there are but few who come up to this standard in these days; for if the Lord have taken away the household goods (I had almost said gods), and they are stript of all but Himself, they generally find few companions. I have often wished the Lord to take away my few remaining things, that I might walk more at liberty; but I speak foolishly. Nevertheless, I will say that for every loss or trial I have been able to pass through I could bless the hand that smote the gourds, not the sinner. Sometimes it is so close that we are smitten in our flesh, then can we bless the hand? Yes, “I will bless the Lord at all times; His praise shall ever be in my mouth.” Bless Him for all my trials, afflictions, losses, and why? Because He hath manifested Himself to me as my Saviour; and it is the hungry who bless the hand that feeds them, and it is the oppressed who feel the iron hand of the oppressor; it is the captive who longs for liberty. Why? Because he knows the sweets of liberty, and Jesus Christ, with His glorious protection, is the liberty my
soul loves, though it may be connected in this life with captivity, poverty, and sickness; for where He makes the bed, there I love to water it with my tears; yes, with tears of joy for His unspeakable love.

(To be concluded in our next.)

TWO MORE SHEEP SOUGHT OUT.

DEAR BROTHER IN THE LORD,—I now address myself to you in a few words in order to encourage you in your "work of faith and labor of love." I have heard you repeatedly say from the pulpit that no good was being done under your ministry at Hull, I feel therefore strongly impressed—and I hope by the Lord—to write you a line of encouragement, and in doing so I would assure you that if there were no other persons in the town to whom your ministry has been made a blessing it has to both my husband and myself. The Lord brought you here, I am persuaded, on our account. Having been connected with the Methodist body for a long time I was poisoned with the false doctrines advanced by them, and yet I could not get that food which my soul desired. For two years I pleaded with the Lord to direct me where to go, and yet I feared that I was, like Jonah, wishing to go contrary to Him, therefore I felt afraid to take the step. But, bless and praise the Lord God of Elijah, in His own time He shewed us the way. I well remember hearing a woman say,

"We are going to have a new minister come to Hull, * and from what I hear of him he ought to be horsewhipped out of the town."

After I had enquired particularly, I said,

"If I live I will go and hear him, and I believe I shall bless and praise the Lord for ever for sending him and directing me to hear him."

The first Sunday's services proved a time of refreshing from the presence of the Lord to my soul, and more than once whilst I have been listening to that soul-refreshing doctrine of everlasting union existing between Christ and His Church, I have seen my standing in HIM as clear as the noonday sun, and I have been so filled with the love, blood, and salvation of my glorious Kinsman-Redeemer, that I have had no sleep during the greater part of the night. Oh, how shall I praise the Lord enough for such love to such a worthless wretch! and still my heart glows with love to my precious Jesus. How is it? It is because my covenant God and Father loved me in Him before the foundation of the world. I believe this with all my heart and soul. Bless the Lord, O my soul! Praise Him, for His mercy endureth for ever; and to His great name be all the honor and glory. Amen.

"He shall see of the travail of His soul and be satisfied." I shall not apologise for troubling you with this scribble. I leave it with the Lord, praying him that each time you stand up to minister in holy

* Zion Chapel, Walker-street.
GLEANINGS FROM THE GLEANER.

things He will fill you with the Holy Ghost, that you may be enabled to bring out of His treasury things new and old. I believe that the third chapter of St. Paul's epistle to the Galatians was most applicable to me when in bondage amongst the Methodists, especially where it is written, "Who hath bewitched you?" Oh, my Jesus knows how I have been bewitched! That He may graciously fill our hearts and souls with His own most glorious Self is the prayer of

Your unworthy Servant,

A. WELBOURN.

Alfred Terrace, Hull, August 7th, 1869.

GLEANINGS FROM THE GLEANER:

Much-beloved in Jesus,—In His ever-fragrant name I desire again to commune with you in Him and of Him; that in so doing He may be exalted, and our hearts caused anew to burn with His love, which is the source of ours;—His being the cause, ours the effect. It is self-evident that the more we have to do with the cause, the more freely effects will flow. Hence our dear Lord says, "Continue ye in My love;" not thereby implying that His love can be turned away from its objects, but exhorting us to a continued realization or apprehending of His love by the lively acting of a Spirit-wrought faith. Thus will our little spark be increasing into a flame by constant communication with the fire from whence it springs. Of this communion, faith seems to be the medium; and if the precious grace be not kept in healthy exercise upon the person and work, the sufferings and death, the blood and righteousness of our dear Redeemer, the soul will be sure to become languid and drooping in its spiritual condition. Prayer, praise, love, joy, peace, and all other graces, will be at a low-water mark; and whatever external appearances or profession there may be, the heart will be conscious of distance and shyness with its Lord.

You know I am speaking of one who has been quickened by the Spirit, and is a living soul, for we may be alive but not lively; we may be active in our Lord's cause, but not spiritual in our own souls; we may be earnest for the salvation of others, but not be living in the joys of salvation ourselves; we may be instrumentally distributing the bread and water of life, but not be enjoying daily refreshment therefrom in our own experience. I do sorrowfully think that this is too much the case in the present day; according to that Scripture, "They made me the keeper of the vineyards, but mine own vineyard have I not kept." May we not say, as our Lord did upon another subject, "These ought ye to have done, and not to leave the other undone?"

The reason why I thus judge is from finding persons so lively in conversing upon what they are doing for the Lord, yet so slow to speak of what He is doing for them. They seem delighted to tell of the great
things which are doing all around, but immediately shrink back if any heart-subject is brought home to them. In fact, if one speak of personal enjoyment of the love, blood, and salvation of Jesus, there is no response from some, but they put it down to the score of egotism; while others refer to years gone by when they did feel Him to be precious, but they confess that they know little of it now. They are so occupied in what they call working for Him, that they hear little from Him, say little to Him, enjoy little of Him, and may truly say, "While I was busy here and there He was gone." It is most lamentable for any living soul to be in constant religious engagements for the good of others, while following Jesus "far off." Very many much I fear there are, as well as hundreds who only know Him in the judgment, and yet are continually reading, teaching, and conversing in His blessed name. This is a day of great profession, but yet real vital godliness is at a low ebb, and close walking with God in sweet communion is too little sought after. Solemn, indeed, are these facts; we may well say, with David, "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."

You will not much wonder that I have been led into this train of thought, because we have, more than once, touched upon the subject in conversation; and indeed, dearest friend, I feel more and more the deep importance of being kept in a freshness of experience by the anointings of the Spirit; so that whatever engagements we may have for the good of others, and however abundantly we may be labouring for their salvation, their should still be a constant communication kept up with our dear Lord, and our souls should never rest satisfied without freedom at Court. To be constantly employed in errands for the King, and never to see His face, hear His voice, or receive a token from Him; oh! how chilling to one who has enjoyed His love, has sat under His shadow with great delight, and has found His fruit sweet to the taste. How unsatisfying to one truly longing to taste that the Lord is gracious. The former may well say, "Restore unto me the joy of Thy salvation," and the latter, "Remember me, O Lord, with the favour that Thou bearest unto Thy people! Oh visit me with Thy salvation!" When we are enjoying personal intercourse with the King, and by faith walking in Him and living on Him, then will His messages be most warmly delivered, being fresh from Himself. Then will there be evidently a sweet savour of Him, as well as a good word for Him.

I cannot tell you how sad it is to my heart when I find this savour wanting in some who have been long in the Lord's ways, and active in serving Him too. They are cumbered with many things, and too little alone with Jesus, without which we shall become like salt which has lost its savour. It makes me mourn for them, and tremble for myself, thinking of some passages which have often brought me to great searching of heart, and wrestlings with the Lord; Matt. v. 13; Hosea x. 2, "Their heart is divided, now shall they be found faulty;" and much of Jer. ii., and also Rev. ii. 4, "I have somewhat against thee, because thou
hast left thy first love.” It matters not what great works there be if the spice of love be wanting. Oh may our gracious Lord bring us closer and closer to Himself, and cause us to dwell in love, and “to comprehend with all saints what is the breadth and length, and depth and height, and to know the love of Christ that passeth knowledge.” May He fill us with the Spirit, that by His power we may so testify of what we taste and hear and see, that other hearts may be kindled with desire to enjoy the same blessed fellowship, even as the beloved apostle said, “That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with His Son Jesus Christ. These things write we unto you, that your joy may be full.” He desired that they might have joy in the Lord; and the kingdom of God is not in word but in power; it is righteousness, and peace, and joy in the Holy Ghost. These are things with which the stranger to God intermeddeth not, for such have only to do with the outworks, but “the kingdom of God is within you;” and we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire.”

