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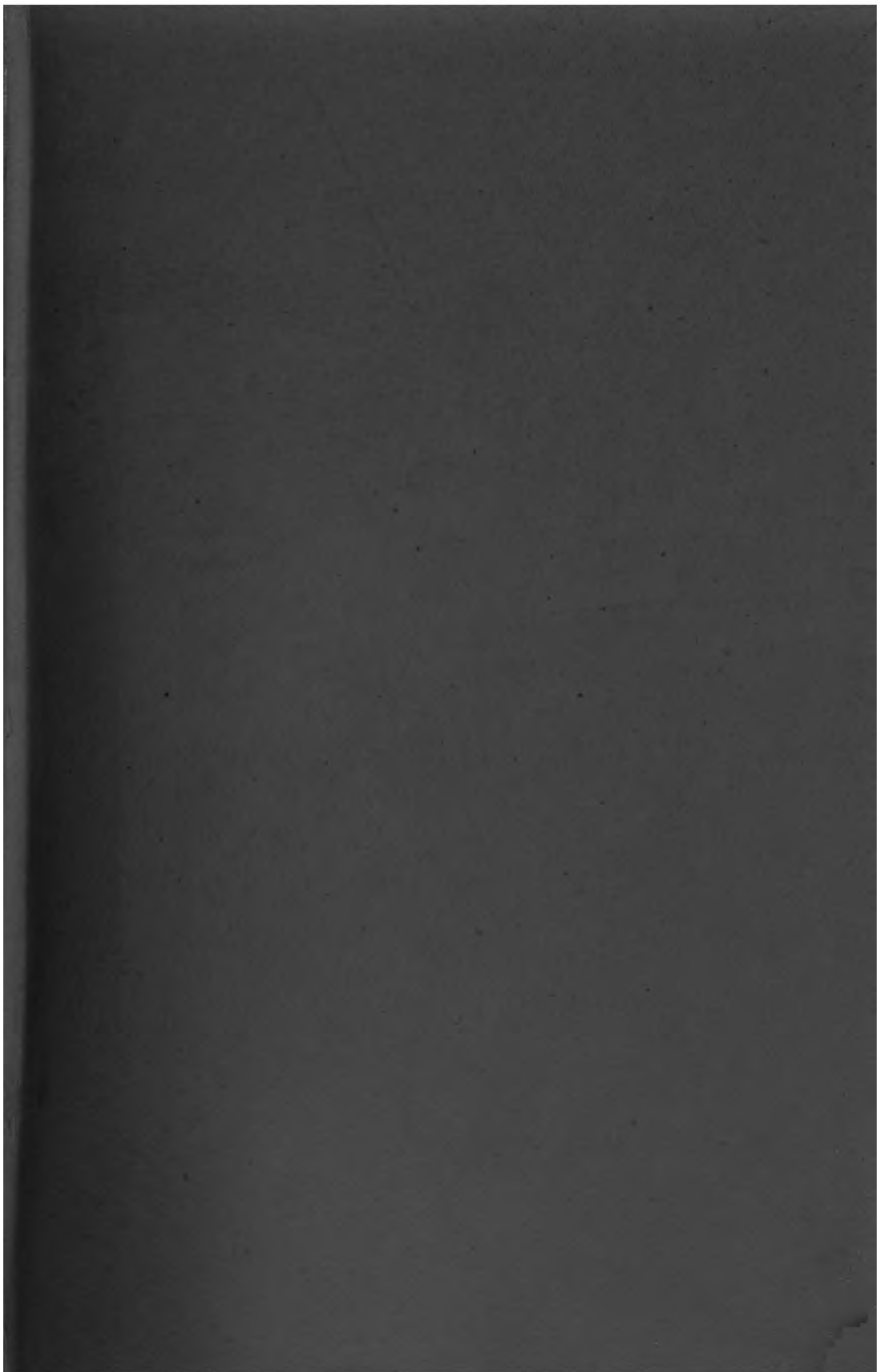
THE
CHRISTIAN COURSE

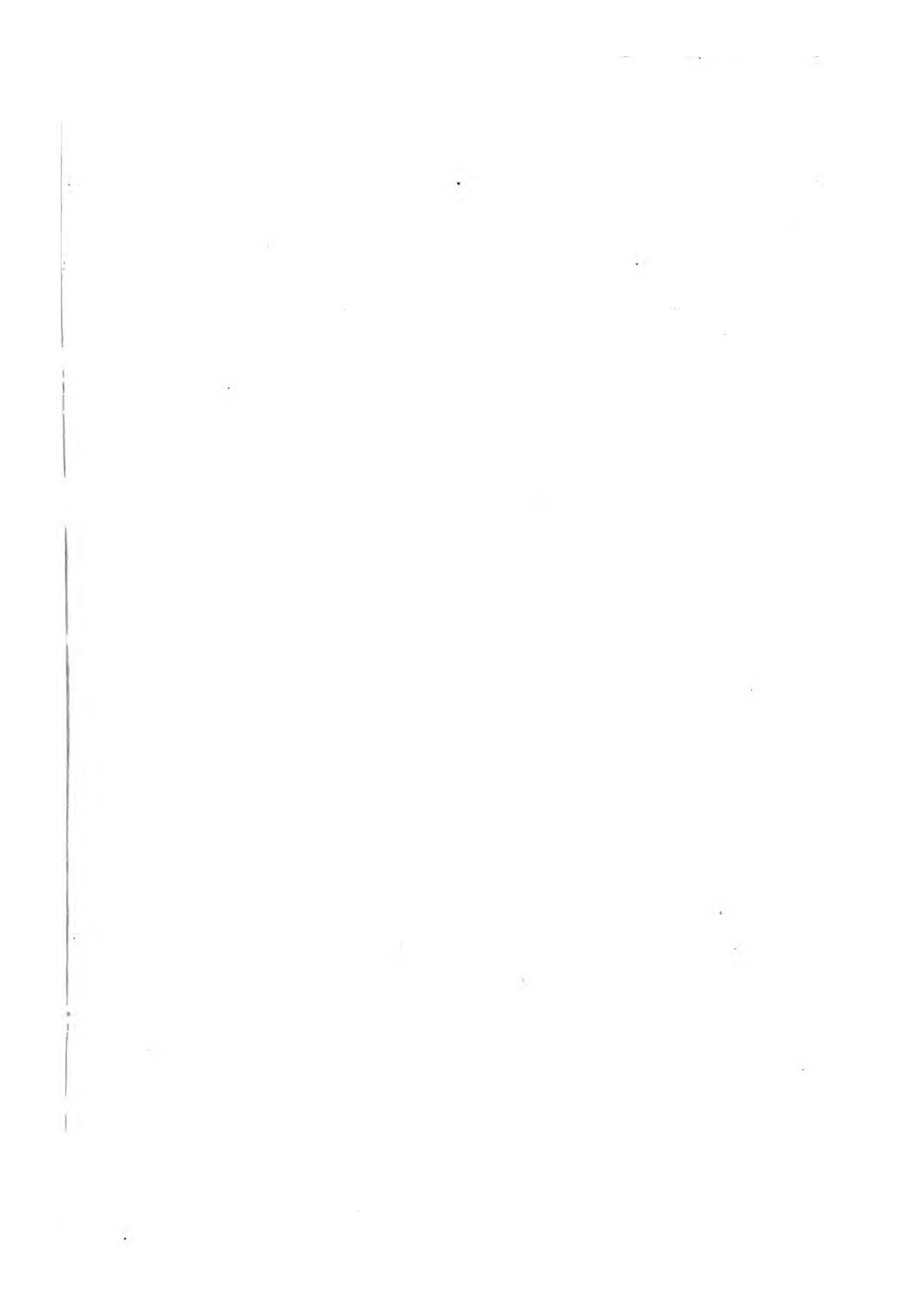


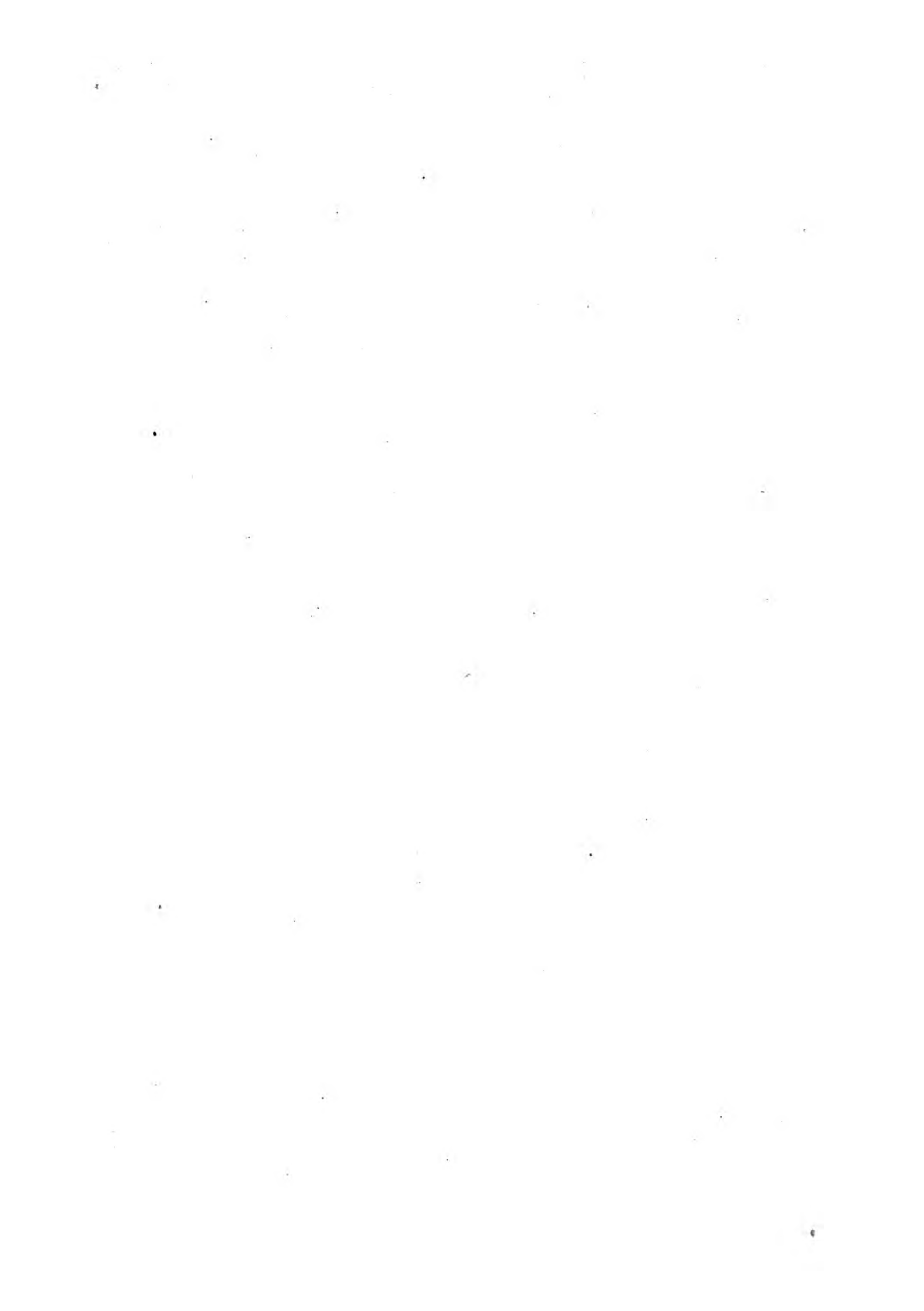


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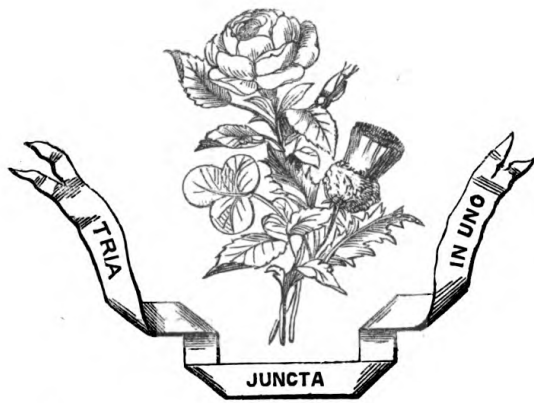




THE
CHRISTIAN COURSE,

OR

Helps to the Practice of Meditation.



THE
CHRISTIAN COURSE

OR

Helps to the Practice of Meditation.

BY THE

REV. THOMAS MAY, M.A.

VICAR OF LEIGH, KENT.

WITH A PREFACE BY REV. W. WALSHAM HOW, M.A.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."—*1 Thess. v. 21.*

"If you would be pungent be brief, for it is with words as with sunbeams
the more they are condensed, the better they burn."—SOUTHEY.



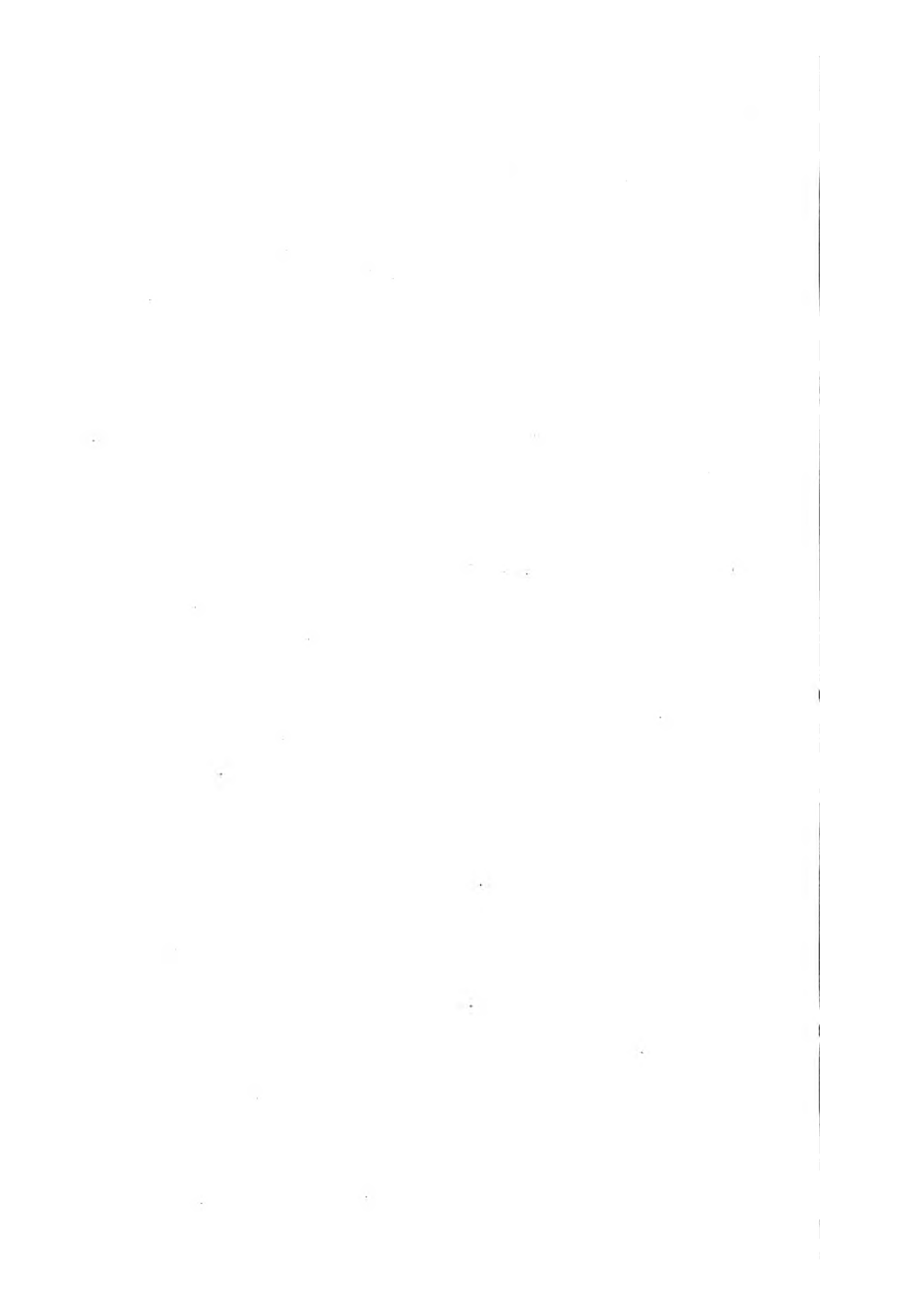
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PREFACE.

HOW TO USE THIS BOOK.

IN the preface to the first edition occur these words—"A country clergyman, well known in the literary world, but better known to the sheep of his own flock, has suggested the following advice, which I give in his own words—'When you publish the book, I think you might show in a preface how it ought to be used—that is, how each Triad should form a separate meditation; and thus each subject might provide a most profitable and pleasurable Sunday-evening employment, and last for many Sundays, always developing some new thought, or train of thought.'" I have undertaken to draw out this excellent suggestion somewhat more fully, the same idea having occurred to me quite independently of the above quotation.

Let me first of all say a few words upon the general subject of Meditation.

The practice of Meditation is so helpful and blessed a practice that every means should be taken to encourage it, and every aid to its performance should be heartily welcomed. It has in past times been too much neglected by our Church, so that it is unhappily too true that, when one seeks for help in this holy work, one is almost driven to the books of other times and of other churches. Our Church has not been fruitful of such books, although there are some of no little value.

But there are, no doubt, some persons who will ask what is meant by Meditation, and who will like to have some simple account of the practice. Meditation means literally the thinking about some selected subject. Its proper exercise implies such a thinking about it as to draw out the imagination, the mind, the affections, the will. This is not an easy thing. Perhaps it is beyond the reach of a great many. It is not every one who is able to concentrate his attention, even for a short time, upon some one selected subject of thought, realising it with vivid imagination, and drawing

it out God-ward in prayer, praise, and adoration. Some can do this, and very blessed are they who not only can but do. Yet for this not only are deep earnestness, strong faith, and some advance in spiritual things required, but also no inconsiderable amount of mental power. With ordinary Christians, Meditation will generally take the form of devotional reading. This is of the utmost value; only we must remember it is not exactly what is meant by Meditation. If, however, devotional reading, whether of Holy Scripture, or of some well-selected book of devotion, is deliberate, thoughtful, interspersed with mental prayers and aspirations, it approaches very nearly to true Meditation. Hurried, thoughtless, prayerless reading is worse than useless. It only encourages a vague, indolent, unreal habit of mind.

Let me try to describe what a true Meditation should be. The first thing is to select your subject. It is very easy to waste a great deal of precious time in casting about for a suitable subject, so that it is most desirable either to arrange one's subjects beforehand, or to have some book which arranges them for one. The more experience one has in Meditation, the less one requires the subject to be drawn out and shaped and developed for one. For most persons, however, it is a great help to have the subject cast into a form for Meditation, and drawn out into a few suggestive heads, with practical thoughts arising out of them. But the subject being fixed upon, the first thing is to kneel down, or stand in a reverential posture, and by an act of resolution shut out other things, and put yourself in the presence of God, praying for the help of His Holy Spirit in what you are about to do. Then try to call up before your mind the scene, or the doctrine, or the idea, upon which you are to meditate. Exercise the understanding and the imagination upon it, till you grasp its meaning as fully as you can, and stamp the impression of it upon your soul. Then ask yourself what practical lesson it has for you, what sins or neglects it accuses you of, what duties it suggests, what emotions it ought to arouse in you. You want the subject to touch both your life and your heart, both your conduct and your feelings. Then, finally, gather all up into some practical resolution. All this, too, should be accompanied with secret prayer. It is well often to address your thoughts during the Meditation to God, speaking to Him such things as suggest themselves. At other times you may address your own soul. But, from beginning to end, it is indispensable that the Meditation should have for its end and object your own spiritual gain. It must not be undertaken with any lower aim; as, for example, for the purpose of preparing a lesson to teach others, or

with a view to an examination, or the like. If we have to study some special subject, or portion of the Bible, for any such purpose, it is a good rule to make one's Meditations upon quite a different course of subjects. One other hint should be given. Do not go away and forget your Meditation after it is over. As a writer on this subject quaintly says—"Make a bouquet of the best thoughts you have met with in your Meditation, and take it with you to refresh yourself with during the day."

These last words seem to take for granted that the Meditation will be made in the *morning*. There is no time so good for it. The mind is freer from distraction and fresh after the night's rest; and the Morning Meditation leaves its fragrance on the whole day. If possible, let your meditation precede your Morning Prayer. This must, however, be a point for each person's own judgment and experience to decide. Some, very probably, can meditate better at night, and some may possibly be able to rescue half-an-hour from the cares and distractions of the day.

One view of Meditation we must, however, keep in mind in deciding the question of *time*—namely, its relation to prayer. I am sure that, of all aids to devout prayer, there is none more efficacious than preparatory Meditation. Meditation should always precede prayer. Those who complain so sadly (and who does not?) of the difficulty of prayer—of coldness, dryness, wandering thoughts—will find wonderful help in this practice. A quarter of an hour (the least that can be allotted to the work) spent in Meditation beforehand, will often give marvellous life and fervour and blessedness to the prayer which follows.

And now, how often should Meditation be practised? If possible, every day. But for many this would not be possible; for some, because their occupations are pressing and their time limited; for others, because the demand upon their mental powers would be too great, and, by attempting more than they could effect, they would become formal and superficial. Let such try to make a true Meditation twice a week, on Sunday and on Friday. On the latter day it might very fitly occupy itself with some part of the history of the Passion, or with some penitential subject, thus helping to fulfil the Church's injunction of the weekly observance of the day of our Lord's death upon the cross. On the other days of the week a short reading from some devotional book might suffice.

And now, to turn to the actual work to which this is a preface. It appears to me to lend itself with singular felicity to the purpose of Meditation. What is required in a book professing to be an aid to Meditation, as opposed to a book of devotional reading, is preeminently *suggestiveness*.

It must give—and must give no more than—outlines of thought ; or, to use a common, if rather undignified, figure, hooks upon which to hang thoughts. This is just what the present work does. Each “Triad” consists simply of three leading thoughts, advancing in an order which governs the whole work, and which, if at first it seems to any likely to be forced and artificial, will be found upon closer examination a thoroughly natural and simple arrangement—a progression of thought into which the whole subject-matter almost of necessity falls. These three leading thoughts are as briefly given as possible, being simply pregnant ideas, out of which Meditations will be most readily evolved by any one accustomed to the practice. To quite beginners they will probably appear too brief and scanty ; but it must be remembered that, in reality, the less given you by others, and the more drawn out by yourself, the more profitable the Meditation. The looking out of the texts, which should always be carefully done, and the reading of the notes, will help to supply rather more copious matter for those who desire it. One or more of the Triads might be taken as the day’s portion, as may seem best. This would vary with the power of drawing out the Meditation for oneself, which some would possess more fully than others, as well as with the suggestiveness of the particular Triad selected.

Perhaps it may be useful to some to give a specimen of the manner in which one of these Triads may be made into a Meditation. We will take the first.

First kneel down, or bow the head humbly, and say—

O Lord, I put myself in Thy presence. Shut out from me all thoughts which are not of Thee, and help me by Thy Holy Spirit rightly to discern the truth, to receive it with pure affection, and to bring forth the fruits of the Spirit ; through Jesus Christ our Lord. Amen.

[*This prayer may be varied at will. The Collects for the 2nd Sunday in Advent, for Whitsunday, and for the 19th Sunday after Trinity, are very appropriate.*]

1st Point. NATURE.—“The subtilty and venom of the Serpent prevailing.”

[*Look out texts.*]

Subtilty.—No one who knows his own heart can doubt this. The stealthiness with which temptation is suggested and advanced is very alarming. The “crafts” of the devil are even more to be dreaded than his “assaults.” We could meet an open barefaced temptation with a surer resistance than one that steals in almost unperceived. Alas ! how often

has Satan taken me by guile! Let me think of some of the worst sins of my past life. I can remember how they came. I was led to the sin by little and little. O God, guard me against the deceitfulness of sin!

Venom.—For sin in the soul is like poison in the blood. It spreads, taints, corrupts. Consider effects of a very little venom finding entrance into the blood. So lust, once admitted, passing on to sin and death.

The Serpent.—Meditate on personality of Satan—his origin, his power, and malignity. Then consider how weak we are by nature, how easy a prey. “The strong man armed keepeth his palace, and his goods are in peace.” It is very fearful to belong to him; but to be at peace in belonging to him—this is fatal. Good Lord, deliver us!

2nd Point. GRACE.—“The Seed of the woman bruising the Serpent’s head.”

[*Look out texts.*]

“*The Seed of the woman.*”—The mystery of Christ’s holy Incarnation. How wonderful is God’s mercy! No sooner has man fallen than God announces the Restorer. Praise God for His eternal purpose to restore mankind through the coming of His only-begotten Son. Man fell through yielding to Satan’s power. Christ lifts man up by dealing a mighty blow at that power, and teaching man how to fight and overcome.

Satan’s head bruised.—He is not yet chained in the bottomless pit. His power weakened, not gone. Yet even now how often do I yield! How feebly do I struggle against him! How little hardness am I willing to endure! And I am a sworn soldier of the cross. Do I never desert to the enemy? God help me to resist the devil, for I know that if I resist him, in the strength of my Captain, he will flee from me.

3rd Point. GLORY.—“The dragon trampled under the Victor’s feet.”

[*Look out texts, and read note.*]

Think of the last enemy destroyed. No more sin. No more infirmity. No more temptation. This alone were heaven. Try to realise being in no danger of falling, having no need to watch any more, absolutely nothing to fear. What glorious freedom! What overflowing happiness! And Jesus the Victor. All wrought by Him. And we shall join the song, “Worthy is the Lamb!” But shall we? Beware of self-confidence. What are we now? On which side? On which road? What if the Judge come now? He shall be Victor over all His enemies—but where shall the enemies be?

And now, we should take away some leading thought to ponder often through the day. What shall it be? The only difficulty is to choose

among so many. Suppose we take this—God's method of undoing the Fall. We shall find plenty in this topic to occupy our thoughts, if we can turn them to it now and then during the day. And even if, through pressure of business, or infirmity of purpose, we let all the day slip by without remembering our subject of Meditation, we can at least recall it in our prayer at night, and once more, for a few moments, dwell upon it in the very presence of God.

In some such way may each one of the Triads in this book be drawn out, and used as a help to Meditation.

I would trust, as does the author himself, that at least some few, by *Nature* sinful and weak, may, in the use of this book, be led by the blessed Spirit of God, through *Grace* to *Glory*. Amen.

W. W. H.

ADDRESS

APPENDED TO THE FIRST ISSUE OF THIS BOOK,
WITH THE DATES ACCOMMODATED TO THE PRESENT TIME.

*To the Parishioners, and Others who aided the Restoration of the
Parish Church of Leigh.*

DEAR FRIENDS AND NEIGHBOURS,

Some years have now elapsed since you gladdened the heart of the Vicar of Leigh, by your united and generous efforts to restore the *Material Fabric* of our Parish Church. Under God's blessing the Restoration was brought to "an excellent work."¹

This success the Pastor interprets as a good omen for the favourable reception of his present endeavour to promote your *spiritual edification*—to *build up your souls* in our most holy Faith. Subjects of his Cure, or Objects of his grateful regard, you are members of the Pure and Apostolic Branch of the Holy Catholic Church established in these Realms.

With this view, Brethren in Christ, I have endeavoured to bring under your consideration, in a condensed form, the substance of my Parochial teaching during the whole period of my Ministrations at Leigh. Here, I entered Holy Orders, as Curate, fifty-three years ago; and here I have been allowed to officiate, as Incumbent, almost uninterruptedly (God be praised!) for the last forty-four years; and I may well be reminded by the remnant of antiquity at my elbow in the Pulpit of Leigh Church, that the sand of my *Hour-glass* is fast running out.²

To you, then, Beloved in the Lord, I bequeath, as a token of my affectionate regard, this small legacy—a mite thrown into the Treasury of Divine Knowledge, which I hope may assist in making you "wise unto salvation, through faith that is in Christ Jesus."

¹ See Frontispiece.

² See page 4.

To your kindly notice and acceptance, whether as Parishioners, or Benefactors of the Parish, I commit it as "a labour of love" in your behoof—a book, as good Bishop Ken said of his "Divine Love," "not designed for dispute but devotion." At the same time, I am well aware that a Higher Power than any human teacher must dispose your hearts to "receive with meekness the engrafted word, which is able to save your souls"—"to *revive*" (a better word than *restore*, when speaking of the *Immaterial* Building) "the spirit of the humble, and to *revive* the heart of the contrite ones." I pray that you may be all "taught of God;" that the Holy Ghost, the Comforter, may cause His gracious influences to descend upon both Teacher and Learner—Shepherd and Flock; and that the Blessed Lord, "THE GOOD SHEPHERD," may so fetch us, wandering Sheep, home to His Flock, that we may be saved among the remnant of the true Israelites, and be made one Fold under one Shepherd, Jesus Christ our Lord.

I am, dear Brethren in Christ,

Your loving Pastor and Friend,

THOMAS MAY.

LEIGH VICARAGE, *January 1875.*

THE CHRISTIAN COURSE, *Or the Sinner Saved:*

BEING HELPS TO THE PRACTICE OF MEDITATION.

“This is the way, walk ye in it.” *Isa. xxx. 21.*

“So run¹ that ye may obtain.” *1 Cor. ix. 24.*

“Deliver² him from going down to the pit; I have found a Ransom.”

Job xxxiii. 24.

“Brethren, my heart’s desire and prayer to God for” you is that ye “may be saved.” *Rom. x. 1.*

THE three States of man are delineated in this paper by Triads,³ formed into a string of Parallelisms,⁴ with occasional Riders,⁵ wherein the Word of God is expounded “according to the proportion of Faith,” *Rom. xii. 6,* and by “comparing spiritual things with spiritual,” *1 Cor. ii. 13.*

Without wresting Holy Scripture, we hope to show that the triple threads draw well together; forming one of those “threefold cords” which, the Wise man tells us, are “not quickly broken,”

¹ In the disposition of our Triads we have in view (1.) The Starting-Post. (2.) The Race-course. (3.) The Goal. Dr Vaughan somewhere speaks of “the Campaign, the Battle, and the Victory.”

² Who is the Deliverer Elihu refers to? “A Messenger”—“The Messenger of the Covenant”—“The Lord Jesus Christ.” “An Interpreter”—The “Revealer of secrets,” of “the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

³ The word *Triad* (a co-union of three) is used in this paper to signify the enunciation of three propositions brought together for comparison. “Triads,” says a popular journal, “have been favourites with Englishmen from their youth up.” May some favour be shown to these now offered to the public with a view to help Christians forward in the right way which leadeth unto everlasting life.

⁴ The word *Parallelism* (a collateral statement) denotes the orderly arrangement of ideas, that move in a similar train of thought.

⁵ The word *Rider* (a thought springing out of the same root) is employed here to denote an adjunct or addition to the Triad which it is intended to strengthen.

Eccles. iv. 12. In the Gospel Dispensation, the three Christian Graces—Faith, Hope, and Charity—entwine with perfect symmetry.¹

I. Agreeably to the first title—"THE CHRISTIAN COURSE"—the Christian birth and the Christian life, with their consequences, are brought into prominent view.

The Christian Course consists of three stages, which are severally exhibited in our Triads: Column I. referring to the natural condition of man; Column II. to his Christian state; and Column III. to his state of reward. In Scripture phraseology, these three stages are expressed thus—

(I.) "IN SIN"—the wages of which is *death*, *Rom. vi. 23*—"HATH MY MOTHER CONCEIVED ME," *Ps. li. 5*² (II.) "THOU WILT SHOW ME THE PATH OF LIFE." (III.) "IN THY PRESENCE"—the reward of the faithful—"IS FULNESS OF JOY; AT THY RIGHT HAND THERE ARE PLEASURES FOR EVERMORE," *Ps. xvi. 11*

And again, (I.) "IF YE LIVE AFTER THE FLESH, YE SHALL DIE;"³ (II.) BUT IF YE THROUGH THE SPIRIT—"the Lord, and Giver of Life"⁴—"DO MORTIFY THE DEEDS OF THE BODY, (III.) YE SHALL LIVE"—have eternal life—live for ever in Glory, *Rom. viii. 13.*

¹ For a suitable prayer see Collect for the 14th Sunday after Trinity.

² "The scripture hath concluded (*συνέκλεισεν*) all under sin, that the promise by faith in Jesus Christ might be given to them that believe," *Gal. iii. 22.* Sinners pass through three stages, (1) prior to the Law—sinful, but ignorant of sin; (2) under the Law—sinful and conscious of sin, yearning after better things; (3) free from the Law—free and justified in Christ.—*Dr J. B. Lightfoot on Gal. ii. 19.*

³ It was the Devil—"a liar and the father of it"—who said to the "Mother of all living," "Ye shall *not* surely die," *Gen. iii. 4.*

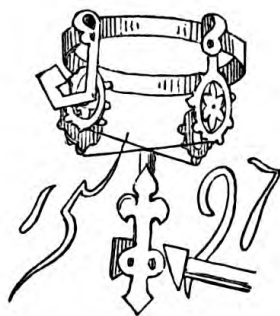
⁴ "The words in the Nicene Creed, 'Lord, and Giver of Life,' ascribed to the Spirit, are not to be joined as one single attribute, but are taken from two different texts of Scripture; in the first of which He is called, according to the marginal reading, 'the Lord the Spirit,' *2 Cor. iii. 18*; and said in the other 'to give life,' *v. 6*; that is, the spiritual life of grace."—*Archbishop Secker.* Bishop Wordsworth writes, "It is to be regretted that, through the non-insertion of a *comma* after Lord, this sentence of the Creed is often said and sung as if it signified that the Spirit is the *Lord of Life*; whereas the original shows, and history testifies, the word Lord was introduced by the framers of the Creed, in order to declare that the Holy Ghost is the LORD JEHOVAH."—*Note on 2 Cor. iii. 18.*

II. Agreeably to the second title—"THE SINNER SAVED"—the LORD JESUS is exhibited as the only Saviour—"The Way, the Truth, and the Life"—"through Whom we both," Jews and Gentiles—all mankind,¹ "have access by one Spirit unto the Father," *Eph. ii. 18.* By Him has been made "a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world."

Moreover, when about to depart out of this world to the Father, the Lord Jesus Christ promised to send the Comforter, which is the HOLY GHOST, to supply His place upon earth; telling the disciples that "when He is come, He will convince (margin) the world of sin, and of righteousness, and of judgment," *John xvi. 8.* Here is provision for the *consummation* of the work of Redemption: The world is convicted of sin; the Son of God becomes "THE LORD OUR RIGHTEOUSNESS;" "the Prince of this world," with "those that do hold of his side" (*Wisd. ii. 24*), "is judged," and will be finally condemned.

"See, I have set before you Life and Death, Blessing and Cursing; therefore choose Life," Deut. xxx. 19. "And the very God of Peace sanctify you wholly, and I pray God your whole spirit and soul and body be presented blameless unto the coming of our Lord Jesus Christ," 1 Thess. v. 23.

¹ "The Law itself bore witness, in its scriptures and sacrifices, to the universal *sinfulness* of man, both Jew and Gentile; and to the universal need of a Redeemer, and to the universal provision for justification by means of the blood of Christ."—*Wordsworth.* St Paul in his contention with St Peter argues, "For I through the Law am dead to the Law, that I might live unto God;" "and, in saying this of *myself*, I am speaking of thee, Peter, and of the *apostles generally*, and of *all* true children of the Law, who have been brought, by and through the Law, unto *Christ, who is the end of the Law.*"—*Id.*



The Hour Glass Stand Affixed to the
Pulpit in Leigh Church.

THE CHRISTIAN COURSE,

Or the Sinner Saved.

Nature.	Grace.	Glory.
<p>1 "The subtilty and venom of the Serpent prevailing."</p> <p style="font-size: small;"><i>Gen. iii. 1. Ps. xiv. 5 (P.B.) Rom. iii. 13. 2 Cor. xi. 3.</i></p>	<p>The seed of the woman bruising the Serpent's head.</p> <p style="font-size: small;"><i>Gen. iii. 13. Rom. xvi. 20. 1 John iii. 8.</i></p>	<p>The Dragon trampled under the Victor's feet.¹</p> <p style="font-size: small;"><i>Ps. xci. 13. Rev. xii. 9; xx. 10.</i></p>
<p>2 Ruin of man by the Fall.</p> <p style="font-size: small;"><i>Rom. v. 14, 17-19.</i></p>	<p>Restoration in Christ Jesus.³</p> <p style="font-size: small;"><i>Rom. v. 15-19.</i></p>	<p>"Eternal salvation to all them that obey Him."</p> <p style="font-size: small;"><i>Matt. xxv. 46. John x. 28. 2 Tim. ii. 10. Heb. v. 9.</i></p>

¹ It is a remarkable instance of the Serpent's subtilty when he tempted our Lord in the wilderness, that, for his vile purposes, he quotes, partially, verses 10, 11, and 12 of *Psaln xci.*, "He shall give His angels charge over Thee to keep Thee, *in* all Thy ways (not *out of* them). They shall bear Thee up in their hands, lest Thou dash Thy foot against a stone." But the Tempter stops short of the next verse, which predicts his own overthrow. "Thou"—"the Lion of the tribe of Judah"—"shalt tread upon the *lion* and the *adder*; the young *lion* and the *dragon* (an accumulation of terms applicable to himself) shalt Thou trample under feet," v. 13.

² The very frequent quotations from the Book of the Revelation, in our heading under the word "*Glory*," will strike the considerate reader. The author would give the explanation in the words of a commentary (being vol. ii. of that recently published by the Christian Knowledge Society on the New Testament). The last sentence to the Introduction to the Revelation, headed "Life in Paradise, Life in Heaven," runs thus: "In this book we find their fitting representations—the fitting representations of life in Paradise, life in Heaven. From this source all who have handled such subjects have ever drawn their images. The Christian who is struggling amid the temptations and troubles of the world here learns to raise his eyes to those 'who have come out of great tribulation.' The mourner feels the soothing influence of the words, 'They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water; and God shall wipe away all tears from their eyes.' And the Church finds herein the most glorious of her hymns, conscious that in such praise saints on earth and saints in Paradise may, 'with angels and archangels, and with all the company of heaven, laud and magnify Thy glorious name, evermore praising Thee, and saying, Holy, holy, holy, Lord God of hosts, heaven and earth are full of Thy glory: Glory be to Thee, O Lord most high. Amen.'"

³ "Christ is the Physician and the Cure, which alone can save us from our sins; repentance is the means and method of administering the remedy."—"The Right Use of the Soul," an old publication.

Nature.	Grace.	Glory.
<p>R¹ The work of Apollyon—the Destroyer.</p> <p><i>Matt. xiii. 28, 29. 2 Cor. xi. Rev. ix. 11.</i></p>	<p>The work of Jesus—the Saviour.</p> <p><i>Matt. i. 21. Rev. v. 9.</i></p>	<p>The victory of the Lamb, and the subjugation of all His enemies.</p> <p><i>Isa. xxv. 8. 1 Cor. xv. 25, 54. Rev. xx. 14.</i></p>
<p>R² Exposed to all the fiery darts of the wicked.</p> <p><i>Eph. vi. 16.</i></p>	<p>Clad in the Christian panoply.</p> <p><i>Eph. vi. 11.</i></p>	<p>More than conquerors through Him that loved us.</p> <p><i>Rom. viii. 37.</i></p>
<p>3 Nature, in its fallen state.</p> <p><i>1 Cor. ii. 14.</i></p>	<p>“The grace of God, bringing salvation.”</p> <p><i>John i. 16. Tit. ii. 11-14</i></p>	<p>“The enjoyment of the lot of the Christian’s inheritance.”</p> <p><i>Matt. xxv. 34. Acts xx. 32. Eph. i. 18. Tit. ii. 1. Rev. xx. 7.</i></p>
<p>R¹ The offspring of Adam.</p> <p><i>Gen. v. 3.</i></p>	<p>The babe in Christ.¹....</p> <p><i>1 Pet. i. 3.</i></p>	<p>The saint in glory.²</p> <p><i>1 Pet. i. 4.</i></p>
<p>R² A vessel of clay, marred in the potter’s hand, and become a vessel of wrath.³</p> <p><i>Fs. ii. 9. Jer. xviii. 4. Rom. viii. 9; ix. 22. 1 Cor. xv. 50.</i></p>	<p>Made again another vessel,⁴ and become a vessel of mercy.</p> <p><i>Jer. xviii. 4. Rom. ix. 23, 24. 2 Cor. v. 17. Gal. vi. 15. 1 Thess. v. 9.</i></p>	<p>A vessel of honour, in Christ’s everlasting kingdom.</p> <p><i>1 Sam. ii. 30. Mal. iii. 17. Matt. x. 32. 2 Tim. ii. 12, 20, 21. Rev. xxi. 1-7</i></p>
<p>4 “The wages of sin.”.</p> <p><i>Rom. vi. 23.</i></p>	<p>The free gift of God.....</p> <p><i>Rom. vi. 23.</i></p>	<p>The beatification of the servants of God.</p> <p><i>Rev. vii. 3.</i></p>

¹ “The babe in Christ, of which the Church hath travailed in birth, and which hath been born to her in holy baptism, is entitled to be nursed in her lap, and fed with her milk, and to be ‘satisfied with the breasts of her consolation,’ *Isa. lxvi. 11.*”—*Dr Jelf’s Bampton Lectures, 1844.*

² “The saint in glory is the last permanent development of the babe in Christ.”—*Ibid.*

³ “It is as certain respecting individuals as concerning nations, that no threatening pronounced against the workers of iniquity will exclude those from mercy who repent, turn from evil, and flee for refuge to the hope of the Gospel; and no promises belong to those who do evil in the sight of God, and disobey His word.”—*A Commentary from Henry and Scott.*

⁴ “As the revelation opens with ‘In the beginning God created,’ so it closes with ‘Behold I make all things new, . . . I saw a new heaven and a new earth.’ Nothing less than this could either pacify the conscience of the fallen, or satisfy the aspiration of the redeemed. It is not a reparation or amelioration, it is the *renewal* or *re-creation*, for which the condition of the sinner and of his world cries out.”—*Vaughan.*

Nature.	Grace.	Glory.
R Paradise ¹ lost.....	Paradise regained.....	Paradise enjoyed thro' all eternity.
<i>Gen.</i> iii. 23, 24. <i>Ezek.</i> xviii. 13, 15.	<i>Job</i> xxxiii. 24. <i>Ps.</i> cvii. 7. <i>Matt.</i> xviii. 11. <i>Gal.</i> iii. 13.	<i>Luke</i> xxiii. 43. <i>Rev.</i> ii. 7.
5 "Born in sin.".....	Delivered from the bondage of corruption—"A death unto sin."	The consummation of the glorious liberty of the children of God.
<i>Pr.</i> li. 5.	<i>Rom.</i> vi. 3, 4, 7, 11; viii. 21. <i>1 John</i> iii. 9.	<i>Rom.</i> viii. 21, 37. <i>1 Cor.</i> xv. 57.
R ¹ "Born of the flesh."	"Born of the Spirit" ² —"A new birth unto righteousness."	"Children of the Resurrection." ³
<i>John</i> iii. 6. <i>1 Cor.</i> xv. 50. <i>Gal.</i> v. 17.	<i>John</i> iii. 6. <i>Gal.</i> v. 24. <i>Tit.</i> iii. 4-7.	<i>Matt.</i> xix. 28. <i>Luke</i> xx. 36. <i>Rev.</i> xxi. 1.

¹ Paradise is a word of Oriental extraction. The Greek *παράδεισος* is used, by classical writers, to signify "a park or pleasure-grounds;" by the Septuagint, as the translation of the Hebrew *גֶּדֶן*, rendered in our English version "Garden of Eden"—*i.e.*, "Garden of Delightsomeness." From the Septuagint it is adopted in the New Testament, *Luke* xxiii. 43; *2 Cor.* xii. 4; *Rev.* ii. 7. Observe the Greek *article* in the original of these passages.

We could have much to say with reference to the scenes that have been acted in a garden, but must confine our remarks within small compass.

In the *Garden of Eden*, Adam enjoyed unsullied happiness, in his state of innocence. In that garden he ate of the forbidden fruit, and fell from his uprightness. In Adam, the human race was lost in a garden; and in a garden Christ saved it.

The *Garden of Gethsemane* was the scene of the Second Adam's agony, "who, in the days of His flesh, 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;" for "there appeared an angel strengthening Him." Here, too, after He had delivered His parting discourse to the Twelve, and crossed the brook Cedron, He was assaulted by Judas who betrayed Him; for it was Satan's hour, and the power of darkness. The time of His departure was at hand, and He was now to be delivered into the hands of wicked men, and to suffer death upon the cross. Gethsemane means *wine and oil press*. It is well so called; for there Christ was *pressed* in agony until He gave forth that precious *oil*, wherewith His people are anointed, and know all things, and there that *wine* began to be poured out which maketh glad the hearts of the redeemed, even His precious blood.

In the *Garden of Joseph of Arimathea* Christ's body was entombed; and here, when He rose from the dead, He was mistaken for the gardener by the first witness of the Resurrection. It is a beautiful idea, though somewhat fanciful, of Bishop Jeremy Taylor, that the tears of Jesus at the grave of Lazarus "watered the dead plant, that it might spring into a new life and raise its head above the ground." On this occasion the same gardener—the Lord of the Garden—the Lord of Life—raised Himself, the "tender Plant, out of the dry ground." "For now is Christ risen from the dead, and become the first-fruits of them that slept." See the whole anthem appointed for Easter Day, instead of the Venite.

Think of these things, brethren, when you go forth into your gardens (I care not whether they be cottage or royal gardens); meditate in them morning, noon, or eventide; and may you, when your change cometh, receive an heavenly for an earthly paradise.

² "I will not attempt," says Dr Moberly, "to speculate in any degree upon the nature of the change which takes place in the soul of man at baptism. Suffice it for the

Nature.	Grace.	Glory.
R ² Children of disobedience smouldering in God's wrath.	Plucked as brands out of the fire	Each an actor in the glorious scene which shall be hereafter.
<i>Exod.</i> xv. 7. <i>Ps.</i> lix. 13. ¹ <i>Isa.</i> v. 24; xlvii. 14.	<i>Amos</i> iv. 11. <i>Zech.</i> iii. 2. <i>Rom.</i> xi. 5. <i>Jude</i> 23.	<i>Isa.</i> xxiv. 23. <i>Luke</i> ix. 29-32. <i>2 Pet.</i> i. 17.

present to say, the whole language of Holy Scripture respecting it represents it as one different, not in degree only, but in kind, from the various occasional aids and helps of the Holy Spirit, given to other men at other times, and given to the same man preparatory to baptism itself. Whatever may be the real meaning of being born of water and of the Holy Spirit, the expression must mean something not less definite, nor less real, and infinitely more important, than the natural birth to natural life. Yet, as actual realities, they are parallel one to the other. The one, to adopt the words of St Augustine, is of the earth, the other is of heaven; the one is of the flesh, the other is of the Spirit; the one is of mortality, the other of eternity; the one is of man and woman, the other is of God and the Church. And as the earth is to heaven, as the flesh is to the blessed Spirit, as mortality is to eternity, and as the union of man and woman is to the mystical union that is betwixt Christ and His Church, so is the natural birth compared with the heavenly birth which is wrought of God in the sacrament of holy baptism. The natural birth makes us children of Adam, earthy, as of the earth. The spiritual birth makes us bear the likeness of another Father, which is the Lord from heaven. Each is alike real, each can alike be given once and only once. 'As the birth of the womb cannot be repeated,' says the same St Augustine, 'so cannot baptism.' Once born, we are alive or dead. Once re-born, we are saved in Christ, or we are lost for ever. The spark may be feeble, may be latent, may give neither light that man can see, nor warmth that he can feel. But so long as it is not totally and absolutely extinct—and it is not mere ignorance that extinguishes it, but deliberate, wilful, and continual impenitence in sin—so long the breath of the Holy Spirit may relume that which the Holy Spirit first gave, which is indeed the Holy Spirit himself in the newly-born soul."—*Moberly's Bampton Lectures.*

³ "There are, in all, *three several lives* belonging to every good Christian, and three births of course thereto corresponding. *Once* he is born into the *natural* life, born of Adam; *once* he is born into the *spiritual* life, born of *water* and the *Spirit*; and *once* also into a *life of glory*, born of the *Resurrection* at the last day—*ἐν τῇ παλιγγενεσίᾳ.*"—*Waterland.*

With the phrase *ἐν τῇ παλιγγενεσίᾳ ὄταν*, compare *Mark* xii. 23, *ἐν τῇ ἀναστάσει ὄταν.*

¹ The author of "A Plain Commentary on the Psalms," in pointing the application of this passage to the sons of Jacob, does not fail to generalise his reflections on the language of the inspired writer. He annotates thus: "The goodness of the Eternal is equally shown in His defending the innocent and in punishing the guilty. To them that love Him He gives the fulness of mercy and of grace; while He makes them that hate Him, who are enemies of both God and man, a fearful and lasting example of His justice, and of His wrath against sin. His justice is slow, but it is very certain. The Jews who rejected the Christ and asked for a murderer, were not slain at once by the twelve legions of angels, whom the Son of God might have called from heaven to revenge Him on His enemies; but like him who slew his brother, they became 'fugitives and vagabonds,' and, for their sins, were 'scattered among all people from the one end of the earth even to the other,' to find no ease and rest, to have 'a trembling heart, and failing of eyes, and sorrow of mind.' They deliberately rejected life; they deliberately asked that the blood of the Holy One might be on themselves and on their children, and their impious prayer was heard; and they became 'an astonishment, a proverb, and a byword among all the nations whither the Lord led them.' Thus 'the kingdom of God was taken from them, and given to a nation bringing forth the fruits thereof.'"

"Compare," writes Wordsworth, "the punishment of Dives in our Lord's parable—'Send Lazarus, that he may dip the tip of his finger in water, and cool my *tongue*; for I am tormented in this *flame*,'" *Luke* xvi. 24.

Nature.	Grace.	Glory.
<p>6 Animal life, with a "reasonable soul" disfigured.¹ <i>Gen. ii. 7. Rev. iii. 1.</i></p>	<p>Spiritual life.²..... <i>John vii 38, 39 Gal. ii. 20.</i></p>	<p>"Everlasting life."³ <i>Matt. xix. 29. John vi. 47. Rom. vi. 22.</i></p>
<p>7 Defilement.⁴..... <i>Job xiv. 4. Matt. xv. 18-20. Col. iii. 5-7. Heb. xiii. 4</i></p>	<p>A cleansing "from all filthiness of the flesh and spirit."⁵ <i>Ps. li. 10. 2 Cor. vii. 1. Col. iii. 9, 10. Heb. xii. 14.</i></p>	<p>Unsullied purity. <i>Matt. v. 8. Rev. xxi. 27.</i></p>
<p>R Filthy rags.⁶..... <i>Isa. lxiv. 6.</i></p>	<p>"Garments of salvation"⁷ <i>Job xxix. 14. Isa. liii. 1; lxi. 10. Ezek. xvi. 10.</i></p>	<p>"White robes."⁸ <i>1 John i. 7. Rev. vii. 9, 14.</i></p>

¹ The human mind cannot, since the fall of man, be likened, as in its primitive state, to *blank* paper. It has been scrawled over by an enemy's—the enemy's—hand. "The vessel that He made of clay was marred in the potter's hand," and required to be "made again into another vessel, as seemed good to the potter to make it." *Jer. xviii. 4.* God be praised, He "willeth not the death of a sinner, but rather that he should be converted and live."

² Mark the similarity of expression in respect of the mode of conveying life to the soul, when man was formed out of the dust of the ground, and when a disciple of Christ receives the gift of the Holy Ghost. At the Creation, God "*breathed* into his nostrils the breath of life, and man became a living soul." And when the Lord Jesus would communicate to His disciples the gift of the Spirit, "He *breathed* on them, and saith unto them, Receive ye the Holy Ghost."

As spiritual life is given in and by *Baptism*, so is it sustained by devout communion in the *Lord's Supper*.

Every true communicant may say, "It is no longer I that live, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." *Gal. ii. 20.*

³ It has been asked, Does not the phrase "Everlasting Life," as it occurs in *John vi. 47* (one of our references), relate to the *present* time? Is it then correct to speak of it as an *Hereafter*? The two meanings may be reconciled thus: In the Gospel according to St John our Saviour says, "This *is* life eternal, that they *might know* Thee"—"Whom *truly to know* is everlasting life." The (*true*) Christian *has* life eternal *now*. But life may be spoken of as a *seminal principle*, or as an *element*. In its seminal principle we have it *now*. As an element, to live and breathe in, we wait for it.

