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THE EPISTLE TO THE
HEBREWS.

Introduction.

I. Author, uncertain. Two principal hypotheses: i. PAUL. 1. The writer was well known (x. 34; xiii. 18—23), and must have been spoken of. Early fathers of E. Ch. say that it was handed down as a writing of P.'s. Some (*Clem. Alex., Orig., Euseb.*) regard this testy. as conclusive. 2. The writer intimate with Jewish system, and having sympathy with Jews (*cf. Ro. ix. 10, 11; Phil. 3*). 3. The personal refs. not oppos. to known hist. of P. 4. Style not strikingly Pauline, yet resembling his speeches recorded by Lu. 5. The withholding of author's name increases the prob. that it was the work of P. Among those who believe this Ep. to be the work of P., are *Lardner, Wetstein, Sir Is. Newton, Lightfoot, Whitby, Mill, Pearson, Beza, Bengel, Moses Stuart, Davidson, Michaelis, Wordsworth, Angus, etc.* But *Erasmus, Luther, Calvin*, and the principal modern critics, as *Ewald* and *Bleek*, followed by *Alford*, reject the Pauline hypothesis. "I do not believe St. Paul to be the author of the Epistle to the Hebrews. Luther's conjecture is very probable, that it was by Apollos, an Alexandrian Jew. The plan is too studiously regular for Paul. It was evidently written during the yet existing glories of the Temple. For 300 years the Church did not affix Paul's name to it; but its Apostolical or Catholic character, independently of its genuineness as to Paul, was never much doubted."—*Coleridge*. "The arguments adduced to prove it was written by Paul, as set forth by Moses Stuart, in his work on the Epistle, appear to me convincing. It may be observed that some who do not admit it was exactly written by that Apostle, acknowledge its Pauline character, and consider it to be composed under his influence by Luke or Barnabas."—*J. Stoughton, D.D.* ii. APOLLOS [iii. 172]. One of the first to sugg. this view was *Luther*, more recently adopted by *De Wette, Tholuck, Credner, Bunsen, Reuss, Lunemann, and Bleek*, who says, "everything seems to favour the hypothesis that Apollos wrote our Epistle." Of others, who have been indicated as the poss. authors of this Ep., may be named (1) Luke (*Delitzsch, Grotius*); (2) Luke and Paul (*Ebrard, etc.*); (3) *Clemens Rom.*; (4) Barnabas (*Ullman, Wieseler, Tertullian*); (5) Silas (*Böhme*).

II. For whom written. For JUDÆO-CHRISTIANS. Not prob. to the whole of such converts throughout the world. Not, necessarily, to the mother Ch. at Jerus., but perh. to the Ch. at *Alexandria* (*Schmidt, Wieseler*, who favour the view that Apollos was the writer), or more likely to the Jewish Christians at *Rome* (*Wetstein, etc.* This hypothesis accs. for the greater use being made in this Ep. of the Ep. to the Roms. above all other of Paul's Epps.). **III. Time**, bef. destr. of Jerus. If aft., that event would prob. have been refer. to, in an Ep. addressed to such readers. Prob. A.D. 68—70, i.e. during siege of Jerus. (to wh. xiii. 14 may be an all.). **IV. Place**, uncertain, but perh. *EPHESUS* (*Alford*). **V. Design**, "The object of this Ep. is to show the superiority of the Gospel to the former covenant: and that mainly by exhibiting, fr. the Scriptures, and fr. the nature of the case, the superiority of Jesus Himself to both the messengers and the high priests of that former covenant. This is the main argument of the Ep., filled out and illustrated by various corollaries springing out of its dif. parts, and expanding in the directions of encouragement, warning, and illustration" (*Alford*). "The Epistle was designed primarily for the *Jewish Christians of Palestine*, who were tempted to relapse into Judaism, and for *other Jewish Christians*, and also for the benefit of *Jewish readers* throughout the world, and lastly for universal use. It was designed for enemies as well as for friends, for Judaizing Christians, and for unchristianised Jews."—*Wordsworth*.

Synopsis.

(According to Bengel.)

The glory of Jesus Christ shines forth—

I.—Fr. a previous comparison with the prophets and angels...i. 1-14

Therefore we should heed Him.....ii. 1-4

II.—Principally fr. a comparison of His suffering and His consummation.

1. The proposition and sum fr. Ps. viii. 5-9.
2. The Discussion.

A. *He has the virtues of the priesthood.*

- i. He is faithful: therefore be ye not unfaithful..... iii. 1, 2, 7; iv. 13
- ii. He is merciful: therefore let us draw near with confidence..14; v. 3

B. *He is called of God a priest. Here—*

- i. The SUM is set forth fr. Ps. ii. and cx. and fr. His performance of the duties of the office4-10
And hence the hearers are roused to action.....ii.; vi. 20

ii. The FACT itself is copiously—

1. Explained. He is to us—

a. *A Great High Priest.*

- (1) Such as Ps. cx. descr.
Acc. to order of Melchis...vii. 1-19
With an oath.....20-22
For ever.....23-23

(2) Hence peculiarly excellent.

A heavenly priest.....viii. 1-6
Of the New Covenant.....7-13

β. *Entrance into the Sanctuary*.....ix. 1;
x. 18

2. Is turned to a practical exhortation.

i. Evince yr. faith, hope, love...x. 19-39

a. Faith of old saints.....xi. 40; xii. 1
Of Jesus Himself.....2, 3
Ought to be exercised.....4-17

β. Hope.....18, 19

γ. Love.....xiii. 1-6

- ii. For improvement of these graces.
Remember former ministers.....7-16
Use present ministers.....17-19

III. Conclusion.....20-25

(According to Ebrard.)

The Exordium.....i. 1-3

PART I.—The Son and the Angels.

1. He is superior to them.....i. 4-14
2. Practical inferences.....ii. 1-4
3. He is raised above them.....ii. 5-18

PART II.—The Son and Moses.

1. The N. T. Messiah super. to Moses...iii. 1-6
2. Hortatoryiii. 7-19
3. In the Son Israel finds rest.....iv.

PART III.—Christ and the High Priest.

1. Christ and Aaron.....v. 1-10
2. Hortatoryv. 11; vi. 10
3. Christ super. to Aaron.....vii.

PART IV.—Tabernacle and Heavenly Sanctuary.

1. The two Tabs. and the two Covenants..viii.
2. The Mosaic Taber.....ix. 1-10
3. The service of the Taber....ix. 11; x. 13

PART V.—The N. T. Salvation.

1. Theme of Exhortation.....x. 19-25
2. Danger of falling away.....x. 26-31
3. Remembering former faith...x. 32; xi. 1
4. Historical ill. of faith.....xi. 2; xii. 3
5. Blessings of chastisement.....xii. 4-17
6. Choice betw. grace and law.....xii. 18-29
7. Concluding Exhortations.....xiii.

CHAPTER THE FIRST.

OIR. A.D. 68—70.

the prophets
and Christ

2 Pe. i. 21.

b Nu. xii. 6; Ps.
lxxxix. 19; Ac. ii.
20, 31.c Jo. i. 17; xiv.
10; He. ii. 3.d Ps. ii. 8; Jo. iii.
35; Ma. xxviii.
18; He. ii. 6, 8;
Ro. viii. 17.e Jo. i. 3; 1 Co.
viii. 6; Col. i. 16.

f Dr. E. Bayley.

Sermon by F. W.
Robertson, M.A.,
iii. 153.

“What a beautiful sermon or essay might be written on the growth of prophecy!—from the germ, no bigger than a man's hand, in Genesis, till the column of cloud gathers size and strength, and height and substance, and assumes the shape of a perfect man; just like the smoke in the Arabian Nights' tale, which comes up and at last takes a genie's shape.”—*Coleridge.*

“Whatsoever is Divine revelation ought to over-rule all our opinions, prejudices, and interests, and hath a right to be received with full assent. Such a submission as this of our reason to faith takes not away the land-marks of knowledge: this shakes not the foundations of

1, 2. sundry times,^a many parts, or portions. God did not communicate His will all at once, or by one man; but part at one time and part at another. divers manners,^b many ways: by angels, visions, word of mouth. fathers, forefathers, ancestors. prophets, who were channels of communication; not simply reservoirs. in . . . days, the period closing the age of prophecy. spoken . . . Son,^c confirming, enforcing, fulfilling what had been said before. heir,^d both bec. of His Divine nature and His redeeming work. things, in the universe of matter and spirit. by . . . worlds^e [ii. 225; iv. 34].

The prophets.—I. Their theology: that there was but one God. II. Their morality. III. Their politics. IV. Their preaching: it addressed itself directly to the hearts and consciences of men.—*The Great Prophet.*—I. His mission: as the Great Interpreter of God's will to man. II. His credentials: the testimony of John the Baptist, the witness from heaven of the Father Himself, the miracles which He wrought, the fulfilment in His life and ministry of Old Testament prophecy. III. His teaching: What did He teach concerning—1. God?—The unity of the Godhead, the spirituality of the Divine nature, God's sovereignty, His Fatherhood and Fatherly care, the freeness of Divine grace, the severity of the Divine punishment when merited; 2. Man?—The corruption of His nature, the certainty of a future state; 3. The kingdom of God, founded by Him on earth? Its members, laws, life and dangers. f

Sundry times and divers manners.—God spake at sundry times, and He spake in divers manners. The Jewish doctors observed four degrees of Divine revelation. The first they called Prophecy, which included vision, and any apparition whereby the will of God was made known. They had a second way of Divine revelation, which they called the inspiration of the Holy Ghost, whereby the party was enabled, without vision or apparition, to prophesy, either as prophesying is taken for the foretelling of things to come, or for the resolving of things in doubt. The Rabbins give us the difference between these two, prophecy and inspiration: in prophecy (though it was from the Holy Ghost), a man was cast into a trance, or brought into an ecstasy, his senses being taken away; but, speaking by inspiration of the Holy Ghost, was without any such change in or impressions upon the body. So David and other penmen of the Scriptures wrote by the immediate inspiration of the Holy Ghost, yet without visible apparitions to them, or visible change upon them. Thirdly, God revealed Himself by Urim and Thummim, which was an answer given by the ephod, or by the stones that were on the breastplate of the high priest. These three ways of Divine revelation, as they observe, ceased in the second Temple; the Jewish writers having this tradition, that after the latter prophets, Haggai, Zechariah, and Malachi, the Holy Ghost departed from Israel; meaning the Holy Ghost, not in the ordinary work of sanctification, but in those extraordinary ways of prophecy, inspiration, and of Urim and Thummim, went up and departed from them. There was yet a fourth way of Divine

revelation, which they call Bathcol, the daughter of a voice, or echo, declaring the will of God immediately from heaven. Such some conceive to be the voice heard from heaven (Matt. iii. 1) proclaiming the testimony of God concerning Christ: "A voice was heard from heaven, saying, This is My beloved Son, in whom I am well pleased."

reason, but leaves us that use of our faculties for which they were given us.—Locke.

3, 4. the . . person,^a beaming image; involving threefold idea: (1) independent existence; (2) origin or descent; (3) likeness. upholding,^b bearing. by . . power, the word wh. utters forth, manifests, His power. when . . sins,^c His great work as only Saviour being finished. sat . . high^d [iv. 209]. better, in dignity and authority. angels, themselves far above man. name,^e Prophet, Priest, King, Saviour.

Christ the image of God

a Jo. i. 14; Lu. ix. 32; Jo. xiv. 9; Col. i. 15; 2 Co. iv. 4; Co. ii. 9.

b Col. i. 17.

c He. ix. 12, 1 Pe. ii. 24.

d Ep. i. 20; He. viii. 1; x. 12; Ps. cx. 1.

e Lu. i. 32, 35; Ep. i. 21; Ph. ii. 9, 10; Is. ix. 6.

f T. Hughes.

"Dependence gives God His proper glory. It is the peculiar honour and prerogative of Deity to have a world of creatures hanging upon it—staying themselves upon it; to be the fulcrum, the centre, of a lapsing creation."—Howe.

"Rejecting the miracles of Christ, we have the miracle of Christ Himself."—Borce.

g Arndt.

Christ superior to angels

a Ac. xiii. 33; Ps. ii. 7.

b 2 S. vii. 14; Ps. xxxix. 26, 27.

c Ma. xxv. 31; Mk. viii. 38; 1 Pe. iii. 22; Re. v. 11—13.

d Da. ix. 21.

e 2 K. vi. 17.

f Ps. civ. 4. "Who maketh His mes-

The dignity of Christ.—This text leads us to look on Christ in His relation to—I. The Father—"Who being the brightness of His glory," etc. These words imply that He is—1. Essentially Divine; 2. A revelation of the Divine—of the Divine power, wisdom, holiness, and love. II. The universe—"upholding all things." 1. He sustains; 2. He governs it. III. Man—"when He had," etc. He has accomplished an effectual atonement—1. For human guilt; 2. By self-sacrifice. IV. Eternity—"sat down on the right hand of the Majesty on high." This implies—1. The completion of His work; 2. Its acceptance; 3. Its recompense.^f

The fulness of Christ.—As we are God's and Christ's, so God and Christ are ours. Now, whosoever possesseth any good for his own, may doubtless make use of the same to his own profit in the best manner that he can. And so is Christ become ours, that we may use Him for our salvation, which is an everlasting profit, according as we will ourselves. Wherefore thou mayest make use of Him, for the *Medicine* of thy soul, to restore thee; thy *Meat and Drink*, to refresh thee; the *Fountain of Life*, to quench thy soul's thirst; thy *Light* in darkness; thy *Joy* in sadness; thine *Advocate*, against the accuser; *Wisdom* against thy folly; *Righteousness*, against thy sin; *Sanctification*, against thy unworthiness; *Redemption*, against thy bondage; thy *Victory*, against all thine enemies; thy *Champion*, against all thy persecutors; thy *Way*, against thy wandering; thy *Truth*, against lying and vanity; thy *Life*, against death; thy *Everlasting Father*, when thou wast an orphan and desolate; thy *Prince of Peace*, against the adversary; thine everlasting *High Priest*, who intercedeth for thee.^g

5-7. for . . angels, even of the highest. Thou . . thee^a [iii. 124]. and . . Son,^b to angels the relation of God was that of Creator to creatures; of King to subjects. when . . world, ref. not to the *past* coming of Christ in His incarnation; but to His *future* coming: "when he again bringeth," etc. and . . him,^c owning Him as their Lord. spirits,^d winds. fire,^e lightning: i.e., angels are subject to God, as the *winds* and *lightnings*.^f

Christ, the object of angelic worship.—If angels worship Christ—I. His claims to worship are undoubted. There are only two conceivable causes for the worshipping of false gods: 1. The want of intelligence—the devotees are the victims of ignorance; 2. The want of right sympathies. II. The obligations of men to do so must be immense, for He wears man's nature, expiates his sins, represents his interests, and works for his redemption. III. A

sengers swift as winds; His ministers strong as flaming fire." —*Targum.*

See *Serms.* by S. A. Brooke, M.A., 318.

g Dr. Thomas.

"The word *again* can only ref. to the great entering of the Messiah on His Kingdom." —*Alford.*

"In no proper sense of the word can I call Unitarians and Socinians believers in Christ; at least, not in the only Christ of whom I have read or know anything." —*Cotteridge.*

"They boast ethereal vigour, and are formed from seeds of heavenly birth." —*Virgil.*

throne and sceptre of Christ

a Ps. xlv. 6; Da. vii. 13, 14.

b Is. ix. 7; Is. xxxii. 1; Je. xxiii. 1.

Throne, lit. a seat. L. *thronus*; Gk. *thronos*, a seat—*thraō*, to sit.

Sceptre, lit. something to lean upon. L. *sceptrum*; Gk. *skēptron*, a staff to lean upon—*skepto*, to lean.

c C. Simcon, M.A.

"If Christ be a King, where then are His complements? Kings have their crowns, their thrones, and their anointing; globes in their left hand, and

presiding sympathy with Him is the necessary meetness for heaven."

Honour due to Christ.—It was during the reign of Theodosius the Great, in the 4th century, that the Arians, through the lenity of the emperor, made their most vigorous attempts to undermine the doctrine of the Divinity of Jesus Christ. The event, however, of his making his son Arcadius partner with himself on his throne, was happily overruled to his seeing the God-dishonouring character of their creed. Among the bishops who came to congratulate him on the occasion was the famous and esteemed Amphilochus, who, it is said, had suffered much under the Arian persecution. He approached the emperor, and making a very handsome and dutiful address, was going to take his leave. "What," said Theodosius, "do you take no notice of my son? Do you not know that I have made him a partner with me in the empire?" Upon this, the good old bishop went to young Arcadius, then about sixteen years of age, and putting his hand upon his head, said, "The Lord bless thee, my son!" and immediately drew back. Even this did not satisfy the emperor. "What," said he, "is this all the respect you pay to a prince, that I have made of equal dignity with myself?" Upon this, the bishop arose, and looking the emperor in the face, with a tone of voice solemnly indignant, said,—“Sire, do you so highly resent my apparent neglect of your son, because I do not give him equal honour with yourself? What must the eternal God think of you, who have allowed His co-equal and co-eternal Son to be degraded in His proper Divinity in every part of your empire?” This was as a two-edged sword in the heart of the emperor. He felt the reproof to be just and confounding, and no longer would seem to give the least indulgence to that creed which did not secure Divine glory to the “Prince of Peace.”

8, 9. but . . . saith,^a in contrast to v. 7. Angels, servants: Christ, a King. God, this Unitarians try to explain away. is . . . ever; Christ an everlasting King. sceptre, symbol of kingly authority. righteousness,^b straightness, justice, impartiality. iniquity, lawlessness. oil . . . gladness, ref. to festive and triumphant, rather than inaugurative anointing. Guests were anointed at feasts. fellows, all other heavenly beings.

The excellency of Christ's person and government.—I. The dignity of His person. II. The excellency of His kingdom:—It is—1. Perpetual in its duration; 2. Just in its administration. Observe—(1) How clearly are the great truths of the Gospel founded on the Old Testament; (2) How safely may we commit ourselves into the Saviour's hands! (3) How obedient should we be to His holy will.^c

Throne.—In many parts of Asia, as in England, a sacred stone forms some portion of the regal seat, and is supposed to have a mystic efficacy in securing the stability of the kingdom. Acc. to the monkish legends wh. imposed on the credulity of our ancestors, the stone in the Eng. coronation throne is the very same wh. Jacob used when he had his mystic dream at Bethel, and it was also the seat used at the coronation of the kings of Judah. This stone of Scone was originally brought fr. Iona, and was carried by Edward I. from Scone to Westminster, in 1296.—*Sceptre.*—The s. is prob. the most anc. of all emblems of royalty. Originally a walking-stick, it was used as a weapon of assault or

defence, and became connected with the idea of authority and station. Homer speaks of the s. as an attribute of kings, princes, and leaders of tribes, and says that by it the most solemn oaths were sworn. Among the Persians, whole classes of persons vested with authority, including eunuchs, were dist. as the "s.-bearing classes." In early times, the s. was a truncheon with gold or silver studs. Ovid descr. it as enriched with gems, and made of precious metals or ivory. The s. of the kings of Ro., and aft. of the consuls, was of ivory, surmounted by an eagle. Tarquin the Elder was the first among the Roms. who assumed the s. (B.C. 615). The French s. of the first race of kings was a golden rod as tall as the king himself (A.D. 481).

10—12. beginning^a [ii. 225]. the . . hands, and ill. Thy power, wisdom, skill. perish, as far as concerns their present state. remainest, after, as well as before, all things. wax . . garment,^b certainly though slowly. vesture, mantle. The visible universe, the robe of the invisible God. changed,^c "as a mantle is folded up to be put away when a fresh one is ab. to be put on."^d same, unchanged in nature, purpose, etc. thy . . fail,^e they are never completed.

Christian cosmogony.—I. That the universe had an origin, and is destined to have a dissolution. 1. It had an origin:—the account of this origin serves—(1) To contradict atheistic eternalists; (2) To answer sceptical geologists. 2. It will have a dissolution—"they shall perish." II. That both the origin and dissolution of the universe is attributable to Christ. This fact serves—1. As an argument for his God-hood; 2. To present nature in new aspects of attraction. III. That Christ remains unalterable, from the origin, and through all the dissolutions, of the universe,—“Thou art the same.” 1. His being; 2. His thoughts; 3. His heart, change not.^f

The empire of God.—We have passed from planet to planet, from sun to sun, from system to system. We have reached beyond the limits of this mighty solar cluster with which we are allied. We have found other island universes sweeping through space. The great unfinished problem still remains: Whence came this universe? Have all these stars which glitter in the heavens been shining from all eternity? Has our globe been rolling round the sun for ceaseless ages? Whence came this magnificent architecture, whose architraves rise in splendour before us in every direction? Is it all the work of chance? I answer, No! It is not the work of chance! Who shall reveal to us the true cosmography of the universe by which we are surrounded? It is the work of an Omnipotent Architect. Around us and above us rise sun and system, cluster and universe. And I doubt not that, in every region of this vast empire of God, hymns of praise and anthems of glory are rising and reverberating from sun to sun, and from system to system,—heard by Omnipotence alone across immensity and through eternity!^g

13, 14. angels, exalted though they be, in nature and office. sit, as a king, while the servants stand. on . . hand, place of honour. until . . footstool,^a until I place thy enemies as a footstool for thy feet. All. to the custom of putting the feet on the necks of conquered foes.^b are . . salvation? their office is to wait upon the saints as servants,^c not to rule over them as kings. Christ is the king of both saints and angels.

sceptres in their right; the robe royal, their arms and their styles, their court and their nobles, their guard and their champion; swords are borne before them, and the people cry, 'God save the King.'—*Dr. R. Clerke.*

the unchangeable Creator

^a Jo. i. 1; Ge. i. 1; Ps. cii. 25—27.

^b Is. li. 6; Ma. xxiv. 35; 2 Pe. iii. 7.

^c 2 Pe. iii. 10; Re. xx. 11; xxi. 1.

^d *Alford.*

^e Re. i. 8; He. xiii. 8.

Wax, to grow or increase. A-S. *wæxan*; Ice. *vaxa*; Ger. *wachsen*; L. *augeo*; Gk. *auxano*; Sans. *vah*, to grow.

Vesture, clothing. It. *vestura*; Low L. *vestitura*; L. *vestio*.

^f *Dr. Thomas.*

"There is a sig nature of wisdom and power impressed upon the works of God, which evidently distinguishes them from the feeble imitations of men. Not only the splendour of the sun, but the glimmering light of the glow-worm proclaims His glory."—*J. Newton.*

^g *O. M. Mitchel.*

angels are ministering spirits

^a Ma. xxii. 41—44; Ps. cx. 1; Mk. xiv. 62; Lu. xxii. 69; Mk. xvi. 19.

See on Jos. x. 24.

c Ps. xxxiv. 7; xci. 11; Ge. xix. 15; Da. vi. 22.

d B. Bailey.

"An angelical life, spent between ascending in prayer to fetch blessings from above, and descending to scatter them among men."—*Leighton*. "In the revelation of the mystery of our Lord's incarnation, the angels themselves received an advancement of dignity. Even their joy was increased, when they began to receive men into their fellowship. Christ indeed died not for angels; nevertheless, the fruits of His redemption tend to their benefit."—*Anselm*.

Ministering spirits.—I. The nature of angels. Consider—1. Their names and titles; 2. Their place of residence; 3. Their glory and splendour; 4. Their activity; 5. Their knowledge; 6. Their subjection to Christ. II. Their power. Over—1. The human body; 2. The animal spirits; 3. The fancy and imagination. III. Their number—an innumerable multitude. IV. Their employment: 1. To ascribe praise to God; 2. To obey God's commands; 3. To minister unto the saints.^a

Footstool.—On anc. Egyptian paintings kings are represented sitting on a throne with a footstool. Where *sitting* is ref. to in Scripture, it is spoken of as a posture of more than ordinary state, and means sitting on a throne for wh. a footstool was necessary. "Chairs are never used in Persia," says Sir J. Chardin, "but at the coronation of their kings, when the monarch is seated on a chair of gold, set with jewels, three feet high. The chairs wh. are used by the people in the E. are always so high as to require a footstool; and this proves the propriety of Scripture style, wh. always joins the footstool to the throne."—*Ministering angels*.—Every man (says a Turkish dervise in his allegory) has two angels, one on the right shoulder and another on his left. When he does anything good, the angel on the right shoulder writes it down and seals it, because what is done is done for ever. When he does evil, the angel on the left shoulder writes it down. He waits till midnight. If before that time the man bows down his head and exclaims, "Gracious Allah! I have sinned, forgive me!" the angel rubs it out; and if not at midnight, he seals it, and the angel upon the right shoulder weeps.

CHAPTER THE SECOND.

heeding
what we
have heard

a Do. iv. 9; Ac. iii. 22, 23; Hos. iv. 6, 10; Lu. viii. 12—15.

b Dr. C. B. Moll.

"The old and new wine of holy truth came both out of one vineyard; yet here we may safely say to the word of His Father, as was said to the bridegroom of Cana, 'Thou hast kept the best wine till the last.'"—*Bp. Hall*.

"If Adam needed to hear his Father's voice, sounding amid the fair bowers and the unshaded glory of Para-

1. therefore,^a since the great Teacher of these last times is so august. to . . heed, to give heed more abundantly. to . . heard, wh. touch our life and salvation. lest . . slip, "lest haply we be diverted," turned aside fr. this great Teacher and His theme.

The obligation resting on us to give earnest heed to the Gospel.—I. How it is demonstrated: 1. By the greatness of the proffered salvation; 2. By the excellence of its original Bearer and Proclaimer; 3. By our being placed in the Church of Christ. II. How it finds a hindrance: 1. In the sceptical spirit of our age; 2. In the perversity of our own nature; 3. In the temptations to apostasy from the Church. III. How God aids its performance: 1. By the impressiveness of His judgments; 2. By confirming the truth and the power of the Gospel in history; 3. By the imparting of His spirit in His operations and gifts.^b

Early impressions.—A few years since, a gentleman from England brought a letter of introduction to a gentleman in America. The stranger was of accomplished mind and manners, but in sentiment an infidel. The gentleman to whom he brought the letters of introduction, and his lady, were active Christian philanthropists. They invited the stranger to make their house his home, and treated him with every possible attention. Upon the evening of his arrival, just before the usual hour for retiring, the gentleman, knowing the peculiarity of his guest's sentiments, ob-

served to him that the hour had arrived in which they usually attended family prayers; that he should be happy to have him remain and unite with them; or if he preferred, he could retire. The gentleman intimated that it would give him pleasure to remain. A chapter of the Bible was read, and the family all knelt in prayer, the stranger with the rest. In a few days the stranger left this hospitable dwelling, and embarked on board a ship for a foreign land. In the course of three or four years, however, the providence of God again led that stranger to the same dwelling. But, O, how changed! He came the happy Christian, the humble man of piety and prayer. In the course of the evening's conversation he remarked that when he, on the first evening of his previous visit, knelt with them in family prayer, it was the first time for many years that he had bowed to his Maker. This act brought to his mind such a crowd of recollections, it so vividly reminded him of a parent's prayers, which he had heard at home, that it completely absorbed his attention. His emotion was so great, that he did not hear one syllable of the prayer which was uttered from its commencement to its close. And God made this the instrument of leading him from the dreamy wild of infidelity to the peace and joy of piety. His parents had long before gone to their rest; but the prayers they had offered for and with their son had left an influence which could not die.

2, 3. word, message. angels,^a so much inferior to this Speaker. steadfast, was confirmed, fulfilled. transgression, overstepping of the command. just . . reward,^b a punishment answering to the offence. how . . escape,^c the punishment. if . . salvation, since they did not escape who neglected the less. which, etc.,^d not only spoken by the Lord but confirmed by the word of the Aposs.^e

The Gospel and its rejectors.—I. The absurdity of neglecting the Gospel—salvation—the highest blessing of God. Consider—1. Its gratuity. Nothing but grace could be the original cause of our redemption, if we consider—(1) The state in which we are by nature; (2) God's all-sufficiency; (3) His sovereignty; (4) The confession and life of saints upon earth. 2. Its greatness. 3. Its endurance. 4. Its relation to us. 5. Its singleness. God has but one plan to redeem man. II. The impossibility of Gospel rejectors to escape eternal punishment: 1. The inseparable connection that exists between sin and punishment; 2. God's veracity—He has sworn that the ungodly shall not enter into heaven; 3. His almightiness—He has power to execute His judgments as well as His promises; 4. His justice—it is justice in God to inflict punishment on the wicked; 5. The nature of heaven—holy and pure—nothing evil entereth therein.

Neglecting salvation.—Mr. Blackadder has recorded some instances of the powerful influence of the preaching of Mr. Welsh, a contemporary minister. "At one time, after having removed all impediments that might hinder sinners from embracing the salvation offered in the Gospel, he said at the conclusion, 'I must enter my protestation in my Master's name against any here who will not close with the offer, and give their consent.' A woman in the company cried out, 'Hold your hand, sir; do it not, for I give my consent.'" A minister of the Gospel thus began his address from the pulpit, to his hearers:—"My

dise, surely much more does this prodigal world, that has gone astray from Him, need to hear a Father's voice asking after us, and the first intimations of a Father's desire, that the lost may be found, and the dead at length become alive."—*Dr. Cumming.*

"Without inspired truths, which are God's statements of facts, either future or invisible, we can make no discoveries in religion."—*Douglas.*

how shall neglectors escape

^a De. xxxiii. 2; Ac. vii. 53; Ga. iii. 19.

^b He. x. 28; Nu. xv. 30—36; Le. x. 1, 2; 1 Co. x. 11.

^c He. x. 29; xii. 25; Jo. xii. 48.

^d Mk. i. 14.

^e Lu. xxiv. 47, 48; Ac. i. 8; v. 32; x. 39.

f J. M. Jarvie.

"He is condemned, as a sinner, by the breach of the first covenant; but that condemnation had never been his ruin, except it had been ratified by the sentence of God, condemning him as an unbeliever, for rejecting the grace offered in the second covenant."—*Flavel.*

"Judas sold his salvation very

cheap, for thirty pieces of silver; and yet they that paid the money, paid very dear, for they bought their own damnation." — *Vening.*

witness borne to the speakers

a Mk. xvi. 20; Ac. ii. 43; xiv. 3; xix. 11; xv. 18, 19; 1 Co. ii. 4.

b He. vi. 5; Is. lxy. 17; Ro. xi. 15.

"Dominion over the world is never ascribed to them, neither over the world of creatures, nor over that of redemption. It is, for this reason, folly to invoke them as helpers of our need, or to expect from them any saving intercession." — *Dr. Moll.*

c *Dr. Thomas.*

"Angels are men of a superior kind." — *Young.*

what is man?

a Ps. viii. 4-8; cxiv. 3; Job vii. 17.

b Lu. i. 68, 78, 79.

c Ma. iv. 11; Lu. xxii. 43.

d Ep. i. 20-22; 1 Co. xv. 27; Ma. xxviii. 18.

e *Crit. Eng. Test.*

f *C. Simeon, M.A.*

"What a chimaera is man! what a confused chaos! what a subject of contradiction! — a professed judge of all things, and

brethren, I have a very solemn question to propose to you this day. It is a question of the greatest importance; and it is of such a nature, that neither you nor I can answer it. No man, all the men on earth, nay Satan, with all his knowledge, cannot answer it. No saint in heaven, nor can the highest archangel; nay, the great God Himself, cannot answer it. The question is this, 'How shall we escape, if we neglect so great salvation?'"

4, 5. God.. witness,^a the Aposs. bore witness to Christ; and God to them. both, *etc.*, hence their testimony was beyond reasonable dispute. for.. come,^b hence the superiority of Christ, who is Lord of that world.

The Sovereign of the future.—If Christ is the Sovereign of the future—I. We should hold strong faith in the universal triumphs of His system. The fact of His future sovereignty shows that—
1. He has plenitude of power for the accomplishment of His promises; 2. He has also plenitude of time. II. We may infer that our future well-being is ever dependent upon present well-doing. Were this not so—1. The good would have no guarantee that present obedience would insure future well-being; 2. The evil might hope for approval hereafter. III. His loyal subjects should—1. Be reconciled to the events of the present; 2. Calmly await the future. IV. The obvious interest of every human being is to cultivate His friendship now. Without this friendship—1. His control will run contrary to all the feelings, aspirations, and purposes of the soul; 2. His control in the future will be exercised with positive reference to punishment.^c

The Divine witness.—The eminence of the Rev. Mr. Brown, of Haddington, both as a preacher and writer, is well known. On a public occasion, where a man who professed the principles of infidelity was present, two sermons were delivered: the first of them by an ambitious young man, who delivered a very eloquent and florid address; Mr. Brown followed, in one equally remarkable for its simplicity and earnestness. "The first preacher," said the sceptic to one of his friends, "spoke as if he did not believe what he said; the latter, as if he was conscious that the Son of God stood at his elbow."

6-8. one.. place,^a David. testified, concerning the Messiah. what, *etc.*, Christ was mean and vile in outward appearance. visitest,^b dwelling with Him, exercising care. madest.. angels,^c for a space of 33 yrs. in a condition inferior to the angels. thou.. hands, after He had suffered in our nature He was advanced. thou.. feet^d [iv. 209]. but, *etc.*, "more things than we see are already subjected to Christ, and when the prop. time arrives we shall see all things put in subjection to Him."^e

Christ's superiority to angels.—I. The testimony here adduced. II. The points established by it. It proves—1. The dignity of Christ's person; 2. The truth of His Messiahship; 3. The certainty of His triumphs. This subject is full—(1) Of consolation to the godly; (2) Of terror to the ungodly.^f

The dignity of angels.—The very names assigned to angels by their Creator convey to us ideas pre-eminently pleasing, fitted to captivate the heart, and exalt the imagination; ideas which dispel gloom, banish despondency, enliven hope, and awaken sincere and unmingled joy. They are Living Ones; beings in

whom life is inherent and instinctive; who sprang up under the quickening influences of the Sun of Righteousness, beneath the morning of everlasting day; who rose, expanded, and blossomed in the uncreated beam, on the banks of the river of life, and were nourished by the waters of immortality. They are spirits, winged with activity, and formed with power, which no labour wearies, and no duration impairs; their faculties always fresh and young, their exertions unceasing and wonderful, and their destination noble and delightful, without example and without end. They are Burning Ones, glowing with a pure and serene, with an intense and immortal flame of Divine love; returning, without ceasing, the light and warmth which they have received from the great central sun of the universe, reflecting with supreme beauty the image of that Divine luminary; and universally glorious, although differing from each other in glory.^g

9, 10. but . . . Jesus, so much we do already see. made . . . honour,^a indicating the reward of His sufferings. that . . . man, indicating the purpose for which He was made lower than the angels. for . . . him, *i.e.*, God, the universal Designer of all. in . . . glory,^b the Divine purpose in the gift of a Saviour. perfect,^c as King and Mediator.

Christ made perfect through sufferings.—The propriety of this transaction may be shown from—I. The mysteriousness of the sacrifice—in it there is a marvel of wisdom and love, which we cannot explore—but we know its aims: 1. God's boundless glory; 2. Man's boundless bliss. II. The Divine justice. III. The creature to be ransomed—a man—a sinner. IV. The manifestations of the Divine character. V. The nature and connections of guilt. VI. The human conscience. VII. The condition of sinners.^d

Jesus died for all.—A friend, who is with me, has been telling me of a class of little boys he teaches at Philadelphia on Sunday nights. One evening, a newspaper boy met him in the street, and said, "Oh, captain! I'm mighty glad to see ye. There's poor Billy—he's so badly, and so wants to see ye." My friend went with the little boy, and found Billy lying on some rags in the corner of a wretched room, very ill. Billy was so delighted when the captain went in! The room was dark, and Billy, with a feeble voice, said, "I's here, captain! I'm mighty glad to see ye." My friend was filled with pity for him, and asked him if he could send him a nurse, or some medicine, or some nice food. "No, captain, it wasn't that I wanted ye for. I wanted to ax ye two questions. The first is, Did you tell us the other night as how Jesus Christ died for every feller?" "Yes, I did; for Jesus Christ tasted death for every man." Billy then said, "I thought so. Now, I've another question. Did you tell us as how Jesus Christ saves every feller that axes Him?" "Yes," said my friend; "for every one that asketh receiveth." Billy replied, with a very feeble but happy voice, "Then I know that He saves me, because I axes Him." My friend paused to wipe away the tears that gushed from his eyes, and then bent down to speak to the boy. But Billy's head had dropped back on the pillow of rags, and his happy spirit had gone to Jesus.^e

11—13. sanctifieth,^a makes holy, Godlike. are . . . one, of one human ancestor. Christ's human nature and ours fr. one source (written to the Hebs., Abraham, rather than Adam, might

yet a feeble worm of the earth! the great depository and guardian of Truth, and yet a mere huddle of uncertainty! the glory and the scandal of the universe."—*Pascal*.

g Dicit.

"Look what a little vain dust we are."—*Addison*.

humiliation and exaltation of Christ

a Ph. ii. 7—11; Ro. viii. 17, 18.

b Re. vii. 9—14.

c He. v. 8, 9.

d Dr. Spencer.

"For mercy and tenderness to His soldiers, there is none like Him. Trajan, it is said, rent his clothes to bind up his soldiers' wounds; Christ poured out His blood as balm to heal His saints' wounds—tears off His flesh to bind them up."—*Gurnall*.

e N. Hall, LL.B.

"There will be no Christian but what will have a Gethsemane, but every praying Christian will find that there is no Gethsemane without its angel."—*T. Binney*.

"Afflictions are the medicine of the mind. If they are not toothsome, let it suffice that they are wholesome. It is not required in physic that it should please, but heal."—*Henshaw*.

the brethren of Christ

a He. x. 14, 14:3

xiii. 12; ix. 12, 14; 1 Jo. i. 7.
b Ps. xxii. 22; xvii. 2; Is. viii. 18. See *Serm.* by *J. H. Newman, B.D.*, v. 86.

"The Scripture gives four names to Christians, taken from the four cardinal graces so essential to man's salvation; saints for their holiness, believers for their faith, brethren for their love, disciples for their knowledge."—*J. Fuller.*

deliverance from death

a Jo. i. 14; Ro. viii. 3; Ph. ii. 6, 7.

b 2 Ti. i. 10; 1 Co. xv. 54—57.

c *H. Blunt, M.A.*

"Be not dismayed at the prospect of getting home. Where is the man that would be sorry to be ejected from a cottage, in order to his living in a palace? And yet death to a child of God is but a writ of ejection, that turns him out of a prison, and transmits him to his apartments at court."—*Toplady.*

d *J. Parsons.*

"The cloud which appeared to the prophet Ezekiel carried with it winds and storms, but it was environed with a golden circle, to teach us that the storms of affliction, which happen to God's children, are encompassed with brightness and smiling felicity."—*N. Caussin.*

be meant). **saying**,^b here follow three quots. fr. O. T. by wh. the preceding discourse is confirmed.

Sanctification.—I. What is meant by being sanctified? 1. Dedicated to some holy use; 2. Being justified; 3. Having all sin abolished. II. How is this to be effected? By the power of the Spirit. III. When is this work to be done? After justification. IV. What are the privileges of the sanctified? They are sons of God and joint heirs with Christ.—*W. Stevens.*

Christ our Brother.—"How many brothers have you?" said a gentleman to a little boy. The child stated the number, adding, "and one in heaven." "No, my son," interposed his mother, "you have no brother in heaven." "Yes, I have," said the boy; "did you not tell me that God was my Father, and that Jesus Christ is the Son of God? Then He must be my Brother in heaven."

14, 15. as . . **blood**, subject to death, and sufferings, etc. **he . . same**,^a assumed our nature, and became subject to its weakness. **death**, by assuming our nature, His body was given up, and His blood was shed. **that . . him**, the devil, practically, ceases to be, when his power for evil is destroyed. — **that . . devil**,^b death in his hands an officer delivering men up to eternal punishment.

The fear of death and its only remedy.—I. The reasons for this fear—those which proceed from—1. Without—(1) The providence of God, (2) The agency of Satan; 2. Within—(1) An inordinate love of the world, (2) The continuance in any allowed or acknowledged sin. II. The remedy for this fear: the obtaining, by God's grace, an interest and a distinct knowledge of your interest in the atonement of Christ.—*The Man, Christ Jesus.*—Notice—I. An important fact in reference to the Saviour:—1. He assumed true human nature; 2. He did this in reference to the welfare of man. II. The great object and design connected with this fact, "that through death," etc:—1. Death is that to which all mankind are subject; 2. It is placed beneath the power of man's great adversary, the devil; 3. Thus the prospect of death exposes men to a fear, amounting to mental bondage; 4. From this fear we are delivered by Christ, who died and thus atoned for us.^c

The fear of death.—A person who died some years ago, lived in the house of a pious friend, to whom he often communicated his distressing apprehensions. He was not so much disturbed with doubts respecting his interest in Christ, as terrified with the thoughts of dying; and said he thought he should need three or four persons to hold him, if he apprehended death was at hand. His friend proposed Scriptural antidotes to this unreasonable dread; and encouraged him to expect that, as his day so should his strength be. After long illness, the time of his departure approached; and he often expressed a wish that his friend could always be with him. Finding himself dying, he repeatedly sent for his friend to pray with him. He felt uneasy, and said, "Satan whispers that I have been a deceiver, and shall die a hypocrite." He asked his friend to pray again with him, after which he cried, "The Lord is come! Praise God, praise God!" He then lifted up both his hands, which, from weakness, he could scarcely raise before, and several times repeated, "Victory, victory, victory, through the blood of the Lamb!" and expired with the unfinished words on his lips.

16, 17. verily, lit., as we well know. he . . . angels, for *their* salvation, a thing not needed. but . . . Abraham,^a a human nature. behoved, bec. of the end proposed. to . . . brethren, sin only excepted. merciful, compassionate. faithful, to God. high priest,^b whose priesthood is perpetual. to . . . people, suffering Himself—a spotless victim, wh. as Priest He offered to obtain our pardon.

Necessity of the sufferings of Christ.—Introduction:—(1) The connection of the text—faith in Christ is here enforced by the danger of neglecting so great a salvation; the testimony to His Sonship, miracles, signs and wonders; the fact that in Him is found the realisation of all that God had foretold or promised. (2) An explanation of its clauses. (3) A general statement of the doctrines of redemption: man is a sinner; God gave His own Son up to death to save man; this position was accepted by Christ; man must believe in Christ to be saved. It was absolutely necessary for Christ to die, with regard to—I. The human mind; II. The human conscience; III. The evil of sin; IV. The law against, and penalty for, sin.^c

Justice and mercy in human redemption.—Brethren, if I should compare the natural state of man, I should conceive of an immense graveyard, filled with yawning sepulchres and dying men. All round are lofty walls and massive iron gates. At the gate stands Mercy, sad spectatress of the melancholy scene. An angel flying through the midst of heaven, attracted by the awful sight, exclaims, “Mercy, why do you not enter, and apply to these objects of compassion the restoring balm?” Mercy replies, “Alas! I dare not enter; Justice bars the way.” By her side a form appeared like unto the Son of Man. “Justice,” He cried, “what are Thy demands, that Mercy may enter and stay the carnival of death?” “I demand,” said Justice, “pain for their ease, degradation for their dignity; shame for their honour; death for their life.” “I accept the terms. Now, Mercy, enter.” “What pledge do you give for the performance of these conditions?” “My word, My oath.” “When will you fulfil them?” “Four thousand years hence, on the hill of Calvary.” The bond was sealed in the presence of attendant angels, and committed to patriarchs and prophets. A long series of rites and ceremonies, sacrifices and oblations, was instituted, to preserve the memory of that solemn deed; and at the close of the four thousandth year, behold at the foot of Calvary the Incarnate Son of God! Justice too was there, presenting the dreadful bond to the Redeemer, and demanding the fulfilment of its awful terms. He accepted the deed, and together they ascended to the summit of the mount. Mercy was seen attendant at His side, and the weeping Church followed in His train. When He had reached the top, what did He with the bond? Did He tear it in pieces, and scatter it to the winds of heaven? Oh! no, He nailed it to His cross. And when the wood was prepared, and the devoted willing sacrifice stretched on the tree, Justice sternly cried, “Holy fire, come down from heaven and burn this sacrifice.” Holy fire replied, “I come, I come, and when I have consumed this sacrifice, I will burn the universe.” The fire descended, rapidly consumed His humanity, but, when it touched His Deity, expired! Then did the heavenly hosts break forth in rapturous strains, “Glory to God in the highest, and on earth peace, good will toward men.”^d

the humanity of Christ

a Ga. iii. 29.

b He. v. 1, 2.

The Pope is called the Pontiff, wh. was orig a Rom. high-priest. L. *pontifex*, *pontifices*—*pous*, a bridge, and *facio*, to make; and so = bridge-maker, the pontifices being said to have made and repaired the first bridge over the Tiber: or from *facio*, in the sense of to offer sacrifice, and so = one who offered sacrifice on the bridge: also given in Sans. *pu*, to purify, and L. *facio*, and so = a purifier.

See *Serm.* by J. H. Newman, v. 116.

“We, as believers, are in a state of union with the incarnate Son of God, and, in that respect, dignified above the angels, for their Lord is our brother.”—*Dr. Bates.*

c *Dr. Spencer.*

“Myself no stranger to ill-fortunes, I know how to succour the wretched.”—*Virgil.*

“If there is a God, He gave us our passions, as well as our reason; they, therefore, as well as reason, should assist in His service. And, indeed, reason without them, though it may loudly tell, will but lamely perform, our duty.”—*Dr. Young.*

d C. Evans.

Christ the helper of the tempted

a He. iv. 15; Ma. iv. 1-3; xxvi. 37-39; He. xii. 3; 2 Co. xii. 9.

b H. Stowell, M.A.

"Thuanus tells, that a Gallic Jurd being led forth to martyrdom in company with some equally faithful, though plebeian professors, saw that, out of regard to his rank, the officers put on him no chains, while each of his brethren bore them; upon which he cried, 'Let me, I pray you, be clipped of none of my honours; I, too, for love of Jesus, would wear a chain!'"—S. Coley.

c Dr. Leifchild.

Christ our High Priest

a 2 Ti. i. 9; Ro. viii. 30; 1 Th. iv. 7; 1 Co. i. 2; Ph. iii. 14.

b Jo. xx. 21.

c Jo. viii. 29; xvii. 4.

d Nu. xii. 7; De. iv. 5; Ex. xl. 16.

e 1 Ti. iii. 15; Is. v. 7.

f R. A. Griffin.

g U. R. Thomas.

"Our nature, to Christ, was a robe of suffering, assumed expressly that, when the crisis of our redemption came, justice might find Him sacrificially

18. tempted,^a all. not to the buffetings of the adversary alone, but to all the trials of His human life. able . . . tempted, learning to be compassionate fr. experience of trial.

Christ's sympathy with the tempted and the suffering.—I. Christ was tempted. His temptations were in—1. Estate; 2. Body; 3. The mind. II. He suffered, while being tempted, hunger in the wilderness, thirst upon the cross, exhaustion while on the Sea of Galilee, for He slept in the ship. III. He is thus eminently qualified to succour them that are tempted. He is able to do this not in natural power, but in moral disposition.^b—*The sympathy of Christ.*—An actual connection between Christ and His people is here supposed. In such a connection they receive seasonable and sufficient succour from Him. I. Let us see how the fact of this connection is proved:—1. It appears directly to follow from His universal presence as a Divine Being; 2. On this ground He becomes a proper object of prayer, for He hears everywhere; 3. His influences are none the less certain because they "come not with observation." II. What is the succour afforded by Christ to His people in this connection?—Help afforded in times of temptation and grief. III. Christ's sympathy, as manifested at the period of our departure from this world. IV. The glory of the Christian religion, connecting us with God.^c

Outriding temptation.—A fleet of a hundred vessels lay at anchor in a port of the Mediterranean, when a fearful storm burst upon them, and drove all save one upon the shore. The wonder was how that one could have held its anchorage. It was found that its anchor had grappled into another, which lay firmly embedded in the bottom of the sea. So the soul anchored to Christ will be able to outride all the storms of temptation.

CHAPTER THE THIRD.

1, 2. the . . . calling,^a fr. heaven. and leading thither. profession,^b as Christian believers. faithful,^c in enduring trial and death, and in discharge of all duty. that . . . him, to be Teacher, Priest, Saviour. as . . . Moses,^d as Jews, gracefully reminded of their great lawgiver. in . . . house,^e the sphere of his toils.

