



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

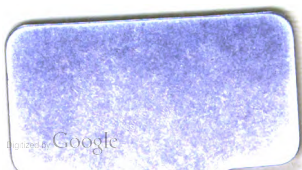
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

1419. 9171.



CHRIST IN THE COVENANT.

Christ in the Covenant;

OR,

THE CHARACTER

AND

CLAIMS OF THE REDEEMER.

BY THE AUTHOR OF "THE FAITHFUL WITNESS,"
"FOOTSTEPS OF JESUS," &c.

"All our immortal hopes are laid
In thee, our Surety and our Head;
Thy cross, thy cradle, and thy throne,
Are big with glories yet unknown."

London:

HAMILTON, ADAMS, AND CO.

EDINBURGH: OLIVER & BOYD.

MDCCCLIX.



INTRODUCTION.

IN fulfilling the various covenant engagements into which the Redeemer entered when he undertook the arduous and responsible work of redemption, he has laid us under unbounded obligations; and, for the wonders he has wrought, to be lost in silence and never called to mind, would betray the basest ingratitude towards him for all he has done for us men, and for our salvation. But while we thus wrong so incomparable a Benefactor, we also act in direct opposition to our own interests. The things which concern Him are those which belong to our present peace and our everlasting well-being; and it is only by regarding his claims, and submitting to his requirements, that we become partakers of those inestimable blessings which he died to procure, and which he is now highly exalted in the heavenly world to bestow.

That there is a proneness even in his own people to forget him, is a truth which cannot be doubted, however much it may be deplored. While he never forgets them, for their names are engraven on his heart as a perpetual memorial, yet they allow the most trifling

objects to banish him from their thoughts. Their domestic cares, their worldly engagements, the companions with whom they mingle, the pleasures in which they indulge, the sorrows of which they are the subjects—all operate more or less in this way: and, instead of being helps, they prove to be serious hindrances to that daily communion with the Lord Jesus, in the absence of which there can be no such thing as spiritual prosperity.

The following exercises are intended to furnish some feeble aid to those who are anxious that "thoughts of Christ and things divine" may have a prominent place in their meditations, and a salutary influence upon their hearts and lives. To such they are humbly commended by the writer, who will esteem himself honoured in being permitted to contribute in any measure to so necessary and desirable an end. And may He whose special office it is to bring to remembrance the sayings of Him who spake as never man spake, and the doings of Him who acted as never man acted, graciously condescend to bless this little work, and apply the truths it contains with saving power, and accompany them with a sacred unction, to the minds of all its readers!

AUGUST 2, 1859.

CONTENTS.

	PAGE
Counsel of Peace	9
The Approaching Advent	14
Fulness of Christ	19
Spiritual Illumination	23
The Great Change	28
The Omnipotent Voice	33
The Weeping Saviour	38
Light of the World	42
King of Kings	47
The Fiery Trial	52
The Tempter Foiled	57
Path of Duty	62
The Impious Proposal	67
Sword of the Spirit	71
The Carpenter's Son	76
The Turning Point	80
Waiting to be Gracious	84
The Hope of Salvation	88

	PAGE
Balm in Gilead	92
The Father Manifested	97
Rejoicing in the Lord	102
The Word of Truth	106
Joyful Tidings	110
The Heavenly Message	114
Prophetic Testimony	119
Burial of Christ	124
Justification by Faith	128
Friend of the Friendless	133
Salvation by Grace	137
The Needful Knowledge	141
The Urgent Question	145

CHRIST IN THE COVENANT.

1ST DAY OF MONTH.

“And the counsel of peace shall be between them both.”—Zech. vi. 13.

Counsel It is no uncommon thing
of Peace. for earthly councils, such as those of statesmen and warriors, to be scenes of strife: diversified views of policy are often broached, and conflicting interests are strenuously advocated. But all was harmony in those divine deliberations which had respect to our salvation, and which were entered into before time began. He upon whom it rested to fulfil the gracious purposes which had been formed, manifested no reluctance in undertaking the vast responsibilities which were involved, but willingly engaged to do

all and to endure all that was necessary, in order to its provisions being carried into effect.

The excellent Philip Henry said of his wife that he was never reconciled to her—because there never happened between them the slightest jar that needed reconciliation. So, if we may be allowed to institute such a comparison, has it been with the Eternal Father and the ever-blessed Son. “Behold, my servant whom I uphold ; mine elect, in whom my soul delighteth,” says the one,—“I always do those things that please him,” is the language of the other.

Not merely was it the counsel of peace because of the perfect agreement which existed between the parties of whom it was composed ; but its special design was to establish peace between rebellious man and his justly offended Maker. “And having made peace,” says the apostle, “through the blood of his cross, by him to reconcile all things unto himself, whether they be things

in earth or things in heaven." How important the task, how transcendently glorious the undertaking ! But in order to secure it, our adorable Surety had to be nailed, a spectacle of shame and ignominy, to the accursed tree. The chastisement of our peace was laid upon him, being wounded for our transgressions, and bruised for our iniquities. So fully was his heart set upon its accomplishment, that he bore the contradiction of sinners against himself; and while those who passed by reviled him, saying, "If thou be the Son of God, come down from the cross;" the meek endurance he manifested most impressively proclaimed, in the language of Nehemiah, "I am doing a great work, so that I cannot come down." A great work it was verily, being nothing less than making reconciliation for iniquity, and bringing in an everlasting righteousness, which was to be available for every one that believeth.

The Redeemer has bequeathed peace to his people as his dying legacy.

“Peace I leave with you, my peace I give unto you ; not as the world giveth give I unto you.” The world gives mere external peace, such as follows the termination of war ; but Christ gives that which is internal, by calming the tumultuous passions of the soul. The world gives peace only by means of earthly prosperity ; but Christ gives it amidst the sorest adversity. The world gives false peace, blinding the eyes of men to their true condition, and the danger to which they are exposed ; but Christ imparts peace by enlightening our eyes, and showing to us our true position. The world gives peace with men ; Christ, peace with God. The world’s peace is rejected by conscience, except it be bribed or seared ; Christ seals peace on the conscience, by sprinkling it with his blood. The world mocks us with a peace to be soon broken ; Christ bestows enduring peace, which will never be taken away. It is a peace that passeth all understanding, keeping the heart and mind through

Him, who is its procuring cause and exclusive donor.

Blessed Jesus! whatever be my earthly lot, whatever tribulation may befall me in the world, grant that in thee I may have peace! Keep this wayward heart from seeking in the things of time and sense, what they are altogether unable to bestow. Instead of joining with the giddy throng whose ceaseless cry is, "Who will shew us any good?" may my fervent request be that thou wouldest cause the light of thy heavenly countenance to shine upon me, and thereby put gladness in my soul more than in the time when the corn and wine of the wicked are increasing. From all that is displeasing in thy sight, and destructive to my best interests, do thou continually preserve me.

"Save me from folly, vanity, and vice,
From every low pursuit; and feed my soul
With faith, with conscious peace, and virtue
pure,
Sacred, substantial, never-fading bliss.

2ND DAY.

“And the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts.”—Mal. iii. 1.

The Approaching Advent. As Abraham, after he had patiently endured, obtained the promise in the birth of his son; so it was with the Old Testament church in reference to the coming of the Saviour. Many centuries intervened between the first prediction and his personal manifestation in the flesh. And whence this long delay? Even were we unable to account for it, the fact that God did not suffer his faithfulness to fail, but accomplished his own sure word in his own appointed period, should call forth our adoring homage and most fervent praise. But for this procedure it is not difficult to assign satisfactory reasons.

“Why did four thousand years

elapse," to quote the language of an able writer, "between the promise and the promised One? We reply by asking, why does the accomplished racer, who stands abreast of his competitor, not start along with him? Why, lingering by the starting-post, does he give his opponent a long advantage, and then spring forward on the feet of the wind, approach him, pass him, leave him lagging far behind? Why, but to prove more plainly his own superiority, and make the defeat of his antagonist more conspicuous? When the news of his friend's illness was conveyed to Galilee, why did our Lord tarry there, nor, hurrying through Samaria, hasten to the relief of Lazarus? He does not even arrive just when the breath has left, and ere the form of him he loved is rigid and cold in death. He leaves Lazarus to die, to be buried, to lie four days rotting in the grave. Why this strange delay? Why, but that at the door of the dead man's tomb he might stand forth all the more evidently the

conqueror of death, and Lord also of the grave! So, for the long period of four thousand years, Satan is left in all but undisturbed and undisputed possession of his conquest. God leaves the invader ample time to entrench himself; to found, to strengthen, to establish, to extend his kingdom. And why? That the Redeemer's power might appear the more triumphant in its ignominious and total overthrow."

"Behold, he cometh," was the language of prophecy from the earliest intimation which was recorded by Moses to the final announcement of Malachi; but when the latter spoke of him as the Messenger of the covenant, the fulness of time was fast approaching. The faithful remnant which, age after age, continued to look for him, had need of patience; now, however, it could be said, "Yet a little while, and he that shall come will come, and will not tarry." Then, although the strong man armed had kept his palace, together with his goods, in peace; yet the

stronger than he overcame him, and divided his spoils.

While, therefore, the voice from heaven had been proclaiming during the lapse of forty centuries,—“He will come and save you;” for upwards of eighteen hundred years, or nearly the half of the above period, the same voice has announced that he has been actually sent, and that to bless us, in turning us from our iniquities.

Now the question is of vital importance, what has been our conduct towards him, and with what feelings do we now regard him? In the passage before us, it is said, “The Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, *whom ye delight in*; behold, he shall come, saith the Lord of hosts.” Dost thou delight in him, O my soul? Is he all thy salvation, and all thy desire? Canst thou say that he is to thee, the chiefest among ten thousand, and altogether lovely? The consciousness that he is the supreme object of

18 CHRIST IN THE COVENANT.

thy affection, is one of the surest proofs of saving faith; for “unto you which believe, he is precious;” and, believing in him, the great design of his advent will be answered, and thou wilt have life through his name.



3RD DAY.

"For it pleased the Father that in Him should all fulness dwell."—Col. i. 19.

Fulness of Christ. No state of mind can be more desirable than that in which we are brought to feel that we are nothing, but that Christ is all in all. An unspeakable mercy it is for us to be stripped of every vestige of self-righteousness, and to be led to trust in Him alone, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. While conscious that we are in ourselves wretched, and miserable, and poor, and blind, and naked, if we only make Him all our salvation and all our desire, we shall be enriched with unsearchable riches, and filled with unspeakable joy. Happy indeed is our lot, if we are of the number of those who can be addressed in the apostle's words, "And ye are complete in Him, which is the head of all principality and power."

There is nothing more adapted than the consideration of the all-sufficiency of Christ, to remove the depression which often presses heavily upon the spirit of the believer. Ye mourning ones, who are so prone to write bitter things against yourselves, be persuaded to look to that precious Saviour, who is able to do for you exceeding abundantly above all you can ask or think. You feel your wants to be innumerable; but what are they when compared with His inexhaustible fulness? Your sins appear to you to be fearfully aggravated; but what are they when compared with the efficacy of his atoning blood? Over an evil heart of unbelief you bitterly mourn; but strong as your unbelief may be, what is it when compared with His faithfulness and truth? You frequently lament that you are weaker than a bruised reed; but have you not heard, and even by former experience often known, that in Him, the great Rock of ages, is everlasting strength? You may be inconstant, changeable as the

shifting wind ; but amid all that is false and fluctuating in your nature, remember that there is One who is the same yesterday, and to-day, and for ever, and whose love is from everlasting to everlasting.