⁴ In a discourse on the Sixth Beatitude (*Matt. v. 8*), Dr Vaughan introduces the following appropriate imagery. "The first cloud," he says, "rising out of the sea of fallen *Nature*, if it be no larger than a man's hand, is enough to shade and hide from us the sun of God's countenance." May we not continue the parable through the other members of our Triad, and add that, in the CHRISTIAN, the Spirit of *Grace* clears the moral atmosphere, and works in him that purity of heart which shall enable him to "see God"—"The God of glory;" and "what is better, if possible, even than seeing and knowing God, to be growing more and more like Him;" so that all true disciples of Jesus Christ, "with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to *glory*, even as by the Spirit of the Lord," or rather, agreeably to the reading in the margin, by "the Lord the Spirit," *2 Cor. iii. 18.*

⁵ Compare *Ezek. xviii. 31*, and *xxxvi. 25, 26*: From which it appears that we are to be "workers together with God." See *Phil. ii. 12.*

⁶ If it be objected that Isaiah, in describing, under the image of "filthy rags," our righteousnesses (observe the plural number, which, in the Hebrew language, designates

Nature.	Grace.	Glory.
8 Unconverted. ¹ <i>Gen. viii. 21. Matt. xviii. 3.</i>	Turned unto the Lord, and walking in new- ness of life. <i>Luke xiii. 3, 5. Acts xxvi. 20.</i>	The subjects of angels' joy ² become the com- panions of angels. <i>Luke xv. 10; xx. 36. Heb. xii. 22.</i>
R The Ethiopian Eu- nuch, unregenerate. <i>Acts viii. 27, 31, 34.</i>	The Ethiopian baptised. ³ <i>Psa. lxxviii. 31. Isa. lvi. 3-8. Mark xvi. 16. Acts viii. 38.</i>	"The Conqueror clothed ⁴ in <i>white</i> raiment." <i>Rev. iii. 5; iv. 4.</i>

the most perfect righteousness man can attain to) alludes to works done in a state of *grace*, and that therefore the image is not strictly applicable to the use we make of it, viz., to denote the *natural* produce of the human soul, we beg our readers to refer to the passage (lxiv. 6), and to mark the close connection which the prophet observes between the *guilt* of original sin and the stain which our best deeds contract, by passing through a polluted medium. He first asserts "We are all an unclean thing"—infected by leprosy at, and from our birth; and then subjoins, "and all our righteousnesses"—works, though prompted by the Holy Ghost, become impure in transit through human affections and will—"are as filthy rags;" *rags* that will not cover us, and *filthy* rags that will defile. With this explanation, we do not think we violate any rule of legitimate interpretation by adopting, or adapting the term "filthy rags," with reference to our state of *nature*, in a Triad, where *Grace* is imaged by "Garments of Salvation," to be exchanged, at the Marriage Supper of the Lamb," for "White robes," a yet more "Glorious apparel."

⁷ Wordsworth has the following note on the expression "beautiful garments" (*Isa. lii. 1*). "Literally, garments of *glory* and *beauty*, such as were worn by Aaron the High Priest (see *Exod. xxviii. 2, 40*, where the same words are used: compare *2 Chron. iii. 6*, and *Isa. lx. 7*; *lxiv. 11*, where the word here rendered 'beautiful,' is applied to the Temple). The Priesthood and the Temple of Zion receive new beauty and glory in the Church of Christ, 'Who fulfils all that was pre-signified by them, and imparts His own beauty and glory to her.'"

⁸ What a sublime idea, made *white* in *blood*—the blood of the Lamb—the only blood that can make white; "The blood of Jesus Christ cleanseth us from all sin"! *I John i. 7*. The raiment of the ministering angel at the Sepulchre was "*white as snow*." *Matt. xxviii. 3*.

¹ See latter part of note (²) page 13, carried on to page 14.

² In application of the moral of the parables of the Lost Sheep and the Lost Piece of Silver, our blessed Lord tells us that "there is joy in the presence of the angels of God over one sinner that repenteth," *Luke xv. 6, 10*. Mr Burgon, commenting upon verse 10, observes: "How wonderful a view is here opened to us of the sympathy of the holy angels with this part of God's creation! They love us with more than a brother's love. With what intense interest must they behold us! With what assiduity and care must they minister, and watch for us, that the tidings of 'one sinner that repenteth' should fill the courts of heaven with joy!" Surely then we may infer that great will be the exultation of the angels, when sent to "gather together God's elect, from the four winds, from one end of heaven to the other," and to welcome them to the enjoyment, in their society, of "the kingdom prepared for them from the foundation of the world"—to witness the consummation of that salvation which they had before desired to look into, but of which, till the prize was won, they could form no adequate conception. "This their joy is fulfilled."

³ Bede thus reflects on the use of water upon the occasion alluded to (*Acts viii. 36*), "*Ibi mutavit Ethiops pellem suam, id est, sorde peccatorum abluta, de lavacro Jesu dealbatus ascendit.*" "There"—that is, in the water to which he called the attention of Philip the deacon—"the *Ethiopian* changed his skin;" in other words, "the filth of his

Nature.	Grace.	Glory.
<p>9 Aliens from the Covenant.</p> <p><i>Eph. ii. 12. Heb. xiii. 14.</i></p>	<p>“ Fellow - citizens with the Saints.”</p> <p><i>Eph. ii. 19.</i></p>	<p>Citizens of the New, or Heavenly, Jerusalem.¹</p> <p><i>Heb. xii. 22-24. Rev. xxi. 2.</i></p>
<p>R “ Strangers and Foreigners.”</p> <p><i>Ps. xcvi. 11. Eph. ii. 19.</i></p>	<p>Pilgrims, led by their Fore-runner.²</p> <p><i>Ps. cvii. 7. John xiv. 2. Heb. iv. 1; vi. 20.</i></p>	<p>Saints, entered into their rest.</p> <p><i>Ps. cvii. 30. Heb. iv. 9.</i></p>
<p>10 “ Having no hope ” — a state of despair.</p> <p><i>Eph. ii. 12.</i></p>	<p>“ Begotten again unto a living³ hope.”</p> <p><i>Rom. viii. 24. 2 Cor. iv. 8. 1 Pet. i. 3.</i></p>	<p>“ Fruition of the glorious Godhead.”⁴</p> <p><i>John xvii. 24.</i></p>

sins being changed by washing, he comes out of the bath of Jesus (called by our Church ‘the laver of regeneration in baptism’) made clean. “O God, make clean our hearts within us. And take not Thy Holy Spirit”—first given in baptism—“from us.”

⁴ From such a beginning, we may charitably hope that the Ethiopian, in his after struggles against the works of the flesh, was “made more than conqueror through Him that loved us.”

¹ I must here claim permission to transcribe a hymn which often gladdens our ears, and I hope our hearts too, in anticipation of the joys of heaven, when sung in Leigh Church. “The King’s Daughter is all glorious within : Her clothing” (by which I would understand the Church Service) “is of wrought gold.”

Jerusalem the golden,
With milk and honey bless’d,
Beneath thy contemplation
Sink heart and voice oppress’d.
I know not, oh ! I know not,
What joys await us there,
What radiancy of glory,
What bliss beyond compare.
They stand, those halls of Sion,
All jubilant with song,
And bright with many an angel,
And all the martyr throng !
The Prince is ever in them,
The daylight is serene ;
The pastures of the blessed
Are decked in glorious sheen.

There is the throne of David,
And there, from care released,
The shout of them that triumph,
The song of them that feast ;
And they, who, with their Leader
Have conquered in the fight,
For ever and for ever
Are clad in robes of white.
Oh ! sweet and blessed country,
The home of God’s elect !
Oh ! sweet and blessed country
Which eager hearts expect !
Jesus, in mercy bring us
To that dear land of rest,
Who art, with God the Father,
And Spirit, ever blest.

It has been well said, “When Poetry keeps its place as the handmaid of Piety, it shall obtain not a mere perishable wreath, but a *Crown of Glory* that fadeth not away.”

² In illustration of the invigorating effect of a valiant leader, Jeremy Taylor refers to an interesting Bohemian story, in which a servant of inferior personal courage, if not of less physical strength, is represented as led on by the prowess of his royal master. The good Bishop then makes the application with his usual power of thought and diction. “In the same manner does the blessed Jesus. For since our way is troublesome, obscure, full of objection and danger, apt to be mistaken and to affright our industry, He commands us to mark His footsteps, and to tread where His feet have stood ; and not only invites us forward by the argument of His example, but He hath trodden down much of the difficulty, and made the way easier and fit for our feet. For He knows our infirmities, and Himself has felt their experience, in all things but in the neighbourhood of sin ; and therefore He hath proportioned a way and a path to our strength and capacities ; and, like Jacob, hath marched softly and in evenness with the children and the cattle, to entertain us by the comforts of His company, and the influences of a perpetual guide.”

³ A living (*ζῶσαν*) hope ; translated in the Authorised Version, “lively,” agreeably to the language of that day.

Nature.	Grace.	Glory.
R Elijah, wearied and faint in his mind. ¹	Elijah, girding up his loins, and empowered to run with patience the race set before him. ²	Elijah, carried up by a whirlwind into heaven.
¹ Kings xix. 4, 10, 13. Heb. xii. 3.	² Kings xviii. 15, 18, 36-38. Heb. xii. 1. James v. 17, 18.	² Kings ii. 1, 11. John xiv. 2, 3.

⁴ We borrow this expression from the Collect for the Epiphany. "To them that look for Him," "with the full assurance of hope unto the end," "shall He appear the second time"—His Epiphany in His glorious Majesty—"without sin unto salvation," Heb. ix. 28.

¹ The prophet suffers hunger for forty days and forty nights, but is supplied with food sufficient for him from heaven. An angel twice provides him with meat and drink, and bids him "arise and eat." The case bears a strong resemblance to that of Hagar in the wilderness, on whom also one of these ministering spirits, by the like Divine command, waited. (See Triad 49, R .)

² In his *running* before Ahab to the entrance of Jezreel—a distance of twelve miles, which space was probably traversed in two hours—we are distinctly told that "the hand of the Lord was on Elijah; and he girded up his loins." The speed is therefore satisfactorily accounted for; but observe the *working-together* with God. The runner lays aside every hindrance, and puts forth all his strength. Nevertheless, we know "the race is not to the swift." No natural gift of swiftness can secure victory. The limbs are instantly palsied, if God withhold His life-giving Spirit. It is man striving and God enabling, that ensures success in anything and everything we undertake. Of ourselves, we are weakness itself; but we are "strong in the Lord, and in the power of His might." Though we cannot expect Divine aid in an attempt to run twelve miles in two hours, especially in advanced age, we shall do well, in all our projects and efforts, to adopt the holy Psalmist's resolution—"I will go forth in the strength of the Lord; I will make mention of Thy righteousness, even of thine only." The moral lesson to be learned from the history of Elijah the Tishbite is graphically taught in Keble's lines for the Ninth Sunday after Trinity. I give a transcript of the passage for the reader's benefit—

"And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice."
—1 Kings xix. 12.

I.
In troublous days of anguish and rebuke,
While sadly round them Israel's children look,
And their eyes fail for waiting on their
Lord:
While underneath each awful arch of green,
On every mountain-top, God's chosen scene
Of pure heart-worship, Baal is ador'd:

II.
'Tis well, true hearts should for a time retire
To holy ground, in quiet to aspire
Towards promis'd regions of serener grace;
On Horeb, with Elijah, let us lie,
Where all around on mountain, sand, and sky,
God's chariot-wheels have left distinctest
trace:

III.
There, if in jealousy and strong disdain
We to the sinner's God of sin complain,
Untimely seeking here the peace of heaven—
"It is enough, O Lord! now let me die
Even as my fathers did; for what am I
That I should stand, where they have vainly
striven?"—

IV.
Perhaps our God may of our conscience ask,
"What doest thou here, frail wanderer from thy
task?
Where hast thou left those few sheep in the
wild?"
Then should we plead our heart's consuming pain,
At sight of ruin'd altars, prophets slain,
And God's own ark with blood of souls defil'd.

V.
He on the rock may bid us stand, and see
The outskirts of His march of mystery,
His endless warfare with man's wilful heart;
First, His great Power He to the sinner shows,
Lo! at His angry blast the rocks unclose,
And to their base the trembling mountains part:

VI.
Yet the Lord is not here; 'tis not by Power
He will be known—but darker tempests lower;
Still, sullen heavings vex the labouring ground:
Perhaps His Presence through all depth and
height,
Best of all gems, that deck His crown of light,
The haughty eye may dazzle and confound.

Nature.	Grace.	Glory.
II "Without God in the world." ¹	"Believers in the Lord Jesus Christ." ²	"Receiving the end of their faith, even the salvation of their souls."
<i>Ps. liii. 1, 4. Eph. ii. 12.</i>	<i>Acts xvi. 31.</i>	<i>1 Pet. i. 9.</i>

VII.

God is not in the earthquake ; but behold
From Sinai's caves are bursting, as of old,
The flames of His consuming, jealous ire.
Woe to the sinner, should stern justice prove
His chosen attribute ; but He in love
Hastes to proclaim, "God is not in the fire."

VIII.

The storm is o'er—and hark ! a still small voice
Steals on the ear, to say, Jehovah's choice
Is ever with the soft, meek, tender soul ;
By soft, meek, tender ways He loves to draw
The sinner, startled by His ways of awe ;
Here is our Lord, and not where thunders
roll.

IX.

Back, then, complainer ; loath thy life no more,
Nor deem thyself upon a desert shore,
Because the rocks the nearer prospect close.
Yet in fallen Israel are there hearts and eyes
That day by day in prayer like thine arise :
Thou know'st them not, but their Creator
knows.

X.

Go, to the world return, nor fear to cast
Thy bread upon the waters, sure at last
In joy to find it after many days.
The work be thine, the fruit thy children's part ;
Choose to believe, not see : sight tempts the
heart
From sober walking in true Gospel ways.

The sentiments here expressed are truly Christian, and the language beautiful—the whole representation quite worthy of the author of "The Christian Year."

But I desire especially to offer my grateful thanks to the Rev. Wm. M'Caul, M.A., for his excellent paper, which suggested this Rider, entitled "Elijah—A Strong Man's Weakness," printed in the *Bible Student*, March 1871, wherein he adduces the seeming inconsistency in the prophet's conduct at different points of his history, in proof of the constant need of watchfulness and prayer, which our blessed Saviour enjoins upon His disciples, the Lord of Life condescending to assign the reason—viz., that, while there is a *willingness of the spirit* to incite to Christian courage, according to that of the apostle, "I delight in the law of God after the inner man," there is "*a weakness of the flesh*," acting in a counter direction. "The corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things." *Wisd. ix. 15.* So that the Psalmist, in the spirit of true evangelical piety, crieth out, "My soul cleaveth unto the dust : O quicken Thou me, according to Thy word." *Ps. cxix. 25.* Or, to generalize the prayer still further, I would suggest the use of David's words, "Restore unto me the joy of Thy salvation, and uphold me with Thy FREE SPIRIT," *Ps. li. 12* ; together with St Paul's comment upon the latter clause of the verse, "Now the Lord is that SPIRIT ; and where the Spirit of the Lord is, there is liberty," *2 Cor. iii. 17.*

¹ In the Greek, *ἀθεοι*. But the English word Atheist will hardly give the full sense of the original, which comprises a double meaning. As Dean Alford observes, it may be taken either actively—ignorant of God, or passively—forsaken of God. The A. V. of the passage, "without God in the world," seems sufficiently correct, and is well explained by Chandler, "They either knew Him not, or did not worship Him as God : they had not avouched or solemnly owned, or taken Him for their God : and in consequence were not avouched, were not owned, and blessed and accepted by Him as His peculiar people." The Psalmist has continually such characters in mind. See *Ps. x. 4* ; *xiv. 1-4* ; *liii. 1*. In the first passage cited, he says of the wicked, "God is not in all his thoughts," or, nearer to the Hebrew, "There is no God, is all his thought." In the two latter, he reiterates the cry, "The fool hath said in his heart, There is no God."

² We here intend a special reference to the complete answer which the Apostle Paul and Silas supplied to the all-important question of the jailor at Philippi, who addresses them "with meekness and fear," and due reverence for their persons—"Sirs (*κύριοι*, my lords), what must I do to be saved?" In order to be converted from *heathenism* to Christianity, this man required to have preached to him Jesus, as the only Saviour.

When the Lord Himself was asked by a *Jewish* ruler, "Good Master, what shall I do to inherit eternal life?" the answer was seemingly different, "If thou wilt enter into life, keep the commandments."

The directions of the Master and of His accredited servants, I need scarcely say, are

Nature.	Grace.	Glory.
<p>R Unconcerned for the soul.¹</p> <p><i>Isa. xlv. 18. Matt. xvi. 26. Phil. ii. 21.</i></p>	<p>Diligent in the pursuit of "the one thing needful."²</p> <p><i>Luke x. 42. 2 Pet. iii. 14, 18.</i></p>	<p>"Standing in their lot at the end of the days."³</p> <p><i>Ps. i. 5; cv. 11. Dan. xii. 13.</i></p>
<p>12 "A corrupt tree."...</p> <p><i>Matt. vii. 17.</i></p>	<p>"Trees of righteousness, the planting of the Lord."</p> <p><i>Isa. lxi. 3.</i></p>	<p>Their glorification perfected, by union with "The Tree of Life."⁴</p> <p><i>Col. iii. 4. Rev. vii. 17; xxii. 2.</i></p>

in perfect consistency, and establish the great truth that we are saved by *Faith*—a faith that worketh by love—a love shown in *keeping the commandments*.

The two cases above cited seem to supply hints for discriminating between two kinds of *Conversion*—conversion to the *Faith*, and conversion to the *Practice*, of a Christian. The Jew needed both. He needed to be taught "as the truth is in Jesus"—to confess his *faith* in Him that should redeem Israel. But he was also a transgressor of the law, and needed to "*repent*, and bring forth fruits meet for repentance." Now, as "they are not all Israel, which are of Israel," so all are not Christians that are christened. They must learn to "live soberly, righteously, and godly in this present world." We date their *Conversion* from Baptism; to their *Change of life* we much prefer applying the term *Repentance*.

¹ Gallio, the deputy of Achaia, appears to have been a man of this sort, and to have cared no more about the Gospel which Paul preached at Corinth, than for the persecution raised on the occasion when the Greeks took Sosthenes, the chief ruler of the Synagogue, and beat him before the judgment seat. Would that the indifference of Gallio had no counterpart in this Christian land!

² The restless spirit of Martha, the sister of Lazarus, who was "cumbered about much serving," received a check from the Divine Guest she was so anxious to entertain hospitably; whereas the docility of Mary, "who sat at Jesus' feet and heard His word," was highly commended. "Martha, Martha," said the Master (moderating the reproof by the affectionate earnestness with which He repeated her name), "thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen that good part which shall not be taken away from her," *Luke x. 41, 42*.

³ I have much satisfaction in appending the following note, taken from Bishop Wordsworth's Commentary on the Book of Daniel. They are the last words of his Commentary on the HOLY BIBLE, and have been published since our text was written:—"Go thy way—thou shalt rest and stand in thy lot at the end of thy days. Thou shalt rise up from thy grave, and stand in thy lot—i.e., remain for ever in it. There is an allusion to the distribution of the conquered land of Canaan by allotment among the Israelites by Joshua (see on *Josh. xiv. 1*). So our Divine Joshua, Jesus Christ, will assign a lot to each of his faithful soldier-servants. To each the promise is, Thou shalt rise from the grave, and receive thy lot in the everlasting inheritance of the heavenly Canaan, and be a partner of the glory and victory of Christ and His Church. Thy lot will be there.

"They who are alive at Christ's coming will not prevent, or go before, them that are asleep," *1 Thess. iv. 15*. The holy patriarchs, prophets, apostles, evangelists, martyrs, and confessors, and all who have died in the true faith, will rise first; they will all stand, each in his lot, at the end of the days. Then they 'that are alive and remain to the coming of the Lord will be caught up together with them in the clouds to meet the Lord in the air, and so will they ever be with the Lord.'

"Even so come, LORD JESUS," *Rev. xxii. 20*.

⁴ Observe that the Greek word *ξύλον* (used by the Septuagint, *Gen. ii. and iii.*), which, in its primary signification, means *wood*, the material of the cross, is here, as also in

Nature.	Grace.	Glory.
R ¹ A wilding. ¹ <i>Rom. xi. 24.</i>	A branch, abiding in "The Vine." <i>John xv. 2, 4. Rom. vi. 22.</i>	Flourishing to all eter- nity in the Paradise of God. <i>Rev. ii. 7.</i>
R ² "A cluster of the vine of Sodom." ² <i>Deut. xxxii. 32.</i>	"The grapes of Eshcol." ³ <i>Num. xiii. 23, 24.</i>	"The fruit of the vine," which Christ "will drink new with His disciples in His Fa- ther's Kingdom." <i>Matt. xxvi. 29. Luke xxii. 29, 30.</i>
I ³ "A Famine." ³ <i>Isa. lv. 2. Amos viii. 11.</i>	"A Table furnished in the wilderness." <i>Ps. xxxiv. 8; lxxviii. 19. Isa. lv. 1. John vi. 55.</i>	A state in which "they shall hunger no more." <i>Rev. vii. 16.</i>

I *Pet. ii. 24*, rendered by our translators "a *Tree*." "I determined not to know anything among you," says St Paul, "save Jesus Christ and Him crucified;" Who "redeemed us from the curse of the law, being made a curse for us," by hanging on the *Tree*, *Gal. iii. 13*.

Mark the kind and the perpetuity of this communion, whereby we become "partakers of the Divine Nature." It is not *Natural*. It is the work of the HOLY SPIRIT; commenced on earth, to be consummated in heaven.

¹ How admirably is the *Christian Course*, in its several stages, delineated, under the similitude of grafting, in the Collect for the Seventh Sunday after Trinity. The description, given in our second column, of a branch abiding in the vine, corresponds with the concluding sentiment of this beautiful and comprehensive prayer—"Lord of all power and might, who art the Author and Giver of all good things; Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same"—"grant that we may endure unto the end"—"through Jesus Christ our Lord. Amen."

² The phraseology here adopted is taken from the second song of Moses, recorded *Deut. xxxii. 32*, which, no doubt, like his former hymn, *Exod. xv. 1-20*, was metrically arranged, and probably sung anti-strophically, the one side responding to the other. The verse has a more striking appearance when thus written:—

" For their vine is of the vine of Sodom,
And of the fields of Gomorrah:
Their grapes are grapes of gall,
Their clusters are bitter."

Sion, as Bishop Wordsworth observes, degenerated by idolatry into Sodom.

³ We remember, from our childhood, the story of the spies that were sent to search out the land of Canaan, and the wonderful cluster of grapes they brought back, as a specimen of its fertility. The rich produce gave a name, when the Israelites got possession of the land, to the brook or valley, "Eshcol," probably not far from Hebron, in memory of the bunch of grapes; for so Eshcol signifies. What a striking type does this afford of that "better Country," to which, through "the Valley of the Shadow of Death," our Joshua, JESUS the Son of God, shall conduct the true Israel of God to their everlasting Home.

Nature.	Grace.	Glory.
<p>R¹ The Supper, where the wedding-garment is wanting.¹ <i>Dan. v. 1-4. Matt. xxii. 2, 10-12. Luke xiv. 16-24.</i></p>	<p>The Supper, graced with the presence of Christ and His disciples. <i>John ii. 1-12.</i></p>	<p>“The Marriage Supper of the Lamb.” <i>Rev. xix. 9.</i></p>
<p>R² Greedy of distinction. <i>Matt. xxiii. 6. 1 Pet. v. 3. 3 John 9.</i></p>	<p>Esteeming others better than ourselves. <i>Matt. xxiii. 8, 11. Rom. xii. 10. Phil. ii. 3. 1 Pet. v. 5.</i></p>	<p>Seated together with Christ in His Kingdom. <i>Matt. xix. 28. Rev. iii. 21.</i></p>
<p>14 Human weakness... <i>Matt. xxvi. 41.</i></p>	<p>Imparted strength.²..... <i>2 Cor. xii. 9. Phil. ii. 13.</i></p>	<p>The Work finished; the Reward assigned. <i>1 Cor. ix. 24. Phil. iii. 14. Rev. xxii. 12.</i></p>

¹ “What is this wedding-garment? The question has had many different answers given to it. Some have said that the wedding-garment means *Faith*, because without faith ‘it is impossible to please God.’ Some have said it means *Holiness*, because ‘without holiness no man shall see the Lord.’ Some have said it means the *imputed righteousness* of Christ’s merits, without which “all our righteousnesses are as filthy rags.” If I were obliged to choose one of these three meanings, I would rather choose the last, because it is the fullest and takes in the other two. But I will not choose between them; for I believe all three are right and true meanings; and to take one and shut out the other two is a mistake. The wedding-garment is indeed *Faith*; but faith is not true faith unless it brings forth the fruit of holiness, and leads us to trust in Christ’s merits for salvation. The wedding-garment is indeed *Holiness*; but holiness is no holiness in God’s sight, unless it springs from faith as its root, and has Christ’s merits as its cloak and covering. The wedding-garment is indeed Christ’s *imputed righteousness*; but those merits are not imputed except to him who has a living faith, bringing forth fruit unto holiness.”—*Wm. Walsham How.*

The same admirable expositor of Scripture has since explained the “wedding-garment” to mean “*Fitness for heaven*”; for in his Commentary on *Matt. xxii. 11*, he writes, “‘*Fitness for heaven*’ is simply that which, if we will, the Father’s mercy, the Son’s merits, and the Spirit’s power, will work in us and for us. It is (he adds from Trench) ‘righteousness in its largest sense, the whole adornment of the new and spiritual man.’”

² This strength is imparted to Christians through the agency of the Holy Ghost, by whose in-working we are enabled to work out our salvation, albeit with fear and trembling. It is a good saying of the ancients, “We *can* do nothing without God; God *will* do nothing without us.” We must be “*workers together with Him.*” And again, “We burn our Master’s candles, but we do not our Master’s work.” He gives us *light* to work by, and yet we *sleep* at our posts. “Brethren, these things ought not so to be.” “Awake thou that *sleepest*, and arise from the dead, and Christ shall give thee *light.*”

The poet happily exposes the insufficiency of man’s best endeavours, and the necessity of a co-operating power from on high, when he writes:—

“Oars alone will ne’er prevail
 To reach the distant coast,
 The Breath of heaven must swell the sail,
 Or all our labour’s lost.”

Let it be remembered too, that, in the struggle against the under-current of human depravity, there must be no resting on our oars—no relaxation of our efforts to stem the tide that is contrary, till we reach “the River of Water of Life, proceeding out of the throne of God and of the Lamb,” to float in the calm serenity of endless bliss.

“All grace and glory given to men (says Wordsworth, commenting on *Rev. xxii. 1*) flows *from* the Father, *through* the Son;” and may we not venture to add (upon the authority he adduces for his assertion—namely, *2 Cor. xiii. 14*), *by* the Holy Ghost?

Nature.

R¹ Apart from Christ, we "can do nothing."

John xv. 5.

R² Moses, incompetent for the office assigned him.

Exod. ii. 12; iii. 6, 11; iv. 1, 10.

R³ Gideon,¹ terrified and dismayed at the sight of "the Angel of the Lord."

Judg. vi. 21, 22; compare Gen. xxxii. 30.

Grace.

"I can do all things, through Christ which strengtheneth me."

Judg. vii. 18. Neh. viii. 10. Phil. iv. 13.

Moses, with his skin shining with the light of God's countenance.

Exod. iii. 12; iv. 12; xxxiii. 14-23; xxxiv. 30-35. 2 Cor. iii. 7.

Comforted, and commissioned by Him to fight the Lord's battles.

Judg. vi. 23, 24; vii. 9, 18. 2 Kings vi. 16. 2 Chron. xx. 15; xxxii. 7, 8. Rom. viii. 31, 32. 1 John v. 4, 5.

Glory.

"Well done, good and faithful servant, Enter thou into the joy of thy Lord."

Matt. xxv. 21.

Moses, appearing in glory at the Transfiguration, as he will be seen hereafter.

Deut. xxxiv. 1-4. Ps. xxiii. 4. 2 Cor. iii. 18. James i. 12.

In Paradise, awaiting the victor's crown.

Luke xxiii. 43. Rom. viii. 37. Heb. xi. 13, 32. Rev. ii. 10.

¹ The following extracts from Bishop Wordsworth's note on "The Acts of Gideon" will show what a useful lesson may be learnt from this history by the Christian soldier of the present day (particularly if he be an ordained minister of Christ—an officer in the Church militant)—for the conduct of his spiritual warfare. Endowed with power from on high, he will put to flight the armies of the aliens, and the enemies of his own soul, with the shout of triumph, "The sword of the Lord, and of Gideon." Moreover, he will profit by the clearer description of the Christian panoply given in the New Testament. (See *Eph. vi. 11*.) He will "put on the whole armour of God, and having done all" (*κατεργασάμενος*)—"having accomplished all things requisite to the combat; being fully equipped and having bravely fought" (*Alford*)—he will be able to stand firm; and, having endured unto the end—"faint," perhaps, "yet pursuing"—he will ascribe the honour, and his thanks, where they are due, even to God, who giveth us the victory, through our Lord Jesus Christ—"The Angel of the Lord,"—who fought for Israel in Gideon's days, and will fight for the Israel of God to the end of time. He is the Almighty Conqueror that has taken from death its sting, and from the grave its victory:—

"Gideon stood almost alone in evil days. His father's house and his father's city had lapsed into idolatry. The Midianites ravaged the land of Israel. But Israel cries to God, and God sends them a prophet who rebukes them for their sins. But He does more for Gideon. 'The Angel of the Lord,' the Son of God Himself, came and sat under the terebinth at Ophrah, and revealed Himself to Gideon, and saluted him, 'The Lord is with thee, thou mighty man of valour.' He looked upon Gideon, and filled him with supernatural might, and gave him a commission to save Israel from the Midianites. Gideon, who felt that he had received supernatural strength from the Angel of the Lord, asked for a sign that He who had appeared to him was one who was able to give him such a commission as that. Gideon brought a kid, and unleavened cakes, and broth in a vessel, and, at the command of the Divine Visitant, he laid the flesh and cakes on the rock there, and poured out the broth upon it.

"The Angel of the Lord touched the flesh and cakes with His staff, and fire rose out of the rock and consumed them. As Augustine well says (*Qu. 35*), in the sacrifice which Gideon brought, the Lord Himself performed the office of ministering Priest, and supplied the fire for the sacrifice.

"Here is a vision of the work of Christ, visiting His Church in distress; giving to her the Holy Spirit, making the fire of love and zeal to come forth out of the Rock, a figure of Himself (see *St Ambrose, de S. Sanct.*; and *St Augustine, Qu. 36*); and consecrating

Nature.	Grace.	Glory.
15 "Vain repetitions." ¹ <i>Ecc. v. 2. Matt. vi. 7.</i>	"The prayer of faith." ² <i>Matt. xxi. 22. Luke xi. 9, 10. James v. 16.</i>	Always praising Him. ³ <i>Ps. lxxxiv. 4; cl. passim. Rev. iv. 8.</i>

her offerings into sacrifices, and making them acceptable to God by the sceptre of His power, now that He reigns in heaven, and pleads there the efficacy of His own sacrifice.

"Gideon, having obeyed God, feels devout awe at the glorious manifestation, but is comforted with a message of peace, and builds an altar to commemorate that assurance, and calls it 'THE LORD IS PEACE.'

"Christ coming to His Church in her troubles, speaks peace, as He did when risen from the dead, *John xx. 19, 21, 26.* He gives to her the Comforter, the Spirit of Peace. He is her JEHOVAH-SHALOM, the Lord our Peace. He makes us to be at peace with God, with ourselves, and with one another. He is our Peace, *Eph. ii. 14-17.*

"Gideon, once in fear and in distress, is now transfigured into Gideon full of holy courage and zeal. He is like the Apostolic band, gathered together in the small upper-room for fear of the Jews; but after the ascension of Christ and descent of the Holy Ghost, coming forth from the upper-room to confound His enemies and convert the world.

"At God's command, Gideon took two bullocks of his father's, and destroyed the altar that his father had built in the fortress of the city; and he cut down the idolatrous image of wood upon it, and built an altar to the Lord, and placed the pile of wood upon it, and offered a burnt-sacrifice with the wood of the image which he had cut down.

"Here is a prophecy of the work of the Church of God, when filled by the Holy Spirit. She overthrew those idolatrous altars which her fathers had built, and used the materials of those fabrics in which that idolatrous worship had been offered, and consecrated them as churches to God. The Parthenons and Pantheons of heathen antiquity have been consecrated into Basilicas and Churches of Christ.

"Joash, once an idolater, defends the cause of his son Gideon against the men of his city, and exposes the falsehood of Baal's claims. He is a figure of the turning of the 'hearts of the fathers to the children,' which is one of the fruits of the Gospel of Christ, *Mal. iv. 6; Luke i. 17.*

"The invasion of Israel by the Midianites is the occasion for new gifts of God's Spirit to Gideon. The Spirit of the Lord *clothes* him (*v. 34*). The Spirit is his raiment—his armour. So it is with the Christian soul and with the Christian Church. In her distresses, her prayers are doubled, her faith is increased, and her trials bring fresh gifts and graces, which are the pledges of new triumphs; and God raises new allies for her when she blows the trumpet of the Gospel, as He did for Gideon.

"Gideon's fleece on the threshing-floor is first wet with dew when the floor around is dry; and afterwards the fleece is dry and the floor around is wet.

"The typical meaning of these signs has been explained by the history of the Church.

"At first Israel received the dews of God's grace, and the world around her was dry; afterwards Israel became dry, and now the earth around sparkles with the dews of the Spirit. The prophet declares that Midian will be subdued in a spiritual conquest by the Israel of God. The dromedaries and camels of Midian and Ephah, the invaders who once ravaged the land (see *v. 5*), will bring tribute and worshippers to the Church of Christ, *Isa. lx. 6.*

"Let not therefore the Church of God be surprised by what it has now seen, the rejection of the Gospel by the Jews as a nation. Gideon himself was an Israelite; so were the Apostles who converted the Gentiles; but the time is coming when, as the previous history of Deborah and Jael shows, the fulness of the Gentiles will come in, and all Israel will be saved."—*Notes to Judges vi. The Acts of Gideon.*

¹ Our blessed Lord cautioned His disciples—"Use not vain repetitions, as the heathen (men in a state of *Nature*) do."

² Dr Jelf, in his "Bampton Lectures," 1844, observes, "All prayer, of every sort, is a means of grace. Prayer for the Holy Spirit is pre-eminently so, by virtue of Christ's promise, 'Your Heavenly Father will give the Holy Spirit to them that ask Him.' In these simple words what a stupendous truth is conveyed! The same Almighty Father

Nature.	Grace.	Glory.
R Howling on their beds. ¹	"Crying unto God with their hearts."	Singing the "Song of Moses, and of the Lamb."
<i>Ps.</i> lxvi. 18. <i>Hos.</i> vii. 14.	<i>Ps.</i> vi. 6; lxvi. 19. <i>Acts</i> xvi. 25. <i>Eph.</i> v. 19.	<i>Rev.</i> xv. 3.
16 Harassed by an unclean spirit. ²	Enjoying "The fellowship of the Holy Ghost." ³	"Partakers of the inheritance of the Saints in light."
<i>Rom.</i> vii. 21-23. <i>Gal.</i> v. 17.	<i>John</i> xvii. 17. <i>1 Thess.</i> v. 23.	<i>Col.</i> i. 12. <i>Rev.</i> xxi. 7.

who hath given His only Son, will give the Holy Ghost. The Son and the Comforter are both given, each according to His several office in the work of mercy; the ever-blessed Son to die for our sins; the ever-blessed Paraclete to live with, and to be the life of the redeemed."

James Montgomery supplies us with the following beautiful hymn, illustrative of the proper use and benefits of prayer:—

Prayer is the soul's sincere desire,
Utter'd, or unexpressed;
The motion of a hidden fire
That trembles in the breast.

Prayer is the burthen of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.

Prayer is the simplest form of speech
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.

Prayer is the contrite sinner's voice
Returning from his ways,
While angels in their songs rejoice,
And cry, Behold, he prays!

Prayer is the Christian's vital breath,
The Christian's native air;
His watchword at the gates of death;
He enters heaven with prayer.

The saints, in prayer, appear as one
In word, and deed, and mind;
While with the Father and the Son
Sweet fellowship they find.

Nor prayer is made by man alone:
The HOLY SPIRIT pleads;
And JESUS, on the eternal Throne,
For mourners intercedes.

O Thou, by Whom we come to God!
The Life, the Truth, the Way!
The path of prayer Thyself hast trod:
Lord! teach us how to pray.

³ (Page 18.) "To all eternity to Thee
A joyful song I'll raise,
But oh! eternity's too short
To utter all Thy praise." Addison.

¹ In speaking of prayer, Dr Vaughan says that "to conceive of a Power above, and to turn to that Power in time of need, is one of those *natural* instincts which God, for our comfort and our good, has implanted in His rational creatures." But to enjoy the peaceful exercise of this privilege, we must be at peace with God (see *Job* xxii. 21); and "there is no peace, saith my God, to the wicked." It is in the spirit of adoption only that the sons of God can cry "Abba, Father!" and receive, as the gift of Him Who "fillethe all things living with plenteousness," their "daily bread"—"their meat in due season." "Because," saith the Divine Wisdom, "I have called, and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me—'howl,'—but I will not answer; they shall seek Me early, but they shall not find Me."

² We are here reminded of what our Lord, in the discourse on *the unclean spirit cast out*, says of the dangerous condition of the Jews who lived in His day. It is reported

Nature.	Grace.	Glory.
17 "Dogs." ¹ —unclean animals.	CHRISTIANS, ² so made at <i>Baptism</i> , ³ and fed with the Children's bread, in <i>The Supper of the Lord</i> . ⁴	Spirits of just men perfected, and fed by "the Lamb which is in the midst of the throne."
<i>Matt.</i> vii. 6; xv. 26. <i>Rev.</i> xxii. 15.	<i>Matt.</i> xxviii. 19. <i>John</i> vi. 51. <i>Acts</i> xi. 26.	<i>Heb.</i> xii. 23. <i>Rev.</i> vii. 17.

by two of the Evangelists (*St Matt.* xii. 43-45, and *St Luke* xi. 24-26), in very nearly the same words. We quote from the former—"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

That the lesson may be lost upon none of my readers, I will subjoin, from the notes in Wordsworth's Greek Testament, an explanation of the passage, first, in its bearings on the Jewish nation (Messiah "came unto His own, and His own received Him not"), and then, in its applicability to "all who profess and call themselves Christians:"—

"Our Lord is declaring the dangerous condition of *that generation* of the Jewish people, in consequence of the neglect and abuse of those spiritual privileges which He Himself, by His Incarnation and Ministry, was now offering to them. He compares *their* state to that of one who has been liberated from demoniacal possession. They had been freed from Satan by Moses and the Prophets; and now Christ is come to perfect and secure their moral and spiritual emancipation. But as one who has been liberated by God's goodness from the Devil, and afterwards, having tasted both the bitterness of bondage and the sweets of liberty, lapses into a *worse state*, if he does not watch and keep his spiritual house against the return of the Evil Spirit, so *their* state will be one of greater shame and misery, even in proportion to their present spiritual privileges." . . . "This saying is also applicable generally as a warning to every nation and every individual. The Evil Spirit has been cast out at Baptism. He goes about roaming through the *dry places* of heathenism; among souls which have not been baptized into Christ. But he loves most to tempt *Christians to fall away* from Christ. Therefore he returns to the house whence he was cast out, and finds it swept and garnished, lying idle and empty, and returns with greater force and dwells there. See *Greg. Nazian.* p. 719."

The reflections here suggested will supply a most salutary warning against relapsing into a sinful state, I mean, into habits of sin; for how great is the danger! One alone can keep us from falling; and the inspired author of the Epistle to the Hebrews writes, "It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were *partakers of the Holy Ghost*, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame," *Heb.* vi. 4-6.

³ It is but too true that the devil departs *only* "for a season;" and the vainly indulged state of security against a renewed attack, fostered in his victim by human pride, often proves a dangerous downfall.

I would blow the trumpet of alarm in the same note on which it was recently sounded by a chief watchman of our Zion—my beloved diocesan, now gone to his rest—"Watch, therefore, and pray always that your hearts may *retain* HIM Who is stronger than Satan, the only Guardian Who can secure them. Satan retires from those hearts which he finds thus *furnished and fortified*; they are then become the *Palace* of One against Whom the powers of hell shall not prevail."—*Archbishop Sumner's Practical Exposition of the Gospel of St Luke.*

¹ "Dogs." This appellation was used by our blessed Lord to describe "sinners of the Gentiles," of which extraction were we; not because He regarded them as such—in truth, they were the sheep of His other fold—but because they were so called by the Jews, whose language He adopts. Moreover, the application of the opprobrious term was intended

no doubt to test, on her own confession, the manner of spirit this Syrophenician woman was of; to ascertain whether His importunate supplicant had anything of that meekness and lowliness of heart which He came, both by example and precept, "to teach and to preach." She passed unblemished through this ordeal, which I fear might stagger many a mother in Israel, and which may well suggest the inquiry to mothers in Christendom, whether they can bear reproach, when they are anxiously solicitous to obtain for their children the salvation which is in Christ Jesus. The healing powers are ready to come out from Him; but they must be asked for "in faith—nothing wavering"—the petitioner neither wearied nor fainting in his, or her, mind.

The *natural* man may recoil at the notion of being compared to a *dog*; but let him as a check to self-confidence, indeed I may say, to self-complacency, recur to the case of Hazeel, recorded 2 *Kings* viii. 7-15. Elisha, the Man of God, had looked him (Hazeel) in the face so as to make him blush, and then disclosed to him, with tears, the enormities he was about to perpetrate. At the mention of such horrid barbarities, the proud Syrian replied, "But what, is thy servant a *dog*, that he should do this great thing?" The sequel of the story tells us how *all* that the Lord's prophet had predicted came to pass—that, on the morrow of his return to Benhadad, he murdered his royal master, and usurped the kingdom; which was but a prelude to the sad tragedy which he afterwards acted on the people of Israel, and in anticipation of which the man of God had found cause to weep.

And is there no lesson to be learnt by the backsliding Christian? Oh yes. St Peter, who knew what it was foolishly to trust in his own heart (*Prov.* xxviii. 26), conceives it very possible for men, "after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, to be again entangled therein and overcome;" verifying the true proverb, "The *dog* is turned to his own vomit again; and the sow that was washed to her wallowing in the mire;" so that "the latter end is worse with them than the beginning," 2 *Pet.* ii. 22, 20. "Lord, hold Thou up our goings in Thy paths, that our footsteps slip not," *Ps.* xvii. 5.

² The application of the term *Christians* here will appear still more appropriate, if the reader will refer to the words used by our blessed Lord, when he delivered to the Apostles their final commission—"Go ye, and" (not "teach," as the word is inadequately rendered in our A. V., but *μαθητεύσατε*) *make disciples* of all nations, by "baptizing them in (or rather *into*) the Name of the Father, and of the Son, and of the Holy Ghost" (*Matt.* xxviii. 19); and if it be also borne in mind, that it was deemed a matter of sufficient consequence for an inspired Evangelist to record, that "The *disciples* were called *Christians* first in Antioch," *Acts* xi. 26.

I cannot resist the introduction of some eloquent words upon this text by the late Bishop Blomfield:—"It is extremely probable," he says, "both from the nature of the case, and from the expression of King Agrippa to Paul, 'Almost thou persuadest me to be a Christian,' as well as that of St Peter, 'If any man suffer as a Christian, let him not be ashamed;'" that this name was given to believers by the enemies of the Gospel, perhaps by the haughty Romans, as a term of reproach and contempt. But now, while the name of *Jew* denotes an unhappy race of outcasts and wanderers; while that of *Greek* bespeaks an oppressed and persecuted, and, unhappily, a superstitious and immoral people; while the once proud name of *Roman* is confined, as a national appellation, to the people of a ruined and defenceless city; that of *CHRISTIAN* is a high and holy distinction, not dependent upon casual locality, nor upon the will of man—a name in which the civilised world rejoices and exults; and which in every nation and in every condition of life, may be made, by the grace of God, a title to the 'Inheritance of the Saints in light.'"

What can I say more, brethren, but, as your aged pastor (for it is to my own flock that this paper is specially addressed), beseech you, "that ye walk worthy of the vocation wherewith ye are called," *Eph.* iv. 1.

³ "The *first*, or natural birth, supplies the successive generations of *mankind*; the *second*, or spiritual, the generations of *Christians*. How truly has the Holy Font, as the great initiatory means of perpetuating the means of grace, been made for *whole generations*, no less than for *single souls*, the 'fountain opened,' from age to age, 'for sin and for uncleanness!' It has been as some mighty river, flowing ever onwards, receiving and embodying into its own waters every tributary stream, bringing down perpetual contributions to the great ocean of the Invisible Church in Heaven."—*Dr Jelf's Bampton Lectures*, 1844.

⁴ In our allusion, in this column, to the two Christian Sacraments, we wish to point the reader's attention to the remarkable similarity of expression in which, by anticipation,

Nature.	Grace.	Glory.
<p>18 Fallow-ground, with thorns and thistles for its native growth.</p> <p><i>Gen. iii. 18. Jer. iv. 3. Matt. xiii. 7.</i></p>	<p>The soil broken up, manured,¹ and sown with good seed.</p> <p><i>Hos. x. 12. Matt. xiii. 23. Tit. iii. 14.</i></p>	<p>The harvest reaped² and garnered.³</p> <p><i>Matt. xiii. 30, 39. John xiv. 2. Rev. xiv. 15.</i></p>
<p>R "An evil heart of unbelief."</p> <p><i>Heb. iii. 12.</i></p>	<p>"An honest and good heart."</p> <p><i>Luke viii. 15.</i></p>	<p>The heart's desire exceeded, by the richness of the store.</p> <p><i>Isa. lxiv. 4. John iii. 12, 13. 1 Cor. xiii. 12. 2 Cor. v. 7.</i></p>
<p>19 "Dead in trespasses and sins."</p> <p><i>Eph. ii. 1, 5.</i></p>	<p>"Alive unto God through Jesus Christ our Lord."</p> <p><i>Rom. vi. 11. Eph. ii. 1, 5.</i></p>	<p>Enjoying "life and immortality."</p> <p><i>Matt. xiii. 43; xxv. 21. 2 Tim. i. 10.</i></p>

they appear *both* to be enjoined by our blessed Lord. Observe, too, the introduction of each of the two weighty sentences in the original, by the repeated *Ἀμὴν, ἀμὴν*, "Verily, verily."

When He would speak of *Baptism*—though not formally appointed as a door of admission into the Church (*Janua Ecclesiæ*) till after His resurrection from the dead, and just before His ascension into heaven—He tells Nicodemus, for the benefit of all masters in Christendom and their disciples, "Verily, verily, I say unto thee, Except a man be *born of water and of the Spirit*, he cannot enter into the kingdom of God."

When He spake of the necessity of *Holy Communion at the Lord's Table*—though the institution of it, as a Christian Sacrament, was deferred till the same night that He was betrayed—in the wonderful discourse recorded in *John vi.*, wherein He describes Himself as "The Bread of Life," He forewarns all, "Verily, verily, I say unto you, Except ye *eat the flesh of the Son of Man, and drink His blood*, ye have no life in you." The life received from "the Lord, and Giver of Life" at Baptism, cannot otherwise be sustained.—Ye shall yet "die in your sins."

¹ *Manured*. The etymological sense of the word is "tilled with the hand."

² Compare Montgomery's beautiful lines, "On the death of a Minister cut off in his usefulness"—

"Go to the grave, in all thy glorious prime,
In full activity of zeal and power;
A Christian cannot die before his time,
The Lord's appointment is the servant's hour.

Go to the grave; at noon from labour cease;
Rest on thy sheaves; thy harvest task is done;
Come from the heat of battle, and in peace,
Soldier, go home; with thee the fight is won.

Go to the grave; tho' like a fallen tree,
At once with verdure, flowers, and fruitage
crown'd;
Thy form may perish, and thine honours be
Lost in the mouldering bosom of the ground.

Go to the grave; which, faithful to its trust,
The germ of immortality shall keep;
While, safe as watched by cherubim, thy dust
Shall to the judgment day in JESUS sleep.

Go to the grave; for there thy Saviour lay
In death's embraces, ere He rose on high:
And all the ransomed by that narrow way
Pass to eternal life beyond the sky.

Go to the grave: No, take thy seat a' ove
Be thy pure spirit present with the Lord,
Where thou, for faith and hope, hast perfect
love,
And open vision for the written word."

³ "As the harvest is, as it were, the crown of the year, placed upon it by the loving and mighty hand of the God of *Nature*; so the end of the world, which is the harvest of eternity, shall crown and consummate His kingdom of *Grace* with the blessing of infinite *Glory*. As time goes by, and as that last gathering of corn into the eternal garner draws on, and He who hath 'the golden crown and the sharp sickle' is ever coming nearer, so

Nature.	Grace.	Glory.
R ¹ Disease. ¹	Healing.....	Incorruptibility—a state where there is “no more pain.”
<i>Ps.</i> xxxviii. 3, 7. <i>Isa.</i> i. 5 6. <i>Jer.</i> viii. 22.	<i>Ps.</i> cxlvii. 3. <i>Mal.</i> iv. 2. <i>1 Pet.</i> ii. 24.	<i>1 Cor.</i> xv. 53. <i>Rev.</i> vii. 16.
R ² “No Soundness.” ...	Amputation of the injured limb, and excision of the diseased part.	Entrance into Life.
<i>Isa.</i> i. 6. <i>Jer.</i> vi. 14, 15; viii. 11, 12.	<i>Matt.</i> v. 29, 30; xviii. 8, 9.	<i>Matt.</i> xviii. 8, 9.
20 Haughtiness of spirit.	Receiving “with meekness the engrafted Word.”	Exchanging an inheritance on earth, ² for an inheritance in heaven.
<i>Ps.</i> xviii. 27. <i>Isa.</i> ii. 11.	<i>Matt.</i> xi. 25. <i>Gal.</i> i. 21.	<i>2 Pet.</i> iii. 13. <i>Rev.</i> xxi. 1–27.

does His grace fall upon the seed He once went forth to sow in the field of the world, in greater and fuller richness. That which was once a desert is become a smiling land. The ignorant are made wise, the sinful are made obedient. Many sheep are brought within the fold of the Church: fruits of righteousness and godliness shall be found abundant among the lowest as among the highest; and the joy with which an earthly harvest is gathered in, and the shouts and songs which its plenteousness calls forth, will be a pattern for the everlasting joy and the unending song of those who shall be present at the eternal harvest which shall crown and end God's dealings of goodness with this created world.”—*From a Plain Commentary on Ps. lxxv. 12–14. P. B.*

‡ Leprosy is a frequent image under which the Sacred writers make mention of the stain and corruption of human nature, and the withering influence of sin. The Levitical Law was a “Schoolmaster to bring us to Christ,” *Gal. iii. 24*. The Divine Lawgiver has shown us how, in man's natural state, a defilement is attached to him in his progress from birth to death. The Gospel represents to us the infinite condescension and tender compassion of the Son of God, our Lord Jesus Christ, in coming down from heaven, and taking our nature, and dying for us, and rising again, and ascending into heaven, and so delivering us from “the body of sin and death,” and from “the bondage of corruption into the glorious liberty of the children of God.” *Rom. vii. 24; viii. 21*.

“In our natural state, apart from Christ, death and disease are unclean and polluted things, being the fruits of sin; and they communicate uncleanness and defilement to man. But Christ came and touched the bier, and took the dead by the hand and raised him to life; and by dying and raising Himself, He sanctified death and the grave. He also touched the leper and healed him. Nor was this all. He acted on death and on disease at a distance by His Divine Will: He raised Lazarus without any touch. He healed the ten lepers without any touch. Thus He assures us of His power to forgive sin—the cause of death—and to give us pardon and grace, and newness of life and spiritual health, although we see Him not with the bodily eye.”—*Wordsworth's preliminary note on Lev. xiii.*

² “Blessed are the meek: for they shall inherit the earth” (*τὴν γῆν*) *Matt. v. 5*. The land (annotates Wordsworth)—i.e., of promise, of the living (*Ps. xxxvii. 11; cxlii. 5*); for earth is the land of the dying; heaven is the land of the living. *Cyril in Isa. lviii.*; *Jerome* here; *Aug. Serm. 53, 2–6*. “The new heaven and the new earth wherein dwelleth righteousness.”

Nature.	Grace.	Glory.
R ¹ Moses, in his anger, slaying a man.	Moses, the meekest of men. ¹	Moses, inheriting the blessing of the meek, when the earth shall have been burnt up. ²
<i>Exod.</i> ii. 12. <i>Acts</i> vii. 24.	<i>Num.</i> xii. 1-13; xiv. 13-26; xxi. 7, 8. <i>Deut.</i> ix. 18, 26. <i>Isa.</i> xxix. 19. <i>Matt.</i> v. 5; xi. 29. <i>Heb.</i> xi. 24-29.	<i>Ps.</i> cxlix. 4. <i>Matt.</i> xxiv. 13. <i>Heb.</i> xi. 13, 16.
R ² Naaman, "in a rage." ³	Naaman, with his wrath cooled, bidden "Go in peace." ⁴	Naaman, taking his seat with Abraham, Isaac, and Jacob in the Kingdom of Heaven.
<i>2 Kings</i> v. 12.	<i>2 Kings</i> v. 19.	<i>Isa.</i> xi. 10. <i>Matt.</i> viii. 11.