The Apostle of the Apostles.—I. In labours more abundant—"I must be about My Father's business." II. Beaten—"Pilate therefore scourged Jesus." III. In perils—"by His own countrymen, in the city, in the wilderness, among false brethren." IV. In weariness and painfulness—"My soul is exceeding sorrowful." V. In watchings often—"went to the Mount of Olives." VI. In hunger and thirst—"He was an hungered"—"I thirst." VII. In cold and nakedness—"they parted His garments." VIII. Having the care of all the Churches—"I am among you as he that serveth."^f—*The Christian and his Redeemer.*—I. A description of true Christians. They have—1. A common character—holy; 2. A common relationship—brethren; 3. A common privilege—partakers of heaven. II. A description of the great Redeemer: 1. Apostle; 2. High Priest; 3. Anointed Deliverer. III. The obligations of true Christians to the great Redeemer.^g

Courage stimulated.—"There is a touching fact related in his-

tory of a Highland chief of the noble house of McGregor, who fell wounded by two balls at the battle of Prestonpans. Seeing their chief fall, the clan wavered, and gave the enemy an advantage. The old chieftain, beholding the effects of his disaster, raised himself up on his elbow, while the blood gushed in streams from his wounds, and cried aloud, 'I am not dead, my children; I am looking at you to see you do your duty.' These words revived the sinking courage of the brave Highlanders. There was a charm in the fact that they still fought under the eye of their chief. It roused them to put forth their mightiest energies, and they did all that human strength could do to turn and stem the dreadful tide of battle."

3, 4. inasmuch as, etc.,^a the head of the family of more consequence than any servant in it. house, family or kingdom. but . . . God,^b the founder of the Chs., whether of the Jews or Christians.

The Church and its Builder.—Let us consider—I. That the Church is God's house, the place of His constant and fixed residence; II. That the building of the Church is so great and glorious a work, as that it could not be effected by any but God; III. That Christ, the Builder of this Church, is worthy of all honour and glory—1. Because of His work, 2. Because of His being Head of the Church; IV. That, although all who are employed as instruments in this work are worthy of great honour, yet to Christ must the greatest praise be given.^c

God, the Creator.—The late Dr. Beattie, of Aberdeen, wishing to impress on the mind of his son, a little boy about six years of age, the important truth that God made him, used the following method:—"In the corner of a little garden," says the doctor, "without informing any person of the circumstance, I wrote in the mould, with my finger, the three initial letters of his name, and sowing garden cresses in the furrows, covered up the seed, and smoothed the ground. Ten days after this, he came running to me, and, with astonishment in his countenance, told me that his name was growing in the garden. I laughed at the report, and seemed inclined to disregard it, but he insisted on my going to see what had happened. 'Yes,' said I, carelessly, on coming to the place, 'I see it is so; but what is there in this worth notice? is it not mere chance?' and I went away. He followed me, and, taking hold of my coat, said with some earnestness, 'It cannot have happened by chance; somebody must have contrived matters so as to produce it.' 'So you think,' said I, 'that what appears as the letters of your name cannot be by chance?' 'Yes,' said he, with firmness, 'I think so.' 'Look at yourself,' I replied, 'and consider your hands and fingers, your legs and feet, and other limbs; are they not regular in their appearance, and useful to you?' He said they were. 'Came you then hither,' said I, 'by chance?' 'No,' he answered, 'that cannot be; something must have made me.' 'And who is that something?' I asked. He said, 'I do not know.' I had now gained the point I aimed at, and saw that his reason taught him (though he could not express it) that what begins to be must have a cause; and that what is formed with regularity must have an *intelligent* cause. I therefore told him the name of the GREAT BEING who made him and all the world; concerning whose adorable nature I gave him such information as I thought he could in some measure comprehend. The lesson

attired and prepared for the altar, a substance which her sword could smite, a victim which could agonise and die."—*Dr. J. Harris.*

"Fidelity is the sister of justice."—*Horace.*

Christ and Moses

^a Zec. vi. 12; Ma. xvi. 18.

^b Ac. vii. 38.

^c *W. Burkitt, M.A.*

"But as the chief lesson in all the prophets is the coming of Christ in the flesh, so none more express for that than Moses. 'If you believed Moses, you would believe in Me,' says our Saviour."—*Bishop Hacket.*

"Distinction of rank is highly necessary for the economy of the world, and was never called in question but by barbarians and enthusiasts."—*Rouce.*

"There are no persons more solicitous about the preservation of rank, than those who have no rank at all."—*Shenstone.*

"As it is unreasonable for the piece of clay to challenge for the form, shape, or use that it is made for; even so it is unreasonable presumption for a man to reason against his Maker for the end that he is made for, whether it be to honour or to

dishonour."—*Cadray.*

^a He. x. 1; Ro. iii. 21.

^b Jo. xvii. 10, 12; 2 Co. vi. 16.

^c Ro. v. 2; Col. i. 23; He. vi. 11.

^d Ma. x. 22; He. x. 35-39; 1 Jo. ii. 19.

^e *C. Simeon, M.A.*

"Perseverance crowns every grace, and commends every duty. It is not our faith and hope, but the holding fast our confidence and the rejoicing of our hope firm to the end, that God looks at."—*Gurnall.*

f Coleridge.

decision demanded

^a Pr. xxvii. 1; Is. lv. 6; 2 Co. vi. 2; Ro. iii. 20.

^b De. ix. 7; Nu. xiv. 22, 23; 1 Co. ix. 9.

^c *Dr. Payson.*

"It may be said that the vices await us in the journey of life like hosts with whom we must successively lodge; and I doubt whether experience would make us avoid them if we were to travel the same road a second time."—*La Rochefoucauld.*

"Time is a continual ever-dropping of moments, which fall down one upon the

affected him greatly, and he never forgot either it or the circumstance that introduced it."

5, 6. servant, not as the founder and head. for . . after,^a Moses was to foreshadow Christ, who afterwards expounded Moses. Christ, faithful (understood). as . . house,^b He is the chief authority and glory in the Ch. if, etc., condition of our membership in the Ch. confidence, towards God. and . . hope,^c the cheerfulness wh. the hope produces. end,^d i.e., of our course.

Christ's superiority to Moses.—I. The superiority of Christ to Moses. II. Our interest in this superiority: 1. We are His house; 2. Thus we have duties to perform. Improvement:—(1) Let us put ourselves under Christ's direction; (2) Let us endeavour to please Him in our respective spheres; (3) Let us expect from Him all that He has undertaken for us.^e

Christ the Son of God.—Observe, I pray, the manner and sense in which the high priest understands the plain declaration of the Lord, that He was the Son of God (Ma. xxvi. 63; Mk. xiv. 61): "I adjure Thee by the living God that Thou tell us whether thou be the Christ, the Son of God." Jesus said, "I am—and hereafter ye shall see the Son of Man (or Me) sitting on the right hand of power, and coming in the clouds of heaven." Does Caiaphas take this explicit answer as if Jesus meant that He was full of God's spirit, or was doing His commands, or walking in His ways, in which sense Moses, the prophets, nay, all good men, were and are the sons of God. No, no! He tears his robes in sunder, and cries out, "He hath spoken blasphemy. What further need have we of witnesses? Behold, now ye have heard His blasphemy." What blasphemy, I should like to know, unless the assuming to be the "Son of God" was assuming to be of the Divine nature.^f

7-9. to-day,^a David's day. If in his day they were to hear His voice—the anticipated teacher—how much more in our day should we hear Him who has now come. hearts, the hardening is descr. as the work of man. provocation,^b continued rebellion provoking God to anger. temptation, trial. tempted, as if of set purpose they would try, or prove the power and mercy of God. saw, without learning or approving.

Sinners entreated to hear God's voice.—"Hear His voice," because—I. Life is short and uncertain; II. You cannot properly or lawfully promise to give what is not your own; III. If you defer, though but till to-morrow, you must harden your hearts; IV. There is great reason to fear that, if you defer it to-day, you will never commence; V. After a time God ceases to strive with sinners; VI. There is nothing irksome or disagreeable in a religious life, that you should wish to defer its commencement.^c

Now.—Now! for time is short, and death is near, and judgment threatens! Now! for in eternity it will be too late, and your very next step may land you there! The only season of which you can be sure is now! The only season in which you can work is now! The purpose may not last till to-morrow; fulfil it now! Fresh difficulties will flood the channel to-morrow—wade it now! The chain of evil habit will bind you more tightly to-morrow; snap it now! Religion is a work for every day; begin it now! Sin exposes to present miseries; escape them now! Holiness confers present joys; seize them now! Your Creator commands, obey Him now! A God of Love entreats; be reconciled now! The

Father from His throne invites; return now! The Saviour from His cross beseeches; trust Him now! The Holy Spirit is striving in your heart; *yield now!* "Behold, now is the accepted time; behold, now is the day of salvation!"^d

10, 11. grieved,^a roused against.^b heart,^c seat of gratitude and love. they . . ways, the ways of truth, etc., in wh. I would lead them. sware,^d this at the begin. of the 40 yrs. enter, by any other way. rest, the promised land.

Israel's provocations against God.—I. The conduct of Israel:—It was marked by—1. Ignorance—not unavoidable, but criminal ignorance; 2. Error: ignorance produces error of judgment and of heart. II. The effect produced by this conduct:—Notice—1. God takes cognisance of human conduct; 2. The ignorant and erroneous conduct of men is highly offensive to Him; 3. He exercises long patience with His creatures (v. 9). III. The punishment which it merited:—1. Whatever forbearance God may exercise, yet continued crime must ultimately receive punishment; 2. Israel's punishment was a deprivation of rest.^e

Hardening the heart.—On a winter evening, when the frost is setting in with growing intensity, and when the sun is now far past the meridian, and gradually sinking in the western sky, there is a double reason why the ground grows every moment harder and more impenetrable to the plough. On the one hand, the frost of evening, with ever-increasing intensity, is indurating the stiffening clods. On the other hand, the genial rays, which alone can soften them, are every moment withdrawing and losing their enlivening power. Take heed that it be not so with you. As long as you are unconverted, you are under a double process of hardening. The frosts of an eternal night are settling down upon your souls; and the Sun of Righteousness, with westering wheel, is hastening to set upon you for evermore. If, then, the plough of grace cannot force its way into your *ice-bound heart* to-day, what likelihood is there that it will enter *to-morrow?*

12, 13. heed, be warned by this example. unbelief,^a distrust of the threats or promises of God. departing, with proud self-confidence. from . . God,^b the only sure ground of confidence, and source of safety. daily,^c frequent exhortations needful. while . . to-day, during this short day of life. lest, etc.,^d hence brotherly watchfulness may promote great ends.

The danger and evil of departing from God.—I. What it is to depart from God:—1. The essential, fundamental departure from God: want of confidence in Him; 2. The results of this: loss of love and hope. II. How we are in danger of this sin:—It is a danger—1. Arising from the heart; 2. Induced by negligence. III. Its evil:—See—1. Its immediate consequences; 2. Its ultimate results.—*The deceitfulness of sin.*—Consider—I. The deceitfulness of sin. This appears from—1. Its disguising itself, and wholly concealing its nature; 2. The excuses and extenuations it forms for itself; 3. Its insinuating nature. II. The duty founded upon this—"exhort one another daily:"—1. The persons upon whom it devolves: Christians in general; 2. The season: daily; 3. The manner in which it must be done.^f

Decision.—During a time of revival, three young ladies went to their pastor's study to ask of him the way of life. After conversing a few moments, he said: "Now, my young friends, supposing it

other and evaporate."—*Richter.*

d N. Hall, LL.B.

punishment of unbelief

a Ps. lxxviii. 40, 41; Ep. iv. 30.

b Ὁρθος, a raised eminence; hence used of the mind, ὁρθέω = I am roused.

c Ro. i. 28.

d Nu. xiv. 28—30; xxxii. 13.

e Anon.

"That is a hard heart indeed that trembles not at the name of a hard heart," saith St. Bernard. And that is an unbelieving heart that trembles not at the name of an unbelieving heart."—*Gurnall.*

'A temple of the Holy Ghost, and yet oft lodging fiends.'—*Pollok.*

f McCheyne.

deceitfulness of sin

a Mk. vii. 21, 22.

b Ps. lxxviii. 56, 57; Je. ii. 13.

c Lu. xix. 44.

d Jo. xii. 35, 36.

e Dr. Kirk.

f Dr. Witherspoon.

"The longer any disease continues the more obstinate it grows; and cannot be removed like a sickness taken in time, and before the mass is vitiated. And if this be so, what a madness it is to put off repentance and amendment to old age or a bed of laz-

guishing, . . . to reserve the laborious part of life to that condition which hath much ado to sustain its own natural weakness."—*Parsons.*

"Time is the measure of motion, or duration of things upon earth."—*Scraggs.*

reward of perseverance

a Re. ii. 10; iii. 21.

b Nu. xiv. 24; Jos. xiv. 8, 9.

c *Alford.*

d *Dr. J. Burns.*

"Backsliding is a disease that is exceedingly secret in its working. It is a flattering distemper; it works like a consumption, wherein persons often flatter themselves that they are not worse, but something better, and in a hopeful way of recovery, till a few days before they die."—*Pres. Edwards.*

the fruit of unbelief

a *Bengel.*

b De. i. 12; ix. 23; Ps. cvi. 24—26.

c *Dr. D. A. Clark.*

"O happy we, for whose sake God puts Himself under an oath! but, O miserable we, who will not believe God—no, not when He swears."—*Tertullian.*

"There is but one thing without honour; smitten with

could be made known to you of a certainty that you might put off repentance ten years and then surely be Christians, what would you do? Mary, what would you do?" "Oh, if I could be sure, I think I should wait." "And, Lucy, what would you do? Should you wait, too?" "Yes, I think I should wait a little while at any rate, but now I dare not." "Emma, would you, too, wait?" "Oh, no, I could not wait ten years to find my Saviour, I have slighted His love too long. No, I cannot wait another day." Emma soon found the Saviour she was seeking, but her young friends had first to learn that they were seeking self instead of Christ; that He was more to be desired than length of days, or riches, or the pleasures of the world. How many thus merely think and act!

14—16. we . . . Christ,^a of the life, joy, and salvation He gives. beginning, not having attained perfection, we cannot be said to be more than beginners. of . . . end, we have as strong reasons for holding on as for beginning. To-day, etc., see on vv. 7—11. howbeit, etc.,^b Caleb and Joshua, and all under 20 yrs. old, and the women and Levites.^c

Holding fast the confidence.—Consider—I. What the Christian possesses:—The confidence of—1. Divine experimental knowledge; 2. Faith; 3. Hope. II. His duty with regard to it:—Hold fast. That we may hold it fast we have—1. The Divine Word; 2. The means of grace—social prayer; 3. Means of secret prayer; 4. The Holy Spirit. If we hold fast we must exercise—(1) Vigilance, (2) Earnestness, (3) Activity, (4) Devotion, (5) Perseverance.^d

The neglected Bible.—In the gloomy cell of an Indian gaol a number of prisoners were attentively listening to a gentleman, who was earnestly entreating them to study the Scriptures. Wishing to ascertain if they possessed the precious volume, he put the question, "Have any of you the Bible?" After a considerable pause, a soldier, who was under sentence of death for murdering a black man, broke the silence, and, amidst sobs and tears, confessed that he once had a Bible. "But," said he, "I sold it for drink. It was the companion of my youth. I brought it from my native land. Oh! if I had listened to my Bible, I should not have been here."

17—19. whose . . . wilderness, an average of 40 deaths a day for 40 yrs. A great cause for writing Ps. xc!^a so we see, etc.,^b "Though they afterwards would fain have done so."

Fatal tendencies of unbelief.—I. A few of the alleged causes of the soul's loss, which do not really produce that loss:—Sinners do not perish—1. For want of fulness in the atonement; 2. For any want of benevolence on God's part in the application of the atonement; 3. From any inability to accept its provisions; 4. For want of sufficient evidence of any truth which God requires them to believe; 5. By reason of any old decrees of God; 6. Because of any necessity in God's government, except such as is created by the sinner's unbelief. II. What really removes the soul beyond the possibility of cure?—The sin of unbelief alone. Remarks:—(1) Sinners may be ruined by unbelief, and yet not be immediately sent to perdition; (2) Every sinner perishes a suicide; (3) We see why unbelief is placed as the sin which damns the soul—it is a sin against the remedy; (4) God's glory will be untarnished in the ruin of the lost.^c

Unbelief.—Unbelief makes void all the means which God affordeth to keep evil out of the heart, as are directions, instructions, persuasions, dissuasions, promises, threatenings, blessings, judgments. None of these, nor any other means like these, will any whit at all prevail with an unbelieving heart. “The word preached did not profit them, not being mixed with faith in them that heard it” (Heb. iv. 2). There is no grace for which the Word doth not afford sufficient encouragement to labour after it: there is no sin against which the Word doth not afford sufficient ground to forsake it; yet neither the one nor the other are any whit at all available with an unbeliever.^d

eternal barrenness, inability to do or to be:—insincerity, unbelief. He who believes no *thing*, who believes only the shows of things, is not in relation with nature and fact at all.”—*Carlyle*.

d Gouge.

CHAPTER THE FOURTH.

1, 2. fear, for since they through unbelief forfeited the lesser, may not we lose the greater rest. rest, the eternal rest of heaven. seem . . it,^a and in the end more than seem. for . . them, if the good news of deliverance was preached to them, the better news of spiritual freedom has been proclaimed to us. but . . them, they got harm rather than good: since they went out with much trouble, etc., to die in the wilderness. not . . it,^b faith in the Speaker had made them all like Caleb, etc.

hearing and believing

a Ma. vii. 21—23.

b Ga. iii. 8, 9.

c Anon.

Professors admonished.—I. The Christian’s privilege—promised rest. Here we have—1. The character supposed—“a promise being left us;” 2. The blessing promised—“His rest;” 3. The security afforded—that of the Almighty God. II. His danger—“come short.” Come short through unbelief. Unbelief may work destructively by means of—1. Open transgression; 2. Secret wickedness; 3. Worldly-mindedness; 4. Indolence. III. His duty—“let us therefore fear.” Fear because of—1. The personal disgrace and shame, 2. The mischief, 3. The ruin, of coming short.^c

“The promise is true, but conditional. Never fear that God will break His promise, but fear lest you should not truly perform the condition; for nothing else can rob you of the benefit.”—*Baxter*.

If there is one fact, or doctrine, or promise in the Bible, which has produced no practical effect upon your temper or conduct, be assured that you do not truly believe it

Making sure work for the soul.—Mr. Philip Henry said to some of his neighbours who came to see him on his death-bed, “O make sure work for your souls, my friends, by getting an interest in Christ, while you are in health. If I had that work to do now, what would become of me? I bless God, I am satisfied. See to it, all of you, that your work be not undone when your time is done, lest you be undone for ever.”

3—5. for . . rest,^a he who believeth hath (not shall have) eternal life. although . . world,^b we are not to confound the rest that remaineth, with the rest of the Sabbath, or, indeed, any other earthly rest. and . . works, yet that Sabbath was not the only rest. If . . rest, evidently a future rest, and distinct fr. the Sabbath, is intended.

the rest defined

a Ma. xi. 28; Ro. v. 1. 2; 2 Th. i. 6, 7; Re. xiv. 12, 13.

b Ge. ii. 2; Ex. xx. 11; xxxi. 17.

c *J. Gilpin.*

Rest.—I. The nature of the rest to which the Apostle alludes. It is, in the strictest sense, a religious rest, and altogether independent of our condition in the world. God is the fountain whence it flows, and Christ is the channel through which it is conveyed to the believing soul. II. The only effectual means of securing this rest—by faith, and faith alone—“we who believe.”^c

“Believers do in their present state enter into rest, or rather hover about its borders; their future assimilation to God will give them a

Saving faith.—Mr. Stewart, in his journal of a residence in the Sandwich Islands; speaking of a converted sailor, says, “*R*— is one of the happiest of creatures. All he says is worth

stated settlement of spirit in this rest. They now owe their tranquillity to their faith; then they will owe it to their actual fruition."—*Howe*.

"Faith doth justify: justification washeth away sin: sin removed, we are clothed with the righteousness which is of God; the righteousness of God maketh us most holy. . . . To make a wicked and a sinful man most holy, through his believing, is more than to create a world out of nothing."—*Hooker*.

a Nu. xiv. 31.

b Ps. xc. 7, 8.

c Dr. C. B. Moll.

"The earth is our work-house; but heaven is our store-house. This is a place to run in, and that is a place to rest in."—*Secker*.

"God has linked faith and salvation together by more than 'hooks of steel,' even by His unchangeable decree. No decrees of God are more certain than these: 'He that believeth shall be saved; and he that believeth not shall be damned.' He that believeth is passed already from death to life, while he that believeth not is condemned already."—*Dr. Hoge*.

twice its real value, from the manner in which it is communicated. He last night related to me a conversation he had with C—, a few days since. C— came to him with a spirit greatly troubled, and wished to know in what manner he had obtained the light and liberty he appeared to enjoy; adding, I believe the Bible to be true, and every word of it to be from God. I know that I can be saved only by the redemption of Jesus Christ. I feel my misery as a sinner. *I believe everything, but how am I to believe so as to be saved?* I want faith, and how am I to get it? R— told him it was just so with himself once. I did not know what faith was, or how to obtain it; but I know now what it is, and believe I possess it. But I do not know that I can tell you what it is, or how to get it. I can tell you what it is not. It is not *knocking off, swearing, and drinking, and such like*; and it is not *reading the Bible, nor praying, nor being good*. It is none of these; for, even if they would answer for time to come, there is the *old score* still; and how are you to get clear of that? It is not anything you have done, or can do; it is only believing and trusting to what *Christ has done*. It is forsaking your sins, and looking for their pardon, and the salvation of your soul, because He died and shed His blood for sin; and it is nothing else. A doctor of divinity might have given poor C— a more technical and polished answer, but not one more simple or probably satisfactory."

6, 7. seeing . . . therein,^a for there must be inhabs. for such a world. they . . . unbelief, they lost the best of both worlds. (Let it be noted that vv. 7—10, inclusive, form a parenthesis: the argument being resumed at v. 11.) limiteth, defineth. saying, "Who would have thought that there is a sermon so important and so solemn in Ps. xc." after . . . time, so long a time aft. they had entered Canaan. Canaan, therefore, was not the true rest spoken of afore time.

The fault of non-attainment of God's rest, not with God.—The fault lies not with God, inasmuch as—I. God has established such a rest since the creation of the world; II. He has by the word of the Gospel given to us all a sure promise and invitation; III. He has prepared for us, in Jesus, the reliable leader for our entrance into this rest.^c

Indecision.—A youth, who was accustomed to attend the preaching of the Gospel, was roused to serious convictions. His mind was affected, from time to time, by what he heard: but the serious impressions of the Sunday were effaced by the company and conversation of his profane associates during the week. He yielded to sin: again he was convinced, repented, and struggled: but again he yielded. I met him, says a gentleman, just at this period of miserable conflict. "G—," I exclaimed, "why do you not resolve? Why do you not leave your sinful ways, and cleave to Christ with all your heart? Why do you not leave your sinful ways, and turn to God?" He answered, with a look of deep distress, "I know I ought; I wish I could; but I am sure I cannot;" and turned away. The next week he was attacked with a sore throat while he was drinking with his loose companions; he treated it lightly, but it was the commencement of the typhus fever, at that time extremely virulent in the neighbourhood, and in three days he was a corpse! "To-day if ye will hear His voice, harden not your hearts."

8, 9. Jesus,^a i.e., Joshua: Jesus being the usual Gk. form of Joshua. there . . rest,^b lit., the celebration of a Sabbath. The Sab. being regarded as a type of world to come by all anc. Jews and Christians.

Heavenly rest.—I shall try—I. To exhibit the rest of heaven. By way of—1. Contrast. We will contrast it—(1) With the best estate of the worldling and the sinner. However wealthy, they always have the thought that they may soon leave this wealth. (2) With the miserable estate of the believer sometimes here below. He has sorrows—he must be always sailing onward—he is the subject of doubt and fear—he suffers—he is subject to sin; but above, all these evils are over, for there is rest. 2. Comparison. The Christian hath some rest here, but nothing compared with the coming rest. There is the rest of—(1) The Church; (2) Faith; (3) Communion. But the rest above is better still than these. II. To extol it. It is—1. Perfect—they are wholly at rest in heaven; 2. Seasonable; 3. Eternal; 4. Certain—there is no doubt about it.^c—*The heavenly rest.*—This heavenly rest is a rest—I. From sin—the great disturber of the moral universe. II. From all doubt and error. III. From sorrow and suffering. IV. Which remaineth—which is eternal. V. Whose joys will be enhanced by contrast.^d

The seventh day.—

Bright shadows of true rest! some shoots of bliss;
 Heaven once a week;
 The next world's gladness prepossessed in this;
 A day to seek
 Eternity in time; the steps by which
 We climb above all ages; lamps that light
 Man through his heap of dark days; and the rich
 And full redemption of the whole week's flight:
 The pulleys unto headlong man; time's bower;
 The narrow way;
 Transplanted paradise; God's walking hour;
 The cool o' th' day;
 The creatures' jubilee; God's parle with the dust;
 Heaven here; man on those hills of myrrh and flowers;
 Angels descending; the returns of trust;
 The gleam of glory after six days' showers;
 The Church's love-feasts; time's prerogative
 And interest,
 Deducted from the whole; the combs, and hive,
 And home of rest;
 The milky way chalked out with suns; a clue
 That guides through erring hours, and in full story
 A taste of heaven on earth; the pledge and cue
 Of a full feast, and the out-courts of glory.^e

10, 11. he . . ceased,^a hath rested.^b from . . works,^c good and bad, trials, etc. labour,^d in thought, feeling, desire, faith. fall . . unbelief, fall into the same example of disobedience; i.e., into the same contradiction with them so as to become an example.

Reality in religion.—I. The rest, which is the object of Christian labour—the future state of happiness, to which death is a passage and prelude. This rest implies—1. Freedom from the sorrows, sufferings and anxieties of this life; 2. Freedom from temptation

the rest yet remaineth

a De. xii. 9; Jos. xxiii. 1.

b Col. ii. 16, 17; Re. xxi. 4.

"We shall pass a perpetual Sabbath in those elevations of pure devotion, wh. the sublimest moments of our most sacred and happy days here can teach us but imperfectly to conceive."—*Dodridge.*

c C. H. Spurgeon.

d Dr. N. Macleod.

"He that would rest must work. Rest is for heaven; toil is for earth. There will be no Monday in heaven; and we shall not have to begin the old round of toil afresh as soon as the Sabbath's peace is past. There will be an everlasting Sabbath."

The pass of Glencoe in Scotland is reached by a long, steep, and winding path; but at its top is a stone with the inscription, "Rest, and be thankful." Such is the pilgrim's path; but at its end is heaven, on whose gates may be read a similar inscription.

e Vaughan.

the rest to be laboured for

a He. vi. 20; Jo. xvii. 4.

b "Since it appears that the people of God do not enter into this rest, till their works of trial and

suffering are finished; and therefore it must be a rest in heaven."—*Macknight.*

c Ph. iii. 9.

d 2 Pe. i. 10, 11; Lu. xiii. 24; 1 Co. ix. 24, 25; Phi. iii. 14.

e Bp. Jackson.

f Baxter.

the Word of God

a Ep. vi. 17; Re. ii. 16; i. 16; Is. xlix. 2.

b Ac. vii. 38; 1 Pe. i. 23; Je. xxiii. 29.

c Job xxxiv. 21; Ps. xc. 8; cxxxix. 1—4, 11, 12; Pr. xv. 11; Je. xvii. 10.

d Both in Gk. and Lat. I lay on its back is used for I lay open.

"God sees the minds of all stripped bare of their bodily coverings and pollutions."—*M. Antoninus.*

e T. Spencer.

f Dr. Edmond.

"The strokes of the 'Sword of the Spirit' alight only on the conscience, and its edge is anointed with a balm to heal every wound it may inflict."—*Dr. J. Harris.*

"Supreme, He singly fills the throne."—*Horace.*

holding fast our profession

a He. iii. 1; vii. 21; ix. 12, 24.

b He. x. 19—23; 1 Pe. iii. 22.

and sin; 3. Service to God. II. The exhortation to labour. Our labour should be real and earnest: 1. Our penitence; 2. Our faith; 3. Our love; 4. Our devotion; 5. Our obedience, should be real.^e

Rest.—Rest! how sweet the sound! It is melody to my ears! It lies as a reviving cordial at my heart, and from thence sends forth lively spirits, which beat through all the pulses of my soul! Rest, not as the stone that rests on the earth, nor as this flesh shall rest in the grave, nor such a rest as the carnal world desires. O blessed rest; when we rest not day and night saying, Holy, holy, Lord God Almighty! when we shall rest from sin, but not from worship: from suffering and sorrow, but not from joy! *f*

12, 13. Word . . sword^a [iii. 239]. piercing, etc.,^b ref. to omnipotent power of the Gospel, in subduing corrupt affections, and penetrating to the latent principles of men. creature,^c anything whatever. that . . sight, perfectly revealed down to the minutest particular. opened,^d lit., laid on its back. we . . do, as Creator, Judge.

The all-seeing eye.—I. The interesting view of God here presented. He is the God with whom we have to do—1. In religious exercises; 2. In death; 3. At the last judgment. II. His penetrating omniscience. He knows well all about us: 1. Our state; 2. Our feelings; 3. Our operations. Reflections:—This subject urges us—(1) To holy reverence; (2) To devout circumspection; (3) To internal sincerity; (4) To perpetual approaches to Christ.^c—*The eye of God everywhere.*—It sees—I. All worlds—heavenly and earthly; II. All countries; III. All places—hills, valleys, cities, crowded tracks, solitudes; IV. All creatures; V. All actions—both good and evil deeds; VI. All hearts—those of the lower creatures—those of men, angels, and devils; VII. All of us. We cannot get out of His sight for a moment, here or hereafter, now or in eternity. *f*

The sword of the Spirit.—Mr. Bradbury possessed an ardent zeal in the cause of civil and religious liberty, and had many admirers. This exposed him to the hatred of the Popish faction, whose designs in respect of the Jacobitish succession he had often exposed. They once employed a person to take away his life. To make himself fully acquainted with Mr. Bradbury's person, the man frequently attended at places of worship where he preached, placed himself in front of the gallery, with his countenance steadfastly fixed on the preacher. It was scarcely possible, in such circumstances, wholly to avoid listening to what was said. Mr. Bradbury's forcible way of presenting Divine truth awakened the man's attention; the truth entered his understanding, and became the means of changing his heart. He came to the preacher with trembling and confusion, told his affecting tale, gave evidence of his conversion, became a member of Mr. Bradbury's Church, and was, to his death, an ornament to the Gospel which he professed.

14. great . . Priest,^a greater than the Levitical high priest. that . . heavens,^b of whom the Lev. priest, passing into the holy of holies, was a type. Jesus . . God, who is ever making intercession. let . . profession, a knowledge of this intercession giving us confidence.

Encouragements to the Divine life in its various aspects.—We

have—I. A finished salvation—encouragement to steadfastness. Christ's work—1. For us, 2. In us, is complete. II. A sympathising Saviour—encouragement to trust. III. A Divine helper—encouragement to prayer. Heaven is always open to us.^c—*Holding fast our profession.*—I. The nature of the Christian profession: 1. A cordial assent to all Scripture truth, and especially God's testimony concerning Christ; 2. Practical conformity to all God's revealed will; 3. The hope of eternal life and glory in heaven. II. What is implied in holding fast our profession: 1. That we actually have it; 2. A just sense of its high value; 3. That we may be tempted to forsake it; 4. That we are called to the regular exercise of it; 5. Perseverance to the end. III. The motives to this duty: 1. The person and character of Him who is its object; 2. His office, and relation to us; 3. The security thus afforded against our own weakness, and the malice of our foes.^d

Christ, a Priest.—The high priest was a lively type of Christ. Aaron was to do four things—1, kill the beasts; 2, to enter with the blood into the holy of holies; 3, to sprinkle the mercy-seat with the blood; 4, to kindle the incense, and with the smoke of it to cause a cloud to arise over the mercy-seat, and so the atonement was made (Lev. xvi. 11—16). Christ our High Priest did exactly answer to this type: He was offered up in sacrifice, that answers to the priest's killing the bullock; and Christ is gone up into heaven, that answers to the priest's going into the holy of holies; and He spreads His blood before the Father, that answers to the priest's sprinkling the blood upon the mercy-seat; and He prays to His Father, that for His blood's sake He would be propitious to sinners, that answers to the cloud of incense going up; and through His intercessions God is pacified, that answers to the priest's making atonement.^e

15, 16. cannot . . infirmities, like the Lev. h. p., who was removed beyond many of the ordinary cares and toils of the masses of the people. but . . are,^a both tempted and tried. yet . . sin,^b wh. cannot be said of other priests. come, in believing prayer. boldly^c [iv. 217]. the . . grace^d [iii. 284]. mercy, most needed, and by all. in . . need, lit., seasonable; or, in time, bef. it is too late, to-day.

Threefold encouragement.—We have encouragement to come boldly to the Throne of Grace, from the fact that we have a High Priest—I. Able to sympathise with our infirmities; II. Who was in all points tempted as we are—He passed through an experience like ours; III. Who is without sin or blemish.^e—*Priestly sympathy for fellow-sufferers.*—I. The foundation of the sympathy of Jesus Christ—what is it? 1. The similarity of His circumstances—“tried in all points as we.” As we, He was tried in—(1) The body—by toil, exhaustion, hunger, thirst, pain, and death; (2) His estate or condition—by poverty, persecution, contempt, rejection, misrepresentation, desertion, friendlessness, and solitude; (3) Mind—by fear, perplexity, and sorrow; (4) Temptation. 2. The dissimilarity of character—“yet without sin.” Without sin, Christ would—(1) Be more sensitive to all suffering; (2) See forms of moral temptation more quickly and completely; (3) Resist and resent the temptation more sharply than we should. II. The sphere in which this sympathy is here said to be displayed—the various functions of priesthood. As our priest, He—1. Appears before God for us; 2. Cleanses and purifies us; 3.

c R. V. Pryce, LL.B.

d Dr. H. Hunter.

“He who looks upon Christ through frames and feelings, is like one who sees the sun on water, which quivers and moves as the water moves; but he that looks upon Him by the glass of His Word—by faith—sees Him ever the same.”—*Notledge.*

“The perseverance of the saints is their continuance in a state of grace to a state of glory.”—*C. Buck.*

Much pain is saved by taking pains, much trouble by taking trouble.

e T. Watson.

the throne of grace

a Is. liii. 3; Lu. iv. 2; Jo. iv. 6; Jo. xi. 33—35; Lu. xi. 53, 54; xxii. 28.

b Jo. xiv. 30; 2 Co. v. 21; 1 Pe. ii. 22; 1 Jo. iii. 5.

c Ep. iii. 12.

d Ro. iii. 24, 25; Ex. xxv. 21, 22; Zec. vi. 13.

e D. Longwill, M.A.

See *Serm.* by F. W. Robertson, M.A., i. 112; and *Two Serms.* by D. Clarkson, B.D., iii. 81, 110.

“How much cause has thy wounded conscience of comfort and joy, being in thy prayers to plead

before Christ Himself, Who hath felt thy pain, and deserved, that in due time by His stripes thou shouldst be healed." — *T. Fuller.*

f. S. Martin.

g. T. Binney.

Lord Ashley, before he charged at the battle of Edge Hill, made this short prayer:—"O Lord! Thou knowest how busy I must be this day; if I forget Thee, do not Thou forget me."

h. Hopkins.

Blesses us; 4. Makes intercession for us. Let us, then, come boldly to the Throne of Grace.^f—*Coming boldly to the Throne of Grace.*—I. The point to which we come—the Throne of Grace. This shows—1. The supremacy of God; 2. The relation between God and men; 3. Our need of grace. II. The manner in which we are to approach—boldly—not with rude familiarity, but with confidence in God's mercy—dependence upon His sincerity—and upon the merits of Christ's atonement. III. The purpose of our coming—to be saved. IV. To whom we come—to God.^g

Boldness in prayer.—As that emperor counted his clemency disparaged, when any delivered a petition to him with shaking hand, as though he doubted of his favour, so God loves, when we make our addresses to Him, that we should do it with full assurance of faith, nothing doubting of acceptance with Him and of an answer from Him. He that asks timorously only begs a denial from God; but yet, that this boldness may not degenerate into rudeness and irreverence, He requires that our freedom with Him be tempered with an awful fear of Him; we must come in all humility and prostration of soul, with broken hearts and bended knees, to touch the golden sceptre that He holds forth to us.^h

the priest's calling and character

a "The Apos. proceeds to show that the Gospel priesthood is superior to the Lev. (1) Aft. the order of Melchisedec. (2) A better consecration, —by an oath. (3) A better tabernacle in wh. the priest ministers. (4) A better sacrifice offered there. (5) A better covenant estab. in His blood."—*Whitby.*

b Le. iv. 3; ix. 7; xvi. 6.

c *T. Mortimer, B.D.*

"Pity those whom nature abuses, but never those who abuse nature." — *Vanbrugh.*

he sacrifices for himself

1, 2. every . . priest,^a Levitical. taken . . men, and bef. taken in the same condition. ordained, appointed. gifts, inanimate things. sacrifices,^b animals. compassion, lit., moderate feeling, as opposed to severity. on . . way, who sin through ignorance. for . . infirmity, and liable to sin.

The Christian priesthood in its sanctity, infirmity, and authority.—I. The sanctity of the work proposed: 1. In its general nature—it concerns men, in all their sinfulness, helplessness, and misery—it also relates to God; 2. In its special object: (1) The persons whose benefit is designed—they are described as "ignorant," and "out of the way," that is, in a state of mental darkness as to their understandings, and of practical disobedience as to their lives; (2) The mode in which this benefit is to be conveyed. II. The infirmity of the agency selected. III. The authority of the office constituted. This is shown in: 1. The call of God's grace; 2. The call of His providence; 3. The call of His Church.^c

Compassion on the ignorant.—"I received a most useful hint," says Cecil, "from Dr. Bacon, then father of the University, when I was at college. I used frequently to visit him at his living, near Oxford; he would frequently say to me, 'What are you doing? What are your studies?' 'I am reading so and so.' 'You are quite wrong. When I was young, I could turn any piece of Hebrew into Greek verse with ease. But when I came into this parish, and had to teach ignorant people, I was wholly at a loss; I had no furniture. They thought me a great man, but that was their ignorance; for I knew as little as they did, of what it was most important for them to know. Study chiefly what you can turn to good account in your future life.'"

3, 4. by . . hereof,^a his own infirmity. so . . himself, but our H. Priest, being without sin, needed not to offer sacr. for Him-

self. honour,^b note, the priesthood an honour. Aaron,^c who was called to the priesthood.

The Christian's calling.—Like as if the queen, to show her puissance against a foreign power, should call forth some of her subjects who are most beholden to her to combat in her presence for her honour, they would, no doubt, strain all their strength in this service, yea, and their lives too: even so, much more ought we that are Christians to perform this duty to our God and Prince, who hath called us out by name to fight for His honour, to be a chosen and peculiar people unto Himself, to stand on His posts, to show forth His virtues, and to be zealous of good works; yea, and that we might the better perform this service, He hath furnished us with His own armour and weapons, yea, and His own holy hand is with us too, though all men see it not: therefore we must endeavour to do valiantly, and to do our best, to answer the expectation of our heavenly King and Prince.^d

5, 6. so . . Priest,^a He received the honour of the priesthood fr. the Father. but . . thee^b [iii. 124], Melchisedec,^c see below.

The difference between the Priesthood and High Priesthood of Christ.—The priest and the high priest—I. Did not minister in the same place. So with Christ. As a Priest He ministered on earth, as a High Priest, in heaven. II. Did not perform the same work: 1. The work of the priest—to offer sacrifices unto God. Christ as a Priest sacrificed Himself. 2. That of the high priest: (1) To carry the blood of the sacrifices into the holy of holies. Christ as a High Priest entered heaven by His own blood. (2) To intercede on behalf of the people. Christ is our advocate with the Father. III. Did not appear in the same dress: 1. The dress of the priest was simple. Christ wore, as Priest, the simple dress of humanity. 2. That of the high priest was much more glorious. Christ, as the High Priest of Eternity, is clothed with all the glories of immortal life. IV. Did not occupy the same position. Christ as a Priest is subordinate, as a High Priest, sole Monarch of the universe. Learn:—(1) Man has fallen from righteousness; (2) The scheme of redemption meets man's necessities as a sinner.^d

Was Melchisedec Shem?—Such a supposition is without foundation. If Shem were then living, it appears strange that no allusion should have been made to the fact; that Abraham should not have come into contact with him before; that he should be resident amongst heathen and not his own; also, why should he not have been called by his own name instead of Melchisedec? Further: Shem's genealogy is recorded; Melchisedec's is unknown; and such an idea does not occur in the Targum of Onkelos: a strong presumption it is of modern date. St. Paul throws the most light upon the subject, and this remarkable personage in Hebrews, where he asserts the superiority of our Lord's priesthood over the Aaronic; and draws a parallelism between Him and Melchisedec in this respect:—*τάξις*, "Order," has reference to "rank;" and herein our Lord excelled, and resembled Melchisedec. He combined, like His prototype, the priesthood and kingly office; no Jewish priest ever did this. The genealogical descent of Melchisedec is not recorded; that of the priesthood was most carefully preserved; the Messiah as Priest stood alone, like Melchisedec. Whence Melchisedec came is unknown; the race of the ordinary priest was well known; here the former was superior to the latter, and so Christ, the antitype, was vastly above the same;

^a He. vii. 29.

^b 2 Ch. xxvi. 18—21; Nu. xvi. 40.

^c Ex. xxviii. 1; Nu. iii. 10.

"As the bread is the sign of His body, so the giving of the bread is a sign of the giving of His body. Thus he lieth before us like a pelican, which letteth her young ones suck her blood."—*H. Smith.*

^d *Cawdray.*

the order of Melchisedec

^a Jo. viii. 54.

^b Ac. xiii. 33; Ps. ii. 7; He. i. 5.

^c Ps. cx. 4; Ge. xiv. 18; He. vii. 1, 10—21.

^d *H. Harris.*

"Christ at no time loseth this, His fellow feeling, because He always is our Head and we His members. I will add that the infirm member is most pitied and cured for."—*Bunyan.*

"Disappearing as suddenly as he came in, he is lost to the sacred writings for a thousand years; and then a few emphatic words for another moment bring him into sight as a type of the coming Lord of David. Once more, after another thousand years, the Hebrew Christians are taught to see in him a proof that it was the consistent purpose of God to abolish the Levitical priesthood. His person, his office, his relation to

Christ, and the seat of his sovereignty, have given rise to innumerable discussions, which even now can scarcely be considered as settled."—*Bullock.*

e W. Preston.

how Christ learned obedience

a Ma. xxvi. 26—44; Jo. xii. 27; Ps xxii. 2, 21, 24.

b Is. i. 5, 6; Ph. ii. 8.

c *C. Bridges, M.A.*

See *Serm.* by *J. H. Newman*, iii. 156.

"We may paint the outward appearance of Christ's sufferings, but not the inward bitterness or invisible causes of them. Men can paint the cursed tree, but not the curse of the Lord that made it so."—*Maclaurin.*

d *Salter.*

Christ the author of eternal salvation

a He. ii. 10; Lu. xiii. 32; Ro. i. 4; He. vii. 26; ix. 12; 2 Ti. ii. 10.

b Mk. xvi. 16; He. xi. 8

c Ps. cx. 4.

d Ma. xiii. 14, 15.

e *P. M. Hahn.*

"Actual obedience is the practice and exercise of the several graces and duties of Christianity."—*C. Buck.*

f *Dr. Beaumont.*

and, lastly, Melchisedec came from no direct line of priests, and, in this point, Christ accurately resembled. These features appear to constitute the nature of the "Order;" but who Melchisedec was we know not beyond St. Paul's declaration, a "King of Righteousness" or "Righteous King," and "Priest of the Most High God," who had probably come to the knowledge of God through tradition, for we have no reason to believe it was wholly obliterated even amongst the heathen. He was, doubtless, king and priest in his own family.^e

7, 8. who, *i.e.*, Christ. days . . flesh,^a esp. those two when His weakness made Him seem a mere man. was . . feared, was deliv. fr. His trouble of fear. learned, for Himself; not taught to others (as *Whitby*). He learned how difficult obedience is to men. by . . suffered,^b as a man while He obeyed God.

The Son learning obedience.—I. His person—"though He were a Son." His dignity did not hinder His humiliation. II. The lesson He learned—obedience—obedience both in active and passive exercise, and which continued without one flaw unto death. III. The school in which He learned—by the things which He suffered—outwardly and inwardly. Learn:—(1) Adoring gratitude; (2) Intense desire to imitate; (3) How the perfection of His obedience covers the imperfection of ours; (4) How to realise the rich experimental fruits of the school of discipline.^c

Cheerful obedience.—As when a general commands his army to march, if, then, the soldiers should stand upon terms, and refuse to go except they have better clothes, their pay in hand, or the like, and then they will march,—this would not show them an obedient, disciplined army: but if, at the reading of their orders, they presently break up their quarters, and set forth, though it be midnight when the command come, and they without money, or clothes on their backs, leaving the whole care of themselves for these things to their general, and they only attend how they may best fulfil his commands,—these may be said to march in obedience.^d

9—11. perfect,^a all. to the consecration and full sufficiency of the priest. author, efficient cause. obey,^b esp. ref. to obedience of faith. order,^c *τάξις* cannot here properly sig. *order*, or course, or succession. It is rather synonymous with *ὁμοιότητα* (vii. 15), *i.e.*, according to the *similitude*. of whom, Melchisedec. hard . . uttered,^d through the dulness of the hearers.

Called of God.—The will and calling of the Father are clear from the fact that—I. The Father Himself, as it were, schooled His Son thereto in the days of His flesh; II. The Father Himself perfected Him and made Him the pledge and surety of our salvation.^e

Christ, a Saviour.—He is not a temporal Saviour—He is not a Saviour from mere temporal calamity—He is not a Saviour such as the saviours among the Jews were, who had emancipated them from their civil foes; but He is a Saviour from spiritual evils; He saves us from spiritual darkness by His Word—He saves us from the pollution and the power of sin by His merit and grace—He saves us from the bondage of Satan by His energy—He saves from hell, for He became a curse for us, that we might attain eternal life; His salvation extends to the soul as well as to the body, to eternity as well as to time.^f

12-14. when . . time, on acc. of the time. ye . . teachers, having acquired knowledge. need, such is your ignorance. again, such your shortness of memory. first principles, lit., elements of the beginning^a [iv. 188], elements, letters. oracles^b [iii. 277]. milk . . meat^c [iv. 19]. milk, doctrine of O. T. in . . righteousness, doctrines of the Gospel. babe,^d not able to receive men's food. are . . age, adults in spiritual discernment. senses,^e the understanding, seat, or faculty of judgment.

Unskilfulness in the Word.—I. The character of the Gospel—"the Word of righteousness:" 1. Its quality; 2. The subject of which it treats—righteousness. II. The fault lamented in the text—unskilfulness in the Word. Persons are unskilful in finding, quoting, defending, and applying it. They are unskilful in using the Word, when they do not use it—1. Harmoniously; 2. Impartially; 3. Practically. Application:—(1) Be thankful that you have the Word; (2) Pity those who are destitute of it, and be concerned to supply them.^f

An apology for a long sermon.—Mr. Grimshaw once apologised for the length of his discourse, to this effect:—"If I were in some situations, I might not think it needful to speak so much; but many of my hearers, who are wicked and careless, are likewise very ignorant, and very slow of apprehension. If they do not understand me, I cannot hope to do them good; and when I think of the uncertainty of life, and perhaps it may be the last opportunity afforded, and that it is possible I may never see them again, till I meet them in the great day, I know not how to be explicit enough; I endeavour to set the subject in a variety of lights; I express the same thoughts in different words, and can scarcely tell how to leave off, lest I should have omitted something, for the want of which my preaching and their hearing might prove in vain; and thus, though I fear I weary others, I am still unable to satisfy myself."

CHAPTER THE SIXTH.

1-3. principles, see on v. 12. perfection,^a complete knowledge. not . . foundation,^b not repeating initial matters, but, leaving these, let us go on to the greater matters of—repentance,^c loathing of sin. faith,^d in order to justification. of . . baptisms,^e those fundamental doctrines taught or typified under the old dispens. and . . hands,^f on the sacrifices. Let us show what was meant thereby. this . . permit,^g if God allow us, we will go on to these things.