Would you compare a grain of sand with some stupendous mountain whose lofty head is lost in the clouds ? Would you compare the faint lustre of a glow-worm with the burning splendour of the sun's meridian blaze ? That, it is true, may be done ; but in attempting to compare our exigencies and demerits with the exceeding riches of the Redeemer's grace, and the boundless plenitude which is treasured up in Him, all language fails, and every similitude is unavailing.

How reasonable, then, is the duty to which we are exhorted in those emphatic words, "Rejoice in the Lord alway ; and again I say, Rejoice." If we have wants which he cannot supply, guilt which he cannot cancel, wounds which he cannot heal, fears which he

cannot remove, desires which he cannot gratify, enemies which he cannot subdue, we may then yield to hopeless despondency, for our case would be without remedy. But if His ability is infinite, and His compassion equal to His ability, our sorrow should be turned into joy, and instead of the spirit of heaviness, we should be clad, and that continually, in the garments of praise.

4TH DAY.

"I will give thee for a covenant of the people, for a light of the Gentiles ; to open the blind eyes, and to bring them that sit in darkness out of the prison-house."—Is. xlii. 6, 7.

Spiritual Illumination. AMONG the various characters which claim our commiseration, it is probable that the blind stand foremost. For such of our fellow-creatures who are thus afflicted, we should feel the tenderest sympathy, and regard it as our incumbent duty to endeavour, in every possible way, to alleviate their distress, and minister to their enjoyment. Sad indeed is the calamity with which they have been visited. To roll the sightless eyeballs in constant darkness ; to search for the light of day, but to search in vain ; to be shut out from all that is fair and cheering in creation : of all earthly ills this is, doubtless, the heaviest and most distressing. How touching are the words of one of our

modern poets on this subject, in which the blind man is represented as lamenting his gloomy fate!—

“O where are the visions of ecstasy bright,
That can burst o’er the darkness, and banish
the night?
O where are the charms that the day can unfold
To the heart and the eye that their glories can
hold?
Deep, deep in the silence of sorrow I mourn,
For no visions of beauty for me shall e’er burn!
They have told me of sweet purple hues of the
west;
Of the rich tints that sparkle on ocean’s wide
breast;
They have told me of stars that are burning on
high,
When the night is careering along the vast
sky;
But, alas! there remains, wheresoever I flee,
Nor beauty, nor lustre, nor brightness for me!”

But, however mournful the condition of those who are naturally blind, what is it when compared with the state of the innumerable throngs who are the subjects of spiritual blindness? “This I say, therefore,” is the language of the apostle, “and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, hav-

ing the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." To every unconverted sinner, whether Gentile or Jew, this solemn representation fully applies.

When Bartimeus was asked, "What wilt thou that I should do unto thee?" his instant reply was, "Lord, that I might receive my sight." And, were the children of men only sensible of their blindness, all other favours compared with this would be as the veriest trifles in their estimation. Reader, is such thy desire? If it be, we are able to direct thee to One who appeared as a light to lighten the Gentiles, as well as the glory of his people Israel. To shew that he can open the eyes of the spiritually blind, we have innumerable instances recorded in his word, which are full of encouragement to the seeking sinner. We might adduce the case of Paul, to whom Ananias was sent for the express purpose that he might

receive his sight, and be filled with the Holy Ghost; "and immediately," it is added, "there fell from his eyes as it had been scales, and he arose, and was baptized." We might refer to the Ephesians, to whom were addressed the emphatic words, "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." So with the strangers which were scattered abroad, to whom Peter says, "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light." Yea, in thousands of living saints we have the most convincing demonstration of the fact, that He who was given for a covenant of the people, can open the blind eyes, and bring them that sit in darkness out of the prison-house. With the poor man in the gospel they are enabled to say, "One thing I know, that whereas I was blind, I now see."

Let the reader, then, be encouraged to look to Jesus. None ever called upon him in vain. He will regard the prayer of the destitute, and not despise their prayer. The simple petition, "Thou Son of David, have mercy on me!" proceeding from a contrite heart, and presented with humble confidence, will not fail to meet with the gracious response, "Receive thy sight; thy faith hath saved thee."

5TH DAY.

"This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost."—Luke xix. 9, 10.

The Great Change. OF all changes, the conversion of a sinner from the error of his ways is the greatest. Wonderful is the transition which takes place when the saint, after passing through the dying struggle, becomes a glorified spirit in the realms of bliss. But marvellous though it be, it is doubtless less so than the former. Heaven is the day of which grace is the dim dawn; it is the rich and ripened fruit of which grace is the early blossom; it is the inner shrine of that splendid temple of which grace is the vestibule. Thus both are identical as regards their nature, although widely differing as to degree. But, in passing from nature to grace, we do not merely rise from a lower to a higher stage of the same condition, as from daybreak to un-

clouded sunshine ; but from the darkest night to the early beams of morning. We then become new creatures in Christ Jesus, and heaven will only mature and perfect the change which was then commenced.

But while conversion is at all times an amazing and stupendous event, yet there are circumstances which invest it in some instances with features that excite our special wonder. Such is the case when those who are made its subjects have belonged to a class that are regarded as the most abandoned and hopeless, the farthest from the kingdom of God. The change appears then more decided and conspicuous, and the riches of reigning grace are more signally manifested.

It was so with Zaccheus, the chief among the publicans, an order of men who were looked down upon as among the lowest and most infamous. Their very name was so odious that the Jews frequently reproached our Lord for mixing with them ; and no greater

stigma could they cast upon him, as they supposed, than by calling him "a friend of publicans and sinners." They were, it seems, an oppressive and extortionate set of persons, and the work in which they were engaged, as it was at that time conducted, afforded them special facilities and inducements for indulging in such a course of conduct. With us those who receive the revenue would find it difficult to demand a larger amount than was due, it being fixed according to an appointed scale. But with the Roman imposts it was different; and the collector, instead of being remunerated by the government, as is the case in our country, was accustomed, it appears, to pay so much to the state for the privilege of gathering them; and thus his profit depended upon what he received from the people in return. There was thus a strong temptation to overcharge and oppress.

But of the publicans, with all their rapacity and extortion, not a few were brought under the influence of the

truth as it is in Jesus, and learnt of Him who was not only meek and lowly in heart, but holy, just, and good. And among others their chief was led to receive the Redeemer, and that joyfully. No sooner had he done so, than we find him a new man, altogether transformed by the renewing of his mind, anxious to make amends by restitution for what he had unrighteously taken, and displaying a spirit of unwonted liberty, being ready to give even the half of his goods to feed the poor.

In such a transformation, what an encouraging proof have we of the saving power and efficacious grace of our adorable Jesus! It is, verily, a faithful saying, and worthy of all acceptation, that he came to seek and to save that which was lost. And since he saved the chief of the publicans, do thou, reader, whatever thy past character may have been, venture to apply to him; for he is still as able and willing as in the days of old. Be this, then, thy fervent cry—

6TH DAY

spoken, he cried
come forth."—

AVE laid help
one that in
" was the lan
other concern
r; and in the
life we are fur
clusive proo
aracter. Hi
merely ove
the most in
er death itself
was forced to
acy, and obey
man.

aph which our
reat destroyer.
ful narrative of
form a part.
isions restored
this case there
ch proclaimed

**“Mighty Redeemer! set me free
From my old state of sin;
O make my soul alive to thee,
Create new powers within!
Renew mine eyes, and form mine ears,
And mould my heart afresh;
Give me new passions, joys, and fears,
And turn the stone to flesh.
Far from the regions of the dead,
From sin, and earth, and hell;
In the new world that grace has made,
I would for ever dwell.”**

6TH DAY.

"And when he had thus spoken, he cried with a loud voice, Lazarus, come forth."—
John xi. 43.

The Omnipotent Voice. "I HAVE laid help upon one that is mighty," was the language of the Eternal Father concerning the blessed Redeemer; and in the records of his wondrous life we are furnished with the most conclusive proof that such was His character. His power was displayed not merely over the raging elements, and the most inveterate diseases, but over death itself. That formidable enemy was forced to acknowledge the supremacy, and obey the orders of the Son of man.

The most signal triumph which our Lord achieved over the great destroyer, is set forth in the beautiful narrative of which the above words form a part. He had on previous occasions restored the dead to life; but in this case there were circumstances which proclaimed

him to be "one that is mighty," in the most emphatic and impressive manner. The ruler's daughter had only recently expired; death had but just made her his prisoner, when He who is the resurrection and the life said, "Damsel, arise;" and her spirit returned, and straightway she arose. The widow's son, again, was on his way to the grave; the ruthless spoiler was met at the gate of the city; our Lord, however, at once arrested his march, and robbed him of his prey. But Lazarus had been dead four days; the voracious monster had thus full possession of his victim; the process of decomposition had doubtless commenced; and the sepulchre was firmly secured. Notwithstanding all this, the king of saints overcame the king of terrors; he broke open the enclosure of the grave; and, with a voice which compelled submission, he demanded that his friend should arise.

Around the rocky cave a large multitude was assembled, and what must their feelings have been when the words

were uttered, "Lazarus, come forth!" How profound their awe, how intense and thrilling their expectations! But while there was breathless stillness without, a strange commotion is soon heard within. The silence of the tomb is broken; the cold clay begins to move; and he that was dead appeared, bound hand and foot with grave-clothes, when Jesus said, "Loose him, and let him go." No wonder that many believed on him there, being overwhelmed with the conviction which the centurion subsequently expressed, "Truly this is the Son of God!"

The contemplation of this amazing scene is peculiarly adapted to impress our minds with the greatness and dignity of the Lord Jesus. To Him who is able to raise the dead, nothing can be impossible. To retain the spirit is altogether beyond human skill; but to restore it after it has taken its mysterious flight, is the exclusive prerogative of Him who has the keys of the invisible world, and is Lord both of the

dead and living. But there is another and still higher life which this glorious Being bestows. He can quicken those who are dead in trespasses and sins, by making them the subjects of a spiritual resurrection, and inspiring them with a hope full of immortality. "He that heareth my word," he says, "and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." And again, "The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." O Lord! according to this thine own promise, send out thy voice, and that a mighty voice, that there may be a shaking among the dry bones in the valley of vision. "Come from the four winds, O breath! and breathe upon the slain, that they may live."

But when Christ gives life, he also gives liberty. With the call, "Lazarus, come forth," was connected the command, "Loose him, and let him go."

All who are quickened by his grace, are liberated by his Spirit. They are made free from the law of sin and death, and that by the Spirit of life which is in Christ Jesus. Happy those who, though once dead, are now alive ; though once the captives of Satan, are now the Lord's free men.

7TH DAY.

"Jesus wept."—John xi. 35.

The Weeping Saviour. IN the account given of the wonderful miracle which formed the subject of the previous exercise, we have brought before us the two natures which are mysteriously united in the person of Christ. While listening to that majestic utterance, "Lazarus, come forth," we cannot refrain from saying, "It is the voice of a God, and not of a man;" and yet when we behold his flowing tears, and witness the tender sympathy he manifested, we have as unmistakable indications of real humanity as of absolute and essential divinity.

There is no doubt but that our Lord often wept; for he was a man of sorrows; and acquainted with grief. There are, however, only three seasons expressly referred to when the tears trickled down his blessed face. One was during his triumphant entrance into Jerusalem.

The people united to honour him as their king ; they strewed their garments on the ground before him ; and, while waving their palm branches, they cried, " Hosannah to the Son of David : blessed is he that cometh in the name of the Lord." But all this yielded no gratification to him whom they sought to honour. While they were almost frantic with joy, his spirit was oppressed within him ; while they were shouting so heartily, he was bitterly weeping. " And when he came near, he beheld the city, and wept over it." Another occasion was when he agonized in the garden of Gethsemane. Not merely did the sweat fall from his body, but tears fell from his eyes. " Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and *tears*, unto Him that was able to save him from death, and was heard in that he feared." The other instance is the one before us, which in point of time preceded the two former.