Oh what an unspeakable mercy, that by the spirit of adoption we can say, “our God,” and “our Father!” and though He be a consuming fire to those on whom sin is found, yet hath He made for us a “a way of escape” by the blood of our Elder Brother; having laid upon Him all our iniquities. These briers and thorns were set against Him in battle, and on His sacred person did the fire of divine justice burn them up altogether. Oh let us turn away from creature things and see this great sight! for it is heart-warming and Christ-endearing, to see the bush of humanity in that devouring fire, and yet unconsumed; to behold our precious Surety enduring all the bitter anguish till every sin of His chosen was expiated, and He could triumphantly say, “It is finished.” That was indeed “the conqueror’s song,” and with joy it is re-echoed again and again from the believing heart by the power of the blessed Spirit. “It is finished, and finished for me.” The personality of it is the sweetness; here is food for faith, here is a feast for love. In such believing views of a crucified Saviour we get raised above the things of a dying world; and, in realising by faith our union with Him we can say, “I am crucified with Christ;” then He becomes our life, that we which live should henceforth live only for Him. This is a heart-warming subject, but I must cease. May we have more and more experience of it in the heart, and never be left to rest in the mere “talk of the lips,” which “tendeth only to penury” of soul. There is a talking of Christ which is impoverishing, that is, when the lips outrun the heart; but when He is dwelling there by faith, and causing His Naphtali to give godly words of Him, in such scattering there is increasing; He is honoured, and the soul refreshed.

Oh may He pour out His Spirit upon His people to quicken the dead, and arouse the living who may be in a sleepy state of soul, who need their lamps trimming and their loins girding on! May there be
great searchings of heart, causing the inquiry, Why, being a King’s child, should there be leanness from day to day? Is there not a cause? Is there not bread enough in the Father’s house; or, rather, has there not been a turning away from His spiritual provision to some beggarly elements of the creature or the world? May the Lord in mercy restore all such to their first love, and also lead them on to those more blessed revelations of Himself which are to be enjoyed even in the house of our pilgrimage. I will yet be inquired of by the house of Israel, saith the Lord of Hosts, to do it for them. The Lord ever bless you with a sweet and close communion with Himself.

A warm adieu, with tender love, from your ever affectionate,

Ruth.

THE DOCTRINES OF GRACE.

(Continued from page 278, vol. XI.)

The Holy Ghost by Paul tells us that some “have a form of godliness, but deny the power thereof,” and we have no doubt resting upon our mind that this is a true description of nearly the whole of Christendom at the present moment. How is it that persons rest with a mere formal religion? Because that they are in the flesh exclusively and know not the necessity of the new birth. They have no manifested union to Christ, and therefore desire no communion with Him. The things of time, whether religious or ir-religious, occupy the whole of their thoughts, and as they are only in nature they cannot inhale the atmosphere of grace. Before men they are righteous, but before God they are unrighteous: before men they are pure, but before God they are defiled. They thank God that they are not as other—wicked—men are, without an exterior show of piety; but Heaven takes no notice of their empty compliments, and justifies the ungodly, whilst these whitened sepulchres remain a stink in His nostrils, a fire that burneth all the day. There are so few who learn what this meaneth, “I will have mercy and not sacrifice; for I came not to call the righteous, but sinners to repentance.” “A fair show in the flesh” distinguishes the great bulk of professors, and but here and there one feel the necessity of a heart experience of the vital realities of an eternal world. Whilst the self-righteous ever received a cutting reproof from the Lord of life and glory, the self-condemned were spoken kindly and encouragingly to, and no mortal suspicion could ever cause Jesus to condemn the guiltless. Not that any could be guiltless as they stood law-breakers before the Lord, but they stood without guile before Heaven in the law-obedient life, sin-atoning death, and sinner-justifying resurrection of their glorious and gracious Kinsman-Redeemer. The Lord’s children, the “little flock,” the “flock of slaughter,” stand without blame or blemish in the Person of their Beloved. He is not more justified in God’s sight than are they; He is not more acceptable and accepted than are they. Why is this? They
THE DOCTRINES OF GRACE.

are "members of His body, of His flesh, and of His bones." The Lord
knows not how to justify the Head without the body: He knows not
how to justify the body without the Head. As they ever stood in union,
they are justified in oneness.

"In all that Jesus did on earth,
The church an interest has."

But union and communion with Jesus seem to be secrets so little known,
realities so rarely enjoyed, blest truths so occasionally dwelt upon, that
the child of God is of necessity constrained to dwell nuptiawise alone and
enjoy his faith by himself before the Lord. How many out-live their
profession! How many we have seen run apparently well, but someth-
thing has hindered them from prosecuting their religious journey. We
have often stood amazed at the inconsistency of professed lovers of God's
truth. Anything and everything has become their theme rather than
love, blood and salvation. This world is more than a match for flesh
and blood. Its deceitful allurements, its gilded baits, its ensnaring
charms, captivate and overcome all those for whom this portion of the
Word was not spoken: "But be of good cheer: I have overcome the
world." The Lord's children find that the less they have to do with
the world the better it is for their peace of mind and tranquility of soul:
and Satan is highly pleased when the Lord allows him to entice and
ensnare, by whatever instrumentality, the living child of God; for
whatever are life and enjoyment to the natural mind, are death and
grief to the spiritual mind; so that when the first Adam is feasting, the
second Adam is fasting: when the old nature is singing, the new nature
is sighing: when the flesh is at home, the spirit is in exile: when the
former is living in close proximity to the world, the latter feels far off
from the Lord, its only Object and its alone blest Subject. This is one
of the indelibly-marked characteristics of a child of God: He is not
at home in the flesh. He has no more power to live in the world, as
do the world, than a fish has the power to live out of water. He is a
child of God and lives in eternity and on the eternal and vital realities
of a spiritual kingdom. Christ said, "My kingdom is not of this
world," for His people, and He declares the same unalterable truth in
His people; and those who can feel more at home with the children of
this world than they can with the offspring of Zion, we necessarily con-
clude there to be no family feature in them, no spiritual likeness about
them. The Lord's children are said to dwell alone. They are not to
be reckoned among the nations of this world, for the Lord says con-
cerning them, "This people have I formed for myself: they shall show
forth my praise." How is this to be done? "Come ye out from among
them, and be ye separate, and touch not the unclean thing." "Hearken,
O daughter, and consider, and incline thine ear; forget also thine own
people, and thy father's house: so shall the King greatly desire thy
beauty; for He is thy Lord; and worship thou Him." But the before-
named portions are not merely written in God's word, but they are dis-
tilled in the heart of the living child, and the following portion is verified
in living experience: "Thy people shall be willing in the day of thy power." Hence those who are not made thus willing to return to the dust from whence they came have no reason to conclude that they belong to "thy people." Those who have not passed from death to life have no cause to consider themselves "thy people." Those who do not walk by faith, live by faith, talk by faith, pray by faith, worship by faith, sing by faith, and dwell on high by faith, do not know themselves "thy people." The life of faith exclusively is the life of God. The life of religious flesh is a dead life of sense, a life of enmity against God in His "Sovereign grace over sin abounding."