The soul's true progress.—I. The starting place—"principles"—what are these principles: 1. Evangelical repentance; 2. Godward faith; 3. Spiritual cleansing; 4. Reliance on Christ; 5. A future state; 6. Eternal retribution. II. The resting-place—"perfection." In what does the perfection of the soul consist. In—1. Accuracy of Divine knowledge; 2. Conformity to the Divine will, so far as known; 3. The prospects of an ever-brightening future.^h

First principles to be left.—In what sense are we to leave the first principles of the doctrine of Christ? We are to leave them as the scholar leaves the letters of the alphabet—leaving them

adapted teaching

a Ga. iv. 9.

b Ro. iii. 2.

c 1 Co. iii. 1, 2.

d Ep. iv. 14; Ro. xiv. 1.

e 1 Co. ii. 14, 15; Ph. i. 9, 10.

f W. Jay.

"Our natural power of discerning between right and wrong needs the aid of instruction, education, exercise, and habit, as well as our other natural powers."—Dr. T. Reid.

"Virtual obedience consists in a belief of the Gospel, of the holiness and equity of its precepts, of the truth of its promises, and a true repentance of all our sins."—C. Buck.

going on to perfection

a He. vii. 11-19.

b 2 Ti. ii. 19.

c Ez. xviii. 30; Mk. i. 4; Ga. v. 19-21; Ro. vi. 23.

d Jo. v. 24; He. xi. 1-6.

e He. ix. 9, 10; Mk. vii. 3, 4; Ac. xix. 4, 5.

f Nu. viii. 10, 11; Ac. xiii. 2, 3; xix. 6.

g Ja. iv. 15; 2 Co. iii. 5.

h Dr. Thomas.

"As the eagle pursues his up-

ward flight until he reach the highest point of possible ascent, so the Christian should go on rising in the life of God until he come to perfection." — *Foster's Ency.*

i-C. Stanford.

"Progress is the law of life,—man is not man yet." — *Browning.*

apostasy

a He. x. 32.

b 1 Co. xii. 8—10; Ac. x. 45, 46; Ro. i. 11.

c Mk. vi. 20; Ma. xiii. 20, 21; Jo. vi. 32, 51.

d He. x. 26—29; 2 Pe. ii. 20, 21; Ma. xii. 31, 32; 2 Pe. ii. 15; Nu. iii. 4; Jude 5; He. iii. 10, 11; Ac. i. 25.

e *Macknight; Hammond.*

f *J. Parsons.*

"They can tell at first hearing what is grateful and nutritive, what offensive and hurtful to the Divine life; what is harmonious and agreeable, what dissonant to the Gospel already received; so that an angel from heaven must expect no welcome, if he bring another." — *Howe.*

"The knowing of God, that we may serve Him; and the serving Him, that we may enjoy Him, take up the whole duty of man's obedience." — *Herve.*

"Some falls are means the happier to rise." — *Shakespeare.*

only to use them; leaving them that he may bring out all their powers, and employ them in startling combinations as the instrument for acquiring or diffusing thought. We are to leave them as the plant leaves the root, when it towers into a majestic tree, leaving it only that it may the more depend upon it; and day by day drawing from it those fresh supplies of vital sap which it pours into the fresh leaves, fresh boughs, ever fresh and ever beautiful formations of that life which refreshes the hungry with its clusters, or the weary with its shade. We are to leave them as the builder leaves his foundation, that he may carry up the building, stone above stone, story above story, tower above tower, from the dusky basement to the sunlit pinnacle; always leaving the foundation, yet always on it, and on it with the most massive pressure and the most complete dependence when most he leaves it. i

4—6. impossible, (1) No further means can be used for re-establishing them in the faith; if they refuse the evidence afforded; (2) To reclaim those who have under such circumstances fallen away. enlightened,^a imbued with evang. doct. tasted, experienced. gift, light of truth, Son of God. and . . Ghost,^b been the subjects of His influence and teaching. tasted . . God,^c enjoyed the Gospel. and . . come, experienced the joy that springs fr. the hope of glory. if . . away,^d a thing that also seems impossible. crucify. . shame, maintain the principles by wh. those persons were actuated who crucify the Son of God—guilty of the same sin with them.^e

Apostasy.—I. The former condition of the persons to whom the Apostle refers: 1. They "were once enlightened;" or had acquired a knowledge of the nature and principles of the Christian system; 2. They had "tasted the heavenly gift, and were made partakers of the Holy Ghost;" 3. They had "tasted the good Word of God, and the powers of the world to come." II. The actual state in which the persons are represented. It was a state of—1. Aggravated sin—"fallen away;" 2. Desperate peril—"it is impossible to renew them again (or, to restore a second time) unto (or, by) repentance." Deductions:—(1) This passage has no bearing on the points of doctrinal controversy to which it had been applied; (2) It furnishes no ground for personal despondency; (3) It shows the vast importance of having all attainments sanctified by the Spirit of God; (4) It commends the duty of Christian caution and watchfulness.

Crucifying Christ afresh.—Bridaine, a celebrated French preacher, discoursing on the passion of Christ, expressed himself thus:—"A man, accused of a crime of which he was innocent, was condemned to death by the iniquity of his judges. He was led to punishment, but no gibbet was prepared, nor was there any executioner to perform the sentence. The people, moved with compassion, hoped that this sufferer would escape death. But one man raised his voice, and said, 'I am going to prepare a gibbet, and I will be the executioner.' You groan with indignation! Well, my brethren, in each of you I behold this cruel man. Here are no Jews here to-day, to crucify Jesus Christ; but you dare to rise up, and say, 'I will crucify Him.'" These words, pronounced by the preacher, though very young, with all the dignity of an Apostle, and with the most powerful emotion, produced such effect, that nothing was heard but the sobs of the auditory.

7, 8. What we return to God should correspond with what we receive fr. Him. **earth, land. drinketh in,** earth parched. **that . . it,**^a earth always thirsty; rain often sent. **herbs, plants,** prob. fodder, provender, for man or beast. **dressed, cultivated. blessing,**^b "The Divine blessing on good land is lasting; the Divine curse follows bad land."^c (Keep the fig. in mind.) **thorns . . briars,**^d here=any noxious weeds. **rejected,** as worthless. **burned,**^e not the weeds only, but the land producing them.

A Divine herbal, or garden of graces.—I. The earth. The earth is man—the noblest part of this world. The good man's heart is compared to earth for divers reasons: 1. For humility. The earth is the lowest of all elements—a godly heart is low in its own estimation. 2. For patience. Rend it, and plough it, and it will return fruit—so with the good heart. 3. For faithful constancy—immovable is the earth. 4. For charity—bringing forth fruit. 5. For riches—mineral wealth—the treasures of the soul. 6. For fertility. II. The rain—God's Word: 1. The matter—rain, the fertiliser; 2. The manner of its coming—often, upon the earth. III. The herbs—graces: 1. The earth is fruitful; 2. It is fruitful in good; 3. It is fruitful in much good; 4. This good is such as the dresser looks for—which dresser is God. The herbs to be thus fit must smell well—taste well—be fit for ornament—have medicinal virtues. IV. The blessing—a sweet retribution of mercy. This is a blessing of—1. The way—a blessing of grace during our journey below; 2. The country—a blessing of glory above.

The curse of God resting on the earth.—Anyone casually reading this verse might imagine that the last clause refers to the "thorns and briars," especially as this idea seems to be supported by comparison of the passage with Isaiah ix. 18; xxiii. 12, etc. The original Greek, however, for "whose" [ἧς] is in the singular number, and must relate to *the land*, "which beareth thorns and briars." St. Paul alludes to the custom, common to the Romans, and most Eastern nations, of burning the barren fields, or rather, the stubble, etc., standing upon them, according to Virgil, who, in his book on husbandry (*Georg.* i. 84), lays down this rule:—

"'Tis well to set on fire the barren fields,
And burn in crackling flames the stubble light."^g

9, 10. **we . . things,**^a than such a return. **things . . salvation,** fruit that bears witness to a saved state; things that are *akin to, i.e., of the nature* of salvation. **unrighteous, unjust. your . . love,**^b Christian zeal prompted by love to Christ. **name,** such zeal tends to spread and honour the name of God. **ministered,**^c served the interests of. **saints, believers,** whether Jews or Gentiles.

Pastoral solicitude.—Notice—I. "The better things" the Apostle thought of them. Better things than—1. To be moral dwarfs; 2. Treating the Son disrespectfully; 3. To be withering for the flames. II. The saving things: 1. Inward change; 2. Love to God and to the brethren; 3. Prayer—both private and public; 4. Perseverance against obstacles.^d—*Things that accompany salvation.*—I. The advance-guard that has accompanied salvation, or rather gone before it. As in the march of armies there are some that go far ahead of the other troops, so in the march of salvation there are certain things that precede it to clear the way: 1. Election; 2. Predestination; 3. Redemption; 4. Covenant—the captain

the earth
blessed of
God

a Ps. lxx. 10.

b Ge. xxvii. 27, 28.

c Bengel.

d Topics, i. 100; Ge. iii. 17, 18.

e De. xxix. 22, 23; Ma. vii. 19; Jo. xv. 6; Is. v. 4, 6.

f T. Adams.

"Some observe that the most barren grounds are nearest to the richest mines. It is too often true in a spiritual sense, that those whom God hath made the most fruitful in estates are most barren in good works."—Secker.

"It is only by labour that thought can be made healthy and only by thought that labour can be made happy; and the two cannot be separated with impunity."—Ruskin.

g Bib. Treas.

works of love
not forgotten

a He. x. 39; 2 Co. v. 17.

b Ga. v. 6; 1 Jo. iii. 14; Ma. x. 42; xxv. 40; Ac. x. 4.

c Ac. iv. 32; ii. 45

d A. Griffiths.

"Inherent grace hath its place and office to accompany Salvation, but not to procure it. This is Christ's work."—Gurnall.

"No exertion in the cause of God can be utterly

useless or entirely lost."—*J. Parsons.*

"Never hope for salvation abstractly and apart from the things that do 'accompany' it."—*Howe.*

c Spurgeon.

"From the cultivation of the earth, a second paradise of beauty and sweets springs up to our delighted view: from exertion and industry our most valuable comforts arise; and the endeavours we use in the attainment of any earthly good stamp a double value on its possession, and give a keener relish in its enjoyment."—*Mrs. King.*

When a lady once asked Turner, the celebrated English painter, what his secret was, he replied, "I have no secret, madam, but hard work."

incitement to diligence

a 2 Pe. i. 10, 11.

b Ho. x. 22; Col. ii. 2.

c He. iii. 14, 6; 1 Pe. i. 13.

d Ju. xviii. 5; Ma. xxv. 26.

e He. xii. 1; Ro. ii. 7; 1 Th. i. 2.

f *W. Braden.*

"A sculptor was employed to erect a statue in one of the Grecian temples, and on being asked why he carved the back part, which was to be let into the wall, with as much pains as the front, he re-

of all. Election marks the houses for the billeting of salvation; Predestination maps out the road to these houses; Redemption clears the way with the all-prevailing cross of Christ; and the Covenant is proclaimed by all. II. The army that immediately precedes salvation: 1. God, the Holy Spirit; 2. The Thundering Legion—Law and Conscience, that arouse the soul to its danger; 3. The Comforter—comforting the broken-hearted; 4. The Atonement; 5. Salvation's actual attendants—repentance, humility, prayer, and a tender conscience. III. Those who accompany it by its side: 1. Faith; 2. Hope; 3. Love. IV. The rear-guard: 1. Gratitude; 2. Obedience; 3. Consecration; 4. Knowledge; 5. Zeal; 6. Joy in the Spirit; 7. Perseverance.^c

Good works.—Some time since I was called upon to visit the dying bed of an aged member of my own Church, where all was significant of poverty, but where there was that air of cleanliness and wholesomeness which Christianity is sure to give to the cottage of the poorest. There she lay, extended on her dying bed. She called me to her side, and, when I had administered the consolations of religion, she said to her daughter, "Fetch me that caddy that lies upon the shelf." A caddy was brought: the poor old lady raised herself upon her dying bed, and with a trembling, aching, pleasurable hand, she opened it, and there lay, folded up, a paper directed to me, from a fear that she might not see me before she died. With her dying hand she placed it in mine, and said, "There is my contribution to the Jubilee Fund" (of the Baptist Mission). I counted it, and found that it amounted to three shillings, the mite of a widow, for a widow she was. I inquired whence she obtained it? She replied, "As soon as you said about the Jubilee, I extracted a farthing from my butter, a farthing from my tea, a farthing from my sugar, and I obtained a few farthings from some of the other poor members of the Church." Having placed it in my hand, she said, with a faltering, quivering, but confiding heart, "Now, Lord, lettest Thou Thy servant depart in peace."—*W. Brock.*

11, 12. we . . one, *ca. one* was to act for himself. same, as *unitedly* they had already. *diligence*,^a in aiding others; in improving yourselves. *to . . hope*,^b both in securing and manifesting a good hope. *end*,^c of your life; until the coming of the Lord. *slothful*,^d in practising the duties of religion. *followers*,^e imitators. *patience*, endurance. *promises*, the promises of God to believers in Jesus.

Our heroic forefathers.—I. We have high examples—men not slothful, but of faith and patience. These men were of various dispositions and ages, of diverse circumstances, yet all actuated by one principle—faith: 1. This faith was not necessarily exercised about the same object; 2. Its realisation was in spite of present appearances. II. We have special duties—we are to avoid slothfulness, and become imitators of these examples.*f*—*Faith, patience, and the promises.*—I. The promises—good words of assurance from God regarding things to come: 1. The promises of God are the free expressions of His goodness; 2. They are made in the name of Christ, and on the strength of His mighty work; 3. The inheritance of them is even represented as to be actually shared with Him; 4. They engage to give an ample compensation for all that can be suffered in this life; 5. They all point to hereafter. II. The great question—Shall we follow those who inherit them

through faith and patience? 1. Through faith—power of realising—habit of attention to unseen things; 2. Through patience. Patience in persevering—denial of self—waiting for the disposal of God—not being discouraged.^s—*Spiritual diligence in imitating Christian example.*—I. Our models—“those who through faith,” etc. II. Their present condition—the enjoyment of the inheritance—perfection in intellectual, spiritual, social, and corporeal life. III. Their previous disposition—faith and patience: 1. Their dependence and order—faith precedes patience; 2. The nature of their service. IV. Our duty in reference to them—to be followers of them. This implies that—1. There is nothing unattainable and impracticable in their examples; 2. We should acquaint ourselves with these examples; 3. We should not be satisfied with anything short of resemblance and conformity. V. What is necessary in order to the discharge of it—that we fling away sloth.^h

The mother's confession.—Children, says the Rev. W. Jay, have conveyed religion to those from whom they ought to have derived it. “Well,” said a mother one day, weeping, her daughter being about to make a public profession of religion by going to the Lord's Table, “I will resist no longer. How can I bear to see my dear child love and read the Scriptures, while I never look into the Bible—to see her retire and seek God, while I never pray—to see her going to the Lord's table, while His death is nothing to me!” “Ah!” said she to the minister who called to inform her of her daughter's intention, wiping her eyes; “yes, sir, I know she is right, and I am wrong. I have seen her firm under reproach, and patient under provocation, and cheerful in all her sufferings. When, in her late illness, she was looking for dissolution, heaven stood in her face. Oh, that I was as fit to die! I ought to have taught her, but I am sure that she has taught me. How can I bear to see her joining the Church of God, and leaving me behind, perhaps for ever!” From that hour she prayed in earnest, that the God of her child would be her God, and was soon seen walking with her in the way everlasting.—*The activity of love.*—Love is a busy passion, a busy grace. Love among the passions, is like fire among the elements; love among the graces, is like the heart among the members. Now, that which is most contrary to the nature of love, must needs most obstruct the highest actings of it; the truth is, a careless frame of spirit is fit for nothing; a sluggish, lazy, slothful, careless person never attains to any excellency in any kind; what is it you would entrust a lazy person about? Let me say this, and pray think on it twice, ere you censure it once: Spiritual sloth doth Christians more mischief than scandalous relapses.ⁱ

13-15. promise, never forgotten, abundantly fulfilled. because . . . greater,^a being Himself the Greatest. surely . . . thee,^b as surely as I am the blessed God who bestows blessings, I will bless thee. he . . . promise, it was fulfilled to him in the birth of Isaac.

Immutability of God's promises.—I. A view of God in the immutability of His truth: 1. The nature of the promise made to Abraham—most emphatic—exceedingly comprehensive; 2. Its confirmation—confirmed by an oath. II. A view of the believer in the greatness of his consolations: 1. His confidence will not be disappointed; 2. His hope will not fail.^c

The power of patience.—This power God hath given to patience,

plied, ‘The gods see it.’”—*Maurice.*

g J. Foster.

“There is nothing better fitted to clear the soul of sloth and listlessness of spirit in the service of God than hope well improved and strengthened.”—*Gurnall.*

h W. Jay.

“It is no more possible for an idle man to keep together a certain stock of knowledge, than it is possible to keep together a stock of ice exposed to the meridian sun. Every day destroys a fact, a relation, or an influence; and the only method of preserving the bulk and value of the pile is by constantly adding to it.”—*Syd. Smith.*

“Intellect and industry are never incompatible. There is more wisdom, and will be more benefit, in combining them than scholars like to believe, or than the common world imagine; life has time enough for both, and its happiness will be increased by the union.”—*Turner*
i Dr. Annesley.

God's promise to Abraham

a Ge. xxii. 16, 17.

b De. i. 11; Ge. xv. 1.

c Anon.

“God builds for every sinner, if he will but come back, a highway of golden promises from the

depths of degradation and sin clear up to the father's house."
—*Beecher*.

"To things which you bear with impatience you should accustom yourself; and by habit you will bear them well."
—*Seneca*.

d II. *Smith*.

"Patience is the key of content."
—*Mahomet*.

the force of an oath

a Go. xxi. 23, 24; xxiv. 3.

b Ge. xxvi. 20, 26, 28, 31.

c Ps. xxx. 11; Is. xxv. 1; xlvi. 10; Mal. iii. 6; Ro. iv. 13, 16; xi. 29; Ja. i. 17; Ep. i. 11.

d 1 Pe. i. 25; He. vii. 21.

e Nu. xxiii. 19; Tit. i. 2.

f 2 Th. ii. 16, 17.

g Ro. xv. 13; Ps. xlv. 1; Nu. xxxv. 11; 1 Th. vi. 12.

h *Dr. Belfrage*.

i *B. Prece*.

"Of all men, a philosopher should be no swearer; for an oath, which is the end of controversies in law, cannot determine any here, where reason only must induce." — *Sir T. Browne*.

k *Dr. Beaumont*.

"Somewhere in the East, there is said to be a tree which is a non-conductor of electricity. The people know it; and, when a storm comes, they flee towards it for safety.

the medicinale virtue, that it should be like a wholesome herb in the world, or a general physician for all persons and all diseases. Therefore, when the angel had recorded all the troubles which should come in the latter days; at last he concluded, "Here is the patience of the saints;" as though patience should bear all. Therefore, so many Scriptures go like preachers about the Bible, to exhort unto patience, like a beacon which is set up to call men together, showing us, that by *patience we possess our souls*; as though a man without patience had no rule of himself; that *a man's wisdom is known by his patience*, as though that he which is not patient cannot be wise; that by *patience we receive the promises*, as though the promises did not belong to us unless we had patience; that *patience breedeth experience, and experience hope*, as though he which wanteth patience had no experience of God, to know the scope of His doings, nor any hope to comfort him about the life to come.^d

16—18. men . . greater,^a usually by God Himself. confirmation, assurance. strife,^b gainsaying, contradiction. wherein, on wh. principle. willing, in His infinite condescension; though His mere word should be enough. the . . counsel,^c unalterableness of His purpose. two . . things,^d the promise and the oath. in . . lie,^e ref. to the two things. strong, firm, steadfast. consolation,^f to meet all troubles. fled, under a sense of danger. refuge, safety. to . . upon, by faith. hope,^g mercy of God in Christ. set . . us, in the Gospel.

Religious consolation.—I. The greatness of the consolation which God opens to those who have fled from the wrath to come. II. The certainty of God's purpose and promise to bless them. Application:—(1) Let the influence of religious consolation on you show how well it deserves to be styled strong consolation; (2) Let not any melancholy thoughts as to the future damp your consolation; (3) Cleave steadfastly to the Lord.^h—*God's counsel*.—This counsel in relation to God's people may be summed up thus:—I. That their salvation from sin shall be complete and perfect. This is the avowed design of—1. All God's purposes; 2. All His promises; 3. The earthly mission of His Son; 4. The constant operations of His Spirit; 5. The heaven which He has prepared for their eternal residence. II. That this complete salvation shall be effected by their own perseverance. This is confirmed by—1. The injunctions of Scripture; 2. The nature of the case; 3. The example of saints. III. That their perseverance shall be secured by God's own blessing.ⁱ—*The city of refuge*.—I. The view given of the Saviour in the text—"the hope set before us." II. The conduct of the man here described—fleeing to, and laying hold on, refuge. III. The privilege and happiness of those who have thus fled to Christ for refuge—they have "strong consolation."^k

A city of refuge.—During the rebellion in Ireland, in 1798, the rebels had long meditated an attack on the Moravian settlement at Grace-Hill, Wexford County. At length they put their threat in execution, and a large body of them marched to the town. When they arrived there, they saw no one in the streets nor in the houses. The brethren had long expected this attack, but true to their Christian profession, they would not have recourse to arms for their defence, but assembled in their chapel, and in solemn prayer besought Him, in whom they trusted, to be their

shield in the hour of danger. The ruffian band, hitherto breathing nothing but destruction and slaughter, were struck with astonishment at this novel sight. Where they expected an armed hand, they saw it clasped in prayer—where they expected weapon to weapon, and the body armed for the fight, they saw the bended knee and humble head before the altar of the Prince of Peace. They heard the prayer for protection; they heard the intended victims asking mercy for their murderers; they heard the song of praise, and the hymn of confidence, in the “sure promise of the Lord.” They beheld in silence this little band of Christians; they felt unable to raise their hand against them; and, after lingering in the streets, which they filled for a night and a day, with one consent they turned and marched away from the place, without having injured an individual or purloined a single loaf of bread. In consequence of this signal mark of protection from heaven, the inhabitants of the neighbouring villages brought their goods, and asked for shelter in Grace-Hill, which they called the City of Refuge.

19, 20. Here, the foll. things are comp.: a ship—the soul; a sure anchor—hope. The connection of the ship and the anchor—the consolation through the prom. and oath of God.^a anchor, used as emblem of hope in classical writers and on coins. soul, wh. the soul casts with the strong arm of faith. both . . steadfast,^b holding the soul firmly to eternal things. which . . veil, as the anchor within the veil of the sea, so to speak, lays hold of the ground. forerunner,^c i.e., Christ: the term implies followers. made . . Melchisedec, see on vv. 6, 10.

Soul moorings.—These moorings—I. Have been laid down by Christ. He did this—1. Alone; 2. Once for all; 3. Not for Himself. II. Have been severely tested: 1. By Satan—incessant and mighty; 2. By the world—seductive and destructive; 3. By the heart—sudden and treacherous. III. Are uninjured. IV. Prove the greatness of the soul. V. Rebuke the ungodly. VI. Demand the faith of the true.^d—*The steadfastness of Christian hope.*—I. The nature of this hope. It is—1. The well-grounded expectation of an upright man—founded on infallible promises—confirmed by an inviolable oath; 2. A purifying principle; 3. The Christian’s anchor. II. How it acts as an Anchor—by grasping unseen realities and promises unfulfilled.^e

The influence of Hope.—Hope hath but bad external feeling, but all other senses most acute. She can see a great way, and hear a great way. In a dark day, when fogs are never so thick, she can look through them, and behold the land that is afar off. When she is in the “belly of hell,” she can “look towards God’s temple.” Hope will carry more burdens than any other grace, without sinking. Hope is never cast down, she will cast down anything—men, devils, but is never cast down herself. Hope was never known to have her heart-strings break. Death is the king of fears, and yet it pales not the countenance of Hope. Hope walks in “the valley of the shadow of death, and fears none ill, expects no hurt.” “The flesh doth rest in Hope.”^f—*Hope, the soul’s anchor.*—Two figures are here not so much mixed as wonderfully combined. The writer might have compared the world to a sea, the soul to a ship, the future yet hidden glory to the concealed bottom of the deep, the far-off *terra firma*, stretching away under the water and covered by it. Or, he might have compared the present

Beautiful picture of the Saviour!—beautiful emblem of the tree on Calvary! It is a non-conductor of wrath.”—*Rev. T. Jones.*

“Nothing but innocency and knowledge can give sound confidence to the heart.”—*Bishop Hall.*

“Religion converts despair, wh. destroys, into resignation, wh. submits.”—*Blessington.*

hope for an anchor

a Bengel.

b 1 Pe. i. 3, 4; Col. i. 5; 1 Th. v. 8; Col. iii. 1.

c Jo. xiv. 2, 3; 1 Co. xv. 20; Ps. lxxiii. 25.

“The iron anchor of the seaman is cast downwards into the deep of the sea; but the hope anchor of the Christian is thrown upwards into the deep of heaven, and, passing through the super-celestial waters, finds its ground and fast-holding there.”—*Deitzsch.*

d H. T. Miller.

e R. Cecil, M.A.

“Under the law, the high-priest entered into the holy of holies with all the names of the tribes on his breast; even so doth Christ enter into heaven with ours; thereby showing that we are to come after Him: and this is more than simply to prepare a place; it is to take possession

of a place, and gives us a right thereto. See Heb. vi. 20."—*T. Goodwin.*

f N. Lockyer.

g Ebrard.

earthly life with the forecourt, and the future blessedness with the heavenly sanctuary concealed fr. us as by a veil. But he has combined both these. The soul clings, as one in fear of shipwreck to an anchor, and sees not whither the cable of the anchor runs,—where it is fastened; but she knows that it is fastened behind the veil which hides the future glory, and that she, if she only holds on to the anchor, shall in her time be drawn in where it is, into the holiest place, by the hand of the Deliverer.^g

CHAPTER THE SEVENTH.

Melchisedec

a Ge. xiv. 17—20; Ps. lxxvi. 1, 2.

b *Jos. Ant.* i. 10. 2; *Wars*, vi. 10; see *Kalisch on Gen.*

c Ge. xiv. 18.

d "The custom of setting apart the tenth to Divine uses, was heathen as well as Jewish; see numerous examples in *Wetstein*."—*Alford.*

e But see *Alford in loc.*; also *Speaker's Commentary on Ge.* xiv. 18.

f He, of whom *M.* was a type, "is the one universal Priest of all nations and ages of the world, and blesses them."—*Wordsworth.*

g *M. Henry.*

"Abraham paid tithes to Melchisedec. What then? 'Twas very well done of him; it does not follow therefore that I must pay tithes, no more than I am bound to imitate any other action of Abraham's."—*Selden.*

"The righteousness of Christ is to be magnified when the righteousness of Christians is not to be mentioned."

1—3. Salem^a (*peace*). The name of a town, or the title of the king. If the former, a town a few ms. S. of Bethshean, or more prob. Jerus.^b **priest**, for the first time in the Bible the word priest (*Cohen*) occurs in the hist. of this event.^c of . . God, Jehovah. met . . kings, see O. T. hist. to . . gave, gave, of his own free will. tenth,^d the proportion was also settled by A. of all, i.e., of the spoils. righteousness . . peace, these in O. T., characteristics of the Messianic time. Melchisedec an ordained type of Christ. father . . descent, this probably refers to his priestly office alone.^e but . . God, of mysterious descent; and King as well as priest. continually,^f the com. explanation is "no end of his priesthood is related to us in Scripture."

Melchisedec.—I. Who was this Melchisedec?—probably a Canaanite king, keeping up the religion and worship of the true God. II. What is here said of him, and how Christ is represented thereby:—1. He was a king—Christ is also a King; 2. He was a "King of righteousness"—Christ is a rightful and righteous King; 3. He was king of Salem, that is of peace—so is Christ a King of Peace—He speaks peace, creates peace, and is our peacemaker; 4. He was a priest among the Gentiles—so also is Christ; 5. His genealogy is unknown—in like manner Christ was without descent; 6. He met Abraham returning from battle, and blessed him—Christ meets us in our spiritual conflicts, and refreshes us; 7. Abraham gave him a tenth part of all—so must we be grateful to Christ.^g

Melchisedec.—The word Melchisedec = *king of righteousness*. He is described as *priest of the most high God*. He is spoken of also as *king of Salem*, which, without good authority, has been supposed to be the city which afterwards became Jerusalem. His history is contained in Gen. xiv. 18—20. The conjectures respecting him have been founded mostly on the prediction Ps. cx. 4, and the account given of him in Heb. vi. vii. Some fancy he was Shem or Ham, or one of the sons of Ham, or some even suppose him to have been Enoch. Others have held that Melchisedec was the Son of God Himself. On examination of Scripture, the accounts of Melchisedec will show that this last opinion is utterly groundless; nor is it very important to find out his identity with some one of the patriarchs previous to Abraham's time, as for instance with Shem or Ham. He was neither, but one in whom the offices of priest and king were combined; in this respect therefore he was an appropriate type of the Messiah. His being *without father*, etc., only means that he was not, as Jewish priests were, of a particular and consecrated family. The doctrine of the

Apostle, Heb. vii., seems to be that there was another priesthood than the Levitical, so that Jesus might be a priest though He descended not from the Aaronic family or tribe. Melchisedec was probably a principal person among the posterity of Noah, eminent for excellence of character, and therefore a priest as well as a ruler. His superiority to Abraham, and to the Levitical priests, belongs rather to his typical than to his personal character.^h

4, 5. great, in personal excellence and official dignity. even . . spoils,^a greatness of M. enhanced by that of A. who . . priesthood,^b by descent fr. Aaron. have . . brethren,^c but M. tithed A., the patriarch of the whole Jewish race.

King and priest.—Consider the greatness of Melchisedec in the light of—I. The honours he received. II. The duties he discharged. Those of—1. A king; 2. A patriarch; 3. A priest. III. The traits of character he displayed: 1. Stability; 2. Peaceful and wise behaviour; 3. Tolerance; 4. Cordiality. IV. The fame he secured. He was great, though almost unknown to posterity, because he was good, and was beloved by God. V. The reward he enjoys.^d

Tithes.—That tithes were not confined to the Jewish priesthood we learn from the fact of their having been very generally copied from the patriarchs by Gentile nations. Among the Greeks and Romans tenths were frequently dedicated out of men's substance to their gods, sometimes as a lasting obligation, sometimes only on particular occasions; but it was customary to dedicate the tenth of the spoils of war to Jupiter Prædator, to Mars, and to Hercules. A tenth of private possessions was also, in some places, dedicated to Diana. The Carthaginians sent a tenth of their profits to the Hercules of Tyre, of which city they were a colony. The Persians gave to their gods the tenth of war spoils. The Pelasgians paid tithes to the oracle of Apollo at Delphi. In the infant state of the Christian dispensation, the ministers were obliged of necessity to live by indefinite oblations of the laity, who were however guided by the example of the Jewish Church, and the teaching of our Lord and the Apostles. But when the affairs of the Church became fixed, so did the revenues of her ministers. Blackstone thinks that the establishment of tithes in England was contemporary with the preaching of Christianity by Augustine in the sixth cent. But the earliest written English law he met with on the subject is that of a synod in A. D. 786, which enjoins the payment of tithes. A little before which time Charlemagne had established them in France, A. D. 778, and divided them into four portions: one to support the edifice, &c., of the Church, one for the poor, one to maintain the bishop, and one the parochial clergy.^e

6, 7. he . . them, he whose pedigree no one thinks of deducing fr. them. Abraham, who was so much greater than they. and . . promises, the blessing of only a most exalted one could be acceptable to the patriarch. less . . better, *i.e.*, M. is better than A. How much more then is Christ—who is of the order of M.—greater than all other priests; and His blessing greater than theirs. And if A. gave of his *best* (*see Gk.* for spoils in v. 4) to M., how much is our best due to the great H.—priest of our profession.^a

The blessing of the Spanish peasantry.—As we journeyed on, a

“It is the dim haze of mystery that adds enchantment to pursuit.”—*Rivarol*.

h Green's Bib. Dict.

his greatness

a Ge. xvii. 5; Ro. iv. 11.

b He. v. 4.

c Nu. xviii. 21; Le. xxvii. 30, 32.

d A. Griffin.

“I will not put the title of the clergy to tithes upon any Divine right, though such a right certainly commenced, and I believe as certainly ceased, with the Jewish theocracy.”—*Blackstone.*

That nobility is the truest which a man derives, not from his pedigree, but from himself; that excellency is the greatest which is personal; that glory is the most estimable which is fixed in our intellectual and moral attributes, not that which a man locks up with his cash, or puts by with his ribbons.

e Mrs. Mackesy.

a Ep. i. 3; He. xi. 20, 21; Nu. vi. 23—26.

“For the first 800 years of the Christian Church tithes were given purely as alms, and were voluntary.”—*Wickliffe.*

“As gratitude is a necessary, and

a glorious, so also is it an obvious, a cheap, and an easy virtue; so obvious, that wherever there is life there is place for it; so cheap, that the covetous man may be gratified without expense; and so easy, that the sluggard may be so likewise without labour."—*Seneca.*

b Warren.

x Re. i. 18.

b Ma. i. 2.

c *Heubner.*

"The payment of tithes appears to have been claimed by Augustine, the first Archbishop of Canterbury, and to have been allowed by Ethelbert, king of Kent, under the term 'God's fee,' about A.D. 600."—*Haydn.*

You may sooner expect a favour from him who has done you one already, than from him to whom you have done one.

"Be not so bigoted to any custom as to worship it at the expense of truth."—*Zimmerman.*

"Custom is the law of fools."—*Vanburgh.*

d *L. Co'emau.*

no perfection by the Levitical priesthood

a He. x. 1, 5, 11-14; Ga. ii. 21.
b *Alford.*

trifling incident occurred which very favourably disposed us towards the peasantry of Spain. A large party of field-labourers, attired in scarlet jackets and sashes, were returning to their homes after the toils of the day, and were singing in unison a lively song, in token of the happiness within their hearts. The sun was now sinking behind the hills, and the stars of evening were beginning to gem the vast canopy of heaven. A soft and rich twilight gave a sweet mellowness to the features of the surrounding landscape, infusing thoughts of romance and poetry into our minds, and making everything appear to us like the scenery of a picture or a dream. As we reached the body of peasantry, they immediately separated to each side of the road, and as we passed between them, they saluted us with the beautiful expression, "Vaga V. con Dios" (Go you with God!) A thrill of pleasure ran through my veins as I heard this national benediction, pronounced with such deep solemnity, and issuing like a full and majestic chorus from the lips of these humble tillers of the soil.^b

8-10. here, in this hist., in the Jewish economy. die, another instance of inferiority to our ever-living H.-priest, of whom M. was a type. of . . liveth,^a see v. 3. Levi, though unborn at that time. payed . . Abraham, who in this respect also was a representative man. for . . father,^b again the superiority of Christ is evident, since He was never in the loins of an earthly father.

Tithes paid to the Levites and Melchisedec; all given to Christ.—I. The Levites take a tenth from their brethren. II. Melchisedec takes a tenth from Abraham. III. Christ receives the reverence, the service of the whole world.^c

Tithes.—The revenue of the Church was increased by tithes or first-fruits. The primitive Church might be expected to have introduced this ordinance of the Jews from the beginning; but it was wholly unknown until the fourth or fifth century. Irenæus, indeed, speaks of first-fruits at an earlier period, but it is a disputed passage, and only relates to the wine and bread of the Eucharist as the first-fruits of Christ. Besides Irenæus, Chrysostom, Greg. Nazianz., Hilary, Augustine, and others, all enjoin the paying of tithes as a duty, and not in imitation of the Jews. These tithes and first-fruits the primitive Christians gave as a free-will offering, and not by constraint of law, of which there appears no indication in the first five centuries. The Council of Maçon, in the year 585, ordered the payment of tithes in the Church, as the restoration of an ancient and venerable custom. This, it will be observed, was merely an ecclesiastical law. No mention is made of any enactment of the State. Charlemagne first required the payment of tithes by statute law, and enforced the duty by severe penalties. That emperor himself paid tithes from his private property and his Saxon possessions. His successors confirmed and completed the system of tithe by law, which was subsequently introduced into England and Sweden.^d

11, 12. perfection, "the bringing of man to his highest state, viz., that of salvation and sanctification."^b that . . priest, priest of a dif. kind. and . . Aaron since in that case the Aaronic priesthood would suffice. there . . law, not only of the law of the priesthood, and of the ceremonial law, but of that law wh. is legislated on the ground of that priesthood.^c

The old and the new priesthood.—From these words we learn— I. That, however good for the times for which they were intended, the Aaronic priesthood and Mosaic law were not perfect for all time; II. That a change has therefore been made both with regard to the priesthood and the law; III. That this change will hold good for all future ages.^d

That a different priest should arise.—The Apostle does not mean a priest numerically or individually different from the Levitical priests; for that was not to the purpose of his argument; but he means a priest different from them in his character and ministrations, and in the effect of his ministrations. They were priests after the order of Aaron, that is priests by descent; he was a priest after the order of Melchisedec, being immediately appointed to the office by God Himself, as Melchisedec was. Their ministrations sanctified only to the purifying of the flesh; His sanctified to the purifying of the soul from sin: by their ministrations, the offending Israelites were delivered only from temporal death; but by His ministrations, penitents are delivered from eternal death.^e

13, 14. He, *i.e.*, Christ. things, ref. to Ps. cx. to . . tribe, not Levi. of . . altar, this service belonging to Levi alone.^a evident, plain to all. that . . Juda,^b as predicted. of . . priesthood, *i.e.*, nothing to show that *lawful* priests should be of it.^c

Christ, a Priest and King of the tribe of Judah.—I. As Priest, Christ assists from within—creates an internal atmosphere; gives peace, freedom, and joy. II. As King, He aids from without, removing everything which can hinder the inner life of His people, and bringing to naught the assaults of their foes.^d

Superstitious reverence of priests.—A writer on the manners and customs of India, says:—"I was informed that vast numbers of Shoodras drink the water in which a Brahmin has dipped his foot, and abstain from food in the morning till this ceremony be over. Some persons do this every day, and others vow to attend to it for such a time, in order to obtain the removal of disease. Persons may be seen carrying a small quantity of water in a cup, and intreating the first Brahmin they see to put his toe in it. This person then drinks the water, and bows or prostrates to the Brahmin, who gives him a blessing. Some persons keep water thus sanctified in their houses." How few steps would land Tractarians in the same degradation! Their priests are the channels of grace to them, from them they receive regeneration and absolution, and from their hands they receive the god of bread whom they adore and eat. Believing all this of their sacerdotal fathers, to drink the water in which they wash their feet would be no humiliation; their minds have stooped to drink far fouler puddle, they may well put their bodies on the same level.^e

15, 16. yet . . evident, more abundantly manifest. similitude, acc. to the order of in vv. 6—10. made, appointed a priest. carnal,^a fleshly and decaying. endless,^b indissoluble power, ref. to the vigour inherent in the priesthood of Christ.

The power of an endless life.—I. The power of an endless life in man, what it is, and, as being under sin, requires. It is—1. A power—a force cumulative as long as it continues; 2. A power of life; 3. A power of endless life. II. What Christ, in His eternal

c Ibid.

d T. T. de Lacy.

"From the fact that another priest was to appear, was to be inferred an entire change in the economy of God."
—*Rieger.*

"The world is a scene of changes, and to be constant in nature were incon-
stancy." — *Cowley.*

e Macknight.

Christ not of the priestly tribe

a De. x. 8; Nu iii. 5—8.

b Ge. xlix. 10; Is. xi. 1; Lu. iii. 23, 31, 33; Ro. i. 3; Re. v. 5; xxii. 16.

c 2 Ch. xxvi. 1, 16, 21.

v. 14, Lord:—
The only place in Scripture where Christ is so called without the addition of either His personal or official name.

d P. M. Halin.

"The present religion of the Jews is an exceedingly defective Judaism. They admit some of its elements, while what is most important in it they are utterly unable to carry out."
—*Heubner.*

e Spurgeon.

Christ a priest after the order of Melchisedec

a Col. ii. 14; He. ix. 10.

b Jo. v. 26; 1 Jo. v. 20; Re. i. 17, 18; Ac. iii. 15; Job xix. 25.

c Dr. Bushnell.

"Also the hope of the believers of the old Covenant was not directed merely to earthly goods, to long life and possession of the promised land, to security from enemies, and to dominion over unbelievers." —

Dr. Moll.

d T. Case.

the law
made
nothing
perfect

a Ps. cx. 4.

b Ro. viii. 3; Ga. iii. 23, 24; iv. 9.

c He. ix. 6—9; cf. Ep. ii. 13—15, 18; iii. 12; Ro. v. 2; xii. 1; 1 Ti. ii. 8.

d Hammond.

e Dr. Sunderland.

"The hope of a future life was, according to cap. vi. 10, 13, 14, by no means wanting to the Patriarchs, and the Messianic hope gave them not only a concrete subject matter of their hope, but led also to better means for perfection than the legal institutions could furnish." —

Dr. Moll.

Jesus the
surety of a
better
testament

a Macknight.

b Is. liiii. 5; He. viii. 6; ix. 15; xii. 24.

"As it was conceived and determined in the

priesthood, does to restore it. He comes as a salvation offered to our faith—He suffers and dies for us.^c

An endless life.—Ever is a little word, but of immense signification; a child may speak it, but neither man nor angel can understand it. Oh, who can take the dimensions of eternity? Yea, who can tell me how long half eternity is? Behold, I show you a mystery: half eternity is eternity; yea, every part and particle of eternity is eternity; for eternity is not made up of hours, or days, or years, or jubilees, or ages, or millions of ages. The whole space between the creation of the world and the dissolution of it would not make a day in eternity; yea, so many years as there be days in that space would not fill up an hour in eternity. Eternity is one entire circle, beginning and ending in itself.^d

17—19. thou . . . Melchisedec,^a see on v. 6—10. disannulling, an abrogation. unprofitableness,^b in comp. of the Gospel; or, in respect to justification. perfect, see on v. 11. in . . . hope, by Christ, in fulfilment of the promise and the oath (vi. 18). we . . . God,^c under the Levitical service the priests alone did this; under the Gospel, every penitent believer has freedom of access to Him.^d

The better hope.—Let us inquire—I. Than what this hope is better—than all other hopes, whether for the present world or for the world to come. II. In what sense it is better: 1. In the sense of theoretical as well as practical life; 2. In its animating principle; 3. In its foundation; 4. In its securities; 5. In its design and adaptation; 6. In its aspirations; 7. In its influence and effect. III. To whom it is better: 1. To the poor; 2. To those who are toiling to build up Christ's kingdom in this world; 3. To the afflicted; 4. To the tempted in all the walks of life; 5. To the dying.^e

The best trust.—A lady who was in the habit of close attendance on the Princess Amelia, during her last illness, described some of the later intercourses which took place between the princess and her royal father George III., and which seldom failed to turn on the momentous topic of the future world, as being singularly affecting. "My dear child," said his Majesty to her, on one of these occasions, "you have ever been a good child to your parents; we have nothing wherewith to reproach you; but I need not tell you, that it is not of yourself alone that you can be saved, and that your acceptance with God must depend on your faith and trust in the merits of the Redeemer." "I know it," replied the princess, mildly, but emphatically, "and I could wish for no better trust."

20—22. oath, wh. was never interposed, except to show the certainty and immutability of the thing sworn.^a but . . . him, but He (*the Father*) with swearing of an oath, by Him (*the Father*) who saith to Him (*the Son*), etc. by . . . much, as the dif. betw. an oath and no oath. surety, security. testament,^b covenant.

Christ, a priest after the similitude of Melchisedec.—I. The priesthood of Melchisedec combined with it regal authority. There are two facts connected with the reign of Melchisedec that will apply to that of Christ: 1. Righteousness; 2. Peace. II. It was for mankind rather than for a class. So is Christ's priesthood for the world. III. It was morally influential—it touched the

heart of Abraham, and awakened gratitude. And observe concerning Christ: 1. That His spiritual blessings, wherever truly received, will awaken gratitude; 2. That gratitude awakened will prompt generous contributions; 3. That such contributions are the only legitimate secular instrumentality for promoting the Gospel. IV. It had no human ancestry—so with that of Christ. V. It remains for ever without a successor. When Melchisedec passed away, no one stepped into his place. So is it with the priesthood of Christ. He continueth for ever, and hath an unchangeable priesthood.^c

Priest.—The name which has often been used for the ministers of religion in all ages and countries. The priest under the law, among the Hebrews, was a person consecrated and ordained of God, not only to teach the people and pray for them, but also to offer up sacrifices for his own sins and those of the people, Lev. iv. 5. The high-priest was at the head of all religious affairs, and was the ordinary judge of all matters containing the practice and judgments of the Jewish nation, Deut. xvii. 8, 9. He was an eminent type of Christ, who, by the sacrifice of Himself on earth, and intercession in heaven, was to restore all true believers to the favour of God, Heb. vii. 17. Believers generally are called priests, 1 Pet. ii. 5; Rev. i. 6. Priests, as an order of religious persons invested with authority, and performing sacred functions, no longer exist. Christ is the only *Apostle and High-Priest of our profession*. The *chief priests*, often mentioned in the Gospels, included the high-priest at the time in office, all who had held office as high-priests, and the chiefs of twenty-four courses of priests, as they were divided by David. The acting high-priest, at the time to which the Gospels pertain, was usually aided by a senior priest of influence who had previously filled the station. Hence the association of Annas and Caiaphas, Luke iii. 2.

23, 24. and, another proof of the superiority of Christ's priesthood. continue,^a in their priesthood. this . . ever, He ever liveth. unchangeable,^b and unending.

The priesthood of Christ.—I. Its indispensableness. II. Its imperishableness—Christ has in His priesthood no successor, since He lives for ever, and no substitute, because He Himself exercises His office perfectly and all sufficiently. His priesthood is not less efficacious than it is permanent and comprehensive. Salvation and blessedness are its grand aims.^c

A changeable priesthood.—The Apostle is all along speaking of the original laws of the priesthood, without noticing, unless by implication, the abuses which prevailed in his own times. Then, scarcely any priest was allowed to continue in his office till death, unless he happened to die very soon after his appointment. The Jews themselves say, with regret, that in those times the office was almost annual; and they mark the difference between the more ancient and the then prevailing practice, by stating, that, under the first temple, there were eighteen high-priests, whereas under the second, there were more than three hundred.^d

25. wherefore, bec. of His unchangeableness. save, fr. sin and condemnation. Save in N.T. sense. uttermost, sense of *completeness* as contr. with imperfection (of v. 11), and improfitableness (of v. 18). come . . him,^a approach (v. 19), pleading His merits. liveth, the one great purpose of the exalted Saviour

counsels of the adored Trinity: so in Christ Jesus has all been carried out, that in Him all should become blessed, and whoever will may become blessed."—*Starcke*.

c Dr. Thomas.

d Green's Bib. Dict.

"Perfection is immutable. But for things imperfect, change is the way to perfect them. It gets the name of wilfulness when it will not admit of a lawful change to the better. Therefore constancy without knowledge cannot be always good. In things ill it is not virtue, but an absolute vice."—*Feltham*.

"Perfection is attained by slow degrees; she requires the aid of time."—*Voltaire*.

His priesthood unchangeable

a Ex. xxix. 29, 30; Le. xvi. 32; Nu. xx. 28.

b He. ix. 24.

c Dr. C. B. Moll.

"In heaven we are more regarded and cared for than we believe, and in the heart of the Father and of the Son there is much that is taking place on our behalf."—*Hahn*.

d Kitto.

His intercession unceasing

a Jo. vi. 37, 39; 2 Ti. i. 12.

b Jude 24; Ro. viii. 34; v. 10; Jo. xiv. 19; 1 Jo. ii. 1; He. ix. 24.

c Dr. Leifchild.

d D. Clarkson.

e C. H. Spurgeon.

f W. Jay.

"We may say of this 'utmost' as Paul speaks of the love of God; its heights, its depths, its lengths, its breadths, are immeasurable and incomprehensible."—*Burder*.

"Never expect so much assurance on earth, as shall set you above the possibility of falling, and extinguish all your apprehensions of danger. He that sees not the danger is nearest to it, and likely to fall into it. Only he that apprehends it is likely to avoid it."—*Baxter*.
"It is not with Christ as with other testators, who die, and must trust the performance of their wills with their executors. But as He died to put it in force, so He lives again to be the executor of His own testament."—*Flevel*.

"Others may endeavour to banish death from their minds, but a Christian must think of it. And he will be concerned to die safely, as to consequences; honourably, as to religion; comfortably, as to

in relation to His people. **intercession**,^b ref. to His mediatorship [iii. 324].

The salvation of believers carried on by the life of Christ in Heaven.