Let us turn aside, and see this affect-

ing sight. The whole company, it seems, was deeply moved; for we are told that Martha and Mary wept. The Jews also, who came to comfort the two sorrowing sisters, wept ; and with peculiar emphasis, in a verse by itself, the shortest in the whole Bible, but not less precious on that account, it is said that "Jesus wept." Behold the interesting group, the Saviour standing in the midst as the most commanding object, all bathed in tears! It was not long, however, before the weeping ceased ; or, if it continued, it would be for joy, a joy proportioned to the depth of the previous sorrow.

How pleasing is the thought that we have in Jesus not merely a Being of boundless power and supreme authority, but a living, tender, sympathising Friend. He can be touched with the feeling of our infirmities on the one hand, and of our sorrows on the other, having been in all respects tried and afflicted, even as we are, yet without sin. Should we not, then, be encourag-

ed to look to Him, especially in seasons of distress; and, if we do so, he will be to us, what he has ever been to his people, a very present help in time of need.

“Touch’d with a sympathy within,
He knows our feeble frame;
He knows what sore temptations mean,
For he has felt the same.

He in the days of feeble flesh
Pour’d out his cries and tears,
And in his measure feels afresh
What every member bears.

Then, let our humble faith address
His mercy and his power;
We shall obtain delivering grace
In the distressing hour.”

8TH DAY.

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—John viii. 12.

Light of the World. THE Lord Jesus was emphatically his own subject; it was of himself that he was speaking continually. Whenever he alluded to the rites of the Jewish economy, it was to show that they typified him, and prefigured his wondrous advent and sacrificial work. When he adverted to the ancient saints, it was in order to proclaim his own superiority above them all. There was Jonah, of whom the people entertained no mean opinion as a prophet of the Most High; but, without any hesitation, the Saviour called himself greater than he. Likewise Solomon, who was regarded as the very personification of wisdom, and whose name was hallowed with a reverence which fell but little short of idolatry; but his own pre-

eminence over him did he assert in the most emphatic manner, saying, "Behold, a greater than Solomon is here." When he referred to the most glorious objects in nature, it was only in relation to, and as symbols of himself. Hence the striking language before us, "I am the light of the world;" language which it would have been the highest arrogance for any but a divine person to employ.

There are several points of view in which the Redeemer may be regarded as the light of the world. He is so, in the first place, inasmuch as he is the source of all true happiness. While darkness is an emblem of gloom and sorrow, so is light of joy and pleasure. "Light is sown for the righteous, and gladness for the upright in heart." Here light and gladness evidently signify the same thing.

That the believer derives all his consolation from Christ is abundantly evident. In the case of Job, although he lived so many ages before his advent,

we have a memorable proof of this. His earthly prospects were blasted ; his health, his children, his property, were gone ; but in the midst of his multiplied distresses he was not left comfortless. And whence did his joy arise ? He tells us in those memorable words, "For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth : and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me."

As the source of holiness as well as happiness is Jesus the light of the world. Darkness is a well-known emblem of sin, as when the apostle speaks of "the unfruitful works of darkness," with which the followers of the Lamb are to have no fellowship. So, on the other hand, light is emblematic of purity both of heart and life. "God is light, and in Him is no darkness at all." As regards his adorable

nature, his boundless perfections, and the whole of his doings, whether in judgment or mercy, he is essentially and unchangeably holy. But what follows? "If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." Without his atoning blood there would be no holiness in this sinful world; spiritually defiled would be every individual of our fallen race, were it not for the fountain which was opened by him for sin and uncleanness. "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Light is also an emblem of knowledge; and in this respect our Lord fulfils the title we are considering. He is at once the source and medium of all illumination, scattering the mists

of ignorance, and shining into the deepest recesses of the heart. Those who are unenlightened by him sit in darkness and the shadow of death, ignorant of the things which most vitally concern them; while to such as receive his words, submit to his authority, and tread in his footsteps, the promise is that they "shall have the light of life."

Blessed light! cheering, purifying, illuminating—may I be visited, day after day, with thy bright and gracious beams. I shall then be happy even in this vale of tears; though surrounded by various contaminating influences, I shall be kept unspotted from the world; and whatever I may continue ignorant of, I shall be made wise unto salvation.

9TH DAY.

"My heart is inditing a good matter; I speak of the things which I have made touching the king; my tongue is the pen of a ready writer."—Ps. xlv. 1.

King of Kings. By none of the old Testament writers was the kingly character of the Redeemer more clearly described, or more devoutly celebrated, than by the sweet singer of Israel. In the Psalms we have both his prophetic and priestly functions frequently portrayed; but to his regal office special prominence is given. It is true that in several cases the immediate reference may be to Solomon, and the glories of his reign; but it is impossible to read many of the glowing representations with which this book abounds without exclaiming, "Behold, a greater than Solomon is here."

The life of Christ during his earthly sojourn, notwithstanding the extreme humiliation to which he submitted, and which in a measure disguised his

greatness and glory, was after all, if not in form yet in reality, a truly royal life. We find him constantly speaking and acting, not as a subject, but as a sovereign—a sovereign whose authority was supreme, and whose rights none dared with impunity to dispute. When he called men to attend him as his servants—it mattered not how they might have been engaged—his language was, Leave all, and follow me. Whatever he wanted he demanded, giving no other reason than that the Lord had need of it. If he washed the feet of his disciples, kneeling before them as a slave while performing that menial task; yet at such a moment, while his attitude was so lowly, we hear him saying, “Ye call me master and *Lord*, and ye say well; for so I am.” Yea, when crucified as a malefactor, how, in that deepest stage of his debasement, was he employed? It was in disposing of seats in his kingdom. And, after he rose from the dead, we behold him in right royal style, commissioning his ambas-

sadors, and sending them forth over the wide world, charging them not to rest until all nations were brought to submit to his sceptre: in his name they were to bid every knee to bow to him, and every tongue to confess that he was Lord, to the glory of God the Father.

But it is not merely of the things touching him as king that David speaks, but of those which concern him as a conqueror. "Gird thy sword upon thy thigh, O most mighty! with thy glory and thy majesty; and in thy majesty ride prosperously because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things." Similar is the view presented by the prophet Isaiah, when he inquires, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save." And so with the representation given by the exiled

apostle in the isle of Patmos: "I saw," he says, "heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire; on his head were many crowns; and he had on his vesture and on his thigh a name written, King of kings and Lord of lords." On each of these occasions he appeared as a triumphant warrior marching in all the stateliness and pomp of conquest, and returning with the many trophies which he had righteously won.

Thou glorious King! put forth thy great power, and reign sole monarch over all kindreds and tribes. Thou mighty Victor! advance in thy bloodless and beneficent career, from conquering still to conquer, until the predicted voices will be heard shouting from the skies, that the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and that he shall reign for ever and ever. But

while thy wide and lasting dominions, according to the sure word of inspiration, are to increase and multiply, let thy reign be established in this sinful heart of mine, and all my powers be brought in unreserved subjection to thy lawful and loving sway.

“Great King of grace ! my soul subdue,
I would be led in triumph too,
A willing captive to my Lord,
And sing the victories of his word.”

10TH DAY.

“Then was Jesus led up of the spirit into the wilderness, to be tempted of the devil.”—
Matt. iv. 1.

The Fiery Trial. THE covenant engagements into which Christ entered, when He undertook the work of redemption, embraced various particulars, upon the fulfilment of which the whole undertaking depended. One of the chief was that He should assume our nature—become bone of our bone, and flesh of our flesh; and after being found in fashion as a man, it was necessary for Him to endure sufferings the most extreme, as well as render stainless obedience to the requirements of that holy law which we had violated and dishonoured.

In the accomplishment of this great work our blessed Lord had much to contend with. He had to encounter the constant opposition of men; but He had other and far more formidable ad-

versaries, who were bent upon frustrating the gracious purpose which He came from heaven to fulfil. No sooner had He entered upon His public ministry than He was attacked by the prince of darkness; and as such mighty issues were at stake, it cannot be uninteresting for us to contemplate the circumstances connected with that memorable struggle.

There is something particularly instructive in what is stated concerning the period when the great foe assaulted the Son of man. "*Then* was Jesus led up of the spirit into the wilderness, to be tempted of the devil." He had just been formally set apart for His glorious undertaking, on which occasion the most decisive tokens of the approbation of His heavenly Father were given Him. The heavens were opened: the Divine Spirit, descending like a dove, rested upon Him; and a voice from the excellent glory proclaimed, "This is my beloved Son, in whom I am well pleased." Thus His baptism was im-

mediately followed by His temptation ; that scene of honour was succeeded by one of fiery trial and deep abasement.

We are here taught the important truth, that when any special favour has been conferred upon us from above, we should be prepared to expect more determined opposition from Satan than ordinary. It was so with the great Head, and such has been the case with the people of God in all ages. There was Noah, a man of vigorous faith, a preacher of righteousness, whose light shone so brightly in the midst of a profane and scoffing generation ; when was he tempted to the commission of that sin, which has been in every age the prolific source of innumerable evils ? It was immediately after the signal proof he had received of the Lord's loving-kindness and tender mercy—a proof unexampled in all the annals of time ; for while the devastating flood was brought upon the world of the ungodly, he and his household were preserved from so fearful a doom. There

was Lot, in like manner; when was he tempted to the combined crimes of drunkenness and incest? It was immediately after his escape from the shower of fire and brimstone which fell upon guilty Sodom. When was David led to the commission of murder and adultery? It was just after his enemies were conquered on every side, and when peace was established throughout his dominions. When was Hezekiah tempted to indulge in pride, and vain confidence, and presumptuous boasting? It was instantly after the miraculous deliverance he had received, by being restored from the borders of the grave, and whereby his days were lengthened for the period of fifteen years. So with the apostle Paul. The messenger of Satan was sent to buffet him; but when? It was after he had been highly distinguished with visions and revelations from the Lord. These instances, and many others of a similar nature, justify us in adopting the language of John Newton, who observes—"There are

critical times of danger to the people of God, and they are generally after any special service has been rendered, or any peculiar honour has been received. Satan is like a common pickpocket, who does not attack a man when going to the bank to receive money, but he watches for him when returning home with his pockets full."

Of the devices of this artful foe the Redeemer was well aware. Let us not be ignorant of his wiles, but seek to be ever on our guard, lest he should gain advantage over us. Many mighty ones has he overcome, turning their strength into weakness, and their beauty into deformity; and, if we are left to ourselves, we shall surely fall. Blessed Jesus! uphold us by Thine own almighty power, and grant that in the evil day of trial and temptation, we may come off victorious.

11TH DAY.

"If thou be the Son of God, command that these stones be made bread. But he answered, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. iv. 3, 4.

The Tempter WHILE in the wilderness the Saviour fasted
Failed. for the long space of forty days and forty nights. Such a period—almost six weeks—would have appeared to us an age of agony; and, unless divinely sustained, we could not possibly have endured such protracted abstinence. This is one of the many instances in which the example of our Lord soars far above all human imitation. For us to attempt such a thing would be nothing less than a kind of sacred suicide; although superstition has before now urged its deluded votaries to do so, by seeking to induce them to resemble Him who is separate from sinners, and made higher than the heavens.