¹ Wordsworth has the following note on *Num.* xii. 3 :—" 'Now the man Moses was very meek, above all the men which were upon the face of the earth.' This is *not* a gloss inserted by a later hand, as some have supposed ; nor does it supply any argument against the genuineness of the Pentateuch. Moses was inspired by the Holy Spirit. God had just spoken of the Spirit that was in Moses : 'I will take of the Spirit that is upon thee,' xi. 17.

"It is not so much that Moses here speaks of himself, but the Holy Ghost *speaks by him, and speaks of him.* God bears a tribute to his gentleness, which *Moses* does not claim as due to himself, but as the *gift* of God's *grace.* God here declares that, by that grace, Moses, who had been admitted to converse with God face to face, 'as a man speaketh unto his friend' (*Exod.* xxxiii. 11), and who had been twice admitted to the divine presence in the Mount for forty days, and had been made the mediator between God and His people—was humble and *meek,* not 'exalted above measure by the abundance of his revelations,' *2 Cor.* xii. 7, cp. *St. Clement Ep.* i. 17. And though it is probable that this very meekness had tempted some to presume upon his forbearance, and to murmur against him, yet he was enabled to restrain his anger, and to pray for his enemies (v. 13), although his foes were of his own household ; and thus the history bears testimony to the power of God's Holy Spirit, and in the expressive words of the ancient father, 'He crowns His own gifts.'"

Bishop Hall observes upon the meekness of Moses : "No man could have given more proofs of his courage than Moses. He slew the Egyptian ; he confronted Pharaoh in his court ; he beat the Midianite shepherds ; he feared not the troops of Egypt ; he durst look God in the face, amidst all the terrors of Sinai ; and yet that Spirit which made and knew his heart, says, 'He was the mildest man upon earth.' Mildness and fortitude may well lodge together in the breast ; to correct the misconceits of those men that think none valiant but those that are fierce and cruel."

² Even before Christ had overcome the sharpness of death, and opened the Kingdom of Heaven to all believers, instances are afforded of the resurrection of the body. "But *now* is Christ risen from the dead, and become the First-fruits of them that slept," *1 Cor.* xv. 20.

St Paul defines Faith to be "the substance of things hoped for, the evidence of things not seen," and in the list of Scripture Worthies, he presently mentions the name of Moses, and concludes his catalogue of the faithful by observing, "And these all, having obtained a good report through faith, received not the promise : God having provided some better thing for us," who live under the Gospel, "that they without us should not be made perfect," which they will be, at the consummation of all things, when the Son of Man "shall come again with glory, to judge both the quick and the dead." "The Lord grant unto us, brethren, that we may find mercy of the Lord in that day."

³ In contemplating the temper with which the Syrian leper receives the Prophet's message, "Go, and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean," Bishop Hall has the following reflection :—"Nowhere shall

Nature.	Grace.	Glory.
<p>R³ "Saul, breathing out threatenings and slaughter against the disciples of the Lord."</p> <p><i>Acts</i> viii. 3; ix. 1; xxii. 20; xxvi. 11. 1 <i>Tim.</i> i. 13.</p>	<p>"Paul, a servant of Jesus Christ, called to be an Apostle."¹</p> <p><i>Ps.</i> lxxvi. 10, P. B. <i>Acts</i> ix. 6, 15; xxvi. 17, 18. <i>Eph.</i> iii. 7, 8. 1 <i>Tim.</i> i. 14.</p>	<p>St Paul, having fought the good fight, receiving the crown of victory.</p> <p>2 <i>Tim.</i> iv. 7, 8. <i>James</i> i. 12. 1 <i>Pet.</i> v. 4. <i>Rev.</i> ii. 10.</p>
<p>21 "A bruised Reed."</p> <p><i>Isa.</i> xlii. 3. <i>Matt.</i> xii. 20.</p>	<p>Restored to its perfect soundness.</p> <p><i>Acts</i> iii. 16. <i>Eph.</i> vi. 10.</p>	<p>"A rod of Iron,"² with which "The Word of God" will rule the Nations.</p> <p><i>Ps.</i> ii. 9. <i>Rev.</i> ii. 27; xix. 15.</p>

we find a truer pattern of the disposition of *Nature*; how she is altogether led by sense and reason, how she fondly judges of all objects by the appearance, how she acquaints herself with the common road of God's proceedings, how she sticks to her own principles, how she misconstrues the intentions of God, how she over-conceits her own, how she disdains the mean conditions of others, how she upbraids her opposites with the proud comparison of her own privileges.

"*Nature* is never but like herself. No marvel, if carnal minds despise the foolishness of preaching, the simplicity of sacraments, the holiness of ceremonies, the seeming inefficacy of censures. These men look upon Jordan with Syrian eyes, one drop of whose water, set apart by Divine ordination, hath more virtue than all the streams of Abana and Pharpar."—*Contemplations*.

⁴ The same powerful writer exclaims—"O happy Syrian, that was at once cured of his leprosy and his misprision (misapprehension) of God! Naaman was too wise to think that either the water had cured him, or the man; he saw a Divine Power working in both, such as he vainly sought from his heathen deities; with the heart he believes, with the mouth he confesses."—*Ibid*.

¹ Lactantius, a Latin writer who lived early in the fourth century, expresses the following sentiment, "Give me a man that is angry, furious, and passionate, and with a few words of God I will render him as meek and quiet as a lamb: give me one that has lived in vice and sensuality, and you shall see him sober, chaste, and temperate. So great is the power of divine wisdom, that, being infused into the breast, it will soon expel that folly which is the parent of all vice and wickedness." Was not such a change as this wrought in the persecuting Saul, when he asked, with the docility of a child, "Lord what wilt thou have me to do?" When his own eyes were opened, he was qualified and empowered "to open the blind eyes."

² "A rod of iron," *Rev.* ii. 27. "He," the conquering saint, "shall rule them with a rod of iron." The expression in the original is pregnant with meaning (*ποιμανεῖ*—shall discharge the office of a shepherd), and this with a "rod of iron" for his crook. Bishop Wordsworth observes on "the *oxymoron*:"—"He shall have the gentleness and the love of a shepherd for his flock; but the pastoral crook shall become a 'rod of iron' in his hand to shatter into shivers the potter's vessels of false doctrine. He shall receive that power from Christ, the true Shepherd-King. From this passage it is evident, that he who has proved himself a good and faithful servant of his Divine Master will be employed as an instrument for the consummation of Christ's heavenly kingdom. In chapter xix. 15, He that is Faithful and True, 'THE WORD' Himself—that Word which was 'made flesh and dwelt amongst us'—is represented as ruling, in Person, the nations with a *rod of iron*. Here, that which is done by the Head, is attributed to the instrumentality of the members of His Body. Though it is primarily true of Christ that *He* tends the

Nature.	Grace.	Glory.
R "Smoking Flax." ¹ ...	Embers rekindled in Baptism by the Holy Ghost." ²	The Faithful, carried up into Heaven as it were in a chariot of fire, ³ shining in glory.
<i>Matt.</i> xii. 20. <i>1 Thess.</i> v. 19.	<i>Matt.</i> iii. 11; xii. 20. <i>Acts</i> ii. 3, 4, 39.	<i>Luke</i> xvi. 22. See also <i>2 Kings</i> ii. 11.
22 "Dross."	Metal Refined.....	"Pure Gold."
<i>Ps.</i> cxix. 119. <i>Ezek.</i> xxii. 18.	<i>Job</i> xxiii. 10. <i>Mal.</i> iii. 2.	Compare <i>Rev.</i> xxi. vv. 27 and 29.
23 "Unstable as water."	"Stedfast by Faith."....	Indissolubly united to Christ, the Rock of Ages, they stand fast for ever and ever. ⁴
<i>Gen.</i> xlix. 4. <i>James</i> i. 8.	<i>1 Cor.</i> xv. 1, 58. <i>2 Cor.</i> i. 24. <i>1 Pet.</i> v. 9.	<i>Deut.</i> xxxii. 4. <i>1 Sam.</i> ii. 2. <i>2 Sam.</i> xxii. 32. <i>Ps.</i> cii. 26-28. <i>Col.</i> ii. 10.

nations with a *rod of iron* (*Ps.* ii. 19), yet He Himself has said, 'He that overcometh and keepeth my words unto the end, to him will I give authority over the nations, and he shall rule them with a *rod of iron*, as potters' vessels are broken in pieces,' *Rev.* ii. 26, 27. *Wordsworth.*

¹ Though it is by no means necessary to determine the extent of human depravity, consequent upon the Fall of man, I submit that, in the mention of "smoking flax," an emblem is suggested in God's Word, which ought to satisfy our curiosity in regard to this mystery of our holy religion. I do not believe the corruption of human nature to be total. I believe there is some spark of goodness remaining, which, by Fire from Heaven, I mean, by the incentive power of the Holy Ghost, may be kindled into a flame, and enable us to burn and shine as lights in the world; and, this life ended, fit us to be transplanted to the realms of Light. Greatly do I respect the advice of my late kind friend and watchful overseer, Archbishop Sumner, given in his admirable work, "Apostolical Preaching considered." He sums up the arguments in his chapter on "The Corruption of Human Nature" thus, "It appears upon the whole, that three rules ought to be observed, in order to treat this subject with practical advantage; first, that we should so preach the corruption of human nature, as to show our absolute dependence upon the Atonement of Christ for salvation, and upon the Holy Spirit for sanctification; secondly, that we should so preach it as to vindicate the ways of God to man, by proving that He offers a remedy co-extensive with the evil; thirdly, that we so preach it as to make the hearer understand that sin, however congenial to the depraved mind, is alike inconsistent with the original innocence of the human race, and with their final destination; inasmuch as they have been 'bought with a price,' and become the 'sons of God, and joint heirs with Christ,' and are expected to be 'holy, even as He who hath called them is holy.'"

² St John the Baptist predicts the office of the Messiah, of Whom he was the Precursor, in these memorable words—"He shall baptise you with the Holy Ghost and with fire"—in the Greek, *πυρ*, from which is derived the verb "to purify," and its cognate terms.

³ Bishop Wordsworth explains the object of this baptism to be "to purify, illumine, transform, inflame with holy fervour and zeal, and carry upward, as Elijah was carried up into heaven in a *chariot of fire*. A prophecy specially fulfilled at Pentecost, when the Holy Spirit descended in tongues of fire. There is," he adds (quoting from Jerome),

Nature.	Grace.	Glory.
<p>24 "Servants of Sin."...</p> <p><i>Rom. vi. 17.</i></p>	<p>"Servants of God.".....</p> <p><i>Rom. vi. 22.</i></p>	<p>Serving "Him day and night in His Temple."¹</p> <p><i>Rev. vii. 15; xxii. 3.</i></p>
<p>25 Death reigning.².....</p> <p><i>Rom. v. 12; vi. 23. 1 Cor. xv. 22.</i></p>	<p>"Life and immortality brought to light."³</p> <p><i>John iii. 16; v. 25. Rom. vi. 23. 1 Cor. xv. 22. 2 Tim. i. 10.</i></p>	<p>"The⁴ Crown of Life."</p> <p><i>Luke xx. 36. John xiv. 19. Rev. ii. 10, 11; iii. 11.</i></p>

"a three-fold baptism with fire. With the fire of the Holy Ghost at Pentecost. With the fiery trials of this life. With the fire of which St Paul speaks, which shall try every man's work what it is, at the Great Day."

⁴ The contrast between the perishable nature of the works of creation and the eternity of the Creator, and of those who are to live with Him in another and better world, is finely drawn in *Ps. cii. 25-28*, referred to in our textuary; and we may subjoin some admirable remarks from "The Plain Commentary" upon this Psalm:—

"25. 'Thou, Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the work of Thy hands. 26. They shall perish, but Thou shalt endure: they all shall wax old as doth a garment. 27. And as a vesture shalt Thou change them, and they shall be changed: but Thou art the same, and Thy years shall not fail.'

"Yea, *He* came to us and dwelt among us, Whose Name is the Word—the Word before all ages, through Whom the ages were created; He, Who is the uncreated Wisdom, in the beginning founded the earth and made the heavens. He it was Who spake and it was done. They are creatures of time; they have their growth, their perfection, and their old age. They abide their time; they fulfil their purpose; and they are laid aside like a disused garment. In the end of all things, they who in Christ have put off corruption shall behold and see a new heaven and a new earth; for the first heaven and the first earth shall have passed away, and 'there shall be no more sea.' These shall perish; but our Christ and Lord, the everlasting and almighty Word, Who was before these, abideth the same, unchanged and unchangeable, when they have passed away; the same in might, the same in glory, the same in goodness, the same in love. His mercy fails not, even as His years fail not, for they are both eternal and of eternity.

"28. 'The children of Thy servants shall continue; and their seed shall stand fast in Thy sight.'

"He that is the Son of Man, in Whom all the children of men shall find immortal life: He is the Seed of David, Whose crown shall never be cast down, Whose throne shall have no end. His subjects shall never be removed from before the face of their King and Saviour. Through Him, Who came in human flesh into things temporal, that He might lead them to those things eternal, shall they attain those everlasting years, in which days are not measured by the revolutions of the sun, but that which is abideth ever as it is, because it alone *Is* truly. 'They shall be for ever with the Lord.'"

¹ See the Angelic Hymn in the Office of the Holy Communion, "Glory be to God on high," &c.

² St Paul tells us "Death reigned from Adam to Moses," *Rom. v. 14*. Not that the King of Terrors was deposed, when the Jewish lawgiver had spoken in God's name; but the Apostle's argument was intended to show that the children of Abraham, Isaac, and Jacob had no exemption from the tyranny of "him that had the power of death, that is, the devil." We know how hard was the pressure of Satan's yoke at the time of the Saviour's appearance, when He exclaimed, "Come unto Me" (and in order to do so, they must "renounce the devil and all his works") "all ye that labour and are heavy laden," with the burden of your sins, "and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest to your souls. For My yoke is easy, and My burden is light." "The Kingdom of God" is the reverse of Satan's kingdom—it "is righteousness, and peace, and joy in the Holy Ghost."

Nature.	Grace.	Glory.
<p>R Lying under "The Shadow of Death." <i>Job</i> xxiv. 13, 17. <i>Ps.</i> xlv. 19; cvii. 10. <i>John</i> iii. 19, 20.</p>	<p>"The Light of Life infused."¹ <i>Ps.</i> xxiii. 4. <i>Isa.</i> ix. 2. <i>Matt.</i> iv. 16. <i>John</i> i. 5. <i>Eph.</i> v. 14.</p>	<p>A Change "from Glory to Glory." <i>2 Cor.</i> iii. 18. <i>Phil.</i> iii. 21. <i>1 Tim.</i> vi. 16.</p>
<p>26 "Children of wrath." <i>Rom.</i> ix. 8. <i>Eph.</i> ii. 3.</p>	<p>"Heirs of the Promise." <i>Rom.</i> ix. 8. <i>Gal.</i> iii. 29. <i>1 Thess.</i> v. 9.</p>	<p>"Joint-heirs with Christ," and "glorified together." <i>Rom.</i> viii. 17. <i>1 Pet.</i> v. 1.</p>
<p>27 "The children of disobedience."² <i>Rom.</i> v. 19. <i>Eph.</i> v. 6.</p>	<p>Serving God in righteousness and holiness.³ <i>Jer.</i> xxiii. 6. <i>Luke</i> i. 74. <i>Rom.</i> v. 19.</p>	<p>Recompensed at the Resurrection of the Just. <i>Matt.</i> xxv. 34. <i>Luke</i> xiv. 14.</p>

³ "The first man, Adam, tainted all his progeny. Therefore welcome, O welcome, be the Second Adam! Let Him come Who liveth, that He may find us who are dead. Let Him die for us, in order to succour us who are dead, and to rescue us from death, and raise us to life, and destroy death by dying. His grace is the only grace which redeems infants and men, the small and the great together."—*Augustine.*

⁴ The definite article, rendered in English by the word "*The*," as designating the Crown of crowns, is here of the utmost importance, and the corresponding article (*τὸν στέφανον*) exists in the original. (See *James* i. 12.) It is one of the many instances where its suppression in our translation weakens the force of the Greek—a language, it would seem, from its remarkable fulness and distinctiveness, chosen by Providence as the most proper vehicle of Divine Truth. I rejoice to add, it is the opinion of the best commentators (and we have many excellent commentators in the present day) that the plainest and most literal sense of a passage is, as a general rule, the truest interpretation.

Is not this last remark an illustration of the Psalmist's saying, "The secret of the Lord is with them that fear Him; and He will show them of His covenant?" The Lord Jesus thanks His heavenly Father, that He hath hidden these things from the wise and prudent, and revealed them unto babes—those who study the holy Scriptures with a childlike, that is, a teachable, disposition.

¹ "The sun illumines the face of him who sees, and of him who is blind; but it is seen by the one, and not by the other. So Christ, the Light of the world, is everywhere present to all, even to the unbelieving; but they cannot see Him, because they have no eyes in their hearts."—*Wordsworth.*

² We prefer the rendering of the word *ἀπειθεῖας* by "disobedience," as in the text of our English Bibles (*Eph.* v. 6), to that supplied in the margin—viz., "*unbelief*." As Dean Alford tells us, the Greek word is "a valuable middle term between unbelief and disobedience, implying their identity in a manner full of the highest instruction." And Bishop Wordsworth remarks, in his "Commentary on *Eph.* ii. 2" (where it is also used, but no marginal reading suggested), that "it signifies something more than unbelief; it is unbelief in *action*—disobedience."

We here speak of the children of Adam, with a special reference to the sin of their progenitor. We use the word "disobedience" in the same sense as that in which the great poet of our nation employs it, at the commencement of his wonderful specimen of loftiness of thought, and gracefulness of diction, "Paradise Lost"—

"Of Man's first *disobedience*, and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world and all our woe,
With loss of Eden, till one Greater Man
Restore us, and regain the blissful seat,
Sing, heav'nly Muse!"

Nature.	Grace.	Glory.
R Accused by Conscience.	Convicted of sin by the good Spirit, ¹ and pardoned through the merits of Jesus Christ.	Assessors with the Son of Man in judgment.
<i>Rom.</i> iii. 19. <i>James</i> ii. 10.	<i>John</i> xvi. 8. <i>Rom.</i> iii. 19. <i>Eph.</i> i. 7.	<i>Luke</i> xxii. 29, 30. <i>John</i> v. 22. <i>1 Cor.</i> vi. 2, 3. <i>Rev.</i> xx. 4.

Nor can the writer of these pages otherwise than rejoice in the lesson taught him by our famous Milton—viz., that the introduction of so grand a subject as Man's Fall and Recovery to the notice of his reader, should ever be accompanied by prayer to God for the illuminating influences of His Holy Spirit. And when he has gone to his desk, with the hearty desire of casting a mite into the sacred treasury of Gospel truth, he has been relieved and comforted by imploring divine aid, in the words of a greater poet than our renowned countryman—even of "the anointed of the God of Jacob, and the sweet psalmist of Israel." For no words appear to him more appropriate, as a preparation for the study of the Holy Scriptures, than those of verse 18 of *Ps.* cxix.—"Open Thou mine eyes, that I may behold wondrous things out of Thy Law."

He would beg the reader to do the same, before he enters upon the perusal of the result of the writer's meditations in that Law.

The English reader of the New Testament may require to be told that, when St Paul writes, in the passage cited in our textuary (*Rom.* v. 19), "*many* were made sinners," the expression is undoubtedly equivalent to that used in the former verse (18), where he tells us that "by the offence of one (Adam), judgment came upon *all* men to condemnation." Had the Greek article been adequately rendered—*οἱ πολλοί*, "*the many*,"—there would be less danger of the unlearned supposing that *any* child of Adam could possibly be excepted from the universal law, which brings in *all* guilty before God, that Jesus Christ may be "the Saviour of *all* men, specially of those that believe."

³ May there not here be traced a conjoint reference to the work of God the *Son*, Who redeemed us, and of God the *Holy Ghost*, Who sanctifieth us? The righteousness of Christ is imputed to us; and by the Spirit of God we are enabled to work out our salvation with fear and trembling, and so to follow after, and attain that "holiness, without which no man shall see the Lord."

¹ "*The good Spirit*."—Spoken of by our blessed Lord as the Comforter, and identified with the Holy Ghost. For explanation of the full meaning of the word Comforter, I beg to refer to a note in Bishop Wordsworth's Commentary on *John* xiv. 16, where he writes—"Some have attempted to limit the sense of Παράκλητος in the New Testament to 'Advocatus,' or 'Adjutor.' But the word is one of large acceptation. And it was probably chosen for that reason, as best signifying the manifold gifts and offices of the Holy Ghost (*1 Cor.* xii. 3-11), as the Sanctifier, Teacher, Comforter, Exhorter, Remembrancer, Inspirer, Enlightener, Counsellor, Guide, Helper, and Advocate of the Church." I venture to refer to the etymology of the word Comforter (cum *fortis*), as illustrating its meaning.

The Rev. A. W. Thorold has the following note on the word "Advocate," as it occurs *1 John* ii. 1:—"Advocate." One who will plead our cause for us. The same word (Paraclete, peculiar to St John) is used by him in his Gospel (xiv. 16) of the office of the Holy Spirit, 'the Comforter.' But both the Son and Spirit comfort us, and plead for us; the Son, who bids us 'come unto Him for rest (*Matt.* xi. 28), and appears in the presence of God for us; the Spirit, who comforts us by taking of the things of Christ and showing them to us; and is our 'Advocate,' by pleading within us in the prayers which He Himself inspires, and which being acceptable to God—being God's very mind and will—are sure to be answered," *Rom.* viii. 26, 27.

We submit to the consideration of the intelligent reader, that in this and the following Triad, with their adjuncts, an illustration is afforded of the execution of the work which, our Saviour tells us, the Comforter was to perform, and which is in course of accomplishment in every true child of God. We have already, in our heading, alluded to the three-fold conviction to be wrought by Him. Here, in close proximity, mention is made of His

Nature.	Grace.	Glory.
<p>28 Condemnation.....</p> <p><i>Ezek. xviii. 4, 20.</i></p>	<p>Election,¹ Justification, and Sanctification.</p> <p><i>1 Thess. iv. 3, 4. 1 Cor. i. 26. Rom. iii. 24. John xvii. 10. 1 Pet. i. 2.</i></p>	<p>Glorification.</p> <p><i>John xvii. 22, 24. Rom. viii. 17, 30. Col. iii. 4.</i></p>
<p>R "Condemned already."²</p> <p><i>John iii. 18, 36.</i></p>	<p>"No condemnation to them that are in Christ Jesus."</p> <p><i>John iii. 18. Rom. viii. 1, 34.</i></p>	<p>The reward of "patient continuance in well-doing" received.</p> <p><i>Matt. xiii. 43. John v. 29. Rom. ii. 7. 1 Cor. iii. 8.</i></p>
<p>29 The deathward track.</p> <p><i>Rom. viii. 13.</i></p>	<p>The path of Life.....</p> <p><i>Ps. xvi. 11.</i></p>	<p>The presence of God attained.</p> <p><i>Ps. xvi. 11.</i></p>
<p>R¹ Self-will, the motive of action.</p> <p><i>2 Tim. iii. 2. 2 Pet. ii. 10</i></p>	<p>The will of God, done on earth.</p> <p><i>Matt. vi. 10; vii. 21; xii. 50; xxvi. 39. Phil. ii. 13.</i></p>	<p>The will of God, done in heaven.</p> <p><i>Matt. vi. 10. Compare Ps. ciii. 20 and Matt. xxii. 30.</i></p>

several offices:—1. He is the author, to the world, of conviction of *Sin*; for they, by nature, knew not God, and, by consequence, knew not their duty to Him. 2. He is also the author, to the world, of conviction of the everlasting *Righteousness*, which Messiah the Prince brought in and perfected, and thereafter returned to the Ancient of Days. Herein is involved St Paul's great doctrine of justification by faith. The apostle tells us that "no man can say that Jesus is the Lord"—"the Righteous Lord" (*Ps. xi. 7*)—"our Lord" (*Ps. viii. 1, 9*)—"the Lord our Righteousness" (*Jer. xxiii. 6*)—"but by the HOLY GHOST," *1 Cor. xii. 3*. 3. He is the author also, to the world, of conviction of *Judgment*, of the final overthrow of the "Prince of this world," who, with "them that know not God, and obey not the Gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day," *2 Thess. i. 8-10*. (See Wordsworth's Commentary.) These saints are to be the attendant witnesses of the just judgment of the Son of *Man*, Who is also the Son of *God*; and surely we are warranted, by the proofs referred to in our textuary, in speaking of them, as "Assessors with Christ in judgment."

¹ "Election." This term is used, not to signify those (if any such there be) who are to be deemed secure of salvation at any particular point of their Christian course; but it is applied, as in the texts cited, to those who, as St Paul writes to the Church at Ephesus, are "predestinated unto the adoption of children," or, in the words of our true Apostolical Church, "called to a state of salvation." Such we find spoken of, in the Acts of the Apostles, as *τοὺς σωζομένους*; upon which phrase Wordsworth notes as follows:—"Present participle used in a middle sense; and it designates those *who were escaping* (as it were) from the Flood, and taking refuge in the Ark, the Church; those who were flying from the bondage of a spiritual Egypt, and were entering on the way of salvation, towards the Land of Promise; those who were being delivered from the death of sin, by incorporation into the *σωτήριον σῶμα τοῦ Σωτήρος*, *Éph. v. 23*."

² "Condemned already." With this declaration, that every child of Adam is born under sentence of death, let every mouth be stopped that would charge God foolishly for punishing all who are disobedient to the voice thus spoken of: "The Spirit and the Bride say, Come." "And whosoever will, let him take of the water of life freely," *Rev. xxii. 17*.

Nature.	Grace.	Glory.
30 Enmity. <i>Rom. viii. 7.</i>	Reconciliation.¹ <i>2 Cor. v. 18-20. Eph. ii. 14-16.</i>	Reception into the mansions of bliss. <i>John xiv. 2, 3.</i>
R Strife² and Hatred.³ <i>Gal. v. 20. Tit. iii. 3.</i>	Peace and Love. <i>1 John iv. 8.</i>	Love, perpetuated in the abode of Love.⁴ <i>1 Cor. xiii. 13. 1 John iv. 16.</i>

¹ The word "Reconciliation," as applied to the Gospel dispensation, has a double meaning. It may either signify God being reconciled to man, or man being reconciled to God. Albeit the God-man Christ Jesus is the *only* Reconciler. God was offended by man's transgression—by sin, "the abominable thing which He hateth"—and would not "see our face" in mercy, "except our" Elder "Brother be with us;" but in "the Beloved," the converted rebel *is* "accepted." Man is permitted to approach God, to sue for pardon and peace—in other words, to seek reconciliation with God—because an Intercessor has been found in His blessed Son.

² "Strife." We have a very particular account given us of the formation of Woman. *Gen. ii. 21-24.* She was made out of the rib of Adam; and the honourable estate of matrimony was instituted of God, in the time of man's innocency: "HE brought her unto the man." The closest union therefore of heart and soul subsisted between the first pair; and yet Adam, when called forth to receive judgment for the first transgression, would cast the blame upon his partner. Nay, he would even insinuate that the Author of all good had been the cause of evil; because that which should have been for his wealth had, by an act of direct disobedience on his part, become unto him an occasion of falling. "The Woman whom *Thou* gavest to be with me, she gave me of the tree, and I did eat." *Gen. iii. 12.*

Milton has a fine passage on the acrimonious dispute, which he supposes to have ensued between Adam and Eve, in contemplation of their altered condition. I subjoin the excellent advice our great poet puts into Adam's mouth for the restoration of unanimity between them. It may be an antidote to the angry spirit which, it is to be feared, sometimes marks the contentions of man and wife at the present day in a Christian land:—

" But rise!—let us no more contend, or blame
Each other; blam'd enough elsewhere! but strive
In offices of love, how we may lighten
Each other's burden, in our share of woe:
Since this day's death denounc'd (if ought I see)
Will prove no sudden, but a slow pac'd evil;
A long day's dying to augment our pain,
And to our seed (O hapless seed!) deriv'd."
—*Paradise Lost. Book x. l. 958-965.*

³ "Hatred." This is the rendering, in the A. V., of the word *ἐχθραί*, *Gal. v. 20*, to which we refer. Observe its connection with the "enmity" spoken of above (*Rom. viii. 7*), where St Paul writes *τὸ φρόνημα τῆς σαρκὸς ἐχθρα εἰς Θεόν*. There, he speaks of the *mind*—the evil propensity of human nature; here, of the *works* of the flesh. The remedy for strife and hatred is fully supplied in the texts, cited in Column II. of the Triad, to which this is subjoined as a Rider or adjunct.

⁴ Bishop Woodford, in his "Commentary on the First Epistle of Paul to the Corinthians," published, with other portions of the New Testament, by the Society for Promoting Christian Knowledge, has the following short, lucid, and, shall I not add? splendid exposition of the verse cited from chap. xiii. in our textuary:—"13. 'And now abideth.' Faith, Hope, Love, are graces not transitory in their nature like the extraordinary gifts of the Spirit, but permanent, equally bestowed in all ages of the Church; and of these three Divine graces Love is the greatest, because whilst Faith and Hope last through all generations, Love outlasts the world itself; and belongs, not only, like Faith and Hope, to all time, but reigns with its most perfect sway in eternity."

Nature.	Grace.	Glory.
<p>31 "Fear."¹.....</p> <p><i>Gen. iii. 10. Matt. x. 28.</i></p>	<p>"Fear not."².....</p> <p><i>2 Kings vi. 16. Prov. xxviii. 1. Luke ii. 10; xii. 32. John vi. 20.</i></p>	<p>The Love which casteth out Fear³ perfected.</p> <p><i>1 John iv. 18. Rev. xix. 5.</i></p>
<p>32 Dulness of hearing.</p> <p><i>Ps. cxv. 6. Isa. vi. 9. Acts vii. 51. Rom. xi. 8.</i></p>	<p>Ears opened to receive the Word of Truth.</p> <p><i>Isa. xxxv. 5. Mark vii. 32-35. Luke xxiv. 32. James i. 19, 22-25.</i></p>	<p>The hearing "unspeakable things in Paradise."⁴</p> <p><i>2 Cor. xii. 2. Rev. xxii. 8.</i></p>
<p>33 "Walking by Sight."⁵</p> <p><i>2 Cor. iv. 18; v. 7.</i></p>	<p>"Walking by Faith."⁵...</p> <p><i>2 Cor. v. 7. Heb. xi. 1.</i></p>	<p>"Seeing God as He is."</p> <p><i>Ps. xvii. 15. 1 John iii. 2. Rev. xxii. 4.</i></p>

¹ There is a good description of the passion and cause of "fear," in the Book of Wisdom. "Wickedness, condemned by her own witness, is very timorous, and, being pressed with conscience, always forecasteth grievous things. For fear is nothing else but a betraying of the succours which reason offereth. And the expectation from within, being less, counteth the ignorance more than the cause which bringeth the torment." *Wisd. xvii. 11-13.*

² The language of the Law, which brings us in guilty before God, is "Fear." Notice the scene at Sinai, on occasion of its first delivery, as described *Exod. xix.* "So terrible was the sight, that Moses said, I exceedingly *fear* and quake," *Heb. xii. 21.* But, when peace was proclaimed on earth (for a Ransom was found), the angel of the Lord—the same angel probably that comforted Mary at the Annunciation—addressed the chosen witnesses of the birth of her Wonderful Child, "*Fear not*, for behold I bring you good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord," *Luke ii. 10, 11.* Henceforth *Fear* is quelled by "the *Love* of God shed abroad in our hearts by the Holy Ghost." Observe the appropriateness of the prayer with which we commonly conclude our devotions, "The grace of our Lord Jesus Christ, and the love of God, and *the fellowship of the Holy Ghost*, be with us all evermore. Amen."

³ In the sense of reverential awe, Fear has its place in the abode of bliss. "Praise our God, all ye His servants, and ye that *fear* Him, both small and great," *Rev. xix. 5.*

⁴ St Paul was caught up into Paradise, and heard unspeakable words; but he was restrained from attempting to divulge what he heard. Moreover, lest he, the Apostle of the Gentiles—"not a whit behind the very chiefest Apostles"—"should be exalted above measure, a thorn in the flesh was given" him, as a corrective to spiritual pride. So little is any sojourner upon earth to be trusted with a revelation of what passes in heaven. It is remarkable that the beloved John concludes his report of the beatific vision, with which he was favoured in the Isle of Patmos, by telling us that, when he heard what the angel recounted of the Celestial City, and the employment of its inhabitants, he fell down to worship this ministering spirit, and received a second check to his misdirected adoration. The extent of the happiness of the saints we know not *now*, but, if we be of their number, we shall know *hereafter*.

⁵ "Faith lends its realising light,
The clouds disperse, the shadows fly,
The Invisible appears in sight,
And God is seen by mortal eye."

Nature.	Grace.	Glory.
R Under the guidance of our senses.	Directed by the Star which leads to Christ. ¹	The actual possession "of things hoped for," the seeing of things invisible to mortal eye.
1 Cor. ii. 14.	1 Pet. i. 8.	1 Pet. i. 9. Rev. xxi. 9-11.
34 "The broad way."...	"The narrow way.".....	"The street of pure gold."
Matt. vii. 13.	Matt. vii. 14.	Rev. xxi. 21.
35 "Children of this world."	"Children of light.".....	"Sons and Daughters" of the King of Heaven.
Luke xvi. 8.	Luke xvi. 8. John xv. 19. Eph. v. 8.	2 Cor. vi. 18. Rev. xxi. 7
R "Minding earthly things."	"Having our conversation ² in heaven."	Admittance into the mansions of bliss.
Phil. iii. 19.	Phil. iii. 20.	Ps. lxxxiv. 4
36 Enchained to the earth. ³	Mounting upwards with the wings of a dove.	Dwelling in the Light inaccessible.
Ps. cxix. 25.	Ps. lv. 6; lxxviii. 2.	1 Tim. vi. 16.

¹ See note (4) to Triad 10, the statement under "Glory."

² The word "conversation," here used, scarcely conveys a right notion of the meaning of the original to an English reader of the New Testament. The Greek is τὸ πολίτευμα, and the proper translation of the passage seems to be that of Wordsworth, "for our civic state and life subsisteth in heaven. Heaven, and not earth, is the place in which πολιτευόμεθα, we have our citizenship. We are strangers and pilgrims here. Our home is heaven. Others seek for 'glory in their shame,' and mind only τὰ ἐπίγεια the things upon earth. But we seek the—glory which is above." This Triad might have been introduced as a rider to No. 9, had there not been one already attached to it. For the word fellow-citizens, there, in Column II., is a translation of συμπολίται, and the Jerusalem referred to in Column III., the beloved object, τὴν πόλιν τὴν ἁγίαν. It is thought, however, that, being of a cognate character, the one parallelism strengthens the other.

³ On the words quoted in our reference from the Ps. cxix., I find the following apposite reflection in "A Plain Commentary, chiefly founded on the Fathers":—

"The meditation on the perfectness and purity of God's law brings out our unworthiness, and sin, and misery. The sight of its brightness makes us bow down our dazzled faces to the earth in humility and self-contempt. We cleave by nature to the dust from which we were formed, and which was quickened by the breath of life from God; and we have scarcely raised ourselves from it, when the sight of His righteousness and majesty bows us down to it again. There then let us kneel, and pray that the Lord and Giver of Life would give us life and strength to do His will—would quicken us, as He quickened Adam, not according to our deservings, but by His own living word."

Nature.	Grace.	Glory.
R Followers of our heart's desire.	"Followers of that which is good."	Followers of "the Lamb whithersoever He goeth."
<i>Ps. x. 4, 5. Eccl. xi. 9.</i>	<i>John x. 27 1 Pet. ii. 21, 22, 24.</i>	Compare <i>John i. 36, 37,</i> with <i>Rev. xiv. 4.</i>
37 "A generation of vipers." ¹	Adopted Sons, privileged to cry, "Abba, Father."	"Kings ² and Priests unto God and the Father."
<i>Matt. iii. 7.</i>	<i>Rom. viii. 15.</i>	<i>Rev. i. 6.</i>

¹ St John the Baptist, in applying this term to the Pharisees, who trusted in themselves that they were righteous and despised others, and to the Sadducees, who said that there was no resurrection—both of them blind guides of their respective sects, and yet professing to have Abraham to their father—had doubtless in mind the words with which David described the natural condition of every child of Adam, "The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies. Their poison is like the poison of a serpent." *Ps. lviii. 3, 4.* And when John, the day-star, had sunk to rest, and JESUS, the Sun of Righteousness, had arisen with healing in His wings, He, the Messenger of the Covenant, confirming the truth proclaimed by His messenger, brings to light the hypocrisy of these self-styled children of Abraham. It was to the Jews that the Saviour addressed that terrible reproof—"Ye are of your father the Devil, and the lusts of your father will ye do." *John viii. 44.*

Are sinners of the *Gentiles*, though born of Christian parents, less inclined by nature to indulge the sinful lusts of the flesh? Is the opprobrious term *γεννήματα ἐχιδνῶν*—"generation of vipers"—less applicable to them in their birth-state? Rather than dispute its applicability, let them confess that they are "all as an unclean thing, and all their righteousnesses are as filthy rags;" that "they are all gone out of the way, they are altogether become abominable, there is none that doeth good, no, not one. Their throat is an open sepulchre, with their tongues have they deceived: the poison of *asp*s is under their lips." *Ps. xiv. 4, 5, P. B.* Does not this constitute them a "generation of vipers," "children of the Devil"? Death is the wages of sin, that is, of *continuance* in sin.

But happily, in the same discourse in which the meek and lowly Jesus applied so strong a term to the unbelieving Jews, He declares, without any restriction of "nations, and kindreds, and people, and tongues," remission of sins through His Name. "Verily, verily" (mark the reiteration of the Greek *ἀμῆν*), "I say unto you, If a man keep My saying, he shall never taste death." But this comfortable doctrine is insisted upon in the second column of this Triad, to which, according to our arrangement, it properly belongs.

² Is not the force of the original word *βασιλειαν* impaired by its being rendered in the A. V. "kings," instead of "a kingdom"? Has it not a special reference to the phrase, so often employed in the Gospels, "Kingdom of God," or "Kingdom of Heaven," and which has, if I may so speak, an ascending scale of meaning? 1. In its lowest sense, it signifies the Gospel dispensation, which is compared to a net, that was cast into the sea, which gathered of every kind, good and bad. 2. Then, again, it is used to describe the religion of Jesus Christ, when received into the heart of the true believer, designating those who do not only call Christ Lord, Lord, but also do the will of His Father which is in heaven. 3. And, in its highest acceptation (to which our reference is intended), it embraces those loyal and dutiful subjects to whom, as the "sheep" of His pasture, "the King" will say, "Come ye blessed of My Father, inherit the kingdom prepared for you, from the foundation of the world." These are they which will be acknowledged and remembered by Jesus of Nazareth, the crucified Saviour, "when He cometh into His kingdom." It is for the establishment of this kingdom we pray, in the words taught us by the Lord Himself—"Thy kingdom come."

Nature.	Grace.	Glory.
38 "Idolaters." ¹ <i>Jer.</i> v. 7, 8. <i>Hos.</i> iv. 17. <i>1 Cor.</i> x. 6-8, 20, 21. <i>Eph.</i> v. 5. <i>2 Tim.</i> iii. 2-4. <i>Heb.</i> xiii. 4. See Art. xxix.	"Partakers of Christ." ² <i>John</i> xvii. 21. <i>1 Cor.</i> x. 16; xii. 27. <i>Eph.</i> v. 30. <i>1 John.</i> i. 3. <i>2 Pet.</i> i. 4. See Art. xxviii.	"Saints, joyful in glory." ³ <i>Ps.</i> cxlix. 5. <i>Mark</i> xiii. 25.

¹ I. St Paul, in *1 Cor.* x. 19-22, denounces idolatry. Subsequently, in a second Epistle to the same Church (*2 Cor.* vi. 14-16), he proves, more generally, that righteousness hath no fellowship with unrighteousness, nor light any communion with darkness; that no concord can subsist between Christ and Belial—the God of perfect purity, and the idolatrous emblem of unbridled lust. Their services are diametrically opposite; that of the one, perfect freedom; that of the other, abject slavery.

Now I wish the intelligent reader to observe particularly the pains which, by suggesting proper topics of previous examination, St Paul takes to secure a devout celebration of the *Lord's Supper*. His doctrine is here, as elsewhere, "Let a man examine himself, and so let him eat of that Bread, and drink of that Cup" (*1 Cor.* xi. 28). He tells the votaries of the heathen deities (whether they worshipped them, professedly, under the names of Jupiter, Venus, Bacchus, &c.—mere nonentities;—or whether they idolised their own lusts, as was done in the feigned metamorphoses attributed to Jupiter, in the rites performed to Venus, and in the orgies of Bacchus) that they could not come to the Holy Table with an approving conscience. An heathen poet could tell us "*Sibi cuique Deus fit dira cupido.*" And Dr Vaughan writes—"We may have either a *thing* or a *person* for our God: an ambition, appetite, lust, pursuit, taste; or else a human being, to whom we have given a worship due to God only." St Paul warns his converts that, while fleshly lusts (*αἱ κατὰ τὸ σῶμα ἡδοναί*, as Plato calls them), the enemies of their souls, *continued* to reign over them, they could not have a healthy appetite for the heavenly banquet—they could not, herein or hereby, "show forth the Lord's death till He come"—they could not "feed upon Christ, in their hearts, by faith with thanksgiving:" they could not "drink of the Cup of the Lord, and the cup of devils"—they could not be "partakers of the Lord's Table, and of the table of devils." When called to decide upon the object of their worship, there must be no "halting between two opinions. If the Lord be God (as they knew and confessed Him to be) they must follow Him; if Baal," or Belial, were true gods (which they knew they were not), then they might, consistently, follow them. Satan, in the many transformations, or metamorphoses, under which he leads unwary souls astray, tempts, as of old, to *idolatry*. His language still is, "All these things"—whatsoever will subserve the indulgence of the fleshly appetites—"will I give thee, if thou wilt fall down and worship me." God give us grace to repel the wicked attack, or the attack of the wicked one (call it which you please), with the proper weapon—"The Sword of the Spirit, which is the Word of God," as used by the Captain of our Salvation: "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Our blessed Lord's caution must always be observed—"Watch and pray that ye *enter not* into temptation." Which means, that ye do not put yourselves, knowingly and willingly, in the *way* of temptation. Moreover, He condescends to give the reason of this caution; for He adds, "the spirit indeed is willing, but the flesh is weak" (*Matt.* xxvi. 41). Notwithstanding, however, all our precautions, the tempter is allowed to exercise his wiles towards the children of men: and there are times (it may be at seasons of preparation for Sacramental Communion) when his crafts and assaults are directed more fiercely for the accomplishment of the ruin of waverers. The Apostle tells us how we are to act when thus subjected to the buffetings of Satan—We are to "quit ourselves like men," as "soldiers and servants of the Lord Jesus Christ." We are to "resist the devil, and he will flee from us; to draw nigh to God (the Lord's Supper is our privileged mode of access); and He will draw nigh to us," and we shall be "more than conquerors through Him that loved us."

It is to "the pure in heart" that the Lord is made known in "the breaking of bread"—in the celebration of the Lord's Supper. They—the pure in heart—herein "discern the Lord's body"—they "see God" in this special manifestation of His presence.

Let communicants of the present day "consider how St Paul exhorteth all persons

diligently to try and examine themselves before they presume to eat of that Bread, and drink of that Cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy Sacrament; . . . so is the danger great if we receive the same unworthily." "Every man that striveth for the mastery is *temperate*"—*ἐγκρατεύεται*, exercises self-restraint, "in all things" (1 Cor. ix. 25). (Mark the use of the original word, *ἐγκρατεύονται*, in the only other place where it occurs in the New Testament, 1 Cor. vii. 9.) Let the runner in the Christian race be temperate—"keep under his body, and bring it into subjection." Let him "wash his hands in innocence, and so let him go to God's altar." Any reservation of a sinful indulgence is inconsistent with the unconditional surrender required—the offering and presenting of ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto God. As Dr Moberly forcibly writes, "We render ourselves up—every time we communicate, we render ourselves up again—to do the will of God in all our lives, wholly, unhesitatingly, unreservedly."

The *malicious* and the *unclean*, while they continue such, are unworthy guests; they have not on the wedding garment. They are serving other gods; and it would be mockery in such to renew the *sacramentum*, or oath of allegiance, to the One true God.

1. The former class of presumptuous offenders—the malicious—"give place to the devil," and to his works of "envy, hatred, and malice, and all uncharitableness." To them the Lord addresses the caution, "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar (presume not, in such a frame of mind, to offer it), and go thy way; first, be reconciled (but be reconciled without delay) to thy brother, and then come and offer thy gift."

2. The latter class—the unclean—are forewarned that "*Without* (outside the gates of the heavenly Jerusalem) are dogs, and sorcerers, and *whoremongers*," &c., *Rev.* xxii. 15. Such cannot (for their "iniquities have separated between them and their God") "draw near with faith, and take this holy Sacrament to their comfort." They have not the Robe of Christ's righteousness to "cover the shame of their nakedness." The will of God is our sanctification (see 1 *Thess.* iv. 3-5, 7). They have not "sanctified the Lord God in their hearts." They are "yet in their sins." "Let every one that nameth the Name of Christ depart from iniquity." "Wash you, make you clean; put away the evil of your doings from before God's eyes; cease to do evil; learn to do well." *Isa.* i. 16, 17. In a word, do your best in the work which devolves upon you—"the work of repentance and faith;" and "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost," confirmed and strengthened by communion in the Body and Blood of Christ, "be with you all. Amen."

"Let me," writes Dean Goulburn, "call your attention to that verse with which the Apostle concludes his warning against participation of idol-sacrifices: 'Do we provoke the Lord to jealousy?' The literal idol-sacrifice has ceased. Yet are there innumerable idols, even in the nominal Christian world, with trains of worshippers who hold communion with them, if not sacramentally, yet in heart and spirit. There is Mammon, with his troop of idolaters,—all those who, whether miserly or not, secretly regard the comforts and resources of this world as the one great object of human existence. There is Ashtaroth, with her impure and licentious orgies, drawing votaries to her altars with the lure of sensuality. There is Moloch, to whom human victims are still offered, when children of tender age and young women are ground down by the oppression of a cruel social system, and the employer will give no other terms than long hours and low wages. The sun shining in his strength, the moon walking in brightness, and other objects of natural beauty, have still the power to entice the heart and attract the salutes of many; for there is a Pantheistic talk making itself heard among us in circles calling themselves philosophical and refined, to the effect that all things have some particle of divinity, and rightfully challenge some species of worship. There is Reason, and her throng of worshippers, all following after the *ignis fatuus* of intellectual power, in whatever form it may display itself, and forsaking the old beaten paths of homely Scriptural truth. These are all idols, with devils behind them, maintaining and abetting their worship. Present not yourself to hold Communion with Christ while you communicate with these—while you are drawn by their fascinations, and do homage at their shrine. Do you provoke the Lord to jealousy? Know that He will not share thy heart with an idol god; and as oft as you approach the Christian altar, reflect that the condition of partaking of the Lord's Table to the soul's health is, that communion with the world, the flesh, and the devil be first sincerely renounced."—*Office of Holy Communion.*

II. Treating of the sin of "*idolatry*," in taking the Christian name, and remaining

under the bondage of Satan, I am disposed to subjoin a further note, with a special reference to an abuse, I fear not uncommon, in the administration of the Sacrament of *Baptism*; and to express my abhorrence of the folly, not to call it impiety, of god-parents, in giving names to their god-children which distract the thoughts from the unsullied holiness of the Christian profession.

Having myself objected, at the font, to a name which, from the circumstances of the child's birth, revived the memory of the dupe of a traitorous conspiracy, I took counsel with my superior in the ministry, as to the propriety of complying with the demand of a sponsor to admit a little one into the ark of Christ's Church, under a name that might be proper for an alien, but certainly not for a new-born babe in Christ. He told me that the minister had no legal power of refusal. But, to mitigate my painful sense of the disrespect shown to my office, he added that a worse scandal attached to his own parish; for that there, in the Register of Baptisms, stood recorded the name of *Venus Pandora!* As if the daughters of the land, when called to "renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh," were to be dedicated to the imaginative heathen goddess of impurity, and taught to give vent to the unclean phantasms of the human heart. Proh pudor! If St Paul, or some faithful imitator of his apostolical preaching, were to pass by this way, and examine the books, would not "his spirit be stirred within him" to see the people of a village in Christendom even thus far given to *idolatry*; reverting to the practice of our Pagan forefathers; and, in a sense, "sacrificing their sons and their daughters unto devils"? *Ps. cvi. 37.* Bishop Horne remarks on this text—"We stand astonished, doubtless, at this horrid, barbarous, and unnatural impiety of offering children by fire to a Moloch; but how little is it considered that children, brought up in the ways of ignorance, error, vanity, folly, and vice, are more effectually sacrificed to the great Enemy of mankind!"

² "The Body and Blood of Christ are verily and indeed taken, and received by the faithful (and by none else) in the Lord's Supper."—*Ch. Catech.*

The faithful, made "*members of Christ*" at Baptism, in the Lord's Supper, "spiritually eat the flesh of Christ, and drink His blood; they dwell in Christ, and Christ in them; they are one with Christ, and Christ with them." In a word, they are "partakers of Christ."

Note the words of the consecration prayer in our Communion Office—"Hear us, O merciful Father, we most humbly beseech Thee, and grant that we receiving these Thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood."

"Let it not be supposed that the denial of a true sacrificial character to the Sacrament of the Lord's Supper, otherwise than in the sense that all acts of worship, and especially this most solemn act of worship, are real spiritual sacrifices, can derogate in the slightest degree from the vast importance of that gift, the magnitude of that blessing, which is bestowed upon the recipient. Upon this our Church employs every variety of expression by which she can testify her estimation of it. She speaks of it as giving an assurance that we are very members incorporate of that mystical body of the Son of God; as the means of preserving our soul unto everlasting life; she certifies us that, by faithfully partaking of this holy rite, we may so eat the flesh of Christ and drink His blood, that our sinful bodies shall be made clean by His Body, and our souls washed through His most precious Blood, and that we shall evermore dwell in Him and He in us; that, by spiritually eating the flesh of Christ in faith, we dwell in Christ and Christ in us, we are one with Christ and Christ with us; thus clearly setting forth that mystical union which must take place on earth between penitent believers and their Saviour, if they are to have their mortal bodies quickened and raised by His Spirit that dwelleth in them."—*Archbishop Longley's Posthumous Charge for 1868.*

With regard to the *Presence of Christ* in the Holy Eucharist I have not met with a more plain and Scriptural statement than in a little book, entitled "*The Holy Feast*," by the Rev. T. E. Powell, recently published, from which I extract the following sentence—"Christ Himself, very God and very man, with all the saving efficacy of His Sacrifice, and the fulness of His resurrection power, is most truly and certainly given and communicated to every faithful receiver of the consecrated bread and wine. True, this statement of the Church, in the prayer of consecration, puts forth no definition or explanation of the *manner* in which God makes the receiving of bread and wine to be the channel of so amazing a gift of grace; yet does it not embrace to the full all that can or ought to be declared, by the imperfect medium of human words, concerning that which must ever be reckoned amongst the hidden mysteries of God?"

Nature.	Grace.	Glory.
<p>39 The roaring Lion,¹ rampant.</p> <p><i>Job</i> i. 7; ii. 2. <i>Luke</i> xxii. 31. <i>1 Pet.</i> v.</p>	<p>The Lion of the Tribe of Judah, triumphant.</p> <p><i>Ps.</i> xci. 13. <i>Matt.</i> iv. 10. <i>Rev.</i> v. 5.</p>	<p>Satan finally "beaten down under our feet."</p> <p><i>Rom.</i> xvi. 20. <i>2 Cor.</i> ii. 14. <i>Rev.</i> xx. 10.</p>
<p>40 "The old man"— Adam's image.²</p> <p><i>Gen.</i> v. 3. <i>Eph.</i> iv. 22</p>	<p>"The new man." Christ, "who is the image of God," formed within us.</p> <p><i>2 Cor.</i> v. 17. <i>Eph.</i> iv. 24. <i>Gal.</i> iv. 19. <i>Col.</i> i. 15.</p>	<p>"Clothed upon with our house which is from heaven."</p> <p><i>Phil.</i> iii. 21. <i>1 Cor.</i> xv. 53. 54. <i>2 Cor.</i> v. 4.</p>

Against the pernicious doctrine of the Sacrifice of the Mass, St Chrysostom, in his Commentary on *Heb. x.*, provides a wholesome antidote, when, correcting the false notions of the Sacrifice of the Death of Christ, he writes—"How then? Do we not offer daily? Yes, but we offer as making a commemoration of His Death upon the Cross. This thing is done for a memorial of that which was done of old. For 'This do ye,' said He, 'in remembrance of Me.' Not another sacrifice do we make, as the High Priest did then, but always the same; or rather, we make a memorial of the Sacrifice." This quotation is introduced in *the Charge* referred to above.