—I. The life of Christ in heaven: 1. It is immortal; 2. It is glorious; 3. Christ's Divine nature must be its basis: 4. It is a life of intercession: (1) An advocacy; (2) An advocacy of representation. II. How it appears that He "saves to the uttermost" by this life: 1. He perpetuates the justification that He procured for us, when we first believed on Him, and the liberty of access which it gave us to the throne of His Father; 2. He frustrates our enemies' designs to injure us; 3. He replenishes us with grace for the furtherance of our sanctification, in the use of appointed means; 4. He revives us with Divine supports in seasons of extremity.^c

Christ's intercession.—I. The nature of this intercession. It is Christ's appearance in heaven on behalf of His people. It is a prayer essentially, virtually, and transcendently. II. Its efficacy: 1. It is grounded upon merit, and therefore must prevail in point of justice; 2. It is acceptable unto God, and He is ready to comply with the motions which it imports; 3. By virtue of it, all that Christ purchased by obedience and sufferings is actually conferred; 4. It was effectual before He was actually an intercessor. III. Its continuance—it is perpetual: 1. Without intermission; 2. Without end.^d—*To the uttermost*.—Christ is able to save to the uttermost extent of—I. Guilt. However far you may have gone, the light of salvation can reach you. II. Rejection. You have rejected Christ a thousand times, and still He cries "Return, Return." III. Despair. Despairing soul! hope yet, for Christ can save you. Application:—(1) Are you brought very low by distress? Christ can save! (2) Are you sorely tempted? Still Christ is able to save! (3) Are you in the uttermost infirmity? He will save you yet. (4) Fear not death, for even then He is "able to save."^e—*To the uttermost*.—Christ is able to save to—I. The uttermost ends of the earth; II. The uttermost limits of time; III. The uttermost period of life; IV. The uttermost degree of depravity; V. The uttermost depth of misery; VI. The uttermost measure of perfection.^f

Intercession of Christ.—A gentleman visiting an infant class made reference in his address to the above passage. And what is meant by Christ making intercession for us? he inquired. After a few moments' pause, a bright-eyed little fellow about six years old replied, "Speaking a word to God for us."—*Christ a living Saviour*.—What good would it do to you if your child were suffering torture from some peculiar accident to a limb, and I came and told you of a surgeon who lived a hundred years ago, and who had been wonderfully clever in re-setting the same bone after that precise kind of fracture? I might explain to you how it was he acquired his skill; I might give you fifty cases in which he was successful; you might be astonished at the proofs of his dexterity; you might feel that he would have been able and willing to relieve your child from pain, and to prevent all subsequent deformity. But if I came and told you of some living man who had shown the same skill; if I explained how it was that he had acquired his special experience; if I told you of one case after another in which he had succeeded when every other surgeon was helpless, you would say, "Now I have heard all this, I will send for him at once, and put my child in

his hands." And this is just what men have to be persuaded to do in relation to Christ, . . . to realise that He is living still, and that He is not only willing, but able to give to every man who asks of Him, forgiveness of all past evil, and strength to do better in time to come.^g

26, 27. became us,^a befitted our need. holy, perfect in piety towards God. harmless, freedom fr. vice. undefiled, in deed, word, thought. separated . . . sinners,^b fr. the whole race and category of sinners.^c and . . . heavens^d [iv. 222]. needeth not, fr. imperfection of the offered sacrifice, and personal infirmity. daily,^e day by day: all. to daily offerings. first . . . sins, the Levitical priest being himself a sinner. then, and not before he was ceremonially purified. this, offering sacrifice for the people, having no need to do so for Himself. once,^f a sacrifice of such value needed not to be repeated. when . . . himself, a Lamb without blemish:—the Lamb of God wh. taketh away the sin of the world.

Christ, as separate from the world.—I. How the persons most remote and opposite, even they that finally conspired His death, were impressed by Christ. The money-changers in the temple; the people generally; those who came to capture Him with Judas; Pilate himself; the centurion at the cross. II. How His disciples were impressed by His manner and spirit. Take, for example, Peter: consider him at the miraculous draught of fishes; at the washing of feet at the Last Supper; his asking John to ask the betrayer's name from Christ. III. The solution of this profound impression of separateness made by Christ on the world—it grew out of His holy life and character—His purity, truth, and love—the dignity of His feeling and wisdom of His conduct.^g

A strange prayer.—The following prayer was offered by the late king of France on the occasion of the baptism of his young grandnephew, the Duke of Bordeaux: "Let us invoke for him the protection of the mother of God, the queen of angels; let us implore her to watch over his days, and remove far from his cradle the misfortunes with which it has pleased Providence to afflict his relations, and to conduct him, by a less rugged path than I have had, to eternal felicity." Here there is no God acknowledged, but a mere creature; and if such idolatry shall be persevered in, it is probable that the young prince, if spared as long in the world, will have to go over a still more "rugged path" than that of his predecessor.

28. law . . . infirmity, bec. they were men. oath . . . law,^a oath recorded by David. consecrated, perfected.^b

The intercession of Christ.—When Aaron entered the Most Holy Place, he was bound to carry the names of the tribes of Israel upon his shoulders and upon his breast,—on his shoulders, in token that he bore the burden of their wickedness and their infirmities; upon his breast, in token of his love and care for them as next his heart. Such a High-Priest is our Advocate. "We have not a High-Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." He died to make satisfaction. He lives to make intercession. We are on His shoulders, to have our burdens borne for us. We are near His heart, that He may both die and live for us. . . . It is a glorious thought: we have in heaven One we can think of,

himself; and usefully, as to others."—*Jay.*

g Rev. R. W. Dale.

He has offered an effectual sacrifice

a Le. xxi. 1, 6, 11; Ex. xxviii. 2, 36—38.

b He. iv. 15; 1 Jo. ii. 1; 2 Co. v. 21; 1 Jo. iii. 5; He. ix. 14; Lu. i. 35; Mk. i. 34; Re. iii. 7; Jo. viii. 46; Lu. xxiii. 47; 1s. liii. 9; 1 Pe. ii. 22; i. 9.

c *Alford.*

d Ep. iv. 10.

e Ex. xxix. 38, 44; Le. xvi. 6, 15.

f He. ix. 12, 28; x. 12; Ro. vi. 10.

g *Dr. Bushnell.*

"The ground of the priestly dignity of Christ lies in His innocence, righteousness, and holiness."—*Heubner.* "The repetition of sacrifices was a constant reminder of the weakness and sinfulness of men."—*Ibid.*

"Innocence is like polished armour, it adorns and it defends."—*South.*

the Son a Priest for ever

a Ps. cx. 4.

b He. ii. 10; v. 12.

"Such a high-priest was necessary for us, who, with the purest zeal for the honour of God, could still in a becoming manner lead to Him a world full of

sinnors."—*C. Rieger.*

c R. B. Nichol.

Christ a minister of the true sanctuary

a He. i. 3; x. 12; Ac. vii. 55, 56; He. iv. 14; Ep. i. 20; Col. iii. 1.

b *Dr. Thomas.*

"There ought to be such an atmosphere in every Christian Ch., that a man going there and sitting two hours should take the contagion of heaven, and carry home a fire to kindle the altar whence he came."—*Beerher.*

c *Illus. of Truth.*

His sacrifice

a Le. xvi. 11, 15, 16; xxiii. 37.

b He. x. 5—7, 11, 12; Ep. v. 2.

c He. vii. 14; Nu. xvi. 40.

d He. x. 1; Col. ii. 17.

e Ex. xxv. 40; xxvi. 30.

f *Moll.*

g *Hahn.*

"Our service of God and priesthood should be an imitation and copy of the service of God in heaven."—*Lieubner.*

h *Abp. Whately.*

"Live virtuously, my lord, and you cannot die too soon, nor live too long."—*Ly. Russet.*

the Mediator of the New Covenant

know, believe, love, delight in, bone of our bone, flesh of our flesh; One whom no accident can disable, no quarrel can estrange, no death remove: for He ever liveth to make intercession for us.^c

CHAPTER THE EIGHTH.

1, 2. *sum, Gk., principal matter. set, etc.,^a see on He. i. 3. sanctuary, holy place, the holy of holies. of . . tabernacle, heaven under the fig. of a tent. pitched, usual word for fixing a tent. and . . man, superiority of the taber. indicated.*

The Divinity of the true Church.—The true Church has—I. A Divine Resident. God is—1. Revealed; 2. Worshipped. II. A Divine Architect. God—1. Formed the plan; 2. Laid the foundation; 3. Prepares the materials; 4. Builds the materials together. III. A Divine Minister. Christ is this great Minister, and He works as—1. Deliverer; 2. Leader; 3. Educator.^b

A royal Mediator.—Sometimes there were more kings than one at Sparta, who governed by joint authority. A king was occasionally sent to some neighbouring state in character of a Spartan ambassador. Did he, when so sent, cease to be a king of Sparta, because he was also an ambassador? No, he did not divest himself of his regal dignity, but only added to it that of public deputation. So Christ, in becoming man, did not cease to be God; but though He ever was, and still continued to be, King of the whole creation, acted as the voluntary Servant and Messenger of the Father.^c

3—5. *every, etc.,^a see on He. v. 1. wherefore . . offer,^b to discharge the duties of a priest. he . . earth, He would be but like other priests, a mere man. he . . priest,^c not being of the priestly tribe. priests . . law, whose duties none but the legally constituted could undertake. example, delineation, sketch, preparatory and faint outline. shadow,^d and shadow only. of . . things, things in heaven. admonished, commanded. mount,^e Sinai.*

The patterns after which we are to regulate our life and our condition.—These have been—I. Shown to us by God; II. Described in the Holy Scriptures.^f—We must follow with our gaze the dear Saviour in His course of suffering clear up into heaven.^g

Ordination to office.—The deliverance of the great seal to the chancellor gives him a legal right to pronounce judgments which shall be binding on all parties. But his "opinion" upon any legal question is neither the better nor the worse for his high dignity; and so ordination does not qualify a man to teach—that depends on intellectual and spiritual fitness—which was just the same the day before his ordination as the day after. Ordination only recognises his previous abilities and declares his qualification for it, just as the queen's image and superscription do not make the metal pure, but only declare its value. The mint-master might be unfaithful or careless, and so the royal stamp might mislead. And as, where one plainly saw the brass of a shilling, one would not attach much importance to the graven image; so, where ministers are evidently ignorant and ungodly, we attach no value, but the reverse, to the ordination.^h

6, 7. *he . . ministry,^a than that of earthly priests. mediator, "one who becomes a goer betw. two persons, assuring to ea.*

the consent of the other to some point agreed on in common." ^b **faultless,** ^c blameless. ^d

Christ's everlasting priesthood.—I. His ministry in the Church: 1. His presence in the sanctuary; 2. His mediatorial work; 3. His advocacy before the throne. II. His ministry in heaven: 1. The guide of His saints; 2. The instructor of the glorified. ^e

The Mediator of the New Covenant.—Mr. Lyford, a Puritan divine, a few days previous to his dissolution, being desired by his friends to give them some account of his hopes and comforts, he replied, "I will let you know how it is with me, and on what ground I stand. Here is the grave, the wrath of God, and devouring flames, the great punishment of sin, on the one hand; and here am I, a poor sinful creature, on the other; but this is my comfort, the covenant of grace, established upon so many sure promises, hath satisfied all. The act of oblivion passed in heaven is, 'I will forgive their iniquities, and their sins will I remember no more, saith the Lord.' This is the blessed privilege of all within the covenant, of whom I am one. For I find the Spirit, which is promised, bestowed upon me, in the blessed effects of it upon my soul, as the pledge of God's eternal love. By this I know my interest in Christ, who is the foundation of the covenant; and therefore, my sins being laid on Him, shall never be charged on me."

8, 9. **finding . . them,** the priests, sacrifices, ordinances, of the Old Coven. saith, ^a by the prophet. **Israel . . Judah,** at the time of the prophecy Israel did not exist as a *separate* kingdom. The writer mentions them to include the whole Jewish race. **in . . hand,** in the day of My taking hold of their hand. **because . . Lord,** ^b a condensed summary of the apostasy of the Jewish people. ^c

The New Covenant.—I. In what respect it is called new—with reference to the Jewish dispensation: 1. It was planned before the world began; 2. It was, in part, manifested before the Christian era; 3. But it is new, as having only been fully revealed after the coming of Christ: (1) It was fully established by His death; (2) It was still farther confirmed by His resurrection and ascension. II. The New Covenant viewed in contrast with the Old: 1. The Old is a ministration of death and condemnation; 2. The New is a ministration of righteousness and of the Spirit. III. The nature of the New Covenant: 1. Its nature. It discovers to us God as a reconciled Father—shows us a Mediator who administers the Covenant—points out the Holy Ghost as the means of this administration—declares a way of salvation—and displays the glory of Divine grace. 2. The blessings it secures. It is universal in the proposal of these blessings—it contains promises exactly suited to all our wants—it secures us an entrance into the kingdom of Christ—it gives us great security. IV. Our duty with reference to this gracious dispensation—earnestly to seek, and gratefully accept, the offered salvation. ^d

Rejected because imperfect.—A beautiful block of marble was brought, some years ago, all the way from Paros, for the great sculptor Canova, to fashion into the statue of the great Napoleon. It was very pure and beautiful, and Canova was proud of having ^{and} a splendid block of marble to work upon; and he thought of how he would soon fashion that rough-hewn block into an elegant and graceful figure, and how it would stand in the king's palace,

^a He. x. 3, 4.

^b *Alford.*

^c Ro. viii. 3.

^d "(1) The law required exact obedience, and gave no inward spiritual assistance for the performance of that duty. (2) It denounced death for the guilt of sin, and yet was unable, of itself, to remove that guilt. (3) Its ordinances were carnal, and belonged only to a particular people. (4) Its blessings and promises were chiefly of a temporal nature."—*Whitby.*

^e *W. W. Wythe.*

the New Covenant replaces the Old

^a Je. xxxi. 32–34.

^b Ju. ii. 20, 21; 2 K. xvii. 15–18; Je. xv. 1; Ho. i. 9.

^c "In fact there is no period of the hist. of Israel bef. the captivity in wh. more or less idolatry was not united with the worship of Jehovah, except the time of David and the first yrs. of Sol., during wh. the influence of Sam. still continued to be felt."—*Delitzsch.*

^d *E. Rickersteth.*

"Like every other power, Religion, too, in widening her empire, may impair her sway. It has been seen too often, both in Philosophy and elsewhere, that when people have fancied that the world was becoming Chris-

ian, Christianity was in fact becoming worldly."—*Anon.*

"Every noble work is at first impossible."—*Carlyle.*

all shall know the Lord

✓ Ez. xxxvi. 26—29; Ho. ii. 23; Zec. viii. 8.

b 2 Co. iii. 3.

c 1 Pe. ii. 9, 10; 2 Co. vi. 16—18.

d Ez. xxxiv. 27; Is. liv. 13; xi. 9; Jo. xvii. 3; 1 Jo. ii. 20, 27.

e *Alford.*

f *Dr. Arnot.*

"Religion, like its votaries, while it exists on earth, must have a body as well as a soul. A religion purely spiritual might suit a being as pure, but men are compound animals; and the body too often lords it over the mind."—*Colton.*

"It is said of Socrates, that he prized the king's countenance more than his coin. This should be realised by every Christian heart."—*Foster's Ency.*

sins forgiven and forgotten

a Is. xliii. 25; xliv. 21, 22; Je. l. 20; Mi. vii. 19, 20; Ro. xi. 27; 1 Jo. i. 9; Col. ii. 13; Jo. v. 24.

b *Macknight.*

c *A. A. Procter*

and be admired by thousands and thousands. But just when he was about to commence working upon it, his eye discovered a tiny red line running down one of its sides. It was a very little one, and many people would have thought nothing about it; but Canova said, "I cannot work upon this. It has a flaw. It is not perfectly pure and white. I will not lay my chisel upon it." And he did not.

10, 11. make, establish to the house, etc. laws . . mind,^a inward parts; *i.e.*, their religion should be spiritual, not ceremonial. **hearts,**^b affections, conscience. **I . . God,** instead of gods many. **people,**^c a believing, obedient people. **they . . teach,** shall not have to teach. **neighbour,** *Gk.* (fellow) citizen. **for, because. all . . greatest,**^d "The Holy Spirit, wh. is given to all that ask, reveals the things of Christ to ea., acc. to the measure of his spiritual attainment and strength of faith."^e

The Gospel.—In the new and more glorious ministry, which began to run with the ascension of the Lord, and the mission of the Holy Spirit on the day of Pentecost, two processes logically distinguishable, if not actually separated in time and place, seem to be recognised; they refer—I. To the intellect—the Gospel addresses itself to the understanding. This is the first process. The law led children in the right way, without giving a reason. The Gospel differs here, and those who oppose it must swaddle intellect to child-like dimensions. II. To the affections—the Gospel captivates the heart. Without this process, the first would not be a blessing. The union of the two is precious; for he who knows God's law, loves it, and he who loves it, knows it.

All shall know Him.—The diary of Mrs. Savage abounds with expressions of concern for her children. At one time she writes,—"I read in course, in my closet, Isaiah liv. with the exposition. I was much affected with the 13th verse, 'And all thy children shall be taught of the Lord.' Though it is spoken of the Church's children, I would apply it to my own children, in particular, and desire to act faith on it. I am caring and endeavouring that they may be taught and instructed in the good way. This is the inward desire of my soul. Now saith God, they shall be taught of *Me*, and all thy children shall,—a sweet promise, it much satisfies me; Lord, set in with poor parents who desire nothing in the world so much as to see their children walk in the narrow way that leads to life!"

12, 13. will . . more,^a "as I did under the former covenant, by appointing annual atonements for them."^b **made . . old,** obsolete: abrogated. **decayeth,** is being made old. **and . . old,** and getting into old age.

Divine forgiveness.—

Kind hearts are here, yet would the tenderest one

Have limits to its mercy, God has none;

But man's forgiveness may be true and sweet,

But yet he stoops to give it! more complete

Is love that lays forgiveness at thy feet

And pleads with thee to raise it; only heaven

Means crowned, not vanquished, when it says "Forgiven."^c

CHAPTER THE NINTH.

1, 2. The New is better than the Old, not only in respect of the priesthood and the taber., but also in regard to form and worship. ordinances, befitting regulations. of . . service, worship. and . . sanctuary,^a so-called bec., as some think,^b it was a representation of the world (cf. vv. 23, 24). wherein . . shewbread,^c see notes on O. T. sanctuary; the holy place.

True worship must be spiritual.—As the strength of sin lies in the inward frame of the heart, so the strength of worship in the inward complexion and temper of the soul. Shadows are not to be offered instead of substance. God asks for the heart in worship, and commands outward ceremonies, as subservient to inward worship, and goads and spears unto it. What value had the offering of the human nature of Christ been, if He had not had a Divine nature to qualify Him to be the Priest? And what is the oblation of our body, without a priestly act of the spirit in the presentation of it? To offer a body with a sapless spirit, is a sacrilege of the same nature with that of the Israelites when they offered dead beasts. One sound sacrifice is better than a thousand rotten ones.—*S. Charnock.*

3—5. and after, etc.,^a see notes on O. T. particularly, in detail, one by one.

The two veils.—Only one veil is mentioned in the Scriptural account of the tabernacle and the temple of Solomon; and this was the one between the holy place and the holy of holies. There was indeed a hanging for the door of the tabernacle, but this is nowhere called a veil. The case was, however, different in the temple which stood when the Apostle wrote; for it had two veils between the holy place and the holy of holies. That is, there was an outer, or first veil, facing the holy place, and an inner or second veil facing the sanctuary; and between them there was the space of a cubit. In the temple of Solomon there was a wall a cubit thick, between the holy place and the holy of holies; and the veil was that of the entrance in this wall. But in the second temple there was no wall, but these two large veils, a cubit apart, in its place. The reason of this difference was, that although the builders of the second temple knew of the wall in the previous temple, they could not tell whether its thickness, of one cubit, was to be measured as belonging to the forty cubits of the holy place, or to the twenty cubits of the sanctuary; and, from this perplexity, they abstained from building any wall, but gave the full measure of forty and twenty cubits to the holy place and sanctuary respectively, and by the two curtains which they hung up, separated a space equal to the thickness of the ancient wall. This, in brief, is the account which Maimonides gives of this affair; and with him agree other Jewish writers, who often refer to this difficulty, and to what they regard as the ingenious device by which it was obviated.—*Kitto.*

6, 7. ordained, arranged. always, continually; day by day. accomplishing . . God, care of lamps, incense, shewbread. second,^a holy of holies. errors,^b ignorances, sins of ignorance.

the worldly sanctuary

^a Ex. xxv. 8; xxix. 43; Nu. x. 21.

^b *Jos. Ant.* iii. 11; so also *Grotius, Hammond, Wetstein.*—

^c Ex. xxv. 31; Re. i. 20; Ma. v. 16.

“No service of God can be without ceremonies; but that is the most excellent which has cast off external parade and has the most of the Spirit.”—*Starcke.*

the Holiest of all

^a Ex. xxvi., xxxvii., xl.; Le. xvi.; Nu. xvii.; De. x.; 1 K. viii. 9.

“A survey of the institutions of the Old Testament is not without utility to the Christian; it shows him the prerogatives which he possesses, viz., no longer merely the shadow, but real, essential blessings.”—*Heubner.*

“It is called the second veil, to distinguish it from the other curtain at the entrance of the Holy Place, and was made that it might conceal the Inner Shrine, or Oracle, the Holy of Holies.”—*Wordsworth.*

offerings for priest and people

^a Le. xvi. 2, 11, 15, 34.

b Nu. xv. 27—31.

c *H. Daventry.*

"If every Christian is under obligation to serve God publicly in His temple, much more must preachers be always at hand when the public worship of God is celebrated."—*Starcke.*

d *Kitto.*

"Holiness is the symmetry of the soul."—*P. Henry.*

the offerer not perfected

a Jo. xiv. 6; He. x. 19, 20; Ma. xxvii. 51.

b He. x. 1—4, 11; vii. 18, 19.

c Ps. li. 16, 17.

d Jo. iv. 23; Ep. ii. 15; Col. ii. 16, 17.

e "i.e., when all these things would be better arranged, the substance put where the shadow was before, the sufficient grace where the insufficient type."—*Alford.*

b *C. B. Moll, D.D.*

"They could not bring him to spiritual manhood."—*Wordsworth.*

g *Illus. of Truth.*

the heavenly sanctuary

a He. viii. 1, 2.

b *Ebrard.*

c *Æcolampadius.*

d *Justiniani.*

e *Bæek, De Wette, Stier.*

f *Alford.*

g He. x. 4; xiii. 20; Re. v. 6.

The sacrifice for the people made by the high-priest.—I. The sacrifice itself—"not without blood." II. The time of its offering—once every year. III. The persons for whom it was offered—himself, the high-priest—the people. IV. The purpose of its offering—to atone for error. V. The manner of the offering—it was offered by the high-priest alone—in the holiest place only.^c

The high-priest in the holy of holies.—It was death for any one else, priest or layman, to enter the sanctuary. So carefully was this observed and provided for, that to prevent its being necessary for anyone to enter to bring out the body of the high-priest in case he should die there, before the Lord, on the great day of expiation,—a cord was fastened to his foot, the end of which was left beyond the veil, that he might be drawn out by it; if such a circumstance occurred. It should be observed that the Jews were always in dread lest the high-priest should perish in performing the services of that great day.^d

8—10. signifying, by this ordinance something else was represented. way . . all, the way into the true holy places in heaven. while . . standing,^a i.e., the first taber. of v. 6, i.e., the holy place. figure,^b *Gk.*, parable. for . . present, to them that was a fig. of this present time. him . . perfect,^c i.e., the people, who offered through the priests. stood, consisted. only . . ordinances,^d outward observances, wh. of themselves did not affect the inner man. until . . reformation, until the season of rectification.^e

Homiletical hints.—We need no longer seek the way to the heavenly sanctuary as if it were unknown, and may not complain as if it were closed to us; rather we can and should walk on the way which has been opened to us. Consider the means supplied by Divine worship for our spiritual well-being with regard to—I. Their nature; II. Their value; III. Their use.^f

The uses of the law.—The law is indeed, a looking-glass, able to represent the filthiness of the person; but the law gives not eyes to see that filthiness. Bring a looking-glass and set it before a blind man—he sees no more spots in his face than if he had none at all. Though the glass be a good glass, still the glass cannot give eyes; yet, if he had eyes, he would in the glass behold his blemishes. The Apostle James compares the law to a looking-glass; and a faculty to represent is all the law possesseth. But it doth not impart a faculty to see what it represents. It is Christ alone who opens the eyes of men to behold their own vileness and guilt. He opens the eyes, and then, in the law, a man sees what he is.^g

11, 12. of . . come, i.e., of things wh. were yet to come while the figure (v. 9) lasted. by . . tabernacle,^a acc. to the Fathers, this—"Christ's human nature;" others,^b "Christ's holy life;" others,^c "the Church on earth;" others,^d "the whole world;" others,^e "the lower region of the heavens;" others, "the especial abode of the invisible and unapproachable God."^f not . . building, not of human contrivance or work. once,^g once for all. having . . us,^h by wh. entering H. obtained, etc.

Christ, the Son of God, made man.—Let us consider who Christ is: I. He is God—from eternity He was the living and true God. II. While He is God, He is also the Son of God, or rather, that

He is God because He is the Son of God. His Sonship is—1. The guarantee to us of His Godhead; 2. The antecedent of His incarnation. III. He was made man, yet was still God, having His manhood as an adjunct, dependent upon His Godhead.ⁱ

Explanation of redemption.—It was not a mere rescue, as of a slave liberated by the compassion of his master; nor as of a debtor set free at his earnest entreaties by his creditor and lord, as in the parable of the ten thousand talents; nor was it accomplished by the exertion of force only, as Abraham delivered Lot, and David his followers from the Amalekites at Ziklag. But this deliverance from Satan's dominion is a *redemption*, something purchased back, a rescue by a ransom price paid down. It implies a valuable consideration, as it were, first given; a full discharge of all that was due to the law, righteousness, and truth of God, by a substitute or surety, "a daysman coming between" the offended Majesty of heaven and us, and making a perfect satisfaction to Divine Justice on our behalf. "Christ" hath in this manner, and no other, "redeemed us from the curse of the law, being made a curse for us."^k

13, 14. sanctifieth . . flesh,^a outward effect of sacrifices was to make ceremonially pure. (Doubtless, the devout Israelite, who offered spiritually, was the subject of Divine grace.) eternal Spirit, the consent of His Divine personality.^b offered himself, the animals had no will to concur with the act of sacrifice. purge . . conscience,^c through faith in His blood. from . . works, works without holy moral purpose, and tending to eternal death. to . . God?^d in newness of life.

The blood of Christ, and the sinful conscience.—Paul's argument is to show that Christ is superior to all other beings in this world. Hence the analysis of it is—He is superior to all others in—(1) Nature, (2) Office, (3) Dominion, (4) Claims. Now, in reference to the words of the text, consider two things: I. Purity of conscience is essential to serving God. Three things show His claim to be served: 1. The special grandeur and glory of His nature; 2. The relation that subsists between Himself and His creatures; 3. His favour and manifestation to His creatures. II. The blood of Christ is the only means of purifying the conscience. In reference to this sacrifice, three things are implied: 1. Its intrinsic worth; 2. The manner in which it was presented; 3. The difficulties connected with it. This sacrifice may be applied to our consciences to take away—(1) The guilt, (2) The power and dominion, of sin.^e

Influence of the atonement on the believer's conscience.—Introduction:—How does the blood of Christ purify and relieve the conscience? (1) Is it by destroying the conscience? (2) Is it by forgetting sins? (3) Is it by becoming conscious of ill-desert? No! The blood of Christ relieves the Christian's conscience—I. By preparing the way for his repentance, and ultimate deliverance from all sin; II. By counteracting the evils of sin; III. By eventually bringing more glory to God, and more happiness to the universe, than would have resulted from the punishment, or even the prevention of sin.^f

Emblem of a troubled conscience.—There is a species of poplar whose leaves are often rustled by a breeze too faint to stir the foliage of other trees. Noticing the fact one day, when there was scarce a breath of air, Gotthold thought with himself, "This tree is the emblem of a man with a wounded and uneasy conscience,

^h Ep. i. 7; 1 Pe. i. 18, 19; Re. v. 9.

ⁱ J. H. Newman.

"About the tenth century the cross became the only symbol of the Christian faith, to the exclusion of the fish, a previous emblem. From the death of Christ it had been the symbol of redemption."
—*Foster's Ency.*

^k Bp. Wilson.

the conscience purified

^a Nu. xix. 17—19.

^b Alford.

^c 1 Jo. i. 7; 1 Pe. iii. 18; Tit. ii. 14; 1 Pe. i. 18, 19; He. x. 22; Ep. ii. 1.

^d Ro. iv. 13.

^e C. Morris.

^f G. C. Beckwith, M.A.

"Some consciences are like the Achilles of Greek fable, who was only vulnerable in one spot, and that the heel; or like spiders' webs, which catch harmless flies, and are broken through by hornets and bats."—*Beecher.*

"A man who sells his conscience for his interest, will sell it for his pleasure. A man who will betray his country, will betray his friend."—*Miss Edgeworth.*

"A guilty conscience is like a whirlpool, drawing in all to itself which would otherwise pass by."—*Fuller.*

**the Testa-
ment and
the Testator**

a Ro. iii. 25; viii. 30.

b *Alford.*

c *W. Nicholson.*

"They that are written in the eternal leaves of heaven shall never be wrapped in the cloudy sheets of darkness."—*T. Adams.*

"Nothing that polluteth or is unclean must enter into God's sanctuary; much less into the most holy part thereof, but by that Sacrifice by which we are purged, and for the sake of which we are accepted."—*Bunyan.*

"God saves the saints with saving purposes; the wicked He saves temporarily to destroy them eternally; He saves them from a present sickness or danger, and lets them ripen for hell; as we save our young wood for greater growth, and then cut it down for the fire."—*Gurnall.*

**the blood
of the
Testament**

a Ex. xxiv. 6—8.

b Ma. xxvi. 28.

"I dare assert, without fear of successful contradiction, that the inspired writers attribute

which takes alarm at the most trifling cause, and agitates him to such a pitch, that he knows not wither to fly."

15—17. for . . cause, *etc.*,^a "This pre-eminent spiritual virtue of His redeeming blood constitutes His fitness to be Mediator of the New Coven., the main blessing of wh., forgiveness, extends even back over the insufficient former one, and ensures the inheritance to the called."^b where . . testator, *etc.*, for until he dies, his will (or testament) is a dead letter; his death gives it force.

Christ, a Testator.—Like a testator—I. Christ made His will—executed the covenant of eternal redemption; II. He provided for the necessities of His friends; III. He made His will, knowing His hour was coming; IV. He recorded in His will the persons to whom He bequeathed the blessings of the covenant; V. He disannulled the old will, the Old Covenant, by establishing the New; VI. He had His will attested by credible witnesses (John v. 32, 36, 37; Acts x. 39); VII. He ratified it with a seal—His own blood; VIII. He committed it to proper executors—His Father and the Spirit; IX. He has made it unalterable; X. He commanded that it should be made known after His death.^c

A wonderful deliverance.—Mr. John Avery, a pious minister, having been driven from his native country by the persecution of Archbishop Laud, fled to New England. Upon his arrival, he settled for a short time at Newbury; but, receiving an invitation to Marble Head, he determined upon a removal to that place. Having embarked in a small vessel, together with Mr. Anthony Thacker, another worthy minister, there arose a most tremendous storm, by which the vessel struck against a rock, and was dashed to pieces. The whole company, consisting of twenty-three persons, got upon the rock, but were successively washed off and drowned, except Mr. Thacker and his wife. Mr. Thacker and Mr. Avery held each other by the hand a long time, resolving to die together, till, by a tremendous wave, the latter was washed away, and drowned. The moment before this happened, he lifted up his eyes to heaven, saying, "We know not what the pleasure of God may be. I fear we have been too unmindful of former deliverances. Lord, I cannot challenge a promise of the preservation of my life; but Thou hast promised to deliver us from sin and condemnation, and to bring us safe to heaven, through the all-sufficient satisfaction of Jesus Christ. This, therefore, I do challenge of Thee." He had no sooner uttered these words, than he was swept into the mighty deep, and no more seen. Mr. Thacker and his wife were also washed off the rock; but, after being tossed in the waves for some time, the former was cast on shore, where he found his wife a sharer in the deliverance.

18—20. dedicated, inaugurated. blood, the death of the victim made the will of God, dependent on the offering, effective. Death gave force to the will. precept . . law. this was the testament. he took, *etc.*, see notes on O. T.^a blood . . testament,^b by wh. the things willed, and commanded, are confirmed to you. which . . you, and being shed according to the prescribed rule the blessings of the covenant are yours.

The blood of the Testament.—I. The blood of the covenant. This blood shows—1. How exclusively salvation originates with the Trinity; 2. The solemn interest taken in us, since the cove-

nant is by blood; 3. The securities of Christ's people. II. The sense in which the word "testament" is here actually used. It signifies a will. III. The fact that this blood is the blood of sanctification, for God intends to make us holy. IV. In what manner this blood is the blood of separation and dedication, binding us to remember that we are not our own, but God's.^c

Gratitude due to Christ.—M. Manlius deserved exceedingly well of the Roman state, having valiantly defended their Capitol; but afterwards, falling into disfavour with the people, he was condemned to death. However, the people would not be so unthankful as to suffer him to be executed in any place from whence the Capitol might be beheld; for the prospect thereof prompted them with fresh remembrance of his former merits. At last they found a low place in the Peteline grove, by the river gate, where no pinnacle of the Capitol could be perceived, and there he was put to death. We may wonder how men can find in their hearts to sin against God. They can only do so by putting themselves into a position of forgetfulness of God's mercy towards them, and more especially His mercy shown in Christ's atonement.^d

21-23. moreover, after. when the taber. and its vessels were constructed. he . . ministry, although this was not enjoined by law: yet it was natural, since the altar was to be touched with the blood.^a almost, as one may say: so to speak. blood . . remission,^b water and fire did not suffice: blood demanded when forgiveness was needed. necessary, to meet the requirements of the law. patterns, delineations, outlines. of . . heavens, heavenly taber. with contents. but . . these, we must rest in the plain and literal sense: that *the heaven itself needed, and obtained, purification by the atoning blood of Christ.*

The priesthood of Christ.—I. Its nature—what it supposes. It supposes—1. Man's revolt and fall from God; 2. God's unalterable purpose to take vengeance for sin; 3. Man's utter impotency to appease God by himself; 4. The necessity of Christ's being God-Man; 5. The extremity of His sufferings; 6. Our final reconciliation to God through Christ. II. Its necessity. Christ alone can save us, because—1. God stood upon full satisfaction, and would not remit one sin without it; 2. Man can tender no satisfaction of his own for the wrong done by his sin.^c

The blood-shedding.—There is here—I. A negative expressed—no remission—without blood—the blood of Christ. This negative is—1. Divine in authority; 2. Decisive in its character; 3. Universal in extent; 4. Perpetual—enduring. II. A positive implied—that there is remission with blood. This remission is a present fact.^d

Propitiation by sacrifice.—It has often been remarked that the idea of propitiation by sacrifice is to be found in connection with all the sacrifices of heathen nations. This is strikingly illustrated by the following account of one of the festivals of the North American Indians:—Dr. Edward Walsh describes a village, the houses of which surrounded a large green or common, in the centre of which the council-house or temple was erected. "It was lighted," he says, "by a few small square apertures, close to the eaves, which also let out the smoke; consequently, it was somewhat dark. The door facing the west had a rude but spacious portico. The roof, which had a high pitch, was propped up within by four strong posts, between which was the hearth,

all the blessings of salvation to the precious blood of Jesus Christ."—*Dr. R. Neeton.*

c J. Walker.

"We cannot, by all our sufferings, any more than by our services, merit heaven as a debt; but by our patience under our sufferings, we are qualified for the joy that is promised to patient sufferers in the cause of God."—*Henry.*

d Illus. of Truth.

no remission without shedding of blood

a Le. xvi. 10-14.

b Le. xvii. 11; Ro. vii. 14, 15.

"If thy guilt of sin goes off, and convictions go off, in any way but by the blood and righteousness of Christ, thy guilt goes off, not right, but wrong, and thy latter end will be a very bitter end."—*Bunyan.*

c J. Flavel.

d C. H. Spurgeon.

A wicked rich man, who felt himself independent both of God and man, was driven into a church, where he heard the text. "Ye are not your own; for ye are bought with a price," and a plain sermon on redemption. That he was not his own was a new thought, which entered his soul, and led him soon to seek and serve his Redeemer.

"Redemption is the confluence of every attribute in Deity, extinguishing by contrast whatever else was splendid, while God Himself effused the sparkles of heaven upon the question of despair, and dissolved the darkness of human destiny in a flood of everlasting light." — *Dr. Andrews.*

"Other gifts are only as 'mites' from the Divine treasury; but redemption opens, I had almost said exhausts, all the 'stores' of indulgence and grace." — *Hervey.*

e Bib. Treas.

"He who thinks to save anything by his religion, besides his soul, will be a loser in the end." — *Bp. Barlow.*

Christ in the presence of God

a 1 Jo. ii. 1; Ro. viii. 34; He. vii. 25.

b *Dr. Thomas.*

"The Bible nowhere teaches us that Christ's intercession in heaven consists in words. But, considering that He must still be regarded as a man, though in heaven, there is no objection to representing the thing under the figure of actual intercession." — *Trapp.*

"Be sure that religion cannot be right that a man is the worse for having." — *JV. Penn.*

with a large kettle over it. There was a seat all round, and the walls, which were formed of split planks, were half-way up covered with mats. Here we found a great number of Indians assembled. The women were ranged outside the wall, and the men surrounded the fire inside, at the head of whom was the high-priest in his pontificals. His face was painted like the quarterings of a coat of arms, and he was furnished with a beard: he wore on his head a high tiara of beaver fur, stuck round with dyed porcupine quills: he had over his chest a kind of stomacher, worked in figures, and ornamented with wampum, which was supposed to represent the Jewish Urim and Thummim; in this, the Indians imagine some little spirit resides, which they talk to and consult in dubious events. Whilst the usual dance or chorus was performing, a dog which had been previously selected and fattened was boiling in the kettle: when cooked, the flesh was cut off, and the bones scraped clean and wrapped up in its skin. The flesh was then divided into small bits, and handed round on a wooden platter, to all those that surrounded the fire: at the same time, the high-priest dipped a branch of hemlock pine in the broth, and sprinkled it everywhere, as well on the people as on the walls. The ceremony concluded with the circular dance or chant, in which the women joined. This chant, or hymn, is sung by all the Indian nations in North America, however they may differ in custom and language. Humboldt even heard it in Mexico, and it is supposed to be synonymous with the Hallelujah of the Psalms. It was pricked down for me by a gentleman who understood musical composition. To my ears it sounds like the lullaby of the nursery:—"Tam le yah al lah le lu lah tam ye lah yo ha wah ha ha hah!" It must be admitted that this ceremony bears some rude resemblance to the feast of the Passover, substituting a dog for a lamb, of which they have none; but dogs are sacrificed on all solemn occasions."^c

24. Christ . . hands, such as the Jewish h.-priest entered, but, being the Gt. H.-Priest for our fallen race. into . . itself, the real holy of holies. now, and always. to . . God, of God Himself. for us, as our Mediator, in our behalf.^a

Heaven a place.—These words teach us—I. That heaven is a place. Where it is, we know not. II. That it is a place where God dwells in a special sense: There is—1. More striking manifestation of His presence there; 2. More clear perception of it. III. That it is a place into which Christ has actually entered. He entered it—1. As a return home; 2. By His own merits and power. IV. That it is a place entered by Christ on our behalf. He is gone there as—1. Our Representative; 2. Our Superintendent; 3. Our Forerunner; 4. Our Attraction.^b

The mediation of Christ.—Christ doth not only mediate by way of entreaty, going betwixt both, and persuading and begging peace, but He mediates in the capacity of a surety, by putting Himself under an obligation to satisfy our debts. Oh, how compassionately did Christ's heart work toward us! Our Mediator, like Jonah, His type, seeing the stormy sea of God's wrath working tempestuously, and ready to swallow us up, cast in Himself to appease the storm. I remember how much that noble act of Curtius is celebrated in the Roman history, who being informed by the oracle that the great breach made by the earthquake could not be closed except something of worth were cast into it, heated

with love to the commonwealth, he went and cast in himself. This was looked upon as a bold and brave adventure; but what was it to Christ's offering?^c

25, 26. nor yet,^a was it necessary; nor did He enter for that purpose. often,^b needful when the value of the sacrifice was limited. for . . world, it is therefore assumed that Christ suffered for sins committed fr. begin. of world.^c put . . sin,^d sin in the singular, all sins summed up in one.^e

The sacrifice of Christ.—I. The necessity of an atonement. From—1. The nature of sin; 2. Conscience; 3. The law of God. II. Its effects: 1. Indirect restraint of sin; 2. Direct production of righteousness. III. The mode of its accomplishment. By—1. A vicarious principle; 2. A real sacrifice.^f

The greatness of the atonement.—Look, look, look, with solemn eye through the shades that part us from the world of spirits, and see that house of misery which men call hell! Ye cannot endure the spectacle. Remember that in that place there are spirits forever paying their debts to Divine justice; but, though some of them have been for these four thousand years sweltering in the flame, they are no nearer a discharge than when they began; and, when ten thousand times ten thousand years shall have rolled away they will no more have made satisfaction to God for their guilt than they have done up till now. And now can you grasp the thought of the greatness of your Saviour's mediation when He paid your debt, and paid it all at once; so that there now remaineth not one farthing of debt owing from Christ's people to their God, except a debt of love? To justice the believer oweth nothing; though he owed originally so much that eternity would not have been long enough to suffice for the paying of it, yet in one moment, Christ did pay it all: so that the man who believeth is entirely justified from all guilt, and set free from all punishment, through what Jesus hath done.^g

27, 28. once . . die,^a that men shall die but *once*: the more thoughtful and earnest should be the preparation. but . . judgment,^b it is what follows death that makes it so serious a matter. Christ,^c as man, the Second Adam, uniting all men in Himself. he . . sin,^d without any of those infirmities or sufferings wh. He underwent as an atonement for sin:^e or, without a sin offering.^f salvation,^g hence all should constantly watch and patiently wait.

The last things—death.—Look at death—I. In itself—it is the cessation of being or life. II. In its results: 1. The conscious spirit is immediately with God in the world to come; 2. The body is decomposed. III. In its source—the result of sin: 1. The original threatening, Gen. ii. 17; 2. Adam was constituted to die, but, if he had not sinned, God's power would have sustained him; 3. When he sinned, that power was suspended, and he began his journey to the grave; 4. The penalty was evidently moral, as was the sin. IV. In its universality—all of every rank, age, and country, must die. V. In the uncertainty of its approach. No one knows—1. When; 2. How; 3. Where. VI. As the termination of responsible probation. Now, all men are—1. On trial; 2. In servitude; 3. Training. Death ends all this. Application—(1) How solemn is death! (2) How important that we should be prepared for it! (3) See life in the Gospel!^h—Con-

c Illus. of Truth.

the Great Sacrifice once offered

a Ex. xxx. 10; Le. xvi. 2, 18, 29, 30.

b 1 Pe. iii. 18; He. x. 10; Tit. ii. 14.

c Bengel.

d Ro. v. 19; vi. 14; 1 Co. xv. 56, 57.

e "All the sins of all men of every age are regarded as *one mass* laid on Christ. Sin is here put in the abstract, to express that He destroyed *sin itself*, as well as atoned for *actual sins*."—A. R. Fausset, M.A.

f W. W. Wythe.

g C. H. Spurgeon.

"No man's religion ever survived his morals."—South.

death and the judgment

a Ec. iii. 1, 2; Ge. iii. 19.

b Ec. xii. 14; Ac. xvii. 31; 2 Co. v. 10; Re. xx. 12, 13; Lu. xii. 5.

c Ro. vi. 10; Ma. xxvi. 28; 1 Pe. ii. 24; 1 Jo. iii. 5.

d Jo. xiv. 3; Ac. i. 11; 1 Co. i. 7, 8; Ph. iii. 20, 21; 1 Th. iv. 16, 17; Ti. ii. 13; 2 Pe. iii. 12.

e Hammond, Doddridge.

f Whitby, Macknight.

g Is. xxv. 9.

h Dr. J. Burns.

"Death is like thunder on two

accounts; we are alarmed at the sound of it; and it is formidable only from that which precedes it."—*Colton.*

i Dr. Hawes.

"Montaigne is almost the only man who has said, 'If I had to live over again, I would live as I have done.'"—*Anon.*

k Dr. Collyer.

"The time is near, when the great and the rich must leave his land and his well-built house; and of all the trees of his orchards and woods, nothing shall attend him to his grave, but oak for his coffin, and cypress for his funeral."—*Bp. Taylor.*

fessions of dying men.—When near death, men are wont to feel and acknowledge—I. The shortness of life, and the unspeakable value of time. For example, Lord Chesterfield, Voltaire, Altamont. II. That there is nothing in this world that can satisfy the wants of the immortal soul. III. The utter insufficiency of a mere moral life to prepare them to appear in the presence of God. IV. The folly and guilt of an irreligious life, and the supreme importance of a saving interest in Christ.—*Death and the judgment.*—Observe—I. The sentence of death—"it is appointed unto men once to die." II. The summons to judgment—"after this the judgment." III. The revelation of life—"so Christ was once offered to bear the sins of many." IV. The return of the Saviour—"shall He appear the second time:" 1. The purpose of this second appearance—"unto salvation;" 2. Those to whom this will be fraught with blessings—"them that look for Him."*

Death and the judgment.—Death and judgment can be contemplated with comfort, only in connection with a believing view of the atonement of Christ:—"Death's terror is the mountain faith removes." The late Rev. Archibald Hall, of London, when in Scotland being on a visit to a dying Christian at Barrowstounness, after much serious conversation, he took hold of Mr. Hall's hand, and said, "Now, sir, I can with as much pleasure take hold of death by its cold hand. You may justly wonder at this; for I see and believe myself to be most unworthy; but, at the same time, I see Christ to be my great propitiation, and faith in His blood gives me ease. I see myself all vile and polluted, but I view Jesus as the fountain opened, and faith in Him supports me under a sense of my vileness."

CHAPTER THE TENTH.

the law a shadow of things to come

a "The living historical form, in wh. the invisible essence finds its representation."—*Moll.*

b Col. ii. 16, 17; He. ix. 9, 24.

c *W. Burkitt.*

"What is the Jewish economy, if we desire to reach its interior truths, but a vast, profound, elaborated enigma,—to wh. the Gospel, indeed, brings us the key, but the opening and exploration of wh. is yet incomplete?"—*Dr. J. Harris.*

1, 2. shadow, outline. As a sketch to be filled in with future painting. image,^a the archetype. of . . come,^b sure to us in Christ, but still future. perfect, in respect of pardon. purged, pardoned. no . . sins, uneasiness of conscience on acc. of sin.

The impotency and imperfection of the Levitical sacrifices.—The impotency of these sacrifices is shown from—I. Their nature—they were but shadows—representations of Christ; II. Their plurality—they were many; III. The repetition of them—offered year by year—justice not satisfied without this repetition, hence one sacrifice alone was imperfect; IV. Their inefficaciousness—they could not take away sin.^c

The Law and the Gospel.—In the husbandry of the farm, the drill, and not the plough, gives the crop. If the land were left as the plough leaves it, there would be no crop, but of thistles and weeds. The plough destroys every living thing, tearing all up root and branch, and burying all under the ground; while the drill plants the seed, and, under the blessing of God, ensures a golden harvest and a full garner. The farmer might plough his ground ten times, or a hundred times over, and yet never have a harvest if that were all he should do. Nevertheless, there is no antagonism between the plough and the drill. It takes both to make the land yield to the diligent hand its reward. In the husbandry of the kingdom the Law is the plough, and the Gospel

is the drill. And the deeper the plough is put in, the better the crop, provided only that the drill follows in due time, casting in seed in abundance.^d

3, 4. remembrance . . year, as unpardoned. for . . sins,^a the sacrifices themselves being inherently defective.