The first temptation with which Satan assailed the Redeemer was peculiarly suitable to the circumstances in which He was now placed. After His long fasting He was oppressed with hunger, and the tempter suggested that He should convert some of the stones which were scattered about, in that rocky and desolate region, into bread, for the purpose of accomplishing thereby two important objects; namely, the supply of His own pressing wants, and to afford a proof of His miraculous power as the Son of God. The cunning craftiness of the great foe is to be seen in the construction of this temptation. It was so arranged that he seems to have imagined that he was sure of his victim either way, whether the request was complied with or refused. If the miracle be not wrought, how can he support His pretensions as the promised Messiah? while, on the other hand, if it be performed, and that at the suggestion of Satan, would He not betray His ignorance of the person who accosted

Him, and the design he entertained? But, notwithstanding his artfulness, he was grievously mistaken; the wisdom of the serpent was turned into folly, and his counsel, like that of Ahitophel, was completely confounded.

The Saviour's reply was exceedingly simple and appropriate. "But He answered and said, It is written, Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God." The whole passage from which these words were taken, reads thus:—"And He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live." Moses was appealing to the Israelites as witnesses of the power and faithfulness of God, who had supplied them with manna for forty years; and his object was to show that men are not dependent

for their subsistence upon ordinary food exclusively, but upon whatsoever the Almighty may appoint. When Christ, therefore, was requested to turn stones into bread, He implies, by adducing the above instance, that there was no occasion to have recourse to such an extraordinary expedient, inasmuch as God had other means for the support of His children. The chosen tribes were nourished by angel's food while wandering in a desolate land; and such was our Lord's assurance of the unlimited resources, and such was His confidence in the watchful care of His heavenly Father, that He would support Him, were it necessary, in a similar way. Thus it is "not by bread alone" that men live, but "by every word which proceedeth out of the mouth of God;" that is, through any other medium, or by means of any other substance which He shall please to appoint, and to which He shall graciously add His blessing.

In this temptation, the special object

of Satan was to produce in the Saviour's mind a spirit of distrust, and to lead Him to employ unauthorized means for His relief. Perhaps thou, reader, hast been assailed by him in like manner, as has been the case with many, especially such as have been in straitened circumstances. But what precious promises are contained in God's word, which are intended to strengthen thy heart, and by the belief of which thou wilt be enabled to resist all the incitements of the evil one? Is it not written, "The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing?" Is it not written, "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed?" Whenever, therefore, the enemy attempts to assault thy faith, let thy language be, "Trust God I ought; trust God I will; though He slay me, yet will I trust in Him."

12TH DAY.

"If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone."—
Mat. iv. 6.

Path of Duty. WHEN one method fails, Satan tries another. In his quiver he has many arrows, as the tempted saints of God know full well; and, in his attacks upon the Son of God, he shewed that he was not wanting in varied expedients, if by any means he might gain advantage over him. Having been unsuccessful in attempting to generate a spirit of distrust, he was foreseeing what could be done in connection with the opposite feeling of presumption.

The scene of this temptation was one of the pinnacles or battlements of the temple, probably that of Solomon's porch, which overlooked an immense

precipice between six and seven hundred feet in depth. Speaking of this prodigious elevation, the Jewish historian says that no one could look down from it without becoming giddy. After having conducted the Saviour to this awful eminence, Satan made the impious proposal that, in order to prove his sonship, he should throw himself from the top to the bottom. "If thou be the Son of God, cast thyself down ; for it is written, He shall give his angels charge concerning thee ; and in their hands they shall bear thee up, lest thou dash thy foot against a stone." Inasmuch as our Lord resisted the former proposal by quoting from the sacred writings, the cunning adversary seems to have thought that he could not do better than follow his example. But if we compare the original passage with the version which was now given of it, we find a material difference, in consequence of an important omission, one sentence being altogether left out. As recorded in the 91st Psalm, the words

are, "For he shall give his angels charge over thee, *to keep thee in all thy ways.*" God has promised to protect his people, but only while they are walking in his ways. The path of duty is the path of safety; and, if we rush heedlessly into temptation, we cannot expect to be kept from evil. The inspired text was thus mutilated, and dragged in for a purpose altogether opposed to its express design—a practice in which the emissaries of the wicked one have largely indulged, wresting the scriptures unto their own destruction, as well as to the ruin of others. But we may ask, Why did not Satan proceed with the quotation? for the next verse is, "Thou shalt tread upon the lion and adder; the young lion and the dragon shalt thou trample under feet." Ah! he well knew that this would have touched himself, and so he wisely left it alone. It was a promise, however, which was strikingly verified on this occasion; for did not Jesus tread triumphantly upon the old lion, and

trample the great dragon under his feet ?

As on the former occasion, the Saviour's reply was pointed and appropriate, and was taken from the divine oracles. "Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God." He takes no notice of Satan's garbled quotation, but meets it at once by one that was accurate and honest ; teaching us that however our enemies may misquote and misapply the word of God, this is no reason why we should give up appealing to it as our great standard on all occasions.

The confidence of Christ in his Father's protecting care was such, that he felt there was no necessity to put it to such a trial as this temptation implied. Be it thine, O my soul ! to aspire after a similar spirit. While others tempt God, let it be thy firm resolve to trust him, and then mercy shall compass thee about. The promise is, "He shall call upon me, and I will answer him: I will be with him in trouble ; I will deliver him,

and honour him." In every evil day, and under all distressing circumstances, would I call upon thy blessed name, O Lord ; and since thou hast never said to the seed of Jacob, Seek ye me in vain, I have abundant grounds for cherishing the sweet and supporting assurance, that thou wilt be to me what thou hast been to all thy people throughout successive generations, even their refuge and strength, and a very present help in every time of need.

13TH DAY.

“Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.”—Mat. iv. 10.

The Impious Proposal. IN his dealings with the Redeemer, the arch-enemy manifested an energy and perseverance worthy of a better cause. The contrast between his unflagging zeal and our languor and faint-heartedness, is truly humiliating. A little discourages us: we soon become weary in well-doing; but how indefatigable is our common foe—how fully bent upon the accomplishment of his diabolical designs! His first and second attacks upon the Saviour were altogether fruitless; but this did not prevent him from making another trial. It is probable that he reserved what appeared to be the most likely bait until last: with what success we shall soon see.

“Again, the devil taketh him up into an exceeding high mountain, and shewed

him all the kingdoms of the world, and the glory of them ; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me." By all the kingdoms here referred to, some understand merely the various provinces of Palestine, it being evident that there was no mountain from which such an unlimited view could be obtained as the passage in its unqualified signification implies. But it is most probable that nothing more than a visionary representation is intended ; for Luke says, " And the devil, taking him up into an high mountain, shewed unto him all the kingdoms of the world *in a moment of time.*" Now, as this could not have been done literally, it is most reasonable to conclude that the whole was a mere pictorial exhibition. Be that, however, as it may, what daring effrontery, what blasphemous insolence, did the words contain, " All these will I give thee, if thou wilt fall down and worship me !" The ever blessed Son, of the Highest to bow in prostrate adoration

before the great enemy of God and man? No wonder that the impious proposal should be met by our Lord with burning indignation. The meekness of the Lamb of God had hitherto permitted the old dragon to proceed with his suggestions; and, although they were firmly resisted, it was with that holy calmness which he usually displayed. But on this occasion his tone was altered, his countenance was changed, and the withering rebuke was uttered, "Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." It is not improbable that the form in which the adversary appeared was that of an angel of light, since it is evident that he can transform himself in such a manner. But if he assumed his fairest form to do his foulest deed, the Saviour plucked the mask from his face, and left him to stand in his own native deformity as a hideous and convicted fiend.

The struggle is now over. The Son

of God has gained the victory. The seed of the woman, if he has not yet thoroughly bruised, has inflicted a heavy blow upon, the head of the serpent. Never, probably, did he feel so sorely disappointed ; never, we may suppose, was his confidence in his own power and skill so completely shaken ; and never had he greater reason for suspecting that his enterprise was altogether hopeless, and that his present discomfiture was an earnest of reverses still more serious and decisive.

But let us rejoice, and that with exceeding joy, in our glorious Conqueror. He came to destroy the great destroyer ; to defeat him who, by his artful machinations, had overcome so many. He is now a vanquished foe ; and, through the might of our triumphant Lord, we, although feebler in ourselves than the bruised reed, shall be enabled successfully to resist the wiles, and quench all the fiery darts, of the wicked.

14TH DAY.

"And the sword of the Spirit, which is the word of God."—Eph. vi. 17.

Sword of the Spirit. THE language of David concerning the sword of Goliath was, "There is none like that;" and he desired it to be brought unto him. He had on a memorable occasion tested the quality of that famous weapon ; and he felt sure of its being yet capable of doing good service, if wielded by an experienced and vigorous hand. The emphatic words which he employed can be applied with the strictest truth to the sword of the Spirit, which is the word of God. There is, verily, none like that ; and, since it transcendently surpasses all other instruments, it should be employed with full confidence, and grasped with unfaltering energy, by those who are desirous of warring a good warfare.

As we have seen, this was the sword with which the great Captain of our

salvation fought in the wilderness ; and if we would be faithful and successful soldiers of Jesus Christ, and appear at length among the hosts above, who are clothed in white robes, and with palms of victory in their hands, let us see to it that we are skilful in using the word of righteousness, that word "which is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."

"By the word of thy lips," says David, "have I kept me from the paths of the destroyer." "I have written unto you, young men," says John, "because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." They obtained a glorious conquest, having out of weakness been made strong ; waxing valiant in fight, they turned to flight the armies of the aliens. But how were they made thus strong, and rendered thus success-

ful? It was in consequence of the word of God abiding in them. And of those who are now perfect before the eternal throne, free from all sin and sorrow, it is recorded that they vanquished the great accuser by "the blood of the Lamb, and by the word of his testimony."

"He that would triumph," as one observes, "in the spiritual conflict, must arm himself from this magazine, and take the shield of faith, and the sword of the Spirit. The smooth stones by which even a stripling may pierce the forehead of the giant enemy of God's people, must be collected from this brook. 'It is written, This is enough to overcome all our foes.'"

Reader! whenever the enemy of souls endeavours to ensnare thee, seek to be prepared, after the example of the blessed Jesus, thus to defend thyself. Does he tempt thee to follow this present evil world, and to give thy heart to its pomps and vanities? Say, it is written, "Love not the world, neither the things

that are in the world ; if any man love the world, the love of the Father is not in him." Does he tempt thee to believe that a little attention to the outward observances of religion is all that is required? Say, it is written, "Except a man be born again, he cannot enter into the kingdom of God." Does he endeavour to persuade thee that the service of God is a hard service, that it requires sacrifices incompatible with happiness, and that godliness is identical with gloominess? Say, it is written, "Her ways are ways of pleasantness, and all her paths are peace." In a word, whatever the temptation, be fortified against it, by recalling some one or more of the sayings which are written; and thus confront the father of lies with those testimonies which are true and faithful altogether.

Blessed Lord ! let thy word dwell in me richly in all wisdom. Help me to hide it in my heart, that I might not sin against thee ! Steadfast in the faith, may I successfully resist the roaring

lion, who goeth about seeking whom he may devour ; and thus, when my work and warfare shall cease, may I finish my course with joy, and exult in the anticipation of that glorious recompense which is promised to him that overcometh.

15TH DAY.

“Is not this the carpenter’s son?”—
Matt. xiii. 55.

The
Carpenter’s
Son.

THE Messiah which the carnal Jews expected, was one arrayed in earthly grandeur; and they fondly imagined that all the kingdoms of the world, and the glory of them, would be laid at his feet. Such an anticipation was in substance the creed of the nation; far, from being confined to a few visionary enthusiasts, it was portrayed in vivid imagery on almost every mind. Not to believe in its approach was infidelity; and not to pray for it was, to a proverb, not to pray at all.