The children of the flesh, or the seed of the serpent, live as far from God in His gracious covenant as are the two poles distant from each other. If they live religiously or piously they are no nearer the kingdom of heaven really and truly than are those who have no religion at all. They may dwell on high seemingly, and walk with God apparently, but as they have no vital union with Christ, they have no way of access to the Father. Those who come unto God by Him are those who are alive unto God in Him. Those who feed by faith upon Him are those who live in union-life with Him. Hence, where there is union there is participation; and where union is not established, communion is not desired. These are spiritual truisms which rest upon an infallible basis. Converse with the mere religionist upon tasting, handling and feeling the good Word of life, and how soon will he make it apparent that your conversation is distasteful. Talk with real possessors upon the same subjects, and see how interested they become. Why the difference? The one has no spiritual eye to see, no spiritual ear to hear, and no spiritual heart to understand the subjects, whilst the other possesses that new man, that divine nature, which is complete in its members, perfect in all its spiritual faculties. Christ says, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit;" so that the fleshly nature lives in the element of time and sense, whilst the spiritual nature lives in the atmosphere of an eternal world. The first can aspire to nothing out of its own element, the latter cannot grovel in the dust of this sin-polluted earth. The one being born of God, finds its only sustenance in the Author of its being; the other being born of the flesh, can find its food alone in this law-condemned world. When these two natures dwell in one earthly tenement, their necessary antipathy must be exemplified. They are said to be "contrary one to the other," because the one is spiritual, the other is natural. The one serves the law of God, the other serves the law of sin. The one loves the Lord's will and way, the latter hates it if it prove rough and thorny. A smooth pathway is the life of the flesh, whilst a rough road is the life of the spirit. Whilst the fleshly nature is exulting, the spiritual nature is mourning in sackcloth of hair. The natural body is moved both by the reign of grace and rage of sin. Hence the natural members cannot serve God and mammon at the same time. Whilst Peter's natural tongue—the "unruly evil" and the
THE DOCTRINES OF GRACE.

"world of iniquity"—was employed in cursing, swearing, and lying, it was in the service of the flesh and the devil; but when it was engaged in giving utterance to that pentecostal sermon, it was entirely under the rule and reign of grace, and exclusively in the service of Zion's mighty and matchless Lord and King. Our bodies are said to be the temples of the Holy Ghost, but how often do they appear more like the synagogues of Satan? How is this? For wise purposes the Lord allows His temple to be overrun with buyers and sellers; but if there be a time allowed for the buyers and sellers to desecrate the temple, there is also an appointed time for the Lord to suddenly come to His temple and cast out, for a season, these proud usurpers and spiritual robbers: and all the while the body remains, the contention between the two contending powers will go on; but when mortality shall be swallowed up of life, the child of God, the heir of heaven, will be for ever where the wicked cease from troubling and where the weary are for ever at rest. The devil will then cease to tempt, the world will cease to allure, the flesh will cease to oppress, sin will cease to annoy; and everything of a time nature will cease to disturb the spiritual tranquillity of the mind. It will then be with the soul in the fullest and in the highest degree—"The Lord shall be thine everlasting Light, thy God, thy Glory."

"My soul anticipates the day,
Would stretch her wings and soar away,
To aid the song, a palm to bear,
And bow—the chief of sinners—there."

Heaven's favourites whilst dwelling in tents of flesh are necessitated to groan being burdened, and when they would do good evil is present with them; but when they shall be called upon to resign their mortal robe of darkness, they shall put on for ever their immortal garment of light, and in it they shall walk with the Lamb and for ever bask in the ineffable rays of the uncreated Sun of righteousness. Many things below oppress and bewilder, and intrude themselves between our soul and its only beloved object, but by and bye we shall meet with no opposition, and there will be no contention.

Reader, are you living in blest anticipation of the consummation in glory of the work of grace in the heart? If so, how highly favored and how greatly blest art thou! How many thousands live and die in utter ignorance of these eternal realities, these spiritual verities! Why should not you? Can you assign a reason in yourself? Indeed you must know that

"There was nothing in you to merit esteem,
Or give the Creator delight:
'Twas even so, Father, you ever must sing,
For so it seemed good in thy sight."
TRUTHS SOLID, VITAL AND STABLE.

My dear Friend in our Eternal Lord, our Glory-King,—I cannot allow your most welcome and much appreciated letter to remain longer unanswered. I have many times enjoyed reading it over, and I feel an inward response to every word contained in it. The part where you speak of the love of a Father's heart flowing through the blood of a Saviour's veins, and the blessings of the eternal covenant being expressed from Jesse's fruit, drawn from Sharon's flower, is especially precious, and your remarks on the indissoluble union existing betwixt Christ and the church equally found an echo in my heart. O! these are glorious themes; heart-cheering truths: they invigorate and enliven us as we pass through Achor's valley, that is, when accompanied with the Spirit's unction, for He alone can make the written Word or the preached Word effectual. I have been greatly pleased with some of the "Old Pilgrim's" observations on this point in this month's number of "The Gospel Magazine." He speaks so blessedly of the offices of the Holy Ghost, and refers to His grace-work and love-power. Such expressions are almost obsolete in our day. How seldom do we hear of His Almighty ministry, and of man's utter inability to perform one good action or think one good thought, not only before regeneration, but in the after stages of the divine pathway likewise, without the putting forth of His omnipotent power! Nevertheless, we well know, by daily experience, that we are dark and lifeless without His gracious influences and His soft constrainings. He must begin the work in the sinner's heart, He must carry it on, and He must complete it; and it is on the ground of eternal relationship, of everlasting sonship, that

"Grace all the work shall crown,"

for it is written, "Because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father;' and again, 'Ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.' "Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." May this blessed Teacher and Remembrancer, even the Spirit of our glorified and precious Christ, strengthen us with all might, according to His glorious power, with all patience and long-suffering with joyfulness, and may He magnify His office in our hearts' experience by opening up and unfolding to us the mysteries contained in the literal Word; yes, may He lead us into all truth; and when pondering over the glories which are folded up in the sacred page, may He draw away the veil from our eyes and give us to see Him of whom Moses in the law, and the prophets, did write! How blessed is it when Jesus presences Himself in our midst, and expounds to us in all the Scriptures the things concerning Himself! our hearts indeed burn
TRUTHS SOLID, VITAL AND STABLE.

within us while He talks with us by the way and communes with us from above the mercy-seat; and how glorious to be able to give a personal testimony of the reality of the truth in Jesus from having felt, tasted and handled of the Word of Life, and to know that He has risen from His having appeared to us, and from having realised His resurrection-power and His resurrection-glory in our own souls. O! what a blissful transition is it when He transports us from earth to heaven in feeling, from time into eternity in experience: we are then absent from the body and present with the Lord. Our delight reaches its climax, our happiness is complete: we rejoice with joy unspeakable and full of glory, and we sing in our high places with the Psalmist, "The Lord liveth; and blessed be my Rock; and let the God of my salvation be exalted." Satan flies when our Beloved appears, and his fiery darts are quenched when the Spirit-Jehovah lifts up the blood-stained standard of the cross against him. Jesus has ended sin and magnified the law; hence there is now no condemnation. What a powerful, yea what an all-powerful, voice has the blood of the Lamb! The law cries for vengeance, but Jesus, our Advocate, pleads for mercy: He ever lives to intercede, and still His language to His Father is, "I will that they, also, whom Thou hast given me, be with me where I am; that they may behold my glory." Hence how safe and secure are all His sheep! They are in His hand: they are covered with His feathers: their dwelling is on high, and nothing shall separate them from His love. O! it is blessed when, for a little season, the mind is wonted above the vale, when the thoughts take wing, and when we can feelingly bask beneath the warm rays of our unclouded Sun. We love to realise this spiritual resurrection, and we read "If any man be in Christ he is a new creature, old things are passed away, behold all things are become new." We have at such times all and abound; and we "chide the moment's hasty flight" whilst sitting under His shadow with great delight and feasting at His table. "In the light of the King's countenance is life; and His favour is as a cloud of the latter rain." It is "as dew upon the grass," and in His "presence is fulness of joy, at His right hand there are pleasures for evermore." Here on the mountain-top of communion we would remain, until, as it was remarked to me a day or two since, we heard the "distant roll of His chariot-wheels" to bear us in triumph to our glory-home; but no! the Lord will have us descend, and, for a little while, battle with the storms of life and experimentally prove that the earth is not our rest. Ere long He will say once and for ever, "Arise, my love, my fair one, and come away," and for this welcome summons we long and pant: but when is it we ardentlly desire to fly away from time's chequered scenes? When we are lost in "Jesus only," when we are absorbed in "love, blood and salvation," and enveloped in glory. Yes! it is from these mountains of spices and hills of frankincense we would mount to join the chorus above and to crown with unfading laurels the brow of our all-glourious Lord who is
"The Father's ineffable joy,
The Spirit's great fund of delight,
The spring of their glory on high,
And Zion's felicity's height;"