Seasons of penitence recommended.—I. For what end those annual remembrances of sin were enjoined: 1. To make them sensible of their need of a Saviour; 2. To show the insufficiency of the legal sacrifices; 3. To direct their eyes to that Great Sacrifice that in due time should be offered. II. What good may be expected from stated remembrances of sin amongst us. Such seasons would be useful for—1. The deepening of our repentance; 2. The endearing of the Saviour to us; 3. The augmenting of our vigilance against the recurrence of sin. Learn:—(1) What use to make of the present season; (2) What especially to aim at in all the exercises of your souls.^b

Cleansing the memory.—I have somewhere read a story of one who complained to an aged holy man, that he was much discouraged from reading the Scriptures, because he could fasten nothing on his memory that he had read. The old man bade him take an earthen pitcher, and fill it with water: when he had done it, he bade him empty it again, and wipe it clean, that nothing should remain in it; which when the other had done, and wondered to what this tended, “Now,” said he, “though there be nothing of the water remaining in it, yet the pitcher is cleaner than it was before. So though thy memory retain nothing of the Word thou readest, yet thy heart is the cleaner for its very passage through.”^c

5—7. he, the Messiah. but . . me,^a the Heb. reads, “Mine ears hast thou opened;” and some^b sugg. that the LXX. have chosen the expression—“a body, etc.”—as being more intelligible to the reader. thou . . pleasure,^c Thou didst not approve. in . . book,^d i.e., the bk. of the law. to . . will, by dying as a sin-offering.

The one sacrifice.—I. The subject of the text—the taking away of sins. II. Whence the first motion of this taking away of sin proceeded—from God. III. What it was in the Father that impelled the Son, Christ, to offer Himself for our redemption—His will. IV. The persons from whom sin was to be taken—the sons of men. V. The means by which this great design was to be effected—through Christ.^e

Need of atonement.—A man on the Malabar coast had long been uneasy about his spiritual state, and had inquired of several devotees and priests how he might make atonement for his sins; and he was directed to drive iron spikes, sufficiently blunted, through his sandals, and on these spikes to walk a distance of about four hundred and eighty miles. He undertook the journey, and travelled a long way, but could obtain no peace. One day, he halted under a large, shady, tree, where the Gospel was sometimes preached; and, while he was there, one of the missionaries came, and preached from the words, “The blood of Jesus Christ His Son cleanseth us from all sin.” While he was preaching, the poor man’s attention was excited, and his heart was drawn; and, rising up, he threw off his torturing sandals, and cried out aloud, “This is what I want!” and became henceforward a witness of the healing efficacy of the Saviour’s blood.

d W. E. Boardman.

continual remembrance of sin

a Mi. vi. 6, 7.

b C. Simeon.

Serm. by T. Goodwin, D.D. v. 481.

“A clear understanding of the reasons of the Israelitish economy, and of all the Levitical laws, belongs to the privileges of the future life.”—*Origen.*

“Memory is the faculty by which we retain and recall our knowledge of the past.”—*Wayland.*

c Bp. Hopkins.

the prepared body

a Ps. xl. 6—8.

b Delitzsch. “Others again suppose that the writer of this Ep. has altered the expression to suit better the prophetic purpose.”—*Alford.*

c 1 S. xv. 22; Ps. l. 8—10; Is. i. 11; Ho. vi. 6; Am. v. 21, 22.

d Ge. iii. 15; Lu. xxiv. 26, 27.

e Dr. T. Goodwin.

“What gave to the sacrifice of Jesus its everlasting value, is that in it all was executed according to the direction and will of God.”—*Rieger.*

“Religion is not in want of art; it rests on its own majesty.”—*Goethe.*

the body of Christ offered

a Jo. xvii. 19; He. xiii. 12; 1 Co. i. 30; vi. 11; Jude 1; Ro. viii. 29.

b A. F. Barfield.

"Christ, with His holy suffering, love, and perfect obedience, is the one only thing wherein God can have infinite pleasure, and for the sake of which He can look graciously on the race of men."—*Dr. Heubner.*

"This, then, is the sum of that which I say. Faith doth justify; justification washeth away sin; sin removed, we are clothed with the righteousness which is of God; the righteousness of God maketh us most holy—*Hooker.*

c Bp. Horsley.

Christ at the right hand of God

a Nu. xxviii. 3.

b Ps. cx. 1.

c T. Wadsworth.

d J. Parsons.

e Dr. R. W. Hamilton.

"Here is a difference noted between Christ and the Levitical priests; they stand, which is the posture of servants; He sits, which is the posture of a Lord."—*Flavel.*

"Let not anyone be deceived. All—whether the beings which are above the heavens, or the glo-

8-10, said, quoting the prophecy again more freely. **first**, legal sacrifices, etc. **second**, the great atonement made by Christ. **will**, of God, wh. Christ fulfilled. **sanctified**,^a set apart for salvation. **body** . . **all**, the one sufficient, perfect, acceptable, final sin-offering.

The superiority of Christ's priesthood.—The old priesthood was taken away, and the new established, because—I. The first dispensation consisted of many priests, many sacrifices, many ordinances—the second in one Priest and one Sacrifice. II. It was a distinctive feature of Aaron's priesthood that it belonged to Jews only; while, on the other hand, Christ's priesthood distinctly belonged to the whole world. Few were benefitted by the many things of the first, all embraced by the one Sacrifice of the second. III. The Jewish priesthood was but a type of another that should follow—and that was Christ's, which abideth for ever. The first was the shadow, the latter the substance. IV. The old priesthood, being a splendid ritualism, gratified and had more to do with the eye and the ear—that of Christ with the heart, the conscience, the soul.^b

The incarnation necessary to the atonement.—An incarnation is implied and presupposed in the Scripture doctrine of atonement, as the necessary means to the end. For if satisfaction was to be made to Divine justice for the sins of men, by vicarious obedience and vicarious sufferings, in such a way (and in no other way it could be consistent with Divine wisdom) as might attach the pardoned offender to God's service, upon a principle of love and gratitude, it was essentially to this plan that God himself should take a principal part in all that His justice required to be done and suffered, to make room for His mercy; and the Divine nature itself being incapable of suffering, it was necessary to the scheme of pardon that the Godhead should condescend to unite to itself the nature capable.^c

11-13. **priest**,^a of the Levitical order. **standeth**, only a king might *sit* in the inner court of the temple. **can** . . **away**, *Gk.*, strip of all round. **sat down**, opp. to standeth. **right hand**, honour, approval. **expecting**, waiting for a certain result. **till** . . **footstool**,^b see on 1 Co. xv. 25.

The Gospel sacrifice.—I. Christ crucified is the only Divine and proper sacrifice of the Gospel—its institution is of God—it has properties of an expiatory sacrifice. II. This sacrifice is but of one kind. III. It was but once offered—this was as often as God required—the law demanded—the sinner needed. IV. It takes away sins fully and for ever.^c—*Priesthood of Christ.*—I. The Redeemer's mediatorial work: 1. Christ is here set forth under the office of priest; 2. He fulfilled this office by offering Himself; 3. There was but *one* sacrifice. Why was it but *one*? To show—(1) Its all-sufficiency; (2) Its excellency. II. His mediatorial exaltation: 1. The station He occupies—one of honour, power, and happiness; 2. His posture—one of rest, honour, permanency, and supremacy. III. His mediatorial empire: 1. He has enemies—the depraved heart—false systems of religion—Satan—death; 2. Observe their fate. He expects this fate because of—(1) His Father's promise; (2) The sufficiency of His own work; (3) The system of instrumentality which He has established to propagate His empire.^d—*The Son of God anticipating His reward.*—Let us consider this expectation in—I. The peculiarity of its scope: 1. His

enemies: (1) Particular beings who are His foes; (2) Certain hostile principles which are denominated foes—sin—the world—superstition—idolatry—persecution—war—religious imposture—death. 2. Their fate—defeat degradation—subserviency. II. The period of its commencement. Before it is fulfilled, He must—1. Endure inconceivable sufferings; 2. Lay the basis of His mediatorial offices; 3. Overcome His spiritual adversaries. III. The temper of its indulgence: 1. Concentration of mind; 2. Earnestness; 3. Worthiness of the mind which cherishes it; 4. Serenity; 5. Confidence; 6. Complacency. IV. The certainty of its realisation. It is certain, because of—1. Explicit engagement; 2. Mediatorial government; 3. Conscious right.^e

The extent of the atonement.—The Apostles understood their commissions to be general and indiscriminate for “every creature:” so they received it from Him who laid the foundation of such an extensive ministration by tasting death for every man. Accordingly, they went forth on their commission, to preach the Gospel to “all the world.” They did not square their message by any human system of theology, nor measure their language to the lines of Procrustean creeds. They employed a dialect that traverses the length and breadth of the world. They did not tremble for such an unreserved exhibition of the ark and the mercy-seat. They could not bring themselves to stint the remedy which was prepared and intended to restore a dying world; nor would they cramp the bow which God had lighted up in the storm that threatened all mankind. J

14. offering,^a of Himself, as opp. to the *many* required under the law. hath. .ever, procured an everlasting pardon.^b sanctified, having purity imputed and implanted.^c

The excellency of our High-Priest's oblation.—I. The Priest that appears for us before God—Christ. II. The oblation, or offering that He made—His own blood. This oblation is—1. Invaluably precious; 2. Most complete and all-sufficient; 3. Most pleasing to God. III. The person before whom He brings this offering—God. IV. Those for whom He offers it—the whole number of the elect. V. The design and end of this sacrifice—to atone to God for the sins of these elect, and to reconcile Him to them. Inferences:—(1) Actual believers are fully freed from the guilt of their sin; (2) How inflexibly severe is Divine Justice, since Christ's blood alone could appease it; (3) Improve this sacrifice, and labour for righteousness.^d

Objection to the atonement.—“He tasted death for every man.” “He gave Himself a ransom for all.” “He is a propitiation for the sins of the whole world.” That all are not saved is no objection. It is suggested by a popular expositor, that, in material nature, much goodness seems wasted. Rain and dew descend upon flinty rocks and sterile sands; floods of genial light come tiding down every morning from the sun on scenes where no human foot has trod; flowers bloom in beauty, and emit their fragrance, trees rise in majesty, and throw away their clustering fruit, on spots where as yet there has never been a man; wealth sufficient to enrich whole nations is buried beneath the mountains and the seas, while millions are in want; medicine for half the ills of life is shut up in minerals and plants, while generations die without knowing of the remedy which Nature has provided: it is no objection, therefore, to the universality of the atonement, that

rious order of angels, whether the invisible or visible powers.—all, unless they believe in the alone efficacy of the blood of Christ, are obnoxious to judgment.”—*St. Ignatius.*

“Herein lies the great error of the Papists in the doctrine of justification, that they will not understand it as a law phrase, and a relative transaction in the discharge of a sinner; but still take it for a real change of a man's nature, by implanting in him inherent principles of holiness.”—*Hopkins.*

f *Dr. T. W. Jenkyn.*

perfection by the One Offering

a Ro. v, 8, 9; viii. 1.

b *Macknight.*

c *Alford.*

d *J. Flavel.*

“An atheist is but a mad ridiculous derider of piety; but a hypocrite makes a sober jest of God and religion; he finds it easier to be upon his knees than to rise to a good action.”—*Pope.*

“The doctrine of the incarnation in its whole amount is this: that one of the Three Persons of the Godhead was united to a man, that is, to a human body and a human soul, in the person of Jesus, in order to expiate the guilt of the whole

human race, original and actual, by the merit, death, and sufferings of the Man so united to the Godhead."—*Bp. Horsley.*

c Dr. Thomas.

sins forgiven and forgotten

a 2 Pe. i. 21.

b Is. xlv. 22; Je. l. 20; Is. xxxviii. 17; Ps. ciii. 12; Mi. vii. 19; Ps. xxxii. 1.

c C. Simeon, M.A.

"Famous public places, as mountain summits or battle-monuments, are often covered over with deep-cut inscriptions of every kind and age—records of ambition and folly. How like the heart of man that, more lasting than the granite rock, invites every comer to cut his name upon it."—*Foster's Ency.*

the new and living way

a Ep. ii. 18; iii. 12.

b Jo xiv. 6.

c He. vii. 25.

"Now when Christ died for sin, He died for all sin. As the Red Sea overwhelmed Pharaoh and his host—the haughty king and his meanest subject, so is this precious blood of Christ sufficient for all sin, and the sins of all."—*Pilkington.*

d M. Henry.

"Justification may be defined, in its theological sense, as the non-imputation of sin,

all are not benefitted by it. Its benefits will one day be universally enjoyed. There are men coming after us who shall live in those solitary wastes, enjoy the beauty and the light which now seem wasted, appropriate the fruits, the wealth, and the medicine which for ages has been of no avail. It will be even so with the death of Christ. There are men coming after us that shall participate of the blessings of that atonement, which generations have either ignorantly rejected or wickedly despised.^c

15—17. the . . us,^a in the writings which He inspired; and in the hearts of believers. for . . before, *see* on Jer. xxxi. 33. will . . more,^b not only forgive but forget.

The perfection of Christ's sacrifice.—I. The truth attested—that Christ's one offering has obtained us remission of sins. This is—1. Honourable to Christ; 2. Consoling to us. II. The testimony adduced: 1. The witness—the Holy Ghost; 2. The testimony borne—most convincing. Learn:—(1) How amply the Scripture testifies of Christ; (2) What loss they sustain who receive not its testimony; (3) How exalted are the privileges of every true believer.^c

Pardon, not justice, wanted.—A French girl of fourteen once appeared before Napoleon, and, casting herself at his feet, cried, "Pardon, sire! pardon for my father!"—"And who is your father," asked Napoleon; "and who are you?"—"My name is Lajolia," she said; and with flowing tears added, "but, sire, my father is doomed to die."—"Ah! young lady," replied Napoleon, "I can do nothing for you. It is the second time your father has been found guilty of treason against the state."—"Alas!" exclaimed the poor girl, "I know it, sire; but *I do not ask for justice: I implore pardon.* I beseech you, forgive, oh, forgive, my father!" After a momentary struggle of feeling, Napoleon gently took the hand of the young maiden, and said, "Well, my child, for your sake, I will pardon your father. That is enough. Now leave me."

18—20. remission, sending away: forgiveness. no . . sin, bec. no longer any need. boldness,^a confidence, a complete and final sacrifice being offered for sin. by . . Jesus, the ground of our sacrifice. new, *Gk.*, newly slain: here=newly made. living,^b life-giving. consecrated, initiated. veil . . flesh,^c through which He passed into the presence of God, opening a way thither for us.

The privileges of Christians.—I. The dignities of the Gospel state: 1. "Boldness to enter into the holiest"—access to God, light to direct them, liberty of spirit and speech, assistance to use and improve this privilege; 2. "A High-Priest over the house of God" (*v.* 21). II. The way and means by which Christians enjoy such privileges—"by the blood of Jesus." This is the way we have to God. It is—1. The only way; 2. A new way; 3. A living way; 4. A way consecrated by Christ. III. The duties resulting from the conferring of these privileges. We must draw near to God; 2. Hold fast our faith without wavering.^d

Atonement by blood.—Throughout the Old Testament, the word "atonement" is constantly used to signify the reconciliation of God by means of bloody sacrifices to men alienated from Him by the guilt of sin. The priest made atonement for the transgressors of the law by sacrifices; and it was forgiven them (Lev. iv. 20; v. 6; vi. 7; xii. 8; xiv. 18; Num. xv. 25). On the great "day of atone-

ment," the high-priest made atonement—first for his own sins by the sacrifice of a bullock, and for the sins of all the people by the sacrifice of a goat; and then the sins thus atoned for were confessed, and laid upon the head of the live goat, and carried away by him into oblivion (Lev. xvi. 6—22).^e

21, 22. house . . God,^a the heavenly sanctuary; the home of saints. near,^b to God by prayer. true,^c sincere. full . . faith,^d the confidence that faith inspires. sprinkled,^e and cleansed. an . . conscience,^f ref. to sin's polluting power. our . . water,^g ref. to Christian baptism.

Sins of ignorance and weakness.—I. Our present condition, as shown us in Scripture. Christ has not changed this—we have still Adam's nature: 1. The Jewish law; 2. The history of the fall of Adam; 3. Our own souls, show us that our very nature is sinful. II. The habits of sin which we superadded to our evil nature before we turned to God. III. How many sins are involved in our obedience, I may say from the mere necessity of the case; that is, from not having a more vigorous and clear-sighted faith, to aid us in discerning and following the way of life.^h

Full assurance.—The celebrated Philip de Mornay, Prime Minister to Henry IV. of France, one of the greatest statesmen, the bravest officers, and the most exemplary Christians of his age, being asked, a little before his death, if he still retained the same assured hope of future bliss which he had so comfortably enjoyed during his illness, made this reply:—"I am," said he, "as perfectly persuaded of it, and was so by the demonstration of the Holy Spirit, more powerful, more clear and certain, than any demonstration of Euclid."—*Assurance of faith.*—This assurance is the manna in the golden pot, the white stone, the wine of Paradise which cheers the heart. How comfortable is God's smile! The sun is more refreshing when it shines out than when it is hid in a cloud. It is a prelibation and a foretaste of glory; it puts a man in heaven before his time. None can know how delicious and ravishing it is, but such as have felt it; as none can know how sweet honey is, but those who have tasted it.ⁱ

23—25. faith,^a hope; the object of faith. wavering, not moved to doubt or fear. promised,^b the heaven we hope for; and the fitness for it. let . . another, bear in mind ea. other's wants, weakness, character, etc. provoke, here in a good sense. love, of the brethren. and . . works,^c among men. not . . together,^d for brotherly counsel and worship. manner, habit. ye . . day,^e the last day.^f

Motives and arguments to charity.—Charity is required from us by—I. The consideration that we are men. and as such obliged to this duty. II. The remembrance of what our neighbour is, how near in blood, how like in nature to us he is. III. Equity. IV. Its own worthiness, as the perfective of our nature. V. The consideration that its practice is productive of many benefits and advantages to us.^g—*Mutual Christian incitement.*—Consider—I. The incitement: 1. We need stimuli to unfold our souls and open our hands: 2. The text tacitly declares that we can incite each other; 3. The incitement required is both general and special. II. The consideration here required:—1. There is a serious influence of which Christians are mutually capable and

and the imputation of righteousness."—*Dr. Doran*
e Dr. Hodge.

full assurance of faith

a He. iv. 14; iii. 6; 1 Ti. iii. 15.

b He. iv. 16.

c Ps. li. 6; Jo. i. 47.

d 1 Jo. iii. 21.

e He. xi. 23.

f He. ix. 13, 14.

g Ac. viii. 36, 37.

h J. H. Newman.

"Nothing that polluteth or is unclean must enter into God's sanctuary; much less into the most holy part thereof, but by that sacrifice by which we are purged, and for the sake of which we are accepted."—*Bunyan.*

"Many a lash in the dark doth conscience give the wicked."—*Boston.*

i T. Watson.

Christian duties enjoined

a He. iv. 14; vi. 19.

b 1 Co. i. 9; x. 13; 1 Th. v. 24; 2 Th. iii. 3; 2 Ti. ii. 13;

c 1 Jo. iii. 18, 19; Ga. vi. 10; Me. xxv. 40.

d Ac. ii. 42.

e 2 Pe. iii. 14; 2 Th. ii. 3; 1 Ti. iv. 1.

f "It is the day of days, the ending day of all days, the settling-day of all days, the day of the promotion of Time into Eternity, the day wh.

so: the Church breaks through and breaks off the night of this present world."

—Delitzsch.

g J. Barrow, D.D.
h S. Martin.

"Corporations may be disfranchised and charters revoked. Even mountains may be removed, and stars drop fr. their spheres, but a tenure founded on the Divine promise is inalienably secure, and lasting as eternity itself."—Hervey.

wilful sin

a He. vi. 4-6, 9;
2 Th. ii. 13; 2 Pe. ii. 20, 21; Ma. xii. 31; 1 Jo. v. 16; Nu. xv. 20; Ps. xix. 12, 13; 2 Ti. ii. 25, 26.

b Delitzsch.

c 1 Co. iii. 11; Ac. iv. 12.

d 1 Th. ii. 14-16; Ro. ii. 5.

e 2 Th. i. 8; Ma. xxv. 41; Re. xxi. 8.

"All scandalous breakings-out are but thoughts at the first. Ill thoughts are as little thieves, which, creeping in at the window, open the door to greater; thoughts are seeds of action."—Sibbes.

the guilt of despising Christ

a Do. xvii. 2, 6; Nu. xv. 27, 28.

b He. ii. 3; xii. 25.

c He. ix. 12; x. 10; xiii. 20, 21.

d Ge. vi. 3; Ep. iv. 30.

susceptible; 2. Christians are within a certain limit responsible for their influence; 3. In the Church of Christ, there should be mutual and reciprocal influence of the holiest and happiest kind. Application:—Consider one another to provoke unto love for the sake of—(1) Christianity; (2) God and Christ; (3) Each other and ourselves.^h

The utility of meetings for worship.—A clergyman relates the following:—"Several little girls were in my study, seeking counsel to aid them in becoming Christians. One of them, a dear child, not much more than eleven years old, said:—'I have not been to two or three of the meetings lately.' Desiring to test her, I answered:—'It does not make us Christians to attend meetings, Lizzie.' 'I know that,' she replied at once, 'but it keeps it in my mind.'"
Punctual attendance.—A woman who always used to attend public worship with great punctuality, and took care to be always in time, was asked, how it was she could always come so early; she answered very wisely, "That it was part of her religion not to disturb the religion of others."

26, 27. wilfully,^a willingly. See *Gk.*, state of sin ref. to. after . . truth, "after a living believing knowledge of it."^b remaineth . . sins,^c there is no other sacrifice for the sins of such. Christ, the only sacrifice for all sin. certain,^d inevitable. fearful, terrible, tremendous, fearful to think of. looking for, reception. judgment, in sense of condemnation. and . . indignation, burning anger. adversaries,^e enemies of Christ, the Church, and the truth.

The fear of the judgment.—Jerome used to say, that it seemed to him as if the trumpet of the last day was always sounding in his ear, saying, "Arise, ye dead, and come to judgment." The generality, however, think but little of this awful and important period. A Christian king of Hungary being very sad and pensive, his brother, who was a gay courtier, was desirous of knowing the cause of his sadness. "Oh, brother," said the king, "I have been a great sinner against God, and know not how to die, or how to appear before God in judgment." His brother, making a jest of it, said, "These are but melancholy thoughts." The king made no reply; but it was the custom of the country, that if the executioner came and sounded a trumpet before any man's door, he was presently led to execution. The king, in the dead of night, sent the executioner to sound the trumpet before his brother's door; who, hearing it, and seeing the messenger of death, sprang into the king's presence, beseeching to know in what he had offended. "Alas! brother," said the king, "you have never offended me. And is the sight of my executioner so dreadful; and shall not I, who have greatly offended, fear to be brought before the judgment-seat of Christ?"

28, 29. mercy,^a pity, relenting. sorer,^b worse, severer. who . . God, practically despised, treated as worthless. an . . thing,^c how much more holy *this*, since *that* of the Old Dispens. not without sacred associations. despite, acted with contumely, contemptuous pride. unto . . grace?^d given to restrain fr. sin, and uphold in holiness.

The great sin and its punishment.—I. The sin. This is three-fold. It includes the despising and rejecting of—1. The Son of God; 2. The blood of the covenant, wherewith Christ was sanc-

tified; 3. The Spirit of grace. II. Its punishment—1. More severe than the punishments of the Mosaic law; 2. A punishment that will continue for ever—no intermission—no end.^c

Spiritual ruin.—"I was lately," observed Mr. Gunn, "called to attend the death-bed of a young man at Hoxton. On my entering the room, I found him in the greatest horror of mind. Thinking perhaps that it arose from that deep remorse sometimes attendant on the death-bed of a sinner, I began to point him to Jesus, the sinner's only friend, and to the glorious promises of the Gospel; when, with an agonising look of despair, he replied, 'Ah, sir, but I have rejected the Gospel. Some years since, I unhappily read Paine's *Age of Reason*,—it suited my corrupt taste—I imbibed its principles: after this, wherever I went, I did all that lay in my power to hold up the Scriptures to contempt; by this means I led others into the fatal snare, and made proselytes to infidelity. Thus I rejected God, and now He rejects me.' I offered to pray by him, but he replied, 'O no—it is all in vain to pray for me.' Then, with a dismal groan, he cried out, 'Paine's *Age of Reason* has ruined my soul!' and instantly expired."

30, 31. vengeance,^a see on De. xxxii. 35 [iii. 356]. judge,^b vindicate, rescue, defend. fearful,^c terrible; fitted to produce fear. fall, out of life, through the gate of death. into . . God, to be dealt with by His stern, inflexible justice.

Vengeance God's right.—Vengeance is God's. I. As the special defender of His people. II. As the righteous Judge of all.^d—*Vengeance the prerogative of God.*—Vengeance—I. Is the prerogative of God. He claims it—1. As the supreme Ruler; 2. As the Fountain of law; 3. As the Judge of all. II. Will inevitably be exercised upon evil-doers. This—1. Is essential to moral government; 2. Is affirmed by Scripture; 3. Is abundantly sustained by example; 4. Will be terribly demonstrated in the last day.^e

God the hater of sin.—God stands between the right and the wrong, not looking pleasant on the one and equally pleasant on the other; not looking as the sun looks, with a benignant face on the evil and on the good; and not as man looks, with only a less benignant face upon the evil. He stands with all the fervour of His infinite love and all the majesty of His unlimited power, approving good, and legislating for it, on the one side; and disapproving evil, and abhorring it, and legislating it down to the dust, and beneath the dust, into infamy and eternal penalty, on the other side. And if there be one truth that speaks throughout the Bible like the voice of God, and resounds with all the grandeur of Divine intonation, it is the truth that God does not look with an equal eye upon the evil and the good, that He is a discriminator of character, a lover of that which is right, and a hater of that which is wrong!

32, 33. the . . days, of your first love. illuminated,^a by the Spirit when ye were brought out of darkness into light. endured,^b with heroic fortitude. great . . afflictions, wh. you suffered for His sake. gazing stock, *Gk.*, public spectacle.^c reproaches, scornful epithets. companions, partakers. used, living, whose life and walk exposed them to these things.

The believing Hebrews exhorted.—I. The sufferings to which the Apostle adverts—reproaches—afflictions or persecutions—

e M. H. Gaskell.

"To good men. sin and infirmity are festering sores, which give them pain and from which they seek to be relieved. By the ungodly, on the contrary, sin and infirmity are prized as jewels, and regarded as distinguishing ornaments."—*Gotthold.*

"If we make religion our business, God will make it our blessedness."—*H. G. J. Adam.*

the living God

a Ro. xii. 19; Ps. xciv. 1, 2.

b Ps. 1. 4; Re. xxii. 12.

c Lu. xii. 5; He. xii. 29.

d T. Robinson.

e Dr. J. Lyth.

"A man may be angry with me and he dies, and then his anger dies with him; but it is a fearful thing to fall into His hands who never dies—the hands of the everlasting God."—*Howe.*

"He that hath tasted the bitterness of sin will fear to commit it, and he that hath felt the sweetness of mercy will fear to offend it."—*Charnock.*

f H. W. Beecher.

suffering for Christ

a He. vi. 4; 2 Co. iv. 6; 1 Pe. ii. 9.

b Ph. i. 29.

c "The theatre being the place where con-

spicuous punishments were inflicted, on acc. of the multitudes there assembling."—*Alford*.

d Anon.

"Persecution is not wrong because it is cruel; but it is cruel because it is wrong."—*Whately*.

the recompense of reward

a Ja. i. 2; Ma. v. 12; Ac. v. 41; Ma. vi. 20.

b Ro. viii. 18; 2 Co. v. 1, 6, 7; 1 Pe. i. 4—8.

c J. Parsons.

"If faith be a precious pearl, a good conscience is the cabinet that contains it. This heavenly manna must be laid up in a heavenly pot."—*Secker*.

"To banish, imprison, plunder, starve, hang, and burn men for religion is not the Gospel of Christ; it is the gospel of the devil. Where persecution begins, Christianity ends. Christ never used anything that looked like force or violence, except once; and that was to drive bad men out of the temple, and not to drive them in."—*Jortin*.

"Wherever you see persecution, there is more than a probability that truth lies on the persecuted side."—*Latimer*.

d Kitto.

notoriety connected with these proceedings—sympathy with their brethren's trials. II. The encouraging considerations which he adduces. The inheritance of heaven is better than this of the earth, bec.—1. More satisfying; 2. More enduring. III. The duties and obligations which he enforces: 1. Confidence; 2. Patience; 3. Perseverance.^d

A gazingstock.—The Greek word here used means to expose to view as in a public theatre, which was commonly done in those days; the expression here is figurative, yet it was afterwards literally carried out when Christians were exposed in the theatres, not only to opprobrium and insult, but made the victims of wild beasts, or assaulted by gladiators.

34, 35. ye . . bonds, "ye sympathised with them who were in bonds." joyfully,^a with joy: as a mark of discipleship. spoiling, plundering. goods, earthly property. knowing . . substance, wh. will abundantly compensate for all losses suffered for Christ. cast . . away, if you lose it, it will be bec. you cast it away, not bec. it is taken fr. you. confidence, which faith in the promise gives. great . . reward,^b great is your reward in heaven.

The heavenly substance.—I. That Christians possess an invaluable property in eternity: 1. The state where our possessions are placed—"in heaven;" 2. The character by which they are distinguished—(1) Pure; (2) Better than those of the earth; (3) Spiritual; (4) Enduring; 3. The certainty with which they are regarded. II. That the consideration of this property ought to possess a powerful influence over Christians: 1. We should not allow inordinate affection for things of the present world; 2. We should exercise patience and fortitude under the privations and sufferings of life; 3. Our dispositions and thoughts should be imbued with the spirit of Heaven, and testify a growing meetness for its enjoyments.^c

The only dress.—A missionary in India says: "I rode to Nallamaram, and saw some people of the congregation there, together with the catechist. The clothes of one of the women were rather dirty, and I asked her about it. "Sir," said she, "I am a poor woman, and have only this single dress." "Well, have you always been so poor?" "No, I had some money and jewels, but a year ago the Maravers (thieves) came and robbed me of all. They told me," she said, "If you will return to heathenism, we shall restore you everything." "Well, why did you not follow their advice? Now you are a poor Christian." "Oh, sir," she replied, "I would rather be a poor Christian than a rich heathen."

—*In my bonds.*—If it were certain that τῶν δεσμοῦν μου were the true reading here, the passage would offer conclusive evidence that St. Paul was the author of this Epistle; but this is disputed even by many of those who assign the Epistle to that Apostle. Several MSS. produce a different meaning by the insertion of a single letter in the word δεσμοῦν, which they give as δεσμοῦν; in conformity with which the Syriac, Vulgate, and other versions, translate, "Ye had compassion on those who were in bonds." There are, however, good reasons for hesitating at the conclusion that this and not the other, is the genuine reading. The current reading is declined by Grotius, Hammond, Mill, Whitby, Waterland, and Boothroyd, among others; but is accepted by Michaelis, Macknight, Bloomfield, and others.^a

36, 37. need, etc.,^a of endurance ye have need, that ye may do the will of God, and receive the promise.^b **yet . . . while, Gk.,** how little, how little, therefore be not weary, for the time is short. **he . . . come,** He who is coming. **tarry,^c** when the fit time for His coming arrives.

Need of patience.—I. The greatness of the thing we expect. II. The continual representation of our future glory. III. The nature and spring of those desires that work in heavenly souls towards this glory. IV. The tiresome nature of expectation itself; all show the necessity of patience.^d

Patiently waiting.—A pious old man was one day walking to the sanctuary, with a New Testament in his hand, when a friend who met him said: "Good morning, Mr. Price!" "Ah, good morning," replied he; "I am reading my Father's will as I walk along!" "Well, what has He left you?" said his friend. "Why, He has bequeathed me a hundred-fold more in this life, and in the world to come life everlasting." This beautiful reply was the means of comforting his Christian friend, who was at the time in sorrowful circumstances.

38, 39. just, Gk., any just man. **live,** and not simply *live*, but live the higher life. **faith,^a** wh. unites him to the fountain of life. **if . . . back,^b** through fear.^c **My soul, God's. perdition,** destruction. **believe,** and live by faith. **to . . . soul, fr.** fear, sin, future condemnation.

Transgressions and infirmities.—I. No one surely can doubt that there are sins which exclude a man while he is under their power from salvation. Such are—1. All habits of vice; 2. Covetousness; 3. All violent breaches of the law of charity; 4. All profanity, heresy, and false worship; 5. All going against light. II. That there are sins of infirmity, or such as do not throw the soul out of a state of salvation, is evident directly it is granted that there are sins which do; for no one will say that all sins exclude from grace, else none could be saved. Look at the testimony of Paul (Ga. v. 17; He. iv. 15, 16; x. 19—22; Rom. v. 2; viii. 26; 2 Co. xii. 9; iv. 7; vii. 1); of John (1 Jo. i. 7; ii. 1; iii. 9); of James (Ja. iii. 2); of Jude (Ju. 22, 23); and lastly, of our Lord Himself (Ma. xxvi. 41). III. It remains to show that these sins of infirmity tend to those which are greater, and forfeit grace.^d

Effects of spiritual declension.—"I knew a man," says Bunyan, "that was once, as I thought, hopefully awakened about his condition. Yea, I knew *two* that were so awakened. But, in course of time, they began to draw back, and to incline again to their lusts. Wherefore God gave them up to the company of three or four men, that in less than three years brought them round to the gallows, where they were hanged like dogs, because they refused to live like honest men."—*Course of a backslider.*—As the fig tree began to wither, so his gifts begin to paise, as if a worm was still gnawing at them; his judgment rusts like a sword which is not used; his zeal trembleth as though it were in a palsie; his faith withereth as though it were blasted; and the image of death is upon all his religion. After this, he thinketh, like Samson, to pray as he did, and speak as he did, and hath no power, but wondereth, like Zedekiah, how the Spirit is gone from him. Now, when the good spirit is gone, then cometh the spirit of blindness, and the spirit of error, and the spirit of fear; and all

need of patience

^a Lu. xxi. 19; Ga. vi. 9; Col. i. 11; He. vi. 12; Ja. i. 3, 4; 1 Pe. i. 9.

^b *Alford.*

^c Hab. ii. 3, 4; Ma. xxiv. 1—3, 34; Ja. v. 7, 8; 2 Pe. iii. 9; Re. xxii. 7, 20.

On v. 36, see *lly. Sanderson*, i. 203 ff.

^d *J. Howe.*

the just live by faith

^a Ro. i. 16, 17; Ga. ii. 20; iii. 11; Jo. iii. 16; v. 24; Ac. xvi. 30, 31; Ep. ii. 8.

^b ὑποστέλλομαι = to shorten, or reef sail, in order to avoid a danger: hence to shun, or separate oneself fr. any object or person. This act may proceed fr. fear, hatred, or pride." — *Wordsworth.*

^c 1 Jo. ii. 19.

^d *J. H. Newman.*

"Perseverance merits neither blame nor praise; it is only the duration of our inclinations and sentiments, wh. we can neither create nor extinguish." — *La Rochefoucauld.*

"You know, beloved, the Scripture hath laid a flat opposition between faith and sense, 'We live by faith,' says the Apostle, 'and not by sight, or by sense.' They are two buckets—the life of faith, and the

life of sense; when one goes up, the other goes down: the higher faith rises, the lower sense and reason; the higher sense and reason, the lower faith."—*W. Bridge.*

e H. Smith.

the nature and power of faith

the elders

a Alford, Mac-knight.

b 2 Co. iv. 18; v. 7; 1 Pe. i. 8, 9.

c Ge. i. 1; Ps. xxxiii. 6-9.

d Delitzsch.

e "Made to be, and to be what we find them."—*Alford.*

f Not λόγος, but ῥῆμα.

"Faith gives reality to things not yet seen, so that they are treated as veritably present."—*Alford.*

g E. Pollill.

h J. A. Macdonald.

"Faith, having seated itself upon the high tower and mountain—God's omnipotency and all-sufficiency—hath a great prospect. It can look over all the world, and look into another world too."—*W. Bridge.*

i W. F. Hurndall.

k Dr. Edmond.

"Attend God's will as Himself openeth it, and

to seduce the spirit of man. After this, by little and little he falls into error, then he comes unto heresie, at last he plungeth into despair: after this, if he inquire, God will not suffer him to learn; if he read, God will not suffer him to understand; if he hear, God will not suffer him to remember; if he pray, God seemeth unto him like Baal, which could not hear: at last he beholdeth his wretchedness, as Adam looked upon his nakedness; and mourneth for his gifts as Rachel wept for her children, because they were not. All this cometh to pass, that the Scripture might be fulfilled, "Whosoever hath not, from him shall be taken that which he seemeth to have."^e

CHAPTER THE ELEVENTH.

1, 3. now, the Apos. proceeds to ill. the saying "the just shall live by faith." faith, in its realisations. substance, confidence,^a full persuasion of the real and true essence. of . . for, immortality, resurrection, eternal glory, etc. evidence,^b conviction. it, faith, in its practical effects. elders, ancients, Abel, Enoch, etc. report, testimony fr. God. worlds,^c lit. the ages: esp. material things.^d framed, arranged, furnished forth.^e word,^f *Gk.*, spoken word, command. so . . appear, *i.e.*, made out of nothing: created.

The discoveries of faith.—Faith reveals—I. The otherwise invisible God. II. Christ. III. The nature of indwelling grace. IV. The exceeding sinfulness of sin. V. The nature of Satan. VI. Instruction from past ages. VII. Many unseen present things. VIII. Future and eternal things. IX. The reality of seeming contradictions. X. Good in evil—strength in weakness—hope in despair—joy in sorrow—wisdom in folly—all in nothing.^g—*The present and future—the visible and unseen.*—The text assumes—I. That we sustain relations to the future and invisible: 1. Our anticipative faculties here suggest the immortality of the soul; 2. Our possession of a spiritual nature suggests a spiritual world beyond; 3. The union of the spiritual and corporeal in man suggests relations between the spiritual and material in the great universe. II. That faith is the instrument of our conversation with the future. Materialism and unaided reason cannot be this instrument, therefore—III. The faith which converses with the future presupposes a Divine revelation. Consider the proofs of the authenticity of the Bible. IV. That humanity is exalted as influenced by spiritual and invisible things.^h—*The Divine fruits of faith.*—Faith is—I. "The substance of things hoped for:" 1. Gospel faith points to the future world; 2. It is "the substance"—giving reality to things future. II. "The evidence of things not seen:" 1. It deals with things unseen; 2. It is "the evidence," or a convincing argument in reference to things unseen.ⁱ—*What faith sees.*—The Bible is faith's eye-glass, and looking through it, the believer sees things not seen by the eye of sense. Faith sees through her glass—I. An unseen God—"the King immortal, eternal, invisible." II. An unseen Saviour—unseen now, but not always so. III. An unseen judgment—unseen because future. IV. An unseen hell—hell is revealed in the Bible as surely as heaven is. V. An unseen heaven—the heaven of heavens—the home of God.^k

The power of faith.—Balley, a Griqua in South Africa stated, that the first thing which led him to think of religion was observing the Hottentots, who belonged to Zak river mission, giving thanks when eating. "I went," said he, "afterwards to that settlement, where I heard many things, but felt no interest in them. But one day, when alone in the fields, I looked very seriously at a mountain, as the work of that God of whom I had heard; then I looked to my two hands, and for the first time noticed, that there was the same number of fingers on each. I asked why there are not five on this hand, and three on that? it must be God that made them so. Then I examined my feet, and wondered to find my soles both flat; not one flat and the other round. God must have done this, said I. In this way I considered my whole body, which made a deep impression on my mind, and disposed me to hear the Word of God with more interest, till I was brought to trust that Jesus died for my sins."

4. **Abel**^a (*a breath, vanity*), believing in the Messiah. offered, a sin-offering. excellent,^b appropriate. **Cain** (*possession, acquisition*), not having that faith, or a sense of sin, his off. was only perfunctory. righteous,^c acc. so through his faith. **God** . . gifts, thus showing that propitiatory sacrifice was of Divine appointment. and . . speaketh,^d ref. to the voice of Abel's blood.

The posthumous influence of the pious.—I. Notice the argument from analogy—nothing is absolutely lost. II. Consider also that good influences must enter as permanent elements into society, and thus be perpetuated. III. It is true, also, that death, in some respects, enhances the influences of the good. IV. The perpetuity of good influence accords with the revealed purpose of God. V. The posthumous influence of the good is evident from acknowledged instances of it.^e

Posthumous influence.—The cedar is most useful when dead. It is most productive when its place knows it no more. There is no timber like it. Firm in the grain, and capable of the finest polish, the tooth of no insect will touch it, and Time himself can hardly destroy it. Diffusing a perpetual fragrance through the chamber which it ceils, the worm will not corrode the book which it protects, nor the moth corrupt the garment which it guards. All but immortal itself, it transfuses its amaranthine qualities to the objects around it; and however stately in the forest, or brave on the mountain's brow, it is more serviceable in Solomon's palace, and it receives an illustrious consecration when set up as pillars in the temple, and carved into doorposts and lintels for the house of the Lord. Every Christian is useful in his life, but the goodly cedars are most useful afterwards. Joseph, while he lived, saved much people alive, and his own lofty goodness was an impressive and elevating pattern to his relenting and admiring brethren. But as an instance of special providence, and an example of untarnished excellence amidst terrible temptations, Joseph dead has spoken to more than Joseph living. The sweet singer of Israel, while he lived, taught many to handle the harp, and infected not a few with his thankful, adoring spirit. But David being dead yet singeth, and you can hardly name the psalm, or hymn, or spiritual song, of which the lesson was not learned from the son of Jesse. Paul, in his living day, preached many a sermon, and made many a convert to the faith of Jesus.

give unto faith that which unto faith belongeth; for more worthy it is to believe than to think or know, considering that in knowledge, as we now are capable of it, the mind suffereth from inferior natures; but in all belief it suffereth from a spirit which it holdeth superior, and more authorised than itself." —Bacon.

Abel

a Ge. iv. 4; Le ix. 24.

b He. ix. 22.

c 1 Jo. iii. 12.

d Ge. iv. 10; He. xii. 24.

"We do not become 'righteous' by doing what is righteous, but having become righteous, we do what is righteous."—Luther.

e H. B. Eldred.

"There are divers degrees of faith, as divers-coloured cloths; but the saving faith is arrayed in the scarlet robe, hath dipped and dyed herself in the blood of her Saviour Jesus; yet is she white, pure white as the snow of Lebanon. So are all that bewashed in that red fountain: 'They have washed their robes, and made them white in the blood of the Lamb.' — 1 Adams.

"You only keep yourself from rest by unbelief; enter upon it by faith, and you will find peace in your conscience; believing in the

bleeding Lamb, you will find holiness and happiness in your heart; looking to Jesus, and believing in Him, you will go on your way rejoicing; looking unto Jesus, who is bound to keep you, and you will rest satisfied in the love of God, that He loves you from everlasting to everlasting."—*Romaine.*

f Dr. J. Hamilton.

Enoch

a Ge. v. 24.

b 2 K. ii. 11—18.

c Ro. viii. 8.

d Ac. xiv. 15; 1 Th. i. 9; 1 Ti. iv. 10; Jo. iii. 18.

e Je. xxix. 13.

Translate, to carry over. Lat. trans, over; *fero, latum*, to carry. f Dr. Leischild.

g J. Foster.

"Whether religion be true or false, it must be necessarily granted to be the only wise principle and safe hypothesis for a man to live and die by."—*Abp. Tillotson.*

"He that believes God for the event believes Him for the means also. If the patient dare trust the physician for his cure, he dare also follow his prescription in order to it, and therefore, Christian, sit not still and say thy sins shall fall, but put thyself in array against them."—*A Divine of the 17th Century.*

But Paul being dead yet preacheth, and they were sermons from his sepulchre which converted Luther, and Zwingli, and most of our modern evangelists. And Luther is dead, but the Reformation lives. Calvin is dead, but his vindication of God's free and sovereign grace will never die. Knox, Melville, and Henderson are dead, but Scotland still retains a Sabbath and a Christian peasantry, a Bible in every house, and a school in every parish. Bunyan is dead, but his bright spirit still walks the earth in its "Pilgrim's Progress." Baxter is dead, but souls are still quickened by the "Saints' Rest" and the "Call to the Unconverted." Cowper is dead, but the "golden apples" are still as fresh as when newly gathered in the "silver basket" of the Olney Hymns. Eliot is dead, but the missionary enterprise is young. Henry Martyn is dead, but who can count the apostolic spirits, who, Phoenix-wise, have started from his funeral pile? Howard is dead, but modern philanthropy is only commencing its career. Raikes is dead, but the Sabbath schools go on. Wilberforce is dead, but the negro will find for ages a protector in his memory. f

5, 6, Enoch^a (*initiating, or initiated, i.e., dedicated*), who walked with God. Life of faith. translated,^b changed fr. the natural to the spiritual body without dying. and .. found, translation was private. His friends missed and searched for him. pleased, by a holy life, the outcome of his faith. without .. him,^c a truth for all men through all time. for .. God, so as to be accepted. must .. is,^d *i.e.*, that He exists. and .. him,^e *i.e.*, that He both hears and answers prayer.

Enoch's piety and recompense.—I. Enoch "walked with God." 1. These words import resemblance; 2. Such a walk with God would promote resemblance. II. "He pleased God." How? By walking with Him *daily*. III. "He was not." He was translated that he should not see death. IV. "By faith he was translated." Faith was the root of all his excellence of character. f—*Access to God.*—I. The wonderfulness of the fact that man may come to God—that man may communicate with Him who is uncreated and infinite. II. The greatness of this privilege. Consider who it is that is thus to "come to God." Man! little, feeble, mortal, fallen, sinful man! III. With what faith this approach to God is to be made:—1. The fact of the Divine existence must be assumed; 2. Belief in the intention of the Heavenly Father in calling men to Him must be obtained. g

Sustaining principles.—Dr. Elliot, who was well acquainted with Colonel Allen, a celebrated infidel in America, visited him at a time when his daughter was sick and near death. He was introduced to the library, where the Colonel read to him some of his writings with much self-complacency, and asked, "Is not that well done?" While they were thus employed, a messenger entered, and informed Colonel Allen that his daughter was dying, and desired to speak with him. He immediately went to her chamber, accompanied by Dr. Elliot, who was desirous of witnessing the interview. The wife of Colonel Allen was a pious woman, and had instructed her daughter in the principles of Christianity. As soon as her father appeared at her bedside, she said to him, "I am about to die; shall I believe in the principles you have taught me, or shall I believe in what my mother has taught me?" He became extremely agitated; his chin quivered, his whole frame

shook; and after waiting a few moments, he replied, "Believe what your mother has taught you."

7. Noah^a (rest), at 480 yrs. of age. warned, having received a revelation. of . . yet, the flood, of wh. there were no premonitions. fear,^b i.e., of God. prepared, was 120 yrs. preparing. ark, see on Ge. vi. 14—22. house, family, eight persons. by . . world, the saving of a good man is as a sentence against the sin of others. became, by the religious fear that moved him. heir, possessor. of . . faith^c [iii. 283].

Noah: "Things not seen as yet."—The text suggests—I. That the things "not seen as yet" are the greatest things in human history. This fact should impress us with—1. The greatness of human nature; 2. The solemnity of human life. II. That some of these things are Divinely revealed to man as articles of faith. Here is revealed in this Book—1. The universal triumph of the Gospel in the world; 2. The termination of that mediatorial system of things under which the human race has been living ever since the fall; 3. The final advent of the Judge; 4. The resurrection of the dead; 5. The separation of the righteous from the wicked. III. That man's faith in these things is capable of exerting a mighty influence upon his life. Noah's faith in the unseen impelled him to—1. The most trying; 2. The most serviceable; 3. Sin-condemning; 4. A self-rectifying, work. Conclusion:—There are three classes of men in relation to this subject: (1) Those who are careless about the "things not seen as yet;" (2) Those sentimentally interested in them; (3) Those practically influenced by them. To which of these classes dost thou belong?^d

The salvation of Noah.—God could well have saved Noah in the deluge without the ark; and it appears that He selected the ark as a means, condescending to Noah's weakness, who more readily believed that he should save himself in the ark, than he could have believed that he would have to save himself without the ark; not that he placed confidence in the ark, but in God's Word, which promised to save him in the ark; and thus faith saved Noah, and not the ark; for by faith he made the ark, and lodged himself in it.^e—*Salvation by faith.*—Observe what happens when the cry rises at sea—"A man overboard!" With others on deck you rush to the side, and, leaning over the bulwarks with beating heart, you watch the place where the rising air-bells and boiling deep tell that he has gone down. After some moments of breathless anxiety you see his head emerge from the wave. Now, that man, I shall suppose, is no swimmer—he has never learned to breast the billows, yet, with the first breath he draws, he begins to beat the water; with violent efforts he attempts to shake off the grasp of death, and, by the play of limbs and arms, to keep his head from sinking. It may be that these struggles but exhaust his strength, and sink him all the sooner; nevertheless, that drowning one makes instinctive and convulsive efforts to save himself. So, when first brought to feel and cry, "I perish,"—when the horrible conviction rushes into the soul that we are lost, when we feel ourselves going down beneath a load of guilt into the depth of the wrath of God, our first effort is to save ourselves. Like a drowning man who will clutch at straws and twigs, we seize on anything, however worthless, that promises salvation. Thus, alas! many poor souls toil and spend weary

Noah

a Ge. vi. 13—22.

b Ecc. xii. 13.

c Ro. iii. 22; Ph. iii. 8, 9.