In the fulness of time the long-expected king appeared; but great was their disappointment when they found that he was not such an one as they anticipated, but altogether the reverse. “Is not this the carpenter’s son, and are not his mother and brethren with

us ?" Can one so obscure be our anointed prince, and the deliverer of our nation ? Where is his palace ? He has not where to lay his head. Where is his train ? He is only followed by a few fishermen, who have just left their boats and nets in Galilee. Sooner than submit to him, we will remain in perpetual bondage to the Romans. Away with him—for never shall he reign over us ! Thus, when he came unto his own, his own received him not ; and the chief cause of this was, the meanness of his circumstances, and the unsecularity of his claims.

He was a king, however, notwithstanding his rejection by the Jews, and he came to establish a glorious kingdom. But it was a kingdom not of this world. Hence, it was not the rank of the sons of the mighty that he assumed ; it was not with such that he mixed, nor was it upon them that he mainly conferred his favours. It was of the poor, despised alike by Pharisees and philosophers, that his kingdom was

first composed, and so it has been in a great measure ever since. "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath 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 which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." Our reformers, our missionaries, our ministers, our sabbath-school teachers—have not the great majority of them been poor? Such were Carey, the translator of the sacred oracles for the millions of India; and Bunyan, the author of that matchless allegory, which has been the charm alike of youth and of age. Let there be no blush on the cheek of pride at the thought, that one was a tinker, and the other a cobbler. In all ages God

hath chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him.

Gracious God ! make me a true follower of the meek and lowly Jesus. May I prefer to suffer affliction with thy people, however obscure and unknown, rather than possess the richest treasures of this passing world ! Make me poor in spirit, whatever my earthly lot may be ; then shall I inherit the promised blessing, and be an object of thy special regard.

16TH DAY.

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John i. 12.

The Turning Point. BELIEVING in Jesus and receiving him, are here set forth as identical acts; and the one expression will be found to throw considerable light upon the other. True faith, while it includes a belief of the testimony of God as contained in his word, is evidently something more than that; it leads the soul to embrace Christ as he is freely offered in the gospel, and to lay hold upon him in all his characters and offices.

Is he a prophet? We are to sit at his feet, and listen, like Mary, to the gracious words which proceed from his lips. Is he a priest? We are to rely entirely upon the great sacrifice he once offered on the cross; we are to

plead the merits of his atoning blood, and earnestly crave an interest in the intercession which he still carries on in heaven. Is he a king? We are to give him the throne of our hearts, submit to his authority, rejoice in the security of his government, and ascribe all might and majesty to his adorable name. Is he a physician? We are to supplicate his aid, place ourselves implicitly in his hands, and comply with the directions he prescribes. Is he a shepherd? We are to hear his voice, follow him wherever he goeth, lodge ourselves in his fold, and look to him alone for protection. Is he a captain? We are to enter his ranks, unfurl his blood-stained banners, and anticipate through him a final victory over all our foes. In a word, whatever be the view in which he is set forth in the scriptures, faith has to do with him in that special character. As a free gift, it receives him; as a faithful friend, it trusts him; as a sure support, it leans upon him; as an infallible guide, it

follows him ; as a refuge, it flies to him ; as food, it feeds upon him—it eats his flesh, and drinks his blood, as the life and nourishment of the soul.

Thus the Lord Jesus, if we are the subjects of saving faith, will be all our salvation, and all our desire ; all our hope, all our trust, all our expectation. Feeling that we are nothing in ourselves, we shall seek to be complete in him, who is the head of all principality and power. So it will ever be with those who possess this precious grace, and properly feel its influence.

“To Him it leads the soul,
When fill'd with deep distress ;
Flees to the fountain of his blood,
And trusts his righteousness.

Jesus it owns as king,
And all-atoning priest ;
It claims no merit of its own,
But looks for all in Christ.”

Reader, what are thy views of the Lord Jesus, and what are thy feelings and conduct towards him ? How he was treated by most of those with whom he had to do in the days of his

flesh, the evangelist tells us: "He was in the world, and the world was made by him, and the world knew him not." They had no eyes to see his beauty; destitute of all spiritual discernment, they did not appreciate his character, nor submit to his claims. "He came unto his own, and his own received him not." With his poverty they were offended; the truths which he taught were unpalatable to their carnal minds; instead of flattering their pride, he reproved their sins and exposed their hypocrisy; and the result was that they would not have him to reign over them. Thus it was with the bulk of that generation; and the consequences which attended their rejection of him were fearful in the extreme. Happily, however, this was not the case with all. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Highly favoured art thou, O my soul! if thou art of their number.

17TH DAY.

"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them."—2 Cor. v. 19.

Waiting to be Gracious. It is of the greatest importance that we possess proper conceptions of the great Jehovah. As the sun can only be seen by its own light, so it is from God's word alone that we can derive right views of his blessed character. By many he is represented as stern, vindictive, implacable; a Being to be shunned and dreaded rather than loved and adored. When speaking of death we frequently use the designation—"king of terrors;" but if He with whom we have to do, is really invested with the malignant passions which a certain class ascribe to him, we feel no hesitation in saying that he has a better claim to that title than the object to which it is usually applied.

But where is such a deity to be

found ? The Bible says, "It is not in me." In no dark or repulsive colours is the Divine Being painted there ; on the contrary, we find him yearning with the tenderest compassion over our rebellious race, and making overtures of peace to those who have forfeited every claim to his favour.

"Man," as one observes, "stands upon his own dignity, when reconciliation is sought to be effected between friends whom differences had estranged. He talks loftily of his honour, and what he calls justice to himself and the interests of society. The injured says of the injurer, and each generally thinks not himself but the other such, 'He is to come to me, I am not to go to him. Let him come and acknowledge his offence ; I will not refuse my hand, but he must ask it ; I am willing to bury the quarrel, but he must dig the grave.' God's ways, however, are not as our ways. Does he stand upon his dignity, his honour, the justice of his cause ? If ever any might, it is he. Sitting aloft

upon his imperial throne, he may well have said, 'Let these sinners come to me; the offence was theirs, and the humiliation must be all their own.' But no; he takes the humiliation to himself, and might be supposed to be the injurer, not the injured. Veiling his majesty, and leaving heaven to seek our door, he stands there, knocks there, waits there; nay, with infinite condescension he goes down, as it were, on his knees, beseeching us, as if it were a favour done to himself, to be reconciled."

Reader, art thou reconciled to him? Or, if it is more than thou canst say, that thou hast been actually restored to his favour, art thou anxious to be brought into that happy state? Of one thing thou mayest be fully assured, that there is no reluctance on his part to receive returning sinners; whoever has pleasure in their destruction, he has none; He is not willing that any should perish, but that all should come to repentance. What reception did the

poor prodigal meet with from his father? No reproaches were cast upon him for his ungrateful desertion and profligate course, but he was embraced with unbounded joy. His humble confession was interrupted by the command, that his tattered rags should be exchanged for the costliest robe, and that, to appease his hunger, a feast of fat things be instantly provided. Beholding thus, as in a glass, the boundless love of Him, who is the Father of mercies and the God of all grace, let us be encouraged to fall at his feet; and then, although we have wandered like the prodigal on the one hand, we shall be welcomed like him on the other.

18TH DAY.

"For we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for?"—Rom. viii. 24.

The Hope of Salvation. BY this expression, we are not to understand that all will be saved who hope to go to heaven. If such were the case, the inhabitants of that blessed world would indeed be "a great multitude which no man could number;" for all, doubtless, hope to be saved in some way or other, and at some time or other. But such is not the truth which we are here taught, nor does it receive the least support from any part of God's word. Far from countenancing such an opinion, the inspired writers remind us again and again, that many whose hopes of heaven were firm and ardent, are likely, after all, to come short of the promised rest. It is a solemn consideration, that to thousands of persons, who never perhaps doubted for a single

moment the safety of their spiritual state, will the Saviour have to say from his judgment throne, "I never knew you; depart from me, ye workers of iniquity!"

What, then, is the meaning of the passage? There are two ways in which it may be explained. In the first place, to be saved by hope is for the believer to be kept from sinking, under his various distresses, by means of this important principle. The apostle had just been referring to the sufferings of the saints; not merely was the whole creation travelling in pain, but those who possessed the first-fruits of the Spirit were groaning for deliverance from the bondage of that corruption in which they were still held. But, notwithstanding this, he would not have them to be cast down; and hence they are reminded of the blissful prospects which awaited them, and called upon to rejoice in hope of the glory of God, in the midst of their manifold tribulations.

Or, to be saved by hope may signify

that it is only in this sense that we are saved at present. We have not received the end of our faith, even the full and final salvation of our souls. But we have that in hope; we are looking for it; and ere long we expect to possess it. What is said of the first Christian converts seems to confirm this view: "And the Lord added daily to the church such as *should be saved*." They were then turned from the error of their ways; their sins were pardoned, and consequently their souls were saved; but their complete salvation was yet future, and would not be attained until the second appearing of Jesus Christ.

In whatever light we regard the words, one thing is evident, that the special design of the gospel is to inspire sinful man with hope. All its arrangements and provisions have immediate reference to this great and glorious object. For this, the council of peace was entered into in the solitudes of eternity; for this, promises and predictions were given in the early ages of

time ; for this, types were ordained and sacrifices instituted ; yea, for this the Son of God became incarnate, and closed a life of poverty, reproach, and suffering upon the ignominious cross ! Had he not quitted his heavenly throne, borne the contradiction of sinners, and offered himself to God as our substitute, earth would have been as hopeless a region as that which was prepared for the devil and his angels.

Reader ! art thou for having, not the hope of the hypocrite and self-deceiver, but a good hope through grace ? Then look to Jesus ; plead his merits ; and place all thy confidence in his finished work. He is the foundation which God has laid in Zion, and those who build their hopes upon him as the Rock of Ages, will not be ashamed nor confounded, world without end.

19TH DAY.

"Is there no balm in Gilead; is there no physician there?"—Jer. viii. 22.

Balm in Gilead. OUR state as sinners is set forth in various ways by the inspired writers. Sometimes we are represented as captives, being in a worse than Egyptian bondage; as condemned criminals, having exposed ourselves by the multiplied transgressions we have committed to the penalties of a righteous law; and we are frequently described as diseased—the subjects of a fearful malady, compared with which all other ailments are trifling in the extreme. Such a view of our spiritual condition, though merely figurative, is yet most appropriate and instructive.

Many qualities belong to sin, while regarded in this light, which demand our serious consideration. It is a hereditary disease, not being induced by any outward or accidental circumstances, but entailed upon us as an attribute of

our fallen nature. "Behold, I was shapen in iniquity, and in sin did my mother conceive me." It is a deceitful disease, often assuming false forms, and flattering its wretched victims with treacherous hopes and expectations. It is an inveterate disease, affecting not simply the more remote and less vital parts of our system, but corrupting and preying upon our inmost soul. And it is, above all, a mortal disease, which is sure to terminate, if not removed, in the terrors of the second death.

We may take the case of an individual who has been long afflicted with some grievous bodily complaint. Various means have been tried by the sufferer, but in vain; instead of improving, he continues to get worse and worse. But one day, intelligence is received of a certain physician who has effected the most astonishing cures in innumerable instances of a similar character; one, in short, who never failed in a single instance, but who healed all who applied to him, and did

according to his directions. This would be indeed "glad tidings of great joy;" and, if credited, a strong desire would be instantly felt to send for him, and the now hopeful patient would be willing to place himself unreservedly in his hands.