³ Upon the words, "Let the saints be joyful in glory," we extract the following annotation from "A Plain Commentary on the Book of Psalms (the Prayer-book version) chiefly founded on the Fathers":—"Then shall they whose names are in the Book of Life taste of immortal glory in Him who hath glorified them. For them the night will be spent; for them the day will have come. They shall awake from their sleep of death, and shall arise in exulting gladness from their graves, which have been so long their beds." Let me add, "They shall sing their song 'Gloria in excelsis' throughout the ages of eternity."

¹ "Lion." A lesson is here taught us not to press the application of Scripture images too far, under the idea that a metaphor, used in holy Writ, is necessarily required to hold good in *every particular*. The enemy of mankind is, in Column I. of this Triad, compared to a lion (see the references in our textuary). So likewise is the "Friend of sinners." A lion is emblematic; indeed, the hieroglyphic of *Strength*. The "strong man armed had kept his palace, but a Stronger than he had come upon him, and overcome him, and taken from him all his armour wherein he trusted, and divided the spoils."—See *Luke* x. 18; xi. 21, 22.

In Triad 37, also, by the use of the term "vipers," or serpents, we may be reminded of the same necessary caution. Satan is called the *Old Serpent*: nevertheless Christ's disciples are admonished to be "wise as *serpents*." But together with this wisdom, they are instructed to cultivate the harmlessness of the *Dove*—the emblem of the Good Spirit, who is our sufficient protection against the subtilty of the Serpent,—"the crafts and assaults of the devil."

"Lead us not into temptation," O Lord, "but deliver us from the evil one"—our adversary the Devil, who goeth about as a roaring *lion*, seeking whom he may devour. When Satan desires to have us, that he may sift us as wheat, do Thou, merciful Intercessor, pray for us. "Lord, save, or we perish." "When the enemy comes in like a flood," do Thou, Spirit of all grace—"Protector of all that trust in Thee"—"lift up a standard against him."

² Adam was formed in *God's image*; he begat a son in his *own image*, not in the perfect state in which he was created, but after "iniquity was found in him," *Ezek.* xxviii. 15; which iniquity he propagated throughout the whole course of his generations.

Nature.	Grace.	Glory.
<p>R Forfeiture of Life....</p> <p><i>Gen. ii. 17. See Wisd. ii. 23, 24.</i></p>	<p>Passage through the Grave, and gate of Death.</p> <p><i>Ps. xxiii. 4. Col. ii. 12, 20.</i></p>	<p>"A joyful resurrection."¹</p> <p><i>1 Thess. iv. 14. 2 Tim. ii. 12.</i></p>
<p>41 The husk, or shell, decaying.</p> <p><i>John xii. 24. 1 Cor. xv. 42-44.</i></p>	<p>The seminal particle, shooting, and producing fruit.</p> <p><i>Mark iv. 26-29. 1 Cor. xv. 42-44.</i></p>	<p>The identical body, raised to a glory, like that of the sun, or the moon, or the stars.</p> <p><i>1 Cor. xv. 41, 42. Rev. xiv. 15, 16.</i></p>
<p>42 "The bondage of corruption."</p> <p><i>Rom. vi. 14; viii. 20, 21. 2 Pet. ii. 19.</i></p>	<p>A release from the "chain of our sins."²</p> <p><i>Matt. i. 21. Rom. vi. 14.</i></p>	<p>"The Redemption of the body."³</p> <p><i>Rom. viii. 23. Phil. iii. 21.</i></p>
<p>R Bondmen in Egypt.</p> <p><i>Deut. vi. 21; xxvi. 6. Rom. vi. 19.</i></p>	<p>Enjoying "the glorious liberty of the children of God."</p> <p><i>John viii. 32. Rom. viii. 21.</i></p>	<p>Saved by the "Deliverer" come "out of Sion."⁴</p> <p><i>Isa. xlv. 25; lix. 20. Rom. xi. 26.</i></p>
<p>43 Outcasts from the Divine Presence.</p> <p><i>Gen. iii. 24; iv. 16.</i></p>	<p>Re-admitted into favour.</p> <p><i>Eph. i. 6.</i></p>	<p>Called to sit down in the Kingdom of God.</p> <p><i>Luke xiii. 29.</i></p>
<p>R "Afar off."</p> <p><i>Eph. ii. 13.</i></p>	<p>"Brought nigh by the Blood of Christ."</p> <p><i>Eph. ii. 13.</i></p>	<p>Admitted into the presence-chamber of the Divine Majesty.⁵</p> <p><i>Ps. cxxiii. 1. Matt. xxv. 21. 2 Pet. i. 11.</i></p>
<p>44⁶ The Fall.....</p> <p><i>Gen. iii. 6-9, 23, 24. 1 Cor. xv. 22.</i></p>	<p>The Recovery.....</p> <p><i>Gen. iii. 15. Acts ii. 47. Rom. xvi. 20. 1 Cor. xv. 22. Heb. ii. 14, 15. 1 John v. 5.</i></p>	<p>The Enthronisation.⁷</p> <p><i>Matt. xix. 28. Luke xxii. 30.</i></p>

¹ See the doctrinally instructive Collect of our Church for Easter Eve.

² The expression is here borrowed from that devout and brief form of imploring mercy which, in our Liturgy, stands immediately before the Prayer for the High Court of Parliament.

³ The body, "sown in dishonour, is raised in glory," to be a fit companion of the soul through an eternity of bliss.

⁴ Observe, from the qualification marked in the quotation from *Isa. lix. 20*—"Unto them that *turn from transgression in Jacob*,"—that the *penitent* only will be saved. The Deliverer's "Name was called JESUS, for He shall save His people *from*," not in, "their sins."

⁵ Ἡ εἰσόδος. Mark the article in the original, signifying the entrance which all Christians look for: not the fact of this entrance taking place, but the fact of its being ministered abundantly to the saints.

Nature.

R¹ Simon weak, because presumptuous.¹

Matt. xiv. 28-31; xvi. 22, 23; xxvi. 33-35, 69-75.
Mark xiv. 66-72. *Luke* xxii. 31-34, 54-52.

Grace.

Peter converted,² and, with a strength not his own, strengthening his brethren.

Luke xxii. 32, 61. *1 Pet.* v. 8, 9.

Glory.

St Peter promoted, by surrender of self in martyrdom, to be a lively *stone* for ever united to the Living Stone³—THE ROCK.

Matt. xvi. 18. *John* xiii. 36; xxi. 18, 19. *1 Cor.* x. 4. *1 Pet.* ii. 4, 5.

⁶ This and the following Triad, with their Riders, were the result of much labour in preparing young people for Confirmation. If, in some points, there be found too close a similarity between them and any of the preceding parallelisms, so as to savour of repetition, the writer must crave the indulgence of the reader of the entire paper, which professes to treat of "The Christian Course." They are introduced as an episode, in a form, it is hoped, particularly attractive to the youthful soldier and servant of the Lord Jesus; and may be considered, by men and women of all ages, as a fair specimen of the design and execution of the whole work, of which the author will be happy to learn that they are deemed by any a just compendium.

⁷ Does any one think the term "Enthronisation" too strong to be applied to the saints in light, generally, and that it was intended to mark the superlative honour of Apostles? We can claim good authority for the extensive sense in which the expression is here used.

Bishop Wordsworth notes on *Matt.* xix. 28—"We are not to suppose (says Aug. de Civ. Dei. xx. 5) that only *twelve persons* are to judge with Christ. But by the perfect number *twelve* is signified *the whole number* of those who shall judge. Otherwise, as Matthias was elected into the place of Judas, the Apostle Paul, who laboured more abundantly than they all, would have no place to judge. But St Paul shows that he, with the *rest of the saints*, is numbered among the judges, when he says, 'Know ye not that *we shall judge angels*,' *1 Cor.* vi. 3, Ep. Aug. Sermon. 351."

Dean Alford, on the same text, observes—"At the same time our Lord informs them (v. 29) that this reward should *not*, in its most blessed particulars, be *theirs alone*, but that of every one who should deny himself for Him (see *2 Tim.* iv. 8, and v. 30), cautions them, referring perhaps especially to Judas, but with a view to all, as appears by the following parable, that *many first should be last, and last first.*"

"It is observable that the *sitting on thrones* is mentioned, *Luke* xxii. 30, after the admission to *sit at The Table.*"—*Wordsworth in loc.*

¹ The Gospel history brings to our notice three memorable occasions on which the presumption of the foremost of the Apostles led to an exposure of his weakness. All of them are recorded by St Matthew.

In the first instance (*Matt.* xiv. 28-31), "Peter (as Bishop Wordsworth writes) is the image of weak faith, staggered by the storms of this world; but, after he had received the gift of the Holy Ghost, he who is here like a fluent wave, became like a steadfast rock, unmoved by the tempest of persecution and the fear of death."

In the second instance (*Matt.* xvi. 22, 23), Peter, who presumed to rebuke his Lord, receives a rebuke in the strongest terms—in the very language used to the Arch-enemy—"Get thee behind me, Satan." To which the Master here adds, "Thou art an *offence* unto Me." "Observe (again remarks Wordsworth) our blessed Lord keeps up the metaphor of *Πέτρος*, or a *Stone*: thou, who wert just now, by thy faith in confessing Me, a *lively Stone*, art become, by thy carnal weakness, *σκάνδαλον*, a *stumbling Stone.*"

In the third instance (*Matt.* xxvi. 33-35, 69-75), Peter's natural weakness, evinced in his proneness to be presumptuous, is specially exhibited. Indeed, Peter might have fallen *finally*, but for his compassionate Lord's intercession in his behalf. "Simon,

Nature.	Grace.	Glory.
R ² "A tottering wall. ¹ ...	A pillar in the Church of Christ on earth. ²	A pillar in the Temple of God above. ³
<i>Ps.</i> lxii. 3. <i>Isa.</i> xxx. 13.	<i>Gal.</i> ii. 9.	<i>Rev.</i> iii. 12.

Simon" (observe that neither here, when he would deny that he belonged to the company of Jesus, nor when the "son of Jonas" is about to be reinstated in the Apostleship, is he addressed as *Peter* or *Rock*), "Satan hath desired to have you"—all of you (the chosen Twelve of whom one had proved himself a devil, and the rest had forsaken Him and fled), that he may sift you, twelve separate grains, as wheat, that one or more grains might fall through his sieve, into perdition (*or, perhaps, be proved chaff by flying off*); and our LORD, knowing Simon's *special* liability to fall, to which his presumption exposed him (for "pride goeth before destruction, and a haughty spirit before a fall"), prays specially for *him*. "But I have prayed for thee, that thy faith fail not"—that it be not utterly extinguished.

The happy consequence of this intercession we all know—"He that had stumbled was girded with strength," and, in his renewed strength, admonishes others, "lest they fall after the same example of unbelief;" for he writes, "Be sober, be vigilant" ("watch and pray, that ye enter not into temptation"—"because your adversary the devil as a roaring lion walketh about, seeking whom he may devour; whom resist stedfast in the faith," *1 Pet.* v. 8, 9. In like manner St James writes, "Resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you," *James* iv. 7, 8.

² Though we are content to rest our thoughts on St Luke's simple narrative of Peter's conversion, we cannot withhold, from the eye of the pious contemplator of this wonderful instance of our Lord's compassion for sinners, the glowing colours in which Bishop Hall attempts to depict, yet more minutely, the scene, and to assign the Master's look, as the immediate cause of the servant's remorse for his faith failing in the hour of trial—which he foolishly thought (see *Prov.* xxviii. 26) it could never do.

"O Saviour!" exclaims Bishop Hall, "couldst Thou find leisure, when Thou stoodest at the bar of that unjust and cruel judgment, amid all that bloody rabble of enemies, in the sense of all their fury and the expectation of Thine own death, to listen unto the monitor [the cock crowing] of Peter's repentance; and, upon the hearing of it, to cast back Thine eyes upon Thy denying, cursing, abjuring disciple? O mercy without measure, and beyond all the possibility of our admiration: to neglect Thyself for a sinner! to attend the repentance of one, when Thou wert about to lay down Thy life for all!

"O God, Thou art still equally merciful. Every elect soul is no less dear unto Thee. Let the sound of Thy faithful monitors smite my ears; and let the beams of Thy merciful eyes wound my heart, so as I may go forth and weep bitterly."

³ λίθον ζῶντα, a stone that liveth, even by death; and giveth life, making others also to be stones that live (ζῶντες) by union with Him, and participation in His life and death; for He says, "Because I live, ye shall live also," *John* xiv. 19.

"By a prophetic protest, Peter disclaims all notion of being, what some would represent him to be, the *Rock* of the Church. He was indeed a true *Petros*, hewn out of the Divine *Petra*, and founded upon it (comp. *1 Cor.* iii. 11). He was one of the Apostolic founders of the heavenly city (*Rev.* xxi. 14), whose builder and maker is God, *Heb.* xi. 10."—*Wordsworth on 1 Pet.* ii. 4.

¹ So Simon became when he "stumbled and fell."

² So was Peter when "girded with strength."

³ So will St Peter be "at the resurrection of the just."

Nature.	Grace.	Glory.
45 The mind (thoughts, cares, and aims) of the flesh. ¹	The mind (thoughts, cares, and aims) of the Spirit. ³	The Divine image, renewed in Glory. ⁴
Τὸ φρόνημα τῆς σαρκὸς ²		
<p><i>Gen.</i> v. 3; viii. 21. <i>Job</i> xiv. 4; xv. 14; xxv. 4. <i>Ps.</i> xiv. 3; li. 5; lviii. 3. <i>Prov.</i> ii. 18; xx. 9; xxii. 15. <i>Eccl.</i> vii. 29; xi. 9. <i>Jer.</i> xvii. 9. <i>Matt.</i> v. 28; xv. 19, 20. <i>John</i> iii. 6; vi. 63. <i>Rom.</i> v. 6; vi. 20-23; vii. 8, 18-25; viii. 6, 8. <i>1 Cor.</i> ii. 14; xv. 49. <i>Gal.</i> v. 17; vi. 8. <i>Eph.</i> ii. 3; iv. 22. <i>Col.</i> iii. 5. <i>James</i> i. 14, 15. <i>1 Pet.</i> ii. 11. <i>2 Pet.</i> ii. 12. <i>Jude</i> 19. <i>Rev.</i> iii. 17. See IX. Article of Religion.</p>	<p><i>Ps.</i> li. 12. <i>Matt.</i> viii. 2. <i>John</i> iii. 6; vi. 63. <i>Rom.</i> v. 20; vi. 21-23; viii. 1, 6, 26, 27. <i>1 Cor.</i> xv. 45, 49. <i>2 Cor.</i> i. 12; iii. 18; v. 17. <i>Gal.</i> v. 5, 16, 24; vi. 8. <i>James</i> iii. 17. <i>2 Pet.</i> i. 4. <i>1 John</i> iii. 3.</p>	<p><i>Matt.</i> xix. 27-29; xxii. 3. <i>1 Cor.</i> xv. 43-45. <i>2 Cor.</i> iii. 18. <i>Phil.</i> iii. 21. <i>Col.</i> iii. 4. <i>1 John</i> iii. 2. <i>Rev.</i> xxi. 5.</p>

¹ We adopt Dean Alford's interpretation of the phrase τὸ φρόνημα τῆς σαρκὸς, used by St Paul (*Rom.* viii. 6), which passage is the sheet-anchor (anchora sacra of the Romans) of the doctrine it is our object to propound. In the *text* of our A. V., it is translated "To be carnally minded;" in the *margin* (more literally), "The minding," or mind, "of the flesh." The poverty of our vernacular language, compared with the original Greek, is here apparent. For under the term *mind*, we are evidently to include the *heart* and the *will*. "For out of the heart proceed evil thoughts," and it is the will that launches them into the atmosphere of sin. By the mind of the flesh we mean the thoughts and intents of the unregenerate heart.

It is plain that the framers of our 9th Article met with difficulty in their verbal expression of the scriptural doctrine "Of Original or Birth Sin." The introduction of the word "*concupiscence*," which seems abrupt and perhaps tautological, in conjunction with "*lust*," towards the close of the Article, might have helped to a better understanding of their meaning, if they had noticed the word "*concupiscat*," which, in the Latin version, occurs in an earlier part of the same Article. It is the translation of the word "*lusteth*," "The flesh *lusteth* (*concupiscit*) against the Spirit." "The Articles of 1562 were drawn up in Latin only; but in 1571 they were subscribed by the members of the two Houses of Convocation, both in Latin and English; and therefore the Latin and English copies are to be considered as equally authentic."—*Bishop Tomline*.

The attentive reader of the English New Testament will observe, that the word "*concupiscence*" occurs three times in St Paul's Epistles (*Rom.* vii. 8; *Col.* iii. 5; *1 Thess.* iv. 5). On every occasion, it is the rendering of the Greek ἐπιθυμία, *the setting one's heart, or mind, upon a thing*; in other parts of Scripture translated, *lust*.

We may here observe upon the variety of meaning which has been attached to the word *lust*, and feel thankful that our Mother Church, in her Catechism, has provided against any misunderstanding of the sense in which she uses it in her masterly recital of what we are to renounce on our admission within the fold of Christ, by her addition of the epithet "sinful." The new-born infant is, by the mouth of its sponsors, to renounce "all the *sinful* lusts of the flesh."

A friendly critic supplies the following useful instruction:—

"The word *lust*, in early English, did not carry with it that deeper meaning of carnality which we now invariably attach to it. It simply meant earnest desire." He adds, "I noted the other day, in 'Notes and Queries,' three distinct uses of the English word *desire* in our Bible.

"1. *2 Chron.* xxi. 20. 'He reigned in Jerusalem eight years, and departed without being *desired*.' Here we have the old classical sense of regret, equivalent to '*desiderium*.' He departed without being *regretted*.

"2. *Luke* xxii. 31. 'Satan hath *desired* to have thee.' Here the Greek is ἐξηγήσατο, hath *asked* to have thee. What a wonderful insight this gives us! Satan must *ask* before he can try us. But there is One Who will *pray* for us that our faith fail not—be

not quite extinguished, though it be like smoking flax, almost quenched, and to be re-kindled only by fire from heaven. Mark the words *ἐγὼ δὲ ἐδέξθην*.

"3. *Phil.* i. 23. 'Having a *desire* to depart, and to be with Christ,' *ἐπιθυμῶν ἔχων*. Here we have *wish*.

"This last is the more usual sense at the present day. The first sense—a very beautiful one—regret for the lost—is now obsolete. 'Quis desiderio sit pudor aut modus tam cari capitis.'"

It is worthy of remark that St Paul, in his Epistle to the Galatians, v. 17, where he describes the constant antagonism between the natural and spiritual man, uses the same word to represent the action of the mind (*τὸ φρόνημα*) of both contending parties; for he writes, "The flesh (*ἡ σαρξ*) lusteth (*ἐπιθυμεῖ*) against the Spirit, and the Spirit (*τὸ πνεῦμα*) lusteth (for the verb *ἐπιθυμεῖ* is to be supplied) against the flesh."

Augustine, in his "Treatise de Catechizandis Rudibus," has remarked that "the passions of the human mind may be variously expressed in Greek and Latin [as, for instance, by *τὸ φρόνημα τῆς σαρκὸς*, and by *concupiscentia*], or in the other languages of the earth, but that the passions themselves are the same in all men." "The truth of this statement (writes Bishop Selwyn) may be tested amongst the rudest and most remote nations; and it will be found, as soon as we have acquired a knowledge of their language, that they are 'men of like passions with ourselves.'" He adds the remark—"There is scarcely a more interesting subject in the whole science of ethnography than the identity and uniformity of human nature in all the races of mankind."—*Preface to a Verbal Analysis of the Holy Bible*.

This infection of human nature—this plague-spot on the human heart—is accounted for in David's 58th Psalm. "The wicked are estranged from the *womb*; they go astray as soon as they are born, speaking lies," v. 3. Upon which passage Bishop Horne happily observes, "The tares, sown by the enemy in human nature, appear early; and show us how far we are estranged from original truth and righteousness. What can be expected (unless grace and discipline prevent it) but that 'out of the serpent's root shall come forth a cockatrice; and his fruit shall be a fiery flying serpent,' *Isa.* xiv. 29."

To those who are anxious to strangle the lawless progeny in its birth—to "nip sin in the bud"—I desire to recommend an admirable "Treatise," in small compass, "On Evil Thoughts," by William Chilcot, M.A., born two centuries ago, and of which a new edition is now published by Rivingtons, under the careful revision of the Rev. Richard Hooper, of Upton, with some valuable notes appended by him. I can scarcely conceive a more useful work for tracing (agreeably to the editor's heading of the third chapter) "The source of evil thoughts; the obligation to restrain them; and our ability so to do." To the pious author, and to his judicious editor, I am much indebted for help rendered to me in the construction of these Triads. Of all subjects, the government of the thoughts, beginning with the difficulty occasioned by man's depravity, is one of the most important. It introduces us to the struggle which, from our very infancy, is going on between "the flesh and the spirit,"—a continual warfare, from the *cradle* to the grave. I use the metaphor advisedly; for one of the Fathers of our Church is said to have noticed, as a proof of innate depravity, the angry look of a sucking child, on seeing another babe drawing the breast at the same time.

What Locke says, in his "Essay concerning the Human Understanding," of "the fading of ideas in the memory," may administer comfort to many a poor soul that is harassed by *evil thoughts*. He writes as follows—"Concerning the several degrees of lasting, wherewith ideas are imprinted on the memory, we may observe, that some of them have been produced in the understanding by an object affecting the senses once only, and no more than once; others, that have more than once offered themselves to the senses, have yet been little taken notice of: the mind either heedless, as in children, or otherwise employed, as in men, intent only on one thing [and that, I fear, but seldom the "one thing needful"—ED.], not setting the stamp deep into itself. And in some, where they are set on with care and repeated impressions, either through the temper of the body, or some other fault, the memory is very weak. In all these cases, ideas in the mind quickly fade, and often vanish quite out of the understanding, leaving no more footsteps or remaining characters of themselves, than shadows do flying over fields of corn; and the mind is as void of them, as if they had never been there."—*Book 2, chap. x. sec. 4.*

Those who are subject to be haunted by "wicked imaginations" (we need not stop to inquire whether they are injected by the devil personally, or conveyed to the mind through his instruments) may learn from this profound and acute reasoner that they have a power, under the merciful dispensation of Providence, to exercise a control over these imaginations, and, when they present themselves to the mind for contemplation, to bid them begone, with a "Get thee behind me, Satan;" or to invite their stay, as welcome

guests, with an "Abide with us." No doubt, to the natural man they are welcome guests, "For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." It is, dear friends, at the peril of our souls, if we entertain these intruders that would beguile our watchfulness; but, if they meet with no encouragement, being adverse to the indwelling of the Holy Ghost, they will, for the most part, quickly depart, and, according to the beautiful image of Locke, leave "no more foot-steps or remaining characters of themselves than *shadows do flying over fields of corn*; and the mind is as void of them as if they had never been." The *will* not having consented, they have not obtained a lodgment in, and therefore have not damaged, the *heart*.

Archbishop Trench, in a recent volume of sermons, has reminded us of a mode of chasing away "vain thoughts," suggested by an old divine, who, as he observes, has well said, "I cannot hinder a bird from flying over my head, but I can hinder it from building its nest in my hair."

I have said that, for the most part, evil imaginations, if not harboured, will not prolong their stay, but we must admit that there may be cases in which they are very troublesome to be got rid of. Occasions present themselves where the struggle with these buffetings of Satan may be very severe. They may be the device of that kind of evil spirits that "goeth not out but by prayer and fasting." Let me, then, remind any good soldier of Jesus Christ, that is exposed to these attacks, that he must watch in all things, and endure afflictions; that he fights with an enemy who often only feigns a retreat; departs, but it is only for a season, in order that when he has obtained reinforcements, he may make a still fiercer onslaught. Our Lord points at this danger when, alluding to the unsound condition of the Jewish nation, He delivers the awful warning, "When the unclean spirit has gone out of a man, he walketh through dry places, seeking rest; and finding none, he saith, I will return unto my house whence I came out. And when he cometh, he findeth it swept and garnished. Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in and dwell there: and the last state of that man is worse than the first." Bishop Wordsworth points out the application of the warning to every nation and every individual, when, in his Commentary on Luke xi. 24, he writes—"The evil spirit has been cast out at baptism. He goes about roaming through the *dry places* of heathenism; among souls which have not been baptized into Christ. But he loves most to tempt *Christians* to *fall away* from Christ. Therefore he returns to the house whence he was cast out, and finds it swept and garnished, lying 'idle and empty, and returns with greater force and dwells there.' He who keeps his heart with all diligence (*præ omni custodiâ*) will guard the outworks as well as the citadel. Whenever a strange idea presents itself for admission into the precincts of the heart he will challenge it. 'Friend, or foe?' 'Whence comest thou?' 'From heaven, or from hell?' 'Whose image and superscription hast thou?' 'The image of God, lost by the Fall, but regained through the righteousness of Christ, by sanctification of the Spirit? or the image of the Devil?' Remember, 'He that committeth sin is of the Devil.' 'Watch and pray, brethren, that ye enter not into temptation'—that you do not subject yourselves to the temptation, which has often proved fatal, of brooding over evil thoughts; the first step, in ordinary cases, towards the commission of the evil contemplated. 'Resist the Devil,' in these his insidious attacks, and 'he will flee from you;' 'draw nigh to God' in prayer; 'and He will draw nigh to you'—He will give His Holy Spirit to them that ask Him. He will 'dwell in you, and be with you.' You may rest in peace, for none can harm you while dwelling in the secret place of the Most High; you are safe while enjoying the communion or fellowship of the Holy Ghost, for 'greater is He that is in you than he that is in the world.' Greater is God's Holy Spirit for your defence, than the evil spirit for your destruction. The one (as we know to our cost) is mighty in leading us into temptation; the other is Almighty in delivering us from evil. Here you have a prayer against being led into temptation, taught you by the Lord Himself. There are two other prayers I would specially recommend to your use in the hour of danger—the Collect immediately following the Lord's Prayer at the opening of the Holy Communion, for the ejection of *evil thoughts*; the other, the Collect for the ninth Sunday after Trinity, in which we pray for a continual and plentiful supply of *good thoughts*, pointing to their connection with *good deeds*."

Turn we to St James's delineation of the usual course of temptation (ch. i. 14, 15)—"Every man is tempted, when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." Temptation begins with lust, *ἐπιθυμία*, on three other occasions noted above, translated "concupiscence." This *concupiscence* is, as it were, the serpent's egg, which, when hatched, produces a "generation of vipers;" and these vipers, grown up, if not cured of their venom—if not become "*new creatures*"—must have their portion with "the great Dragon, the old Serpent."

Strictly speaking, "the generation of vipers," hatched from the serpent's egg, can never become "new creatures;" but the natures, for whose destruction they were injected by Satan, may on their expulsion be "renewed" by grace; and thus every man in Christ Jesus become a new creature. The term "generation of vipers" was used by our Saviour to denote persons influenced by unholy passions. Under this image, we have spoken of the passions themselves, as the vipers which must be cured of their venom before they are grown up by habit, incorrigibly bad. Nothing can change the nature of the deceits of the world, the flesh, and the devil, but grace can, and will (if we seek it aright) enable us so to discern them, and, by their expulsion, to become "*new creatures.*" The serpents in the wilderness were not deprived of their venom, but, to the Israelites, its effect was neutralised by the act of faith and obedience on the part of God's people, in looking to the Brazen Serpent.

Brethren in Christ, be ye full of hope; for the Great Healer—the Lord JESUS (typified by the brazen serpent) hath said—"Look unto ME, and be ye saved all the ends of the earth; for I am God, and there is none else," *Isa.* xlv. 22. Bear in mind the answer to the Apostles' question, "Why could not we cast him (the unclean spirit) out?" *Matt.* xvii. 19. "Because of your unbelief"—your want of reliance, under a sense of your own weakness, upon the arm of the Lord. "Have faith in God"—faith in His word, which assures us that "God is faithful, Who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." *I Cor.* x. 13. Contend manfully against the crafts and assaults of the Devil; and you may be "confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ." *Phil.* i. 6.

To any who are alarmed, or perhaps offended, at our exposition of what we believe to be the Scriptural doctrine of the remaining propensity to sin, "yea in them that are regenerated," or baptized, we recommend a careful study of "The XVIIth Article of Religion," which propounds, in glowing colours, the comfortable truth, professed at the conclusion of the Apostles' Creed—"I believe in the forgiveness of sins."

² "Τὸ φρόνημα τῆς σαρκὸς"—a propensity to will or to do what is agreeable to our nature—"The minding of the flesh," as in the marginal rendering of *Rom.* viii. 6.

It is much to be regretted that the definite articles τὸ and τῆς, significantly prefixed to the substantives φρόνημα and σαρκὸς, respectively, in the original language, are omitted in each case, when printed, as they frequently are, in Greek characters, in the Prayer-Book version of "The XXXIXth Article."

³ The mind of the Spirit is the effect of the Divine afflatus on the human heart. Bishop Mant writes thus—"The signs of the Spirit are not difficult to be discovered. For what are the signs by which we know that the natural spirit actuates the body? It beats at the heart; it breathes at the mouth; it is felt in the pulse. Such as these are the signs of the Spirit; and although some may, all of them will not, deceive us."

How joyous the intelligence which Revelation brings to us that, "where sin"—original and actual sin—"abounded, grace doth much more abound." A remedy is provided against the fatal effects of human depravity and human wilfulness. By the Gospel of Jesus Christ we are taught "that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." In Christ Jesus, "old things are passed away; behold, all things are become new." "HE shall convert our souls, and bring us forth in the paths of righteousness, for His Name's sake." "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree," *Isa.* lv. 13. The natural produce of the soil—"wild grapes"—shall be changed and replaced by fruit from the True Vine—"fruit unto holiness, and the end be everlasting life. For "the wages of sin is death; but the gift" (τὸ χάρισμα), the *grace*, or free gift, "of God is eternal life, through Jesus Christ our Lord," *Rom.* vi. 22, 23.

We are informed *how* this change is to be effected. It is the work of the Holy Spirit. HE must make His abode with us. It is His office to take away the stony (obdurate) heart, and to give us an heart of flesh—power to receive and to use His gracious influences. A new heart and a new spirit will He give to those who welcome His presence.

"O God, make clean our hearts within us; and take not Thy HOLY SPIRIT from us!"

The Holy Spirit imparts the gift of *supplication and prayer*, *Zech.* xii. 10. He "helpeth our infirmities, for we know not what to *pray for as we ought*; but the Spirit itself maketh intercession for us with groanings that cannot be uttered." He empowers us to offer "the prayer of faith." He sets the shield of faith before the faithful guardian of the citadel, I mean, the man who "keepeth his heart with all diligence;" and with that shield "he is able to quench all the fiery darts of the wicked."

In the life of Bishop Butler, referred to by Coleridge ("Table-Talk," p. 61, ed. 3), we

are told that he "was all his life struggling against the devilish suggestions of his senses, which would have maddened him if he had relaxed the stern watchfulness of his reason for a single moment."

Dr Vaughan, in one of his wonderfully heart-searching Temple sermons (of which the text is *John* viii. 11), writes—"And yet we dare to say that the very sin then in question, was the sin which, in one form, in one degree or another, does find out ninety and nine consciences in every hundred! We dare to say that for a hundred men who could with calm conscience cast the first stone at a thief, or a murderer, you will scarcely find one who, with the law of God explained to him in its application to thought as well as deed, could step forth to do the executioner's office upon the kind of sin here in question."

Let me, before I leave the subject of "evil thoughts," recommend to the use of those who may be sorely tried by these buffetings of Satan, the admirable Collect in our Liturgy, which stands immediately after the Lord's Prayer, at the commencement of the Order of the Holy Communion:—

"Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; Cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy Name; through Christ our Lord. Amen."

There may be times and seasons, when the disciples of the cross would prefer elevating their thoughts to heaven, and imploring the aid of God's Holy Spirit, in *metrical* forms of adoration. The heathens were famous for their carnal odes, sung at the Dionysia of the Greeks, and the Bacchanalia of the Romans. We may even trace, in its etymology, a connection of our word *hymn*, with the *ὑμνος ἐπινώμφειος* of old. *Soph. Ant.* 814. The Canticles of Solomon are very generally supposed to have been a marriage song of that monarch, composed on the celebration of his nuptials with a very beautiful woman, called "the Shulamite," the daughter, as has been supposed, of Pharaoh, and the favourite and distinguished wife of Solomon. True, "A greater than Solomon is here!" St Paul, even in the licentious city of Ephesus, where poetry was so much abused, does not discourage its use. He preaches to his Christian converts the duty of *Temperance*. "Be not drunk with wine, wherein is excess." He is not, however, content with warning them to "cease to do evil," he bids them "learn to do well;" for he immediately adds, "*but be ye filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual*" (not, as the heathen do, in carnal) "songs, singing and making melody in your hearts to the Lord." *Eph.* v. 19.

Now let me suggest, as a means of obtaining an abundant supply of this Living Water, the hymn, of great antiquity, which forms part of one of the Offices of our Church—the Ordination Service. By the devout use of it, I conceive you may carry into practice the advice which the apostle thus gives.

The hymn I desire to press upon your notice is entitled *Veni, Creator Spiritus*, which, in our Book of Common Prayer, runs thus:—

"Come, Holy Ghost, our souls inspire,
And lighten with celestial fire.
Thou the anointing Spirit art,
Who dost Thy sevenfold gifts impart:

"Thy blessed Unction from above
Is comfort, life, and fire of love.
Enable, with perpetual light
The dulness of our blinded sight;

"Anoint and cheer our soiled face
With the abundance of Thy grace:

Keep far our foes, give peace at home;
Where Thou art Guide, no ill can come.

"Teach us to know the Father, Son,
And Thee, of both, to be but One.
That, through the ages all along,
This may be our endless song:

"Praise to Thy eternal merit,
Father, Son, and Holy Spirit."

See a remark made after transcribing the hymn, "Jerusalem the Golden," p. 11, Triad 9, note 1.

4 "We read of one—the beloved John—who, in vision, 'saw a new heaven and a new earth, for the first heaven and the first earth were passed away.' When the new creation shall be finished and prepared, an act of Omnipotence will be exerted similar to that which passed at the formation of Adam. The Lord will again 'form man out of the dust of the ground, and breathe into his nostrils the breath of life.' From his long sleep in the chamber of the grave he will awake to behold the never-fading glories of a world which 'will have no need of the sun, neither of the moon to shine in it; for the Lord God and the Lamb,' those brighter and inextinguishable luminaries, shall lighten it for ever. The Almighty shall again with complacency survey the works of His hands, and pronounce everything that He has made to be 'very good;' He shall again rest on the seventh day; the children of the resurrection shall enter into His rest, and keep an eternal Sabbath. Let us 'comfort one another with these words.'—*Bishop Horne's Sermons.*

Nature.	Grace.	Glory.
R ¹ ¹ Sensuality ² —“the lust of the flesh, and the lust of the eyes, and the pride of life.”	Temperance — Self-government or self-control.	“The Prize of our heavenly calling of God in Christ Jesus.” ³
1 Cor. vi. 9, 10. Phil. iii. 19. James v. 15. 1 John ii. 16.	Prov. xvi. 32. 1 Cor. vi. 11; ix. 25-27. 1 Tim. vi. 11, 12.	Phil. iii. 14.

¹ In its practical bearings, we believe this Rider to be amongst the most useful of those appended to our Triads.

PRAYER, let it be remembered, is our best resource when exposed to the crafts and assaults of the devil, who plies us with continual buffetings under the three temptations included in the word “sensuality,” suggesting (whether mediately or immediately, we may not always be able to determine) the evil thought, the evil word, or the evil deed. (See St James’s delineation of the usual progress of sin, originating in concupiscence; and Bishop Wordsworth’s able comment on *James* i. 12-15, above referred to, p. 44.) And for this reason we fly to God for succour—because by the prayer of faith we obtain that grace which, on every attack of the enemy, whether by stealth or by storm, is sufficient for us; sufficient to support us in all dangers, and carry us through all temptations. The *evil* spirit is mighty to destroy, as signified by his emblems in God’s Word—“the lion,” and “the serpent;” and as proved by his mighty deeds of destruction, first in the ruin of the happiness of Eden, and ever since in the havoc he has made amongst the children of men. The *Good* Spirit (Whom we call God; and here we specially refer to the second Person in the holy, blessed, and glorious Trinity—our God Who came to save us—“the Lion of the Tribe of Judah”) is mighty—Almighty to save. Moreover, He has promised to give His Holy Spirit to them that ask Him. And, under spiritual guidance and divine protection, all is safe. For, “Whoso dwelleth under the defence of the Most High shall abide under the shadow of the Almighty. . . . There shall no evil happen unto thee: neither shall any plague come nigh thy dwelling. For He shall give His angels charge over thee: to keep thee in all thy ways. They shall bear thee in their hands: that thou hurt not thy foot against a stone. Thou shalt go upon the *lion* (the roaring lion of St Peter) and adder: the young lion and the *dragon* (‘that old serpent’ of St John, ‘which is the devil and Satan’) shalt thou tread under thy feet,” *Ps.* xci. 1, 10-13, P.B.

But, lest any one, beset by the devil’s temptations, should promise himself an easy victory over his fleshly lusts, even when wrestling with God in prayer, let me remind him of the warning given by our Lord to His disciples—that there are some kinds of evil spirits (are not inveterate habits of lust properly described as “legion”?) which go not out “but by prayer and *fasting*.” If, then, the devils by which we are harassed resist the force of prayer, when used alone, fail not, dear brethren, of like infirmities with your monitor, to have recourse to *fastings* also. As Wordsworth writes, “There are different kinds and degrees of diabolical agency and energy; but Christ conquers them all, and enables His servants to do so by His grace, obtained through prayer and self-mortification, and used with faith in Him.”

“For this purpose,” writes the beloved disciple in his first Epistle, “the Son of God was manifested, that He might destroy the works of the devil;” and the same Apostle and Evangelist opens his Gospel (“the Revelation of Jesus Christ,” as he subsequently calls it) with an account of the Incarnation—“In the beginning was the WORD, and the Word was with God, and the Word was God, . . . and the Word was made flesh”—clothed in a mortal body, with all its innocent appetites and affections. “In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, He is able to succour them that are tempted.” Witness His experience of temptation in the Wilderness after His long fast, where the baits, laid to entrap the woman’s Seed, were very similar in kind to those employed, alas! too successfully, in Eden, to beguile “the mother of all living.”

“The Word,” St John continues, “was made flesh and dwelt among us, . . . full of

grace and truth." The Lord Jesus, Who knew no sin, exercised a perfect control over His fleshly appetites. In *our* struggle, then, against the unruly wills and affections of sinful men, let us contemplate this perfect example of spotless purity; and, with the hope set before us of a glorious immortality, endeavour to "purify ourselves, even as He is pure." A Gospel is proclaimed—glorious news! "Peace on earth, goodwill towards men." "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying *ungodliness and worldly lusts*, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." *Tit.* ii. 11-14.

And now, brethren, partakers in common of a sinful nature, and fellow-heirs of a kingdom, let me point your attention to the wonderful condescension of the Incarnate Saviour in being obedient to the Ceremonial Law for man. "Though He were a Son, yet learned He obedience by the things which He suffered." "When eight days were accomplished for the circumcising the child, His name was called JESUS, which was so named of the angel before He was conceived in the womb."

Circumcision was an ordinance of Divine appointment, instituted in the time of man's guilt, and intended as a symbol of the cleansing of "the creature, made subject to vanity," from all filthiness of the flesh and spirit—of "the putting away of the filth of the flesh." And I beg to recommend to those who are conscious of their need of constant Divine help in the struggle betwixt the flesh and the spirit, the use, in private, as well as in the Church service, of the admirable Collect for the Circumcision, setting forth, with the authority, and almost in the very language, of God's Word, the Christian duty of *mortification*. "Almighty God, who madest thy Blessed Son to be circumcised and obedient to the law for man: grant us the true circumcision of the Spirit; that our hearts and all our members being mortified from all worldly and carnal lusts, we may in all things obey thy blessed will, through the same thy Son Jesus Christ our Lord. Amen." For, "If ye live after the flesh, ye shall die, but if ye, through the Spirit, do mortify the deeds of the body, ye shall live," *Rom.* viii. 13.

The reader, who seeks help from God in the use of the above prayer, will do well to study the excellent remarks on this Collect by the late Dr James, of Peterborough, published in his "Comments on the Collects," nearly half a century ago—a book which will long survive its reverend and revered author, who passed to his rest December 15, 1868. As a friend, eminent for his piety and charity, he was dear to all who knew him; especially dear to the writer of these pages for the fatherly kindness lavished upon his pupil, who treasures up, as a memorial of his worth, and of the goodness which radiates from the mature Christian, wellnigh 600 private letters from his pen. These *epistles* are good companions for the *Collects*, and give a relish to the reading of them.

The last of Dr James's works, and perhaps the most valuable (for he spake from a life-long and a long life's experience of the communion of the Holy Ghost, "the Giver of Life"), is entitled "Spiritual Life." It issued from the press just twelve days before the close of his honoured life. He was then in his eighty-sixth year; ready to depart, but with no wish to hasten his dismissal. While, doubtless, *he* found it better to be with Christ, survivors thought that his "abiding in the flesh was more needful to them" (see *Phil.* i. 24). The summons came quickly, after he had put the finishing stroke to his literary labours; which, as it is well known, are voluminous, embracing Comments on nearly the whole of the Services of our mother Church, of whom he was a true son. With Dr James, we may truly say, fell "a prince and great man" in Christendom. The author of this treatise has reason to know that Dr James approved of its design and construction; and, though he declined, on the plea of old age, to act the part of friendly critic, he must have been aware that when, on the 3d of December 1868, he presented a first copy of "Spiritual Life" to one shortly to mourn his death, the work would be claimed as confirmatory, in many striking points, of these Triads, composed by a less gifted brother, who revered him as a father, and delighted to be taught by him, "as the truth is in Jesus."

² The word "Sensuality," used for one of the interpretations of *φρονημα σαρκός* in the IXth Article of Religion, well suits our purpose. We believe it to comprise the three great temptations that are in the world, declared by St John to be "the lust of the flesh, the lust of the eyes, and the pride of life."

It does not seem necessary to confine them to the *order* in which they are here mentioned. In the Scriptures, and in the formularies of our Church, they are alluded to with much variety, as the enemy's weapons for the ruin of unstable souls.

Concupiscence is another word that might be employed to express the same meaning.

Nature.	Grace.	Glory.
R ² The "Woman that was a sinner." ¹	Saved by Faith. ²	Presented "faultless before the Presence" of Christ's Glory.
<i>Prov. vii. Matt. v. 28. Luke vii. 37. Heb. xiii. 4.</i>	<i>Gen. xxxix. 7-12. Luke vii. 50. 1 Thess. iv. 7.</i>	<i>Matt. v. 8. Col. i. 21. 22. Jude 24.</i>

They were all three employed in the first attack on the innocence of Eden. The devil allured the mother of all living to a contemplation of three special attractions in the Tree which they were forbidden even to "touch." For we read, that the woman saw that "it was good for food;" grateful to the fleshly appetite; "pleasant to the eyes;" inviting and provoking "the lust of the eye;" "and a tree to be desired to make one wise"—"wise in one's own eyes, and prudent in one's own sight." It was suggested that, by the transgression of God's law, they would be raised in the scale of being. The devil's promise was—"ye shall be as gods." "The wages of sin is death," says the Word of Truth—"Ye shall die like men." So much for the pride of life.

In the attack upon the Saviour in the wilderness, the same weapons were employed.

The first temptation—"Command that these stones be made bread"—amounted to this—"Satisfy the cravings of human nature, by the exercise of Divine Power. Hungry and thirsty, with a soul fainting within Thee, be no longer the 'Man of Sorrows;' under which character the prophet rightly portrayed Thee. Refuse, at the outset of Thy Mediatorial office, the sufferings of humanity. Renounce the work which *Thy Father* hath given Thee to do, and which *Thou* hast willingly undertaken. Come down from the Cross. Endure it no longer."

The order of the two other temptations is reversed by St Matthew and St Luke. St Matthew places first that which St Luke places second, and so, conversely. We follow the narrative of the former evangelist.

"Cast Thyself down" from *the* pinnacle (*τὸ πτερύγιον*) of the Temple—"Exert Thy Divine power, at my bidding, to disprove the great truth that 'the Word was made *flesh*, and dwelt among us'—that Thou art 'very man of the substance of the Virgin Mary Thy mother;' or, Anticipate the decease which Thou art to accomplish at Jerusalem, when the work of Redemption 'is finished'—and return, at once, to the bosom of the Father: Tempt God to deliver Thee from evil of Thine own seeking."

In regard to the scene of this temptation, it has been well said—Satan lies in wait in "high and holy places"; and especially does he *there* tempt to *spiritual pride*.

The exhibition of the kingdoms of the world and the glory of them, constitutes the temptation recorded last by St Matthew. The proposal of receiving a world in exchange for the souls He came to redeem, is rejected with abhorrence by our Saviour; and the Arch-enemy is dismissed with authority. "Get thee hence, Satan." "Then the devil leaveth Him, and, behold Angels" (who kept Him in all His ways of righteousness and peace) "came and ministered unto Him."

I have only to observe shortly, that the Church calls upon us, at our baptism, to renounce the same three great enemies of our souls—"the *devil*, and all his works, the pomps and vanity of this wicked *world*, and all the sinful lusts of the *flesh*." And, in her Collect for the Eighteenth Sunday after Trinity, she provides us with a short prayer for Divine aid, in our combat with these enemies—

"Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh, and the devil, and with pure hearts and minds to follow Thee the only God; through Jesus Christ our Lord. *Amen*."

³ "St Paul derives his imagery and language from the exciting spectacle," visible on the Palatine Hill at Rome, "where, probably, he was a prisoner. The apostle has a circus of his own. He too is a charioteer. He presses eagerly onward to the mark. He also has a prize to gain—the palm-branch of victory from the hand of Christ."—*Wordsworth in loc.*

¹ "St Aug. says, 'Accessit ad Dominum immunda, ut rediret munda.' She had not been *pronounced* clean—not openly forgiven by Christ. 'Accessit confessa, ut rediret professa.'"—*Wordsworth*.

From the same powerful expositor of Scripture we would quote the following beautiful remark on the individual here brought forward:—"St Luke (he observes) now proceeds to insert a narrative not found in any other Evangelist, and full of tenderness and encouragement to the heathen nations [of which class, remember, were we], for whose special use His Gospel was designed.

"The Gentile world might see a beautiful picture of itself in the woman that was a sinner, and despised by Simon the Pharisee, but blessed, on her repentance, by Christ; and might thus be taught to love much, and to present those members of the body (*Rom.* vi. 13; xii. 1), and faculties of the soul and estate, represented by her hair, her tears, and her ointment, which had been before abused to the service of sin and Satan, as living sacrifices to Christ.

"Her eyes, which once longed after earthly joys, now shed forth penitential tears; her hair, which she once displayed for idle ornament, is now used to wipe the feet of Christ; her lips, which once uttered vain thoughts, now kiss those holy feet; the costly ointment, with which she once perfumed her body, is now offered to God. See *Rom.* vi. 19, 'As ye have yielded your members servants to uncleanness, so now yield your members servants to righteousness unto holiness.'"

² The Saviour here speaks of faith as the *Instrument* of salvation, HIMSELF being the Almighty *Agent*—"The Author and Finisher of our faith." His holy Apostle, Paul, writing as he was moved by the Holy Ghost, sets forth the Lord Jesus Christ as the "Author of salvation to all them that obey Him." Observe his language to Titus (ii. 11-14)—"The grace of God (—'Grace and truth came by Jesus Christ'—) hath appeared unto all men." In his Epistle to the Ephesians, he exhibits Grace as the *Cause*, and Faith as the *Instrument*, whereby the benefits of redemption are conveyed to each individual Christian. For he writes to his converts, "By *Grace* are ye saved through *Faith*; and that not of yourselves: it is the gift of GOD" (*Eph.* ii. 8)—His "Unspeakable Gift!" Thus showing that "Christ is all, and in all," *Col.* iii. 11.

"Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities; Who healeth all thy diseases; Who redeemeth thy life from destruction; Who crowneth thee with loving-kindness and tender mercies," *Ps.* ciii. 1-4.

In a recurrence to the narrative of the woman brought to our notice (*Luke* vii.), I would remind the reader of what Wordsworth tells us. "A debt," he explains to mean, "something which is not *claimed* by the lender, but *owned* to be due by the borrower. And, applied spiritually, as here (v. 47), it not only represents sin *committed*, but sin *confessed*. It betokens deep consciousness, hearty conviction, and honourable acknowledgment of sin. And this inward feeling and internal act arises from a lively *faith* in God's holiness, justice, and mercy. And therefore, Christ, Who had read her heart before she entered the house, states the formal cause of the woman's justification, by saying, 'Thy *faith* hath saved thee.' This faith worked by *love* (*Gal.* v. 6); it worked by fervent love to God, Who had been offended. Without such love there can be no true repentance, and consequently no forgiveness. And such love sends the sinner to Christ; and prompts him to acts of deep contrition and self-abasement and reverential affection to Christ, in the hope of receiving a gracious *declaration* of pardon from His lips.

"To apply this to the present case. Simon the Pharisee dwelt in his mind on the woman's *sins*. But our Lord draws his attention to her *sense* of her sins, and to her godly *sorrow* for them. She owed *much*; but she *owns* that she owes much, that she is a heavy debtor to God, and she comes to Christ in faith, hope, and love, in order to be relieved of the burden of this heavy debt.

"On the other hand, Simon himself is little conscious of his sins—he is not conscious that he is a great debtor, and therefore is forgiven little. She feels the greatness of her sins, and the largeness of God's mercy in Christ, and therefore loves much. The other knows little of his own sinfulness, and has little forgiven, and loves little. Her love is for mercy promised; it is love for pardon already anticipated by faith; it shows itself in acts of love to Christ. Her sins are indeed many (v. 47), but she is forgiven because she is conscious of them, and *loved much* even *before* her pardon was pronounced. Therefore her faith hath saved her, and she may depart in peace.

"But he who is little forgiven is he who is little *sensible* of his sins, and of the love of God in pardoning sin (and he cannot have forgiveness without such sense of God's love) he loves little; and *because* he loves little, therefore little is forgiven him."

Nature.	Grace.	Glory.
<p>R³ David, indulging "the pride of life;"¹</p> <p>² <i>Sam.</i> xxiv. Compare ¹ <i>Chron.</i> xxi.</p>	<p>Receiving "the grace of repentance"—Jerusalem spared;²</p> <p>² <i>Sam.</i> xxiv. Compare ¹ <i>Chron.</i> xxi. ² <i>Tim.</i> ii. 25.</p>	<p>Become a citizen of "the holy city, the new Jerusalem."</p> <p><i>Gal.</i> iv. 26. <i>Heb.</i> xi. 10, 32; xii. 22; <i>xiii.</i> 14. <i>Rev.</i> xxi. 2, 10-27.</p>
<p>46 Pride.³.....</p> <p><i>Gen.</i> iii. 5. <i>Prov.</i> xvi. 18. ¹ <i>John</i> ii. 16.</p>	<p>Meekness and lowliness of heart.</p> <p><i>Matt.</i> v. 3, 5; xi. 29. <i>Luke</i> xiv. 11.</p>	<p>A seat "on the right or left hand of the Son of Man in His glory."⁴</p> <p>¹ <i>Sam.</i> ii. 8. <i>Matt.</i> xx. 23. <i>Luke</i> i. 52.</p>

¹ It would appear that the good King Hezekiah had his foot taken in the same trap set for him by Satan, in the day of prosperity, as King David; who, for his general readiness to execute the Divine commands and walk humbly with his God, is styled "The man after God's own heart." There is, moreover, a similarity in the mode of their conviction of sin and conversion. In each case the offender is reproved by the mouth of the Lord's prophet—David by Gad, and Hezekiah by Isaiah—and by this means the work of repentance is wrought in them both.

The Evangelical Prophet sets Hezekiah before us as chargeable with pride and vain-glory. As the historian relates, "Hezekiah prospered in all his works. Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart." *2 Chron.* xxxii. 30, 31. He also tells us, "Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the Lord came not upon them in the days of Hezekiah" (v. 26).

After the *fall* of two such tried servants of the Lord, well may we press the lesson taught by the Apostle Paul, "Let him that thinketh he standeth take heed lest he fall." *1 Cor.* x. 12.

From their *rising again*, let the true penitent take comfort in the blessed assurance that, even after such grievous evidence of the frailty of man, which without God's aid cannot but fall, "there is now no condemnation to them which are in Christ Jesus, who (when recovered from their fall) walk not after the flesh, but after the Spirit." *Rom.* viii. 1.

² Bishop Wordsworth, quoting from St Augustine, has the following note on *2 Sam.* xxiv. 16:—"God stayed the angel—who had the sword drawn in his hand—from destroying Jerusalem, in the *same place* where He had stayed Abraham, who had the knife in his hand, from sacrificing his son Isaac. God 'spared not His own Son,' but gave Him up for us all, and thus He has saved us from the sword of the destroying angel; and He raised His beloved Son to eternal glory, and has raised us up in hope with Him, that we may worship, in the everlasting Temple of the heavenly Jerusalem, Him who was prefigured by David and by Solomon, and by all the sacrifices that were offered in that Temple, which Solomon built on the place which David purchased, and where he built an altar, and offered a sacrifice of thanksgiving for the deliverance of Jerusalem, which was a figure of a far greater deliverance by Christ."