"Doubtless many a one wrought upon the ark, who yet was not saved in the ark. Our outward works cannot save us without our faith. We may help to save others and perish ourselves."—*Bp. Hall.*

d *Dr. Thomas.*

"No perfume can be so sweet as the holy obedience of the faithful. How many carnal minds fly out of the ark of God's Church, and embrace the present world; rather choosing to feed upon the unsavoury carcasses of sinful pleasures, than to be restrained within the straight lists of Christian obedience! . . . How happy a thing is faith! What a quiet safety, what a heavenly peace doth it work in the soul, in the midst of all the inundations of evil."—*Bp. Hall.*

e *Juan de Valdes.*

"In the affairs of this world, as husbandry, trade, &c., men know little, and believe much; in the affairs of another world they would know everything, and believe nothing."—*Bp. Horne.*

f Dr. Guthrie.

Abraham

a Ge. xii. 1-4; Ac. vii. 4.

b Ge. xii. 7, 8; xiii. 18; xxiii. 3, 4; xxvi. 17, 25; xxxiii. 18; xxxv. 21.

c He. xiii. 14; xii. 22; Re. xxi. 2, 14; 2 Co. v. 1; Jo. xiv. 2.

d Alford.

e Dr. C. B. Moll.

f F. W. Robertson.

"If memory will serve to fetch former mercies into our present enjoyment, certainly faith should serve to fetch future mercies into our present enjoyment too, and give us the taste and relish of them."—Howe.

"Works without faith are like a fish without water; it wants the element it should live in. A building without a basis cannot stand; faith is the foundation, and every good action is a stone laid."—Fellham.

g Pierrotti.

Sarah

a Ge. xvii. 19.

b Ge. xviii. 11; xxi. 2.

c Ro. iv. 21.

d Ge. xxii. 17; De. i. 10.

e Sand is oft. used in O. T. to indicate a great number: Ge. xli. 49; Jos. xi. 4; Ju. vii. 12; 1 S. xiii. 5; 2 S. xvii. 11; 1 K. iv. 29; Is. x. 22.

unprofitable years in the attempt to establish a righteousness of their own, and find in the deeds of the law protection from its curse. *f*

8-10. Abraham ^a (*father of a multitude*). when . . . out [iii. 57], fr. Ur of the Chaldees. place, Canaan. and . . . out, trusting in God. not . . . went, not knowing aught of the land. sojourned, lived in as a stranger. tabernacles, tents. heirs . . . promise, for the performance of wh. they all three waited. looked, waited for, expected. city . . . foundations, ^c "beyond doubt the heavenly city, as contrasted with the frail and movable tents in wh. the patriarchs dwelt." ^d builder, architect. maker, master builder. Hence happiness, stability, etc.

The pilgrimage of Abraham a figure of the character of our earthly life.—To the believer the Word of God is sufficient. I. As a command to set out. II. As a directory of the way. III. As nourishment on the journey. ^e—*The illusiveness of life.*—I. The deception of life's promise. We are deceived in life by—1. Our senses; 2. Our natural anticipations; 3. Our expectations, resting on revelation. II. The meaning of this deception:—1. It serves to allure us on; 2. The very non-fulfilment of promise fulfils it in a deeper way. *f*

The tents of Arabia.—The tents are generally six or seven feet high, and rectangular in form, made of a strong coarse cloth of camel's or goat's hair, which is spun by the women, and woven in a common loom. As a substitute for this, a stuff, made with the fibres of a root called *lestadun*, is sometimes used. These tents are of a dark colour (Cant. i. 5); the roofs slope, so that they are almost waterproof, unless the rain be very heavy and last for several days. Inside they are sometimes divided into three compartments, one of which is called *al-cobbach*, and belongs to the women, whose especial duty it is to pitch and strike the tent. The tents may be said to have a fixed order in a camp, as they are arranged round an open place where the cattle are penned at night. No works are constructed to defend these, nor are sentries posted; the dogs alone are trusted to wake all the sleepers on the approach of strangers. When any danger threatens, the chief gives a signal, each family packs up the goods in its own tent, and loads them on the camels, the cattle are driven in advance, and quicken their pace as though they understood their master's wishes. On a march of this kind the horsemen ride in front to reconnoitre, and then fall back on the flanks, and, if necessary, bravely and obstinately protect the retreat with the help of the footmen, armed with guns and knives. *g*

11, 12. Sara ^a (*princess*), who first laughed, but aft. believed. when . . . age, ^b past the usual age of child-bearing. because . . . promised, ^c knew that with God all things are possible. dead, not having that vital power wh. nature requires. sand . . . shore, ^d lit. the sand ^e wh. is by the lip of the sea.

God's fulfilment of His promises.—From the text we learn—I. That the God of nature, at His own pleasure, works things above the power of nature in its ordinary operations; by weak and dead means He produces mighty effects. II. That whatever difficulties lie in the way of the accomplishment of God's promises, these promises will still be fulfilled, if faith in Him is maintained.—*h*. Burkitt.

The Stars.—It has been calculated that some of the stars seen with Lord Rosse's telescope shine from such an enormous distance, that light takes upwards of 50,000 years in travelling to us from them. Now consider for a moment the flight of a light-ray from a star at this distance on one side of our system to another as far off on the opposite side. For 100,000 years the light speeds onward—each second sweeping over nearly 200,000 miles; past stars and systems it rushes on, but far away on every hand are stars and other systems to which it comes not near. During 3,000 generations of mortal men—if one can conceive that our race could last out that time—the pulsations of the ether are transmitted along the tremendous line which separates the two stars. Yet during all that time—if we are to accept the opinion of those who hold that our earth is the only inhabited world—the onward rushing light never approaches a single spot where sentient beings are to be found, save one tiny globe, around which it could circle eight times in one of the seconds which make up the vast period of its flight.—*St. Paul's Mag.*

13, 14. died,^a supported when dying by the principle wh. had sustained their hopes when living. not . . promises, the things promised: *i.e.*, neither the possession of Canaan, nor of that better country of wh. it was a type. seen . . them, greeted them.^b pilgrims,^c sojourners. that . . country,^d not regarding Canaan as the country principally meant in God's promise.^e 'Country' here= a home.^f

Living as strangers.—"They were strangers" with regard to— I. The place of their abode. II. Their movements—those are homewards. III. Their enjoyments—they are here but accommodated as strangers. IV. Their usage. V. Their continuance—a stranger stays not long at one place. VI. Their relations. Learn:—(1) Be not familiar with the world; (2) Be patient under trials; (3) Be content with what things you enjoy; (4) Set not your hearts on things below; (5) Make haste home; (6) Fear not death.^g—*The triumph of Christianity.*—I. The triumph of Christianity is a matter of certainty—the clear and emphatic declaration of the Word of God is the proof of this. II. This triumph is afar off, notwithstanding its certainty. III. This triumph, although far distant, is much to be desired.^h—*Strangers and pilgrims.*—I. All men, both good and bad, are strangers and pilgrims on the earth. II. Though all are thus strangers, yet few feel and believe as strangers ought to do. III. Though the saints confess that they are strangers on the earth, they are not without a home.ⁱ

Dying in faith.—A clergyman having occasion to wait on the late Princess Charlotte, was thus addressed by her:—"Sir, I understand you are a clergyman." "Yes, madam." "Of the Church of England?" "Yes." "Permit me to ask your opinion, sir; what is it that can make a death-bed easy?" Mr. W. was startled at so serious a question from a young and blooming female of so high rank, and modestly expressed his surprise that she should consult him, when she had access to many much more capable of answering the inquiry. She replied, that she had proposed it to many, and wished to collect various opinions on this important subject. Mr. W. then felt it his duty to be explicit, and affectionately recommended to her the study of the Scriptures, which, as he stated, uniformly represent faith in the Lord Jesus

"Faith is to the things of the spiritual world in the light of revelation, what the eye is to the natural world in the light of the sun; it sees the things which are brought before it, and believes them to be as much realities as the things which the bodily eye sees in the natural world."—*J. Bates.*

these all died in faith

a Ge. xlviii. 21; xlix. 18; Jo. viii. 56.

b "Fr. afar they saw the proms. in the reality of their fulfilment; from afar they greeted them as the wanderer greets his longed-for home even when he only comes in sight of it at a distance, drawing to himself, as it were magnetically, and embracing with inward love that wh. is yet afar off."—*Deitzsch.*

c Ge. xxiii. 4; xlvii. 9; 1 Ch. xxix. 15; Ps. xxxix. 12; cxix. 19.

d v. 10.

e Macknight.

f Alford.

g D. Clarkson.

h C. Morris.

i R. Lee.

"Faith is that great power in the holy soul, by which it acts from God as a principle; love is that by which it

acts towards Him as an end."—Howe.

the prepared city

a Ge. xi. 31.

b 1 Pe. i. 4.

c Ma. xxii. 32; Ex. iii. 15.

d Dr. R. W. Hamilton.

"All pleasure must be bought at the expense of pain; the difference between false pleasure and true is just this; for the true, the price is paid before you enjoy it; for the false afterwards."—J. Foster.

"Hope is an active grace; it is called a lively hope. Hope is like the spring in the watch, it sets all the wheels of the soul in motion; hope of a crop makes the husbandman sow his seed; hope of victory makes the soldier fight; and a true hope of glory makes a Christian vigorously pursue glory. Here is a spiritual touchstone to try our hope by."—T. Watson.

e Dr. Cumming.

offering of Isaac

a Ge. xvii. 8, 19; xx. 1 ff.

b Jo. iii. 16; 1 Jo. iv. 9.

c Ge. xxi. 12.

d Ge. xxii. 4, 5; Ma. xx. 19.

e See Alford in loc.

Christ as the only means to make a death-bed easy. "Ah!" said she, bursting into tears, "that is what my grandfather often told me; but then he used to add, that, besides reading the Bible, I must pray for the Holy Spirit to understand its meaning."

15, 16. if . . out,^a if Chaldea were the country—or home—they were yearning for. they . . returned, but returning thither, they had renounced the promises. heavenly,^b better than earthly country. is . . God,^c He is called the God of Abraham, etc. [i. 162]. for . . city, a home in the better country where they live to Him for ever.

The heavenly country.—I. The argument of the text, so far as it justifies that spiritual and heavenly perception which these persons exhibited. II. That particular object of desire which these patriarchs believed to exist in consequence of such Divine relationship. The heavenly country is better than their "promised land," as it is—1. The antitype of that land; 2. The spiritual perfection of its sensible immunities—obtained by inheritance—given by promise—the abode of satisfaction—the asylum of life—the seat of rest; 3. The completion and perpetuation of all the religious advantages and recommendations which they anticipated as forming the true dignity of that land—a distinctive holiness—a distinctive worship. III. The place of ultimate habitation which they were to discover and enjoy in the country of their fond desire and earnest research. Heaven is—1. A community; 2. An enduring place.^d

The hope of heaven.—What has been the great, and what is now one of the strongest and most influential powers or motives in the human heart? A desire to find some better place, some lovelier spot, than we now have. For what does the tradesman toil? for what does the physician practise? for what does man hope at the decline and the close of life? Some sheltered nook, some quiet spot, where, if he cannot have a rest that will never be moved, he may have, at least, a foretaste and foreshadow of it. What was it that carried Columbus across the western wave, amid insubordination within his ship, and the unexpectedly wild waves that roared and curled around and without? What sustained him on the unsound sea, amid the untraversed waste of waters? The hope of a better country. What was it that sustained the hearts of the Pilgrim Fathers, when, driven forth from this land by stern ecclesiastical persecution, they went to the far distance, and across the western wave, and feared not the iron-bound coast, or the rugged and the unknown territory on which they set foot? It was the hope and prospect of a better, even a free and peaceful country.^e

17-19. tried,^a put to the proof: his faith tested. offered, the offering regarded as complete, bec. of his evident purpose to complete it. up . . son,^b through whom the promise was to be realised. said . . called,^c this command to offer Isaac would seem like the annulling of the promise. accounting . . dead,^d so strong was his faith that he believed that though actually offered God would keep His word by raising Isaac up again. whence, fr. the dead. figure, parable. The ram that was offered, the figure of Isaac who was to have been offered.^e

Abraham's obedience and faith.—I. The external evidences of the Divine origin of the command given concerning Isaac. II. Its

internal fitness and consistency: 1. The first difficulty which the patriarch would feel concerning its performance would be, that it required a sacrifice of blood; and this would be removed by the reflection, that sacrifices of blood had already been approved by the Deity, and that human as well as animal life is in His hands; 2. The performance of this command was, apparently, in direct contradiction to God's promises; this difficulty is answered in Paul's words. Abraham "accounted that God was able to raise up Isaac even from the dead."—*The sacrifice of Isaac.*—I. The conduct of Abraham under this fearful dispensation: 1. No remonstrance, doubts, or appeals by prayer; 2. Promptitude and diligence; 3. Avoidance of all that would obstruct his purpose; 4. The terms in which he dismisses his servants; 5. His great calmness when questioned by his son; 6. The disclosure of his purpose to Isaac. II. The design of this transaction, and the instruction it conveys: 1. A shadow of the great Redemption; 2. A great example of faith and obedience; 3. The essential connection between faith and works; 4. The wisdom of quitting that reason which fights against faith; 5. The fact that God often reserves delivering mercy till the greatest extremity.^g

The sacrifice of Isaac.—In considering this narrative, with its apparent difficulties, the fact must be borne in mind that "God did not seek the slaying of Isaac in very deed, but only the implicit surrender of the lad in mind and heart. But if every refuge for flesh and blood, all mere appearance and delusion were to be avoided, this could only be accomplished in the shape in which it was actually required. If it was to be wholly an act of faith, left to its own energies, without any other point of support, God could not merely ask a mental surrender, but must have demanded an actual sacrifice. On the part of any other than God such a proceeding would have been highly dangerous. He held the issue entirely in His own hand, and when Abraham had, in heart and mind, completely offered up his son, God interposed and prevented the sacrifice which was no longer required for the purpose of trial." The supposition of certain German critics that Abraham knew secretly that Isaac was not to be put to death converts the whole transaction into a farce, and does violence to the text of Scripture.^h

20, 21. Jacob,^a "named bef. Esau as the worthier and more important in the Theocratic sense; perh. also as having gained the greater portion of the blessing."^b both . . . Joseph,^c ea. of: and dist. the younger with the greater blessing. worshipped,^d this, another incident, prior to the other. The faith is seen in his request to be buried at Machpelah; and his thankfulness for the assurance that he should be buried in Canaan.

The last hours of an old saint.—The text gives us—I. An interesting dying posture. This "staff" served—1. To support his tottering body; 2. To refresh his soul with delightful memories. II. A glorious dying exercise. This exercise was—I. Social—blessing; 2. Religious—worshipping.^e

A dying benediction.—A few days previous to his death, the late Rev. Dr. Belfrage of Falkirk, hearing his infant son's voice in an adjoining room, desired that he should be brought to him. When the child was lifted into the bed, the dying father placed his hands upon his head, and said, in the language of Jacob, "The God before whom my fathers did walk, the God who fed me all my life

f C. Benson, M.A.

"Faith is the quickest, the largest, the most certain, the most affecting grace; like an eagle in the clouds, at one view it sees Christ in heaven, and looks down upon the world; it looks backwards and forwards; it sees things past, present, and to come; therefore it is said to behold things unseen and eternal."—*Dr. Sibbes.*

g D. Katterns.

"The trial of faith is by finding what we will do for God. To trust Him when we have the securities in our own iron chest is easy, and not thankworthy: but to depend on Him for what we cannot see, as it is more hard for man to do, so it is more acceptable to God when done; for in that act we make confession of His Deity."—*Feltham.*

h *Bib. Treas.*

Isaac and Jacob

a Ge. xxvii. 27—40; xxviii. 1—4.

b *Alford.*

c Ge. xlviii. 3, 5—16, 20.

d Ge. xlvii. 31.

"On . . . staff," an incalculable quantity of idolatrous nonsense has been written on these words by B.-Cath. commentators, taking as their starting point the rendering of the *Vulg.*: *et adoravit*

fastigium virgæ ejus.—Alford.
e Dr. Thomas.

Joseph and Moses

a Ge. i. 24, 25.

b Ex. xiii. 19.

c Ex. ii. 2.

d Jos. Ant. ii. 9. 5—7; Justin. Hist. 36. 2.

e Ex. i. 22.

f Dr. C. B. Moll.

“Faith is the soul’s outward, not inward, look. The object on which faith fixes its eye is, not the heart’s ever-varying frames, but the never varying Christ.”—Baillie.

“True faith nor biddeth nor abideth form.”—Bailey.

g Dr. Guthrie.

Moses

a Ex. ii. 10; Ac. vii. 22—25.

b Ps. lxxxiv. 10; 2 Ti. iii. 12; Ro. viii. 18; Job xx. 5.

c Bleek. “All Israel’s reproach was Christ’s reproach: Israel typified Christ: all Israel’s sufferings as the people of God were Christ’s sufferings, not only by anticipation in type, but by that inclusion in Christ wh. they, His members bef. the Head was revealed, possessed in com. with us.”—Delitzsch.

d Ma. v. 11, 12; 1 Pe. iv. 13, 14;

long to this day, the Angel who redeemed me from all evil, *bles^s the lad.*” When the boy was removed, he added, “Remember and tell John Henry of this; tell him of these prayers, and how earnest I was that he might become early acquainted with his father’s God.”

22, 23. made . . Israel,^a regarding the Exodus as a certain thing. bones,^b wh. were buried at Sychem [iii. 59]. proper child,^c *i.e.*, comely, beautiful^d [iii. 61]. they . . commandment,^e they believed the promises, and supposed that Moses might be the destined deliverer.

The power of faith over men.—Faith renders men—I. Equally potent in life and joyful in death; II. Equally bold and humble; III. Equally reflective and forecasting.^f

Natural faith.—All men are born with faith. Faith is as natural to a man as grief or love or anger. One of the earliest flowers that spring up in the soul, it smiles on a mother from her infant’s cradle; and living on through the rudest storms of life, it never dies till the hour of death. On the face of a child which has been left for a little time with strangers, and maybe caressed with their kisses, and courted with their smiles, and fondled and dandled in their arms, I have seen a cloud gathering, and growing darker, till, at length, it burst in cries of terror, and showers of tears. The mother returns; and, when the babe holds out its little arms to her, I see in these arms the arms of faith; and when, like a believer restored to the bosom of his God, it is nestling in its mother’s embrace, and the cloud passes from its brow, and its tears are changed into smiles, and its terror into calm serenity, we behold the principle of faith in play. This is one of its earliest, and, so far as nature is concerned, one of its most beautiful developments.^g

24—26. when . . years, when he was grown up. refused, in effect, by his deeds: as killing the Egyptian; forsaking the court, etc. son . . daughter,^a whose adopted son he was taught to regard himself [iii. 61]. affliction, sorrow, degradation, suffering. with . . God,^b His people, though so despised. enjoy . . season, than to possess a temporary enjoyment of sin (sinful pleasures, transient). the . . Christ, *i.e.*, “the reproach wh. Christ had to bear in His own person, and has to bear in His members.”^c greater . . Egypt, more honourable and lasting. for . . reward,^d not Canaan only, but the great eternal reward.^e

The believing spirit of the Christian.—I. Its nature. It regards the reproach of Christ, spurned and contemned Christianity, more highly than—1. Earthly life; 2. Worldly honour; 3. Sinful pleasure; 4. Temporal riches. II. Its reward: 1. It brings out of the house of bondage of sin; 2. It secures against temporal death by the blood of Christ; 3. It goes confidently through death to the heavenly Canaan.^f—*The pleasures of sin.*—I. There may be pleasures in sin. II. These pleasures are but brutish. III. They are momentary. IV. They cost the loss of greater. V. They end in sadness and misery.^g

Genuine Faith.—Genuine faith influences us to deny ourselves, to renounce the world, to cherish holiness, to bear reproach, and to look beyond the present scene to the world of light and eternal glory. Such an effect will be produced, more or less, on all who possess this Divine grace. The Marquis of Vico, in Italy, when

he was come to years, and to the knowledge of Jesus Christ, refused to be called the son and heir to a marquis, a cupbearer to an Emperor, and nephew to a Pope, and chose rather to suffer affliction, persecution, banishment, loss of lands, living, wife, children, honours, and preferments, than to enjoy the sinful pleasures of Italy for a season; esteeming the reproach of Christ greater riches than all the honours of the most brilliant connections, and all the enjoyments of the most ample fortune; for he had respect unto the recompense of the reward.

27, 28. not . . king,^a either when he killed the Egyptian:^b or, at the Exodus.^c endured . . invisible,^d he bore all as in the sight of God. kept, celebrated. passover [i. 197], having regard to the true Paschal Lamb. sprinkling, affusion. blood,^e on doorposts and lintels. lest . . them, the sprinkling of the blood was an act of faith's obedience.

The faith of Moses.—I. What he did: 1. The nature of the commission entrusted to him—odious—apparently absurd—perilous—to be discharged in the face of all the pomp and power of earthly majesty; 2. The manner in which he accomplished his arduous task. II. The motive that inspired his courage. He knew God to be—1. More terrible than all earthly sovereigns to the disobedient; 2. More capable of rewarding and protecting the faithful.^f

Faith in the unseen.—Look at a railway train,—all the carriages crowded with passengers; they fly over high bridges, and through dark tunnels, and the least mistake or fault of the engine-driver would produce a terrible accident. Do they see that man to whose care they have entrusted their lives? No. How, then, are they so calm and secure? Because they trust him.^g

29—31. passed, crossed, forded. Red Sea, see on Ex. xiv. 15—28. which . . drowned, see on Ex., and on Ps. cvi. 9—12. the . . down,^a in fulfilment of the prom. in which they believed. after . . days, acc. to the prescribed plan of march. harlot^b [i. 3], so called in ref. to her former life:^c but some say hostess.^d Rahab (*spacious*), whose work was proof of her justifying faith.^e when . . peace, so that they had nothing hostile to fear fr. her:^f all others in Jericho being enemies.^g

Rahab's faith.—This woman's faith was—I. A saving faith. II. A singular faith. III. A stable faith, standing firm in the midst of trouble. IV. A self-denying faith. She risked her life for the spies. V. A sympathising faith. She desired mercy for her relations. VI. A sanctifying faith.^h

Rest of faith.—Faith looked at in reference to God is a spirit of quietude and repose. Nothing so full of conscious helplessness and simple trust. No little bird beneath its parent's wing, no child upon its mother's lap, so gentle and confiding. A lion in conflict with the powers of hell, faith lies down like a lamb at the feet of the Lord of Heaven. It returns and rests "in quietness and in confidence." Indeed, in this way it obtains salvation and strength. The calm resting upon God makes it victorious over all beside. In truth it is He who fights for the believer, with the believer, in the believer. Faith does nothing alone, nothing of itself, but everything under God, by God, through God. It is only in a qualified sense that faith makes war and gets victory. "The excellency of the power is of God, and not of us." Its

He. xiii. 13; Ro. viii. 17, 18; 2 Ti. ii. 12.

e Alford.

f Burckhardt.

g W. W. Wythe.

a Ex. ii. 15.

b Heinsius, Calmet, Bengel, Michaelis, De Wette, Tholuck, Delitzsch.

c Grotius, Calvin, Kuinoel, Bleek, Ebrard, etc.

d 2 Co. iv. 17, 18; He. xii. 1, 2; 1 Ti. vi. 15, 16.

e Ex. xii. 21—23; Ro. iii. 25.

f De Superville.

g Bibl. Treas.

"Faith is not reason's labour, but repose."—Young.

Red Sea, Jericho, Rahab

a Jos. vi. 12—20.

b Jos. vi. 23; ii. 1; Ma. i. 1, 5.

c Bernard on Ruth iv. conclu.; Alford on Ma. i. 5; Gouge on He. xi. 31; Manton on Ja. ii. 25.

d Chrysostom; see Marg. Bagster's Comp. Bib. and exhaustive note in Class and Desk, O. T. 165.

e Ja. ii. 25.

f Alford.

g C. H. Spurgeon.

"It is impossible to be a hero in anything, unless one is first a hero in faith."—Jacob.

h Dr. Stoughton.

the faith of many others

a Ju. vii.

b Ju. iv.

c Ju. xiii. ff.

d Ju. xi.

e 2 S. v. 17—25; viii. 1; xxi. 15.

f Da. vi. 23; Ju. xiv. 6; 2 S. xvii. 34; xxiii. 20; 1 Ch. xi. 22.

g 1 S. xviii. 11; xix. 10—12; xxi. 10; 1 K. xix. 1 ff.; 2 K. vi. 14, ff., 31 ff.; Je. xxxvi. 26; xxxviii. 8; cf. xxxix. 18.

h Ju. xvi. 28 ff.

i 2 K. xx.; Is. xxxviii.

k C. B. Moll, D.D.

l Heubner.

m Starcke.

“Fortitude has light as well as heat; it marches under discipline, and has its vigour directed by discretion. He that lets himself loose without a warrantable motive, he that ventures beyond reason, and runs greathazards for small returns, has no just pretensions to this ‘virtue.’” — *Collier*.

n Bib. Treas.

victories of faith

a 1 K. xvii. 17 ff.

b 2 K. iv. 17 ff.

c 2 Mac. vi. 18 ff.

“The *τύμπανον* seems to have been an instrument like a wheel

humble dependence, its meek child-like spirit, after all constitute its proper self. These are the essence and life of faith.^h

32—34. time . . . me, the time left for finishing this letter; or, as a saying—“life is too short.” tell, worth relating (unwritten histories). **Gedeon^a** (*tree-feller, i.e., impetuous warrior*). **Barak^b** (*lightning*). **Samson^c** (*sunlike*). **Jephthae^d** (whom God sets free). **David^e** (*beloved*). **who . . . kingdoms**, see refs. to preceding names. **righteousness**, as kings and judges. **promises**, in general. Some think special prom., as to David concern. his seed. **lions^f**, prob. ref. to Daniel. **fire**, Shadrack, etc. **sword^g**, many examples. **out . . . strong**, Samson,^h David, Hezekiah.ⁱ

The power of faith.—I. The enemies, II. The conflicts, III. The victories, of faith. Faith shows its power not barely in that which it accomplishes, overthrows, and attains, but also in that which it sustains, endures, and sacrifices.^k—Faith overcomes the world.^l—Faith is stronger than powder and lead, than arrow, sword and weapon of war. It can overcome even the devil himself, and quench his fiery darts.^m

Illustrations of the power of faith.—*Julius Palmer*, in Queen Mary's days, had life and preferment offered him, if he would recant his faith in Christ. His answer was, that he had resigned his living in two places for the sake of the Gospel, and was now ready to yield his life on account of Christ.—*William Hunter*, when urged by Bonner to recant, replied, he could only be moved by the Scriptures, for he reckoned the things of earth but dross for Christ; and, when the sheriff offered him a pardon at the stake, if he would renounce his faith, he firmly rejected it.—*Antonius Riceto*, a Venetian, was offered his life and considerable wealth if he would concede but a little, and when his son with weeping entreated him to do so, he answered that he was resolved to lose both children and estate for Christ.—*The Prince of Condé*, at the massacre of Paris, when the king assured him that he should die within three days if he did not renounce his religion, told the monarch that his life and estate were in his hand, and that he would give up both rather than renounce the truth.—*Bradford* said to his fellow-sufferer at the stake, “Be of good comfort, for we shall this night have a merry supper with the Lord.”—*Sanders*, in similar circumstances, said, “Welcome the cross of Christ, welcome everlasting life!”—*Elizabeth Folks*, embracing the stake, cried, “Farewell world, farewell faith and hope, and welcome love!”—*Algerius*, an Italian martyr, thus wrote from his prison, a little before his death:—“Who would believe that in this dungeon I should find a paradise so pleasant? in a place of sorrow and death, tranquillity and hope and life? Where others weep, I rejoice.”—*Wishart*, when in the fire which removed him from the world, exclaimed, “The flame doth torment my body, but no whit abates my spirits.”ⁿ

35, 36. women . . . again, as the widow of Zarephath:^a the Shunamite.^b **tortured^c**, beaten to death, broken on the wheel, racked. **not . . . deliverance**, at the sacrifice of principle. **that . . . resurrection**, than the ungodly. **mockings**, insults. **scourgings**, as our Lord. **bonds, etc.**, as Joseph,^d Hanani,^e Micaiah,^f Jeremiah.^g

Primitive heroism.—I. The sublime decision of persecuted

believers in primitive times: 1. The dangers with which they were threatened; 2. The determination by which they were sustained. II. The various considerations which this heroism suggests: 1. Thankfulness—for religious liberty afforded to us; 2. Excitement—their faith and constancy should stimulate us; 3. Expectation.^b

Uncrowned heroes.—Kings sometimes walk incognito, and then they do not wear crowns. There are kings in your streets. There are men walking about in your midst that wear crowns in their hearts, which, if they were to put them on their heads, would shine so bright that you would think that twilight had dawned. There are thousands who understand and obey the injunction of the Apostle, when he says, "Quit you like men, be strong." I tell you they are heroes; and angels know it, if you do not. And angels know what to write down. When you laid the foundation of that big house, they forgot to record that in heaven. And when the walls went up, and the beautiful apartments were finished, and the whole magnificent structure was completed of the architecture of which you were so proud, as sure as you live, they forgot to put that down. And when you unrolled your rich carpet, and hung your fine pictures, they forgot to make a note of that. But when that man went down out of his splendid mansion into a fourth-class house in an obscure street, shedding, it may be, some tears as a tribute of nature, and gathered his little flock on the first evening around the fire, and made the room bright with love, and faith, and prayer, you may be certain that they put that down. They remember that. And when that man went on from day to day, and from week to week, there was not one noble heart-beat, there was not one generous purpose of fidelity, there was not one resistance to temptation, there was not one thing that made him a man in trouble, that God did not see, that angels did not behold, and that by-and-by will not be swung in glory in heaven.ⁱ

37, 38. stoned, as Zechariah.^a they . . asunder,^b captives in war sometimes so treated.^c tempted, prob., by threats, to blaspheme. sword, as Urijah,^d and others.^e they . . about, without home, not daring to approach human dwellings. in . . goatskins, prob. ref. to Elijah. of . . worthy, the world proudly and ignorantly thought them unworthy. "Condemned itself in condemning them."^f they . . earth, as Elijah,^g and others.^h

Martyrdom.—I. To be a martyr was to be a voluntary sufferer. II. Martyrdom itself was a death, cruel in itself, publicly inflicted, and heightened by the fierce exultation of a malevolent populace.ⁱ *Temptation the lot of all.*—All Christians are tempted—I. To unbelief in God; II. To immorality; III. To religious declension; IV. To doubt their acceptance with God; V. To entertain fears of God's desertion.^k

Sheepskins and goatskins.—Some writers see in this an allusion to the prophets of the Jewish era. Much of a prophet's life, also, was spent in wandering from place to place. In 2 Kings i. 8, it is obvious that Elijah wore a garment of undressed hair, and a reference to the clothing of the prophets in Zech. xiii. 4, indicates that rough skins were their usual dress. We find this remark in Clement's Epistle to the Corinthians: "Let us be imitators of those who went about in sheepskins and goatskins, preaching the coming of Christ."^l

or drum-head, on wh. the victim was stretched and scourged to death."—*Alford.*
d Ge. xxxix. 20.
e 2 Ch. xvi. 10.
f 1 K. xxii. 26.
g Je. xxxii. 2, 3.

h Anon.
"Afflictions are blessings to us when we can bless God for them. Suffering has kept many from sinning. God had one Son without sin, but He never had any without sorrow. Fiery trials make golden Christians; sanctified afflictions are spiritual promotion."—*Dyer.*
i H. W. Beecher.
"A hero is—as though one should say—a man of high achievement, who performs famous exploits, who does things that are heroic, and in all his actions and demeanour is a hero indeed."—*H. Brooke.*

endurance of faith

a 2 Ch. xxiv. 20—22; cf. Lu. xi. 51; Ma. xxiii. 35. Acc. to trad. Jer. was stoned at Daphne in Egypt.

b Acc. to trad. Isa. was so treated by Manasseh. Usual mode to place the victim between boards.

c 2 S. xii. 31; 1 Ch. xx. 3.

d Je. xxvi. 23.

e 1 K. xix. 10.

f *Alford.*

g 1 K. xix. 9.

h 1 K. xviii. 4.

i *J. H. Newman.*

k *W. W. Wytthe.*

l *Bib. Treas.*

good report
through
faith

a Lu. i. 68—73;
Ge. xii. 3.

b Ma. xiii. 16, 17.

c Ro. iii. 21—25;
1 Pe. i. 10—12;
Ep. i. 10.

d *Alford.*

"It is the nature of faith to feed upon the substance of things, and not to exercise itself so much about the mere circumstances."—*Howe.*

e *Dr. Thomas.*

"Faith in Christ can be no hindrance to critical and philosophical inquiries; otherwise He would Himself impede the progress of truth. The best token that rejuvenescence of the soul is going on in us, is, that the Word of God becomes daily a richer mine to our intelligence."—*Vater.*

Jesus the
author and
finisher of
faith

a Is. lx. 8.

b Ro. xiii. 12; 1
Jo. ii. 15; 2 Co.
vi. 14; 1 Pe. v. 7;
Ph. iii. 7—14.

c Pr. xxix. 25;
He. iii. 12.

d 1 Co. ix. 24, 25;
Ro. ii. 7; 2 Ti. iv.
7, 8.

e He. i. 3.

Serms. by *An-
drewes*, ii. 158; *J.
H. Newman*, ii.
163; iii. 236.

39, 40. good . . faith, were borne witness to bec. of their faith. received . . promise,^a the promise, *i. e.*, of final salvation. It was not the hope of any present reward that supported them. God . . us,^b the present realisation of the future they hoped for. This we have the foretaste and assurance of through Christ. that . . perfect,^c "*i. e.*, independently of the N. T. salvation of which we are partakers."^d

The good, better, and best in Christianity.—Introduction: The text reveals concerning the ancient heroes mentioned in this chapter—(1) That they had obtained a good report; (2) That they had obtained this through faith; (3) That this faith was faith in an unfulfilled promise; (4) That, notwithstanding this good report, their perfection required some better thing, namely, the actual appearance of Christ. In direct relation to our subject the text shows that Christianity—I. In promise, is good. Good as—1. A subject for thought; 2. A power of discipline. II. In history, is better. As being—1. More condensed; 2. More intelligible; 3. More attractive. III. In experience, is best. There are degrees even in this experience—1. The impartation of spiritual life to the soul is good; 2. Its growth in the soul is better; 3. Its perfection is best—all evil removed from it—all good associated with it. Learn: (1) That God unfolds His redemptive mercy to the world on a graduated scale; (2) That the good men of all ages are perfect only in Christ; (3) That the later ages have the greater obligation to holiness; (4) That the destiny of the good is that of interminable progress.^e

Dying full of faith.—Douglas Cousin, one of the missionaries whom Dr. Henderson mentions in his travels, and whose grave he visited when at Karass, died, as his brethren observed, like a true Christian. Being asked, a little before his death, if he wished anything to be written about him to an old Christian friend in Scotland, whom he greatly loved, he said, after thinking a little, with a peculiar and expressive tone, "Yes; tell him I died in the faith, full in the faith."

CHAPTER THE TWELFTH.

1, 2. cloud, vast number.^a witnesses, for the truth, and of our course. weight,^b as athletes, by training, got rid of superfluous flesh: so haughtiness, pride, and fleshly lusts are as weights wh. prevent rapid running. sin . . us,^c that to wh. we are naturally most prone. patience, endurance, to the end. race . . us,^d not any race of life wh. we may propose; but the race set bef. us in the Gospel—progress in the Divine life; begin with repentance, end in heaven. looking, for instruction, and encouragement. Jesus, our forerunner. author, leader, *i. e.*, by example. finisher, perfecter: who, by His example, etc., perfects every true follower. faith, in us. joy . . him, in His day of triumph, when those He had perfected would surround Him in glory. cross, crucifixion. shame, on acc. of wh. men despised Him. set, as a King who has finished His conquests. at . . God,^e the place of honour.

The Church militant.—I. The duty enjoined by the Apostle,— "running with patience the race set before us." This race consists of: 1. The ordinary life of man built upon time; 2. Another

life built by faith upon the Eternal. II. Certain suggestions to enable us to run with patience this race: 1. Lay aside every tendency to sin; 2. Put away sin itself; 3. Persevere in the race. III. Some encouragements by which this race is to be achieved: 1. The cloud of witnesses around us; 2. The example of Christ; 3. The reward.^f—*The race set before us.*—I. The race, and what is implied in it—a possession and practice of all Christian graces. II. The weights by which we are burdened, and the besetting sins to which we are exposed. III. What is necessary to pursue our course? Patience—caution.^g—*The Christian's state and duty.*—This passage teaches us: I. That while in a man there may be very much that is right, there may yet be a little that is wrong. The sin and weight in a man may be—1. Something he did not suspect himself of before he began to “watch;” 2. Something he did not think sinful previous to his enlightenment; 3. Some subsequent entanglement that has gained all the force of habit. II. That our attention must be directed and our efforts bent to the removal of these things. Because—1. Now their true character is known, they are sins; 2. Unmolested, they will grow worse; 3. They will destroy the harmony, and hinder the progress, of that which is right and good. Learn:—Three courses are open to us: (1) We may boast of what is true in us; (2) We may decry what is false in our neighbour; (3) We may seek out and remove what is wrong in ourselves. That we do this last is the will of Christ.^h—*Compassed with a cloud of witnesses.*—Learn from this that: I. If the spirits of just men made perfect are interested in us, life is fraught with the deepest interest. II. If the dead care for us, we should care for others.ⁱ—*Looking unto Jesus.*—I. The spiritual posture in which Christians are by the text required to place themselves. Christians must look to Jesus: 1. In recognition of His relation to them; 2. For direction from Him; 3. For the varied and constant help which He affords; 4. In confident expectation of the fulfilment of all His promises; 5. For recognition and sanction; 6. As an object of love; 7. As an example. II. The reason for this posture—“He is the author and finisher of our faith.” He is this: 1. As having had, while a Man, the greatest possible faith; 2. As being the first Man who has maintained faith; 3. As leading us into faith.^k

Hindrances to progress.—Akaba was the captain of a robber clan. His treasures were filled with the countless stores which he had stolen. His mind, however, was ill at ease. He came to Ben-Achmet, a dervish renowned for his sanctity, living on the borders of a wilderness in Arabia, and thus addressed him:—“Five hundred swords obey my nod, innumerable slaves bow to my control, my storehouses are filled with silver and gold; tell me, how can I add to all these the hope of eternal life?” The dervish led him to a rugged mountain track, pointed to three immense stones, bade him take them and follow him to the top of the hill. Akaba took them up, but with such a weight he could scarcely move. One by one he was obliged to leave them, and then easily climbed the hill. “My son,” said the hermit, when they had sat on the top, “you have a three-fold burden to hinder you on the road to a better state. Dismiss the robber band, set your slaves free, give back your ill-gotten gain. Sooner would Akaba reach the mountain top, bearing those heavy stones, than find real happiness in power, lust, and wealth.” Akaba obeyed the hermit.

f A. Boyd, M.A.

“Can that most amiable and venerable idea of a person so entirely pure and holy, so meek and humble, so full of benignity and charity towards all (particularly towards ourselves), be otherwise than apt to beget some especial love and reverence towards Him?”—*Barrow.*

g W. Stevens.

h R. Gray.

i Dr. Parker.

“There is an increase with the increase of God. They do not walk in the Spirit therefore who keep moving, but move in a circle, or in a round of empty, sapless duties—keep up the formalities of religion, and no more: but they walk in the Spirit who make a progress, who go forward, who draw nearer and nearer to God, and become more like Him, and fit for His eternal converse, and for all the present service whereto He calls them.”—*Howe.*

k S. Martin.

“The goal of yesterday will be the starting-point of to-morrow.”—*Carlyle.*

“Our course heavenward is something like the plan of the zealous pilgrims to Jerus. of old, who for every three steps forward took one backward.”—*Richter.*

consider
Jesus

a Jo. xv. 20; Ma.
x. 25.

b Bengel.

Serm. by Ep. San-
derson, i. 401; vi.
60.

c Ga. vi. 9.

d Dr. Leifchild.

"Blessed be God
for this example
—for the glory of
the condescen-
sion, patience,
faith, and endur-
ance of Jesus
Christ, in the ex-
tremity of all
sorts of suffer-
ings."—Owen.

e H. W. Beecher.

"Take pains with
thine own heart;
be continually
sounding and
gauging the
depth of it, and
spying out the
secret and hid-
den corruption of
it; and to that
end, bring thy
heart to the rule,
even to the law
of God and the
light of His
word; and often
call on the Lord,
that He would
more and more
discover to thee
the hidden cor-
ruptions of thy
own heart."—
Elton.

"He used no un-
couth austerities
in habit or diet;
but complied, in
His garb, with
ordinary usage,
and sustained
His life with such
food as carnal
opportunity did
offer; so that His
indifferency in
that kind yielded
matter of obloquy
against Him
from the fond
admirers of a
humorous pre-
ciseness."—Bar-
row.

f J. B. Gough.

3: consider,^a "think of by way of comparison."^b Think of Him as He is now, as comp. with His past. endured, bore patiently all through His life. contradiction, opposition, deeds, as well as words. sinners, whom He came to save. wearied,^c by opposition and trial. and . . . minds, grow timid, desponding.

Against weariness and fainting in the Christian course.—I. The difficulties we meet with:—1. Apparently small success of efforts; 2. Impediments to work—our own nature—bodily maladies—opposition both active and determined; 3. The affections drawn off elsewhere; 4. Selfishness creeping over us. II. Why we should not be wearied, or faint at these difficulties. Consider—1. That no effort in a good cause, by right means, and in a right spirit, is lost; 2. Our examples; 3. The great exemplar; 4. To draw back must be disgraceful, and may be fatal; 5. That by perseverance in this good course, the cause of God and of truth is promoted by us.^d—*Discouragements in the Christian life.*—I. Many persons are discouraged at the great difference they experience, when they receive instruction from others, and when they are obliged to furnish themselves with required truth. II. Many become weary from positive reaction—from real exhaustion. III. Timid persons, whose religious life turns much upon conscience, are peculiarly liable to discouragement. IV. Great discouragement befalls men who have religion without any social element to corroborate it. V. Many are discouraged because they have mistaken the full purport of religion. VI. The neglect to consolidate religious feelings into habits depresses many. VII. Many are alarmed, because they are less deeply convicted of sin at the beginning of their Christian life, than long after conversion.^e

True heroism.—John Maynard was well known as a God-fearing pilot on Lake Erie. He had charge of a steamer from Detroit to Buffalo, one summer afternoon. Smoke was seen ascending from below; and the captain cried out, "Simpson, go down and see what that smoke is!" He came up with his face as pale as ashes, and said, "Captain, the ship is on fire!" "Fire, fire, fire, fire!" instantly resounded in all directions. All hands were called up. Buckets of water were dashed upon the flames, but in vain. There were large quantities of rosin and tar on board; and it was useless to try to save the ship. The passengers rushed forward, and inquired of the pilot, "How far are we from land?"—"Seven miles."—"How long before we reach it?"—"Three-quarters of an hour, at our present rate of steam."—"Is there any danger?"—"Danger enough here! See the smoke bursting out! Go forward, if you would save your lives!" Passengers and crew, men, women, and children, crowded to the forward part of the ship. John Maynard stood at his post. The flames burst forth in a sheet of fire; clouds of smoke arose. The captain cried out through his trumpet, "John Maynard!"—"Ay, ay, sir!" responded the brave tar. "How does she head?"—"South-east by east, sir."—"Head her south-east, and run her on shore."—"Nearer, yet nearer, she approached the shore. Again the captain cried out, "John Maynard!" The response came feebly, "Ay, ay, sir!"—"Can you hold on five minutes longer, John?"—"By God's help, I will?" The old man's hair was scorched from the scalp, one hand was disabled, and his teeth were set; yet he stood firm as a rock. He beached the ship. Every man, woman, and child was saved, as John Maynard dropped overboard, and his spirit took its flight to his God."/

4—6. **ye . . yet**, as He did. resisted, contended. **blood**,^a to the sacrificing of life. **striving**, ref. to pugilistic encounter: gladiator. **sin**, here personified. **ye . . children**, the tender words of a father. **chastening**,^b corrective trials. **faint**, be disheartened. **rebuked**, corrected. **loveth**,^c true love administers medicine as well as food, reproof as well as praise. **and . . receiveth**, but only that the son may be fitted for a glorious reception.

Divine chastisement.—I. The subject to which this exhortation refers. Concerning afflictions we observe—1. Their author—God; 2. Their nature—various; 3. Their degrees—diversified. II. The persons to whom it is addressed. III. The view which it gives of the design of these visitations. IV. The feelings which it is intended to produce:—1. Unwavering submission; 2. Unflinching steadfastness; 3. Devout gratitude.^d

Profitable chastisements.—“My short residence in London was rendered very pleasant by the cordiality of my friends. No human enjoyments, however, are unmixed: while others might, in the kindness of their hearts, congratulate my felicity, a multitude of anxieties poured in upon my mind from expected and unexpected quarters; and if they did not quite overwhelm me, they at least prevented me from suffering that which was joyous in my lot to lift me up above measure. This is the peculiar way in which affliction (the little I have encountered) has operated for my good. It has always been sent seasonably, just when my vain heart was singing a requiem to its cares, and in danger of removing religion to as great a distance as it is from distress. Sorrow humbles the mind and forces reflection. You know I mean sanctified sorrow, for there is a sorrow which leaves the soul (just as soap and nitre leave the Ethiopian) in the condition in which it found it.”^e

7, 8. **endure**, patiently, and with improvement: if you are the subject of fatherly correction. **sons**,^a whom He corrects to improve. **son**, apt to be wilful, disobedient. **whom . . not?**^b rather than his son should be ruined. **chastisement**,^c and that, not bec. you need it not. **bastards**, sons indeed, but not acc. to adoption of grace. **sons**, in whom the Father is interested as bearing His name.

Divine correction.—Consider Divine correction as—I. The means of religious improvement. Affliction is—1. A restraint from evil; 2. An excitement to duty; 3. A needful ordeal; 4. A seasonable monitor. II. The discipline of paternal regard. A father corrects his children with—1. Reluctance; 2. Wisdom; 3. Tenderness; 4. Design. III. The subject of filial attention. Man must—1. Acknowledge God’s hand; 2. Submit to His authority; 3. Improve His design.^d

Fatherly correction.—A father called to account a little boy, an offender, about five years of age. After conversing with him, and telling him the guilt and consequences of disobedience, he knelt down and prayed for him, and when he arose, repeated to him a few texts of Scripture, such as,—“He that spareth the rod, hateth his son; but he that loveth him, chasteneth him betimes.” “Chasten thy son while there is hope, and let not thy soul spare for his crying.” “The rod and reproof give wisdom; but a child, left to himself, bringeth his mother to shame.” After briefly explaining these passages, the father continued, “You see, my son, what God says; now, what is my duty?” “Why, pa,” said the little boy,

the chastening of the Lord

^a He. x. 32—34; Re. xii. 11; 1 Jo. iii. 16.

^b Pr. iii. 11; Job v. 17; Le. xxvi. 23, 24.

^c Pr. iii. 12; Re. iii. 19; Ps. xciv. 12; cxix. 75; Ja. i. 12.

See Sanderson, i. 407; Charnock, v. 178.

^d Anon.

“Let fire and the cross, let companies of wild beasts, let breaking of bones and tearing of members, let the shattering in pieces of the whole body and all the wicked torments of the devil come upon me: only let me enjoy Jesus Christ.”—Ignatius.

^e Rev. J. Hughes.

chastisement a proof of sonship

^a De. viii. 5; 2 S. vii. 14.

^b Pr. xiii. 24.

^c Jo. xvi. 33.

^d Anon.