but when we are dark in mind and low in a low place we find it impossible to take the wings of the morning and to rise in contemplation above this lower earth. When the Lord hides His smiling face and covers Himself with a cloud we sigh and cry, and "mourn in our soul His return," but the day of prosperity is set over against the day of adversity. It is true, He oftentimes puts us into the crucible, and He has declared that He will try His people as gold is tried; but, anon, the jubilee trumpet again sounds and liberty is proclaimed, the din of war ceases to be heard, the clash of arms is hushed, and we sojourn over the shifting baubles around us and above the dark clouds that have surrounded us. Thus empowered by our Beloved, thus pinioned with love by the Lord Himself, nothing can impede our upward and onward course: we heed not the beggarly elements of the time-state, earth's troubles are forgotten, and we enter by precious faith into the inner court of the King's house, bow before the throne of our eternal Ibi, and sit down at the marriage supper of the Lamb. I know that many consider these to be dangerous doctrines, but they are blessed truths and glorious realities, and having participated in them and realised their preciousness we cannot but uphold them and contend for them. What is religion without power? But a form of godliness, but a shadow, but a mere name. "The letter killeth, but the Spirit giveth life." "The kingdom of God is not in word, but in power." O! for more revealed love and manifested favour. We are ever longing for further development, for fuller unfoldings of "the manifold wisdom of God." May our hearts be more continually "full of the brightness of the Lord's glory." As you say, "Faith in the soul is ever aspiring," and how frequently does the prayer ascend, in groans if not in words,

"Enlarge my heart, expand my mind,
Then I will leave time-things behind,
And be in Thee complete;
Yes, take my laurel and my crown,
In holy rapture cast them down,
At my dear Saviour's feet."

Communion and holy intercourse, fellowship and hallowed friendship, are the effects of eternal union, the results of everlasting oneness; and every ray of light, every beam of glory, we now have are but outbursts of that great love wherewith the Lord loved us before time.

"Let others after earth aspire,
Christ is the treasure we desire."

and Christ is the treasure we possess, though we cannot always realise Him to our heart's joy. God's ways are mysterious and past our finding out; still they "meet in the centre of His love," and as Kent truthfully expresses it.
TRUTHS SOLID, VITAL AND STABLE.

"To His Church, His joy, His treasure,
Ev'ry trial works for good:
They are dealt in weight and measure,
Yet how little understood!"

Bonds and afflictions abide us here, and very often neither sun, nor moon, nor stars appear in many days: still the Lord has appointed each cross, He has marked out the path in infinite wisdom, and though not strewn with roses, we know it is the right one. Yes!

"'Tis a right way, though dark and rough,
Mysterious, yet 'tis plain enough"

to faith, though not to sight. We fear as we enter the cloud, we see not the silver lining, but "The vision is for an appointed time, at the end it shall speak, and not lie."

"Wint'ry blasts may check our blooming,"

but softer breezes will again blow from the sunny south, the shower will again descend, the sun will again burst forth in meridian splendour, and joy and gladness shall once more be heard, thanksgiving, and the voice of melody. Thus saith the Lord, "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease." These are

"Constant changes
Known below, but not above."

O! no: there shall be no night there, and no winter there: it will be perpetual sunshine and everlasting spring. Sorrow and sighing will have fled away, tears will be unknown: the inhabitant of that balmy clime shall never complain of sickness, and all semblance of grief will have become extinct.

"Hail blissful dawn of endless day
When sin shall cease and death shall die,
And Christ His glory shall display,
And beam upon my longing eye."

O! how glorious are our eternal prospects. What pleasures shall roll into our souls, and what glories shall burst upon our view when we shall enter the pearly gates on high! How the heavenly arches will resound and echo back the praises of Emmanuel to a never-ending day!

"By death, He death o'ercame,
Then rose in triumph high;
He lives in radiant glory now;
He lives no more to die!"

"Death hath no more dominion over Him," neither can it have dominion over us as we stand in life-union with Him: the earthly house of this tabernacle must be dissolved, the silver cord must be loosened and the golden bowl broken, but the ransomed spirit will fly home to be ever with the Lord and ever like the Lord.
"There low before His glorious throne,
Adoring saints and angels fall:
And with delightful worship own
His smile, their bliss, their heav'n, their all."

I too could wish we were within speaking distance, and that we could
again talk over, as formerly, the glories of Jesus, and converse together
of the precious things of the everlasting hills, but it is sweet to know
that though absent in body we are present in spirit, and "through
HIM we both have access by one Spirit unto the Father, of whom the
whole family in heaven and earth is named." Thus it is one undivided
household, though some of its members are militant and some trium-
phant. "Yes!

"One glorious Head, one body there,
Which shall at last one glory share;"

and the name of Mount Zion, the city of the great King, the church of
the living God, is, "The Jehovah is there." He dwells in His people
and walks in them, and He has said, "This is my rest for ever." "The
Lord thy God in the midst of thee is mighty; He will save, He will
rejoice over thee with joy; He will rest in His love, He will joy
over thee with singing." But "we have this treasure in earthen
vessels, that the excellency of the power may be of God, and not of
us:" we need daily filling from the inexhaustible ocean: we need daily
of Christ's fulness to receive and grace for grace. "For it pleased the
Father that in Him all fulness should dwell;" and in Him is resident
all the fulness of the Godhead bodily. What an infinite mercy it is to
be vessels afore prepared unto glory, and what a high privilege to en-
joy the first fruits of glory now, the sure precursors of an abundant
harvest. Well may we pray the Lord, the great Head of the Church,
to fill us feelingly with all fulness, all joy, all peace, and to direct our
hearts into His love which is indeed a river which can never be passed
over, a boundless abyss which can never be fathomed!

And now, dear Friend, in conclusion: may the Lord grant that as
the sufferings of Christ abound in you, so your consolation also may
abound by Christ: may the Spirit of glory rest upon you: and may He
again and again whisper in accents sweet, in heart-dissolving strains,
"Fear thou not; for I am with thee: be not dismayed: for I am thy
God: I will strengthen thee; yea, I will help thee; yea, I will uphold
thee with the right hand of my righteousness!"

I need hardly say I shall be very glad to hear from you soon, and
with our united kind remembrances to you and to Mrs. Wilcockson,

Believe me to remain,
Your's ever affectionately,

E. L. Thornton.

Hartley Villa, Plymouth.
CRUMBS FROM THE MASTER'S TABLE;

OR,

GLEANINGS FROM THE PULPIT.

"His work is honorable and glorious: and His righteousness endureth for ever."—Psalm cxli. 8.

Now we know that the wondrous work of redemption is here set forth; but that which causes sweetness to arise in the hearts of the living children of God when contemplating it is a realisation of their interest in it and of their right and title to all the blessings which accrue from it. This was the glorious work of Emmanuel, the stupendous work of Jehovah Jesus: the work of creation was grand, but it dies away when brought to bear on the work of redemption.

"Creation rose at His command,
Redemption owns His sovereign hand."

"Twas great to call a world from nought,
'Twas greater to redeem:"

and we believe that our gracious Kinsman-Redeemer, our glorious Christ, who redeemed His people and brought up His Church from the ruins of the fall was the same almighty One who created this vast universe, for it is written, "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him and for Him:" and it is He who upholds all things by the Word of His power. All things were formed for the glory of His great name, and all shall work together for the best to them that love God, to them who are the called according to His purpose: all shall conduce to the well-being of God's blood-bought children: "For whom He did foreknow, He also did predestinate conformed to the image of His Son: . . . moreover whom He did predestinate them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified." Thus called and drawn by power to the footstool of Jesus they confess His work to be honorable and glorious, and His righteousness to be everlasting and durable. His blood has blotted out their sins, and His spotless righteousness has been put upon them, so that

"Glai in His vesture bright and fair
They're like the Holy One"
ZION’S WITNESS.