Now, such is the glad news which the gospel proclaims to our plague-stricken race. It announces that there is balm in Gilead, and that there is a Physician there; a Physician who can heal all manner of sickness and diseases among the people. And what effect should the intelligence produce? It ought surely to lead those who hear it to make instant application to this wonderful Being, even Jesus, whose boundless power can eradicate the most incorrigible disorder, and whose precious blood cleanseth from all sin.

Reader! art thou conscious of thy spiritual malady, and longing with ardent desire to be made whole? Repair to His footstool, and there cry, "Heal me, O Lord, and I shall be

healed ; save me, and I shall be saved : for thou art my praise." Labour not in the fruitless attempt of seeking for any previous preparation, but go just as thou art, with all thy broken bones, all thy festering bruises, and putrifying sores. "The worse your case is," to quote the language of a living writer, "the higher in one sense may be your assurance of immediate deliverance. Yours is the hope of the maimed and bleeding soldier, whom kind comrades have borne from the deadly trench, and who knows that the worse his wound the more confidently he can reckon on the surgeon's earliest care." Then—

"Come, ye sinners, poor and wretched,
Weak and wounded, sick and sore ;
Jesus ready stands to save you,
Full of mercy, join'd with power—
He is able,
He is willing : doubt no more.

Let not conscience make you linger,
Nor of fitness fondly dream ;
All the fitness he requireth,
Is to feel your need of Him ;
This He gives you,
'Tis the spirit's rising beam.

Come, ye weary, heavy-laden,
Lost and ruin'd by the fall;
If you tarry till you're better,
You will never come at all:
Not the righteous,
Sinners, Jesus came to call."

20TH DAY.

"The only begotten Son, which is in the bosom of the Father, he hath declared him."—John i. 18.

The Father Manifested. OUR Lord referred on several occasions to the glory which he had with his Father before the world was. He was in His bosom from everlasting; but he here speaks of being there even at the time when he uttered these words—"The only begotten Son, which is in the bosom of the Father, he hath declared him." He was in his Father's bosom when he said, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." He was in his bosom when he offered up, on the night of his sore agony, prayers and supplications, with strong crying and tears, unto his Father. Yea, he was in his bosom when, the light of his countenance being

withdrawn, he gave vent to the doleful lamentation, "My God, my God, why hast thou forsaken me?" This is a great mystery, which nothing but a belief in the two natures which are united in him can possibly solve.

How fully qualified, therefore, was the Redeemer to reveal the true character of the Father unto men? All that he declared concerning him has consequently the highest claims upon our attention. Who among the sages of antiquity ever furnished such a description of the Supreme Being as he gave the woman of Samaria, when sitting as a weary, wayworn traveller on Jacob's well? "God is a spirit; and they that worship him, must worship him in spirit and in truth." This simple but most sublime testimony, were it known and believed among the nations of the earth, would prove the destruction of their abominable idolatries; and were it only understood and realized in Christian lands, all formality and hypocrisy in divine

worship would be done away with at once and for ever.

While the spirituality of God was thus so strikingly announced in the course of a familiar conversion, what a view was given of his boundless benevolence, on a similar occasion, in those well-known words, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He here appears, not as a stern, vindictive, implacable despot, but as a Being of infinite compassion; a Being who regarded our fallen race with such yearning pity, that he parted with heaven's richest treasure in order that an honourable way might be opened through which we might be restored to his favour. Thus the work of Christ, although in itself distinguished by the most stupendous love, was only the product and exponent of an affection which previously existed. Far be it from us to disparage aught that he did or suffered, and especially the wondrous

death that he died, when he was bruised for our iniquities, and bore them in his own body on the tree ; but it is, at the same time, abundantly evident, that salvation flows from a higher source than Calvary. It has its fountain, not in the cross of the incarnate Son, but in the heart of the eternal Father.

What should be thy feelings, O my soul ! while contemplating such disclosures of the divine character ? Should they not be those of adoring wonder and rapturous praise ? While it becomes thee never to forget the important truth that he is spiritual in his essence, and that he requires more from his worshippers than a mere external homage ; yet, for thy encouragement, remember that his name and nature is love. May it be thine to know and feel his love, and to be under its influence from day to day ! “ In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that

he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another."

21ST DAY.

"Rejoice in the Lord alway: and again I say, Rejoice."—Phil. iv. 4.

Rejoicing in the Lord. It has long been a disputed question whether happiness or misery predominates in the present world. On the one side it is contended, that when we see men smile we are not in the least surprised, but that *tears* invariably attract attention as something unusual. On the other hand, it is doubtless true, as the wise man states, that the heart knoweth its own bitterness; and there may be a large amount of hidden sorrow which altogether escapes public observation. We are also to distinguish between real enjoyment and that which is fictitious. All is not gold that glitters, and much that is called pleasure is so in name only.

In the absence of true religion, it may be confidently stated, substantial joy is a thing altogether unknown. As the poet observes—

“Joy is a fruit that will not grow
 In nature’s barren soil ;
 All we can boast till Christ we know,
 Is vanity and toil.

But where the Lord has planted grace,
 And made his glories known;
 There fruits of heavenly joy and peace
 Are found, and there alone.”

As the wicked have every reason to mourn, so the Christian has every reason to rejoice. Are his sins forgiven? Does he enjoy His favour, which is life; and His loving-kindness, which is better than life? Does he possess the sweet consciousness that all things shall work together for his good? Has he the assurance, confirmed by the promise, oath, and covenant of the Great Unchangeable, that it shall be well with him, in life, in death, and for ever? If so, how reasonable is it for him to rejoice, and that with exceeding joy!

The children of men rejoice in the abundance of their possessions; but what are their treasures when compared with those of the meanest believer? The unsearchable riches of Christ are

his portion ; in virtue of the union which subsists between him and his glorious Head, he is heir of all things ; he is entitled to an inheritance ineffably glorious in its nature, unmeasurable in its extent, and endless in its duration. There are others who aspire after honours and dignities ; to obtain a high position among their fellows is the object of their ambition, and the joy of their hearts. But what is all that earth calls great, in comparison with the rank of those who are true followers of the Redeemer, being made by him kings and priests unto God and his Father. What Macaulay says of those noble men, the Puritans, may be applied with the strictest truth to the whole household of faith : "If their names were not found in the registers of heralds, they were recorded in the book of life. If their steps were not accompanied by a splendid train of menials, legions of ministering angels had charge over them. Their palaces were houses not made with hands ; their diadems crowns

of glory, which should never fade away!"

Thou blessed Jesus! well may we rejoice in thee, if we are only interested in thy saving work. Thou art the boundless source of riches, and honour, and wisdom, and power, and bliss. Without thee we are nothing, but having thee we have all.

22ND DAY.

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty."—
2 Peter i. 16.

The Word of Truth. THE sound of the gospel is pre-eminently a joyful sound; and blessed are those who know it, not with a theoretical, but an experimental and saving knowledge. Many are the features which constitute the bliss of such characters; among other things, we are assured that they shall walk in the light of God's reconciled countenance, in his name they shall rejoice all the day, and in his righteousness shall they be exalted.

Before any tidings can produce emotions of joy, three things are indispensable. They must be true; they must relate to something important and desirable; and they must concern us, either personally or relatively. Now, to

the gospel all these particulars will fully apply ; and hence the claims which it has upon our earnest attention and most devout regards.

As to the former point, that the Christian system is no cunningly devised fable, the proofs are most conclusive. We have the evidence of testimony, and that of the most credible and trustworthy nature. Nearly all the gospel writers were eye-witnesses of the amazing scenes they describe. "That which was from the beginning," says the apostle John, "which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." We have the evidence of prophecy. Let the predictions of the Old Testament be compared with the narratives of the New, and the conviction will be forced upon every unbiassed mind that they are not the device of short-sighted man, but that they proceed from Him who is wonderful in counsel, and excellent in working.

We have the evidence of miracles, and that of such a kind as to render deception altogether impossible. If we saw the raging elements stilled by a word, thousands fed with a few loaves and fishes, the palsied limbs revived by a mere touch, yea, the dead restored to life, we should be compelled to say, There can be no deception here. It is true that the tricks performed by certain wizards appear marvellous to those who are unacquainted with their juggling arts; but none of them attempt to give sight to the blind, hearing to the deaf, or life to the dead. This, however, was done by our Lord; and these mighty signs and wonders were the credentials of heaven to his character and claims.

We have thus the amplest grounds for saying, that the testimony of the Lord is sure; and therefore adapted, not merely to enlighten the understanding, but to gladden the heart. This is the word which cannot fail, and which never has been and never will be forfeited. There is, consequently, no fear of disap-

pointment ; the confidence it encourages is a confidence that will stand ; the hope it inspires is one that maketh not ashamed. " Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath ; that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us." Having, then, such ample grounds on which to rest, let me, in a spirit of unwavering conviction, learn to say—

" Should all the forms that men devise
Assault my faith with treacherous art,
I'd call them vanity and lies,
And bind the gospel to my heart."

23RD DAY.

"And we declare unto you glad tidings."—
Acts xiii. 32.

Joyful Tidings. MANY things are true which are far from being important. But the gospel, while distinguished by the most undoubted veracity on the one hand, is of transcendent value on the other. Its communications refer to matters compared with which all others are as the small dust of the balance. It does not inform us of unexplored regions, with their golden mines and spicy islands; it does not pretend to put us in possession of any such discoveries as the philosopher's stone, nor to solve those scientific problems which have engaged the attention of the learned in all ages. Its contents are far higher and nobler. It tells us how our souls may be saved, and our sins forgiven; how the children of wrath may become the accepted and adopted sons and daughters of the

Lord Almighty; how we may be made happy amid all the distresses of life, be supported in the hour of death, and obtain immortal felicity in heaven.

The whole of these glorious results are connected with one unparalleled undertaking, namely, the mission and work of Him, who is the brightness of the Father's glory, and the express image of his person. It is in the faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, that we have the sum total of those glad tidings which the gospel declares. A very different object might have brought him from the skies. When the condition of our apostate race, during the period which preceded his advent, is considered, it would not have been strange if the voice from the excellent glory were heard, saying, "Shall I not visit for these things? and shall not my soul be avenged on such a people as this?" But God sent not his Son into the world to condemn the world—however

guilty fear might have dreaded it, and however loudly divine justice might have demanded it; it was, on the contrary, that the world through him might be saved. He did not come to accuse, but to acquit; not to enslave, but to redeem—to say to the prisoners, Go forth, and to those who were in darkness, Show yourselves. He did not come to proclaim war, but to make peace, and that by the blood of his cross, in order to reconcile all things unto himself. He did not come to smite the earth with a curse, but to turn the curse which was upon it into a blessing; and thus out of the eater came forth meat, and out of the strong came forth sweetness. In a word, he did not come to destroy men's lives, but to save them; to save them from sin here, and all its dread consequences hereafter.

What should be thy feelings, O my soul! while contemplating these blessed tidings? How appropriate is it for thee to adopt the glowing strains of the

prophet, when he said, "Sing, O heavens, and shout, ye lower parts of the earth; break forth into joy, ye mountains and forests, with every tree therein!" To Him who hath remembered us in our low estate thy fervent praise is surely due, and should be daily rendered.

24TH DAY.

"To you is the word of this salvation sent."—
Acts xiii. 26.