³ It was on this ground—the love of self-exaltation—that the enemy planted his first battery, if I may so speak, to attack the human citadel, the heart; and, alas! we know that the weapons of his warfare proved fatal to the happiness of Eden. Working on her *pride*, he told the woman that if she and her husband ate of the Tree, whereof the Sovereign of the Universe commanded them that they should not eat, their eyes would be opened, and they should be "as gods, knowing good and evil." Their scale of being was ordered by the All-wise and All-good One; and they could not ascend higher without breaking the bounds which He had appointed they should not pass. What *good* was they knew; for they were created in the image of God—the Good One—Whose voice, in their state of innocence, was familiar to them: and all Whose creatures, together with

Nature.

R High-mindedness.¹.*Prov.* xviii. 26. *Rom.* xi. 20.
2 Tim. iii. 4.

Grace.

Humility.².....*Job* xxii. 29. *Prov.* xv. 33.
Isa. ii. 11; lvii. 15. *1 Pet.*
v. 5.

Glory.

Exaltation.³*Ps.* cxiii. 7, 8. *2 Tim.* ii. 12.

themselves, had been called into existence by His Word, and pronounced "very good." *Evil* they had yet to learn, from experience of its baneful effects, as the consequence of sin. "Be sure your sin will find you out." And what is sin? Let the beloved Disciple explain—"Sin is the transgression of the Law"—the Law of God. God had said (we take the woman's own report of the interdict), "Of the fruit of the tree which is in the midst of the garden, ye shall not eat of it, neither shall ye touch it, lest ye die." And presently appears the evil one (*ὁ πονηρός*) urging her on to ruin, by pressing his suit, on the promise that, if she obeyed his voice, she should be exalted in condition. Being induced to parley with the adversary, she allowed herself to be led captive by him at his will. So true is the saying of the wise man—"Pride goeth before destruction, and a haughty spirit before a fall"—in this instance, *The Fall*.

"From all blindness of heart; from pride (observe, these and the following are specially the works of the devil), vain-glory, and hypocrisy; from envy, hatred, and malice, and all uncharitableness, Good Lord, deliver us," *Litany*—"Deliver us from evil"—*τοῦ πονηροῦ*—from *the evil One*. This we conceive to be the proper rendering of the last petition of the Lord's Prayer.

⁴ Seats of honour in heaven are reserved for those who walk worthy of their Christian calling upon earth; and they are not to be distributed as matter of favour, to those only who have known Christ after the flesh, or to any who presume to call Him "Lord, Lord," and do not the things which He says.

¹ The pastor of a rural district is not unfrequently called upon to advise and assist parents in the placing out in the world of their sons or their daughters. These commence active life, with the notion that the world is all before them, and that, to insure happiness, they have but to follow the bent of their own inclinations—to cherish a love of pleasure, a love of profit, a love of power, and a love of praise. Alas! while pursuing this *ignis fatuus—anglicé*, "Will o' the wisp"—this creature of the imagination, they are led by devious paths, "into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition."

Since writing the above, I have met with the following passage in that admirable little book "The Pathway of Safety":—"No doubt," writes Mr Ashton Oxenden, now a Metropolitan Bishop of our Church in a foreign land, "you have often heard that in damp and marshy places, it is not uncommon in the night to observe a certain bright appearance, which has sometimes been mistaken for a lantern, or the light from a house. Many a lonely traveller, who has lost his way, has seen the light in the distance. A momentary feeling of joy has come across him; for he has thought within himself, 'Surely there is some welcome habitation there, in which I may find shelter.' He has followed the light, but only to get farther from the right road. It has led him into fresh danger, till at last he discovers that he has been following a mere vapour which deceived him. And is it not thus that Satan sometimes endeavours to mislead us? He tempts us to follow other lights than the true one. He is ever trying to draw us into the wrong road, and then he leaves us in our misery. But, happily, God has given us a sure guide, if we will only follow it. 'Thy word is a lamp unto my feet, and a light unto my path!' *Ps.* cxix. 105."

We will suppose the case of a young woman, who, at a tender age, has obtained an eligible situation in domestic service, and, from her care to learn the duties of her office, and general good conduct, has ingratiated herself with her mistress, and become the object of that mistress's tender concern. Some person, or, it may be, the voice of innate depravity within, whispers in the ear of the inexperienced girl, that she is not enough thought of; or that the restraints of a well-regulated household may be relaxed in the case of one so respectable: forgetting St Paul's caution (*1 Cor.* x. 12), she thinks that *she* can stand firm against the crafts and assaults of the devil, and would court temptation. Her mistress has a better knowledge of human nature, and distrusts, as her spiritual

pastor, if appealed to, would distrust, the strength and sufficiency of her fortifications in the hour of danger.

In modern times, the servant, male or female, who has learnt to consider obsolete that portion of the Church Catechism which respects our social duties, whether in the relation of master and servant, or of shepherd and flock, too often takes his or her remedy by giving warning to leave the service of the supposed tyrant, and, alas! with little prospect, in any new situation, of serving the Lord Jesus with increased fidelity. The laws of Christian service have been trampled under foot.

My dear young friends, for to you, no less than to your seniors, this paper is addressed. It is intended for "young men and maidens, old men and children," those especially who are, or who have been, members of my cure, and, by consequence, objects of my affectionate regard. "My little children"—*Τεκνία*—suffer, I conjure you, a word of admonition, and pause before you (maidens are now more particularly in my view) give up a situation, where your morals are watched over with a motherly care, and where, perhaps, the mistress, from an apprehension of danger, or on the very ground of your thinking more highly of yourselves than you ought to think, refuses to administer stimulants, when the fever of self-love is raging within. You have a defence against "the fiery darts of the wicked one" (may not the headstrong passions of youth be so called?) in "the shield of faith;" but never forget to use also "the sword of the Spirit, which is the Word of God;" for this bids you "Be not high-minded, but fear." *Rom. xi. 20.* Then, "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." *Isa. lix. 19.*

² "Humility." I would have the reader consider the etymology of this word, that he may understand the sense in which we use it. It is derived from the Latin "*humi*," on the ground. And I could not perhaps cite a better illustration of its meaning than the doggerel lines of good old John Bunyan—

"He that is *down*, need fear no fall;
He that is *low*, no pride;
He that is *humble* (*humi-lis*) ever shall
Have God to be his guide."

It is recorded of the highly-gifted author of "The Pilgrim's Progress," that, after preaching an awakening sermon, one of his congregation addressed him in some such language as the following—"Well, Master John, you have given us a fine discourse to-day." To which he abruptly replied—"The devil told me so before I left the pulpit." You see, brethren, that teachers are men of like infirmities with yourselves, and yet they may admonish you, "Be clothed with humility." The writer of these pages remembers to have been placed, more than a quarter of a century ago, under a similar temptation. The leading facts of the case are these, which he thinks, for the sake of the moral they convey, may be mentioned by an aged pastor to the members of his flock. I had lately attended the sick-bed and death-bed, and performed the burial service over the corpse, of a very interesting little girl, not too young to be taught "as the truth is in Jesus." It was, probably, the Sunday following the funeral, that the "father of the child" (whom, I trust, I may describe as "an holy and humble man of heart") praised the sermon as, in his opinion, a very good one. I had the presence of mind (is it too much to suppose that the Holy Spirit was using me as an instrument for good to him?) to turn aside the point of his weapon, and make a thrust at him, which seemed to pierce his heart; for it was tender—softened by affliction. I rejoined, "If you thus approve of my teaching, how is it that you, a man of good report amongst your neighbours, go on turning your back upon the Lord's Table, when invited (as you continually are) to draw near with faith, and take the Holy Sacrament to your comfort?" God be praised! the word spoken seemed to receive the Divine blessing. At my suggestion, he entered forthwith upon a course of preparation for the Holy Communion; and though now an octogenarian, and considered by his kind earthly master to be past work (still, however, receiving wages), he manages, for the most part, to attend his favourite place of worship; living at a distance of more than two miles, and without the precincts of Leigh parish; and I am delighted to add, honours us by taking refreshment, a welcome guest at the Vicarage, that he may not faint by the way, on his return home. Oh! may it be that we are fellow-travellers in the right road—in the CHRISTIAN COURSE—to our "long home," where "rich and poor meet together" before the Lord, "the Maker of them all."

A useful hint against the indulgence of self-complacency, with a memento how entirely we are to depend upon God's blessing on the Word spoken, is suggested to pastors and teachers, by an entry in the diary of a highly-gifted and pious clergyman, the late Henry Venn Elliott. It stands thus—

Nature.	Grace.	Glory.
<p>47 "Divisions."¹..... <i>Rom. xvi. 17. 1 Cor. iii. 3.</i></p>	<p>Unity² and union. <i>John xvii. 11, 21. Acts iv. 32. 1 Cor. i. 10. Gal. i. 28. Eph. iv. 1-6.</i></p>	<p>"God all in all."³ <i>1 Cor. xv. 28. Rev. xi. 15.</i></p>
<p>48 Drought — "Clouds without water." <i>Ps. xxxii. 4. 2 Pet. ii. 17. Jude 12.</i></p>	<p>"A well of water, springing up unto everlasting life." <i>John iv. 14; vii. 37, 38.</i></p>	<p>"Living fountains of water," unto which the Lamb shall lead the white-robed saints. <i>Rev. vii. 17.</i></p>

"1862, August. I gave a half-year's parting lecture to one of my twelve schools this morning. Just opposite me was a young boy, sitting on a high stool, who thrice opened wide his little jaws, and gave a slow, deliberate yawn, evidently to his own satisfaction, though not to mine. I thought I was very impressive—rather unusually so; till his little mandarin visage, by its profound insight into what was within his teeth and throat, compelled me to remember that God alone can prevent the best efforts from being as water spilt on the ground."—*Life by Rev. Josiah Bateman.*

³ "Such is His mercy to the poor sons of Adam in their fallen estate, that from the lowest and most abject condition, from the pollutions of sin, and from the dishonours of the grave, He raiseth them to righteousness and holiness, to glory and immortality; He setteth them on high, with the inhabitants of the heavenly Jerusalem, 'with the princes of His people,' the leaders of the armies above, with the angels and archangels before His throne. What is the *exaltation* of the meanest beggar from a dunghill to an earthly diadem, when compared with that of human nature from the grave to the throne of God! Here is honour worthy of our ambition; honour after which all are alike invited to aspire; which all may obtain, who strive worthily and lawfully; and of which, when once obtained, nothing can ever deprive the possessors."—*Horne on the Psalms.*

¹ An old writer, to put us on our guard against the crafts and assaults of the devil, has said—"Satan's motto is 'Divide, and conquer;' the Christian's 'Union invincible.'"

² "With respect to the *past*," writes Dr Jelf, "it is a matter of history that the Church of Christ never *has* failed; that the succession of 'the unity of the faith and of the knowledge of the Son of God' has ever continued unbroken; and that those who are grafted into the several branches are yet hereditary receivers of the grace which was once given to the Apostles themselves. If any break has at any time occurred, it is for the enemies of the faith to point it out. We may confidently challenge them to the attempt."—*Bampton Lectures, 1844.*

See the admirable "Prayer for Unity," in the Service for the Queen's Accession. Or, if you desire higher authority, as a guide to your devotional feeling on this point, turn to the Prayer of the Church's Head, the last evening before He suffered, and contemplate especially that part of it which relates to our present subject. See *John xvii. 20-end.*

³ At the consummation of all things, the perfect unity of the Trinity (disturbed, not in reality, but in semblance only, by the Incarnation of the Son; Who, as the Mediator of the New Covenant, was "very God and very man;" "equal to the Father, as touching His Godhead, and inferior to the Father as touching His manhood") will be patent to "the general assembly of the Church of the first-born, which are written in heaven;" the Three Persons will never more have a division of offices in respect of man's salvation—a work to be completed before the end cometh, so "that God may be all in all"—*τὰ πάντα ἐν πάντων*—all things, and in all, so as to be over all things. "Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now, and ever shall be, world without end. Amen."

Nature.	Grace.	Glory.
<p>R Hagar, with her child, perishing for thirst in the wilderness.</p>	<p>Hagar, discovering a well of water,¹ of which she gave her child, and herself drank freely.</p>	<p>Hagar, and her children, made free in Christ, drinking of the pure River of the Water of Life.</p>
<p><i>Gen. xxi. 15, 16. Ps. cvii. 5. Isa. lv. 2. John iv. 13.</i></p>	<p><i>Gen. xxi. 17-20. Ps. cvii. 6. Isa. lv. 1. John iv. 10, 14; vii. 37. Phil. iv. 19.</i></p>	<p><i>Gal. iv. 28-31. Rev. v. 9; vii. 9; xxi. 6; xxii. 1, 17.</i></p>

¹ The history of Hagar is so well treated and applied, in a tract entitled "Hagar; or The Hidden Well of Water," circulated by the Society for Promoting Christian Knowledge, that I prefer making extracts from it, to obtruding my own observations on the reader. Moreover, I find the mode of discussion well suited to my purpose. The writer, having propounded his subject, invites to a search after some of the hidden wells; and then happily connects the three, which he brings before the mind's eye, with the doctrine of the Christian's God—THREE IN ONE.

1. "And the first well we will name is the well of salvation through the blood of the Lamb of God. Truly, until this well is seen, our souls are in no better case than was Hagar's son lying perishing for thirst under the shrubs in the wilderness: and there is a time when God's wandering children are brought to perceive that they are in an evil case. They came to the end of what the world could do for them, as speedily as Hagar came to the end of her bottle of water. They found, for a time, that the things of this world were all they wanted: they thought not of eternity, and so they were satisfied with the things of 'this present evil world.' But when once the thought is awakened, How is my soul to live before God? How shall my sins be forgiven? then is it found, how in all that this world can offer there is nothing that can save the soul; nothing that can in any wise speak peace to an awakened and sin-hardened conscience. Then, like Hagar who cast her child down beneath the shrubs to die, because she had no water in her bottle to give him to drink, we are ready to believe that nothing can await our soul but death. 'The wages of sin is death;' and the more we know of ourselves, the more do we find sin, and nothing but sin, within us. But blessed be God, He who heard the voice of Ishmael where he was, has His eye upon the soul for whom He has given His Son to die. He knoweth the path of him whose spirit is overwhelmed within him. *Ps. cxlii. 3.* 'Arise,' He says by His Word, and by His Spirit, 'your soul shall not die, but live;' and then He opens the eyes to see the well of water. And who can say what it is to the soul bowed down with the sense of its innumerable sins, feeling it deserves nothing but wrath, and that all the terrors of God are in array against it; who can say what it is to have the eyes opened to see the Lord Jesus Christ, as Him who hath borne sin 'in His own body on the tree;' to see Him as the 'Lamb of God that taketh away the sin of the world;' to see Him a mighty Saviour lifted up upon the cross, with arms extended, saying, 'Look unto Me, and be ye saved, all the ends of the earth?' *Isa. xlv. 22.*

2. "Let us behold another well; the well of the Holy Spirit of God. How many are there, whose hearts and consciences testify against them, that they are yet the slaves of sin! Their hearts are yet unturned to God; sin yet hath dominion over them. They walk 'according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience,' 'fulfilling the desires of the flesh and of the mind.'—*Eph. ii. 2, 3.* They know that the end of these things is death; but they know not how to make their escape from them. For ever they promise amendment, and for ever they remain the same. Sometimes a word from God, or one of His messengers, rouses them for a moment; a providence, a sickness, or the death of some dear to them, brings before them death, judgment, and eternity. They wish they were safe; they determine to make themselves so; they think they will serve God, and all that He commands them they will do. They try to rise up and walk: alas! they are tied and bound down by a chain of iron which they cannot break; habit has so strong a hold upon them, that they cannot get loose. 'Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good that are accustomed to do evil.'—*Jer.*

Nature.	Grace.	Glory.
<p>49 A flood of ungodliness.</p> <p><i>Gen. vi. 5. Eph. iv. 19.</i></p>	<p>The dry land, again rendered fruitful.</p> <p><i>Gen. ix. 1.</i></p>	<p>“New heavens and a new earth, wherein dwelleth righteousness.”</p> <p><i>2 Pet. iii. 13.</i></p>

xiii. 23. Such souls must learn that man is raised to newness of life, not by his own power or will, but by the will of God and the power of the Holy Ghost. ‘If any man be in Christ, he is a new creature.’ *2 Cor. v. 17.* Are you such an one? Learn your need that God should open your eyes that you may see a well of water. ‘If thou knewest the gift of God, and Who it is that saith to thee, Give me to drink, thou wouldest have asked of Him, and He would have given thee living water.’ *John iv. 10.* There is a well of living water, even the Holy Spirit of our God: without that Spirit you are dead; with it, you are made alive to God. Without that Spirit, all your efforts are as truly nought as though you were stiff in death; with it, you shall be led to Him Who can give you life, and you shall be quickened to walk in the way everlasting. How is that Spirit to be obtained? As we said of the Saviour, even so we say of the Spirit: He is not far from every one of us. His grace is freely offered to all. He is as near to you now, as that well in the wilderness was to Hagar. But it may be that your eyes are holden that you cannot see Him. Christ by His death hath purchased the great gift whereby alone man can be made alive from the dead. May the Lord open your eyes, that you may see this well, and its inscription, ‘Let him that is athirst come. And whosoever will, let him take the water of life freely.’” *Rev. xxii. 17.*

3. “To one more hidden well let us turn our thoughts; it is the well of God’s good providence. How many are the perplexities, the distresses, and cares of those whose eyes have not yet been opened to see this well! How many hearts are bowed down to the ground with the weight of that care which they might cast all upon God! Truly we are in the wilderness, and soon are all our own means exhausted. We cannot bring a single thing to pass, we cannot prevent a single event from happening: all things may seem against us, and we have no light showing us from whence any help may come. ‘The heart knoweth its own bitterness.’ Thus it may be with you; from one cause or another daily care may consume you; or one pressing evil may be weighing on your spirit, whilst you are saying, ‘Refuge faileth me, and no man careth for my soul.’ But close by you is a hidden well; and if the Lord but open your eyes to see it, your care shall be gone for ever. How rich, how safe, how happy are they whose trust at all times, and under all circumstances, is in ‘the living God.’ Again and again it may happen, that perplexities surround us, difficulties seem insurmountable, and no way of escape from trouble is to be found. But when God is known as a Father, the well of water is seen, and over it is this inscription, ‘Casting all your care upon Him, for He careth for you.’ Every human resource may fail; but the resources of God cannot fail. Through Him waters gush from the stony rock; light ariseth up in the darkness, and God will make windows in heaven sooner than that the soul that trusts in Him shall be disappointed of its expectation.” *2 Kings vii. 2.*

I subjoin the writer’s excellent peroration. “Reader, has God opened your eyes, so that you know you are not left to perish in the wilderness? remember that our continual danger is that of shutting the eye of faith. God alone can, by His continual supply of grace, keep it open. Lose not sight of the wells He has already made you to see. Dwell by them, drink of them day by day. Let every day find you going by faith to ‘wash and be clean’ in the blood of the Lamb. Never suffer a sense of unpardoned sin to remain upon your soul; nothing will more surely lead you to a gradual departure from God. Day by day seek the renewing of your strength at the well of God’s Holy Spirit. Look to Christ for sanctification as much as for justification. Have no trust but in that promise, ‘My grace is sufficient for thee;’ and ‘Be thou strong in the grace which is in Christ Jesus.’ Honour God by ‘trusting in the Lord at all times.’ Bear witness to the world, that the well of God’s good providence refreshes you under the weight of all care. For things temporal and for things spiritual be this your trust: ‘My God shall supply all your need, according to His riches in glory by Christ Jesus.’” *Phil. iv. 19.*

Nature.	Grace.	Glory.
R "An horrible Tempest."	The Bow in the cloud, ¹ betokening mercy.	The "Rainbow," ² round about the Throne," the symbol of the Divine Presence.
<i>Ps.</i> xi. 6.	<i>Gen.</i> ix. 13. <i>Ps.</i> lxxxix. 33, 34.	<i>Ezek.</i> i. 28. <i>Rev.</i> iv. 3; x. 1.
50 "An adulterous generation."	"A chaste Virgin"—the Church <i>militant</i> .	"The Bride — the Lamb's Wife"—the Church <i>triumphant</i> .
<i>Isa.</i> liv. 4, 5; lvii. 3. <i>Matt.</i> xii. 39.	<i>Isa.</i> liv. 6. <i>Hos.</i> ii. 19, 20. <i>2 Cor.</i> xi. 2. <i>Rev.</i> xx. 9.	<i>Eph.</i> v. 27. <i>Rev.</i> xxi. 9.
51 Babylon struggling for the ascendancy.	Zion prevailing.....	The Lord God Omnipotent reigning.
<i>Isa.</i> iii. 26; xlvii. 1.	<i>Isa.</i> li. 17; liii. 2; xl. 1.	<i>Isa.</i> ii. 11; xxiv. 23. ³ <i>Rev.</i> v. 12; xix. 6.
52 "A Wilderness."....	"A fruitful Field." ⁴	"The Land of our Inheritance."
<i>Ezek.</i> xix. 13. <i>Hos.</i> ii. 3.	<i>Isa.</i> xxix. 17; xxxii. 15, 16; xxxv. 1, 2.	<i>Matt.</i> xxv. 34. <i>1 Pet.</i> i. 3, 4.
R "A Briar.".....	"A Myrtle Tree.".....	An Evergreen ⁵ in God's Courts above.
<i>Isa.</i> lv. 13.	<i>Isa.</i> lv. 13.	<i>Ps.</i> lii. 8; xcii. 12-15; cxvi. 19. <i>Rev.</i> xxii. 1, 2.

¹ The *natural* phenomenon is well described (*Ecclus.* xliii. 11, 12). "Look upon the rainbow, and praise Him that made it; very beautiful it is in the brightness thereof. It compasseth the heaven about with a glorious circle, and the hands of the Most High have bended it."

² The *spiritual* meaning of the rainbow is set forth (*Rev.* x. 1). "I saw another angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire," &c.

³ "The Lord of hosts shall reign . . . before His ancients *gloriously*." Upon the last word, Bishop Wordsworth comments: "Rather, '*Glory*, the Lord will reign in the presence of His ancients.' He will be *glory*—all *glory*; and His saints will shine by His glory, as Moses and Elias at the Transfiguration shone, in and by the glory of Christ, when St Peter saw '*the excellent glory*.'" *2 Pet.* i. 17.

⁴ Matthew Henry says, "Under the Gospel, the desert land of heathenism becomes blooming. This flourishing desert shall have the *glory of Lebanon* given to it, which consisted in the strength and stateliness of its cedars; and the excellency of Carmel and Sharon, which consisted in corn and cattle. All the beauty of the Jewish Church passed into the Christian, and appeared in its perfection, as the Apostle shows in his Epistle to the Hebrews. Whatever is valuable in any institution is brought into the Gospel."

⁵ A *green* tree is a favourite image with the "Sweet Singer of Israel" to describe the lot of the righteous. In attestation of the appropriateness of our use of the word "evergreen" here, we may quote the authority of three eminent commentators on the Book of Psalms, with reference to the passages cited in our Textuary.

On *Ps.* lii. 8, Wordsworth notes: "The unbelieving Jews were like the barren leafy fig-tree, withered by the breath of Christ (*Matt.* xxi. 19). They were like the branches

Nature.	Grace.	Glory.
53 "Wretched, ¹ and miserable, and poor."	Comforted, ² and enriched by the purchase of "The Pearl of great price." ³	Possessed of "a treasure in the heavens that faileth not; where no thief approacheth nor moth corrupteth."
<i>Rom.</i> vii. 24. <i>Rev.</i> iii. 17.	<i>Isa.</i> xl. 1. <i>Prov.</i> iii. 13-17. <i>Matt.</i> xiii. 45, 46. <i>Rom.</i> vii. 25. <i>2 Cor.</i> vi. 10.	<i>Luke</i> xii. 33.

broken off the olive-tree (*Rom.* xi. 17, 19); but 'the faithful soul' [and this is strictly applicable to those only who *die* in the faith], says S. Hilary, 'remains ever green and flourishing in the ancient Church of God.' Such live and die under the dispensation of Jesus Christ, 'a Priest for ever after the order of Melchizedec.'

Again, on *Ps.* xcii. 12-15, speaking of the palm tree which "puts forth its rich green foliage," the same author observes that it is one of the most expressive symbols of victory and resurrection. It is an emblem of life in death, and of life by death; and by the identity of the name *Phoenix*, it may have given occasion to the imaginative creation of the legendary bird bearing that name, and rising from its own ashes, and made a symbol of resurrection.

The writer of "A Plain Commentary on the Book of Psalms" deduces the following beautiful reflections from a pious contemplation of the same passage (*Ps.* xcii. 12-15):—"The wicked shall wither like grass parched before the glowing heat; but the righteous shall flourish like a palm tree, which is alike green and leafy in the burning drought and in the chilling storm of winter, and which, as it grows the older, is still the more fruitful. They shall spread abroad like the cedars of Lebanon, which have taken root in the eternal hills, and endure in their lasting grandeur from age to age. The secret of their life and growth is their nearness to God. They are planted in the Church, His temple; they grow up within His courts; they draw their sap from the wells of life which spring thereby. In their age, their fruitfulness shall increase in richness, and sweetness, and abundance. Their fruit of good works shall become more plentiful as the last gathering-in draws nigher. Thus do they, in their joy, in their patience, in their obedience, prove witnesses of the power and the faithfulness of God. They glorify their Father in that they bear much fruit. They learn themselves, and they testify to others, that as all His works are glorious, so all His ways are righteousness,—that as there is no shortcoming in His creation, so there is no unrighteousness in His providence,—that 'His work is perfect, for all His ways are judgments.' And surely we may add, as is here implied, and which is intended to mark our climax,—they receive a rich recompense of reward in the never-ending happiness of the blessed."

To Bishop Horne we turn for a comment on our reference to *Ps.* cxvi. 19. "Every penitent (says that elegant writer) is the 'servant of God.' 'The son of His handmaid'—the Church, loosed from his bonds, and redeemed from a state of slavery under sin, the world, and the devil, that he may serve a better Master, whose yoke is easy, and His burthen light.' This blessed Master is from thenceforth the object of his love, duty, and adoration: to Him he 'offereth the sacrifice of thanksgiving;' to Him he 'payeth his vows' among his fellow-servants in the Church on earth; longing for that day to come, when, loosed also from the bonds of death and the grave, he shall be admitted to sing hallelujahs with saints and angels in the 'courts' of the eternal temple, even in the midst of thee, 'O Jerusalem,' the holy, heavenly, and glorious city of God Most High."

¹ "Wretched." The original is much stronger—*ὁ ταλαίπωρος*, "the wretched one;" reminding us of St Paul's commiserating complaint (uttered in his own person; whether applicable to himself as he then was, is another question), "O wretched man that I am, who shall deliver me from the body of this death?"

The cure, however, for this otherwise incurable malady is not forgotten. The Apostle supplies an answer to his own inquiry; for he presently adds, "I thank God" for mercy shown to me "through Jesus Christ," the Deliverer from sin and Satan. St John tells us, "For this was the Son of God manifested, that He might" offer Himself a sacrifice for sin, and "destroy the works of the devil." See *1 John* i. 7; iii. 8.

² "Comforted." *Comfort* was the key-note of Isaiah's prophecy, pointing to the pro-

Nature.	Grace.	Glory.
R ¹ "Blind and naked." ¹	Eyes anointed with eye salve; ² bodies clothed with white raiment.	Perfect vision, when "clothed upon with our house from Hea- then."
<i>Rev. iii. 17.</i>	<i>John ix. 11. Rev. iii. 18.</i>	<i>Job xix. 26, 27. 2 Cor. v. 2, 3.</i>

mulgation of the Gospel. How sublime the opening of what stands, in our A. V., as the 40th chapter of his Book—"Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received at the Lord's hand double for all her sins." "Thy children shall be taught of the Lord: and great shall be the peace of thy children," under the covering of the wings of the Holy Dove. And when the predicted Comforter, "The Prince of Peace," had come, and finished the work which His Father had given Him to do; previous to His departure, He promises to His disciples "another Comforter, that He may abide with them for ever." *John xiv. 16.* That promise, we all know, was fulfilled on the day of Pentecost; and, by studying the speech of St Peter, on the memorable occasion of the visible descent of the Holy Ghost, we all may know the interest we have in it. The assembly consisted of a mixed multitude of Jews and Gentiles; but none of these are excluded from the benefits of the effusion of the Spirit. All are invited to enter the Church of Christ, by baptism "for the remission of sins," with the assurance that they shall "receive the gift of the Holy Ghost." For, as St Peter explains, "The promise is unto you, and to your children" (to as many of God's own people as shall receive the glad tidings of salvation), "and to all that are afar off"—to the Gentiles that shall come to His light; to the sinners, of all nations, and kindreds, and people, and tongues, that shall be converted unto Him. If you desire to look into futurity, with a view to quicken your progress in "the Christian Course," let me refer you to the 7th chapter of the *Apocalypse of St John*, which gives an account of the sealing of the servants of God in their foreheads—"The number of them that were sealed," of the tribes of Israel a certain number (the number mentioned is a mystical number); of all other nations, "an innumerable multitude which stand before the throne, clad in white robes and with palms in their hands; their robes washed in the blood of the Lamb."

In endeavouring to set forth the rewards of the righteous, we have, of course, quoted largely from this prophecy of things to come, "that by patience and *comfort* of" what God reveals to us in His Holy Word, "we may embrace, and ever hold fast, the blessed hope of everlasting life, which He has given us in our Saviour Jesus Christ."—*Collect for the second Sunday in Advent.*

³ "The Pearl of great price." They that possess it know that they are rich; the unbelievers know nothing of their treasure. Call to mind the address of our Saviour to His disciples, when about to explain to *them* the parable of the sower—"Unto you it is given to know the mysteries of the Kingdom of Heaven, but unto them that are without"—to those who reject Christ as their Saviour—"all these things are done in parables."

You remember the avowal of St Peter to the cripple at the Beautiful Gate of the Temple—"Silver and gold have I none; but such as I have give I thee. In the name of Jesus Christ of Nazareth rise up and walk." Christ's Apostles were "poor, yet making many rich;" and great would be their reward in heaven. See the statement under "*Glory*" of this Triad.

¹ Man, the sinner, knows that he is naked; he would hide himself from God's presence, but in vain.

² *John ix. 11.* Bishop Wordsworth thus writes—"A man called Jesus made clay and anointed my eyes. Remark the appropriateness of these words in a spiritual sense, as applicable to ourselves. The Son of God became Man and Saviour. He came to us in our blindness, as we sat and begged by the way-side of life; He made clay—that is, He took the mortal dust of our earthly nature, and moulded it by the breath and moisture of His mouth, and blended it with the Divine Nature, and anointed it with the Holy Ghost, and sent us to Siloam; and by the co-operation of our faith and obedience with His Divine power and love, our eyes are opened and we see."

Nature.

¹ ^R² Show me myself, O LORD, as a child of Adam.²

² Sam. xii. 7 Job⁵ xxxi. 4-6; xxxiv. 21, 22. Ps. xxvi. 2. John iii. 6; ix. 40, 41. 1 Cor. xv. 50.⁶
² Cor. iii. 18.⁷
 Eph. ii. 3.⁸

Grace.

Show me Thyself, O LORD, as JESUS, the anointed Saviour.³

Ps. xxv. 4, 5, 14. Matt. xi. 25, 27. John vi. 44, 45; xiv. 6, 7, 21-23; xvii. 3. Rom. vi. 14.
² Cor. iii. 18.
 Eph. ii. 4-6.
 1 Tim. iv. 10. Heb. xi. 27.
 1 Pet. 1. 8.

Glory.

Show me Thy face,⁴ O LORD, in glory.

Exod. xxxiii. 18-20. Ps. xvi. 11. Isa. v. 16; vi. 5; xxxiii. 17. Matt. v. 8.
 1 Cor. xiii. 12.
² Cor. iii. 18.
 Eph. ii. 7.
 Heb. xi. 26. 1 John iii. 2.
 Rev. i. 7; xx. 11, 12; xxi. 6, 7.

¹ This Rider is added to a Triad, in the first statement of which, under "Nature," the description of man in his fallen state is drawn from the words of the Beloved Disciple in his prophetic Revelation—"Thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked;"—and it is formed into a triadal prayer, the subject of which we would endeavour to connect with the three-fold office of the Holy Ghost the Comforter, Who intercedes for us and in us, on earth; while our Advocate with the Father ever liveth to make intercession for us in heaven.

Show me myself—Convince me of my sinfulness.

Show me Thyself—Convince me of the finished work of Thy salvation.

Show me Thy Face in Glory—Convince me, by actual possession, of the certainty of the recompense of the reward.

"Brethren"—fellow-heirs of the promise—"my heart's desire and prayer to God for" you is, that ye "may be saved." And may I not add to this another prayer, and humbly hope that it will be granted?—namely, that the HOLY GHOST, *Who has "made me an overseer of the flock of Christ"*—a preacher of that "Word which is quick and powerful, and sharper than any two-edged sword"—will condescend to employ my poor imperfect services for the execution of HIS gracious purpose of "bringing many sons to glory." If the prayer be granted, and the hope realised, then, "Not unto us, O LORD, not unto us; but unto THY NAME give glory, for Thy mercy, and for Thy truth's sake." Ps. cxv. 1.

(1.) "When He"—"The Comforter—is come," said our Lord, at the close of His personal ministry, "He shall convince the world of *Sin*"—of the sin of unbelief, and, by consequence, of the inability, in a carnal state, to offer the prayer of faith. Sinful man needs repentance; and the grace of repentance is the gift of God. But that must be asked for, like all other good gifts, of God; and to ask for it rightly, men must be "taught of God"—taught by Him to pray.

A knowledge of his condition apart from Christ will lead the supplicant to the memorable confession of the Apostle Paul—"I know that in me, that is in my flesh, dwelleth no good thing." His prayer will be, O Lord, corrupt as I am by nature, and shut out from Thy presence, show me the *deadly* plague of mine own heart—my sinfulness—and bid me come unto Thee that I may have *life*.

(2.) Again, "He shall convince the world of *Righteousness*," of "the righteousness of God which is by faith of Jesus Christ." The Lord shall open our eyes that we may behold wondrous things out of His law, or, as we may now say, out of His *Gospel*; of which the Jewish law was a shadow. He shall unfold to us the Revelation of Jesus Christ—exhibit the Lord of Life to the mind's eye as "THE LORD OUR RIGHTEOUSNESS"—the prevailing Intercessor, through Whom alone we have access to the Father, with the gracious promise annexed, "Whatsoever ye shall ask the Father in My Name, He will give it you."

St Philip's request—"Show us the Father," meets with ample satisfaction in the answer vouchsafed to it by his compassionate Master—"He that hath seen Me hath seen the Father. . . . Believe Me, that I am in the Father and the Father in Me." Jesus had before said, "No man can come to Me, except the Father"—*God the Father*—"which hath sent Me, draw him; and I will raise him up at the last day." It is doubtless the office of *God the Holy Ghost* to bring us to Christ—our Lord and our God—"God the Son"—"Very God of very God," as we are taught to confess in our Nicene Creed.

Nor let us forget the gracious promise of our blessed Lord, and the characters to whom that promise is made, under the Gospel dispensation, "He that hath My commandments and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of My Father, and I will love him and will *manifest Myself* to him." *John* xiv. 21.

Do Thou, O Lord, graciously manifest Thyself to me a professing Christian—Show me Thyself, Who art "nigh unto all them that call upon Thee, to all that call upon Thee in truth." For "this," we are assured, "is life eternal; to know Thee, the only true God, and Jesus Christ, Whom Thou hast sent."

(3.) Once more, "He (the Comforter) will convince the world of *Judgment*"—of the certainty and issue of that day, when the ascended Saviour shall come again in His glorious majesty; and the prince of this world, and "they that do hold of his side," shall be judged and condemned. Compare the words of our Lord, "Now is the judgment of this world: now shall the prince of this world be cast out." *John* xii. 31. Upon this text, Mr W. Walsham How gives the following comment—"Now"—for Christ has before His mind a vision of the coming triumph. This and the next verse declare the way in which God would glorify His Name. By 'judgment' is meant condemnation, and by 'this world' is meant the wicked and unbelieving—those who are the true subjects of the prince of this world. For such the Cross of Christ brings only condemnation. We may mark how the Cross of Christ has, like a magnet, a two-fold power of repelling and attracting. To some it is the 'savour of death unto death;' to others the 'savour of life unto life.' *2 Cor.* ii. 16. In this verse we see its repelling power: in the next, its attractive power. And, as the subjects of Satan are condemned, so is he himself 'cast out'—cast out of his kingdom and power. In the death of Christ is the great overcoming and spoiling of the 'strong man armed.' *Luke* xi. 21. True, his power was already lessened (see on *Luke* x. 18), but now it must receive its death-blow. Now must the Seed of the woman bruise the serpent's head. Henceforth, not only is Satan robbed of his frightful power over the sons of men (see on *Matt.* viii. 28), but also of his power to hold captive their souls. Man is *redeemed*, bought back from Satan's dominion, by the precious blood of the Atonement. Henceforth, a limit is set to his power. Man, through grace, is his master; 'Resist the devil, and he will flee from you.' *James* iv. 7. See also on *John* xvi. 11."—*Commentary on the New Testament.*

For the gift of the Spirit is a manifest token and earnest of the judgment of God—"When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe." *2 Thess.* i. 5-10. Beloved in Christ, God grant that we may find mercy in that day. And surely, brethren, this is a proper place to introduce a prayer for our safe conduct amidst the dangers which beset our *Christian Course*. Let me recommend a Collect for your use, from our excellent Liturgy—"O God, the Protector of all that trust in Thee, without Whom nothing is strong, nothing is holy; increase and multiply upon us Thy mercy; that Thou being our Ruler and Guide, we may so pass through things temporal, that we finally lose not the things eternal: Grant this, O heavenly Father, for Jesus Christ's sake our Lord. Amen."—*Fourth Sunday after Trinity.*

For the like purpose of devotion I would also subjoin a hymn by the late Dr Croly:—

"Spirit of God, descend upon my heart,
Wean it from earth, through all its pulses move,
Stoop to my weakness, mighty as Thou art,
And make me *love* Thee as I ought to love.

"I ask no dream, no prophet ecstasies,
No sudden rending of the veil of clay,
No angel visitant, no opening skies,
But take the dimness of the soul away.

"Hast Thou not bid us love Thee, God and King,
All, all Thine own, soul, heart, and strength, and mind:
I see Thy cross, there teach my heart to cling,
Oh! let me seek Thee, and Oh! let me find.

“Teach me to feel that Thou art always nigh,
Teach me the struggles of a soul to bear,
To check the rising doubt, the rebel sigh;
Teach me the patience of *unanswered* prayer.

“I know Thee glorious! might and mercy all,
All that commands Thy creatures' boundless praise;
Yet shall my soul from that high vision fall,
Too cold to worship, and too weak to gaze.

“Teach me to love Thee, as Thine angels love,
One holy passion filling all my frame,
The baptism of the heav'n-descended dove,
My heart an altar, and Thy love its flame.”

We beg to call the reader's special attention to the thrice iterated Name of God in this triadal prayer; and to remind him of the confession of our Christian faith, as expressed in the Athanasian Creed—“The Father is *Lord*, the Son *Lord*, and the Holy Ghost *Lord*; and yet not three Lords, but one Lord.” We desire to imitate the intentness of devotion of the man who is declared by an angel from heaven to be “greatly beloved,” after he had prayed: “*O Lord*, hear; *O Lord*, forgive; *O Lord*, hearken and do; defer not, for Thine own sake, *O my God*.” *Dan. ix. 19.*

For reasons assigned in the notes, we think ourselves warranted in seeing, in our first use of the word LORD, a special reference to *God the Holy Ghost*, Whose office it is to “convince the world of sin;” in our second, to *God the Son*, “the Redeemer of all mankind;” and in our third, to *God the Father*, “Whom no man,” in his fleshly tabernacle, “hath seen” or can see; ever bearing in mind that “in this Trinity none is afore, or after other; none is greater, or less than another. But the whole three Persons are co-eternal together, and co-equal.”

The order in which the three Persons of the Trinity are commonly mentioned is here deranged to meet the cast of our subject, which introduces man as a sinner, having forfeited the image of God in which he was created, and which he must regain before he can see God in glory. It does not, however, weaken the force of our remarks on the title, Lord, applied to each of the Blessed Three. “Praise Him in His Name JAH, and rejoice before Him.”

We are much pleased to quote the following confirmatory note from Bishop Wordsworth's “Commentary on the Book of Daniel,” c. ix. v. 19. “*O Lord, hear*. Observe the fervour of the prayer in the triple repetition of the holy Name *Adonai* (Lord), and in the addition, in the original, of the paragogic letter, *He*, to each of the imperatives *Hear*, *Forgive*, *Hearken*, *Do* (*C. B. Michaelis*).”

“It was the universal belief of the ancient Church that God the Father none hath seen nor can see; that from all eternity He hath dwelt in light unapproachable; it is only in and by the Son of His love that He hath at any time revealed Himself to His creatures.”—*J. Wesley*.

When holy Job, speaking as he was moved by the Holy Ghost, saith, “I know that . . . in my *flesh* I shall see God,” he is evidently referring to the *incorruptible* body in which “the pure in heart shall see God.”

² Compare the sayings of the ancient heathen philosopher, Γνωθι σεαυτόν—“Know thyself”—with that of the moralist of modern times—

“Know then thyself: presume not God to scan,
The proper study of mankind is man.”

Let the study of mankind include a knowledge of his fallen state in Adam and of his renewed state in Christ, THE LORD OUR RIGHTEOUSNESS.

³ The Gospel student will at once perceive that a knowledge of God in Christ Jesus amounts to a present enjoyment of the means of grace, and is an earnest of a glorious immortality. The Lord Himself hath said, “This is life eternal, that they might know Thee the only true God, and Jesus Christ, Whom Thou hast sent.” *John xvii. 3.*

From St Peter we learn that the pollutions of the world, to which every child of Adam

is exposed, are to be "escaped through the knowledge"—real and vital knowledge—"of the Lord and Saviour Jesus Christ." See 2 *Pet.* ii. 20.

"O Jesus! make Thyself to me
A living, bright reality;
More present to faith's vision keen
Than any outward object seen;
More dear, more intimately nigh,
Than e'en the sweetest sympathy."—*Elliott.*

Stier thoughtfully remarks that, "as St Philip once in his ignorance said, 'Lord, show us the Father,' so we, in our ignorance and dimness of faith, may not unfitly say, 'O Holy Spirit, show us the Son.'"

⁴ To Moses it was said, "Thou canst not see My face: for there shall no man see Me and live." *Exod.* xxxiii. 20. God spake with Moses *face to face* (v. 11), but Moses *could not see His face*. This is reserved in another life for "the pure in heart;" but all shall see their Judge. *Rev.* i. 7.—See *Wordsworth in loc.*

Faith gives us a foretaste of the joys of heaven here below; *Fruition* is to take its place in the realms of light.

"Moses," while on earth, "endured as seeing Him Who is invisible"—"the King eternal, immortal, invisible, the only wise God." At the Transfiguration, some thousand years after his death, he appeared with Christ in glory.

This illustration is adduced to mark the climax under the word "Glory"—the rise of man's conceptions in an eternity of bliss, when he shall no longer be clothed upon with a mortal body, and where his faculties shall be enlarged. "Now we see through a glass darkly, but then face to face: now I know in part, but then shall I know even as also I am known." 1 *Cor.* xiii. 12.

⁵ The example of Job, the Idumean, may assist us in discussing the necessity, virtue, and efficacy of prayer. St James propounds him as a pattern of patient endurance; and we are justified, surely, in considering his character as exhibiting a remarkable union of the triad virtues mentioned by St Paul (*Rom.* xii. 12), "Rejoicing in hope; patient in tribulation; continuing instant in prayer." A friend calls my attention to his prayerful disposition, and begs me to compare his words of utterance, "How many are mine iniquities and sins? make me to know my transgression and my sin" (xiii. 23), with the answer vouchsafed to them, as evidenced in his humble confession, "Behold I am vile; what shall I answer Thee? I will lay my hand upon my mouth" (xl. 4); and then presses the inference, how the acquirement of a knowledge of GOD is the introduction to a knowledge of SELF. "I have heard of Thee by the hearing of the ear; but now mine eye seeth Thee. Wherefore I *abhor myself*, and repent in dust and ashes" (xlii. 5, 6).

Nor does Job fall short of a faith that unveils the glories of heaven. For, in an ecstasy, no doubt inspired by the Holy Ghost, he exclaims, "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*;" see the KING in His beauty, as the evangelical prophet described the same Almighty Being, when he "saw His Glory."

While I gratefully accept my kind friend's suggestion of the appropriateness of a special allusion to the case of Job, I do not like to withhold from the reader the strain of eloquence in which he gave vent to the thoughts that arose in his heart, in meditating on the combined subject of a knowledge of self and a knowledge of God. In reference to Job's prayer (xiii. 23) and the response (xl. 4, and xlii. 5, 6), he writes—"I consider it one of the most remarkable cases that I know of, of an answer to prayer for the inward teaching of the Spirit." Then comes his practical reflection—"And oh! how greatly do we all require to be thus taught of God! How little do we know either of ourselves or of Him! What a depth is there in our corruption, and what a fulness in His perfection! I imagine that, if we were to see the full extent of either one or the other, we should be altogether overpowered; so that God opens our minds, step by step, as we are able to bear it and willing to receive it; until at length the veil will be drawn aside, and we shall see the King in His beauty. Then will be fulfilled that blessed assurance, in 1 *John* iii. 2, that 'we shall be like Him, for we shall see Him as He is.' What a day will that be to every waiting heart! And what a joyful day to us ministers, if we meet there some precious souls gathered in through our poor efforts!"

Nature.	Grace.	Glory.
<p>54 A body the seat and instrument of death.¹</p> <p><i>Ezek.</i> xxxvii. 3. <i>Luke</i> xv. 24. <i>Rom.</i> vii. 24. <i>1 Tim.</i> v. 6.</p>	<p>Dry bones revived. ...</p> <p><i>Ps.</i> civ. 30. <i>Ezek.</i> xxxvii. 5, 9. <i>Luke</i> xv. 24. <i>John</i> xi. 25, 26, 43, 44.</p>	<p>The corruptible having put on incorruption.</p> <p><i>Dan.</i> xii. 2. <i>1 Cor.</i> xv. 53, 54. <i>1 Thess.</i> iv. 16, 17.</p>

⁶ We have cited in our textuary, *1 Cor.* xv. 50. The apostle's meaning, according to St Irenæus, is that flesh, as *flesh*, cannot inherit the kingdom of God; and that *fleshly lusts exclude* from that kingdom; and that flesh needs the regenerating, renewing, and sanctifying influences of the Spirit, in order to qualify it for heaven. See Wordsworth on this important text of Scripture, which is sometimes so interpreted as to militate against Job's memorable declaration, "In my *flesh* shall I see God."

Observe that, in the Creed recited in the Office of "Public Baptism of Infants," the word *flesh* is used as synonymous with that of *body*. The sureties are asked, individually, "Dost thou believe . . . in the resurrection of the *Flesh*?" and each is required to reply, in the child's name—"This" (as a part of the Christian Confession of Faith) "I steadfastly believe."

⁷ It will be noticed that we have referred to *2 Cor.* iii. 18, as affording proof and illustration of the statements in each of our headings.

1. Its applicability to our first statement is deduced from the use, in the original, of the word *κατοπτριζόμενοι*; the most literal sense of which appears to be, "to look into a glass and see *one's self*." Now, the Gospel of Jesus Christ exhibits our image, and shows us the blots and blemishes of our natural characters; in a word, teaches us self-knowledge: and to be convinced of sin is the first step towards seeking a remedy for it. We must be made sensible of the malignant fury of the evil spirit, before we look, with the steady gaze of faith, unto Christ, as the Redeemer of all mankind.

2. In our second statement another legitimate sense is attached to the word *κατοπτριζόμενοι*—viz., to look into a mirror and see an object reflected in it, and here the object is the Lord Jesus Christ—"the image of the invisible God."

3. In our third we cite the passage with respect to the glory which shall hereafter be revealed—the *consummation* of the glory which we now see through a glass, darkly.

⁸ A consecutive passage is here introduced from *Eph.* ii. 3-7, distributed through the three columns, marking the ascent from *Nature*, through *Grace*, to *Glory*, under the guidance of "The Lord, the Spirit."

¹ The expression in the first statement of this Triad is somewhat obscure. It is intended to describe the condition of the natural man, as St Paul (speaking in his own person) represents him, "O wretched man that I am, who shall deliver me from the *body of this death*?"

We trust our subject will receive elucidation from the notes to be subjoined.

It is a wonderful instance of the loving-kindness and mercy of God towards His fallen creatures, that, at the very time when He pronounced on Adam His righteous doom of death against sin, He inspired him at the same time with the hope that, in the fulness of time, He would provide means of bringing back life and immortality.

Let the reader see how this glorious truth is shown.

In *Gen.* iii. 19, we have the dread sentence of death, "Dust thou art, and unto dust shalt thou return." The very next verse is, "And Adam called his wife's name *Eve*." Now this name means LIFE (חַיָּה). Almighty God, while dooming the body of *Nature*, poured into Adam's mind, invisibly, the hope of restitution by *Grace*; and even in that moment the sinner looked forward to the future hope of *Glory*, and called his wife's name *Life*, intimating that man, who died in Adam, should be made alive in, and by, Christ, to live for ever with Him in glory.

Nature.	Grace.	Glory.
R "Dust and ashes."	A live coal from the Altar, communicating Light and Heat. ¹	This mortal clothed with Immortality. ²
Gen. iii. 19; xviii. 27. Job vii. 5; xxxiv. 15; xlii. 6. Eccl. xii. 7. Jer. vi. 26. Rev. iii. 1.	Isa. vi. 6. John x. 10; xiv. 17, 18. Eph. ii. 1, 22. 1 John iii. 24.	Ezek. i. 5, 7; xl. 3. Dan. x. 5, 6. John xii. 41. 1 Cor. xv. 53, 54.

¹ "O Thou, my voice inspire,
Who touched Isaiah's hallowed lips with fire."

An apology may seem needful for this outburst in the language of the great versifier, when we might have implored the Divine aid in the words of inspiration. In self-defence, then, the writer would venture here to insert the prayer with which he has been wont to commence his study of the highest subject that can occupy man's attention—"The life of God in the soul of man"—communion with the Father, and with the Son, and with the Holy Ghost. It is as follows:—

"Open Thou mine eyes, O LORD, that I may see the wondrous things of Thy Law; give me understanding, that I may know Thy testimonies; and write the words of Thy Gospel in my heart: then, endued with power from on high, shall I become wise unto salvation, through faith that is in Christ Jesus; then shall I teach Thy ways unto the wicked, and sinners shall be converted unto Thee. Grant this, merciful Father, through the enlightening and sanctifying influences of Thy Holy Spirit, and for the merits of Thy dear Son, Jesus Christ our Lord. Amen."

² However inadequate mortal faculties must ever be to comprehend the brightness of the image, was it not *Glorified Humanity* that was exhibited to Isaiah when he saw "the Lord (Hebrew, *Adonai*) sitting upon the throne, high and lifted up, and His train filling the Temple?" *Isa. vi. 1.*

In Ezekiel's first vision (i. 4-14), "the *Four living creatures* had the likeness of a man . . . their feet sparkled like the colour of *burnished brass*."

And again, in the extraordinary display of the Temple-scene, "there was a man, whose appearance was like the appearance of *brass*." *Ezek. xl. 3.*

Daniel, too, by the river Hiddekel, "lifted up his eyes, and looked, and beheld a certain man, clothed in linen, . . . and whose feet were like in colour to *polished brass*." *Dan. x. 5, 6.*

Once more, look at the majestic vision of the Son of Man (*Rev. i. 13-16*), and the images employed to describe the spotlessness and splendour of His appearance. "His head and His hairs were *white* like wool, as *white* as snow"—the emblem of purity; "and his feet like unto *fine brass, as if they burned in a furnace*;" an expression corresponding with that cited from Ezekiel and Daniel; and then the whole is wound up with the words, "and His countenance was as the *Sun shining in his strength*."

See St Paul's account of what he saw when the Lord Jesus appeared to him by the way, *Acts xxvi. 13*; and the concluding verse of Deborah's prophetic song—"So let all Thine enemies perish, O Lord; but let them that love Him be as the *Sun when he goeth forth in his might*." For surely this includes a wish for their shining, first as lights in the world, and then as stars for ever and ever.