for ever and for ever, holy, unblamable, and unreproveable in the sight of their gracious Covenant God and Father. On this foundation truth they rest, and if this can be removed they must be lost, but we believe it to be an immovable rock: the entirety of the work of our glorious Kinman-Redeemer is completed, and every jot and tittle of the law is fulfilled: He has magnified the law on our behalf and made it honorable, and all His transactions are placed to our account, whether we can realize the sweetness and the blessedness thereof or not. Glorious mercy! He hath finished transgression and made an end of sins; He hath made reconciliation for iniquity, and brought in everlasting righteousness which endureth for ever. Here we have His work in the singular number: had it have been written, His works are honorable and glorious, we might have concluded that the work of creation was included with the work of redemption, but here it is said, “His work is honorable and glorious,” and we are necessitated to confess that it is the work of redemption to which reference is here made. This was the greatest and the most stupendous work the Lord ever accomplished, and this vast and wondrous work was finished before the foundation of the world, finished before the mountains were settled and before the hills, finished before He spake this mighty globe into being. O! when we can get into the vast mind of Jehovah we are lost, our thoughts are swallowed up. We cannot fathom that glorious scheme, and we cannot fully contemplate the time when He planned redemption and made up His mind that His own arm should bring salvation, and that of the people there should be none with Him, but that He would accomplish this work, this mighty work, this almighty work, unaided. He had legions of angels at His command, but He was assisted by none, neither was He helped by chosen witnesses, for He was determined to follow the partner of His throne through floods of wrath and deep distress Himself in order to bring her back from the enemy, to ransom her from the hand of him that was stronger than was she, to redeem her from the Adam-transgression, to cleanse her from her sins, to drown her iniquities in the ocean of His blood, and to array her in His peerless righteousness. And why did He thus go out in thoughts of peace toward her? Because of that union-oneness which existed betwixt them: it was on the ground of relationship, on the ground of eternal ties. He loved the Church, hence He gave Himself for it; but had He not have loved her He never would have accomplished redemption-work on her behalf, or with one great draught of love have drained hell dry. But He loved her before time, He loves her through time, and He will love her to an eternal day: hence His work is founded on His everlasting love and based on His purpose of grace. Had He not have had thoughts of love in His bosom flowing toward her ’ere times race began He would not have taken upon Himself the form of a servant, and have become obedient to death, even the death of the cross; He would not have redeemed her and have brought her up out of the horrible pit and out of the miry clay. The entirety of His transactions are based on His infallible and undying love. “Yes, I have loved thee with an everlasting love,” is the language of His heart,
the breathing of His soul: "therefore," as a consequence of this love, as a blessed effect, "with lovingkindness have I drawn thee," drawn thee from the busy multitude to myself and manifested my power to thy heart and my goodness to thy soul. How many here know anything of His almighty allurings, drawings and constrainings? To how many has He endeared Himself? How many can speak of the glory of His Kingdom, that is of His spiritual Kingdom? How many can talk of His power, not in creation only, but in grace? How many can realise His Kingdom as established in their heart and as set up in their soul? O! does He reign over you as King and as Priest? and is the experience of your soul,

"Reign o'er us as King,
Accomplish Thy will,
And powerfully bring
Us forth from all ill:
Till falling before Thee,
We land Thy lov'd name,
Assuring the glory
To God and the Lamb!"

If so, it is a proof that He is your King, and that He reigns in your heart.

"His work is honorable and glorious," and the work of redemption is finished in a threefold sense: in the first place it was finished in design, in everlasting plan, for it was arranged in covenant council: then secondly it was accomplished actually when Christ came, when the Man of sorrows travelled in the greatness of His strength, died on Calvary's cross, and rose again: and thirdly it is finished when the Holy Ghost, by power divine, reveals it and makes it known; when He takes of the things of Christ and shows them unto God's people. It is not enough for us to be well assured of the doctrinal facts that God chose His portion before time and that Jesus paid the debt his members owed in the fulness of time, we must know in experience that we have an interest in the doing, dying and rising of a glorious Christ. However much we may admire the work He planned and the work He accomplished we must realise His work and have that work finished in our hearts before contentment will ensue. Thousands delight to contemplate and dilate on a completed redemption who have never realised it and who know nothing of it by manifestation; but we must insist upon the experimental part; and unless we experience redemption in the dawning, weaned, and savour thereof no comfort and establishment will be produced. Yes! we must enter into it in the third sense, or where God is, we never can come.

"His work is honorable and glorious." As I said before, when we get upon the things of eternity we feel lost. When setting forth this work some speak of the three Persons in the Trinity as arranging in covenant the redemption of the church, foreseeing that she would be ruined in the Adam fall, but no matter how brilliant and how expanded a man's mind may be, no matter how deep his judgment, it is utterly impossible to convey in human terms the depths of this wondrous subject. We feel that we can hardly use language pungent enough to set forth what the Lord has revealed, but we know that in eternity God devised means by which His banished ones should be brought to return
unto the Shepherd and the Bishop of their souls. He planned deeply and effectually, and in His vast scheme Jesus was set up as Head of His body the Church, according to His own declaration, "The Lord possessed me in the beginning of His way, before His works of old. I was set up from everlasting, or ever the earth was. . . . While as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. . . . Then I was by Him, as one brought up with Him, rejoicing in the habitable part of the earth; and my delights were with the sons of men." And yet this was before time, before Adam's dust was formed. How can we understand it? Only inasmuch that He was the Omniscient and self-existent Jehovah, and He made those things which were not as though they were. He saw His blood-bought children, His entire train, then, and all their names were enrolled in His deep and vast mind; He founded them upon the Rock of Ages and viewed them spotless and complete before the foundation of the world; and it seems to me as though Jesus would say, I was daily Jehovah my Father's delight and my members were my delight; and if they were His delight then, surely they are His delight now. Yes! and

"Tis His delight to make them blest
And live upon His love."