The Heavenly Message. SOME have attempted to assign reasons why fallen men were made the special objects of the Divine favour, rather than the fallen angels. Among others, the following have been suggested with the view of throwing light upon this mysterious subject. It has been contended, in the first place, that man was seduced into a state of rebellion, while Satan sinned of his own will, unprompted by any other party. In the next place, that in the fall of angels the entire body of the heavenly hosts were not involved; but, when man revolted, the whole human race must have perished, had not a remedy been provided. Again, it has been argued that the nature of angels, so much more exalted than ours, rendered their guilt proportionably greater; and that, to

rebel in the face of such signal favours, placed them at once and for ever beyond the bounds of recovery. These, and other considerations of a similar character, have been adduced; but it is evidently not for us to pry into the mysteries of the Divine administration, or endeavour to account for those ways which are unsearchable. That the Supreme Being should pass by apostate spirits, once the glory of His creative power and skill, and cast the skirts of his pardoning mercy over creatures so insignificant as well as vile; that he should prefer dust and ashes to principalities and powers, and choose vessels of honour from those who were objects of loathing and disgrace: this is an act for which no reason can be given, but the good pleasure of Him who worketh all things according to the counsel of His own will.

It is thus only with the facts of the case, and not with its causes, that we have to do; for while the latter are past finding out, the leading features of

the former are disclosed in a manner the most clear and decided. "We know," to quote the language of an able writer, "that a host of angels, bright and numerous, under a chief of most consummate subtlety and most terrific daring, apostatised from their allegiance, and fell into endless condemnation. They were abandoned to the consequences of that defection in unmitigated wrath. No provision was suggested by which these rebel outcasts might be restored; no movement of recovering mercy has taken place in their favour, from the hour of their being driven out of heaven until this. There has originated nothing which approaches to a remission of their sentence. Not a fetter has been lightened nor loosed; not a flame has been relaxed nor assuaged. Never has hope descended on the confines of their prison, and it must be an eternal stranger there. They lie under the seal, the brand, the rivet of an inexorable and irreversible doom. No Re-

deemer, travelling in the greatness of His strength, speaking in righteousness, mighty to save, has espoused their cause, or assumed their nature; no ambassadors of peace have reached them, praying them to be reconciled to God. They are not warned to escape—it were to mock them. Repentance can find no place. Despair sits heavy on every power and feeling. He, against whom they have sinned, hath forgotten to be gracious, and His mercy is clean gone for ever.”

But for us a wondrous scheme of salvation has been provided, and to us the word which proclaims that salvation has been sent. He by whom it was wrought out, took not on Him the nature of angels, but the seed of Abraham. He appeared as the Son of *man*, and they are the children of men whom He is not ashamed to call His brethren. In their enraptured strains, the heavenly hosts, while ascribing glory to God in the highest, combined with that ascription, peace on *earth*, to

the exclusion of those dark and desolate provinces in which their fallen comrades are confined.

“Behold, therefore, the goodness and severity of God :” His righteous severity, in leaving one class of offenders to perish ; His unspeakable goodness and matchless grace, in sending a Saviour for the other class, that they might not perish, but have everlasting life.

We adore Thee, O Thou Most High ! for having so loved this lower world as to give Thine only begotten Son to suffer, bleed, and die, in our stead. We bless and laud Thee, Thou Great Redeemer ! brightness of the Father’s glory, and the express image of His person, for having undertaken our cause, and become our ransom.

“Blessings for ever on the Lamb,
Who bore the curse for wretched man ;
Let angels sound His sacred name,
And every creature say, Amen.”

25TH DAY.

“To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.”—
Acts x. 43.

Prophetic Testimony. “THE testimony of Jesus,” we are told, “is the spirit of prophecy.” While the ancient seers, under the guidance of that omniscient Being who sees the end from the beginning, disclosed various wonderful events among the things which should be hereafter, yet the crowning subject of their predictions was the coming of Christ. Other topics occupied merely a subordinate position, and would not have been introduced at all were they not in some way related to him.

The prophecies which went before concerning the Redeemer, form a conclusive proof of the divinity of his mission, and the consequent authority of his claims. Any thing more complete

than this department of the Christian evidences, it is hardly possible to conceive. The points of which the Old Testament writers testified are exceedingly numerous, and most of them are remarkably definite and circumstantial. They gave witness to the place of his birth. "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." They gave witness to the particular time of his appearance. It was to be before the sceptre departed from Judah, or the civil rule should finally cease to be exercised by the Jews. It was to be during the standing of the second temple, and in seventy prophetic weeks from the issuing of the command concerning the rebuilding of Jerusalem. They gave witness to the spirit which should distinguish him. He was to be lowly and unassuming on the one hand, and to be gentle and compassionate on

the other. "He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth." They gave witness to the reception he would receive. "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid, as it were, our faces from Him; He was despised, and we esteemed Him not." They gave witness to his sufferings, and especially to his death. He was not to be stoned, which was the usual Jewish punishment in such cases, but to be hanged on a tree. He was to be pierced, and yet not one of his bones was to be broken. He was to endure the taunts and reproaches of the multitude. He was to have vinegar mingled with gall given him to drink. His garments were to be divided, and lots were to be cast for his coat. He was to be deserted by his disciples, and even forsaken of God. He was to be numbered with trans-

gressors, and to make intercession for the transgressors. As to his burial, he was to make his grave with the wicked, and with the rich in his death. He was afterwards to rise from the dead, ascend to his native heaven, and his cause, though violently resisted, was to overcome all opposition, and spread eventually over the whole world.

Now to compare, with an unprejudiced mind, such predictions as these with the actual history of Christ, must surely lead us to say, in the language of Nathaniel, "We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph." If he is not the promised Messiah, the anointed Saviour, the Sent of God, where shall we find him?

O my soul! with whatever views and feelings this wonderful personage may be regarded by others, do thou receive him with joy, and make him all thy salvation, and all thy desire. Whosoever believeth in Him, shall receive remission of sins; justified from

all things, they will never come into condemnation; they are now made heirs according to the hope of everlasting life, and ere long they will be called to take full possession of the purchased inheritance. Oh, to be of the number of those who believe in him, and that with the heart unto righteousness! May we not be of them who reject the counsel of God, and who thereby bring upon themselves sure destruction, but of them that believe even to the saving of the soul!

26TH DAY.

Christ died for our sins, according to the scriptures; and was buried, and rose again the third day, according to the scriptures."
—1 Cor. xv. 3, 4.

Burial of Christ. It was essentially requisite that our Saviour should not merely die, but also be buried, as appears from several considerations. It was necessary, in the first place, for the fulfilment of prophecy, "And He made his grave with the wicked," says Isaiah, "and with the rich in his death:" or, according to the version of Bishop Lowth, "His grave was appointed with the wicked, but with the rich was his tomb." It was the intention of his enemies that he should be interred with the malefactors, as he had been executed with them; but their purpose was defeated by the interposition of Joseph of Arimathea, who went and begged the body, that it might be placed in his own sepulchre,

wherein never man was yet laid. He was thus buried according to the scriptures—those scriptures which cannot be broken, as this remarkable accomplishment of them clearly shews.

It was also necessary for Jesus to be buried, that there might be no doubt as to the reality of his death. That we should be furnished with the most satisfactory evidence of this great truth, is of the highest importance, as all our hopes depend upon it. It is proved by the fact that the officers did not break his legs, as they did those of the two thieves; by the water and the blood which flowed from his side when pierced with the soldier's spear; but it is especially proved by his burial. Had he been restored to life in a short time after he died, his enemies would be likely to have contended that there had been merely a temporary suspension of animation; but his having lain in the grave for a portion of three days, rendered such a surmise altogether groundless.

Another reason which rendered it necessary for him to be buried, was in order to complete his humiliation. As there were successive steps in his exaltation, one rising above the other; so in his previous career we find a similar gradation. It was a wonderful stoop for him to assume our nature at all; it was a greater for him to take it in its meanest form; it was still more amazing for him to suffer in our nature; then for him to die, even the ignominious death of the cross; and, as the climax of all, for him to become a tenant of the tomb, and be confined in its gloomy mansions. Then the words of the 22nd Psalm, the commencement of which he quoted when forsaken by his Father, were literally verified: "My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death." Lower than this he could not go.

But he who died for our sins and was buried, rose again the third day, accord-

ing to the scriptures. The grave was exchanged for a throne, on which he is now seated as Lord of all. If we go, therefore, in the exercise of devout meditation, to see the sepulchre, it must not be to weep there; on the contrary, we have to shout with sacred transport—

“He is not here, but he is risen !
Gone beyond the world’s control ;
Upward from the body’s prison,
To the regions of the soul.
Time nor chance can longer bind,
Jesus, monarch of mankind.”

And he will again appear on the clouds of heaven, with power and great glory, according to the scriptures. It will be to gather his saints together, and take his ransomed home. But while he will then acknowledge them as his own before assembled worlds, he will recompense tribulation to those who know not God, and who have set at nought the gracious overtures of the gospel. Reader ! art thou likely to meet him with joy, and not with grief?

27TH DAY.

"Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ."—Rom. v. 1.

Justification by Faith. THE doctrine of justification is one of the most vital pertaining to the Christian system; it is in the strictest sense a fundamental article of the faith once delivered to the saints. Far from being a mere speculative point, its influence extends over the entire body of divinity; it runs through the varied branches of spiritual experience, and operates upon every part of practical godliness. Being so inseparably connected with the whole of the essential truths of revelation, their beauty and harmony cannot be perceived while this is misapprehended; until it is properly understood and realized, the rest will be enveloped in clouds and darkness. Its importance is such that any mistake as to its nature cannot fail to produce

the most serious, if not the most fatal, results. Upon a saving knowledge of it our everlasting all depends—our present safety, our future expectations ; every thing relating to our destiny as immortal beings is involved in the inquiry, “How can man be justified with God ?”

Human reason was altogether unable to solve this momentous problem : from such a quarter not a single gleam of light is thrown upon it. To justify the innocent is not impossible, nor is it in general a difficult task ; in such a case all that is requisite is to produce satisfactory proof that the alleged charges are unfounded. Again, to pardon the guilty is not impossible ; for the prerogative of mercy is possessed by earthly sovereigns, and is frequently exercised by them. But in the gospel we read, not merely of pardoning, but justifying the ungodly ; and the question is, how can such characters, whose guilt is undeniable, be treated as righteous by that holy and omniscient Being, whose

judgment is always according to truth, and who cannot connive at any thing that is evil?

It is in the substitution of the Lord Jesus that we have this mystery explained. He appeared in the place of the guilty, and endured the penalty to which they were exposed. He died, the just for the unjust, the sinless for the sinful. He who knew no sin, was made a sin-offering for us, that we might be made the righteousness of God in him.

After speaking of Abraham as an example of the divine method of justification, the apostle states, "Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." And it is in consequence of this arrangement—his being delivered not for his own offences, but for ours, that the general inference is

drawn: "Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ."

In a subsequent part of the same chapter we are furnished with a striking parallel between our blessed Surety and the common progenitor of our race. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Such is the comparison drawn between the work of the first Adam which ruined us, and that of the second Adam which saves us. We were originally made sinners by a sin which we did not ourselves commit; and, on the same principle, we may now be made righteous by an obedience which we have not personally rendered.

The instrumental means whereby we are made partakers of Christ, and by which the merit of his vicarious undertaking becomes ours, is that of faith, or a simple reliance upon his finished work. There, and there only, may my reliance be placed; let me daily and

132 CHRIST IN THE COVENANT.

hourly plead what he, my gracious Lord, has done ; and renouncing, at once and for ever, every self-righteous hope, make him my all in all.

“ Jesus, how glorious is thy grace,
When in thy name we trust ;
Our faith receives a righteousness,
That makes the sinner just.”

28TH DAY.

"And the poor have the gospel preached unto them."—Matt. xi. 5.