These, we are disposed to think, were images of the *celestial Body* which shall be revealed at the coming of the Lord Jesus Christ, agreeably to the Apostle Paul's description—"There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another star in glory. So also is the resurrection of the dead." *1 Cor. xv. 41, 42.*

A *Transfiguration* has already been witnessed upon earth. Prophetic notice of it was given in the opening of the 104th *Psalms*—"Praise the Lord, O my soul: O Lord my God, Thou art become exceeding glorious; Thou art clothed with majesty and honour: Thou deckest Thyself with light as it were with a garment." What is this but a description of the *Scene in the Mount*, when, and where, the three chosen witnesses were allowed a glimpse of the *future glory* of the risen *bodies* of Christ's members, as exhibited in the representations of the Law and the Prophets?

"Each created, redeemed, regenerated soul," says the writer of a "Plain Commentary on the *Psalms*," "is bound to praise the Lord, the Creator, Redeemer, Sanctifier, for

that God the Son, Who in the beginning made the worlds, and Whose grace is ever carrying on His work to its perfect end by the operation of the Holy Ghost, has been revealed before us in His exceeding glory. He, as the eternal High Priest, hath put on the Urim and Thummim of majesty and honour, and hath clothed Himself with light, as a priest clothes himself with his holy vestments: His brightness on the Mount of Transfiguration was but a passing glimpse of what He is now, ever hath been, and ever shall be. He is the true Light; therefore His angels are the angels of light, His children the children of light, His doctrine the doctrine of light."

The three Evangelists seem to vie, each with the other, in the images used to describe the bright shining with which the Son of Man was adorned in the Mount. Shall we appear fanciful if we notice in particular the phrase of Saint Mark, who tells us that the Saviour's garments became shining, *σπλιβοντα*, emitting sparks of light; a word as nearly as possible equivalent to Saint Luke's term *ἐξαστραπτων*, and which might have been translated, as the latter word is, "glistening." It is the only occasion on which the word *σπλιβοντα* occurs in the New Testament; but if we turn to the Septuagint translation of *Ezekiel* xl. 3, cited in our textuary, we find the word *σπλιβοντα* used as an attribute to brass, to set forth the brightest hue of this metal. Is there not then, I would ask, a connection observable between the two manifestations, that under the old, and this under the new dispensation?

In the Revelation of St John (iv. 1-3), *The Son of Man*, as representative of the Triune God, takes His seat on the throne, where the brightness of His appearance is imaged by the splendour of precious stones.

By a note inserted in his Gospel, the beloved disciple identifies the scene here portrayed with that described *Isaiah* vi. 1-4; for he writes, "These things said Esaias, when he saw His glory, and spake of Him." *John* xii. 41.

The bow in the cloud here, as in *Ezekiel's* vision, is introduced to grace "the appearance of the likeness of the glory of the Lord." *Ezek.* i. 28.

Let us examine this sublime passage (*Rev.* iv. 1-5) a little more minutely. St John tells us that there were "lightnings and thunderings and voices," signs of awe and fear, to show the awful justice and righteousness of God. But the *rainbow* is also there, to show the faithfulness and mercy which surround the vision of *the Man* Christ in His glorified humanity. The *emerald* green may be taken to signify the freshness and joy of God's covenant, always renewing its youth to us.

Assessors, also, in human form, *four and twenty elders*, are seen sitting round about the throne, clothed in white raiment; and they had on their heads crowns of gold. They were "made priests and *kings* unto God and His Father." Faithful as they were to their Master, their due reward was a crown of life.

We have something to say respecting the significance of the number twelve, or its duplicate twenty-four. It is unquestionably the *Church* number, or the *Covenant* number. Archbishop Trench has produced overwhelming proofs of this. Here, then, we have two twelves, the representatives of the Church of the *Old* and of the *New* Testament. These two Churches, having completed the duty committed to them by God, are now triumphant. They worship the great Head and Redeemer of the race in His glory, and sing His love. And in doing so they find their own glory and their perfect joy. The militant Church becoming triumphant through grace, what is this but mortality clothed with immortality?

Four living creatures, ζῶα (unhappily translated "beasts" in A.V.), are also spoken of; and, doubtless, have the same mystical meaning as *Ezekiel's* "four living creatures" (ζῶα, LXX). As to what that *meaning* is, I will content myself with the interpretation given by St Irenæus, the scholar of St Polycarp, the disciple of St John, for which I am indebted to Bishop Wordsworth:—

"Christ is the Divine WORD (says St Irenæus, III. ii. 8), Who is the Creator of all, and *sitteth upon the Cherubim*, and holds all things together; Who, having been manifested to men, gave us the *quadriform Gospel*, which is held together by one Spirit; as David, praying for His Advent, says, 'Thou that sittest above the Cherubim, show Thyself.' *Ps.* lxxx. 1. For the Cherubim of *Ezekiel* have four faces, and their faces are the emblems of the Son of God. For the *first Living Creature* (says St John) *is like a Lion*, and shows Christ's royal character; the *second is like a Calf*, and shows His sacrificial and priestly office; and the *third has the face of a Man*, and shows His Advent in our human nature; and the *fourth, like an Eagle flying*, shows the gift of the Spirit flying down and lighting on His Church. And the Gospels all harmonise with each other; and Christ sitteth upon them. . . . And thus the *Living Creatures* are quadriform, and quadriform also is the Gospel."

In our attempt to speak of the bodies with which the "*Saints in Light*" shall be

Nature.	Grace.	Glory.
55 A curse. ¹	A blessing. ²	An amaranthine ³ crown.
Gen. iii. 17. Dan. ix. 11. Gal. iii. 10.	Gal. iii. 13. Eph. i. 3. 1 Pet. i. 3.	2 Tim. iv. 8. 1 Pet. v. 4 Rev. xxii. 12.

clothed, we approach a subject of overpowering grandeur; and we desire to observe the caution given to Moses at the bush, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." The canon laid down in olden times, and for all times, for the interpretation of Scripture is very plain, and ought to satisfy us—"The secret things"—the mysteries (*e.g.*, how the dead are raised up, and with what body they come)—"belong unto the Lord our God;" but this great and blessed truth *is* revealed, and therefore "belongs to us and to our children" (*Deut.* xxix. 29). It is proclaimed in Holy Writ, that those who die in the Lord, when Christ shall appear, shall be *like Him*, for they shall see Him as He is."

Reader, is the Saviour's image now being moulded in you?

¹ The first *curse* was pronounced on the immediate cause of evil—the *Serpent*—"Thou art cursed above all cattle, and above every beast of the field." And, in recollection of this terrible denunciation, we, to this day, instinctively recoil on the sudden appearance of any of the serpent tribe.

The offender next in order, the *Woman*, has a peculiar burden, a *curse*, laid upon her—"In sorrow shalt thou bring forth children." Nor is the penalty attached to parturition at all mitigated to succeeding generations. In the case of Christian women, our Mother Church, with a tender regard for all her children, has appointed an Office of Thanksgiving for every pious daughter of Eve, who, on her recovery from the pains of childbirth, presents herself and her offering, and, in our day, most commonly, in person, her offspring too, in the courts of the Lord's house.

The *Ground, cursed* for Adam's sake (observe the man and woman are both called Adam, *Gen.* v. 2), brings forth, spontaneously, such a crop of thorns and thistles as, without man's constant labour to eradicate and keep them under, must choke the seed, so that it would become unfruitful. The bread that is *ours*, though the daily gift of God, is still to be earned in the sweat of our face. "This sore travail," in consequence of the primæval *curse*, "hath God given to the sons of man to be exercised therewith" (*Ecc.* i. 13), till HE, "Who was made a *curse* for us," should "redeem us from the *curse* of the Law." (See next column.)

The whole of our treatise has reference to the *curse* denounced against *Adam* and his descendants, as an immediate punishment of sin.

² The allusion above to salvation through the *woman's* seed—the Seed of Abraham in which all the families of the earth shall be *blessed*—reminds us of the form of utterance of Elizabeth, filled as she was by the Holy Ghost, on the occasion of her salutation by the Virgin Mary; "*Blessed* art thou among women;"—not in being a natural descendant of Adam, in whom all die, but in being "the Mother of our Lord," the "CHRIST, in Whom all shall be made alive;" thus, in the highest sense, "the mother of all living;"—"and *Blessed* is the fruit of thy womb." *Luke* i. 42. "Blessed be the Lord God of Israel; for He hath visited and redeemed His people" (ver. 68).

"*Cursing*" and "*Blessing*"—the author of the one and the Author of the other are in continual antagonism. How comforting the assurance that "greater is He that is in you," Christians, who are "an habitation of God through the Spirit," "than he"—"the Prince of the power of the air"—"that is in the world!"

Notice the commencement of our Lord's Sermon on the Mount with the eight Beatitudes, or declaration of *Blessings* (*Matt.* v. 2-11). The redeemed may well join in the universal chorus—"Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever. Amen." *Rev.* v. 13, 14.

³ Milton has naturalised the word "amarant," or, as it is now usually spelt, "amaranth." It is a Greek word, signifying that which fadeth not away; so translated *1 Pet.* i. 4; v. 4.

We ask the reader to refer to the conclusion of our last note, and he will see the appropriateness of our citation of the following passage from "Paradise Lost," describing the *adoration* of angels:—

Nature.	Grace.	Glory.
R ¹ The spirit of Cain. ¹	The faith of Abel. ²	Victory gained, through the blood of the Lamb. ³
<i>Gen. iv. 2-16. 1 John iii. 12.</i>	<i>Gen. iv. 2-4. Heb. xi. 4 1 John iii. 12.</i>	<i>Ps. xxiv. 7-10. Hos. xiii. 14. 1 Cor. xv. 55-57. Rev. ii. 10; v. 12, 13; xxi. 27.</i>

“Lowly reverent
Tow’rds either throne they bow, and to the ground
With solemn adoration down they cast
Their crowns, inwove with *amarant* and gold,
Immortal *amarant*! a flow’r which once
In Paradise, fast by the Tree of Life,
Began to bloom; but soon for man’s offence
To heav’n remov’d, where first it grew, there grows,
And flow’rs aloft shading the fount of life.”—*Book III. l. 349-357.*

This magnificent imagery is, after all, only gathered from expressions in Holy Scripture. For example, the lovely flower which blooms in heaven shading the fountain of life, what is it but the “Tree of Life,” which stands on the bank of “the river of the water of life, bearing twelve manner of fruits”—the full and complete blessings of the triumphant Church—“its leaves for the healing of the nations”? (See *Rev. xxii. 2.*) O my loved flock, is it not enough to make us to love our worship here—our poor imperfect worship—when we have our Father’s promise that, if it is sincere here, it shall be followed by union of worship with the angels THERE, as our great poet has described it?

In the heavenly picture, drawn in the 5th chapter of the Book of Revelation, “the King of all the earth” is adored, first, by the living ones and the elders, who formed the inner circle round the throne (v. 9, 10); next, by the angels who surrounded them (v. 11, 12); and lastly, by those who cry “Blessing, and honour, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb for ever and ever” (v. 13).

¹ See the terrible early ravages of sin, in the masterpiece of creation—in God’s image. The first man born is a murderer! the first man that died is murdered!

“Cain was of that ‘wicked one,’ the devil (through whose envy came death into the world (*Wisd. ii. 24*), and slew his brother.” Are we, who, by baptism into the Holy Name, become a Christian brotherhood, in no danger of “going in the way of Cain?” *Jude II.* The disciple of love tells us, “Whosoever hateth his brother is a murderer.” And his Divine Master had before proclaimed the like truth—“Whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire.” *Matt. v. 22.* How earnestly and fervently, then, brethren, ought we to pray, as our Church enjoins us to do, “From envy, hatred, and malice, and all uncharitableness, good Lord, deliver us.”

² We borrow some touches here from the pen of Bishop Horne, in his sketch of “The Life and Death of Abel:”—

“This offering of Abel was made in *faith*. By FAITH, says the author of the Epistle to the Hebrews, *Abel offered a more acceptable sacrifice than Cain. Heb. xi. 4. The just live by faith. Hab. ii. 4.* They conduct their lives and regulate their actions by the revealed principles of pardon, acceptance, and glory, promised through the merits of a Redeemer, upon the terms of repentance, faith, and obedience. Upon the strength of these they live and act in opposition to the world, the flesh, and the devil; looking not at the things which are seen by the bodily eye, but at the things which are not so seen, of the existence and reality of which their faith in the revelations of God affords them a full and sufficient evidence. And thus it is that they, fighting the good fight of faith, and overcoming the world, *believe to the saving of the soul. Heb. x. 39.* The sacrifice offered by Abel, as an expression of his faith, shows his faith to have been in the great Sacrifice since offered up for the transgressions of all mankind. In the innocent victim, bleeding on the altar, he beheld with the eye of faith, what was afterwards exhibited to that of sense, *the Lamb of God, which taketh away the sins of the world. John i. 29.* And, in this particular, the righteous Abel is a constant and useful monitor

Nature.	Grace.	Glory.
R ² "Am I my brother's keeper?" ¹	Love one to another the badge of Discipleship. ²	"Love ³ never failing," but sublimed ⁴ for an heavenly existence.
<i>Gen. iv. 9. 1 John iii. 12.</i>	<i>Matt. xix. 19. John xiii. 35. Rom. xiii. 10.</i>	<i>1 Cor. xiii. 8, 13.</i>

to every Christian who comes into the presence of his heavenly Father, to come with the commemoration, as *he* did with the prefiguration, of the Body and Blood of Christ his Saviour. And let the one stir up at least as lively a faith in those who live since the manifestation of the Messiah in the flesh, as the other did in those who lived before it."

"By this sacrifice, thus offered in faith, *Abel obtained witness that he was righteous, God testifying of his gifts. Heb. xi. 4.* Now it being a rule in the divine law, that the blood of a slain beast cannot take away sins; and yet Abel obtained a testimony of justification by shedding such blood, which was in him an act of faith, and therefore acceptable in the sight of God; from these premises we can draw but one conclusion—viz., that *being justified by faith, he had peace with God through Jesus Christ our Lord.*"

Abel, the first martyr, whose blood cried to the great Avenger from the ground, was an eminent type of Him, whose precious blood, as of a lamb without blemish and without spot, was the price of our redemption. "For He is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world, Who by His death hath destroyed death, and by His rising to life again hath restored to us everlasting life."

³ In the Apocalyptic Vision, Abel's Prototype is exhibited; and the innumerable multitude, sealed as His accepted servants, "cry with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb"—"the Lamb slain from the foundation of the world;" and thus, "the Righteous Branch," as the Lord *his* Righteousness, as well as ours, is easily understood to be the Saviour of the righteous Abel, no less than of the faithful Abraham, and of his descendants, who do the works of Abraham.

"Therefore," children of the stock of Adam, of Abraham, and of all the progenitors of "Messiah the Prince," let us, "with angels and archangels, and with all the company of heaven, laud and magnify *His* glorious Name; evermore praising *Him*, and saying, Holy, Holy, Holy, Lord God of Hosts, heaven and earth are full of Thy glory. Glory be to Thee, O Lord most high. Amen."

¹ I would ask the reader to consider the character of the man who made this horrible speech. It was "Cain, who was of that wicked one." I would have him also reflect on the omniscience and omnipotence of the Being to Whom the words were addressed, in answer to the inquiry, "Where is Abel thy brother?" This impious reply was made to HIM, Who had given life to his parents, and had bidden them communicate that life—as in the case of his younger brother—a life which he had taken away. It was to HIM, "Who made man's mouth" (*Exod. iv. 11*), that he utters a lie that proves him to be of his father the devil, who was a *murderer* from the beginning; and "when he speaketh a lie, he speaketh of his own: for he is a *liar*, and the father of it." *John viii. 44.* The God of Truth put His mark upon Cain, and drew from him the confession, "My punishment is greater than I can bear." And let us never forget our warning against the inevitable consequences of sin—viz., that, unrepented of, it excludes us from heaven—as is declared to us in the last book of the Bible, of which Genesis is the first—"for *without* are dogs, and sorcerers, and whoremongers, and *murderers*, and idolaters, and whosoever loveth and maketh a *lie*." *Rev. xxii. 15.*

A few verses after the passage cited in our reference, we read that "Cain went out from the presence of the Lord;" and in chap. vi. 5, we are told that "the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The flood came, and, with the exception of Noah and his family, "swept them all away." But have the overflowings of ungodliness ceased in

Nature.	Grace.	Glory.
56 "Lovers of their own	"Crucified with Christ." ²	Reigning with Him. ³
<i>2 Tim. iii. 2.</i>	<i>Gal. ii. 20.</i>	<i>2 Tim. ii. 12.</i>

our day? Surely there is good cause for every one of us to use the admirable prayer of our Church in the Order of the Holy Communion—

"Almighty God, unto Whom all hearts be open, all desires known, and from Whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee, and worthily magnify Thy holy Name; through Christ our Lord. Amen."

² We have all a common origin. "God hath made of one blood all nations of men for to dwell on all the face of the earth." When He chose the Jews "to be a special people unto Himself, above all people that are upon the face of the earth" (as their privileges are described, *Deut. vii. 6*), He gave them the commandment, "Thou shalt love thy neighbour as thyself." *Lev. xix. 18*. And our blessed Lord, in the days of His flesh, confirmed this statute; for, having replied to the scribe's question, "Which is the first commandment of all?" He added, "And the second is like unto it"—established on the same principle of *love*—"Thou shalt love thy neighbour as thyself." *Mark xii. 31*. No doubt, it is with a special reference to his Divine Master's teaching at all times, but more particularly in His last lengthened discourse to the twelve, wherein He delivered to them the new commandment (see *John xiii. 34, 35*; *xv. 12, 13*), that the Apostle of love writes—"In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. Not as Cain, who was of that wicked one, and slew his brother." *1 John iii. 10-12*. And mark the test, which St John presently applies, of our transition state in Christ—"We know that we have passed from death unto life, *because we love the brethren*. He that loveth not his brother abideth in death. Whoso hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him" (*vv. 14, 15*).

If you ask, How can we best evidence our love to "all mankind," of whom God the Son is the Redeemer? I reply, by *caring for their souls*—by performing the best brotherly act ever performed upon earth, in following the example of Andrew, who, when he had found the Messiah, went and sought out his brother Simon, and "brought him to Christ." Be sure that, in thus carrying out the intention of the petition in the Lord's Prayer, "Thy Kingdom come," you will in no wise lose your reward. "For they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." *Dan. xii. 3*.

³ The virtue, or Christian grace, which St Paul personifies under the name of "Charity" (*1 Cor. xiii.*), is the love (*ἀγάπη*) which Christ enjoins upon His disciples as a proof that His word is written in their hearts. In truth, charity is brotherly love extended to all mankind. Consequently, in his portraiture of the Christian character, St Peter exhorts—"Add . . . to brotherly kindness, charity," as the crowning virtue, a crown that fadeth not away; for, as his brother apostle informs us, "Charity (*ἀγάπη*) never faileth."

⁴ For an explanation of the word "sublimed," see Triad 63, note 3.

¹ The words in the text referred to, head a long catalogue of evils. As Wordsworth observes, "It is well said by Augustine, in his description of the two opposite cities, into which the world is divided, the city of God and the city of the devil, that the city of God begins with, and is built upon, the love of God; but the city of the devil begins with, and is built upon, the love of self, and rises upwards through disdain of our neighbour into hatred of God."

"It is not charged against the rich man in the parable that he had gained his wealth by fraud or extortion, nor that he had lived in flagrant sin; we only learn that there was in him a complete unmindfulness of others—that he was swallowed up in himself. The

Nature.	Grace.	Glory.
R Gratification of the senses. ¹	Self-denial, and the taking up the Cross daily. ³	The Cross exchanged for the Crown.
<i>Isa.</i> xxii. 13. ² <i>Luke</i> xxi. 34. <i>Rom.</i> viii. 13. <i>I Cor.</i> xv. 32. <i>Gal.</i> v. 17. <i>James</i> v. 5.	<i>Matt.</i> xvi. 24. <i>Rom.</i> xv. 3. <i>I Cor.</i> x. 31. <i>Gal.</i> ii. 20.	<i>2 Cor.</i> iv. 17.
57 "Darkness."	"Light in the Lord." ...	"Shining forth as the sun, ⁴ or as the stars, ⁴ in the Kingdom of the Father."
<i>Prov.</i> iv. 19. <i>Isa.</i> lx. 2. <i>Eph.</i> v. 8. 11.	<i>Prov.</i> iv. 18. <i>Isa.</i> lx. 2. <i>Matt.</i> v. 16. <i>Luke</i> i. 78, 79. <i>John</i> iii. 19. <i>Eph.</i> v. 8, 11.	<i>Ps.</i> xxxvi. 9. <i>Matt.</i> xiii. 43. <i>I Cor.</i> xv. 41, 42. <i>Rev.</i> xxi. 23-25.

sick beggar lay at his gate, where he could not have been wholly unobserved; but he took no notice, and ordered no relief. There was a grievous inhumanity. He was not a cruel and hard-hearted man, but thoroughly selfish, and devoted to his own pleasures and enjoyments. He did not give even a passing thought to the needy and suffering among his fellow-men. *A merely selfish man*—to how many does that name belong! how many of us live only for ourselves, having our own objects, our own ends in everything we do!"—*Rev. H. Melvill.*

² "Whoever mortifies his members upon the earth, and is conformed to the death of Christ, he is crucified with Jesus, and has the trophy of his own death affixed to the tree on which his Lord died."—*Ferome.*

³ "If, in conformity to Christ," writes Matthew Henry, "we are dead to this world, its pleasures, profits, and honours, we shall be for ever with Him in a better world. Nay, though we are called out to suffer for Him, we shall not lose thereby. Those who suffer for Christ shall reign with Christ."

¹ The drift of this Rider may be more concisely expressed thus—

THE CRESCENT.

THE CROSS.

THE CROWN.

But this necessitates an explanation of the sense we attribute to the word "Crescent." It is used here to designate the religion of Mahomet, which promises to the votaries of the false prophet a sensuous paradise; whereas the Author and Finisher of our Faith declares that "in the Resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven." *Matt.* xxii. 30.

² Upon the text, "Let us eat and drink, for to-morrow we die," Wm. Lowth has the following comment—"The words of desperate persons, expecting nothing but death, who thought it in vain to call upon God, because they looked upon their case as incapable of relief, and therefore resolved to spend that little time they had to live as merrily as they could. Such a story is told by Livy of the senators of Capua, who, having revolted from the Romans to Annibal, and despairing of mercy when the city was retaken, made a feast together, and poisoned themselves at the end of the entertainment." *Lib.* xxvi. cap. 14.

The

"Divum regina, Jovisque
Et soror et conjux" (*Virg. Æn.* i. 47).

shows how little force the law of Nature has against human passions.

³ There is a recorded saying of St Matthias, which will be found of great use in the life of a Christian—"That we ought to mortify and subdue the flesh, and maintain a continual opposition to it, by granting nothing whereby its irregular and sensual desires may be gratified; but that we should, on the contrary, nourish and fortify our souls with faith and divine knowledge." (See *Clem. Alex. Strom.* lib. III.)

⁴ In the words, "Then shall the righteous shine forth as the sun in the Kingdom of

Nature.	Grace.	Glory.
R ¹ Gloominess. ¹ <i>Gen.</i> iv. 5, 16. <i>1 Sam.</i> xvi. 14. <i>Job</i> ix. 27, 28; xvi. 16. <i>Ps.</i> xlii. 3-6; lxi. 20. <i>Lam.</i> i. 16. <i>Joel</i> ii. 2.	Gladness. ² <i>Exod.</i> xxxiii. 14; xl. 34. <i>Ps.</i> xxiii. 4; xxx. 5; xlii. 11. <i>Isa.</i> li. 11; lxi. 3. <i>Luke</i> ii. 10. <i>Rom.</i> xiv. 17.	Fulness of joy. ³ <i>Ps.</i> xvi. 11; xvii. 15. <i>Matt.</i> xxvi. 64. <i>2 Thess.</i> i. 7. <i>1 John</i> iii. 2. <i>Rev.</i> xxi. 4.

their Father," here referred to, our Saviour is evidently alluding to the resurrection of the just. To give an idea of the glory that shall be revealed, He speaks after the manner of men—comparing the splendour of the glorified human body to the luminary that rules on earth by day.

Nevertheless, in the Great City, the Heavenly Jerusalem, as it was revealed to St John, "there is no need for the sun to shine in it; for the Glory of the Lord"—God's immediate Presence, of which the Shechinah was a token and type—"shall lighten it, and the Lamb is the light thereof."

The image of the stars, as well as that of the sun, is introduced, to preserve a record of what St Paul teaches us (*1 Cor.* xv. 41, 42) respecting the assignment, by the Son of Man, of reward to every man according to his works. Seats of honour shall be given to those for whom they are prepared of His Father. To those who finish their course with joy He will award a prize, more or less noble, according as they have distinguished themselves in the Christian Race. The righteous shall all shine, and yet differ, like the stars, in their magnitude and brilliancy. They are directed to shine as lights here, and their splendour, having been what it may upon earth, will be increased when the Lord Jesus Christ shall change their "vile body, that it may be fashioned like unto His glorious body, according to the mighty working whereby He is able to subdue all things unto Himself." *Phil.* iii. 21.

¹ In the term *gloominess*, we intend a special allusion to a phrase often used in Scripture—"the hiding of God's countenance;" and in the word *gladness*, to that joyfulness of heart which a sense of the Divine Presence imparts—"joy in the Holy Ghost." This will appear from our references. In several of them the symbol of the Deity, to which the Jews gave the name of Shechinah, is adduced as a type of the clearer manifestation of the holy, blessed, and glorious Trinity, which is to crown the Second Advent of the Saviour to take to Himself those whom He hath redeemed.

² Bishop Hall has some excellent remarks on the intermission of spiritual comfort—
 "What a lightsomeness of heart do I now feel in myself, for the present, out of a comfortable sense of Thy presence, O my God, and the apprehension of my interest in Thee! Why should it not be thus always with me? Surely Thine apostle bids me rejoice continually; and who would not wish to do so? For there is little difference between joy and happiness: neither was it guessed ill by him that defined that man only to be happy that is always delighted; and certainly there is just cause why I should be thus always affected. Thus, O my God, Thou art still and always the same; yea, the same to me in all Thy gracious relations of a Merciful Father, a Loving Saviour, a Sweet Comforter; yea, Thou art my Head, and I am a limb of Thy mystical body; such I am, and shall ever be. Thou canst no more change than not be; and for me, my crosses and my sins are so far from separating me from Thee, that they make me hold of Thee the faster. But alas! though the just grounds of my joy be steady, yet my weak disposition is subject to variableness. While I carry this flesh about me, my soul cannot but be much swayed with the temper of my body; which sometimes inclines me to a dull listlessness, and a dumpish heaviness of heart and sadness of spirit, so as I am utterly unapt to all cheerful thoughts, and find work enough to pull my affections out of this stiff clay of earth, and to raise them up to heaven. Besides, this joy in the Holy Ghost is a gift of Divine Bounty, which Thou dispensest when and how Thou pleasest; not always alike to Thy best favourites on earth. Thou, that givest Thy sun and rain, dost not command Thy clouds always to be dropping, nor those beams to shine continually upon any face. There would be no difference betwixt the proceedings of nature and grace, if both produced their effects in a set and constant regularity; and what difference should I find betwixt my pilgrimage and my home, if I should here be taken up with a perpetuity of heavenly joy? Should I thus always feelingly enjoy Thee, my life of faith should be changed into a life of sense. It is enough for me, O God, that above, in those

Nature.

R² Thomas, which is called Didymus, in the gloom of unbelief.

John xi. 16; xiv. 5; xx. 24-27.

58 The "wisdom" not descending "from above."²

Eccl. xi. 9. Rom. i. 28. 1 Cor. iii. 18, 19; viii. 1, 2. Phil. iii. 19. 1 Tim. vi. 3-9. Tit. i. 15, 16. James iii. 15. Jude 19.

Grace.

St Thomas, believing and confessing, "My Lord and my God."¹

John xx. 28. Rom. x. 9, 10.

"The Wisdom that is from above."³

Job xxviii. 28. Isa. liv. 13. Jer. xxxi. 34. Matt. x. 16; xi. 25. 1 Cor. i. 17-25; ii. 4-16. 2 Cor. i. 12. Tit. i. 15. James i. 17; iii. 17. 2 Pet. iii. 18. 1 John ii. 20.

Glory.

Christ's faithful Apostle sitting on his allotted throne.

Matt. xix. 28. Luke xxii. 28-30. 2 Tim. ii. 12.

Wisdom, "justified of her children," before men and angels, in the Person of the LAMB;⁴ and imparted to the Saints in whom He is glorified.⁵

Prov. iii. 35. Isa. xi. 2, 3; lxi. 1-3. Luke vii. 35. John xvii. 22, 24. 2 Thess. i. 10. 1 John iii. 2. Rev. v. 12; vii. 12.

regions of bliss, my joy in Thee shall be full and permanent, if in the meantime it may please Thee, that but some few flashes of the celestial light of joy may frequently glance into my soul. It shall suffice if Thou give me but a taste of those heavenly pleasures, whereon I shall once liberally feast with Thee to all eternity."

³ The distinction between the privileges which holy men may enjoy on earth, and those to which they will be admitted in heaven, is well illustrated in a note by Bishop Wordsworth on *Exod. xl. 35*. It is as follows:—

"*Moses was not able to enter into the tent.* Here is an honest avowal of inability, and an evidence of the truth. This is the more remarkable, because he had been able to enter into the cloud on Mount Sinai, where God Himself was (*xix. 20*). But, as St Augustine observes (*Qu. 176*), Moses in the mountain typified the saints of God, who will be admitted to His beatific presence; but now, in the lower regions of earth, and in the Tabernacle, which was a figure and shadow of evangelical good things, he cannot come near to God. Moses himself informs us, that he was not able to enter into the Tabernacle because of the cloud of Divine glory. Only when the cloud had retired to the Holy of Holies, could Moses approach God and commune with Him. Such was the inadequacy and imperfection of the Law. How much more glorious is the Gospel of Him Who has entered into the heavenly Holy of Holies, and is there in Divine Majesty at the Right Hand of God! To Him, with the Father and the Holy Ghost, Three Persons and One God, be all honour and glory, now and for ever. Amen."

This doxology of the learned and pious commentator reminds us of the conclusion of "the prayers of David the son of Jesse!"—

"His Name shall endure for ever: His Name shall be continued as long as the sun: and men shall be blessed in Him: all nations shall call Him blessed. Blessed be the Lord God, the God of Israel, Who only doeth wondrous things. And blessed be His glorious Name for ever: and let the whole earth be filled with His glory; Amen, and Amen." *Psa. lxxii. 17-19.*

¹ "Thomas beheld and touched Christ as *Man*, and confessed Him to be *God*, Whom he did not see nor touch."—*St Augustine.*

² In elucidation of the distinction marked in the Word of God between the two opposite kinds of wisdom referred to, respectively, in our first and second columns, I would bring before the reader the late Archbishop Sumner's admirable comment upon *James*

iii. 15 and 17, wherein the Apostle treats of counterfeit and true wisdom. The comment on verse 15 belongs to this place; that on verse 17 will be reserved for the notes on our statement under "Grace." The former is as follows:—

"But this wisdom descendeth not from above; is not to be ascribed to the Spirit of God: it is *earthly*; has worldly objects in view, as pride and personal aggrandisement: it is *sensual*, as part of the natural unrenewed character: *devilish*, such as evil spirits possess and rejoice in."

Observe the stages of degradation, or steps of declension by which man descends from wisdom, in the abstract—that wisdom, which the wise man, writing by inspiration of God, uses as an appellative for the Eternal Word (*Prov.* iii. 19), and which is so often referred to in Holy Scripture as an attribute of the Only Wise God; whereas the wisdom not descending from above is "earthly, sensual, devilish." To assist the reader in his contemplation of the horrors of this downfall of the reasonable soul of man from righteousness to extreme wickedness, from the image of God, in which he was created, to the image of the devil, into which he may be transformed, I beg to cite the interpretation given by another scholar, of the strong language which the Apostle uses in describing the natural consequences of fleshly wisdom, when suffered to run its course—when the enemy comes in like a flood, and there is no indwelling Spirit of the Lord to lift up a standard—the standard of the Cross—against him. Dean Alford translates the first part of v. 15 with a slight variation from the A.V., and we have adopted his rendering in our text. He describes fleshly wisdom as "the wisdom not descending from above," observing upon the sharpness of the contrast in the original Greek *οὐκ ἔστιν αὐτῇ ἡ σοφία ἀνωθεν*, v. 15, and *ἡ δὲ ἀνωθεν σοφία*, v. 17. [Is there not a similar antithesis of earth and heaven in the Lord's Prayer? I mean, of course, where allusion is made to the performance of God's will by man here below, and its ready execution by the angels in heaven]. Alford is not disposed to offer a different rendering of any of the three words, "earthly, sensual, devilish," but he thus explains the meaning he would attach to them—"Earthly [The same Greek word is translated "terrestrial." *I Cor.* xv. 40], belonging to this earth and its life of sin and strife; *sensual*: here (he observes) it is impossible to express satisfactorily, in English, the idea given by *ψυχικός*. Our soul (he continues) is so identical with man's spirit, in common parlance, that we have lost the distinction between *ψυχή* and *πνεῦμα*, except we can give a periphrastic explanation. The idea here is, belonging to the unspiritual mind of man. (He then refers to a note of his own on *Jude* 19, where the expression *ψυχικοί, πνεῦμα ὀκ ἐχόντες* occurs): *devilish*, like (or partaking of the nature of) devils." In further explanation of the sense of the term, he adds—"This word must not be figuratively taken, as by Hottinger in Huther, 'impuro genio magis digna' it betokens both the origin of this hypocritical wisdom (cp. *φλογισομένη ὑπὸ τῆς γαένης*, above v. 6) and its character: it is from, not God, the giver of true wisdom, chap. i. v., but the devil, and bears the character of its author."

Ψυχή, from which *ψυχικός* is derived, seems to comprise the meaning of the two words, *ὁ νοῦς* and *ἡ συνείδησις*, used by St Paul, *Titus* i. 15.

If the student should wish to inquire into the relation which the word *ψυχικός* bears to the phrase *τὸ φρόνημα τῆς σαρκός* (which it appears of great importance to determine, particularly if the doctrine set forth in this Triad be compared with that propounded in Triad 45 and its Riders), we refer him to Archbishop Trench's little work on the "Synonyms of the New Testament," from which we make the following extract:—Page 211. "ζ. *ψυχικός σαρκικός*. Grotius (Annot. in N.T.; *I Cor.* ii. 14): Non idem est *ψυχικός ἄνθρωπος* et *σαρκικός*. *ψυχικός* est qui humanæ tantum rationis luce ducitur, *σαρκικός* qui corporis affectibus gubernatur: sed plerumque *ψυχικοί* aliquâ in parte sunt *σαρκικοί*, ut Græcorum philosophi scortores, puerorum corruptores, gloriæ aucupes, maledici, invidi. Verum hic (*I Cor.* ii. 14) nihil aliud designatur quam homo humanâ tantum ratione nitens, quales erant Judæorum plerique et philosophi Græcorum."

If we regard the etymology of the words in the original, rendered *fleshly* and *sensual*, respectively, as in *2 Cor.* i. 12 and *James* iii. 15, I think we may discriminate between them by conceiving the former to relate to the natural appetites of the *body*, and the latter to those of the *soul*;—"the thoughts and intents of the heart"—similarly to the relation of will to deed. How close a connection may subsist between these two kinds of lust, our Divine Teacher points out, when He says, that "whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." *Matt.* v. 28.

We shall not, I conceive, err materially, if we consider the word here translated *sensual* as intended to convey the same idea as is commonly expressed by the term *natural* or

carnal (which is Wordsworth's rendering of *ψυχικός*, *James* iii. 15), or, in *ou*. Triad alluded to above, where we speak of "the mind of the flesh" as identical with sensuality. Happily, in this sense, *ψυχικός* may describe the transition state of man from earth to Heaven.

A heathen poet writes, "Facilis descensus Averni," which the Christian moralist interprets as affording a useful reminiscence to the natural man of the facility with which he may be hurried on to the pit of destruction. For he who turns from the narrow path of duty may consider himself as on the high road to ruin. He may soon arrive at a state where there is neither space nor place for repentance; and his next step may be, through the grave and gate of death, to the judgment-seat of Christ, where he shall receive the due reward of his deeds. "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear let him hear." *Matt.* xiii. 41-43.

Shall we, then, adopt St Paul's language to the obstinate unbelievers of Antioch and say—"Behold ye despisers, and wonder and perish?" No: if any have hitherto dishonoured the Holy Name of Christ, into which they were baptized, we call upon them to repent, and henceforth to walk worthy of the vocation wherewith they are called. We are commissioned to preach the glad tidings of salvation, and to tell the penitent that, "though their sins be as scarlet," yet, washed in the blood of the Lamb, "they shall be white as snow, though they be red like crimson, they shall be as wool." The beloved disciple, who records, in the Book of Revelation, the seven-fold ascription of praise to the Lamb, assures us, in his epistle, that "the blood of Jesus Christ" (the Lamb of God that taketh away the sin of the world) "cleanseth us from all sin." I *John* i. 7. What I want to impress upon all my readers is, that "he that doeth righteousness is righteous, even as He is righteous," and that "he that committeth sin is of the devil." I *John* iii. 7, 8.

"Knowing the terror of the Lord we persuade men;" and I would forewarn you, brethren, that the lot of the wicked—of those who die in their sins—must, in another world, be very different from the lot of the righteous. The former have been *fools*; the latter the only *wise*. Between the two divisions of mankind, imaged in our Lord's parable by the Sheep and the Goats, an impassable gulf is, at death, fixed; and the sentence will be awarded to every man according to his deeds, when the Lord "shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe . . . in that day." 2 *Thess.* i. 7-10.

To all that are slumbering at their posts, or even to those who are dead in trespasses and sins, I would sound the Watchman's cry (Oh, may the Holy Spirit open their ears to hear)—"Awake thou that sleepest, and arise from the dead, and Christ shall give thee light"—"the light of life." *Eph.* v. 14.

But there are some, amongst the desperately wicked, who wait not for their summons out of this world, but rush uncalled into the presence of their Maker—die by their own hands! God gave man life; assuredly man is not at liberty to throw it away. Scripture history affords instances of this acme of wickedness: Saul, from whom the Spirit of the Lord departed, and an evil spirit from the Lord troubled him; Ahithophel, the disappointed crafty counsellor, and Judas Iscariot, into whom Satan entered, and he went his way and covenanted to betray his Master. Do not these records stamp suicide as a diabolical act? Unhappily, it is not a rare crime in the present day. The periodicals that issue from the press have, of late, reported some very aggravated cases, in both sexes, of the horrid deed of self-murder, in those who name the Name of Christ, and yet perform an act upon which the image of the devil is stamped. The Good Spirit, into Whose Name they were baptized, must have been quenched, before the evil spirit could thus possess them, and drive them down the steep declivity of sin into the lake that burneth with fire and brimstone. Well might the Psalmist exclaim, "I am horribly afraid for the wicked that forsake Thy law." May we not here conceive a realisation, as far as condition will admit, of the prophetic description of one of these fallen ones, on entering the place of departed spirits—"Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become as one of us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms

cover thee. How art thou fallen from heaven, O Lucifer, son of the morning!" *Isa.* xiv. 9-12.

Before I close my remarks on this revolting subject—the worst end of worldly, or (ought I not to call it?) hellish wisdom, I wish to submit a caution (and this was my reason for introducing so shocking a theme) against the indulgence of a morbid taste for horrors, I fear too commonly shewn, by reading the accounts of such melancholy catastrophes in the public newspapers. Depend upon it, my friends, young and old, it is a vitiated taste; and the practice may inflict an injury on the moral sense in two ways: 1. It may foster spiritual pride—the vain boast of the Pharisee—"God, I thank thee that I am not as other men are," when a better knowledge of self would suggest the admonition, "Be not highminded but fear;" "Let him (or her) that thinketh he (or she) standeth, take heed lest he (or she) falleth." 2. Considering what manner of men (or women) we are by nature, surely it is very unadvisable to familiarise the mind to heinous crime, by having flagrant instances of it brought, unnecessarily, under view.

"Vice is a monster of so frightful mien,
As, to be hated, needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

As to the present mode of imparting knowledge to the rising generation, an important inquiry presents itself—Are children, or are adults, whether in the higher or lower walks of life, for the most part, in the way, according to the modern system of education, to acquire true wisdom? Are they in training for this world only, which they must shortly quit, or for the next, where they are to exist for ever?—are they in training for time, or for eternity? and what provision are they making for a future existence in a state of happiness?

It is very commonly assumed that, to the afflicted patient in this life, be he who he may, death is a happy release. Let me here, then, introduce a story told by Bishop Hall (according to the fashion of his day), in a sermon preached on the eightieth anniversary of his birth. It may possibly, under God's blessing, have an awakening effect upon some slumberers at their posts (see *Jonah* i. 6; *Eph.* v. 14). The good bishop thus recounts his tale:—"There was a certain lord who kept a fool in his house, as many a great man did in those days for their pleasure; to whom his lord gave a staff, and charged him to keep it till he should meet with one who was a greater fool than himself; and, if he met with such an one, to deliver it over to him. Not many years after, his lord fell sick, and indeed was sick unto death. His fool came to see him; and was told by his sick lord that he was now shortly to leave him. 'And whither wilt thou go?' said the fool. 'Into another world,' said the lord. 'And when wilt thou come again? within a month?' 'No.' 'Within a year?' 'No.' 'When then?' 'Never.' 'Never! and what provision hast thou made for the entertainment there whither thou goest?' 'None at all.' 'No!' said the fool, 'None at all? Here, take my staff; for I am not guilty of any such folly as this.'"—*Bishop Hall*.

In attestation of the lesson to be learnt from this story, Cecil aptly remarks, "The great men who kept fools in their retinue learnt more truth from them than from their companions."

It may, I think, startle some of our modern sciolists to read what a statesman of high character, of former times, says upon the subject of secular education. "A short time before his death, Sir Christopher Hatton advised his relations to search with seriousness after the will of God in His holy Word. 'It is deservedly accounted,' said he, 'a piece of excellent knowledge to understand the laws of the land, and the customs of a man's country; how much more to know the statutes of heaven and the laws of eternity—those immutable eternal laws of justice and righteousness—to know the will and pleasure of the great Monarch and universal King! *I have seen an end of all perfection, but Thy commandment is exceeding broad.* Whatever other knowledge a man may be endowed withal, could he, with a vast and imperious mind, and a heart as large as the sand upon the sea shore, command all knowledge of art and nature, of words and thoughts, and yet not know the Author of his being, and the Preserver of his life, his Sovereign and his Judge, and his surest Refuge in trouble, his best Friend, or worst enemy, the support of his life, the hope of his death, his future happiness and his portion for ever, he doth but go down to hell with a great deal of wisdom."

³ It is the province of Wisdom to cultivate the soil of the human heart, so as to render it productive of fruit unto holiness. God willeth it should pass through the changes of *Nature* and *Grace*, till it reach the perfection of *Glory*.

In our notes to the first column of this Triad, we cited Archbishop Sumner's comment on St James's description of a falsely-so-called *wisdom*; and we promised to produce to our reader his practical exposition of the definition, which the apostle presently supplies, of *true Wisdom*; which he shows to be of a very different character; to have an higher origin and a nobler aim—nothing short of that of qualifying fallen man for an inheritance with the saints in light. St James writes, "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." The pious commentator thus develops the inspired writer's meaning:—"We have here a beautiful description of the real character of that wisdom with which the Holy Ghost inspires the heart. *It is, first, pure.* The source is cleansed from which the stream must flow; cleansed from those evil affections and imaginations which would defile and sully it. 'Blessed are the pure in heart, for they shall see God.' And it is, *then, peaceable*; exemplifying that charity which 'vaunteth not itself, doth not behave itself unseemly, seeketh not her own, in honour preferring others before herself.' It is *gentle*; not using the weapons of force and violence, but of kindness and persuasion: after the example of Him, Who would have gathered the children of Jerusalem together, 'even as a hen gathereth her brood under her wings,' but they would not. Or as St Paul conducted himself towards the Thessalonians, whom he reminds, 'We were gentle among you, even as a nurse cherisheth her children.' This holy temper is *full of mercy*; 'not lording it over God's heritage,' but looking upon the errors of others with a consciousness of personal infirmity; and if any man err, restoring such an one in the 'spirit of meekness.' It abounds in the works of righteousness: the *good fruits* which spring from the Spirit of God in man. It is *without partiality*; like its divine Author, 'has no respect of persons;' and it is *without hypocrisy*; 'in simplicity and godly sincerity' carrying on its commerce with the world."

The writer of the above explanation of the characteristic marks of a true wisdom—another name for religion, in its best sense—submits the following reflection, testifying the source whence all this knowledge is derived, showing himself "mighty in the Scriptures"—brandishing, as a strong man armed, "the sword of the Spirit, which is the Word of God." He writes—"Such is *the wisdom which is from above.* Surely we may say, 'Happy is the man that findeth wisdom, and the man that getteth understanding! She is more precious than rubies, and all the things that thou canst desire are not to be compared to her. Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace.' She *makes peace*, and not confusion; and she enjoys peace and escapes strife. She *sows in peace* the works of righteousness, 'has her fruit unto holiness, and the end everlasting life.'" Lord, evermore give us this wisdom!

In *Luke* ii. 52, we read that "Jesus increased in wisdom." No doubt this record of the Incarnate Word's progress in intellectual light is intended to testify to His being very man of the substance of the Virgin Mary His mother, and also to teach us a lesson of activity in our Christian calling. God has given us His only Son "to be unto us both a sacrifice for sin, and also an ensample of godly life." The Godhead, be it remembered, is impassible; and therefore the Lord Jesus took the manhood into God, and perfected the work of redemption in it; and in so doing, even at twelve years old, He exhibited a pattern how the reasonable soul of man may, under the Divine blessing, be strengthened and refreshed in knowledge, day by day. The Apostle Peter applies the lesson when, in the conclusion of his 2nd Epistle general, he writes, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

When our blessed Lord sent out His apostles, He enjoined them to be "wise as serpents, and harmless as doves." In regard to which admonition Bishop Wordsworth remarks, "The devil appeared as a serpent (*Gen.* iii. 1); the Holy Spirit as a dove (*Matt.* iii. 16); and we may learn something from the tempter (cp. *Luke* xvi. 8) as well as from the Holy Spirit;" by which Spirit, I would add, God's people were to be taught in the day of Christ (*John* vi. 45), and so to become wise unto salvation.

⁴ In illustration of the force of our climax, in this column, we need a careful examination of the attesting passages of Scripture; especially of the one first cited, from the evangelical prophet, relating to the *seven-fold* gifts of the Spirit; and of the second, from St John, describing the *seven-fold* attributes of the God-man, Christ Jesus, victorious over sin and Satan.

With respect to the prophecy, *Isa.* xi. 2 (with which compare *lxi.* 1), it is sufficient to observe that the beloved disciple, who wrote the Book of Revelation, notes, in his

Nature.	Grace.	Glory.
R ¹ "Foolishness." ¹	"Knowledge, albeit in part." ²	Knowledge perfected.
<i>Prov.</i> xxii. 15. <i>Tit.</i> iii. 3.	<i>1 Cor.</i> xiii. 12. <i>Tit.</i> iii. 4-7.	<i>1 Cor.</i> xiii. 12.

Gospel, the fulfilment of the prophecy at the baptism of Jesus (*John* i. 32, 33. See also *Luke* iv. 16-19).

As to the narrative of his own vision in *Rev.* v. 12 and vii. 12, where he recounts the seven-fold ascription of praise to the only true God and Jesus Christ, the Messenger of the Covenant of Peace, which covenant He sealed with His blood, I would refer the reader to the late Dean Alford's notes on the two passages. In commenting on *Rev.* v. 12, Alford repeats the verse, with an occasional remark interposed, thus :—*Saying* (the appositional nom. instead of the gen. : as in chap. iv. 1) *with a loud voice, Worthy is the Lamb* Which hath been slain to receive (by way of ascribed praise : chap. iv. 11 and note) *the power and riches and wisdom and might and honour and glory and blessing* (here, as in vii. 12, but in different order, we have seven particulars of ascription. But here there is a difference both from vii. 12 and iv. 11. In each of those places the *article* is repeated before each particular: here, one article includes them all. Bengel well remarks, that we must regard them all as if they formed but one word. And when they are thus regarded, the article seems to point out the fact of all these belonging to God, Whose power and glory the Lamb is declared worthy to share). In his rendering of *Rev.* vii. 12, the chief variation from the A. V. is his introduction of the article, which he, with other scholars, judges to be of much significance, in the original; accordingly he translates, *and worshipped God, saying Amen*: the blessing and the glory and the wisdom and the thanksgiving and the honour and the power and the might (observe the sevenfold ascription) *be to our God unto the ages of the ages. Amen.*

Bishop Wordsworth has the following note on *Rev.* v. 12 :—"Worthy is the Lamb that was slain to receive the power and the wealth. Observe the articles here, the power, the wealth; a proof of the Divinity of Christ. He is worthy to receive that honour which belongs to God, and has just been ascribed to Him above, iv. 11; and He is a jealous God, and will not give His glory to another; but with Him is here associated the Lamb (v. 13) in a common ascription of praise." Wordsworth adds, "Observe also, this ascription of praise to the Lamb is sevenfold; as in that ascription which is addressed by the angels to God in vii. 12."

⁵ But not only is the Lord of Life to be glorified in His saints (*John* xvii. 10; *2 Thess.* i. 10), but His saints are to be glorified in Him. *John* xvii. 22, 23; *Rom.* viii. 17, 30; *Eph.* ii. 6. Then cometh the end, and *Wisdom* shall be finally "justified of all her children." *Matt.* xi. 19.

Dr Hammond writes, "All power and wisdom, &c., are most worthily attributed to Christ; all this dignity to Himself, and these advantages to believers are a just reward of the sufferings by which He has dearly bought them."

¹ "The fool hath said in his heart, There is no God." There is no wisdom like the belief in God, and no folly like the unbelief in Him.

² Our Saviour declares "This is life eternal that they"—the believers in His Name—"might know Thee," Father, "the only true God, and Jesus Christ Whom Thou hast sent." *John* xvii. 3. And yet how imperfect is our knowledge of the Deity in this life! "Canst thou by searching find out God? canst thou find out the Almighty to perfection?" *Job* xi. 7. "Such knowledge is too wonderful for me: I cannot attain to it."

We have many obstacles to the acquisition of Divine knowledge, e.g. :—

(1.) The world, "like the serpent entwined round the eagle, would hinder the soul's flight upwards, and, if possible, strangle it to death."—*Bishop Horne.*

(2.) The flesh—"The corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things. And hardly do we guess aright at things that are upon earth, and with labour do we find the things that are before us: but the things that are in heaven who hath searched out? And Thy counsel who hath known, except Thou give wisdom, and send Thy Holy Spirit from above. For so

Nature.	Grace.	Glory.
<p>R² "Wise in our own eyes."</p> <p><i>Job</i> ix. 20. <i>Prov.</i> iii. 7. <i>Isa.</i> v. 21 ; xlv. 20. <i>Rom.</i> i. 22. <i>Gal.</i> vi. 3.</p>	<p>"Wise unto salvation."</p> <p><i>Jer.</i> ix. 23, 24. <i>2 Tim.</i> iii. 15. <i>James</i> iii. 17.</p>	<p>"The Wise shining as the brightness of the firmament . . . for ever and ever."</p> <p><i>Dan.</i> xii. 3. See Triad 57, under the head of <i>Glory</i>.</p>
<p>59 "Travail and vexation of spirit."</p> <p><i>Eccles.</i> i. 2 ; iv. 6. <i>John</i> xvi. 33. <i>Rom.</i> viii. 20. <i>Gal.</i> vi. 3.</p>	<p>"Rest and quietness."¹</p> <p><i>Isa.</i> xi. 9 ; xxvi. 3, 4 ; xxx. 15. <i>Matt.</i> xi. 28. <i>John</i> xvi. 33. <i>Rom.</i> xvi. 17.</p>	<p>A never-ending Sabbath.</p> <p><i>Job</i> iii. 17-19. <i>Heb.</i> iv. 9. <i>Rev.</i> xiv. 13.</p>
<p>R John, the son of Zebedee, of an angry and ambitious spirit.</p> <p><i>Mark</i> x. 37. <i>Luke</i> ix. 54-56.</p>	<p>St John, "The disciple whom Jesus loved," reclining on his Master's bosom.²</p> <p><i>John</i> xiii. 23 ; xix. 26 ; xx. 2 ; xxi. 7, 20, 24.</p>	<p>St John, in glory at the right hand of his glorified Lord.</p> <p><i>Matt.</i> xix. 28 ; xx. 23 ; xxv. 30. <i>Luke</i> xxii. 28-30.</p>
<p>60 An earthly "Tabernacle."</p> <p><i>2 Cor.</i> v. 1.</p>	<p>"A Building of God."...</p> <p><i>2 Cor.</i> v. 1.</p>	<p>An eternal Mansion.</p> <p><i>John</i> xiv. 2.</p>
<p>R An house "built upon the sand."</p> <p><i>Matt.</i> vii. 26.</p>	<p>An house "built upon the Rock."³</p> <p><i>Matt.</i> vii. 24.</p>	<p>"An House not made with hands, eternal in the Heavens."</p> <p><i>2 Cor.</i> v. 1.</p>

the ways of them which lived on earth were reformed, and men were taught the things that are pleasing unto Thee, and were saved through wisdom." *Wisd.* ix. 15-18.