O! I say, if they were His choicest treasure before they were actually brought into existence, before they were created, and if He rejoiced over His people, and if He regarded them as the flock of His peculiar care, as His purchased possession, in His eternal scheme, He will never leave them nor forsake them. The Lord has granted me some most glorious views of His purposes of grace: He has at times absorbed and engrossed my thoughts and opened up to my spiritual mind some of the wonders of redeeming love: He has shown me that the great and invisible Jehovah fixed on Christ in eternity as the Head of His body the church, and that in a mysterious way, how I attempt not to describe, all His members stood before Him then. What said Jesus? "Thine eyes did see my substance, yet being imperfect; and in Thy book all my members—or all my people—were written, which in continuance were fashioned, when as yet there were none of them." Says one, "How could this be when they did not exist, when they were a nonentity?" We can only explain it in the words we have before quoted: the Lord "calleth those things which be not as though they were." He saw His members in His ancient decree, in His mystic design; He saw them as though they really existed, and so they did in His covenant mind; they were one with Jesus then, accepted in the Beloved then; and according to this purpose of love they are called into life and quickened by His Spirit in time. He will develop His will and unfold His mind, and all the while He has an elect vessel of mercy on the earth He will communicate His free grace favours and manifest His love: all His people shall be brought into visible oneness with Himself. "His work is honorable and glorious" indeed, in planning redemption in mystic design. O! what a mind our glorious God possesses. Could you put the most bril-
liant and the most expanded minds of men together and add thereto the minds of angels, compared with His, they would recede and be lost: they would have no glory whatever by reason of the glory that excelleth. We like to meet with those who have giant and contemplative minds, who have enlarged and bright minds, but the mind of God infinitely exceeds human minds; and rest assured though you may possess a most expanded natural mind and yet have not a spiritual mind, if you have not the mind of Christ, if you be not quickened into life in oneness with God's Christ, all your powers will leave you in death. The mind of Christ exceeds and transcends all beside, and no matter who it may be who is privileged to possess this mind such an one has the most glorious of all. "But," says one, "how is it possible to possess the mind of Christ?" Reason cannot reply to this question, but we know that the church has His mind, and He declares, "Let this mind be in you which was also in Christ Jesus." God's people are said to have but one heart, one will, one mind, one way; and how is this? Because of the unity of the body, because the Church is in covenant relationship with her covenant Head: they are so closely allied, so one, so joined, that nothing can divide them or cause the least schism or separation. Some put intellectuality in the place of spirituality, but "God hath chosen the foolish things of this world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yes, and things which are not, to bring to nought things that are;" and He moreover says, and we are bound to acquiesce and to accept the statement, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called." It does not read not say but not many, and God hath "chosen the poor of this world, rich in faith, and heirs of the Kingdom." Where is their poverty here? Where their degradation? They are heirs of His spiritual Kingdom, and to each and to all the language of His heart is, "Fear not little flock; for it is your Father's good pleasure to give you the Kingdom." Child of God, it is His pleasure that you realise it now in earnest, and that you take possession of it by and bye. But to return to the Lord's eternal scheme in the work of redemption. Did he foresee that Adam would fall? Yes! Some say his fall was an accident, and others declare that had they have been in his place they would not have touched the forbidden fruit and have plunged the whole human race into ruin, but we stay not to touch upon these points. The word of God says that "Adam was not deceived, but the woman being deceived was in the transgression:" she it was who listened to the serpent, and he followed her into the transgression because of the love which he bore her: thus he immersed all his family in the fall, and they all partake of his corruption. "Well," say some, "we do not believe in the Adam-transgression: we think that man is born pure but that he becomes impure afterwards, that evil communications corrupt good manners, and that coming in contact with those around him contaminates him." We venture to say that he is wrong at first, Are children of tender age innocent and faultless? O! no; and this is an infallible
proof that they are partakers of the first man's sins. Sin corrupted the fountain head, and all streams that emanate therefrom must be corrupt. This reminds me of one whom I met a short time since who, when speaking to me of God's eternal election and everlasting purpose, said how miserable he should be if he thought that two little children who were with him were born one for glory and the other to be consigned to endless misery. I told him we knew not God's purpose until He was pleased to unfold it, and moreover said it would be far better to inquire whether he were founded on immutable rock and to leave these young children in the hand of the Lord. Not long after I heard he had been spreading the report that I had said one of the two was bound for heaven, the other for hell. "Who is sufficient for these things?" Says one, "Did not this bewilder and perplex you?" Not in the least: I rather hailed it with pleasure, for "All that will live godly in Christ Jesus shall suffer persecution." We are told by God, and He has spoken home this portion in my heart with power divine, "Rejoice and be exceeding glad: for great is your reward in heaven." I remember the time when I was accused of saying what I had never uttered that I used to be greatly cast down, and I was almost afraid of opening my lips, but the Lord has raised me infinitely above these trifles, so that now instead of being dejected thereby I welcome false accusations and wear them as a badge of honour. I tell you the knowledge of being a spiritual man and of having an interest in the work of a glorious Christ by manifestation and by revelation is a sweet antidote to the perplexities of life. Thus saith the Lord, "He that hath my word, let him speak my word faithfully. What is the chaff to the wheat?" I desire not to preach so as to please flesh and blood or to charm the natural mind. The wheat is of more value than the chaff. I picked an ear of corn the other day, and rubbing it in my hand I was struck to find how quickly the chaff was blown away, and how small the grain appeared. The latter was too weighty for the wind to carry away, and very closely allied was it when the husks were gone. Just so is it spiritually: when the mere professors, the outer-court worshippers, are scattered, we plainly see who are the true worshippers. The Lord's children dislike deception: they desire not to assume a position which is not their's by right; they do not wish to say they have heard God's voice if they have not; and under the power of temptation they often fear they have neither part nor lot in the matter, and that the work of grace has never been commenced in their soul. We have wandered from our text, but we like to feel the mind led, and the Lord may have some purpose in this digression. I recollect an instance in point. A child of God in great bondage had been pondering over the parable of the sower and went to the House of God hoping that the Lord might lead His servant into that subject: the man of God read his text, and when he had spoken from it for some time he abruptly finished and said he felt that he must turn to the parable of the sower and discourse on the several characters there mentioned. The Lord's time had arrived: whilst he was speaking of the seed which fell on good ground the Lord was pleased to bear witness with His child's spirit that he was an elect
vessel of mercy, and he had the testimony of a good conscience that the word had taken root in his heart: he was delivered that night: bonds and shackles were removed: and he was brought into the glorious liberty of the sons of God; he saw the King in His beauty, and he realised adoption privileges. I believe in power, but some do not: I believe that the Lord indites the good matter in the heart of His sent and anointed servants, and that He speaks through them to His children; and I likewise believe that they are necessitated to preach the preaching which He bids them.

Now secondly: redemption was completed by Jesus when He cried, "It is finished." We incurred a debt which we never could have paid: had all the men upon the globe have suffered, and had all the angels in glory have combined to have endeavoured to rescue us they must have failed: not all the sacrifices under the law, not all the blood of bulls and goats, not all the offerings which it is possible to imagine, could atone for our personal sins or take away our individual transgressions. These would have condemned us and have kept us eternally from the presence of the Lord had it not have been for the redemption price which Jesus paid.

"This ransom was hidden till that fatal day
When sin all in ruins creation did lay:
Then wonder, O heavens! how charming the sound,
Save him from destruction, a ransom is found."

Who found it? God. None can by any means redeem his brother, or give to God a ransom for him: he is so lost and so ruined that he cannot lift up his head. There is but one way of salvation, namely by Jesus, and the Lord teaches all His people that unless they have a revelation of Christ to their hearts, no satisfaction can be realised. It is not sufficient to rest upon doctrines. "Well," says one, "I rest upon the finished work of Christ. He is the Rock; His work is perfect. He did that which I had no power to perform, and I know that my righteousnesses are as filthy rags, hence I conclude that I am clothed upon with His righteousness. He loved the church, and blessed her, and saved her: He died for her, and burst the bars of death asunder, and rose as a mighty conqueror; and I delight to contemplate these eternal and glorious truths." Ah! they cannot produce real joy unless revealed with power. Of to know He paid our debt, blotted out our sins, nullified our offences, and cancelled the debt-book on our behalf. Nothing would satisfy me until God's work was finished in my individual realisation. God's children must have doctrine manifested, doctrine realised: in a word they must experience doctrine: and when His doctrine drops as the rain, and his speech distils as the dew, then His work is unfolded in its finished aspects in the land of their soul, they can feelingly exclaim, "His work is honourable and glorious:" He has paid every fraction of the debt we owed. It is true we have sinned against God, against light, love and conscience, but our blessed Jesus swept away all our transgressions and stoned for all our offences: His blood is all our plea.
"It rises high, it drowns the hills,
Has neither shore nor bound,
And if we search to find our sins,
Our sins cannot be found."

But how do we know this? By revelation, by manifestation, by power divine. Many receive the doctrines of grace; they believe them in their judgment, and accept them, and contend for them; and they are undeniable realities: and the church of Christ is justified and glorified, and each member shall be received safely home; but when the Holy Ghost takes a man in hand He shows him that mere superficial knowledge is not enough, and that unless his faith stand in the power of God, unless it be inwrought in his heart by the eternal Spirit, he has no evidence of childhood and sonship. This makes him feel uneasy and troubled: he wants God's honorable work to be revealed and His righteousness to be manifested: he longs to enjoy what many of God's children do; and no seeker ever yet failed of finding. The Lord has never said to the seed of Jacob, "Seek ye me in vain:" therefore let me tell you if there be a spiritual concern in your soul respecting eternal matters, it is a lasting proof that the Lord has made you willing in the day of his power. A feeling sense of your lost condition is a good sign: the Lord waits that He may be gracious; and when you shall feel wholly ruined and undone and have nothing to pay, He will frankly forgive you all: when you shall find you have no strength shut up or left, He will reveal His word with power, and you shall look on the work of redemption and say, How worthy of a God is it: ah! how worthy of that glorious God who schemed and planned it in His vast and eternal mind. You may now think it is too grand and too blissful for you to expect to realize, and when you hear the children of God talking of what they have enjoyed and of the tokens of love the Lord has given them, your heart may glow with emotion and you may long to experience the same, but you may fear you never shall because you seem to be totally unlike unto them and wholly unworthy: you may feel you have never merited and deserved so great a blessing, and this is quite true, for you have no deserving in the creature: the Lord knew you would be a transgressor from your earliest days and sin as it were with a cart rope: he knew you would be plunged in the abyss of the Adam-transgression, and that nothing but love and blood could bring you up therefrom, but he made all arrangements in covenant and willingly redeemed you; and in His time He will disclose it, and you shall sing,

"Now, free from sin, I walk at large,
This Breaker's blood's my soul's discharge;
At His dear feet, content, I'll lay,
A sinner saved, and homage pay."