Friend of the Friendless. WHEN the official character of Paul was disputed, he made a special appeal to certain characters, saying, "The seal of mine apostleship are ye in the Lord." In a similar manner we find the great Master, when his claims were either denied or doubted, referring to the seals of his Messiahship, which were of the most conclusive nature. On this occasion, the proofs adduced were twofold; namely, the miracles he performed, and the peculiarity of his teaching. The blind received their sight, the lepers were cleansed, the deaf heard, the dead were raised up; but, it is also added, "and the poor have the gospel preached unto them." Now a deceiver *could* not have wrought the former, and he *would* not have done the latter. To pay special

attention to the needy and distressed, from whom no recompense can be expected in return, has certainly never been a prominent characteristic of impostors. But by the class he sought to benefit, as well as the wonderful cures which he wrought, did Jesus prove himself to be the anointed of God.

It is well known that pagan philosophy, in all her diversified and conflicting systems, totally overlooked the poor. She viewed the populace as beneath her notice, and would have regarded her refined speculations as profaned had they been propounded to the mass of the people. Her genius was too lofty and arrogant to stoop to the children of want and obscurity. She had nothing low enough, as she supposed, to meet their vulgar taste. Even the temporal necessities of the lower classes were then almost entirely disregarded. The Roman empire might have been traversed in her palmyest days, from the Euphrates to the Atlantic, without any thing being found in the shape of a

hospital or charitable asylum. Monuments of pride, of cruelty, of superstition, were to be met with in abundance; but not one legible record of commiseration for the poor. Yea, in Judea, during the period of darkness and corruption which immediately preceded the coming of Christ, the state of things was not much better in this respect. "But this people," said the proud Pharisees, evidently referring to the ignorant and more degraded classes among them—"this people, who knoweth not the law, are cursed." Such was the contempt with which they were regarded; they were viewed as objects of the divine displeasure, and were therefore left to live and die uncared for.

But how different were the spirit and conduct of the Lord Jesus! The poor were the chief objects of his compassionate regard. He delighted to mingle with them, in order to console their sorrows, to impart to them the true riches, to make them wise unto salvation, and thereby raise them from their

debasement to that moral and spiritual elevation which became them as heirs of immortality. He was, emphatically, the helper of the helpless, the patron of the oppressed, the friend of publicans and sinners.

Above the door of Plato's school were the words, "Let no one enter here who does not know geometry." But what is the inscription above the portals of the school of Christ? Whoever is poor, is friendless, is ignorant, is guilty, is debased, is wretched, let him come in hither, and find welcome! Truly is it said,

"Jesus, thy blessings are not few,
Nor is thy gospel weak;
Thy grace can melt the stubborn Jew,
And bow the aspiring Greek.

Wide as the reach of Satan's rage
Doth thy salvation flow:
'Tis not confined to sex or age,
The lofty or the low.

While grace is offer'd to the prince,
The poor may take their share;
No mortal has a just pretence
To perish in despair."

29TH DAY.

“For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast.”—Eph. ii. 8, 9.

Salvation It must be acknowledged
by by all, that salvation is a
Grace. blessing unspeakably impor-
 tant. It includes deliver-
 ance from condemnation, freedom from
 the tyranny of Satan, the renewal of our
 corrupt nature, and the pardon of all
 our sins. To be saved is to be recon-
 ciled to our offended Maker, be made
 partakers of the divine image, and
 adopted into the heavenly family. It
 is to have a blessed hope in looking
 forward to the dread realities of a future
 state; a hope which all the storms of
 life, all the agonies of death, all the
 solemn scenes of judgment, will not be
 able to destroy. In a word, to be
 saved, embraces all the ineffable felici-
 ties of that region where there is fulness

of joy, and pleasures for evermore; all the treasures of that inheritance which is incorruptible, and fadeth not away; all the honours and glories of that eternal city, whose gates are made of pearls, and whose streets are paved with gold.

But how is this transcendent blessing to be secured? Not by human merit, but by free and sovereign grace alone. If there be any truth clearly revealed in the inspired volume, it is surely this; in almost every page does it appear; line upon line, statement after statement is given, more than sufficient, it might be supposed, to remove all doubt, and silence all cavilling.

Let us think of the various streams of those spiritual blessings which are in heavenly places in Christ, and it will be seen how they all proceed from the same source, and are distinguished by the same quality. There is election—it is an election of grace. There is the covenant, ordered in all things, and sure—it is a covenant of grace. There is redemption—it is according to the riches of

His grace. Are we called with an effectual calling? "Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began?" Are we justified? "Being justified freely by His grace." Are we accepted in the beloved? It is "to the praise of the glory of His grace." Have we hope in Christ? It is "a good hope through grace." In a word, it is all of grace, from the commencement of the wondrous plan, framed in the solitudes of eternity before the first seraph was formed, onward to the final consummation, when the headstone will be brought forth with shoutings of "Grace, grace, unto it!"

This blessed doctrine is altogether opposed to a vain-glorious and self-confident spirit. The apostle asks, "Where is boasting, then?" And he is at no loss for an answer, his instant response being, "It is excluded." "By what law?" he further inquires; "of

works ? Nay ; but by the law of faith ” — which is emphatically the law of grace.

But while this truth is adapted to hide pride from man, it is no less calculated to promote the most fervent gratitude. “ Who maketh thee to differ, and what hast thou that thou didst not receive ? ” Should I not, then, be clothed with the profoundest humility on the one hand, and should I not ever devoutly acknowledge the mighty obligations under which I am laid, on the other ?

“ Oh ! to grace how great a debtor,
Daily I’m constrain’d to be !
Let that grace, then, like a fetter,
Bind my wandering heart to thee.
Prone to wander, Lord, I feel it ;
Prone to leave the God I love :
Here’s my heart, oh, take and seal it—
Seal it from thy courts above ! ”

30TH DAY.

"They that be whole need not a physician but they that are sick."—Matt. ix. 12.

**The
Needful
Knowledge.** MANY reasons may be assigned why the blessings of salvation are neglected by the children of men; but ignorance of themselves as lost and ruined sinners is, doubtless, the chief. Unless we possess a right knowledge of our state and character before God, we are sure to make light of those gracious provisions which are set before us in the gospel. Thus the statement, "They that be whole need not a physician, but they that are sick," contains the true solution of all the indifference which is found through the world at large.

Why is the glorious liberty with which the Son of God makes His people free set at nought? It is because men are unconscious of their thralldom; they are led captive by the great usurper at

his will, even while they are speaking great swelling words against the diversified forms of human oppression—and yet they know it not. Why is the wedding garment, that seamless, spotless robe, despised? It is because they are insensible of their spiritual nakedness, and that they have nothing to hide their foul deformity from the glance of a holy and heart-searching God. Why are the unsearchable riches of Christ treated as they generally are? It is because men have no adequate conviction of their extreme poverty; they do not realize their bankrupt condition as subjects of the fall. Blinded by the combined influence of their own corrupt minds, and that of the prince of the power of the air, who is ever working in the children of disobedience, they say, with the self-ignorant and self-sufficient church of old, that they are rich, and increased with goods, and have need of nothing, while they are at the same time wretched, and miserable, and poor, and blind, and naked.

To show men their true state is the special province of the divine Spirit. This appears to be the earliest, as it is certainly not the least important, of His operations. "When he is come, he will reprove the world of sin." No sooner does He take the sinner in hand, than he is led at once to see that his whole soul is corrupt, that all his faculties are out of order, that his will is perverse, his judgment depraved, his understanding darkened, and all his knowledge vain. He now discovers that every period of his life, with all its changing scenes and circumstances, bears testimony against him. He is weighed in the balances, and is found wanting.

Such an impression of his sinfulness cannot fail to produce peculiar emotions within him. He will be alarmed under a sense of his guilt; he will be covered with shame and confusion of face, in view of his exceeding vileness; he will be filled with the most anxious concern about being delivered, and his heartfelt

cry will be, with the convicted jailer of old, "What must I do to be saved?"

Reader! dost thou feel, like the manslayer under the old dispensation, that thou art pursued by the avenger of blood? If so, we point thee to the city of refuge, where, and where alone, thou wilt be safe. Like the Israelites, who, when bitten by the fiery serpents, were commanded to turn their languid eyes to the brazen emblem which was lifted up in the centre of the camp, we, in like manner, would bid thee look to Him who was suspended on the accursed tree; and, although the poison of sin may be coursing through thy veins, yet by faith in His adorable name, thou wilt be made whole; for there is healing in His wounds, and life in His death.

31st DAY.

"Dost thou believe on the Son of God?"—
John ix. 35.

The Urgent Question. AMONG the things that accompany salvation, there are two subjects to which a place of special prominence is given by the inspired writers. The apostle refers to both, when, setting forth the sum and substance of his ministry, he tells us that the great points on which he insisted were, "repentance towards God, and faith towards our Lord Jesus Christ." "Except ye repent," said the great Teacher, "ye shall all likewise perish;" and again, "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

It is to the latter topic that the above inquiry appertains. And, as its importance is so great, we should endeavour to ascertain what the scriptures teach

concerning it. Among other particulars the following are clearly declared. The great object of saving faith is the Lord Jesus, in his person and work, in his perfect obedience and sacrificial death. Its special office is to apprehend, or to lay hold of him, as he is freely offered in the gospel. Its source is divine, being, like repentance, the gift of God; in other words, that state of mind which is necessary to a right reception of Christ, is wrought by a gracious influence imparted from above: Its seat is the heart, and it is therefore something more than a mere vague assent, or intellectual acquiescence: "for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." The means of its production are various, but it is generally effected through the truth as it is in Jesus: "faith cometh by hearing, and hearing by the word of God." Its results are the justification of our guilty persons, and the renewal and sanctification of our polluted souls; it purifies the heart, it

works by love, and it overcomes the world.

The apostle Peter calls it "precious faith," and it is so of a truth. It secures to all its possessors an interest in those promises which are exceeding great and precious ; and it makes them partakers of all the ineffable blessings which were purchased, not with corruptible things such as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot. So important is this grace, that what is ascribed to the Redeemer meritoriously is often ascribed to it instrumentally. He is the inexhaustible fountain of bliss, the wellspring of grace and salvation ; but faith may be said to be the bucket by which the living waters are drawn out. He is the bread that came down from heaven ; but the most nutritious food unless it be eaten is altogether unavailing ; and, except we eat the flesh and drink the blood of the Son of man, we have no life in us. He is the sure refuge, the hiding-place from the storm,

and the covert from the tempest; but an asylum, however safe in itself, will afford no protection unless it be entered; and the only way whereby we can shelter ourselves in Him, is by believing in his name.

But to have correct views of the nature of faith, and a general impression of its value, however desirable, are yet altogether distinct from the personal possession of it. "These things have I written unto you," says the beloved disciple, "that ye might believe on the name of the Son of God." It is only those who have actually obtained this precious faith, that become partakers of the benefits which follow in its train.

Reader! what the apostle said to the trembling jailer, is what we would now say to thee. "Believe on the Lord Jesus Christ, and thou shalt be saved." Only believe, and salvation full and free will most assuredly be thine. Only believe, and thou wilt be delivered from all condemnation; to thy charge nothing can be laid; thou wilt be accepted in

the beloved, to the praise of the glory of divine grace; thy life will be hid with Christ in God, and when he who is thy life shall appear, thou shalt be acknowledged by him before assembled worlds as one of his true friends and followers. Only believe, and thy present state will be what no words can fully describe, and thy future prospects will be such as no mind can imagine. In a word, only believe, and thou wilt belong to that blessed brotherhood who can be addressed in those triumphant strains, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are yours; for ye are Christ's, and Christ is God's."

THE END.