(3.) The *Devil* "catcheth away that which was sown" in the wayside hearer, so that it "bringeth no fruit to perfection."

"Lord, we beseech Thee, grant Thy people grace to withstand the temptations of the world, the flesh, and the devil" (the enemies renounced at our baptism), "and with pure hearts and minds to follow Thee, the only God ; through Jesus Christ our Lord. Amen."
—Collect for the 18th Sunday after Trinity.

¹ The adoption of these terms, "Rest and quietness," in conjunction, from the Book of Common Prayer, I desire may remind the reader of the "Second Collect, for Peace," to be used at Evening Prayer ; which, as an aid to devotion, I shall here transcribe, hoping that it will yield the comfort to others which I seek in it myself :—"O God, from Whom all holy desires, all good counsels, and all just works do proceed ; Give unto Thy servants that peace which the world cannot give ; that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of our enemies may pass our time in *rest and quietness*, through the merits of Jesus Christ our Saviour. Amen."

² "If thou desirest to be loved by Jesus, and to recline on the bosom of Jesus, and to know divine mysteries, imitate the innocence, and meekness, and gentleness, the modesty and simplicity of St John ; and receive those divine words which the Evangelist, who leaned on His bosom at supper, drank in from the mouth of Christ."—*Wordsworth*.

³ ἐπὶ τὴν πέτραν, on the Rock. "Mysticè petra est Christus ; ' Ille ædificat in Christo, qui quod audit ab illo facit '" (à *Lapide*).

Nature.	Grace.	Glory.
61 "Lost sheep." ¹	Wanderers brought back to the fold. ²	The "little Flock," to whom it is the Father's good pleasure to give the Kingdom.
<i>Jer.</i> xiii. 20. <i>Luke</i> xv. 4. <i>1 Pet.</i> ii. 10, 25.	<i>Matt.</i> xviii. 11. <i>Luke</i> xv. 6; xix. 10. <i>1 Pet.</i> ii. 25.	<i>Luke</i> xii. 32.
62 Captivity. ³	Ransom.	Final triumph.
<i>Isa.</i> li. 14. <i>2 Tim.</i> ii. 26.	<i>Job</i> xxxiii. 24. <i>Hos.</i> xiii. 14. <i>1 Pet.</i> i. 18, 19.	<i>Hos.</i> xiii. 14. <i>1 Cor.</i> xv. 57.
R ¹ Slaves. ⁴	Free men.....	"The Redeemed of the Lord, come to" the heavenly "Zion."
<i>John</i> viii. 34.	<i>John</i> viii. 32.	<i>Isa.</i> xxxv. 10; li. 11. <i>Rev.</i> v. 9.

¹ Who that reads exclaims not, "I have gone astray like a lost sheep; seek Thy servant; for I do not forget Thy commandments."—*The concluding words of Ps. cxix.*

² Baxter's counsel to ministers of the Gospel. "Think not that all your work is in your studies and pulpit. You are shepherds, and must know every sheep, and what is their disease, and mark their strayings, and help to cure them, and fetch them home. Learn of St Paul, not only to teach your people publicly, but 'from house to house.' Inquire how they grow in knowledge and holiness, and on what grounds they build their hopes of salvation, and whether they walk uprightly, and perform the duties of their several relations. See whether they worship God in their families, and teach them how to do it. Be familiar with them, that you may maintain in them, and improve it all for God. Know of them how they profit by public teaching. If any too little savour the things of the Spirit, let them be pitied, but not neglected."

³ Wordsworth's note is—"The captive exile hasteneth—Literally, he who is bound down (in chains) springeth forth in haste to be free; as Israel went in haste from Egypt and from Babylon. So the world leapeth forth from its fetters when ransomed by Christ."

"And that his bread should not fail. Rather, and he shall not be in the pit (in a spiritual sense, the prison of sin and the grave), and his bread shall not fail—for he is fed with living bread from heaven by Christ." See *John* vi. 31-33, 49-52, 58."

⁴ The word δούλοι, in its original meaning, signifies not servants (οικέται, ὑπηρέται, δίδκονοι), but slaves, especially in such passages as *John* viii. 34, referred to in our textuary.

"The wages of sin is death." Death is the devil's pay to his votaries; "but the gift of God—(no wages here—God is no man's debtor)—is eternal life through Jesus Christ our Lord." *Rom.* vi. 23. There is a striking passage in the *Book of Wisdom*—"For God created man to be immortal, and made him to be an image of His own eternity. Nevertheless through envy of the devil came death into the world; and they that do hold of his side do find it" (ii. 23, 24).

The Archbishop of York (Thomson), speaking at the laying of the foundation-stone of some new schools at Sheffield, referred to the revolution in Paris (1871), and said, "They might depend upon it such great historical lessons were written for their instruction. There was in modern minds a great aspiration after liberty, and he (the Archbishop) shared in it; but because people had been following out the promise of liberty created by their own foolish ideas, they had not only failed in obtaining it, but had brought upon themselves ruin and desolation; and their liberty had ended in smoke and flame. Every man was afraid of his neighbour. What was liberty? It began in a man getting free from himself. The liberty in which every man let his passions run as they would must have the same kind of end as it had had in France."

Nature.	Grace.	Glory.
R ² "A cage of every unclean and hateful bird."	The soul soaring to heaven on the wings of the Dove. ¹	The soul reaching the Paradise ² of God.
<i>Num.</i> xi. 4. <i>Ps.</i> lxxviii. 13. <i>Rev.</i> xviii. 2.	<i>Ps.</i> iv. 6; lxxii. 1; lxxviii. 13.	<i>Ps.</i> xxiv. 3-10; cxviii. 19, 20. <i>Rev.</i> ii. 7.

¹ In illustration of the devotional spirit, here meant to be described, I beg to cite a well-known passage from the writings of Jeremy Taylor (Sermon, "The Return of Prayers") :—

"For so I have seen" (says the Bishop) "a lark rising from his bed of grass and soaring upwards, singing as he rises, and hopes to get to heaven, and climb above the clouds; but the poor bird was beaten back by the loud sighings of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than it could recover by the vibration of his wings, till the little creature was forced to sit down and pant, and stay till the storm was over; and then it made a prosperous flight, and did rise and sing as if it had learned music and motion from an angel as he passed sometimes through the air, about his ministries here below. So is the prayer of a good man; when his affairs have required business, and his business was matter of discipline, and his discipline was to pass upon a sinning person, or had a design of charity, his duty met with infirmities of a man, and anger was its instrument, and the instrument became stronger than the prime agent, and raised a tempest, and overruled the man; and then his prayer was broken, and his thoughts were troubled, and his words went up towards a cloud, and his thoughts pulled them back again, and made them without intention; and the good man sighs for his infirmity, but must be content to lose the prayer; and he must recover it when his anger is removed, and his spirit is becalmed, made even as the brow of Jesus, and smooth like the heart of God; and then it *ascends to heaven upon the wings of the Holy Dove*, and dwells with God, till it returns, like the useful bee, laden with a blessing, and the dew of heaven."

To the waiting and aspiring soul I would recommend the use of the Collect for Ascension Day. It is of an eminently Scriptural character :—

"Grant, we beseech Thee, Almighty God, that like as we do believe Thy only begotten Son our Lord Jesus Christ to have ascended into the heavens, so we may also in heart and mind thither ascend, and with Him continually dwell, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen." In the Commentary of the late Dr James, the excellencies of this Collect are well pointed out. (See "Comments on the Collects.")

To some of you, my dear parishioners, I fear this very proper form of devotion may be *new*. For it can scarcely be said that, as a parish, we are not involved in the national sin, very prevalent in rural districts, of neglecting the due observance of the great Festival of the Ascension. "My brethren, these things ought not so to be." If we hope to rise to the life immortal, we must learn, while dwelling in these houses of clay, to have our conversation (*πολιτευμα*, *citizenship*) in heaven. Be assured that much spiritual strength is to be gained from a due observance of holy seasons; and that, as in the present instance, the devotional exercises provided by our Mother Church for special occasions will be found a great help to devotion at other times, nay, at all times.

² We can hardly venture to say, imaged by the *bird* of Paradise; for no creature but man was made in the likeness of God; and the image which was forfeited by the transgression of the first Adam is regained by the righteousness of the last Adam, the second man, the Lord from heaven; through Whom "an entrance shall be ministered unto" the faithful "abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."
2 *Pet.* i. 11.

"The word *Paradise*, by the time that it appears in the New Testament, has taken a great spring. The ideal beauty of that heavenly dwelling-place of our first parents, perhaps also the fact that it had now vanished from earth, has caused the name "Paradise" to be transferred to that region and province in Hades, or the invisible world, where the souls of the faithful are gathered, waiting for their perfect consummation and bliss. 'Their [the Jews'] meaning therefore was this: that as Paradise, or the garden of Eden, was a place of great beauty, pleasure, and tranquillity, so the state of separate souls was a state of peace and excellent delights.'—*Jeremy Taylor*. It is in this sense

Nature.

63 Salt,¹ that has lost its savour.

Job xxxix. 6, marg. Ps. cvii. 34, marg. Matt. v. 13.

Grace.

Salt,² with its seasoning properties restored.

Lev. ii. 13. Ezek. xliii. 24. Matt. v. 13.

Glory.

“The salt of the earth,” sublimed³—Disciples of Jesus—*changed* into “the spirits of just men made perfect.”

1 Cor. xv. 51, 52. 1 John iii. 2.

that Christ allowed and employed the term, when to the dying thief He said, ‘To-day shalt thou be with Me in Paradise.’ *Luke xxiii. 43.* But even this is not all. The word takes a higher meaning yet; for this inferior Paradise is not to be confounded with that superior or heavenly, ‘The Paradise of God,’ as it is here called—‘the third heaven,’ where is the presence and glory of God. *2 Cor. xii. 2, 4.* We may thus trace Paradise passing through a series of meanings, each one higher than the last: from any garden of delights, which is its first meaning, it comes to be predominantly applied to the garden of Eden; then the resting-place of separate souls in joy and felicity; and lastly, to the very Heaven itself; and we see eminently in it, what we see indeed in so many words, how revealed religion assumes them into her service, and makes them vehicles of far higher truth than any which they knew at the first, transforming and transfiguring them, as in this case, from glory to glory.”—*Archbishop Trench.*

¹ A *Salt* land, in Scripture, is synonymous with barrenness. See *Job xxxix. 6* (margin), and *Jer. xvii. 6.* And hence arose the custom of sowing with salt the foundations of a destroyed city (*Judges ix. 45*), as a token of its irremediable ruin. Our reference, then, to *Ps. cvii. 34* (margin), is very apposite; and the following verse is adduced with some force to establish our position, in regard to the change produced, by “the dew of heaven,” upon the natural soil of the human heart—“He turneth the wilderness into a standing water, and dry ground into water springs”—a *salt* land into a garden of the Lord.

² But salt is also used “for *cleansing, seasoning, and preserving* (*Lev. ii. 13*), and there spoken of *sacrifices* (comp. *Ezek. xliii. 24*). And so here it is appropriately applied to the fire of God’s Spirit, and of *earthly trials*, which are designed by God to *season men*, and render them acceptable sacrifices to Him.”—*Wordsworth on Mark ix. 49.* And again, on verse 50, “*Have salt in yourselves.*” On account of the cleansing and purifying effect of salt, the Levitical sacrifices, as above, were to be seasoned with it; an emblem of that purity which is necessary to make a sacrifice acceptable to God. This spiritual salt is to be preserved in the heart, and to season the life and conversation (*Col. iv. 6*), so that nothing that is corrupt may proceed from the mouth (*Eph. iv. 29*); and so the disciples of Christ may be the “*Salt of the earth.*” *Matt. v. 13.*

“Salt (writes Dr C. J. Vaughan), the antidote of corruption in material substances, becomes the emblem of all that is constant, faithful, and permanent in the dealings of man with man, and in the relation of man with God. It is from the same cause that, in a famous miracle of the prophet Elisha, salt is used as the sign of healing. ‘The men of the city said unto Elisha, Behold, I pray thee, the situation of this city is pleasant, as my lord seeth; but the water is naught, and the ground is barren. And he said, Bring me a new cruse, and put salt therein. And they brought it to him. And he went forth unto the spring of the waters, and cast the salt in there and said, Thus saith the Lord, I have healed these waters; there shall not be from thence any more death or barren land.’ *2 Kings ii. 19–21.* The salt was not the instrument, it was the emblem of the healing. It typifies all that is either preventive or corrective of corruption.”

In a sermon on the text *Matt. v. 13*, addressed to candidates for holy orders, Archbishop Trench writes:—“You may perhaps here ask, How could the disciples of old, how can we, how can any, be that salt whereof Christ speaks, being as we are of the same corrupt mass as others, naturally tending to decay and death as they are? To this I answer, that just as the Lord, in the verse following, addresses these same disciples, ‘Ye are the light of the world,’ while yet we know that He was, and is, the sole Light of the world; and that they *were* darkness, and if now light, only light as they were illuminated by Him, only ‘light in the Lord;’ so here, ‘Ye are the salt of the earth,’ must be

Nature.	Grace.	Glory.
R ¹ "Salt water." <i>James iii. 12.</i>	Fresh water..... <i>John iv. 14. James iii. 12.</i>	"The water of Life." ¹ <i>Rev. xxii. 17.</i>
R ² Bitter ² Water. <i>Exod. xv. 23.³ Ruth i. 20.</i>	Sweetened by the Wood of the true Cross..... <i>Exod. xv. 25.⁴ Eccl. xxxviii. 4, 5, 9, 10, 15.</i>	The new Wine of the Kingdom. <i>Matt. xxvi. 29. Luke xiv. 15, 16. Rev. xix. 9.</i>

understood in a sense not different. These were salt, because they had been themselves salted with grace, salted with the purifying fire of the Holy Ghost, and so capable of imparting a savour of incorruption to others. It is the same with you. These words can only be true of you as you have been baptized with the Holy Ghost and with fire; as Christ, the Pure and the Purifier, dwells in you. Then indeed, having Him in your hearts, you have salt in yourselves, and you may be what you are declared to be, what you are appointed to be, what you cannot, without infinite guilt, fall short of being—'salt of the earth.' And as Elisha exclaimed, when he cast the salt from a new cruse into the bitter and barren-making waters of Jericho, 'Thus saith the Lord, I have healed these waters: there shall not be from thence any more death or barren land;' so shall you then contribute to heal the bitter waters of this world, which have been made such through sin, and to change their bitter into sweet."

³ "Sublimed." Here is a hard word for the unlearned to *chew* (as I am told was the expression of one of the best divines of modern times, who did not think it necessary that every word in every sentence should be comprehensible to the unlearned). Let us see if we can help digestion, by making it intelligible to the attentive reader of low degree; for it is not only, nor principally, for wise men after the flesh, that this treatise is compiled. To "sublime," or sublimate, in chymistry, is to raise, or elevate by heat. "Sublimation is an operation by which volatile and solid substances are collected and obtained; and differs little from *distillation*, except that in distillation only the fluid parts of bodies are raised, but, in *sublimation*, the solid and dry; and that the matter to be distilled may be either solid or fluid; but sublimation is concerned only about solid substances. There is also another difference—namely, that rarefaction, which is of very great use in distillation, has hardly any room in sublimation; for the substances which are to be sublimed, being solid, are incapable of rarefaction, and so, it is only impulse that can raise them."—*Chambers's Cyclopædia*.

We venture to use the term in reference to the operation, at the last day, of "the Saviour, the Lord Jesus Christ, Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the mighty working whereby He is able to subdue all things to Himself." *Phil. iii. 21*.

¹ Dr Vaughan, commenting on the text *Rev. xxii. 7*, renders it "Whosoever will may take of the water of life;" and adds that "*the water of life* is the presence of the Spirit." This interpretation need not hinder the full force assigned to the expression "*the water of life*" in our climactic column; when we refer, not only to the gift of the Spirit, springing up in the heart of the faithful as a well of water unto everlasting life, but to the *fruition* of the glorious Godhead in another and better world. "With Thee, O Lord Jehovah, is the Fountain of Life," whose waters flow from "the throne of God and of the Lamb;" "and in Thy light shall we see light." "This is life eternal, to know Thee the only true God and Jesus Christ Whom Thou hast sent"—a knowledge to be attained only by faith here below; but, in the regeneration, when the Son shall sit upon the throne of His glory—*i.e.*, in the resurrection of the just,—the eyes of the righteous will be opened to "see the King"—the Lord God omnipotent—reigning "in His beauty."

² For the thoughts suggested in this Rider (as we call it), though it may well be deemed one of our best Triads, we are indebted to, perhaps, the most distinguished devotional writer of the present day; and, in order to do it justice, we will borrow our notes, principally, from the Commentary on the Holy Scriptures of another, not less eminent, scholar and divine—a "brother whose praise is in the Gospel throughout all the Churches," and without whose aid our book would have been as nothing. His life has been spared to complete his great work—the concentration of his literary labours, the

Nature.	Grace.	Glory.
64 A "troubled sea."... <i>Ps. xi. 6. Isa. lvii. 20.</i>	"A great calm." ¹ <i>Ps. cvii. 29. Matt. viii. 26. John xiv. 27.</i>	The Haven reached. <i>Ps. cvii. 30, 31.</i>

fruit of which, though hindered by a multiplicity of engagements, he has been spared to lay, in its mature state, at his Divine Master's feet, and to implore a blessing upon its use by the Christian public. In his exaltation to the highest dignity in the Church, he has been honoured by Him, Whom, in a career of extraordinary usefulness to his brethren, it has been the main object of his life to honour.

Much of what follows, as throughout this book, is from the pen of the Bishop of Lincoln.

³ *Marah*—*i.e.*, bitter. After victory comes trial. Immediately after His baptism in Jordan, Christ—the only-begotten Son—was led into the wilderness to be tempted of the devil; and He "was an hungered, and was with the wild beasts." *Matt. iv. 1, 2.*

So it was also with God's first-born, Israel. As soon as they have been "baptized in the cloud and in the sea" (*I Cor. x. 1, 2*), "they enter the wilderness, and come to *Marah* and are tempted."

And is it not true, brethren, in the present day, that every child of Adam is "born unto trouble as the sparks fly upwards?" "The cup which My Father hath given Me" (said the representative of sinner-man), "shall I not drink it?" Yes. He "drank of the brook by the way." He refused not the bitter cup, but exhausted it to the very dregs. "He, bearing His cross, went forth," and He bids His disciples "Take up the cross daily and follow Him"—"Go forth, amidst the afflictions that are in the world, in the strength of the Lord, and make mention of His Righteousness only."

After the above sentence was written, the writer was well pleased to find a confirmation of his interpretation and application of *Ps. cx. 7*, in Wordsworth's Commentary on the words "He shall drink of the brook in the way." It runs thus:—"He shall drink of the stream which flows in the way of suffering and obedience, according to God's will; as the Psalmist says (*lxxxiv. 5, 6*): 'Blessed is the man whose strength is in Thee, O God, in whose heart are the ways (of Thee, their King), who, passing through the Vale of Baca (or, weeping) make it a well' of spiritual strength. The cup of sorrow, which Christ drank in the Vale of Gethsemane, became to Him a cup of joy, when He had been made perfect by suffering." *Heb. ii. 9, 10.*

⁴ "The LORD showed him a tree, which when he had cast into the waters, the waters were made sweet." A tree, ξύλον (*LXX.*), the same word as is used in the New Testament for the Cross. *I Pet. ii. 24.* And God said to Moses at Marah, "I am the Lord that healeth thee" (*v. 26*). These things "are figures to us" (τύποι ἡμῶν, *I Cor. x. 6*). "Do not be dismayed (says St Jerome), if after a spiritual victory thou comest to *Marah*. The Passover itself was to be eaten with bitter herbs. Thy 'trial worketh experience, and experience hope, and hope maketh not ashamed.' *Rom. v. 3-5.* And into the bitter waters if thou cast the wood of the tree of Christ's Cross, and the mystery of the Lord's passion, all thy Marahs will be changed into sweetness."

Another ancient father observes, that this text may be applied also spiritually to the law of Moses itself. The law taken literally, as the Jews take it, is bitter. Circumcision, the law of leprosy, sacrifices, and other Levitical ordinances, are bitter to flesh and blood; but let them be spiritualised; let us cast into their bitter waters the wood of the Cross, and they become sweet; "The letter killeth," when taken alone, "but the spirit giveth life." *2 Cor. iii. 6.—Origen.*

¹ "Calm." The tumultuous passions of human nature hushed. The noise of the waves of the ocean of life stilled. The madness of the people subdued. Rest with God in Christ.

But there may be (and the warning is not uncalled for at the present day) a calm, portentous of death—a feeling of self-complacency and self-sufficiency within, which shall impede the course of the inexperienced mariner; nay, which may even cause him to "make shipwreck of his faith."

"No storm-tossed sailor sighs for slumbering seas,
He dreads the tempest, but invokes the breeze."

While the animal spirits are kept under proper restraint, there needs to be a stirring of the latent energies of the Christian, by "the breath of God's mouth." The Good Spirit must waft the voyager over the waves of this troublesome world to the regions of peace. To adopt the beautiful metaphor of Keble, introduced in his "Christian Year"—

"The Dove must settle on the Cross."

Nature.	Grace.	Glory.
65 "Man, which is born of a woman," full of trouble.	The Christian, exhibiting "an example of suffering affliction and of patience." ¹	The saints departed, "carried by the angels into Abraham's bosom." ²
<i>Job xiv. 1. Eccl. ii. 23.</i>	<i>Matt. v. 12. Acts xiv. 22. James i. 3; v. 10, 11. Rom. xii. 12.</i>	<i>Luke xvi. 22. 1 Thess. iv. 16. Rev. vii. 14.</i>

¹ Truth is always consistent. The Word of Truth—God's Word, revealed to man in the Bible—answers the description of the Saviour's "coat, which was without seam, woven from the top throughout." One thread passes through this robe which the Church has in keeping. "The testimony of Jesus is the spirit of prophecy." "To Him give all the prophets witness."

The rays of intellectual light not only proceed from, but, in this sense, converge to Him, "the Sun of Righteousness," Who hath risen "with healing in His wings." Moreover, the different parts of Scripture throw light upon each other, and illumine the whole. Our first and second statements of this Triad afford an illustration of this truth. Thus, under our heading "*Nature*," we adopt the phraseology of *Job xiv. 1*; under our heading "*Grace*," we have the testimony of St James to the example of patient endurance exhibited by the patriarch (see *v. 10, 11*). And what do we gather from the comparison? Why this: That there was such a person as Job, and that his history occupies a place in the volume of Inspiration, "that we through patience and comfort of the Scriptures might have hope." The Apostle James bids the Christian imitate this pattern of suffering affliction under a much earlier dispensation of God's providential government of the universe.

Job was *not* of the house of Israel. He sprung from the family of Esau. He is therefore shown forth as a specimen of Gentile goodness, proving that God is not the God of the Jews only, but of the Gentiles also; and avouching for the truth of what another apostle declares openly—that "God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." How fully Job deserved this high praise, let Scripture tell: "There was a man in the land of Uz, whose name was Job; and that man was *perfect* and *upright*, and one that *feared* God, and eschewed evil." *Job i. 1*.

But was there no blot in Job's character, even touching the duty of resignation to the will of God under suffering, of which the apostle adduces him as a pattern? Do we not read, chap. iii. 1, "After this"—after having said, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord"—"Job opened his mouth and *cursed* his day"? Ah! here is an instance of human frailty—"the infection of nature which remains (as our Church confesses), yea, in them that are regenerated"—Job was a pious Gentile; and he found, as doubtless the Christian will sometimes "find, a law that, when he would do good, evil is present with him." Though he may "delight in the law of God after the inner man, he will see another law in his members warring against the law of his mind, and bringing him into captivity to the law of sin which is in his members." *Rom. vii. 21-23*. But we know that Job was strengthened for his work, or he could not otherwise have endured, and recovered from his temporary failure in godly resolution; and the moral lesson to us is well stated by Bishop Wordsworth—"If Job, with all his afflictions, and with the feebler light which was vouchsafed to him, was enabled by God to triumph over Satan, then, *à fortiori*, they who are Christians, and have so much more abundant supplies of spiritual knowledge and grace bestowed upon them, are without excuse, if they are overcome by sufferings."—*Note on Job iii. 1*.

Afflicted members of my pastoral cure! if you ask, "What shall we do?" I refer you to holy Job, "the afflicted one" (for such is the meaning of the Hebrew word for Job), as "an example of suffering affliction, and of patience;" but as a preacher of the One and the Other COMFORTER, the latter sent by the former to supply His place, I conjure you, in my office as a minister of CHRIST, to go to "*The Man of Sorrows*"—to "look unto Jesus, the Author and Finisher of our Faith; Who for the joy that was set before Him endured the Cross, despising the shame, and is set down at the right hand of the throne of God. For consider *Him* that endured such contradiction of sinners against Himself, *lest ye be wearied and faint in your minds.*" *Heb. xii. 2, 3*.

² Do you inquire, reader, *Where* was Abraham? Guided by the Word of Truth, I

Nature.	Grace.	Glory.
<p>R Job smitten with sore boils¹</p> <p><i>Job ii. 7, 8.</i></p>	<p>Job restored to perfect soundness.²</p> <p><i>Job xlii. 16, 17.</i></p>	<p>Job in that flesh, in which the pure in heart shall see God.</p> <p><i>Matt. v. 8. Job xix. 25.</i></p>
<p>66 "Hypocrites.".....</p> <p><i>Job viii. 13; xxvii. 8. Ps. li. 5. Prov. xi. 9. Isa. ix. 17. Matt. xxiii. 13-33; xxiv. 51. John viii. 44. Rom. i. 18-25. 1 Tim. iv. 1, 2.</i></p>	<p>"True men.".....</p> <p><i>Gen. xlii. 11. Exod. xviii. 21. Josh. xxiv. 34. 1 Chron. xxviii. 9. Job iii. 16; xxviii. 36. Ps. xxiv. 3-5; li. 6. Matt. vi. 2-8, 16-18. John iv. 23. 1 Cor. v. 7, 8. Eph. v. 9. Heb. x. 22. James iii. 17. 1 Pet. ii. 1.</i></p>	<p>"Saints in Light."</p> <p><i>Isa. xxvi. 2, 3; lx. 13, 14. Dan. vii. 18, 22, 27. Matt. xxv. 21, 23. 2 Tim. ii. 11, 12. Rev. vi. 9-11; xx. 4.</i></p>
<p>R "Whited Sepulchres."</p> <p><i>Matt. xxiii. 27.</i></p>	<p>"Temples of the Holy Ghost."³</p> <p><i>1 Cor. vi. 19.</i></p>	<p>"The Everlasting Doors," opened to a glorious Train.⁴</p> <p><i>Ps. xxiv. 7, 9. Matt. xxv. 34. Heb. xii. 22.</i></p>

reply, In Hades—the place of departed spirits. Do you desire more precision in the answer? I would say, in the words of Dean Alford, "in the *happy side of Hades*, where all the fathers were conceived as resting in bliss."

Great exception is taken to the word "Hell," as used to express an important article of the Christian faith, where it is said in our Creed that Christ "descended into Hell." "The Saxon word Hell," as Lord King tells us, "in its original signification, exactly answers to the Greek word Ἅδης, Hades, and denotes a *concealed*, or unseen place; and this sense of the word is still retained in some parts of England [*e.g.*, in Kent] where to *hele* over a thing [whether it be hops, or potatoes, or grain] is to cover it."

Unfortunately, like some other old words in our language, its meaning has been distorted by the vulgar; who ignorantly confine its sense to the *unhappy* side of Hades, where the rich man, in the parable alluded to above, was enduring *torment*. If further proof were wanted of the impropriety of restricting the word Hell to denote the region where the souls of the wicked are reserved unto judgment, it will be found by a comparison of David's memorable prediction, uttered in the Person of the Messiah, "Thou wilt not leave my soul in *hell*" (*Ps. xvi. 10*), with our Lord's promise to the penitent thief, "To-day shalt thou be with Me in *Paradise*" (*Luke xxii. 43*)—the happy side of Hades—the hell of which the Psalmist speaks.

In the LXX. version of *Ps. ix. 17*, the word ἅδης, not γέεννα, is employed. Here, however, the context will justify our own translation, "The wicked shall be turned into *hell*," even in the limited sense which is too frequently, and sometimes very wrongfully, given to the word, as designating the unhappy side of Hades.

It is scarcely necessary to add that the phrase, being in "*Abraham's bosom*," is equivalent to that of being in Paradise.

¹ "Sore boils." *Lepa nodosa*—Tubercular leprosy—a most foul, loathsome, noisome, and inflammatory disease.

² After the renewal of his prosperity, "Job lived 140 years, and saw his sons' sons, even four generations. So Job died, being old and full of days." The days of his pilgrimage are supposed to have been 200 years. For further particulars respecting the history and character of Job see note 1 above.

³ If we are asked to mark a distinction between the indwelling of the *Son* of God and of the *Spirit* of God, we refer the reader to a passage in Bishop Moberly's admirable discourses on "The Sayings of the Great Forty Days between the Resurrection and the Ascension." He writes as follows:—"The mysterious question which here opens upon us it is impossible to fathom; how, that is, the sacred local Presences, if I may venture

Nature.	Grace.	Glory.
67 "Slothful.".....	Followers of them "who through faith and patience inherit the promises."	Receivers of "the Re-compense of the Reward."
<i>Prov.</i> xxii. 13. <i>Heb.</i> vi. 12.	<i>Phil.</i> ii. 12. ¹ <i>Heb.</i> vi. 12.	<i>Rom.</i> ii. 7. <i>Heb.</i> xi. 26. <i>Rev.</i> xxii. 12.

to speak so, of the Second and Third Persons of the ever-blessed Trinity, are dependent, and how independent of one another. Suffice it to say, that the sacred Presence of Christ is by the Holy Spirit, so that if any man have not the Spirit of Christ, he is none of His. *Rom.* viii. 9; *Eph.* ii. 22. Suffice it to say, that the Lord Himself, in the great discourse of St John, exhibits, but does not explain, the same difficulty; for He says, not only that unless He departs, the Comforter will not come to the Church, but also that He will not leave them orphans (*John* xvi. 7; xiv. 8), but will come Himself to them; and that if any man love Him, the Father will love him, and the Father and the Son will come to him, and make their abode with him. Thus much only the Scriptures seem to unfold respecting the two sacred Presences: that the Holy Ghost dwells in the hearts of separate baptized Christians, that Christ dwells in the community of the Church; that the bodies of Christians are, one by one, temples of the Holy Ghost, but that altogether they are the temple of Christ; that each Christian is a separate stone, instinct with the Holy Spirit, but that all together make up Christ's temple; that where several have been duly gathered into the sacred Name (not without the water and the renewing of the Holy Ghost) there is Christ in the midst of them."

⁴ The redeemed of the Lord may well desire to indulge in "Songs of Praise" on the return of the Son to the bosom of the Father, where "He ever liveth to make intercession for us." Let me refer the Christian aspirant to the proper Psalms for "Ascension Day," from one only of which we have made a citation. Let me also remind him, that he will derive new strength for "lifting up his heart with his hands unto God in the heavens," by a careful study of the series of fifteen Psalms, following immediately on the 119th, called, in our Authorised Version, "Songs of Degrees," or Ascents. "They speak to the Christian worshipper," says Wordsworth, "of the 'going up' of the risen Saviour—of Whom the Psalmist says, 'God is *gone up* with a merry noise, and the Lord with the sound of a trump.' They speak of His going up to the heavenly Jerusalem, 'which is the mother of us all,' to prepare a place for all true Israelites, who are sojourners and strangers upon earth, and are journeying onward to the heavenly Sion, in order that where He is, there they may be also for evermore."

Such a study should be accompanied with prayer; and I know none more suitable than the Collect appointed in our Liturgy for "The Sunday after Ascension Day:"—

"O God the King of Glory, Who hast exalted Thine only Son Jesus Christ with great triumph unto Thy kingdom in heaven; We beseech Thee, leave us not comfortless; but send to us Thine Holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, Who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen."

¹ I wish to supply here a prayer for diligence in our Christian calling. It stands 96 in the little book of "Collects," professed to be "taken from the Book of Common Prayer," published by S. P. C. K., though I know not where it is to be found entire in our Liturgy.

"Teach us, O Lord, we humbly beseech Thee, so to number our days, that we may apply our hearts unto wisdom; and grant that neither the splendour of anything that is great, nor the conceit of anything that is good in us, may any way withdraw our eyes from looking upon ourselves as sinful dust and ashes, but that we may press forward towards the prize of our high calling that is before us, with faith and patience, with humility and meekness, with mortification and self-denial, with charity and constant perseverance unto the end; that so, when we shall depart this life, we may sleep in the Lord, and at the general resurrection in the last day, may be found acceptable in Thy sight, and receive the blessing which Thy well-beloved Son shall then pronounce upon all those who truly love and fear Thee. Grant this, O Lord, for Jesus Christ His sake. Amen."

Nature.	Grace.	Glory.
68 "Barren and unfruitful." <i>John xv. 2. 2 Cor. ix. 6. 2 Pet. i. 8.</i>	"Rich in good works." ¹ <i>John xv. 8. 2 Cor. ix. 6. 1 Tim. iv. 18.</i>	Gathered into the Heavenly Garner. <i>Matt. iii. 12; xiii. 30. 1 John v. 11.</i>
R Tares..... <i>Matt. xiii. 25, 38-40. See Job xxxi. 40.</i>	Wheat. ² <i>Matt. xiii. 24, 38.</i>	The Harvest Home. ³ <i>Matt. xiii. 39, 43. Rev. xiv. 15.</i>

¹ By "good works," we mean such works as the Good Spirit, sanctifying our hearts and quickening our energies, enables us to perform. They are "the fruits of Faith and follow after" justification, and "are pleasing and acceptable to God in Christ. By them a lively Faith may be as evidently known as a tree discerned by the fruit" (See Ch. Art. xii.) It is a homely saying, with much truth in it, that, though our good works will never carry us to heaven, we shall never go to heaven without good works. The gate of the Holy City, New Jerusalem, is closed against the workers of iniquity, and, while the righteous are welcomed by Him, Who hath opened the Kingdom of Heaven to all believers, the unprofitable servant will be cast "into outer darkness: there shall be weeping and gnashing of teeth."

The wise king gives the result of his vast knowledge and experience (experience, I say; for the Book of Ecclesiastes is supposed to have been written by him in his old age), when he writes:—"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." *Eccles. xii. 13, 14.*

The doctrine of "*Judgment by Works*" is as much to be insisted upon by the faithful steward of the mysteries of God, as that of "*Justification by Faith only*." Evangelical teaching combines the two; and what God has joined together let no man put asunder. Their necessary union, in members of Christ's body, will appear at the Marriage Supper of the Lamb. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and *their works do follow them.*" *Rev. xiv. 13.*

It is remarkable that (with the exception of the prediction concerning John the Baptist, who was the connecting link between the Law and the Gospel—the messenger of the Messenger of the Covenant—and whose disciple—Andrew, was the first Christian disciple), the volume of the Book of the Old Testament closes with a direct and plain exhortation to *obedience*. "Remember ye the *Law of Moses, My servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.*" *Mal. iv. 4.* The like is true with regard to the Gospel of St Matthew, which gives us the fullest account of the Apostolical Commission, and concludes with these words, which form a part of it:—"Teaching them to observe all things *whatsoever I have commanded you;*" then the Saviour adds, "Lo, I am with you always, even unto the end of the world. Amen."

Once more, the apostle who outlived all his fellows, and was favoured with a vision of things to come "in the Isle that is called Patmos," towards the end of the Book of the Revelation of Jesus Christ, writes:—"Blessed are they that *do His commandments*, that they may *have a right* to the tree of life, and may enter in through the gates into the city." *Rev. xxii. 14.* This is strong language, but it comes from the very same apostle who records his Divine Master's injunction, "If ye love me *keep My commandments.*" *John xiv. 15.* Well, then, may we pray continually, as the Church instructs us to do at the rehearsal of each and every commandment of the *Moral Law*, "Lord have mercy upon us, and incline our hearts to keep this Law." The first clause of this response regards our past transgressions; the second has respect to our future obedience. See also the Collect for the 25th Sunday after Trinity.

² "However it may be in physics, certainly it is true in things spiritual, that a man may pass over from *wheat* to *tares*, or from *tares* to *wheat*, and that no one is by compulsion either the one or the other."—*Dr Vaughan, 3rd Discourse of his "Half hours in the Temple Church."*

The food which the Church supplies to her offspring is described as "wheat set about with lilies" (*Cant. vii. 2*), because it is wholesome, pure, and lovely.—*See Wordsworth.*

Nature.	Grace.	Glory.
69 "Fellowship with the unfruitful works of darkness."	"Communion with the Father, the Son, and the Holy Ghost."	<i>Inseparably</i> ¹ one in God, as the Son and the Father are One.
<i>Eph. v. 11.</i>	<i>Phil. ii. 1. 1 John i. 3.</i>	<i>John x. 30; xvii. 21</i>

³ Bishop Moberly, in a harvest sermon to his Brighstone parishioners, addresses them thus:—

"O brethren, meeting as we meet to-night (and most thankful am I to see so large a number of our neighbours met) to thank God for our harvest, let us lay to our heart, amid our joy, the solemn lesson of our harvest. It is a lesson addressed to every single soul among us. Shall Christ, when He comes to judgment, find you, find me, find each one ready, ripe as yonder ripened sheaf, or the ruddy fruits with which we innocently deck our church, to signify His mercy, and to warn us of His judgment? Are we living now in such a manner as to be able to turn cheerfully to Him and say, 'O God, Thou knowest my sins, my heavy and often-repeated sins, and my weakness which constantly leads me into more sin; but Thou knowest also that I do most earnestly repent, that I do put my whole trust and confidence in Thy mercy in Christ, that my heart seeks Thee constantly in prayer, and desires nothing so much or so ardently as to live in Thy strength and to die in Thy favour.'"

¹ The force of the climax here rests upon the word "*Inseparably*;" intended to refer to the freedom from all danger of severance, which is the privilege of a branch of the True Vine, when transplanted into the Paradise of God.

(1.) At *Baptism*, the infant—"an alien from the commonwealth of Israel"—not born a child of God—is engrafted into the body of Christ's Church. Through the instrumentality of sponsors, he, or she, renounces the devil and all his works—"the unfruitful works of darkness," mentioned in our first column;—is made "a child of God"—"a member of Christ, in whom dwelleth all the fulness of the Godhead bodily;" and becomes a partaker of the *Divine nature*; for the Apostle immediately adds, "Ye are complete in Him." "Wonderful mystery!" exclaims Bishop Wordsworth, commenting upon this text, which he renders, "Ye are made full in Him."

(2.) At the *Lord's Supper*, it is declared of the faithful—"We spiritually eat the flesh of Christ, and drink His blood; we dwell in Christ, and Christ in us; we are *one with Christ*, and Christ with us."

So that, by means of the *Two Sacraments*, ordained by Christ Himself, provision is made for communion with God—the nearest communion of which mortal man is capable.

Moreover, an assurance is given us in Holy Writ, "The Lord is with you, while ye be with Him: and if ye seek Him, He will be found of you; but if ye forsake Him, He will forsake you." *2 Chron. xv. 2.* Surely, brethren, I need not tell you that, while we are in the flesh, there is *danger* of our falling away from God—of doing despite to the Spirit of grace—of grieving—of quenching the Spirit—the Holy Ghost that was given us. It is a just and useful warning in the Book of Wisdom—"The holy spirit of discipline will flee deceit . . . and will not abide when unrighteousness cometh in." None are to be pronounced safe till they have walked through the valley of the shadow of death, and remain in safe keeping unto the day of judgment. "He that endureth *to the end*," and he only, "shall be saved."

St Paul, the Apostle of the Gentiles, while striving to be faithful, expresses an apprehension lest, having preached to others, he himself might be "a cast-away:" and it was only when he was ready to be offered—offered as a sacrifice to God for a sweet-smelling savour—only when the time of his departure was at hand—that, in anticipation of the crown of martyrdom, he utters his song of victory—"I have fought a good fight, I have finished my course, I have kept the faith," an approving sentence awaits me at the Great Day of account.

"Be not highminded, but fear"—"fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall"—never fall from your steadfastness, but be enabled, by power from on high, to "present your *bodies* a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Nature.	Grace.	Glory.
David, an adulterer and murderer. ¹	David, the "man after God's own heart, who was to fulfil all His will." ²	David, enthroned by and with the anointed SON OF DAVID.
¹ <i>Sam.</i> xi. <i>Ps.</i> li. <i>Heb.</i> xiii. 4. <i>James</i> i. 14, 15.	² <i>Sam.</i> xiii. 14. <i>Acts</i> xiii. 22.	² <i>Sam.</i> vii. 15, 16; xxiii. 1-5. ³ <i>Ps.</i> lxxxix. 28, 29. <i>Matt.</i> xv. 22; xx. 30, 31. <i>Acts</i> xiii. 34. <i>Rev.</i> iii. 21; xiv. 13.

The bodies of Christians are temples of the Holy Ghost here on earth ; and in heaven the name "Ichabod" has no place. "The glory of the Lord" shall never *depart* from the glorified bodies of saints which slept. As Moses' face shone, after talking with the Lord in the Mount, so are we led to believe that they who are counted worthy of the Kingdom of God shall reflect, through all eternity, the image of "the King eternal, immortal, invisible," "King of kings, and Lord of lords ;" in a word, that they shall be one, in and with God, as the Father and the Son are one.

¹ "The failings of a David and a Solomon remind us that no human examples are to be substituted for the Divine law as a rule of life ; and that there is no spotless example but that of Christ ; and that the promise, in which we have a deep concern and interest, of perpetual continuity and universal dominion to the House of David, could never have been fulfilled, unless One had arisen from that lineage, 'who was holy, harmless, undefiled, and separate from sinners,' and in whom all the promises of everlasting glory made to David's house are fulfilled to all those, of every age and nation, who believe and obey Him."—*Wordsworth's Preliminary Note to 2 Sam.* xi.

² "David is called 'a man after God's own heart,' because, as to his general character, he conformed his own will to God's will : he loved what God loved, and abhorred what God hated."—*St. Chrysostom.*

³ David, in his last confession of faith, anticipates the joys of heaven. Now faith, in its highest sense, the apostle defines to be "the substance of things hoped for, the evidence of things not seen" (*Heb.* xi. 1). "It is not without reason," says Wordsworth, "that many expositors have seen, in the last words of David, a prophetic revelation of the Three Persons of the Blessed Trinity speaking to David.

(1) 'The Spirit of the Lord ;' God the *Holy Ghost*.

(2) 'The God of Israel ;' God the *Father*.

(3) 'The Rock of Israel ;' God the *Son*."

Rays of living light seem to have dropped upon a human being—an eminent type of Messiah, David's Lord and David's Son—who represents himself as "David the son of Jesse, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel ;" and he is admitted to a foretaste of the reward allotted to the righteous at "the glorious appearing of the great God and our Saviour Jesus Christ." He is privileged to take a nearer view of the Godhead and to depart in peace. If this were so, David, with our father Abraham, would constitute an exception to the twilight state of revelation—nay, almost darkness and shadow of death—that encompassed the illustrious personages that lived under the Patriarchal and Jewish dispensations. Indeed, so dim was the prospect that, when Christ was born in Bethlehem of Judea, and the Gospel was advancing, our Divine Teacher found cause to remind His disciples of the privileges into which they were begotten anew in Christ Jesus, for "He said privately, Blessed are the eyes which see the things that ye see : for I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them."

"Ye see your calling, brethren." As a minister of Christ, "I beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love ; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one SPIRIT, even as ye are called in one hope of your calling ; one LORD (Jesus), one faith, one baptism, One GOD AND FATHER of all, Who is above all, and through all, and in you all." *Eph.* iv. 1-6.

Nature.	Grace.	Glory.
<p>70 "Alienated from the life of God." <i>Eph. iv. 18.</i></p>	<p>"Reconciled by Jesus Christ." <i>2 Cor. v. 18.</i></p>	<p>"The end everlasting life." <i>Rom. vi. 22.</i></p>
<p>R¹ The Name of God profaned.¹ <i>Ps. lxxiv. 18. Isa. lii. 5. Ezek. xx. 27; xxxvi. 20. Mal. i. 12. Rom. ii. 24. Rev. xvi. 9.</i></p>	<p>The Name of God hallowed. <i>Ps. lxxii. 17-19; lxxxvi. 9. Ezek. xxxvi. 23. 1 Cor. vi. 20. Rev. xv. 4.</i></p>	<p>The Name of God glorified. <i>John xii. 28; xvii. 13, 22, 24. Rev. xix. 6; xxi. 22.</i></p>
<p>R² The Kingdom of this world—Satan's empire <i>Luke iv. 5, 6. John xiv. 30; xvi. 12. Rev. xi. 15.</i></p>	<p>The Kingdom of Christ. <i>1 Chron. xxix. 11. Matt. vi. 10. John xii. 31. Rev. v. 13; xi. 15; xii. 10.</i></p>	<p>The Kingdom of Glory.² <i>Ps. xxiv. ; xciii. 1. 1 Tim. vi. 15. Rev. xi. 15; xvii. 14; xix. 16.</i></p>
<p>R³ My will be done.... <i>Ps. xvii. 14. Luke xii. 19. James v. 5.</i></p>	<p>Thy will be done. <i>Ps. cxix. 57. Matt. vi. 10. Mark iii. 35. Eph. vi. 6. 1 Tim. ii. 4. Heb. x. 9. 1 John ii. 17.</i></p>	<p>The will of God accomplished in man's salvation. <i>Isa. liii. 11. Compare 1 Thess. iv. 3 with Eph. ii. 6.</i></p>
<p>71 "A strong man armed keeping his palace," <i>Luke xi. 21. Rom. v. 14.</i></p>	<p>Vanquished by a Stronger than he, <i>Isa. liii. 12 (LXX.) Luke xi. 22. John x. 18. Col. ii. 15.</i></p>	<p>Who shall reign "King of kings and Lord of lords." <i>2 Tim. vi. 14, 15. Rev. v. 12; xvii. 14.</i></p>

¹ The attentive reader will not fail to notice that this and the two following Riders are designedly placed in the order in which they are numbered, as affording successive illustrations of the three first petitions in the Lord's Prayer, relating to God's Name, His Kingdom, and His Will; and thus, by adducing texts of Scripture which bear upon the same Divine truths, we are able to compare "spiritual things with spiritual."

² Of this Kingdom of Glory Archbishop Leighton writes—"Would you hear wherein it consists? It is such as we cannot hear nor speak of as it is. And this indeed says more of it than we can say—that the excellency of it is unspeakable, yea, unconceivable: this we are sure of, to speak comparatively of it (which is our help in things we understand not in themselves), that all the kingdoms of the world, unite all their glory together, are base and poor in respect of it, but 'splendida in serico;' and that all the delights we have here, not only of nature but even of grace, are less to it than the smallest sparkle is to the sun in its brightness. All that is done here by our King, Christ, in the ruling of His Church, and power of His ordinances, and bestowing of graces on His own, are but preludes and preparations for that; and when that cometh, this way of ruling His Church and people shall cease, as having attained its end. Christ shall deliver up the Kingdom to the Father; word and sacraments and discipline shall be at end, and then God shall be 'all in all.'"

Nature.	Grace.	Glory.
<p>72 Treading under foot JESUS, the Son of God. <i>Heb. x. 29.</i></p>	<p>“Looking unto JESUS, the Author and Finisher of our Faith.” <i>Heb. xii. 2.</i></p>	<p>Sitting at the right hand of JESUS in the Kingdom of His Father. <i>Matt. xx. 23. Col. iii. 4.</i></p>
<p>R¹ The Thief, in his lawless career.¹ <i>Isa. liii. 12. Mark xv. 27.</i></p>	<p>The Thief, penitent and believing.² <i>Luke xxiii. 40-42.</i></p>	<p>The Thief, with JESUS THE KING OF THE JEWS, in Paradise. <i>Luke xxiii. 43.</i></p>
<p>R² Sodom, receiving comfort in its Wick- edness.³ <i>Ezek. xvi. 54.</i></p>	<p>God’s People comforted. <i>Isa. xl. 1, 2.</i></p>	<p>“The trial of their faith . . . found unto praise and honour and glory at the appearing of Jesus Christ.”⁴ <i>1 Pet. i. 7.</i></p>

¹ “We cannot make men moral by discoursing on morality. For this end to be really secured, there must be the inward change of heart which comes from the reception of God’s mercy in Christ. Forgiveness sought at the cross [in the case of the penitent thief it was proclaimed from the cross]—love awakened by the welcome which waits us there—faith brought into active exercise—let these things be realities, and then the stream of Christian life flows fresh, clear in its appointed channels, rippling and sparkling in more cheerful moments, deep and calm in graver and sadder times; but always healthful, always beneficent; therefore all its repose, all its repose, comes from Christ.”—*Dean Howson. See Collect for 21st Sunday after Trinity.*

² “One instance only of the acceptance of a dying repentance is recorded—one, that none might despair, and one only, that none might presume.”

What to say in this case I know not. To discourage and withhold a man from using this last remedy were hard and impious; but to promise and assure him of anything in so late a repentance were also rash.

Jeremy Taylor quotes St Eucherius, saying, “Propound to yourself the expression of the thief on the cross—do as he did.” “Yes,” proceeds Bishop Taylor, “we are too ready to do so; that is, to defer our repentance to the last, being encouraged by his example and success.—No! we do not as he did! He did not defer his faith and repentance unto the last; but, in the very first hour in which he knew Christ, in that very instant he did believe, and was really converted. He confessed Christ gloriously, and repented of his sins without hypocrisy; and, if we do so too, this question is at an end, and our repentance shall never be reproved.”

³ Our object in the introduction of this Triad is to discuss a point of great delicacy, and often of considerable difficulty to the spiritual physician—viz., how he ought to advise a patient of his spiritual cure, whose sin has found him out, and rankles in his bosom. Surely he must not speak peace to such an one, on the mere assumption, apart from evidence, that his sorrow is of that “godly sort, which worketh repentance unto salvation not to be repented of;” otherwise he may extinguish, instead of fanning into a flame (by the help of the Holy Spirit) the spark of vitality, which shows itself in a contrition for the sins, negligences, and ignorances of his past life. The minister will avoid incurring Jeremiah’s reproof of “prophet and priest,” who dealt falsely. The Lord’s prophet alleges their offence, in words twice uttered, “They have healed the hurt of the daughter of my people slightly, saying, Peace, peace: when there is no peace. Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush: therefore shall they fall among them that fall: in the time of their visitation they shall be cast down, saith the Lord.” *Jer. vi. 14, 15; viii.*

Nature.	Grace.	Glory.
R ² "Woe, woe, woe." ¹	"Peace, Peace" — "Peace on earth," and "Peace in Hea- ven."	"Alleluia, Alleluia, Alleluia, Alleluia." ² "AMEN, and AMEN." ³
<i>Isa.</i> lvii. 21. <i>Hos.</i> ix. 12. <i>Rev.</i> viii. 13.	<i>Isa.</i> lvii. 19. <i>Luke</i> ii. 14; xix. 38.	<i>Ps.</i> lxxviii. 52. <i>Rev.</i> vii. 12; xix. 1, 3, 4, 6.

11, 12. So that, in Jeremiah's days, there were pastors and teachers that administered opiates, when excision and amputation were the proper mode of cure. See Triad 19 R², statement under "Grace." Nor let us forget the admonition of the Apostle Paul—"Neither be partakers of other men's sins" (1 *Tim.* v. 22); which unquestionably we are, if we encourage or countenance them in sin.

The good Jeremy Taylor observes, "No flattery is so fatal as that of the physician or divine."

If the tendency of the foregoing remarks be not thoroughly understood, let me refer to the practice of that great divine, Dr Henry Hammond, rector of the adjoining parish of Penshurst, in former times, as recorded by Mr Hone, and let me recommend it for imitation to the clergy of the present day. His biographer writes:—"His mode of dealing with those who, after spending their lives in sin, [and who of us is free from sin?] professed to repent at the last, is worthy of particular attention. 'The course I would prescribe to others, or observe myself,' he says, 'is not presently to make haste to apply comfort to that man (meaning by comfort words of pardon, or promise, or assurance that his sins in this state shall certainly be forgiven); but to dispense discreetly, and so that I may lay a foundation on which he may more safely build, and I may more infallibly ascertain comfort to him; I mean by preparing him to a right capacity of it, by increasing yet further in his heart, and rooting, as deep as I can, the mourning which, if sincere, hath the promise of comfort, the sorrow for sin, the humiliation and indignation at himself, the vehement desire, the zeal, the revenge, the all manner of effects of godly sorrow, and indeed by doing my utmost in perfecting this so necessary work in him which, if by the help of God it be done, and those graces deeply rooted—through a consideration, not only of the instant danger, but detestable ugliness of sin, the provocation offered to a most gracious Father, and most merciful Redeemer, and sanctifying Spirit, together with all the humbling matter from the particular sins and aggravating circumstances of them, it will then be that *godly sorrow*, which the Apostle speaks of, and that will, if God afford space, bring forth that repentance which consists in a sincere change and reformation, a change or amendment which will not be retracted, and then there is no doubt that to him which is in this estate, mercy infallibly belongs, and to him I shall then hasten to declare it.'"