"A debtor to mercy I sing;
Of covenant mercy I sing;
Nor fear with Thy righteousness on
My person and offerings to bring.
This is realising redemption, and
The terrors of law and of God
With me can have nothing to do;
My Saviour's obedience and blood
Hide all my transgressions from view."

This is ZION'S WITNESS.
"His work is honorable and glorious, and His righteousness endureth for ever." How glorious it is we cannot express, but in the finished work of Jesus nothing was left undone: full satisfaction was given, and a complete redemption was brought in: how glorious and how honorable it is, I repeat, we cannot conceive: heaven was appeased, God was satisfied, the wrath of Jehovah was put away, the sword of justice was sheathed, and thus the divine vengeance, which must eternally have descended on Zion, shall never reach one son or daughter of the Lord Almighty. O! when we can realize this satisfaction in our own soul we feel indeed that His was an honorable work, a work worthy of a God, worthy of the omnipotent Creator of all things. The Lord has redeemed His people, he has delivered His Bride, and in Him we are complete, perfect and comely: He is our tower of strength, our refuge, our fortress, our shady tree of life under which we sit, our house of banquet where we feed. "But Christ is all and in all."

A few words and we close. How many in our presence, from having participated in the contents of our text, can adopt these words, "His work is honorable and glorious, and His righteousness endureth for ever?" How many can admire His work? How many can praise Him for His righteousness? Child of God, the Lord has accomplished all for you, hence you have nothing to do but to bless His name for His finished redemption and to magnify Him for His completed salvation: you are blessed in Him, accepted in Him, and you enter into the Holiest, have freedom of access, and realize closeness of union through Him by the ministration of His Spirit who opens and reveals the way by His own almighty power.

"His work is honorable and glorious." We love to ponder over His work now, and when we shall get home to glory we shall sing of it and exult in it, and praise Him for what He has accomplished by love and manifested by power. The brightest angel could not have redeemed us: none but Jehovah Jesus, none but our glorious Christ who is the mighty God, could perform this work. Rejoice then, ye living children, for the Lord hath done it: let the mountains skip like lambs and let the little hills rejoice; yea let all the trees of the field clap their hands and praise Him who hath made an end of sin. In His work you stand complete, in His righteousness holy, unblameable, and unreproveable; and shortly you shall bow before the throne. The redeemed shall glory in the same work, shall wear the same robe, shall play upon the same harp, shall sing the same song, and it will be "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; to Him be glory and dominion for ever and ever." "Blessing, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb." We sometimes long to join those already glorified: we sometimes long to clap our wings and soar away; but we have the witness in our heart, the testimony in our soul, that we belong to the Lord, and we know that

"A few more rolling suns at most
Will land us on fair Canaan's coast."
FAMILY FOOTPRINTS.

My Dear Brother,—Grace, mercy, truth and love be with you “from Him which is, and which was, and which is to come, the Almighty,” “the Name of the Father in truth and love.” I therefore, “who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ,” greet you in Him and desire to raise my Commentary to you, from a sweet and personal experience of the same, that “hitherto the Lord hath helped me.” He has led me in paths that I have not known, and hedged up my way as with hewn stones, so that I have no power to go backward or forward, to turn to the right hand or to the left; and added to which He holdeth back the face of His throne, so that I cannot behold Him, and when I cry and shout He appears to shut out my prayer: the heavens also appear like brass, and the earth seems an iron, with no small tempest at times raging within, whilst Satan is saying, “Where is now thy God?” This is a place, my brother, where I do find that no works of the flesh, however good, will ever stand: they are all burnt up. I do find that nothing connected with the petty performances, so pleasing to the ear and so tickling to the fancy of fleshly professors, is of any use to me in these extremities. Nothing but the Almighty Person of Christ is of any service to me, and in Him I find a sure and an abiding foundation. He is indeed the deep that lieth under, called by Moses the “Everlasting Arms” which are underneath to bear us up. I can but feel a solid assurance that He will guide me by His counsel and afterward receive me to glory, where I shall behold Him without a cloud whilst endless ages roll. This will abundantly repay all the sorrows of the transitory state, and faith shall be swallowed up in sight, and hope in full fruition. Till then may the Lord the Spirit lead us more and more into a knowledge of Christ, and cause us to drink deeply into that one Spirit, and give us a growing knowledge of what it is to be baptised by one spirit into His death, that like as He was raised up by the glory of the Father, even so we may walk in newness of life, and “worship Him in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.”
A SERIES OF ORIGINAL LETTERS.

I do assure you that daily I feel my need of the love and power of the Spirit; for without Him there is no life in us. "It is the Spirit that quickeneth; the flesh profiteth nothing." Without the love of the Spirit we should feel no love going out after our dear Lord Jesus. Yes, without the Spirit we should have remained dead, and without His divine operations in our heart we should not have one desire heavenward; so that it is "of Him and to Him are all things, to whom be glory for ever and ever." Amen and Amen.

Your last remittance came to hand at a time when it was much needed, for we had not, I believe, one penny in the house; and really the Lord's dealings with us in providence are so mysterious that I cannot comprehend them; but He knows what is best for us. * * *

I am, dear brother,

Sincerely your's,

T. ANDREW.

---

A SERIES OF ORIGINAL LETTERS

FROM THE LATE "RECLUSE" OF "THE GOSPEL MAGAZINE."

DEAR BROTHER IN THE BONDS THAT CANNOT BE BROKEN.—Do you not think that patience and perseverance are two qualities natural to the female sex? I certainly can, in regard to you, say that I have exercised the first, and am now about to exemplify the second. I have waited patiently all the present year of 1845 in the hope of getting a letter from you, but months having now passed since I last wrote to you perseverance has been whispering, for some weeks past, "Write again." To write ere this has certainly been my intention, but it has been postponed from time to time; and now I have to acquaint you of the great trial that your old friend (Mr. Groom) has been called upon to endure. His eldest son has been snatched, as it were, from his friends, his family, and this evil world, after but a few days illness. On Saturday last his father went to see him, having no idea of finding him ill, but not having heard from him he became anxious about him. He visited him again on Monday, and remained with him until Tuesday afternoon, when he took a final leave of him, and in a few hours his son bid a final farewell to earth, having fallen sweetly asleep in Jesus. Yes, our brother had a very blessed testimony that his son Hezekiah was brought to cast his soul entirely upon Jesus, and he gave evidence to the faithfulness of his father, who, in some conversation spoke of the covenant, when he said, "Ah, dear father, this is what you have always been contending for, and I find that nothing else will do for me now." Many other things he spoke of which gave his father the greatest comfort that can be experienced at the dying bed of a beloved object; so that in the midst of sorrow for his loss, he can and does truly rejoice.
Just before the last dying gasp the departed one, on hearing his wife repeat—"Thanks be to God, which giveth us the victory," said, "Go on, Eliza, say, ‘through our Lord Jesus Christ.’" This he repeated three times with great energy, and these were his last words on earth.

Hezekiah was 38 years of age; he has left a wife and four sons. From all that I have seen and heard, he was an excellent young man, an affectionate and tender husband and father, a kind brother, and a dutiful son; but with every kind natural quality it is most sweet to be able to say, "Blessed are the dead which die in the Lord:" without this, all the qualities of poor, fallen nature are nothing worth. I am not one, dear brother, to say what I do not believe, either of the living or the dead; but I feel assured that you will be glad to hear that your old friend and brother has a blessed and sweet drop of consolation intermingled with the bitter cup of affliction. It is a severe stroke to all the family. Thus we see that death lays its grasp without respect to age. The ways of the Lord are past finding out. "He taketh down one and setteth up another." All things speak to us—mortality; but Jesus says to us, and in us—Immortality and life everlasting! What should you and I do, brother, had we not have received the whisper of peace in our stricken souls? We are enabled to cast all our care upon Him who is "mighty to save." Oh, the lovingkindness of the Lord! Sovereign grace! Free salvation! What the Person of Jesus is to us and for us and in us will be our eternal song.