“Jacob clad his darling Joseph in a parti-coloured coat; and God’s favourites do here wear a livery interwoven with a mixture of dark and gloomy colours: their ‘long white robes’ are laid up for them against they come to the marriage of the Lamb. Indeed, we much mistake the design of Christianity, if we think it calls us to a condition of ease and secu-

ity." — *Art of Contentment.*

the purpose of correction

a Nu. xvi. 22; Job xii. 10; Ecc. xii. 7.

b Mal. i. 6; 1 Pe. v. 6. 7.

c 1 Pe. i. 15, 16; Le. xix. 2.

d *Dr. E. de Presensé.*

"Let us not then wish to have the mere feeling of this short moment humoured at the certain loss and expense of our permanent and eternal interests: let us pray to God to keep the good wine for us, and not to suffer us to find rest in any earthly satisfaction; so shall our joy, in all its abundance, come upon us at the last."—*Ford.*

e *Dr. J. Matthews.*

"I don't like punishments. You will never torture a child into duty; but a sensible child will dread the frown of a judicious mother, more than all the rods, dark rooms, and scolding school-mistresses in the universe."—*White.*

"The surest way of governing, both in a private family and a kingdom, is for a husband and a prince sometimes to drop their prerogative."—*Hughes.*

"A stern discipline pervades all nature, which is

it is your duty to punish me; I have done wrong, and deserve it." After receiving the chastisement, he embraced and kissed his father with evident thankfulness, and promised never again to disobey him.

9, 10. fathers . . us, both their love and wisdom being imperfect. reverence, though they sought only our temporal good. shall . . spirits,^a our souls' Father, who seeks our eternal welfare. live^b progressive life of faith here; and life eternal in Heaven. for . . days, with a view to temporary improvement. after . . pleasure, caprice, temper, low standard of right and wrong: dealing with us not acc. to our personal peculiarity, but their own inflexible rules. profit, hence var. chastisements for dif. persons: and not so much to satisfy His sense of justice as to secure our good. that . . holiness,^c this, true profit for us.

Suffering in relation to the Christian Life.—I. Suffering was presented to man, first of all, as the direct punishment of the sins he had committed. II. The wicked, however, oftentimes seem to prosper, and the just are insulted and despised; wherefore infliction is not necessarily a proof of sin. III. To assure us that pain is not always a proof of sin, it is enough that Christ, the Righteous One, should have suffered. IV. Consider how, by means of trials, we are more and more planted with Christ in His crucifixion:—1. They wean us from inferior things; 2. They unite us to Christ and the upper world. V. Affliction is transformed by the Christian character into a noble act of obedience, and an occasion of thoroughly accepting the will of God.^d—*The benefit of afflictions.*—I. The light in which afflictions ought to be viewed, and the disposition with which they ought to be received. We ought to view and receive them—1. As coming from God; 2. As deserved; 3. As intended to improve us in holiness; 4. With humble and earnest prayer. II. Their tendency, when thus viewed and received, to promote our spiritual interest: 1. They teach us the evil nature of sin, and point us to the Saviour; 2. They show us the utter insufficiency of the world as a portion for the soul; 3. They excite amiable and pious feelings within us; 4. They are the best proofs of the love of God.^e

A Father's correction.—The son of a minister, lately deceased, had by some means excited the displeasure of his father. His father thought it right to be reserved for an hour or two, and when asked a question about the business of the day, he was very short in his answer to his son. The time was nearly arrived when the youth was to repeat his lessons. He came into his father's study, and said, "Papa, I cannot learn my lesson unless you are reconciled; I am sorry I have offended you; I hope you will forgive me; I think I shall never offend you again." His father replied, "All I wish is to make you sensible of your fault; when you acknowledge it, you know all is easily reconciled with me." "Then, papa," said he, "give the token of reconciliation, and seal it with a kiss." The hand was given, and the seal most heartily exchanged on each side. "Now," exclaimed the dear boy, "I will learn Latin and Greek with anybody;" and fled to his little study. "Stop, stop," cried his father, "have you not a heavenly Father? If what you have done be evil, He is displeased, and you must apply to Him for forgiveness." With tears starting in his eyes, he said, "Papa, I went to Him first; I knew except He was reconciled, I could do nothing;" and with tears, he

said, "I hope He has forgiven me, and now I am happy." His father never had occasion to look at him with a shade of disapprobation from that time till his death.

11—13. chastening, whether of earthly or Heavenly Father. seemeth, to us who suffer. joyous, a good or pleasant thing. grievous, painful, and, through our pride, undeserved. afterward,^a when we have learned obedience. it . . . righteousness,^b as opp. to the rebellious fruit of sin. exercised, taught, disciplined. wherefore, seeing that chastisement is a badge of your sonship, and God's love. lift . . . down,^c put straight again the relaxed hands: *i.e.*, put forth vigorous efforts in the cause of God. feeble, paralysed, *i.e.*, run the race. paths,^d tracks. lest . . . way,^e that the people who come after may be guided by the tracks you leave. but . . . healed,^f let the lame be helped by your example.

Exhortation to constancy and courage in the Christian course.—This text points out to every Christian—I. A common disease. This is caused by—1. A too near and exclusive view of sensible objects, which prevents the recollection of our principles; 2. Partial views of religion; 3. The absence of sensible comfort; 4. The discouragement produced by the fainting of other Christians, who had before appeared to stand firmly. II. A necessary duty—1. The weak should come to the strong; 2. We should acquiesce in, and not murmur against, our dispensation; 3. We should make use of prayer; 4. To prayer we must add vigilance.^g

Only the chiseling.—A Christian mother lay dying. Beside her a loving daughter stood, smoothing from the death-damp brow the matted hair. Prolonged suffering had made deep lines on the once beautiful face, but still there rested on those features a calm, peaceful expression which nothing but a hope in Jesus could give. Tears fell upon the pallid face from eyes that were closely watching the "changing of the countenance." Conscious of the agony that caused them to fall, the mother, looking heavenward, whispered—"Patience, darling; *it is only the chiseling.*" Reader, the Master-Sculptor "seeth not as man seeth." There are many deformities that must needs be chiseled off before thou canst find place in the gallery on high. Are loved friends removed from thee by distance and death? Are life's aims and aspirations thwarted? Do loneliness and poverty oppress? Does sickness afflict? Patience, child of God! It is only the chiseling. And so will this chiseling continue until our end shall come. Then shall we be "changed into the same image" of the Great Pattern, being satisfied that we are of "His likeness."

14, 15. follow . . . men^a [iii. 355, 366]. and, *etc.*,^b only holy natures can enter a holy heaven. looking diligently, narrowly observing, *i.e.*, your own behaviour. fail . . . God,^c falling short of the grace of God. bitterness, gross sin, esp. apostasy or idolatry. and . . . defiled,^d by the evil influence of one.

Holiness and happiness.—I. Its nature. Conformity in heart and practice to the revealed will of God. II. The endeavours we should use to obtain it—close examination—earnest taking of the means of grace. III. Its absolute necessity to the enjoyment of heaven.^e—*In sanctification the Spirit makes us like to Christ.*—I. Why should we be in earnest in regard to this sanctification? II.

a little cruel that it may be very kind."—*Spenser.*

the end of chastisement

^a Ps. cxix. 67; Ro. v. 1—5.

^b Ps. cxix. 165; Is. xxxii. 17.

^c Is. xxxv. 3; Ep. iii. 13.

^d Pr. iv. 26, 27.

^e Ro. xiv. 21.

^f Ga. vi. 1.

"Let your walk be so firm and so unanimous in the right direction, that a plain track and highway may be thereby established for those who accompany and follow you to perceive and walk in."—*Atford.*

g R. Cecil, M.A.

"Religion is not designed to please us now, but to profit us—to teach and dispose us to please God. And those who please Him, He will please hereafter."—*R. Hall.*

"Many of our troubles are God dragging us; and they would end if we would stand upon our feet, and go whither He would have us."—*Beecher.*

peace, holiness, diligence

^a Ro. xii. 18; xiv. 19; Ps. xxxiv. 14.

^b 2 Ti. ii. 22 Ma. v. 8, 9; 1 Jo. iii. 2, 3; Re. xxi. 27.

^c 2 Co. vi. 1; He. iii. 12; De. xxix. 18; 2 Pe. i. 10.

^d 1 Co. v. 6; Ga.

9; 1 Co. xv. 33.

e Pres. Davies.

f Dr. Ahlfeld.

g Dr. Dodd.

h Dr. Arnot.

"Industry on our part is not superseded by the greatness and freeness of Divine grace; as when a schoolmaster teaches a boy gratis, the youth cannot attain his learning without some application of his own; and yet it doth not therefore cease to be free on the teacher's part, because attention is needful in the learner. So it is here."—*Dr. Arrowsmith.*

Esau and his birthright

a Ge. xxv. 29—31, 33, 34.

b Beza, Tholuck, Ebrard, Stuart.

c Alford, who follows all the Gk. expositors, and Luther, Calvin, Grotius, Bengel, De Wette, Bleek, Hofmann, Deitzsch.

d Ge. xxvii. 34—41; Ac. v. 31.

e Dr. Leifchild.

"That which ruins the generality of men, is their desire to get the start of God, their wish to enjoy in their time that which He reserves for them in His time. They must however yield themselves up to the guidance of God, in order to obtain their de-

Whence do we acquire the power to attain it? III. Wherein do we perceive that we grow in it? IV. What is its goal and termination? *f*—*Follow peace with all men.*—I. The reasons why a spirit of peace should be cultivated with men. Because it is—1. A spirit of humanity; 2. Attended with great advantage; 3. A spirit of obedience. II. The fact that this spirit must be universal. We must be peaceful with—1. Our friends; 2. Our relations; 3. Our neighbours; 4. Our enemies. III. What is implied in the expression "follow peace"—1. Activity; 2. Resolution; 3. Perseverance. *g*—*Root of bitterness: the ailment and the cure.*—I. The nature of sin—1. A root; 2. Bitter. II. Its source—the heart. III. Its effects—1. It troubles you; 2. It defiles others. IV. Its cure—1. Our own diligent look; 2. The grace of God. *h*

The need of holiness.—A pious military officer, desirous to ascertain what were the real feelings and views of a dying soldier, whom he had been instrumental in bringing to the saving knowledge of the truth, respecting the heavenly rest into which "I felt assured," says the officer, "he was about to enter, I said, some time after his awakening to a sense of his ruined state, 'William, I am going to ask you a strange question; suppose you could carry your sins with you to heaven, would that satisfy you?' The poor dying lad replied, with a most affecting smile, 'Why, sir, what sort of a heaven would that be to me? I would be just like a pig in a parlour.' I need not add," continues the officer, "that he was panting after a heaven of holiness, and was convinced that if he died in sin he would be quite out of his element in the heaven of purity."

16, 17. *lest, etc., see on Ep. v. 3. profane, of low views, carnal, worldly. Esau^a (hairy), see notes in O. T. one . . meat, as men now sell the glories of eternity for the shadows of time. He thought chiefly of his body. birthright, right of primogeniture. afterward, when he saw his folly. when . . blessing, wh. he had bartered so lightly. rejected, by his father. for . . repentance, no place in his father's heart for repentance towards himself:^b or, no way open to reverse what had been done by his own repentance.^c though . . tears,^d he sought, with tears, a means of recovering the blessing.*

Esau's rejection.—Esau's case reminds us of—I. A member of a pious household, remaining unconverted and unbenefited by all the means which have succeeded with the rest; II. Worldly men, who choose their portion in this life, and neglect the heavenly inheritance; III. The invalidity of a late repentance.^e

True and false repentance.—False repentance is the offspring of fear; true, of light from heaven, which makes sin appear exceedingly sinful. False repentance seeks relief from its fears, and builds its hope on better obedience, suspicious of the atonement made on the cross; true, confides in this alone, having the heart sprinkled with the blood of Christ from an evil conscience. False repentance can consist with an aversion to God and His law; in true, there is a love to both. False repentance is temporary respecting gross sins, and then settles into a despicable form of religion; true, is an abiding self-abasement before God, for which there appears abundant cause, from growth in the knowledge of Him and of ourselves. In false repentance some beloved lust or base temper is spared, and a partial obedience is offered up to God; in true, the change is universal, and followed with all the

fruits of the Spirit. False repentance will lead a man to obey God only so far as he may without persecution or reproach; true, is content to go through evil report, content with the praise of God, let men think or do as they please.^f

18, 19. ye . . . come, in drawing near to God. unto . . . touched, a tangible, material mountain, *i.e.*, Sinai. and . . . fire, "to show that God is a consuming fire to the impenitent."^a nor . . . tempest, see on De. iv. 11, and v. 23. "Emblem of the obscurity of the Mosaic dispensation."^b and . . . trumpet, see on Ex. xix. 16. and . . . words, so loud that 600,000 men, besides others, heard.^c which, *etc.*,^d see on Ex. xx. 18, 19.

Sinai and Zion (on v. 18—24).—I. Christianity is a spiritual, not a material, dispensation. II. Though it is spiritual in its nature, it employs material forms as adjuncts. III. Sinai and Zion are only marks of progress, not final destinations. Jesus is the grand resting point. Learn:—(1) That privilege is the measure of responsibility; (2) That there is no limit to progress in love and knowledge.^e

The law of God and the sinner.—The law is the accuser, marshal, jailer, and recorder of every sinner. It is his *accuser*, "the adversary who delivers us to the officer," and makes out the charge against us. It is the *marshal*. It attaches him of high treason against the Majesty of Heaven, and arrests him in the name of God. It is his *jailer*. It shuts him up under sin (under the charge and in the consciousness of guilt); it locks him up, and turns the key, and draws the bolts on him. It *records* the sentence of death against him, for there is "death recorded" against every soul of man.—*Champneys*.

20, 21. for . . . commanded, explaining the fear, caused by both the voice and the words. and . . . stoned,^a see on Ex. xix. 12, 13. or . . . dart, these words not found in many anc. MSS.; omitted by *Wordsworth* and *Alford*. so . . . sight, that wh. was revealed. *Moses*, even *he*. This saying of M. either a trad., or ref. to De. ix. 19.

Characteristics of Sinai.—"Among the characteristics of Sinai one must not be omitted—the deep stillness and consequent reverberation of the human voice. From the highest point of Rás Sasáfah to its lower peak, a distance of about sixty feet, the page of a book, distinctly but not loudly read, was perfectly audible; and every remark of the various groups of travellers, descending from the heights of the same point, rose clearly to those immediately above them. It was the belief of the Arabs who conducted Niebuhr, that they could make themselves heard across the gulf of Akaba; a belief, doubtless, exaggerated, yet probably originated or fostered by the great distance to which, in these regions, the voice can actually be carried; and it is, probably, from the same cause that so much attention has been excited by the mysterious noises which have, from time to time, been heard on the summit of Gebel Mousa, in the neighbourhood of Um-Shómer, and in the mountains of Nákús, or the Bell, so called from the legend that the sounds proceed from the bells of the convent enclosed within the mount. In this last instance, the sound is supposed to originate in the rush of sand down the mountain side; and here, as elsewhere, playing the same part as the waters or snows of the North. In the case of Gebel Mousa, where it is said that the

sires."—*M. Singlin*.

f Venn.

Sinai

a Macknight.

b Ibid. "Ye are not come to a mountain that is felt for by the hands of men groping their way in gloom."—*Wordsworth*.

c De. v. 22.

d Ga. vi. 24, 25; Ro. vi. 14; viii. 15; 2 Ti. i. 7.

e Dr. J. Parker.

"The terrors of the Lord are great, but they do not exercise supreme sway in a human heart, and lead all its affections whithersoever they will. His anger is not a ruling, leading, drawing power. It is mighty, but not to save."—*W. Arnot*.

a Ex. xix. 13.

"I believe, under all the thundering sermons you may preach on law and terrors, men may go to sleep, for 'law and terrors do but harden all the while they work alone.'"—*Spurgeon*.

"The presence of God's glory is in heaven, the presence of His power on earth, the presence of His justice in hell, and the presence of His grace with His people. If He deny us His powerful presence, we fall into nothing; if He deny us His gracious presence, we fall into sin; if He

deny us His merciful presence, we fall into hell."—Eason.

b Stanley, Sin. and Pal. pp. 13, 14.

Sion

a Ps. ii. 6; xlviii. 2; lxxviii. 68, 69.

b Ga. iv. 26; Ro. xxi. 2.

c Ps. lxxviii. 17; Da. vii. 10; He. i. 14; Re. v. 11, 12.

d Alford.

e Nu. iii. 13; Ro. viii. 16, 17, 29; Ja. i. 18; Re. xiv. 4.

f Re. xiii. 8.

g 2 Ti. iv. 8; Ro. ii. 16; iii. 6; 1 Pe. iv. 5.

h Re. vii. 14—17.

i He. x. 22; Ma. xxvi. 27, 28.

k Ex. xxiv. 8; 1 Jo. i. 7; He. x. 19; 1 Pe. i. 2.

l Ge. iv. 10.

m Dr. N. Macleod.

n Dr. Storrs.

o Dr. R. Newton.

p F. Heppenstall, B.A.

q Dr. Tyng.

"The whole analogy of nature removes all imagined presumption against the notion of 'a Mediator between God and man.' For we find, all living creatures are brought into the world, and their life in infancy is preserved, by the instrumentality of others; and every satisfaction of it, some way or other, is bestowed by the like means."—*Bp. Butler.*

r Dr. Belfrage.

monks had originally settled on the highest peak, but were, by these strange noises, driven down to their present seat in the valley, and in the case of Um-Shómer, where it was described to Buckhardt as like the sound of artillery, the precise cause has never been ascertained. But in all these instances the effect must have been heightened by the death-like silence of the region, where the fall of waters, even the trickling of brooks, is unknown."^b

22—24. ye . . Sion,^a—"ye are therefore not like Esau. Ye may find a place for repentance." The dwelling place of God. unto . . God,^b its builder and maker (xi. 10). and . . angels,^c the festal host of angels.^d first-born,^e continued ref. to Esau. The saints are admitted to the privileges of first-born by their adoption. which . . heaven,^f enrolled in the heavenly register, though still the Church on earth. and . . all,^g their Father. and . . perfect,^h who, with the saints below, form one family. the . . covenant,ⁱ see on He. ix. 15. and . . sprinkling,^k so-called bec. spiritually sprinkled on the conscience of those who come to God by Him. that . . Abel,^l which cried for vengeance; but the blood of Christ speaks forgiveness.

Social life in heaven.—I. Man is a social, as well as a sentient, intellectual, and moral being; and as such he will have joy in the presence of God in heaven. II. Consider what ample resources heaven affords for the cultivation of the social affections among those of the highest intellect, taste, and worth in God's universe. The society of: 1. Angels; 2. Just men made perfect. III. Observe that among this society's members there shall be perfect union.^m—*The sources of the blessedness of Christians.*—It is a blessedness of Christians that: I. God has here established a Church, and provided the means of its perpetuity and enlargement; II. They are surrounded by invisible beings, whose office it is to minister to them; III. They are in union with each other; IV. They have communion with saints in heaven; V. They have freedom of access to the eternal throne; VI. They ever have a prevalent intercessor at the right hand of God.ⁿ—*The privileges of the Christian Church.*—I. The privileges and immunities common to all evangelical believers, as here described. II. The lessons to be deduced from the contemplation of these privileges.^o—*The communion of saints.*—I. Our outward communion with saints. Evidenced by the ordinances of: 1. Baptism; 2. The Lord's Supper. II. The communion of spirit, or rather (see 1 Cor. xii. 13) of the Spirit: 1. With saints that have been; 2. With saints that are.^p—*The city of the living God.*—It is the present Church of God, which the analogy of the city so clearly displays. Both are scenes of: I. Great activity; II. Constant temptation; III. Peculiar usefulness; IV. The most intense effort; V. Great results.^q—*The Mediator of the New Covenant.*—I. The necessity of our Lord's mediation. It was necessary to appease the Almighty's anger against us. II. What He did and suffered to make peace between God and us. He reconciled us through death. Application:—(1) Rejoice in your security from the wrath of God; (2) Be grateful to the generous Mediator; (3) Cultivate a forbearing and peaceable temper to your fellow-creatures; (4) Labour to promote peace wherever your influence extends; (5) Let the promises of that covenant, of which Christ is Mediator, be your song in the house of your pilgrimage.^r—*The blood of sprinkling.*—In-

roduction:—Consider the steps in a regular Aaronic sacrifice, and how they remind us of Christ: (1) There was the selection of an unblemished animal as the victim; (2) This victim was solemnly presented near the door of the tabernacle for sacrifice; (3) The sinner laid his hands upon its head, confessing his sins; (4) It was slain, and consumed (sometimes wholly) upon the altar; (5) There was, lastly, the sprinkling of blood, as here mentioned. We can now inquire how the blood of Christ, the great Antitype, “speaketh better things than that of Abel.” Abel’s blood spake dreadful things to God from the ground. In this view, Christ’s blood spake: I. Atonement, satisfaction, and access to God’s favour; II. Peace to the believing sinner’s conscience; III. Peace to the soul in regard to daily sins.^s

The Heavenly Jerusalem.—O Jerusalem, Jerusalem, the only place that can ease us of this misery! the place where the beloved of my soul dwelleth, the vision of peace, the seat of true tranquillity and repose, how fain would I have the satisfaction of being in the sure way to thy felicity! This is all the peace I wish for in the world. No other happiness do I thirst after, as everything can testify that hath been privy to my thoughts. There is never a room in my house but hath been filled with the noise of my sighs and groans after thee, O Jerusalem! Every tree that grows in my ground hath thy sweet name engraven upon it. The birds of the air, if they can understand, are witnesses how incessantly my soul pants and longs to fly unto thee, O Jerusalem! What charitable hand will guide me in the way to thy treasures? Who will bring me into that strong city, the retreat of my wearied mind, the refuge to recruit my tired spirits, the only place of my security, my joy, my life itself? Wilt not thou, O God, who hast led me to the knowledge of it, who hast filled me with these desires, and hast brought me into a disesteem and contempt of all other things?^t

25—27. *ye . . . speaketh,*^a God in Christ, the Great Teacher. *for . . . not,*^b punishment for disobedience. *him . . . earth,* God who spoke on Sinai. *if . . . away,*^c rebelliously. *heaven,* the throne of His glory; through His Son. *voice . . . earth,*^d filled men’s minds with awe. *but . . . promised,*^e by the prophet. *yet . . . heaven,* fill the entire moral universe with reverential awe. *word, i.e.,* the promise above. *signifieth, etc.,*^f this great final shaking is to introduce the accomplished kingdom of God.^g

The solemn admonition.—I. God spake once by Moses. The people seemed willing to obey. II. Yet some did reject his words. III. God has spoken to us by Christ.^h—*The things that cannot be shaken.*—Whatever we may have lost or suffered: I. We still have present salvation; II. We are still children of God; III. We still possess the love of Christ.ⁱ

A striking appeal.—We meet with a passage in Athenæus not unworthy, as I conceive, to be taken notice of, and recorded here. When, at a public meeting in some place of receipt, a beam of the house suddenly falling had dashed out the brains of a notoriously wicked man in the sight of many bystanders to whom he was known, one Stratonicus brake out into a speech so emphatical in the Greek, as it can hardly be translated without much loss, yet take it thus: “Sir,” says he, “the beam of light which I have convinceth me that there is a God; if any of you be other-

“The blood of Abel cried to God for vengeance; the blood of Christ cries to Him for pardon for guilty man.” —*T. Lane.*

^s *Dr. J. W. Alexander.*

“On the western margin of the earth lay a happy place named the ‘Elysian Plain,’ whither mortals favoured by the gods were transported, without tasting death, to enjoy an immortality of bliss. This happy region was also called the ‘Fortunate Fields,’ and the ‘Isles of the Blessed.’” —*Bulfinch.*

“Society is the atmosphere of souls; and we necessarily imbibe fr. it something which is either infectious or healthful.” —*Bp. Hall.*

^t *Patrick.*

refuse not
Him that
speaketh

^a *Ac. xiii. 45, 46.*

^b *He. iii. 17; x. 28, 29; ii. 2, 3,*

^c *Lu. x. 16.*

^d *Ex. xix. 18.*

^e *Hag. ii. 6.*

^f *He. viii. 13; Ps. cii. 25, 26; 2 Pe. iii. 10; Re. vi. 14; xx. 11; xxi. 1.*

^g *Alford. Da. ii. 44; vii. 13, 14.*

^h *Dr. J. Burns.*

ⁱ *C. H. Spurgeon.*

“He who can take advice is sometimes superior to him who can give it.” —*Von Knebel*

k Arrowsmith.

the kingdom of God

a Da. vii. 27; Lu. xxii. 28, 29; Re. i. 5, 6; v. 9, 10; iii. 21.

b Ro. xii. 1, 2; 1 Pe. i. 17.

c De. iv. 24; Ps. xcvii. 3; Ex. xxiv. 17; Na. i. 2-6; Ps. l. 3; Is. lxvi. 15; 2 Th. i. 8; He. x. 27.

d Anon.

"Luther saw ground enough for what he said, when he cried out, 'I will have nothing to do with an absolute God;' that is, with a God out of Christ. Woe, and alas! for evermore, to that man that meets a just and righteous God without a Mediator."—*F'avel.*

e C. Richardson.

wise minded, this beam of wood may suffice to beget in him the same persuasion." ^k

28, 29. we . . kingdom, ^a the k. of Christ: spiritual, eternal; grace and glory. **moved,** shaken. **grace,** thankfulness. **we . . acceptably,** otherwise the *service* is in vain. **with . . fear,** ^b the qualities that make the service acceptable. **our . . fire,** ^c His anger is kindled now, as ever, against those who oppose His kingdom.

The kingdom of the saints.—Our text affords—I. An exhibition of Christian privilege. Consider concerning this kingdom: 1. The spirituality of its nature; 2. The qualifications of its Governor; 3. The perfection of its laws; 4. The characters of its subjects; 5. The abundance and variety of its supplies; 6. The stability of its foundation. II. An exhortation to Christian duty. Here: 1. The object of our service is proposed; 2. Its manner is specified; 3. The general exhortation is urged. ^a

The terribleness of God.—There is nothing so cold as lead, and nothing so scalding if it be heated. There is nothing so blunt as iron, and nothing so sharp if it be sharpened. There is nothing so calm as the sea, and yet, in boisterous weather, there is nothing so tempestuous. So, likewise, there is nothing so merciful as God, and yet, if He be provoked, nothing so terrible. As He hath prepared heaven, so He hath prepared hell. As He hath prepared a place of comfort, so He hath prepared also eternal torments. As He hath prepared the light which none can "attain unto," so He hath prepared also the vast and eternal mist of perpetual darkness. ^c

CHAPTER THE THIRTEENTH.

brotherly love

a Ro. xii. 10; 1 Th. iv. 9; 1 Pe. i. 22; ii. 27; iii. 8; iv. 8; 2 Pe. i. 7; 1 Jo. iii. 11, 14—18; iv. 7, 20, 21.

b Alford.

c W. C. Whitcomb.

"If God love us, His mercy is as a cloak that hideth all our shame; He seeth no blemish or deformity in us. If we love our brethren, our charity is as a veil before our eyes; we behold not their faults."—*Sandys.*

1. let . . continue ^a [iii. 352]. "In the classics, the love of brothers and sisters for one another; in the N.T., the love of the Christian brethren." ^b

Christian union.—I. Its nature. Unity of: 1. Sentiment; 2. Feeling; 3. Effort. II. Its desirableness or importance: 1. The teachings of Scripture; 2. The example of the early Christians; 3. The evils of division; 4. Christians are engaged in the same cause; 5. Union is strength; 6. Union promotes happiness. ^c

Illustration of brotherly love.—A striking instance of the brotherly love of the early Christians transpired in the great plague that raged in Alexandria, during the reign of Gallienus. At the first appearance of the symptoms, the heathen drove the infected man from their sight; they tore themselves from their dearest connections; they threw their friends half-dead into the streets, and left their dead unburied. But, in contrast with this cruel selfishness, "the Christians, in the abundance of their brotherly love," as their bishop Dionysius says, "did not spare themselves, but mutually attending to each other, they would visit the sick without fear, and ministering to each other for the sake of Christ, cheerfully gave up their lives with them. Many died after their care had restored others to health. Many, who took the bodies of their Christian brethren into their hands and bosoms, and closed their eyes, and buried them with every mark of attention, soon followed them in death."

2. be . . strangers,^a forget not hospitality to strangers. some, as Abraham,^b or Lot. angels, wandering Christians^c entertained, might seem as angels to some.

Hospitality.—I. That there are those who require hospitality from us. Genuine hospitality is characterised by kindness to those that: 1. Require it; 2. Cannot requite it. II. That some of those who require hospitality from us may be angels. Instance Abraham and Lot. III. That the angelic has a special claim upon the attention of man. Angels: 1. Love man devotedly; 2. Can help him effectively. This they can do both without and by human agency.^d

Examples of hospitality.—Melchizedek (Ge. xiv. 18); Abraham (Ge. xviii. 3—8); Lot (Ge. xix. 2, 3); Laban (Ge. xxiv. 31); Jethro (Ex. ii. 20); Manoaah (Jud. xiii. 15); Barzillai (2 S. xix. 32); Shunammite (2 K. iv. 8); Nehemiah (Ne. v. 17); Job (Job xxxi. 17, 32); Zacchæus (Lu. xix. 6); Samaritans (Jo. iv. 40); Lydia (Ac. xvi. 15); Jason (Ac. xvii. 7); Mnason (Ac. xxi. 16); People of Melita (Ac. xxviii. 2); Publius (Ac. xxviii. 7); Gaius (3 Jo. 5, 6).

—*Hospitality.*—We often hear of the hospitality of olden times, and no doubt great changes have taken place since the days of our forefathers. In country places hospitality is still practised much more generally than it is in towns and cities. In large communities, dinners, festivals, and entertainments are given, but none other than the friends of the parties attend them. True hospitality is exercised towards the poor stranger as well as to the rich friend. There are yet farm houses where hospitable owners never turn a traveller from the door without “a bit and a drop,” and who would think it a blemish on their reputation to be accused of a want of hospitality; but these instances are comparatively few. The Arabs have, from time immemorial, been famed for the practice of this virtue, and perhaps, even now, they are but little changed in their disposition to show kindness to the stranger.

Though wildly fierce, with passions unrepent,
They spread their food before the stranger-guest;
Heap high the board till all their stores are spent,
And bid the wanderer welcome to their tent.

3. that . . bonds,^a i. e., those imprisoned for the cause of Christ. as . . them, as if, etc.; help such as if in the same case you would wish to be aided. adversity,^b distress fr. whatever cause. as . . body, liable to the same kind of suffering.

Christian membership or brotherhood.—There are, I think, two very different but highly important principles here asserted and enforced by Paul: I. The principle of fellowship. We are to feel as though bound with them that are in bonds, because of our intimate connection with them. II. The principle of forethought. We are to remember that we ourselves are in the body, and therefore exposed to the adversities which claim our sympathy from others.^c

Christian sympathy.—During the prevalence of the small-pox in Greenland, which proved very fatal, the Moravian missionaries showed the greatest kindness and attention to the poor inhabitants; they accommodated as many as their house would contain, surrendering to the afflicted even their own sleeping chambers; and thus, though unable to make themselves distinctly understood

hospitality

a 1 Pe. iv. 9; Ro. xii. 13.

b Ge. xviii. 2, 3, 22; xix. 1, 2.

c Ma. xxv. 35, 40.

d Dr. Thomas.

Bleek observes that the notices found in the writings of enemies of Christianity (*Lucian, de Morte Peregrini; Julian, Ep. 49*) show how much hospitality was practised among the early Christians.

“A good man doth both delight in doing good, and hath an abundant reward for the doing it, in the doing it.”
—*Owen*.

Hosp. in Greenland.—“Whenever a stranger comes into a house, he never asks for victuals, though never so hungry: nor is there any need he should; for they generally exercise great hospitality, and are free with what they have.”
—*Egede*.

sympathy

a Col. iv. 18; Ma. xxv. 36.

b Ro. xii. 15.

c H. Melville.

“When we see a man suffer for great crimes which we cannot easily think will fall upon ourselves, the pity is the less. And therefore men are apt to pity those whom they love; for whom they love, they think worthy of good, and there-

fore not worthy of calamity"—T. Hobbes.

marriage

a Ge. ii. 18, 24; Ma. xix. 4-6; Mal. ii. 14, 15; 1 Co. vii. 2, 39; Jo. ii. 1, 2; Ep. v. 23; 1 Co. ix. 5; 1 Ti. iii. 2, 12.
b Ga. v. 19, 21; 1 Co. vi. 9, 10; Ep. v. 5; Col. iii. 5, 6; Re. xxii. 15.

Divine help

a Ma. vi. 25, 34; Lu. xii. 15; Ep. v. 3.

b Ph. iv. 11, 12; 1 Ti. vi. 6, 8.

c Ge. xxviii. 15; De. xxxi. 6, 8; Jos. i. 5; 1 Ch. xxviii. 20; Ps. xxxvii. 25.

d *Alford*. Some (as *Bleek*, *Lunemann*) think the writer quoted *Philo*; others (as *Delitzsch*) that it is taken fr. 1 Ch. xxviii. 20; and had been interwoven into some liturgical or homiletic portion of the services in the Hellenistic synagogue. See *Alford*.

e Ps. xxvii. 1; lvi. 11; cxviii. 6.

"Let this be your watchword, this your rule:—Honour to matrimony, and honour also to the marriage-bed, when kept undefiled."—*Wordsworth*.

f *A. Griffin*.

g *Quarles*.

Jesus always the same

by words, they preached by their conduct, nor without effect. One man who always derided them when in health, expressed his obligation to the minister shortly before he died: "Thou hast done for us what our own people would not do; for thou hast fed us when we had nothing to eat—thou hast buried our dead, who would else have been consumed by the dogs, foxes, and ravens—thou hast also instructed us in the knowledge of God—and hast told us of a better life."

4. honourable,^a (1) A source of honour; (2) A state of honour; (3) Should be ruled, by both husband and wife, by the law of honour. but . . judge,^b and not only judge, but sentence.

Advice of Themistocles.—An Athenian who was hesitating whether to give his daughter in marriage to a man of worth with a small fortune, or to a rich man who had no other recommendation, went to consult Themistocles on the subject. "I would bestow my daughter," said Themistocles, "upon a man without money, rather than upon money without a man."

5, 6. conversation, manner of life. be . . covetousness,^a void of avarice. content,^b satisfied. with . . have, your needs being met. he . . said, it is God who speaks. I . . thee,^c "I will not leave thee, no, nor will I forsake thee."^d boldly, confidently. helper, in all trials and duties. I . . me,^e in the way of persecution.

Never for ever.—I. This promise is emphatic—"He hath said." II. It is ancient—"He hath said." III. It is Divine—"He hath said." IV. It is personal—not "us," nor "them," but "thee." V. It is unconditional. VI. It is unalterable—"never." VII. It is comprehensive—"never leave, nor forsake." We have then—1. The promise of Divine presence. He will ever be with us as the witness of our lives—the comforter of our hearts—our sovereign Lord. 2. Divine assistance. VIII. It is unique. IX. It has been tested.^f

Consideration of the poor.—Consider not so much what thou hast, as what others want. What thou hast, take heed thou lose not: what thou hast not, take heed thou covet not. If thou hast many above thee, turn thine eye upon those that are under thee: if thou hast no inferiors, have patience awhile, and thou shalt have no superiors. The grave requires no marshal.^g—*Divine help in time of need*.—Fresenius, a pious minister at Frankfort-on-the-Maine, one day found his mother, who was a widow, concerned about a dollar which she much needed at the time, but did not know whence to procure it. Not being himself able at that instant to furnish her with one, he said, "I likewise believe you must have the dollar; I accordingly turn this hour-glass, and assure you that if the dollar is really needed, it will positively lie here on the table before the hour-glass is run down. If it does not lie here, God will convince us, after this hour, that it was not as indispensable as we imagine." The hour-glass was scarcely run out one-half when a messenger arrived, who had traversed an eight hours' walk, bringing a dollar which some one was owing to Fresenius. This dollar rejoiced mother and son more than if they had received a large capital, they considering it a great memorial coin of the Divine help received.

7, 8. remember, (1) in way of sympathy; (2) of obedience; (3) support them. which . . you, in Church life: your leader

in the faith. **who . . . God**, in preaching the Gospel. **faith**, (1) the doctrines they teach; (2) the course they pursue. **follow**,^a believe the one, imitate the other. **considering**, surveying. **end . . . conversation**, (1) the aim; (2) the happy termination of their life. **Jesus . . . ever**,^b the unchanging Saviour to them and to you.^c

The duty of imitating departed worth.—I. The exhortation itself—"whose faith follow:" 1. Holding fast, as they had done, to the end of life, the word of the Divine testimony; 2. Cleaving with the same steadfastness of faith to the Divine promises; 3. Imitating their faith in all its practical effects. II. The motive by which compliance with it is recommended—"considering the end of their conversation:" 1. Contemplating their state in dying; 2. Considering their death as the final close of their earthly service; 3. Looking on their departure from this life as the commencement of a better.^d—*The immutability of Christ.*—We ponder these words for—I. Consolation and quiet, since Christ is always the same in—I. His word, as our Teacher and Prophet; 2. His grace, as our Mediator and High Priest; 3. His power, as our King and Lord. II. Instruction and warning, to—1. Unbelievers; 2. Believers.^e—*Christ's immutability.*—Consider the immutability of Christ, in relation to—I. The essential dignity of His nature; II. The relations and offices which He sustains in the economy of redemption; III. The enduring nature of the truths of His Word, and the fixed principles of His moral administration; IV. The exercise of His compassion, and love to the subjects of His spiritual kingdom.^f—*The unchangeableness of Christ.*—Jesus Christ is ever the same in—I. His person. There are constant changes in the world—in nature—in society—in ourselves; but no change in Christ. II. His work. This work is His priesthood, including: 1. His atonement; 2. His intercession. III. His doctrine. Some endeavour to substitute something else for Christ, but they are not to be heeded—"Christ is the same, yesterday, to-day, and for ever."^g

The everlasting name.—Ages are to roll by; nations are to die, and nations are to rise and to take their places; laws are to grow old, and from new germs laws are to unfold; old civilisations are to crumble, and new eras are to dawn with higher culture; but to the end of time it will be seen that this figure stands high above every other in the history of man! "A name which is above every name" was given to Him—not for the sake of fame, but in a wholly different sense; a name of power; a name of moral influence; a name that shall teach men how to live, and what it is to be men in Christ Jesus.^h

9, 10. **be . . . about**,^a fr. Christ the central fact of Christianity. **divers**, various, and minor things. **strange**, foreign to the great matter of the Gospel. **doctrines**, teachings. **grace**, the grace of God, inwrought by the Holy Spirit. **meats**,^b carnal ordinances. (Religion an affair of grace in the heart; not of outward ceremony.) **which . . . them**, in the high spiritual sense. **that . . . therein**, as if their religion lay in ceremonial observances. **altar**,^c the cross (the victim—Christ). **whereof . . . tabernacle**, Jews and their priests, who, by clinging to Judaism, set aside Christianity.

The altar of the Gospel.—From the text we observe—I. That every Christian has three spiritual sacrifices to offer to God: 1.

^a He. vi. 12.

^b Ps. cii. 27; He. i. 12; Re. i. 8, 17; He. vii. 24, 25.

^c "It was Christ whom these preached; Christ who supported them to the end, being the author and finisher of their faith; and He remains still the same with regard to you."—*Alford.*

"J. C. always the same, not changeable like the law."—*Wordsworth.*

^d *Dr. Wardlaw.*

^e *Molenaar.*

^f *S. Thodey.*

"At present the believer is like the marble in the hands of the sculptor; but though day by day he may give fresh touches, and work the marble into greater emulation of the original, the resemblance will be far from complete until death."—*Melville.*

^g *J. C. Jones.*

"Uncertainty! fell demon of our fears! the human soul, that can support despair, supports not thee."—*Mallet.*

^h *H. W. Beecher.*

an established heart

^a Ep. iv. 14; Col. ii. 8; 1 Jo. iv. 1.

^b 1 Ti. iv. 1—3; Ro. xiv. 17.

^c Jo. vi. 54, 55.

"Objecting is endless, the pursuit of which wearies the mind, draws it too far from the main argument, and is apt to leave it in

confusion and obscurity."—*Knicht.*

d Dr. Lightfoot.

"That profound firmness which enables a man to regard difficulties but as evils to be surmounted, no matter what shape they may assume."—*W. Cockton.*

e Cuyler.

Jesus suffered without the gate

a Le. vi. 30.

b Le. xvi. 27; iv. 5, 12, 21.

c Tit. ii. 14.

d Jo. xix. 17, 18; Ga. iii. 13.

"They, therefore, who linger within the courts of the Levitical law, and do not go forth to Calvary, have no part in the true altar, and in the true sacrifice."—*W or dsworth.*

"The justice of God receives more glory in the redemption of our souls than in the condemnation of the world. For Christ at once made full satisfaction, but all the condemned souls in hell are ever satisfying."—*Salter.*

"All God's providences are but His touch of the strings of the great instrument of the world."—*Charnock.*

e J. Maclaurin.

no continuing city

a Ex. xxxiii. 7, 8.

b He. xii. 2; 1 Pe. iv. 14; Ac. v. 41; He. xi. 26.

Himself; 2. His prayers; 3. His good works. II. That the altar on which His spiritual sacrifice is to be offered must be spiritual. That altar is Christ. III. That the altar must sanctify the sacrifice to make it acceptable. IV. That Christ is able to, and does sanctify the sacrifice offered upon Him.^a

Effect of decision.—On the summit of a hill in a Western State is a court-house, so situated that the raindrops that fall on the one side of the roof descend into Lake Erie, and thence, through the St. Lawrence, into the Atlantic. The drops on the other side trickle down from rivulet to river, until they reach the Ohio and Mississippi, and enter the ocean by the Gulf of Mexico. A faint breath of wind determines the destination of these raindrops for three thousand miles. So a single act determines, sometimes, a human destiny for all time and for eternity.^e

11, 12. for, as a reason of their lack of right (*v. 10*). the . . beasts,^a offered under the law. blood, and that alone. sanctuary, holy of holies, wh. typified heaven. by . . priest, Christ is the High Priest of our profession. sin, sin-offering on day of atonement. are . . camp,^b those who served the tabernacle had no right to those bodies. Jesus also,^c the antitype of that sin-offering. suffered . . gate,^d one of the many facts predicted concerning Him.

Preparation for the Incarnation of Christ.—All the sacrifices offered every morning and evening for so many ages were preparations for it, and shadows of it. The same may be said of other figures and types. The Church of God for four thousand years waited with longing looks for this salvation of the Lord; they were refreshed with the sacrifices that prefigured it. The heathens themselves had their sacrifices; they had sinfully lost the tradition of the true religion and the Messiah, handed down from Noah; yet Providence ordered it so, that they did not wholly lose the rite of sacrificing. There is reason to acknowledge a particular Providence preserving tradition in this point; for how otherwise could it enter into men's heads to serve their gods by sacrificing their beasts? It was useful that the world should not be entirely unacquainted with the notion of a sacrifice; the substitution of the innocent in the room of the guilty, all pointed towards this great oblation which was to make all others to cease. The predictions of the prophets in different ages, from Moses to Malachi, were also preparations for this great event. John the Baptist appeared as the morning star, the harbinger of the Day-spring from on high. It was his particular office to prepare the way of the Lord before Him. The evidence of the prophecies was bright; the Jews saw the time approaching; their expectations were big. Counterfeit Messiahs took advantage of it; and not only the Jews, but even the heathens, probably by report from them, had a notion of an incomparably great person who was to appear about that time. These, besides many other great things, serve to show what glorious preparations and pomp went before the great work we are speaking of.^e

13, 14. let . . camp,^a outside the pale of Judaism: where He—like the useless bodies of the victims—has been cast. bearing, suffering, enduring—thankfully. reproach,^b the shame of the cross. here, on earth. continuing, abiding, secure, satisfy-

ing. city, home of the soul. but . . come,^c the heavenly Jerus., whose blessed citizens are now being gathered.

Going forth without the camp.—The Christian leaves the camp of the world's sin: I. Because Jesus did so. II. For his own sanctification. III. So as to win the crown. The crown of glory will follow the cross of separation. The text presents three truths for consideration: I. That man has no permanent home on earth. Witness: 1. The inconstancy of human life; 2. The inevitableness of death; 3. The doom which awaits the earth. II. That the permanent home of the Christian is in heaven. The figure here used shows us that heaven is: 1. A place; 2. Permanent; 3. Sure to the faithful believer. III. That to attain heaven is the Christian's supreme concern: 1. Heaven is secured to the believer conditionally; 2. That condition must be fulfilled on earth; 3. This fulfilment requires the vigorous application of the whole mind; 4. The hope of heaven inspires Christian courage.^e

The region of death.—"If any one here has visited Rome, he will remember—for none who have travelled thither can forget the scene—the long street of tombs which forms one of the approaches to the Eternal City. For miles on the road these monuments erected over the departed stand on either side of the way, at brief but uncertain intervals, until the traveller reaches the gate. Exactly thus it is with us on our pilgrimage to that city which hath foundations, whose builder and maker is God; on every hand we are reminded of our mortality, until we in our turn fall by the wayside, and swell the number of the dead."^f

15, 16. him, through whom alone any off. is acceptable. let . . praise,^a the sin-offering He has offered: the thank-offering remains for us. continually, new mercies do new songs demand. fruit . . lips, praises, good confession. name, Jesus—Saviour. good,^b beneficence, acts of charity. communicate,^c helping those in need. for . . pleased, hence let your religion be seen in deeds of love to men; as well as heard in thanksgiving.

Practical gratitude.—I. The duties enjoined—"to do good and to communicate." 1. This is one design of regeneration; 2. It is an important part of the example of our Divine Lord; 3. It is enforced on us by Christ's love to us; 4. It is embodied in holy teachings in the Scriptures; 5. It will be the subject of special recognition by Christ at the last day. III. The caution annexed—"forget not." II. The encouragement by which this exhortation is attained—"with such sacrifices God is well-pleased."^d

The sacrifices of Christian beneficence.—We are not to offer on the altar of Christian charity, the halt, the blind, the lame, the mere *offal* of our comforts, which we deem below our notice; nor are we to be content with yielding up the *surplus* of our possessions, which we do not want and cannot use. We must be prepared to make "*sacrifices*." Did the Son of God exhibit a species of compassion which cost Him nothing? Did He, without effort, and without humiliation, merely give us, if I may so speak, the surplus of His riches, the redundance of His glory? Altogether the opposite: "Ye know the grace of our Lord Jesus Christ, who, though He was rich, yet for our sakes became poor, that we, through His poverty, might become rich."^e

17. obey . . yourselves,^a see on v. 7. for . . souls,^b they seek yr. highest good. as . . account,^c hence will impose no

^c He. xii. 22; Ph. iii. 20; He. xi. 10, 16; Mi. ii. 10.

^d R.v. C. H. Spurgeon.

^e Homilist.

"And I beseech Him, that it may be no parable to me; but that I may so understand and remember His 'coming out from the Father,' for love of me, that in love to Him I may seek to leave the world, and follow Him to the Father."—W. Austin.

"The darkness of death is like the evening twilight, it makes all objects appear more lovely to the dying."—Richter.

^f Abp. Trench.

doing good

^a 1 Pe. ii. 5; Ep. v. 20; Ps. 1. 23; Isix. 30, 31; cxvi. 17; Le. vii. 12.

^b Ga. vi. 10; Ro. xii. 13.

^c 1 Ti. vi. 17—19.

^d Anon.

"The measures that God marks out to thy charity are these: thy superfluities must give place to thy neighbour's great conveniences; thy convenience must yield to thy neighbour's necessity; and lastly, thy very necessities must yield to thy neighbour's extremity."—South.

^e J. A. James.

watching for souls

a 1 Th. v. 12, 13;
1 Ti. v. 17.

b Ez. iii. 17.

c Ac. xx. 26, 28;
1 Co. iv. 1—5.

d 1 Th. ii. 19, 20.

e 2 Co. ii. 15.

f J. Dudley.

“They watch for your souls.” Chrysostom says he never read these words without trembling, though he often preached several times in a day.”—*Doddridge*.

g Dr. J. Barrow.

“Every subject’s duty is the king’s; but every subject’s soul is his own.”—*Shakspeare*.

h Dr. H. Belfrage.

pray for us

a 2 Th. iii. 1; Ro. xv. 30; Ep. vi. 19; Col. iv. 3.

b Ac. xxiv. 16;
xxiii. 1; 2 Co. i. 12.

c Phil. 22.

“I feel within me a peace above all earthly dignities, a still and quiet conscience.”—*Shakspeare*.

d S. Ward, B.D.

“Conscience, like all other powers, comes to maturity by insensible degrees; and may be more aided in its strength and vigour by proper culture.”—*Reid*.

Christian perfection

a Ph. iv. 6—9; 1 Th. v. 23; 2 Co. xiii. 11; 1 Co. xiv. 33; Is. lvii. 19.

b 1 Co. vi. 14; 1 Pe. i. 21.

unrighteous rules. **joy**,^{*d*} caused by yr. salvation and the Master’s approval. **grief**, through your disobedience and its consequences. **for . . you**,^{*e*} and not for them alone who render the account.