If any one wishes to see this subject fully and ably discussed, I would direct his attention to an admirable discourse, on the text (*Ezek.* xvi. 54) cited in our reference, by the author of a deservedly popular work, "The Graver Thoughts of a Country Parson." It stands 14th in the "First Series."

⁴ Bishop Wordsworth deduces, from the words of St Peter, a lesson of real *comfort* to suffering Christians. He supposes the apostle to say, "Do not therefore imagine that even your present trials are not glorious. They make you like to Christ, they are seen and prized by God. He putteth all your tears into His bottle, they are all noted in His book (*Psa.* lvi. 8, 10), and will one day redound to your everlasting glory."

¹ In the Authorised Version of *Rev.* viii. 13, the passage referred to in our textuary is translated thus:—"And I beheld, and heard an *angel* flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth." The Elzevir edition of the Greek Testament has *ἀγγέλου*—angel; whereas modern critics prefer *ἀετοῦ*—eagle, as a much better established reading. (See Bloomfield, Wordsworth, and Alford.) The vision, then, will be thus described—"And I beheld, and heard an eagle flying," &c. Is there not here an allusion to the destruction of the fated city, Jerusalem, where "the carcase"—the Jewish people, dead in trespasses and sins—was enclosed; and around it the Roman eagles hovered for a time, till the cup of its iniquity was full,

and then the besiegers pounced upon it with a horrible slaughter? Had the killers of the prophets and stoners of them that were sent unto them—(who were shortly to be the killers also of the Prince of Life, and the murderers of the Son—the Beloved—Him that was sent unto them as the final Messenger of Peace)—had they, I say, no warning? Oh, yes. God had spoken unto them, “rising up early and speaking, but they heard not.” *Jer. vii. 13.*

There is a remarkable incident recorded in the history of the siege of Jerusalem by Titus, which, if true, would lead to the belief that a *special* messenger was sent to warn them that the hour of their desolation was at hand; and it will also tend to show that we are not mistaken in identifying the woes denounced against the impenitent in the Book of Revelation as the antitype of the threatened destruction of the Jewish city and polity, for their rejection of “Messiah the Prince”—“The King of the Jews.” “Even before the signs of evil became so distinct” (we quote from “Outlines of Sacred History”) “a countryman named Jesus, the son of Ananias, began to denounce the coming *woes*. In the midst of peace and prosperity he proclaimed, ‘A voice from the east! a voice from the west! a voice from the four winds! a voice against Jerusalem and against the temple! a voice against the bridegrooms and the brides! a voice against the whole people!’ By day and by night, were these words of melancholy warning heard through the city, mingling with the festive sounds of revelry, and rising high above the hum of business. Some of the leaders ordered the ‘prophet of ill’ to be seized and severely beaten; he made no resistance, asked no mercy, uttered no cry of pain, but still repeated his awful denunciations. By order of the Prefect Albinus, he was flogged until his bones were bare; but he still reiterated, ‘Woe to Jerusalem!’ For four years he continued to repeat his prediction; he reviled not those who struck him; he thanked not those who gave him food. He thus continued through the subsequent war, until, during the siege, he suddenly exclaimed, ‘Woe to myself!’ and fell dead, slain by a stone hurled by one of the Roman engines.”

If it be objected that this narrative has not the authority of inspired Scripture, we fall back upon the pathetic lamentation of Jesus over the city, which had been the scene of His worst treatment by His “Own,” whom it was the immediate object of His Advent to save. The beautiful apostrophe, which you all know so well, stands thus in St Matthew’s Gospel, chap. xxiii. 37:—“O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not *see Me* henceforth, till ye shall say, Blessed is He that cometh in the Name of the Lord.” “The pure in heart,” only, “shall *see God*.” The doom of the wicked is intolerable woe, “when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire” (a worse flame than that which destroyed Jerusalem) “taking vengeance on them that know not God, and that obey not the Gospel of Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.” *2 Thess. i. 7-9.*

Let us lay to heart the Lord’s general warning—“Except ye repent, ye shall *all* likewise perish;” and pray, “That it may please Thee to give *us*” timely and “true repentance; to forgive *us* all our sins, negligences, and ignorances; and to endue *us* with the grace of Thy Holy Spirit to amend our lives according to Thy holy Word;”

“We beseech Thee to hear us, good Lord.”

² To the thrice repeated “Alleluia,” a *fourth* voice is here added. Commonly the number three is used to denote completeness, as in Col. i. The choral symphony of the *four* voices may therefore be conceived as introduced to signify the *overflowing joy* of angels, and of the spirits of just men made perfect, in ascribing “Blessing, and honour, and glory, and power, unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.”

³ Is not the proper interpretation of the reiterated “Amen,” here, illustrated by the Greek *ἀμήν, ἀμήν*, “verily, verily,” a favourite expression of St John, to denote the truth of what our Lord affirms with particular earnestness of speech. *Ἀμήν* is a title which, in common with that of “The Truth,” the Holy Spirit has taught us to apply to the Saviour Himself. “These things saith the AMEN, the faithful and true Witness, the beginning of the creation of God.” *Rev. iii. 14.*

See Wordsworth’s Commentary, note on *Gen. xv. 6.*

The explanation given in our Church Catechism of the word Amen, as used in the Lord’s prayer, is “So be it.” But, as used at the end of “The Belief,” it includes the

meaning, "So it is." And we have the true and full meaning of Amen, whether it concludes a prayer, or a creed, or be an affirmation of the truth of holy Scripture, as in the Communion Service. (See Archdeacon Sinclair's admirable "Questions illustrating the Church Catechism.") Its sense in Column III. of our last Triad, to which it gives the finishing stroke, seems equivalent to the Doxology, which follows at the conclusion of the ancient divisions of the Hebrew Psalter (*Ps.* xli., lxxii., lxxxix., cvi.); and, according to the appointment of our Church, at the end of every psalm (indeed, at each octave of *Ps.* cxix.)—"Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. AMEN."

"Amen" is used as a seal for the truth. Would that it might apply to every word which we have spoken in our "attempt" to illustrate the Word of Truth—to point out to you, brethren, THE CHRISTIAN COURSE—"to guide your feet into The Way of Peace," and to exhort and induce you to walk therein.

And one word of comfort, at parting, with reference to the other title of this portion of our work, THE SINNER SAVED. The certainty of the acceptance of a true repentance, through faith in the merits of Christ Jesus, is assured to us on the authority of the Lord's prophet, who declares, "When the wicked man," or *sinner*, "turneth away from the wickedness which he hath committed, and doeth that which is lawful and right, he shall save his soul alive." AMEN.

THE DIVINE ORIGIN AND DISPENSATION OF GRACE.

John i. 17. 1 Cor. xii. 11.

ST PAUL speaks of the grace given to him of GOD, that he "should be the minister of JESUS CHRIST to the Gentiles, ministering the Gospel of GOD, that the offering of the Gentiles might be acceptable, being *sanctified by the Holy Ghost;*" and he tells us that his performance of "mighty signs and wonders" was "*by the power of the Spirit of God.*" *Rom. xv. 15-19.* He also gives us an epitome of the work of *Grace*—"The grace of God which bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works." *Tit. ii. 11-14.*

As the first communication of Spiritual Life is of *Grace*, so the preservation and increase of it is of *Grace* also.¹

The following may be enumerated as leading *Means of Grace*,² secured to the Church³ by her LORD, and dispensed through the agency of the HOLY GHOST:—

¹ A prayer for *Grace*, with an allusion to its mode of conveyance, is supplied from the Book of Common Prayer. "O Lord, raise up (we pray Thee) Thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, Thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of Thy Son our Lord, to whom, with Thee and the Holy Ghost, be honour and glory, world without end. Amen."—*Collect for 4th Sunday in Advent.*

² "In their highest and proper sense, the *Means of Grace* may be defined to be instruments—channels or media; by the use of which, in inseparable dependence on our Lord's merits, the sanctifying presence and influence of the Holy Ghost are ordinarily procured to the elect people of God, being by the mean of faith received; and which are made efficacious, and known to be so, by virtue of God's own appointment and promise to that effect."—*Jelf's Bampton Lectures, 1844.*

³ "The *Church of Christ* is a corporate society for spiritual purposes, sanctified by Christ's perpetual presence, endowed by its Divine Founder and Head with spiritual privileges, and with a mystical life, which is the aggregate life of all the living souls comprised in its communion."—*Ibid.*

Means of Grace. ¹	Reference to the Divine Agent. ²	Texts in Proof and Illustration.
Holy Baptism ³ —....	Baptized with the <i>Holy Ghost</i> .	Gen. i. 2, comp. John v. 4. Matt. iii. 11; xxviii. 19. Mark i. 8. 1 Cor. xii. 13. 2 Cor. i. 22. Tit. iii. 5.
The Lord's Supper ³ —	The <i>Holy Communion</i>	Luke xxii. 19, 20. John vi. 56, 63. 1 Cor. x. 16, 17. Eph. ii. 18. 1 John ii. 27.
Confirmation ⁴ —.....	Strengthened with the <i>Holy Ghost</i> .	Acts viii. 17; xix. 6. Heb. vi. 1, 2. Eph. iii. 16.
The WORD OF GOD ⁵ —	The <i>Holy Bible</i> . — The Revelation by the <i>Holy Ghost</i> .	Luke i. 70. John xiv. 26. Eph. vi. 17. 2 Tim. iii. 14-17. Heb. iii. - 2 Pet. i. 21.
The LORD'S PRAYER ⁶	The <i>Holy Form</i> of words taught us by the Lord JESUS CHRIST; intended as a model for our prayers.	Matt. vi. 9. Luke xi. 2, comp. John xvii.
Blessing in the NAME OF GOD ⁷ —	His <i>Holy Name</i> . — THE Name of the Father, and of the Son, and of the <i>Holy Ghost</i> .	Num. vi. 27. Isa. vi. 3. Mal. i. 11. Matt. vi. 9; xxviii. 19. John xvii. 22. Rom. iv. 8. 1 Cor. xii. 3. 2 Cor. xiii. 14.
The LORD'S DAY—..	His <i>Holy Day</i> .—A Day of rest from bodily and mental toil, and of spiritual activity.	Exod. xvi. 29. Neh. ix. 14. Ps. cxviii. 24. Isa. lvi. 6; lviii. 13, 14. Ezek. xx. 20. Matt. xii. 12. Rev. i. 10.
The HOUSE OF PRAYER—	His <i>Holy Temple</i> , or <i>Sanctuary</i> .	Exod. xx. 24. 2 Chron. vi. 1-3. Ps. xxvi. 8. Isa. lvi. 7. Hab. ii. 20. Matt. xxi. 13.
The HOLY CATHOLIC CHURCH ⁸ —	In which there is a Communion of <i>Saints</i> , ⁹ —of those whom the Holy Ghost <i>sanctifies</i> , Christ's flock— <i>Holy</i> converse.	Comp. Mal. iii. 16 with Acts ii. 41. Acts xviii. 10. 1 Cor. ix. 23; xii. 25-27. Heb. x. 24, 25. 1 Pet. ii. 5, 9.
The MINISTRY OF THE WORD ¹⁰ —	Overseership of Christ's Flock, appointed by the <i>Holy Ghost</i> — Pastors and Teachers.	Mark xiii. 11. John xvi. 26; xx. 21-23; xxi. 15-17. Acts xiii. 2, 24; xx. 28. 1 Cor. iv. 1. 2 Cor. iii. 3. Eph. iv. 11, 12.
GOD'S PROVIDENCES Pondered and Applied ¹¹ —	Contemplation of the work of His <i>Finger</i> . ¹²	Deut. viii. 2-4. Ps. lxxiv. 9; cvii. 7; cxviii. 23. Prov. iii. 6. Isa. v. 12. Phil. ii. 13. Rom. viii. 27, 28.

¹ The Means of Grace are systematically treated of by the late Dr Jelf in his "Bampton Lectures," 1844, from which we have borrowed the two definitions given in notes 2 and 3, p. 97; the first, of the Means of Grace, the other, of the Church. In his preface, he remarks, "The subjects of the several Lectures admit, indeed, of being considered separately, each apart from the rest; but, as sure as God is ONE, these helps to holiness were intended not to be divorced, but to lend each other mutual support and light; and inasmuch as, though made up of several parts, they yet constitute one whole in the economy of God's grace, so is it as unphilosophical as it is perilous to put asunder in theology what He has joined in fact. Accordingly, the Lectures are so arranged as to represent the mutual coherence existing between the several Means of Grace; the link which connects them all being shown to be the Baptismal Life."

This sound reasoner, moreover, lays it down as a momentous truth, which I desire to repeat, that, "as each means of grace taken separately has its peculiar use, and as no single one, 'where it may be had,' can be safely neglected, so our true duty and privilege lies in the *employment of them all, in connection one with another*, in treating them not as *isolated parts* of the Christian scheme, but as combined into *one harmonious* remedial system, appointed by God's infinite mercy in Christ, for the recovery, the progress, and perfection of His people; one concentrated manifestation of the operations of God's Holy Spirit, each mutually strengthening and illustrating the others, and all conspiring in the Divine work of educating us for heaven."

"Our duty lies in the faithful, heartfelt, conscious improvement of all the means of grace, in the proportion suited to each, without the undue preference or the exclusion of any. Whether in the conduct of our own lives, or in the attempt to convert the heathen and the sinner, we are to depend, neither upon the Scriptures alone, nor upon preaching alone, nor upon the Apostolical Church and ministry alone, no, nor even upon the Holy Sacraments alone; to depend upon none of these, either singly or conjointly, as intrinsically efficacious, without the co-operation of our own faculties, intellectual, moral and spiritual, as evidenced by a holy life; and to depend upon nothing, whether it be our own efforts, or even appointed means, as separable from the Divine Presence, indwelling and working in us, 'both to will and to do of His good pleasure.'"—*Ibid.*

² The reader is requested to notice the phraseology employed below in describing the various channels through which the life-giving Spirit conveys the "living waters" to the soul of man—to the soul of each individual member of Christ.

The terms used as synonymes are intended to point to the mode of operation of the Sanctifier;—to show that the work of sanctification, in the ordinary course of God's providence, is accomplished by *means*;—means of His own appointment, and therefore most properly styled "*The Means of Grace.*" These all have a common aim—viz., to direct us to the Fountainhead—"The HOLY GHOST, the Comforter." They are, as it were, the vessels of the Sanctuary, or Christian Church; and upon them—each of them (as the student will find on examination)—is inscribed "HOLINESS TO THE LORD." That is, he will find a word—noun, adjective, or verb—which darts the thoughts upward to the *Author* of all Holiness. "All these" spiritual gifts, it may be truly said, "in-worketh that one and the self-same SPIRIT, dividing to every man severally as He will." **I Cor. xii. 11.** The Holy Ghost pervades every part of the Church of Christ.

The late Bishop Mant thus treats of the necessity of our receiving the Holy Spirit. He shows from God's Word, that with His Holy Spirit we receive all things that we want for our soul's good. "It is indeed," he proceeds to say, "for these several offices that He is sent. By Him we are first regenerated at our baptism (*Tit. iii. 5*). By Him we are afterwards confirmed, in the imposition of hands (*Heb. vi. 2*). By Him we are 'renewed in the spirit of our mind,' when we fall into sin (*Eph. iv. 23*). By Him we are 'taught' [of God], throughout our lives, the things necessary to our spiritual welfare, and put in mind of the things which we have forgotten (*John xiv. 26*); 'stirred up' where we were dull (*2 Tim. i. 6*); 'helped' in our prayers (*Rom. viii. 26*); relieved in our 'infirmities'; 'comforted' in our heaviness (*John xiv. 16*); in a word, sealed to the 'day of our Redemption' (*Eph. iv. 30*); [surely I may take leave to add here, that the seal affixed in Baptism is re-impressed at the Supper of the Lord;] and raised up again at the last day (*Rom. viii. 11*). Go all along, even from our Baptism to our very Resurrection, and we cannot do without Him, but receive Him we must."

I strongly recommend the student of the above extracts from the writings of one of the editors of the "Society's Bible" to test, by the help of the Bishop of Lincoln's "Commentary on the New Testament," the accuracy and force of application of the texts of Holy Scripture cited in proof.

³ The two Sacraments must be viewed, not only as Means of Grace, but as means of grace of special character and peculiar dignity. They have an intimate connection: the one is initiatory, the other confirmatory, of a state of Divine favour. The *Lord's Supper* provides continual sustenance, that the "child of God" (so made in *Baptism*) may grow up "unto a perfect man, unto the measure of the stature of the fulness of Christ." *Eph.* iv. 13.

Baptism is called in the *Acta Thomæ*, § 26, ἡ σφραγὶς τοῦ λουτροῦ, and elsewhere in the Fathers simply ἡ σφραγὶς.—*Alford* on *Rom.* iv. 10. See also *Wordsworth* on ἐσφραγίσθητε. *Eph.* iv. 30.

St Peter, in the opening of his second Epistle, speaks of a capability, to be acquired by "them that had obtained like precious faith with" himself and his brother disciples, "through the righteousness of God and our Saviour Jesus Christ," of being "partakers of the Divine nature;" incongruous as it may seem with the character of "the old man which is corrupt according to the deceitful lusts."

In allusion to which passage of Holy Scripture, Dr Jelf writes (and they are sentiments in which I heartily concur):—"Now to be made 'partakers of the Divine nature' is utterly beyond our unassisted power; it *can* only be given to us supernaturally by the Holy Ghost: life and immortality and Divine glory, and the renewed image of Christ in our souls, can be imparted by 'the Lord, and Giver of Life' alone. The 'exceeding great and precious promises,' then, which are alleged as the instruments of this surpassing glory, can only mean the gifts and graces of God's Holy Spirit, even 'the promise of the Father;' and, as these great and precious promises, these gifts and graces, are said to be the result and issue of 'all things that pertain unto life and godliness,' then these last words imply whatever is conducive to the life of God in the soul of man—all the methods of sanctification; and thus they may be taken as an exact equivalent to the term 'means of grace.'"

⁴ In order of *time*, Confirmation stands between the two Sacraments. It stands, however, in the above table, not in the order of *time*, but in the order of *dignity*; for, although it has, in all but the actual command of our Lord Himself, the nature of a Sacrament, and may perhaps be called a Sacramental rite, having an outward sign and an inward grace, and the former being the means of conveying the latter, and a pledge to assure us of its conveyance, still we are not justified in giving it even the appearance of equality with the two great Christian rites "ordained by Christ Himself." Possibly, we should ascribe Confirmation to Apostolic rather than to Divine origin. Yet who can say what Divine commands for the ordering and edifying of the Church were given to the Apostles during the great forty days between the Resurrection and the Ascension, during which, St Luke tells us, Jesus spake to them "of the things pertaining to the kingdom of God?" Certainly there is no improbability in the supposition that Confirmation may have been one of these things. As Confirmation takes rank below the two great Sacraments, so it may rightly take rank above the other Means of Grace, as being more nearly related to the former, both in character and in usage. It followed immediately after the Baptism of adults in Apostolic times, and may thus be considered as the complement, or perfecting, of Baptism. In our Church it is with good reason separated from Baptism in point of time; but in the Greek Church it is, even in the case of infants, its immediate sequel. It should also be noted that Confirmation, like Baptism, is sometimes called the σφραγὶς by early writers, if not in Holy Scripture itself. Its relation to Holy Communion in our Church is seen by the rubric which directs that "There shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

Confirmation is divisible into two acts, one the act of God, the other ours.

It is (1) a gift of God to the soul; or, in other words, the strengthening and confirming of the soul by the gift of the Holy Spirit. This is the primary and Scriptural idea of the rite.

It is (2) a gift of the soul to God; or, in other words, a self-dedication to Him, as the state of soul which is alone receptive of His gift. The *form* this self-dedication takes in our Church is the renewal of the Baptismal vow. The *essence* is the giving of self by a conscious act to God. This second part of Confirmation, though not bearing the authority of Holy Scripture, is a plain and natural consequence of the first. God's gifts imply conditions; and it is the simple statement of the condition.

We need not doubt that, the soul being in the proper receptive condition, fresh gifts of grace and strength are conveyed (as the happy experience of many can testify) in the Apostolic rite of the *Laying on of Hands*.

It may be necessary here to subjoin a caution against confounding the virtue and

efficacy of the means, used as *instruments*, with the power of the Almighty Agent, "dividing to every man severally as He will."

Bishop Wordsworth marks the just distinction in a note on *Acts* x. 14. He there writes—"Hence it is evident that the grace which He, the HOLY GHOST, has given us by means—such as the Sacraments, and by Confirmation—does not reside *in*, or proceed *from* the means, but from Him who hath appointed the means; and that the means are only *channels*, and He is the sole *Source* of Grace and Salvation to man. The minister is one thing, the ministry another; the Author and Giver of all is GOD."

Those who desire to see the subject of "The administration of the Holy Spirit in the Body of Christ" ably discussed, will do well to consult Bishop Moberly's "Bampton Lectures" for 1868.

⁵ "The Bible is *the Key* of Knowledge; it is not the hand that turns it; it is an instrument and not an agent."—*Dr Felf.*

"All Holy Scripture must be read, as it was written, with these two combined objects in view, the knowledge of God's truth, and the obedience to His commandments, or in other words, the same knowledge objectively and subjectively, the learning God's truth as it is, for its own sake, and the learning the self-same truth for our sakes, as it applies to us. All our efforts, all our prayers must be concentrated upon the hope of attaining, 'by the same Spirit, to have a right judgment in all things.'"—*Ibid.*

⁶ *The Prayer* (Ἡ προσευχή) may either signify, The Lord's Prayer (as *The Book* denotes the Bible); or prayer generally; which, to meet with acceptance at the Throne of Grace, must be offered through the prevailing Name of JESUS, and by the help of the HOLY GHOST.—See *John* xvi. 23 and *Rom.* viii. 26.

"The Christian's prayer, as such, is that of one amongst many brethren; he prays even for his individual and private wants as bound up with the exigencies and interests of the whole body of the Church."—*Dr Felf.*

"We have a watchful enemy; but we have also a Divine Guardian ever at hand to help our infirmities, if we will but invoke His aid. The other means of grace are only contingently accessible; depending, for their renewed enjoyment, on circumstances of time and place and person:—*Prayer* is ever seasonable; in all situations and under all circumstances, so long as consciousness is preserved, equally available for present help; rising as incense to the throne of mercy, whether 'out of the deep,' or from the whale's belly, or from the lion's den. The prayer for grace may be a very short one: the wish embodied in the shortest ejaculation, when nothing more is possible, will doubtless be accepted as surely as a whole Litany. Would to God that men in general would realise to themselves the full blessedness of private prayer! Would that, instead of confining its use to the set periods of 'lying down and rising up' (indispensable as that regular service is for us all), they would make it the perpetual companion of their daily thoughts, pervading, ennobling, sanctifying all! In the most absorbing occupations, there are, from the very law of our nature, many intervals of suspended labour. In most of the employments of man, the mind and even the tongue are unemployed; and so, without detriment to the perishable goods of this life, thought might be busy about the life to come; holy aspirations might be silently breathed forth; and men might learn not only that it is possible, but that it is delightful, to 'pray without ceasing,' to 'pray evermore;' 'at all times to call for' God's grace 'by diligent prayer.'"—*Ibid.*

The following prayer is suggested by Dr Vaughan to a candidate for Confirmation, in aid of his use of the Lord's Prayer:—

"O Lord, our heavenly Father, Who by Thy Son our Lord Jesus Christ hast both promised to hear prayer, and also taught us how to pray; give me grace to approach Thee through Him day by day, and at this time more especially, by Thy Holy Spirit. O God, Thou art my Father, though I am not worthy to be called Thy son. I have sinned: O cast me not away from Thy presence, but make me Thy son indeed, and keep me Thine for ever. Thou, O God, art in Heaven, and I upon earth: may my words in Thy presence be serious and reverent, as becomes a creature before the Almighty, and a sinner before the All-holy. Grant that Thy holy Name may be known on earth; and that all who know it may also honour it as they ought; so that Thy Kingdom may be enlarged amongst men, and Thy will be done by all, even as it is already done by those ministering spirits who see Thy face in Heaven. May I never, by thought, word, or deed, dishonour Thee, but in all things desire and seek Thy glory. May every rebellious thought be put down within me; and may Thy Spirit reign in my life, and in my heart. May Thy will be done, with me, in me, and by me, through the power of Thy good Providence and of Thy Holy Spirit; that I may have on earth the foretaste of heaven,

and know for myself that glorious liberty which is the inheritance of Thy children. This day, O my Father, and day by day, give me my daily bread. In body and soul, grant me that which Thou seest to be needful for me, and give me grace to trust Thee for all, and to receive all as from Thee. Forgive, for Jesus Christ's sake, the sins that are past, even as I forgive any who have vexed or injured me. O Thou who orderest all things both in heaven and earth, keep me, of Thy great mercy, from the crafts and assaults of the devil, from the agony of sore temptation, from all manner of sin and wickedness, and from the despair and torment of an everlasting death. From these things I pray Thee evermore to keep and deliver me, for Thy loving mercy and for Thy truth's sake.

"Thine, O Father, is the Kingdom, and the power, and the glory, from everlasting to everlasting. In Thee is life: with Thee is strength to save, and mercy, and long suffering, through Jesus Christ our Redeemer; to Whom, with Thee and the Holy Ghost, be the praise, and the glory, and the dominion, for ever and ever. Amen."

⁷ His Holy Name, "the Name of the Father, and of the Son, and of the Holy Ghost."

It was the commandment of the Lord to Moses—"They shall put My Name upon the children of Israel; and I will bless them." *Num.* vi. 27. The form of blessing, just before given, is in these words, "Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The LORD bless thee and keep thee: The LORD make His face shine upon thee, and be gracious unto thee: The LORD lift up His countenance upon thee, and give thee peace." *Ibid.* vv. 22-26.

Bishop Wordsworth, referring to Bishop Andrewes (Works iii. 81), says, "Not only the power to pray, to preach, and to give the Sacraments, but the power to bless God's people is annexed to the Priest's office. The power is committed, the act enjoined, and the very words prescribed by God here. Neither was this act Levitical only, or then first used . . . it was a part of the Priesthood of Melchizedek (the type of Christ), who blessed Abraham. The benediction (remember, originally appointed to be in *the Name of God*) was given when the people were all together; and by it they were dismissed. And so the Apostle closed all his Epistles with blessing (see below, on *1 Thess.* v. 28). And this he did by Christ's example. The last thing which Christ did in this world was, 'He lifted up His hands to bless His disciples' (*Luke* xxiv. 50), and so He went to heaven."

In the Benediction ordained by Moses, Bishop Wordsworth observes "(as the ancient Fathers and many of the best modern divines agree, see Keil, p. 204), the doctrine of the BLESSED TRINITY is shadowed forth by the triune repetition of JEHOVAH, the LORD; and by the consummation of that repetition, and by its concentration into one, in the solemn word MY NAME—"They shall put MY NAME upon the children of Israel; and I will bless them."

The like putting of the Divine Name of God, Three in One, upon His people, as a means of grace and blessing, is embodied in the form of Baptism, ordained by Christ before He left them; His disciples being baptized "in," or rather into, "the Name (the One Name) of the Father, and of the Son, and of the Holy Ghost." *Matt.* xxviii. 19. And in like manner the Apostolic benediction (*2 Cor.* xiii. 14), makes emphatic mention of "the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost."

The form of benediction appointed in the Law, is perpetuated in our own Office for the Visitation of the Sick, which concludes with the words, "The Lord bless thee, and keep thee. The Lord make His face to shine upon thee, and be gracious unto thee. The Lord lift up His countenance upon thee, and give thee peace, both now and evermore."

In the Book of Ecclesiasticus, the blessing by the high priest is described—"Then he went down, and lifted up his hands over the whole congregation of the children of Israel, to give the blessing of the Lord with his lips, and to rejoice in His Name. And they bowed themselves down to worship the second time, that they might receive a blessing from the Most High." *Eccclus.* i. 20, 21.

The tribe of Levi was separated, as we read, "to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto Him, and to bless in His Name." *Deut.* x. 8. "For them (the priests, the sons of Levi) the Lord thy God hath chosen to minister unto Him, and to bless in the Name of the Lord." *Ibid.* xxi. 5.

⁸ "In speaking of the Church as a Divine appointment" (writes Archbishop Howley in his last Charge to his clergy, 1844), "I do not deny the existence of virtue, or piety, or hope of salvation out of its pale. But as all revelation proceeds from our blessed Lord, I can

hardly be wrong in the persuasion, that He who brought down the word of God and the gifts of the Spirit from above has also devised the most effectual means of transmitting these inestimable treasures to all generations. Those who view the matter in this light will readily grant, that it would imply a want of faith, as well as of obedience, to seek elsewhere for the means of grace than in the sanctuary which the Lord hath built—hath built, as He Himself hath declared, ‘on a rock,’ and hath assured its perpetuity to the end of the world.”

“Our immediate source of sanctification through the Spirit is to be sought in our communion with the *visible* Church, that is, with some one of its true branches.”—*Dr Jelf*.

⁹ The Bishop of Ely (Dr Woodford), commenting upon 1 *Cor.* ix. 23, observes, “Some are apt to lose sight of the fellowship of Christ’s Church, and to be deeply moved only by the desire of individual salvation. The large proportion of Intercessory Prayer in our Church services is a witness against this error.”

“If one thinks,” writes a friendly critic, “of Bishop Andrewes’ ‘Devotions,’ or good Bishop Wilson’s supplication ‘for an interest in the prayers of Thy Holy Church throughout the world offered up this day,’ it would sufficiently vindicate this as one of the Means of Grace.”

¹⁰ “We must either deny that our blessed Lord’s kingdom was founded by the agency of the Holy Spirit—that is, we must dispute the plainest facts in the history of Christianity—or else we must grant that the first agents employed by God in propagating the faith were the agents and instruments of grace.”—*Dr Jelf*.

¹¹ To aid his pious meditation on God’s mercies and God’s providential care, the Reader will do well to study Addison’s two well-known hymns on these subjects, provocative of the deepest gratitude. They are too long to be transcribed in a note; but I refer to them, in the confidence that they will amply repay an attentive perusal. The one commences, “When all my mercies, O my God,” &c. : the other, “How are Thy servants blest, O Lord!” &c.

It was the avowal of good Bishop Wilson—an avowal which the writer of these pages, in the seventy-seventh year of his life, heartily desires to endorse—“To the glory of God, and the justification of His infinite goodness, I do here acknowledge, that in all the dispensations of providence which have befallen me to *this day*, however uneasy to flesh and blood, I have, notwithstanding, experienced the kindness of a Father for his child; and am convinced, that it would have been much worse for me had I had my own choice.”

I much admire the sentiment and expression in the following lines:—

“Good when He gives, supremely good;
Nor less when He denies:
Ev’n crosses from His sovereign hand
Are blessings in disguise.”

¹² In God’s Word, the phrase “The Finger of God,” has immediate reference to the power of the HOLY GHOST. Comp. *Exod.* viii. 19 with *Matt.* xii. 28 and *Luke* xi. 20; also, *Exod.* xxxiv. 1 with 2 *Cor.* iii. 3.

INDEX TO THE TRIADS.

The first number refers to the page, the second to the column.

- ABEL, faith of, 68, 2.
 Adam, image of, 38, 1.
 — offspring of, 6, 1.
 Adopted sons, 34, 2.
 Ages, rock of, 26, 3.
 Alleluia, 93, 3.
 Amaranthine crown, 67, 3.
 Angels' joy, 10, 3.
 Animal life, 9, 1.
 Apollyon, work of, 6, 1.
- BABYLON, 57, 1.
 Beds, howling on, 19, 1.
 Birds, cage of unclean, 81, 1.
 Bitter water, 83, 1.
 Blessing, the, 67, 2.
 Bliss, mansions of, 31, 3; 33, 3.
 Body raised to glory, 39, 3.
 — redemption of, 39, 3.
 — seat of death, 64, 1.
 Bondage, deliverance from, 7, 2.
 Bones, the dry, revived, 64, 2.
 Bow in the clouds, the, 57, 2.
 Briar, the, 57, 1.
 Broad way, the, 33, 1.
- CAIN, question of, 69, 1.
 — spirit of, 68, 1.
 Calm, a, 84, 2.
 Captivity, the, 80, 1.
 Change from Glory to Glory, 28, 3.
 Christ, assessors with, 29, 1.
 — babe in, 6, 2.
 — believers in, 13, 2.
 — blood of, 39, 2.
 — conqueror through, 6, 3.
 — crucified with, 70, 2.
 — kingdom of, 91, 2.
 — partakers of, 35, 2.
 — presence of, 16, 2.
- Christ, restoration in, 5, 2.
 — the new man, 38, 2.
 — weakness without, 17, 1.
 Christian panoply, clad in, 6, 2.
 Christians, actors in the scene hereafter,
 8, 3.
 — brought nigh, 39, 2.
 — always praising Him, 18, 3.
 — clothed with the house in Heaven,
 38, 3; 59, 3.
 — end of, 17, 3.
 — esteeming others, 16, 2.
 — example of patience, 85, 2.
 — exposed to the darts of the Devil,
 6, 1.
 — followers of the faithful, 87, 2.
 — gathered into the Heavenly Garner,
 88, 3.
 — in Christ's Glory, 49, 3.
 — in Christ's Kingdom, 16, 3.
 — in God's courts, 57, 3.
 — in God's Kingdom, 39, 3.
 — in God's presence, 39, 3.
 — in Paradise, 15, 3.
 — inheritance of, 6, 3.
 — inseparably one in God, 89, 3.
 — joint-heirs with Christ, 28, 3.
 — mounting upwards, 33, 2.
 — on Christ's right hand, 51, 3.
 — plucked as brands from the fire, 8, 2.
 — putting on incorruption, 64, 3.
 — receivers of the recompense, 87, 3.
 — reconciled by Christ, 91, 2.
 — reigning with Christ, 70, 3.
 — rich in good works, 45, 2.
 — saved by the Deliverer, 39, 3.
 — serving God, 27, 3.
 — so made at baptism, 20, 2.
 — standing in their lot, 14, 3.
 — stars in God's Kingdom, 71, 3.

- Christians, subjects of angels' joy, 10, 3.
Church militant, 57, 2.
— triumphant, 57, 3.
Clay, vessel of, 6, 1.
Communion with the Father, &c., 89, 2.
Condemnation, 30, 1.
Conqueror clothed in white raiment, 10, 3.
Conscience, accusations of, 29, 1.
Conversation in heaven, 33, 2.
Corrupt tree, a, 14, 1.
Corruption, bondage of, 39, 1.
Covenant, aliens from, 11, 1.
Cross exchanged for the crown, 71, 3.
Curse, the, 67, 1.
- DARKNESS**, 71, 1.
— fellowship with the works of, 89, 1.
David an adulterer, &c., 90, 1.
— enthroned with Christ, 90, 3.
— man after God's own heart, 90, 2.
— repentant, 51, 2.
— sinning, 51, 1.
Death reigning, 27, 1.
— shadow of, 28, 1.
Deathward track, the, 30, 1.
Defilement, 9, 1.
Despair, state of, 11, 1.
Discipleship, badge of, 69, 2.
Disease, 23, 1.
Disobedience, children of, 28, 1.
Distinction, desire of, 16, 1.
Divine image, the, 42, 3.
— majesty, 39, 3.
— Presence, 39, 1.
Divisions, 54, 1.
Dogs, 20, 1.
Dragon, the, trampled on, 5, 3.
Dross, 26, 1.
Drought, 54, 1.
Dry land, again fruitful, 56, 2.
Dust and ashes, 65, 1.
- EARS** opened, 32, 2.
Earth, man chained to, 33, 1.
Earthly things, mindful of, 33, 1.
Egypt, bondmen of, 39, 1.
Election, 30, 2.
Elijah carried to heaven, 12, 3.
— strengthened from above, 12, 2.
— wearied, 12, 1.
Embers rekindled by Holy Ghost, 26, 2.
Enmity, 31, 1.
Enthronization, 39, 3.
Eshcol, grapes of, 15, 2.
- Ethiopian baptized, 10, 2.
— unregenerate, 10, 1.
Everlasting doors opened, 86, 3.
— life, 9, 3 ; 91, 3.
Exaltation, 52, 3.
Eyes anointed, 59, 2.
- FAITH**, end of, 13, 3.
— prayer of, 18, 2.
— saved by, 49, 2.
— steadfast by, 26, 2.
— walking by, 32, 2.
Faithful carried up to heaven, 26, 3.
Fall, our, 39, 1.
— ruin by the, 5, 1.
Fallow ground, 22, 1.
Famine, 15, 1.
Fear, 32, 1.
Filthiness, 9, 2.
Filthy rags, 9, 1.
Flax, the smoking, 26, 1.
Flesh, born of, 7, 1.
— the mind of, 42, 1.
Flock of Christ, the, 80, 3.
Fold, wanderers brought back to, 80, 2.
Foolishness, 78, 1.
Forerunner, pilgrims led by, 11, 2.
Free men, 80, 2.
Fruitful field, the, 57, 2.
- GATE** of death, passage through, 39, 2.
Gideon comforted, 17, 2.
— dismayed, 17, 1.
Gladness, 72, 2.
Gloominess, 72, 1.
Glorification, 30, 3.
Glory, Kingdom of, 91, 3.
God, alive unto, 22, 2.
— all in all, 54, 3.
— seeing Him as He is, 32, 3.
— building of, 79, 2.
— children of, 7, 2 ; 39, 2.
— free gift of, 6, 2.
— grace of, 6, 2.
— kings and priests unto, 34, 3.
— name of, glorified, 91, 3.
— name of, hallowed, 91, 2.
— name of, profaned, 91, 1.
— omnipotent, 57, 3.
— Paradise of, 81, 3.
— His people comforted, 92, 2.
— His people tried, 92, 3.
— presence of, 30, 3.
— presence of, readmittance to, 39, 2.

- God, servants of, 27, 2.
 — will of, 91, 2.
 — will of, accomplished, 91, 3.
 — will of, in heaven, 30, 3.
 — will of, on earth, 30, 2.
 — wrath of, 8, 1.
 Godhead, fruition of, 11, 3.
 Gold, pure, 26, 3.
 — street of fine, 33, 3.
 Good, followers of, 34, 2.
 — seed, 22, 2.
 HAGAR discovering the well, 55, 2.
 — free in Christ, 55, 3.
 — perishing in the wilderness, 55, 1.
 Harvest, 22, 3.
 — home, 88, 3.
 Hatred, 31, 1.
 Haven, the, 84, 3.
 Healing, 23, 2.
 Hearing, dulness of, 32, 1.
 — unspeakable things, 32, 3.
 Heart, crying to God with, 19, 2.
 — evil, 22, 1.
 — honest, 22, 2.
 — meekness of, 51, 2.
 Heart's desire exceeded, 22, 3.
 Heaven, souls soaring to, 81, 2.
 Heavens, the new, 56, 3.
 High-mindedness, 52, 1.
 Holy Ghost, fellowship of, 19, 2.
 — temple of, 44, 2.
 Honour, vessel of, 6, 3.
 House, an eternal, 79, 3.
 — on a rock, 79, 2.
 — on the sand, 79, 1.
 Human weakness, 16, 1.
 Humility, 52, 2.
 Hunger, cessation of, 15, 3.
 Husk, decaying of, 39, 1.
 Hypocrites, 86, 1.
 IDOLATERS, 35, 1.
 Immortality, 65, 3.
 Incorruptibility, 23, 3.
 Inheritance, exchange of, 23, 3.
 — land of, 57, 3.
 Iron rod, 25, 3.
 JERUSALEM, citizens of the New, 11, 3 ;
 51, 3.
 Jesus, looking unto, 92, 2.
 — sitting at right hand of, 92, 3.
 — treading under foot, 92, 1.
 — work of, 6, 2.
 Job, as hereafter, 86, 3.
 — restored to soundness, 86, 2.
 — smitten with sores, 86, 1.
 John, ambitious spirit of, 79, 1.
 — on God's right hand, 79, 3.
 — on Jesus' bosom, 79, 2.
 Joy, fulness of, 72, 3.
 Judah, lion of tribe of, 38, 2.
 Just men, resurrection of, 28, 3.
 Just men, spirit of, 20, 3.
 KING of heaven, sons of, 33, 3.
 — of kings, 91, 3.
 Knowledge in part, 78, 2.
 — perfected, 78, 3.
 LAMB, followers of, 34, 3.
 — victory of, 6, 3.
 Life and immortality, 27, 2.
 — crown of, 27, 3.
 — entrance to, 23, 3.
 — everlasting, 9, 3.
 — forfeiture of, 39, 1.
 — light of, 28, 2.
 — path of, 30, 2.
 — spiritual, 9, 2.
 — tree of, 14, 3.
 — water of, 83, 3.
 Light, children of, 33, 2.
 — inaccessible, 33, 3.
 — in the Lord, 71, 2.
 Limb, amputation of, 23, 2.
 Lion, the roaring, 38, 1.
 Live coal, the, 65, 2.
 Living hope, 11, 2.
 Lost sheep, the, 80, 1.
 Love, abode of, 31, 3.
 — never failing, 69, 3.
 — perfected, 32, 3.
 MAN alienated from God, 91, 1.
 — a wilding, 15, 1.
 — barren and unfruitful, 88, 1.
 — blind and naked, 59, 1.
 — born to trouble, 85, 1.
 — condemned already, 30, 1.
 — dead in sin, 22, 1.
 — restored to soundness, 25, 2.
 — slothful, 87, 1.
 — turned to God, 10, 2.
 — unconverted, 10, 1.
 — without God, 13, 1.
 — wretched and poor, 58, 1.
 Man's will, 91, 1.

- Mansion, the eternal, 79, 3.
 Mercy, vessels of, 6, 2.
 Metal refined, 26, 2.
 Moses at the Transfiguration, 17, 3.
 — face of, 17, 2.
 — in anger, 24, 1.
 — incompetent, 17, 1.
 — inheriting the blessing of the meek,
 24, 3.
 — meekest of men, 24, 2.
 — singing the song of the Lamb, 19, 3.
 Myrtle, 57, 2.

 NAAMAN in a rage, 24, 1.
 — in heaven, 24, 3.
 — wrath of, cooled, 24, 2.
 Narrow way, the, 33, 2.
 Nature in its fallen state, 6, 1.
 No condemnation, 30, 2.
 — fear, 32, 1.
 — soundness, 23, 1.

 PARADISE, 17, 3.
 — enjoyed, 7, 3.
 — lost, 7, 1.
 — regained, 7, 2.
 Patience, reward of, 30, 3.
 Paul, a servant of Christ, 25, 2.
 — receiving the crown of life, 25, 3.
 Peace, 93, 2.
 — and love, 31, 2.
 Pearl of great price, 58, 2.
 Peter converted, 40, 2.
 — martyred, 40, 3.
 Pillar in Christ's Church, 41, 2.
 — in God's temple, 41, 3.
 Possession of the things hoped for, 33, 2.
 Prayer, the Christian's, 60, 1, 2, 3.
 Pride, 51, 1.
 Prize of our calling, the, 47, 3.
 Promise, heirs of, 28, 2.
 Purity, 9, 3.

 RAINBOW, the, 57, 3.
 Ransom, 80, 2.
 Reconciliation, 31, 2.
 Recovery, the, 39, 2.
 Redeemed of the Lord, 80, 3.
 Reed, a bruised, 25, 1.
 Repentance, grace of, 51, 2.
 Rest and quietness, 79, 2.
 Resurrection, children of, 7, 3.
 — the joyful, 39, 3.
 Righteousness, serving God in, 28, 2.
 — trees of, 14, 2.

 SABBATH never-ending, 79, 3.
 Saints, fellow-citizens with, 11, 2.
 — in Abraham's bosom, 85, 3.
 — in glory, 6, 3 ; 35, 1.
 — inheritance of, 19, 3.
 — in light, 86, 3.
 — in rest, 11, 3.
 Salt of the earth, 82, 3.
 — water, 83, 1.
 — with seasoning, 82, 2.
 — without savour, 82, 1.
 Salvation, eternal, 5, 3.
 — garments of, 9, 2.
 Satan beaten down, 38, 3.
 — Kingdom of, 91, 1.
 Saul, threatenings of, 25, 1.
 Self, man lover of, 70, 1.
 — denial, 71, 2.
 — will, 30, 1.
 Senses, gratification of, 71, 1.
 — man under guidance of, 33, 1.
 Sensuality, 47, 1.
 Servants of God, beatification of, 6, 3.
 Sight, walking by, 32, 1.
 Simon, weakness of, 40, 1.
 Sin, man born in, 7, 1.
 — man convicted of, 29, 2.
 — release from, 39, 2.
 — servants of, 27, 1.
 — wages of, 6, 1.
 Slaves, 80, 1.
 Sodom comforted, 92, 1.
 — wine of, 15, 1.
 Sons, adopted, 34, 3.
 Soul, unconcern for, 14, 1.
 Spirit, born of, 7, 2.
 — haughtiness of, 23, 1.
 — mind of, 42, 2.
 — vexation of, 79, 1.
 Star which leads to Christ, 33, 2.
 Strength imparted, 16, 2.
 Strife and hatred, 31, 1.
 Strong man armed, 91, 1.
 — man vanquished, 91, 2.
 Subtlety of the Devil, 5, 1.

 TABERNACLE, 79, 1.
 Tares, the, 88, 1.
 Temperance, 47, 2.
 Tempest, the horrible, 57, 3.
 Thief, impenitent, 92, 1.
 — in Paradise, 92, 3.
 — penitent, 92, 2.
 Thomas, confession of, 73, 2.

- Thomas enthroned, 73, 3.
 — unbelief of, 73, 1.
 Treasure in heaven, the, 58, 3.
 Triumph, the final, 80, 3.
 Troubled sea, a, 84, 1.
 True men, 86, 2.

 UNCLEAN spirit, harassed by, 19, 1.
 Ungodliness, flood of, 56, 1.
 Unity and union, 54, 2.

 VAIN repetitions, 18, 1.
 Vine, branch of, 15, 2.
 — fruit of, 15, 3.
 Vipers, generation of, 34, 1.
 Vision, the perfect, 59, 3.

 WALL, a tottering, 41, 1.
 Water, living, the, 54, 3.
 — sweetened by the Cross, 83, 2.
 — unstable as, 26, 1.
 — well of, 54, 2.

 Wedding garment, the, 16, 1.
 Wheat, 88, 2.
 White raiment, conqueror clothed in, 10, 3.
 — robes, 9, 3.
 Whited sepulchre, 86, 1.
 Wine, 83, 3.
 Wilderness, a, 57, 1.
 — table in, 15, 2.
 Wisdom, 73, 1.
 — from above, 73, 2.
 — justified in her children, 73, 3.
 Wise in our own eyes, 79, 1.
 — the, 79, 3.
 Woe, 93, 1.
 Woman, seed of, 5, 2.
 — the sinner, 49, 1.
 Word, the, engrafted, 23, 2.
 Work, the finished, 16, 3.
 World, children of this, 33, 1.
 Wrath, children of, 28, 1.

 ZION prevailing, 57, 2.

INDEX OF SUBJECTS TREATED OF IN THE NOTES.

- ABEL, Bishop Horne on, 68.
 Abraham's sacrifice, note on, 51.
 Advice to be given to those in sin, 52.
 Advocate, meaning of, 29.
 Ἀγγέλου and ἀετοῦ, various readings, Rev. viii. 13, 93.
 Amarant, meaning of, 67.
 Amen, meaning of, 94.
 Ἀπειθείας, meaning of, 28.
 Articles, the, 42.
 Assessors, the, 66.
 — signification of their number, 66.
 Athanasian Creed, the, 62.
 Ἄθεοι, double meaning of, 13.
- BAPTISM, 89.
 — Moberly on, 7.
 — of the Ethiopian, 10.
 — Wordsworth on, 26.
 Βασιλεία, meaning of, 34.
 Beatitude 6th, Vaughan on, 9.
 Beautiful garments, 10.
 Bunyan, anecdote of, 53.
- CAIN, 68, 69.
 Charity, 70.
 Christ, presence of, in the Holy Eucharist, 37.
 Christian; Blomfield on the word, 21.
 — three lives of the, 8.
 Circumcision, 48.
 Coat, our Saviour's, compared to God's Word, 85.
 Comfort, observations on, 58.
 Comforter, 60.
 — derivation of, 29.
 — different offices of, 29.
 Common origin, our, 70.
 Concupiscence, passage where it occurs, 42.
 Contrast between present life and eternity, 27.
 Conversation, meaning of, in Phil. iii. 20, 33.
 Conversion, two kinds of, 14.
 Crescent, meaning of, 71.
- Croly, Dr, hymn by, 61.
 Curse, cause of first, 67.
- DANIEL, Book of, Wordsworth on, 14.
 David, failings of, 90.
 — last words of, 90.
 Debt, explanation of, 50.
 — spiritual meaning of, 50.
 Definite article, use of, 28, 39.
 Degrees, songs of, 87.
 Desire, three meanings of, 42.
 Divine knowledge, obstacles to, 78.
 Dogs, men compared to, 20.
 Δούλοι, meaning of, 80.
- EDEN, garden of, 7.
 Election, meaning of, 30.
 Elijah, observation on, 12.
 Elliot, anecdote of, 53.
 Enthronization, 40.
 Eshcol, meaning of, 15.
 Eve, meaning of, 64.
 Everlasting life, 9.
 Evil thoughts, 43.
- FAITH, 31.
 — justification by, 88.
 — definition of, 24.
 Filthy rags, observations on, 9.
 Flesh, meaning of, 64.
- GALLIO, character of, 14.
 Garden, meditation for, 7.
 Generation of vipers, meaning of, 45.
 Gethsemane, garden of, 7.
 Gideon, 17.
 Gladness, 72.
 Gloominess, 72.
 Glory, Kingdom of, 91.
 — meaning of, 5.
 God, His children's purity, 9.
 — Son of, and Spirit of, distinguished, 86.
 God's law, meditation on purity of, 33.
 Good works, 88.

- HAGAR, 55.
 Harvest, lesson drawn from, 22, 89.
 Hell, meaning of, 86.
 Hezekiah, failings of, 51.
 Hope, 31.
 Human depravity, remedy against, 45.
 — mind, 43.
 Humility, derivation of, 53.
- IDOLATRY, 36.
 Ignis fatuus, the, 52.
 Iron, rod of, Wordsworth on, 25.
- JERUSALEM, hymn on, 11.
 — siege of, 94.
 Job, 35.
 — nationality of, 85.
 — patience of, 63.
 Joseph of Arimathea, garden of, 7.
- Κατοπτριζόμενοι, meaning of, 64.
 Keble, hymn by, 12.
 Knowledge, modern, mode of imparting, 76.
- LACTANTIUS, observation of, 25.
 Lark, lesson drawn from, 81.
 Leprosy, 23.
 Lion, lesson drawn from, 38.
 Living creatures, 66.
 — signification of number, 66.
 Lord's Supper, 35, 89.
 Lost sheep, observations on parable of, 10.
 Love, 31.
 Lust, meaning of, 42.
- MANURED, etymology of, 22.
 Martha, restless spirit of, 14.
 Mass, sacrifice of, 38.
- NAAMAN, Bishop Hall on, 24.
 New creatures, 45.
 Nicene Creed, the, 2.
- OBEDIENCE, 88.
 Original sin, 42.
- PALM tree, symbols of, 58.
 Paradise, meaning of, 7.
 — meaning of, in New Testament, 81.
 — Lost, lines from Milton, 28, 31, 68.
 — St Paul caught up into, 32.
- Penitent thief, the, 92.
 Peter, St, presumption of, 40.
 Φρόνημα σαρκός, 43.
 Prayer, 47.
 — gift of, 45.
 — Vaughan on, 19.
 Presence of Christ and Holy Ghost, difference between, 86.
 Pride, result of, 51.
 Privileges of holy men on heaven and earth, 73.
 Ψυχικός, meaning of, 74.
- RAINBOW, spiritual meaning of, 57.
 Reconciliation, double meaning of, 31.
 Rider, explanation of, 1.
- SACRAMENTS, the two, 21, 89.
 Saints in light, 66.
 Salt, 82.
 — land, meaning of, 82.
 Sensuality, 48.
 Simon the Pharisee, 50.
 Sinai, delivery of the law from, 32.
 Smoking flax, the, 26.
 Spiritual comfort, intermission of, 72.
 — life, 9.
 Stars, righteous compared to, 72.
 Sublimation, meaning of, 83.
- TAYLOR Jeremy, observation of, 81.
 Temptation in Eden, 49.
 — of our Lord, 49.
 — subtilty of Devil in, 5.
 — to evil, 44.
 Transfiguration, the, 65.
 Triads, disposition of, 1.
 — meaning of, 1.
- UNCLEAN spirit, the, 19, 20.
- VENI Creator Spiritus (hymn), 46.
- WATER of life, meaning of, 83.
 Wedding garment, the, 16.
 Wicked, end of, 75.
 Wisdom, character of true, 77.
 — province of, 76.
 — two kinds of, 73.
 Woman, formation of, 31.
 Works, judgment by, 88.

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