Are you, my brother, still tired of self and of all by which you are surrounded? I can assure you that all of this world appears sickening to me; self is loathsome, and I often feel a longing to be free from it all: and then again something seems to say, "A little longer." The flesh shrinks from the thought of the icy hand of death, and yet it will be the blessed messenger sent to usher the freed spirit into life. I acknowledge that Jesus has done all, that He is all, and that I have an experimental interest in all that He has done, yet what fits of unbelief pass through the mind! But notwithstanding all this I am clinging to Jesus in the midst of storms, and still looking unto Him, though feeling darkness of mind and coldness of heart. High frames have departed, pleasant feelings have left me, so that naked faith in an unchangeable Saviour is my only refuge, and a sweet refuge it is, an eternal rock that can never be moved, a blessed hiding-place into which "the righteous run and are safe." What a mercy to be able by faith to apprehend and realise the blessing; neither is it a less mercy—though there be less enjoyment—to know and believe that our eternal safety depends in no wise on our faith or anything in us, but upon "Jesus Christ the same yesterday, and to-day, and for ever;" who "having loved His own which were in the world, He loved them unto the end."

"He who loves us bears us through,
Makes us more than conquerors too."

All of earth is unsatisfying, and we are continually being weaned from everything that comes between our souls and the glorious Sun of righ-
GLOWING AND GLORIOUS REALITIES.

We enjoy our gourds for a time, and we are well pleased with the pleasant shade they form, but it is not the shadow of the great Rock. We delight in the voice of the charmer, but it is not that "still small voice" which enters the heart and whispers that Jesus must be all. But blessed be the Lord, He sends the worm in love. Do not our rebel hearts often cry, "I do well to be angry?" We are taught lesson upon lesson, and graciously are we brought to see that all below is uncertain and unsatisfying. It is well that it is so, for we should very easily make our nests in this wretched wilderness if we had all fair weather. I can assure you that this sudden dispensation to our dear brother Groom has caused me many reflections, and although I know that I have no preparation to make, yet the mind, by these events, is led to think of the closing event of the time-state. What a mercy to see that death makes an end of all that is of the flesh, that our glorified state will be one that is free from every evil, and that there will be no more division in sentiment, but all the redeemed, united to their Head, the dear shepherd of the sheep, shall go no more out for ever. We shall then join with one heart and one mind in singing the high praises of Him who loved us and gave Himself for us.

This is the day that the mortal remains of Hezekiah, the first-born of your old friend, are to be consigned to the dust whence they came, the happy spirit having nothing more to do with them. But it is a grievous day always for those who feel the loss. Our dear brother will have much to suffer I am certain, and thankful shall I be when the mournful day is over. Flesh cannot but feel it. Oh, my brother, soon shall you and I draw the last breath, but all shall be well, for Jesus is our ALL, and "the Spirit and the bride say, Come."

Our sister Groom desires her love to both you and your wife. Will your "better half" accept my christian regards, though she be unknown to me after the flesh?

Fare-thee-well, dear brother: may the Lord's comtenance shine into your heart, and may the blessed Spirit testify to His work by uniting us in brotherly affection, putting aside the things of the flesh!

Your's in the bonds of christian love,

ELIZ. SEARLE.

GLOWING AND GLORIOUS REALITIES.

VERY DEAR FRIEND IN JESUS WHO IS THE DASESPRINT FROM ON HIGH, THE BRIGHT AND MORNING STAR, THE ALPHA OF OUR HOPES, THE OMEGA OF OUR DESIRES,—"GRACE UNTO YOU AND PEACE BE MULTIPLIED!" With feelings of sincere pleasure I received your kind communication this morning. The thoughts you have expressed concerning our living the life of the Son of God because He lives in us, and His springs as Head of His body the Church being in us are unspeakably precious: they are heart-cheering and spirit-enlivening. Again, I have much on,
joyed the part where you speak of the Lord appearing in the cloud above the mercy-seat. Say you: “This cloud signified the Redeemer’s flesh, and figuratively it represented the Church—the cloud of witnesses.” How glorious! Oh, what incomparable mercies arise from union to the Lamb of God! what blessings accrue from oneness with Jesus! There is

“No theme like this to raise the soul
To realms of bliss where pleasures roll.”

It seems so completely to carry away the thoughts and affections from earth to heaven. “Because I live,” says our precious Lord Jesus, “ye shall live also;” hence we live in eternal life in and with Him, and this is resurrection life, imperishable life. How great the mercy that He changes not, but is “the same yesterday, and to-day, and for ever!” and how sweet to ponder over the fact that our bright Sun of Righteousness is ever shining upon us though we cannot at all times see Him. Clouds and mists often intervene; faith is not constantly in living exercise. O! no: we cannot soar aloft as on the wings of eagles and bask beneath His meridian beam unless the power to rise be imparted, unless the Lord Himself “shine us up from self and sin,” thus causing us “to be entirely lost in Him, in Christ our God above.” We would be continually on the Mount of Transfiguration, but we find the days of darkness to be many. It has been said that tribulation was part of the legacy Jesus left His disciples; nevertheless, though we admit this, the peace He promised them in Himself infinitely made up for the dark side of the enrolment. His own words are, “Peace I leave with you, my peace I give unto you.” Glorious bequeathment! blessed parting assurance of His love! This peace passeth all understanding, and when He is pleased to extend it to us like a river, how is the heart enlarged! how is the mind expanded!

“Nothing but Jesus we esteem,
The soul is then sincere,
And ev’ry thing that’s dear to Him
To us is also dear.”

We rejoice in Christ our portion and our inheritance: in our own land into which He has brought us we possess the double, even His blood and righteousness: and joy and gladness are found in our coasts, thanksgiving and the voice of melody are heard in our borders. Sorrow and sighing for the time being are forgotten; we walk in the light of the King’s countenance; and find His favour to be as a cloud of the latter rain. Ah! hallowed moments are these when the Lamb which is in the midst of the throne feeds us and leads us unto living fountains of waters: special seasons are these when the Lord reveals Himself “showing Himself through the lattice.” But they are so few and far between. Nevertheless, we can feelingly and truthfully say, we love His appearances; and

“The earnest grace so rich and free
But makes us long His face to see.”

How many times have those words of the apostle proved a comfort to my soul: “Henceforth there is laid up for me a crown of righteousness,
which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing.” What a simple evidence of childhood is this! What a sure proof of heirship! What an undeniable token of having been blessed with all spiritual blessings in heavenly places in Christ before the foundation of the world! Natural persons know nothing of His appearances: mere professors of religion repudiate the idea of having revelations from the high court of heaven. These are inner and inward secrets; but we read, “The secret of the Lord is with them that fear Him; and He will show them His covenant.” Nothing can be known of the mysteries of God’s Kingdom but by the Spirit’s teaching, that is really and spiritually. It is true something may be known theoretically or by hearsay, but this is not the way in which God’s people receive their instruction. John writes, “That which we have seen and heard declare we unto you,” and nothing but this personal participation, this individual realisation, will suffice. 0! for more of His teachings and unfoldings. His power developed will alone enable us to run with patience the race set before us, “looking unto Jesus,” and considering Him who endured such contradiction of sinners against Himself. Said Jesus whilst on earth, “When He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak: and He will shew you things to come. He shall glorify me: for He shall receive of mine, and shall shew it unto you.” We need His quickenings and revivings, His drawings and renewings continually, for we are as helpless and as powerless in ourselves as when the Lord first called us by His grace: but how gracious is that declaration, “He dwelleth with you, and shall be in you.” It is He who indites the good matter in our hearts: it is He who enables us to breathe out our desires to the Lord: it is He who inspires us to sing to the praise of the glory of that grace wherein Jehovah the Father hath made us “Accepted in the Beloved:” and “We have this treasure in earthen vessels.” Why? “That the excellency of the power may be of God, and not of us.” Why? “That no flesh should glory in His presence,” for “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning:” of whom are we in Christ Jesus, “who of God is made unto us wisdom, and righteousness, and sanctification and redemption.” Why? That all our glorying may be in the Lord. It is “Not by might, nor by power, but by my Spirit saith the Lord of Hosts.” The power and not the form of godliness will alone avail: spiritual and not fleshly worship will exclusively bear the test of the balances of the sanctuary. Man looks at the outward appearance, God looks at the heart, and He who is a Spirit must be worshipped in spirit and in truth. How few, comparatively speaking, appear to enter into the delight that is experienced when our Bridegroom beloved draws aside the veil that oftentimes interrupts our vision! How few, apparently, seem to participate in that blest communion and fellowship which the Lord permits us now and then to hold with Himself! Surely this reci-