The duty and benefit of pastoral visitation.—I. The duty of pastoral visitation. The duty is argued from: 1. The office of the pastorate itself; 2. Apostolic and primitive example; 3. Common opinions and customs; 4. Its usefulness. II. The things which endanger its faithful performance: 1. The demands of the times upon the pulpit; 2. The influence of study upon the pastor; 3. The increasing facilities for this study; 4. The inadequate support of the ministry; 5. The vast amount of extra labour thrown upon ministers in these days; 6. A low state of religious feeling.

Obedience to our spiritual rulers.—I. The persons to whom obedience is to be paid,—“them that have the rule over you.” Those who are above us in: 1. Dignity; 2. Power and authority; 3. Instructing; 4. Exemplary practice. II. Wherein this obedience consists. It implies obedience to: 1. Ecclesiastical government; 2. Doctrine; 3. Practice.^{*g*}

Watching for souls.—“I visit and examine every district of my large congregation every year. My father did so; and though the increasing population of the country has enlarged the congregation considerably, I follow his example. Though urged by my friends to lessen my labour, I still go on; and my vigorous health fits me for a toil that would be oppressive to others. Old Mr. Shirra, of Kirkcaldy, of whom you must have heard, used sometimes to say to his brethren, when urging them to hard service, ‘It will not look the worse at the day of judgment.’”^{*h*}

18, 19. **pray . . us**,^{*a*} see on 1 Th. v. 25. **trust**, are persuaded. **we . . conscience**,^{*b*} what better for one than this? **things**, relating to life and office. **honestly**, uprightly, seemly. **beseech**, exhort. **rather**, more abundantly. **to . . this**, pray for us. **that . . sooner**,^{*c*} hence this Ep. was written by some well-known and beloved teacher.

Balm from Gilead to recover conscience.—In this text, or woof of Scripture, which I may call Paul’s triumph, I find these threads:—I. The excellent matter, a good conscience—1. What conscience is; 2. What a good one is; 3. How good a thing it is; 4. What is the use, office, and effect of a good one. II. The glorious manner, a certain confidence.^{*d*}

Real honesty.—A few years ago, Thomas Mann, who was well-known in London as “the honest waterman,” was engaged to hold himself in readiness, at an hour specified, every day. The gentleman for whom he undertook to wait, and to whom he was well known, was prevented using his boat for three weeks, at the end of which time, upon his offering to pay, agreeably to the stipulation, Mann replied, “No, sir, only for the first two or three days; I afterwards learnt, by inquiry, that you would not want me, so I ceased to wait, and I will not take your money.”

20, 21. **now . . peace**,^{*a*} see on 2 Th. iii. 16. **that . . Jesus**,^{*b*} ref. to resurrection and ascension. **that . . sheep**,^{*c*} as He Himself has said. **through . . covenant**, by wh. the covenant is solemnly sealed, and made everlastingly binding. **perfect**, complete. **in . . will**, as a means to an end. **working . . sight**, the inner life wrought by the Spirit into harmony with the will of God. **whom, i. e., God**. **glory, praise**. **Amen**.

Made perfect by God.—Here we have: I. A prayer. In this we observe—1. Its subject—perfection in every good work; 2. The rule of our perfection in working—God's will; 3. The end of doing His will—to please Him; 4. The principles of this perfection—(1) God's peaceable affection towards us; (2) His gracious working in us. II. The arguments used to enforce it. These are drawn from—1. God's covenant of grace with man; 2. The blood of Christ; 3. Christ's resurrection; 4. Christ's pastoral office.^d—*The God of peace.*—I. The aspect in which God is here presented: 1. As a God of peace; 2. As the maker of peace. II. The fact that He brought Christ from the dead: 1. In one sense the glory of the resurrection belongs to Christ Himself; 2. Here it is attributed to God. Conclusion: (1) Look at this aspect of Christ as the great Shepherd of the sheep; 2. Glance at Paul's prayer.^e

Ancient notions of perfection.—The last and most excellent of the old lawgivers and philosophers among the Greeks had an alloy of viciousness, and could not be exemplary all over. Some were noted for flatterers, as Plato and Aristippus; some for incontinency, as Aristotle, Epicurus, Zeno, Theognis, Plato, and Aristippus again; and Socrates, whom their oracle affirmed to be the wisest and most perfect man, yet was noted for extreme intemperance, both in words and actions. And those Romans who were offered to them for examples, although they were in reputation, yet they had also great vices. Brutus dipped his hand in the blood of Cæsar, his prince, and father by love, endearments, and adoption. And Cato was but a wise man all day; for at night he was used to drink too liberally, and both he and Socrates did give their wives unto their friends. The philosopher and the censor were procurers of their wives' unchastity; and yet these were the best among the Gentiles.^f

22, 23. suffer, bear with, be not impatient. the . . . exhortation,^a ref. to the whole Ep. for . . . words, considering the many I might have written on a subject so important. know, be it known to you. Timothy, see Intro. to Ep. to Tim. liberty, not implied imprisonment; but officially dismissed; or released fr. his present duties: i.e., perh. fr. his present duties in connection with Paul. with . . . you, hence the writer was known to Tim. as well as to them.

Danger of disregarding advice.—"Be sure, Herbert," said Mr. Wise to his son, "not to go beyond your depth in the river: the surface looks very fair and sparkling, but there is an ugly eddy beneath, that may prove too strong for you." "How do you know, father?" asked Herbert. "I have tried it," was the reply. "It nearly overcame me; but I could swim, and so got beyond it. Remember what I tell you: beware of the undertow." Herbert went in to bathe, and was very careful to keep near the shore every time. "It cannot be very dangerous here," he thought, and uttered it aloud to his companion. "It is as smooth as glass; and I can easily return if it is rough beneath, for I can swim now." "You had better not go," urged his friend: "my father knows this river well, and he says the undertow is very dangerous." "I will go in a little way," replied Herbert, "and, if I find it dangerous, come back." And he started vigorously for the middle of the river. His companion, watching him, saw him throw up his arms wildly, and heard his shout for help; but, when help reached him,

c 1 Pe. v. 4; Jo. x. 14; Ez. xxxiv. 23; Is. xl 11; Ps. xxiii. 1—3; 1 Pe. ii. 25.

d Bp. Reynolds.

e Dr. Guthrie.

"All the flock of Christians is under Christ's inspection. He is the only true Ecumenical pastor. All other shepherds are *pastores portionarii*, but petty shepherds of a portion of this flock. But to be the Universal Shepherd of the whole Church, it is Christ's prerogative: in respect of Him and His administration, there is but one flock and one shepherd."—Bp. Browning.

f Bp. Taylor.

suffer the word of exhortation

a 2 Co. x. 1.

"Discretion of speech is more than eloquence; and to speak agreeably to him with whom we deal, is more than to speak in good words, or in good order."—Bacon.

"It is expedient to have an acquaintance with those who have looked into the world; who know men, understand business, and can give you good intelligence and good advice when they are wanted."—Bp. Horne.

b Mrs. Rayne.

"As Hypanis, a river in Scythia, has a marvellous sweetness until a little bitter spring, which Herodotus calls Erampes, mingles with it, and gives it a wonderful bitterness; so evil counsel given to children and youth will embitter the whole stream of their lives." — *Cawdray.*

c Andrews.

salutation

a Dr. Lyth.

b Dclitzsch.

"If the commission of the peace finds out the true gentleman, he faithfully dischargeth it. I say finds him out, for a public office is a guest, which receives the best usage from them who never invited it." — *Steele.*

"Books (says Lord Bacon) can never teach the use of books; the student must learn by commerce with mankind to reduce his speculations to practice. No man should think so highly of himself, as to think he can receive but little light from books, nor so meanly as to believe he can discover nothing but what is to be learned from them." — *Johnson.*

V. Timbs.


it was too late. The undertow had got him. He was drowned in the treacherous river!"^b — *The wisdom of taking advice.* — He who is wise enough in youth to take the advice of his seniors, unites the vivacity and enterprise of early, with the wisdom and gravity of later life; and what can you lose by at least asking their opinion, who can have no abstract pleasure in misleading you; and who can, if they please, furnish you with a chart of that ocean, to many unexplored, but over which they have passed, while thousands have perished there for want of that wisdom they are willing to communicate to you. The ancients fabled part of this lesson in the history of Phaëton, who vainly attempted to guide the chariot of Apollo. The world is too much for juvenile sagacity; and he must have become grey-headed who is wise enough to walk in and out amidst the machinery of Nature, and the subtleties of human life, without being either crushed by the one, or duped by the other.^c

24, 25. salute . . you, the elders, *etc.*, in your various Churches. saints, not the elders only, but all the brethren. they . . you, hence the writer was, or had been, in Italy: and was well known to the brethren there. grace, the continued favour of God. all, the totality of the Church, and every individual. Amen.

The greetings of the saints. — These greetings derive value from: I. The character of those who send them, — they are God's children — love us for Christ's sake — seek our truest happiness — hence their good-will is better than that of the most distinguished children of this world. II. Their import, — they are not mere formalities, but heartfelt wishes — and silent intercessions.^a — *The grace of God.* — This grace is that which justifies, frees, establishes us, and makes us joyful; which sanctifies, saves, and glorifies us; which begins, brings about, and completes our salvation; in which our spiritual life is rooted, and out of which it grows, — "grace," that is, the absolutely undeserved and free result of the Divine love, which, through our Lord Jesus Christ, has been purchased for us sinners, and has come down upon us in all the fulness of its riches. Therefore to all the readers of this Epistle is addressed the benediction, which says so much in a few words, "Grace be with you all! Amen."^b

Amen. — This is a Hebrew word, properly signifying "firmness," and hence "truth," which has been adopted without alteration in various languages. In many churches of England, the word Amen is pronounced aloud by the people: this was the ancient practice of the Christian world, and St. Jerome relates, that when the congregated people of Rome pronounced Amen, the sound was like a clap of thunder. They possibly attributed great efficacy to the loudness of their voices, after the example of the Jews, who imagined that this word, shouted forth with great force, had power to open the gates of heaven.^c

THE SEVEN GENERAL (OR CATHOLIC) EPISTLES.

 THE origin of the designation Catholic (fr. καθολικός—κατά, *throughout*, and ὅλος, *the whole*) Epistles is uncertain. They are supposed to have been so called either—(1) because they were not addressed, like St. Paul's Epp., to *particular* Churches or individuals; or, (2) because the first Epp. of Jo. and Pet. were fr. the first *universally acknowledged*, whereas the others were disputed: whence these Epp. were called Catholic, and the title was extended to the whole seven as soon as their claim to form part of the canon became admitted (*Litton*). Eusebius uses the term Catholic in the 4th cent. Jo.'s first Ep. is repeatedly called Catholic by Origen, and by Dionysius Ep. of Alexandria. Athanasius, Epiphanius, etc., received seven Epp. wh. they called *catholic*; and the same appellation was also given to them by Jerome (*Horne's Introduction*).

THE GENERAL EPISTLE OF JAMES.

Introduction.

I. Author. Somewhat uncertain. JAMES, com. called the *Elder*, the bro. of John, the s. of Zebedee, cannot have been the author, since this Ep. refers to events (v. 1—8) at a later period than the date of his martyrdom under Herod Agrippa (*cir.* A.D. 43: Acts xii). Prob. it was written by that Jas. who was president of the Ch. at Jerus. (Ac. xii. 17; xv. 13 ff.; xxi. 18), and whom St. Paul calls (Ga. i. 19) the bro. of our Lord. Some believe this Jas. to have been the s. of Alphæus (Ma. x. 3; Mk. iii. 18; Lu. vi. 15; Ac. i. 13); while others (as *Alford*) believe they were two dif. persons, and that none who are called "brethren of the Lord" were Apostles (*cf.* Jo. vi. 67, 70, with vii. 5). Of this James, who, fr. his singular piety, was called by his unbelieving countrymen *the Just*, very little is certainly known beyond those refs. to his presidency of the Ch. at Jerus. At length, in a tumult excited by the Scribes and Pharisees, he was put to death by being hurled, it is said, fr. a battlement of the Temple, according to Hegeſippus in the yr. bef. the destr. of the Holy City, *i.e.*, A.D. 69 (*Eusebius, H. E.* ii. 23; *Jos. Ant.* xx. 9. 1). **II. Time.** Prob. *cir.* A.D. 45 (*Schaff, Hofmann, Neander, Alford, etc.*). **III. Place.** JERUSALEM. **IV. For whom.** Christians who had previously been Jews. **V. Canonicity.** "Not many of the ancients have mentioned it" (*Eusebius*). Origen is the first wh. expressly cited it. Soon aft. the Council of Nice it was received by both the E. and W. Churches. The doubts concerning it were revived at the Reformation, and were shared in by Luther, Erasmus, Grotius, Wetstein, etc., who have been followed, more recently, by Schleiermacher, De Wette, Baur, etc. (see *Davidson's Intro. to N. T.* iii. 339 ff.). "On the whole, on any intelligible principles of canonical reception of early writings, we cannot refuse this Ep. a place in the canon." (*Alford*). **VI. Object and Style.** "Ethical rather than didactic. Full of earnestness, plain speaking, holy severity. The brother of Him who opened His teaching with the Sermon on the Mount, seems to have deeply imbibed the words and maxims of it, as the law of Christian morals" (*Alford*). Note the foll. parallels betw. this Ep. and that Sermon—i. 2; Ma. v. 10—12:—i. 4; Ma. v. 48:—i. 5; v. 15; Ma. vii. 7 ff.:—i. 9; Ma. v. 3:—i. 20; Ma. v. 22:—ii. 13; Ma. vi. 14:—ii. 14 ff.; Ma. vii. 21 ff.:—iii. 17, 18; Ma. v. 9:—iv. 4; Ma. vi. 24:—iv. 10; Ma. v. 3, 4:—iv. 11; Ma. vii. 1 ff.:—v. 2; Ma. vi. 19:—v. 10; Ma. v. 12:—v. 12; Ma. v. 33 ff.

Synopsis.

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CHAPTER THE FIRST.

1. James,^a *see* intro. to .. tribes, of Israel: *i.e.*, Jewish Christians. which .. abroad,^b which are in the dispersion. greeting, *χαίρειν* not found in address of any other Ep., but in Ep. to Gentile Churches drawn up under direc. of James.^c

The ministry of James.—These words teach us that this was a ministry—I. Consciously authorised by God. What gives this consciousness to a minister?—1. Not merely delight in studying the truth of the Gospel; 2. Not merely enjoyment in discoursing about that truth; 3. Not even success in its proclamation; 4. But oneness in heart with God and Christ. II. Affectionately addressed to all. By it all may be—1. Taught; 2. Comforted; 3. Sanctified; 4. Saved. III. Occasionally wrought by writing. The ministry of writing as compared with that of speech, is—1. Wider in its scope; 2. More permanent in its form; 3. Frequently more easily discharged.^d

The Jews in relation to prophecy.—After the overthrow of Jerusalem, the land of the Jews became “trodden down of the Gentiles;” and they were driven from their country. For nearly 2,000 years they have been without distinction of tribes, without a prince, without government, or temple, or priesthood, or sacrifice, dispersed and yet reserved, scattered and yet kept from mixture; and they are a proverb and a by-word still. These are events without parallel, and exposed to all our experience. Man could not have foreseen them, as certainly man has not of his own purpose accomplished them. To make the lesson morally complete, the law remains, and the Jews guard the very prophecies which their history fulfils; so that they have become not only “a reproach and a taunt,” but an “instruction” unto the nations that are round about them.^e

2-4. joy,^a every trial ought to be esteemed a joy.^b into .. temptations,^c into various occasions of trial; circumstances in wh. yr. principles may be tested. the .. faith,^d the proof or trial of your faith. worketh, produces, fosters, promotes. patience,^e endurance. but .. work, carry her work out fully. that .. perfect, “The man himself is characterised fr. his actions, and the work in which he is engaged.” entire, *i.e.*, wanting nothing for the furnishing out of the Christian character.

The Christian's behaviour in crosses and temptations.—I. The bliss, II. The prayer, III. The disposition, IV. The promise, of the cross.^f—*The temptations of faith.*—I. How they are occasioned. II. How they effect endurance. III. How they excite believing activity.^g—*The Christian in the furnace.*—Look at the Christian—I. Experiencing the heat of temptation; II. Rejoicing in the watchful care of his superintending Master; III. Jubilant at the result of the fiery process.^h

Patience under affliction.—Affliction makes the beginning sad; patience will make the success glorious. Had the Israelites believed God's promises of deliverance, they had not murmured at the Red Sea. God brought them to the Red Sea, to deliver them from the Egyptians, and made all their fears end in joy and triumph. The more we trust God, the more He is concerned for

CIR. A.D. 45.

salutation

a Ma. xiii. 55. Jude i.

b Ac. ii. 5; viii. 1

c Ac. xv. 23; *Alford.*

d *U. R. Thomas.*

“Talk what you will of the Jews, that they are cursed, they thrive where'er they come; they are able to oblige the prince of their country by lending him money; none of them beg, they keep together, and for their being hated, my life for yours, Christians hate one another as much.”—*Selden.*

e *Dr. Angus.*

“Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions?”—*Shakespeare.*

the use of trial

a Ma. v. 11, 12; 1 Pe. iv. 13, 16; Ac. v. 41; He. x. 34; 1 Pe. i. 6.

b *Bengel.*

c Ma. vi. 13; xxvi. 41; 1 Co. x. 13.

d 1 Pe. i. 7.

e Ro. v. 3; He. x. 36; Ja. v. 7; 3 Pe. i. 5, 6.

f *Staag.*

g *Porubsky.*

h *Dr. Mombert.*

“He seems to be the unhappiest of mankind, who has never been exercised with adversity, as he cannot have had

an opportunity of trying the strength of his own mind."—*Demetrius.*

i S. Charnock.

wisdom the gift of God

a Pr. iii. 5, 6; 1 K. iii. 11, 12.

b Ma. vii. 7; 1 Jo. v. 14, 15.

c D. Clarkson, B.D.

"He is the wisest man who knows himself to be very ill-qualified for the attainment of wisdom."—*Plato.*

"Justly must fools perish in their foolishness, if wisdom may be had for asking, and they will not pray to God for it."—*M. Henry.*

"The wavering mind is a base property."—*Euripides.*

the double-minded

a Ma. xxi. 22; Mk. xi. 24.

b Ma. vi. 24.

c Alford.

d Bengel.

e Hesychius.

f J. Walker.

"Those prayers suffer shipwreck that dash upon the rock of unbelief."—*Watson.*

"Persevering mediocrity is much more respectable, and unspeakably more useful, than talented inconsistency."—*Dr. J. Hamilton.*

"When a man has not a good

our welfare; the more we trust ourselves, the more He doth to cross us. God hath always "an eye upon them that fear Him," not to keep distress and affliction from them, but to quicken them in it, and give them, as it were, a new life from the dead, new fruit from the rod. God brings us into straits that we may have more lively experiments of His tenderness and wisdom."

5, 6. wisdom,^a not knowledge, nor sagacity, but (*see* iii. 15—17) elevated tone and temper of the soul. let . . God,^b for it is a Divine gift. giveth, wisdom, and every good gift. to all, who ask aright. liberally, openly, simply, directly. and . . not, for—(1) past folly, (2) present unworthiness. let . . faith, or he does not ask a right: faith—(1) honours God, (2) qualifies the receiver. wavering, doubting—(1) the power, (2) the willingness, of God. is . . sea, fluctuating, yielding. driven . . tossed, at the mercy of an element lighter than itself.

Faith in prayer.—To ask in faith some things are requisite—I. As necessary conditions: 1. The asker or petitioner must be a believer; 2. The thing asked for must be an object of faith; 3. The manner of asking must be faithful—with fervency—with submission—with right intentions. II. As essential ingredients: 1. Particular application; 2. Fiducial recumbence, or a faithful casting of the believer upon God; 3. A general persuasion that the prayer shall be heard; 4. A special confidence that the very thing asked for shall be given.^c

A royal waverer.—James the First of England, and the Sixth of Scotland, was a waverer. He was aware of this defect, and heard of a preacher who was singularly happy in his choice of texts. James appointed him to preach before him, that he might put his abilities to the test. The preacher with the utmost gravity gave out his text in the following words:—"James the First and Sixth (Jas. i. 6), in the latter part of the verse, 'For he that wavereth,' etc. 'He is at me already!' said the king.

7, 8. let . . man,^a who doubts. think, suppose; he may vainly imagine even that. he . . Lord, any special spiritual gift: common mercies, all men receive. double minded,^b having two minds;^c having two souls;^d a state of doubt and perplexity;^e not knowing what he needs, or what God wills him to have. in . . ways, "all things in turn, and nothing long."

Double-mindedness.—I. The double-mindedness itself in some of its aspects: 1. There is from the very nature of the case something good as well as bad in it; 2. But we must guard against confounding this with the two natures in a real believer; 3. It really results from two objects of choice between which one finds a difficulty in choosing; 4. When these objects of choice are God and the world, it is a scandal that one should be undecided. II. Some of its causes: 1. Natural disposition; 2. Deep selfishness of heart; 3. Anything which tends to place one of two objects of choice more prominently before a person than another. III. The spiritual dangers arising from it: 1. Peculiar openness to temptation; 2. Loss of the truth; 3. Standing still in truth, making no progress; 4. Temporal judgments; 5. Eternal death.^f

Decision indispensable.—"A double-minded man," it is true all the world over, is "unstable in all his ways," like a wave upon the streamlet, tossed hither and thither with every eddy of its tide.

The recognition of a determinate purpose in life, and a sturdy adhesion to it though all disadvantages, are indispensable conditions of success. The outside world understands this matter well. Hence, in the great life-race, the vacillating are outrun by the steady, although the former may be fleet of foot, as Asahel upon the mountains of Israel.^g

9-11. the . . degree," (1) the poor, (2) the afflicted man. exalted, in spiritual things. rich,^b (1) in wealth, (2) in worldly enjoyments. in . . low, humbled in spirit by trial. because . . away, seeing that the visible things of his present life will soon perish, the spiritual and eternal should be the more highly prized. for,^c etc., what happens to the grass, an ill. of what occurs to the rich man. The sun hardly passes the meridian of his life when he and his material wealth begin to fade away.

Exalting and humbling influence of true Christianity.—I. The reason for Christ's poor rejoicing. They are exalted—1. Inwardly by the renewal of their nature; 2. Outwardly by dominion over self; 3. In rank by high dignity; 4. By communion with the highest intelligences; 5. By the endowment of the best influences; 6. By raising them above the temptations of their condition; 7. By enabling them to adorn all the relationships of life; 8. By raising them to the most sublime felicity; 9. By inspiring them with bright hopes of immortality. II. The reasons for the rejoicing of the rich. They should rejoice because they are—1. Delivered from proud self-exaltation; 2. Delivered from the fictitiousness of worldly distinctions; 3. Conformed to the image of Christ; 4. Able to realise heaven's honours; 5. Having treasures thus laid up for them for eternity; 6. Weaned from the world; 7. Ascending by the cross to eternal bliss.^d

Instability of worldly projects.—The Duke of Bedford was deprived of his title, on the plea that he was too poor to support it with respectability. This was probably an evasive declaration, a mere excuse for humbling the individual; but it furnishes an instructive lesson, when we remember that, only nine years before, the same monarch had conferred this very title, intending to qualify the possessor for becoming the husband of the Princess Elizabeth, then heiress to the crown; and this young duke, the son of the Marquis of Montague, was then the presumptive heir, not only to his father's title and possessions, but also to those of his uncle Warwick and the wealth of Archbishop Nevill. But riches truly "make to themselves wings, and fly away." His aunt, the sister of Warwick, earned her living by needlework.

12. blessed,^a happy, fortunate in best sense.^b endureth, passes through unscathed. temptation, trials by wh. his principles are tested. tried, become approved. the . . life, life eternal as a crown. promised,^c in substance. them . . him,^d and show their love by practical obedience.

The blessedness of enduring temptation.—Here we have—I. Temptation. II. Temptation endured. There is—1. The blessedness of conscious rectitude; 2. The blessedness of augmented strength. III. Endured temptation rewarded. The temptation is—1. Disciplinary in its character; 2. Temporary in its duration. And when over, then comes the crown. Application:—(1) See

reason for doing a thing, he has one good reason for letting it alone."—*Rev. T. Scott.*

g Dr. Punshon.

true happiness

a Ja. ii. 5; 2 Co. viii. 9; Lu. vi. 20, 21; 2 Co. vi. 10.

b Je. ix. 23; 1 Ti. vi. 17; Lu. xvi. 22.

c 1 Pe. ii. 24; 1 Jo. ii. 17.

d *Dr. J. Burns.*

"Man was born to be rich, or inevitably grows rich by the use of his faculties, by the union of thought with nature. Property is an intellectual production. The game requires coolness, right reasoning, promptness, and patience in the players. Cultivated labour drives out brute labour."—*Emerson.*

"If thou art rich, then show the greatness of thy fortune, or, what is better, the greatness of thy soul, in the meekness of thy conversation; condescend to men of low estate, support the distressed, and patronize the neglected. Be great."—*Sterne.*

enduring temptation

a μακάριος, fr. μή, and κήρ, immortal. This word and the crown of life, are opposed to the word μαρνανθήσεται, shall fade away."—*Bengel.*

b Job v. 17; Pr. iii. 11, 12.

c Ma. xix. 29; Re. ii. 10; 1 Ti. iv. 5-8.

d Ga. v. 6.

e N. T. Lang-ridge.

f Spurgeon.

"Reckon any manner of trial to thee among thy gains."—Rev. T. Adams.

God tempts none

a De. viii. 2; xiii. 1-3.

b 1 Pe. i. 16.

c Alford.

d Hos. xiii. 9.

e Ma. xv. 19.

f 1 Co. x. 5, 6; Pr. xi. 23.

g Ro. vi. 21, 23.

h Dr. Oosterzee.

"God is not the author of the dross that is in us, though His fiery trial detects and exposes it."—Scott.

i H. W. Beecher.

"Prosperity tries the fortunate, adversity the great."—Pliny the Younger.

every good gift from God

a 1 Ti. vi. 17; Ac. xvii. 25.

b Ge. i. 3; 1 Jo. i. 5; Jo. i. 9.

c Nu. xxiii. 19; 1 S. xv. 29; Mal. iii. 6; Ro. xi. 29.

d Jo. iii. 3; i. 12, 13; 1 Pe. i. 23.

e Tit. iii. 5, 6; ii. 14; Ep. ii. 1, 10; Le. xxiii. 10.

f Bengel.

"Tell me, therefore, what benefits the gods de-

the immense importance of character; (2) What an encouragement to patiently enduring life's trials; (3) Use the text as an argument for a hopeful and joyful anticipation of the future.^e

Resisting temptation.—The lady in Millais' famous picture would fain save her lover's life from the massacre of Bartholomew, by binding the Popish badge around his arm; he kisses her for her love, but firmly removes the badge. So, when the dearest friends we have, out of mistaken tenderness, would persuade us to avoid persecution by relinquishing principle, as doing as others do, we should thank them for their love, but with unbending decision refuse to be numbered with the world. Moses must have loved Pharaoh's daughter for her kindness, but he refused to be called her son.^f

13-15. tempted, incited to sin. I. . . God, trials as tests of character may come fr. God;^a temptations to sin never. for . . . evil,^b "God is unversed in things evil."^c neither . . . man,^d He aims to "deliver out of," rather than to lead into, temptation. but . . . tempted, to sin. when . . . lust,^e suffers his sinful desires to lead him astray. enticed, as the effect of being so led. when . . . conceived,^f when the sinful wish has secured a place in the heart. it . . . sin, in word or deed. finished, attained its full growth. death,^g sin from its birth is big with death.

The attempt of charging God with the guilt of one's transgressions.—I. The traces of this perverseness: 1. In the Jewish, 2. In the heathen, 3. In the Christian, world. II. Its springs: 1. In a darkened understanding; 2. In a proud heart; 3. In a sinful will. III. Its sad consequences. By it—1. God is insulted; 2. Our brother is offended; 3. Our own sanctification and salvation are opposed.^h

The self-tempted.—If a man wants to sin, and has the habit of sinning, and loves sin, and will sin, and will not be hindered from sinning, do not say that the devil tempted him, the devil has enough to answer for without being made the scape-goat of the universe, and without our packing upon him all the sins of our own procuring. On the other hand, if there be those that are averse to sin, and if there be an evil spirit, cunning, malignant, that is seeking to draw men downward to him, they are usually the ones that he would address himself to.ⁱ

16-18. err, by supposing that God is in any way the author of sin. On the contrary, He is the sole Author of all good. good gift, of material and temporal nature. perfect gift,^a spiritual and eternal. from . . . lights,^b Creator of the heavenly bodies. variableness, change. neither . . . turning,^c unchangeableness of God as compared with the lights of heaven. of . . . us,^d the Father of the heavenly worlds is our Father. with . . . truth,^e the instrument He used to enlighten, convince, convert. first-fruits, "the chief and noblest part, more holy than the rest, and sanctifying the rest."^f

Divine goodness in human history.—This text illustrates two thoughts: I. That all the goodness in human history comes from God. II. That this Divine goodness comes in separate gifts, and differs in degree. It comes in: 1. Separate gifts; 2. Different forms—physical, intellectual, spiritual. Learn:—this subject (1) Sheds new light on the good of human life, and reveals its sacredness; (2) Fixed as a habit, is favourable to the culture of religious

sentiment; (3) Reveals the stewardship of humanity; (4) Discloses the wickedness of a selfish life.^g

Amplitude of the Divine provision.—God's provision in natural law for the wants of living creatures is so ample, and so easily availed of, that even birds know how to get their food. Lower yet are flowers. Birds know how to fly, flowers do not. Birds have some slight provision; flowers none. "They toil not, neither do they spin." Yet God feeds one and royally robes the other. How? By direct volition? That does not necessarily follow. The natural course of law is such that there is ample provision and bounty for all kinds of beings in creation; and it is so easily accessible that even birds, and lower yet, flowers themselves, know how to get what they want out of natural law, without care and without anxious thought. "Are ye not much better," said the Saviour, "than they?" In several senses better; better as being higher in the scale, nearer God, and so more near to the companionship and sympathy of God, and therefore less likely to be neglected and to suffer. Better also than birds and flowers as being better able to shake down, as it were, from the boughs of natural law, all the fruit that the day wants. A man ought to be ashamed if a bird can get a living and he cannot! What is the use of all the difference between a bird and a man, if it only leads to vexations?^h

19—21. wherefore, since this Word of Truth is the instrument by wh. we are saved. let . . man, without exception. swift,^a prompt, anxious. slow . . speak,^b either against the Gospel, or in founding a judgment upon it. wrath,^c anger bec. of convicting force of truth. for . . God, true religion is not promoted by violent measures. filthiness, lusts wh. defile the soul. and . . naughtiness,^d the abounding of maliciousness. meekness,^e as opp. to wrath. engrafted, implanted. which . . souls,^f through the regenerating influences of the Holy Spirit.

Half-day hearers.—The man who is willingly a half-day hearer: I. Incurs great loss; II. Proclaims the Sabbath a weariness; III. Declares, by his conduct, that mere earthly gratifications are superior to heavenly; IV. Puts the business of this world above the things of religion; V. Strongly tends to hinder the cause of Christ; VI. Dishonours God.^g—*Divine legislation for man in a world of evil.*—We have here legislation for: I. The ear—"be swift to hear." The human is fearfully keen for the unchaste—the slanderous—the erroneous. The duty heré enjoined is a readiness to listen to the pure—the generous—the true. Teachableness is the state of mind required. This includes: 1. Freedom from prejudice; 2. Eagerness to learn. II. The tongue—"be slow to speak." The Apostle does not mean: 1. Unsocial taciturnity. This is nought but "a dumb devil;" 2. A drawling utterance. This is the speech of a lazy soul. The slowness of speech here enjoined is that of cautiousness. We should be cautious because we are in danger of speaking the wrong thing, and at the wrong time. III. The temper—"slow to wrath." There is: 1. A thing implied—that men in this world of evil are in danger of being provoked to wrath; 2. A thing expressed—that wrath in no case tends to excellence of character. Passion never produces piety. IV. The life—"lay apart," etc. Here is the summing up of all. It insists upon: 1. Renunciation of all evil. 2. Appropriation of good—"receive with meekness," etc. (1) The thing

rive fr. the gr̄fts they receive fr. us; for the advantage derived from what they bestow is evident to everyone; for there is no perfect gift wh. they do not bestow; but how are they benefited by what they get fr. us? Have we so much advantage in this traffic, that we receive everything good from them, and they nothing fr. us?" —Plato.

g P. A. Davis.

h H. W. Beecher

the wrath of man

a Pr. viii. 34.

b Ja. iii. 2; Pr. x. 19.

c Pr. xvi. 32.

d Col. iii. 8; 1 Pe. ii. 1, 2.

e Lu. viii. 15.

f Ro. i. 16; 2 Ti. iii. 15; Ep. i. 13.

g Dr. A. Smith.

h U. R. Thomas.

Serm. by Dr. E. de Pressensé. *Mystery of Suffering*, 153.

"We are overhasty to speak,—as if God did not manifest Himself by our silent feeling, and make His love felt through ours."—M. Evans.

"Angry and choleric men are as ungrateful and unsociable as thunder and lightning, being in themselves all storm and tempest; but quiet and easy natures are like fair

weather, welcome to all."—*Clarendon.*

"Anger is uneasiness or discomposure of the mind upon the receipt of any injury, with a present purpose of revenge."—*Locke.*

"When anger rises, think of the consequences."—*Confucius.*

hearing and doing

a Ma. vii. 21; Lu. xi. 28; Jo. xiii. 17; Ro. ii. 13; Ez. xxxiii. 32.

b *Rp. Brownrig.*

c *J. T. Tucker.*

"Give me the preacher who imbues my mind with such a love of the Word of God as makes me desirous of hearing it from any mouth."—*Fénelon.*

"He who hears the Law, and does not practise it, is like a man who ploughs and sows, but never reaps."—*Jewish Prov.*

"How is it possible to expect that mankind will take advice, when they will not so much as take warning?"—*Swift.*

"Let no man presume to give advice to others that has not first given good counsel to himself."—*Seneca.*

"The worst men often give the best advice."—*Bailey.*

the law of liberty

a *Prob. παρα-*

received—the Gospel; look at its essential vitality—its fitness to human nature; (2) The manner of receiving it—"with meekness;" (3) The reason for receiving it—"able to save your souls."ⁿ

Slow to wrath.—The eccentric mathematician, Professor Vince, of King's College, Cambridge, being once engaged in a conversation with a gentleman who advocated duelling, is said to have thrown his adversary completely *hors-de-combat*, by the following cute and characteristic reply to his question—"But what could you do, sir, if a man told you to your face, You lie?" "What could I do? why I wouldn't knock him down, but I'd tell him to prove it. Prove it, sir; *prove it*, I'd say. If he couldn't, he'd be the liar, and there I should have him; but, if he did prove that I lied, I must e'en pocket the affront; and there I expect the matter would end."

22—24. *be . . word*, believe its doctrines, obey its precepts. *not . . only,*^a though approving and constant. *deceiving . . selves*, into supposing you are religious. *he . . glass*, the truth, like a mirror, shows every defect without flattery. *himself*, and admits the portrait is true. *way*, his old way. *forgetteth*, the *way* helps him to forget. *what . . was*, if remembered, improvement would have been sought.

Doers of the Word.—I. The duty prescribed: 1. A duty presupposed—the hearing of the Word; 2. A prohibition of a gross mistake in the performance of this duty—"be not hearers only;" 3. The full duty we owe and must perform, to the Word of God, if we look for any good by it—we must be doers of the Word. II. Our danger, if we fail in this duty—self-deception. We are: 1. Deceived; 2. Self-deceived; 3. Self-deceived in a most important matter.^b—

Profitless hearing.—I. The vacant hearers. These are men who are drawn mechanically to the sanctuary, and leave all but their bodies elsewhere. II. The curious hearer. This spirit brings the attention to bear upon a subject, but merely to dissect and criticise it. III. The captious hearer. Here, the attention is excited only to be turned against the teachings of religion. The business here is to catch the preacher in his words. IV. The fashionable hearers. These welcome the Sabbath so as to display to advantage their attractions. V. The speculating hearers. These are they whose selfishness leads them to make a pecuniary gain of godliness. It is respectable to attend Divine worship, therefore they go. VI. The self-forgetful hearers—those who listen to find out their neighbours' defects. VII. The prayerless hearers. VIII. The unresolved hearers.^c

A profitable hearer.—A poor woman went to hear a sermon, wherein, among other evil practices, the use of dishonest weights and measures was exposed. With this discourse she was much affected. The next day, when the minister, according to his custom, went among his hearers, and called upon the woman, he took occasion to ask her what she remembered of his sermon. The poor woman complained much of her bad memory, and said she had forgotten almost all that he delivered. "But one thing," said she, "I remembered—I remembered to burn my bushel." A doer of the Word cannot be a forgetful hearer.

25. *looketh*, earnestly, *prayerfully.*^a *the . . liberty*, the rule of life as revealed in the Gospel, wh. is perfect and perfecting.^b *and . . therein,*^c learning, remembering, obeying. *but*

work, wh. this law enjoins. this . . deed, obedience the way to blessedness.

The true Christian.—I. The character of a true Christian: 1. He looketh into the Gospel; 2. He continueth in it, by constant meditation and obedience to it. II. His crown—blessedness.^d—*Phases of redemptive truth.*—Look at Christianity—I. As a system to be profoundly studied. It should be studied because—1. Its subjects have the highest claim to intellectual investigation; 2. Its method of revealing these subjects requires such investigation; 3. Its blessed effects can only be realised by that investigation. II. As a law to be continually obeyed. This law is—1. Perfect; 2. A law of liberty. III. As a blessing to be now enjoyed. A blessing not in ideas, sentiments, or talk, but in deeds; not for deeds in some future state, but now.^e

A forgetful hearer.—Some hearers have bad memories. Their memories are like leaky vessels: all the precious wine of holy doctrine that is poured in, runs out presently. Ministers cannot by study find a truth so fast as others lose it. If a truth delivered doth not stay in the memory, we can never be “nourished up in the words of truth.” If thieves steal away people’s money, they tell everyone, and make their complaints that they have been robbed; but there is a worse thief they are not aware of. How many sermons hath the devil stolen from them! How many truths have they been robbed of, which might have been so many deathbed cordials!—*T. Watson.*

26, 27. seem, *Gk.*, not appears to others; but imagines himself to be. religious, observant of forms, etc. bridled, fig. ill. ruling, guiding, restraining. tongue,^a speech. but . . heart,^b self-deception, the worst form of deception. this . . vain, unreal. before, in the opinion of. God . . Father, God who is our Father. visit, care for. fatherless,^c as Our Father cares for us. affliction,^d ref. not to special affliction, but to state of orphanage, etc. keep . . world,^e in the world, but not of it. The truly religious man is to keep himself fr. the world’s influence, etc.

Sins of the tongue.—The unbridled tongue—I. Is a lying tongue: 1. Some men lie maliciously, to injure others; 2. Some lie inconsiderately, almost unconsciously; 3. People with unbridled tongues are generally very idle; 4. They are often hasty and choleric; 5. The unbridled tongue does incalculable mischief in the Church; 6. An unbridled tongue generally characterises all partisans, in every department of the world’s life. II. Indicates a vain religion. A man with such a tongue—1. Deceives his own heart; 2. Only seems to be religious; 3. Proves that at least one great sin remains unsubdued in his heart. III. Has sad consequences: 1. To the person himself; 2. To others. Application:—(1) Beware of giving the reins to your tongue; (2) For every word an account must be rendered to God.^f—*The government of the tongue.*—I. The general vice or fault referred to—*talkativeness*. II. Wherein the due government of the tongue consists, as regards—1. Silence; 2. Talking of indifferent things; 3. The giving of characters, speaking well or ill of others.^g—*The false and the true.*—I. Impure forms of Christianity. A religion of—1. The brain; 2. The tongue; 3. The feelings; 4. The habits. II. The essence of pure religion: 1. Personal purity; 2. Active charity.^h—*True religion.*—This description of religion (*v.* 27)—I. Must be taken in its entirety. True religion does not consist merely in—1. Philanthropy; or—2.

κῦβαλ. to stoop and look in, has ref. to a mirror placed on a table or the ground, wh. one must stoop to contemplate.”—*Alford*

b Alford.
c Jo. viii. 31, 32; Ps. cxix. 45; Ro. viii. 15.
d A. Farindon, B.D.

e Dr. Thomas.

“I began to see as all this weighing and sifting what this text means and what that text means, and whether folks are saved all by God’s grace, or whether there goes an ounce o’ their own will to’t, was no part of real religion at all.”—*M. Evans.*

bridling the tongue

a Ps. xxxiv. 13; xxxix. 1; Ja. iii. 2.

b Ma. xii. 34, 35.

c Is. i. 16, 17; lviii. 6, 7; Ma. xxv. 36.

d 1 Jo. iii. 17—19.

e Ro. xii. 2; Ja. iv. 4.

f T. D. Jones, M.A.

g Bp. Butler.

h W. W. Wythe.

“Few mistranslations (unless, indeed, the word used by the translator of St. James meant differently from its present meaning) have led astray more than this rendering of *θρησκεία* (outward or ceremonial worship, *cultus*, Divineservice) by the English *religion*. St. James sublimely says: What the ceremonies of the law

were to morality, that morality itself is to the faith in Christ, that is, its outward symbol, not the substance itself."—*Coleridge*.

i Ed. Jones.

k J. M. Charlton, M.A.

"A wound from a tongue is worse than a wound from a sword; the latter affects only the body,—the former, the spirit, the soul."—*Pythagoras*.

"A fool's heart is in his tongue; but a wise man's tongue is in his heart."—*Quarles*.

"He said, or right or wrong, what came into his head."—*Horace*.

Those religious exercises (watchfulness, prayer, etc.) which are necessary to keep ourselves pure from the world. These elements must be combined. II. Presupposes all those evangelical truths against which it is frequently thought to be in opposition—*e. g.*, atonement, regeneration, etc. III. Exposes the insufficiency of all other supposed standards of religion. IV. Suggests the reasonableness—the dignity—and the blessedness of being religious.ⁱ—*The evidences of true religion*.—I. Beneficence. Religious beneficence—1. Addresses itself to the most necessitous objects; 2. Especially singles out those objects which the worldly mind is disposed to despise; 3. Expresses itself in personal effort and sacrifice. II. Personal purity or holiness. This is the natural outworking of love to God. Learn:—(1) The source whence this true religion is to be derived; (2) The means of making our religion manifest to the world.^k

True religion.—The celebrated Claude, a French minister, said on his deathbed, "I have carefully examined all religions. No one appears to me worthy of the wisdom of God, and capable of leading men to happiness, but the Christian religion. I have diligently studied Popery and Protestantism. The Protestant religion is, I think, the only good religion. It is all founded on the Holy Scriptures, the Word of God. From this, as from a fountain, all religion must be drawn. Scripture is the root, the Protestant religion is the trunk and branches, of the tree. It becomes you all to keep steady to it."

CHAPTER THE SECOND.

respect of persons

a Pr. xxviii. 21; Jude 16.

"In every profession, every individual affects to appear what he would willingly be esteemed; so that we may say, the world is composed of nothing but appearances."—*La Rochefoucauld*.

b E. Paxton Hood.

"Beware of flattery; it is a flowery weed which often offends the very idol vico whose shrine it would perfume."—*Fenton*.

a Pr. xiv. 20, 21; Ro. xii. 16.

1. have not, hold not, in the judgments you pronounce. the . . Christ, the Gospel, the doctrines of Christianity. with . . persons,^a let not the station or wealth of men affect your opinions of Divine truth.

Without respect of persons.—Until the last few years of his life, Friend Hopper usually walked to and from his office twice a day. When the weather was very unpleasant he availed himself of the Haarlem cars. Upon one of these occasions it chanced that the long, ponderous vehicle was nearly empty. They had not proceeded far, when a very respectable-looking young woman beckoned for the car to stop. It did so; but when she set her foot on the step the conductor somewhat rudely pushed her back, and she turned away, evidently much mortified. Friend Hopper started up and inquired, "Why didst thou push that woman away?" "She's coloured," was the laconic reply. "Art thou instructed by the managers of the railroad to proceed in this manner on such occasions?" inquired Friend Hopper. The man answered, "Yes." "Then let me get out," rejoined the genuine republican; "it disturbs my conscience to ride in a public conveyance where any decently behaved person is refused admittance." And though it was raining very fast, and his house was a mile off, the old veteran of seventy-five years marched through mud and wet, at a pace somewhat brisker than his usual energetic step; for indignation warmed his honest and kindly heart, and set the blood in motion.^b

2—4. assembly, a yr. place of meeting. a . . ring, an old custom to load the fingers with rings. apparel, dress showy

with colour or embroidery. vile, poor, thread-bare. ye . . clothing, affected by his appearance. sit . . place, place of honour and comfort. stand . . there, note the dif. betw. here, and there. A remote corner for the poor man. or . . under, humiliating him. footstool, the speaker's: he, therefore, had a good place. are ye? etc.,^b do ye not seem to judge of character by appearance?

Man better than manufactures.—Introduction:—This “respect of persons”—(1) Troubles the mind during public worship; (2) Dishonours the central idea of the Gospel; (3) Supplies a powerful temptation to social oppression. The influence of manufacture worship goes even farther than this. I. It supplies a vicious principle of election to offices in the religious world. II. It operates injuriously upon the expression of religious sentiment in the pulpit. Some ministers speak not out for fear of the rich, and so—1. Are unfaithful to Christ; 2. Forget that honesty alone can reap permanent consolation and reward; 3. Turn the sanctuary into a temple of idolatry. III. It represses the aspirations and dishonours the merits of intellectual and moral worth. Genius wages an unequal war with wealth. Application: (1) Man may have a ring on every finger, yet his heart may be lowly; (2) Man may be clothed in rags, yet he may be dying of pride; (3) Men who can never be equal in social position may be equal in Christ; (4) The only cure of unjust partiality is transformation into Christ's likeness; (5) Those who love Christ should live above the petty maxims of artificial society.^c

A Brahmin's reproof.—“The other instance in which I had the pleasure to meet this most interesting man [Rammohun Roy] was at breakfast in my own house. On that occasion I invited men of various religious opinions to meet him, and there were about thirty persons present. The conversation was very lively and well sustained. The Brahmin exhibited wonderful shrewdness. ‘Ah,’ he said, ‘you say that you are all one in Christ, all brethren, and equal in Him. Well, you go to the Cathedral at Calcutta; there you see a grand chair of crimson velvet and gold—that is for the Governor-General of India; then there are other chairs of crimson and gold—they are for the members of council; and then there are seats lined with crimson—they are for the merchants, &c.; then there are the bare benches for the common people and the poor: yet you say we are all one in Christ; but if the poor man whose seat is there, on that bare bench,—if he go and sit down on the crimson velvet chair of the Governor-General, they will break his head! yet you are all one in Christ!’ Some one was about to expound this matter to the Brahmin, and explain the impropriety of any one taking the seat of the representative of majesty. But the thing was too good for our Quaker friend, James Cropper, quietly to let it go. He so thoroughly sympathised with the Brahmin's view of the matter, that he could not refrain from interposing. ‘Nay, nay,’ he cried, ‘thou must not seek to put aside the force of our friend's remark.’ So the Brahmin and our friend James had the matter entirely to themselves.”^d

5-7. poor, whom the world accounts poor; or, without worldly goods. rich . . faith,^e for wh. cause they were chosen, and not bec. they were poor: or chosen, in preference to the worldly rich who are content with the good things of this life.

^b Jo. vii. 24.

^c Dr. Parker.

“Processions, cavalcades, and all that fund of gay frippery, furnished out by tailors, barbers, and tire-women, mechanically influence the mind into veneration; an emperor in his night-cap would not meet with half the respect of an emperor with a crown.”—*Goldsmith.*

“Flattery is often a traffic of mutual meanness where, although both parties intend deception, neither are deceived; since words that cost little are exchanged for hopes that cost less. But we must be careful how we flatter fools too little, or wise men too much; for the flatterer must act the very reverse of the physician, and administer the strongest dose only to the weakest patient.”—*Colton.*

“Rags, which are the reproach of poverty, are the beggar's robes, and the graceful insignia of his profession. his tenure, his full dress, the suit in which he is expected to show himself in public.”—*Lamb.*

^d Dr. Raffles.

despising the poor

^e 1 Co. i. 26-28; Re. ii. 9.

b Lu. vi. 20; 1 Co. ii. 9; 2 Ti. iv. 8.

c Dr. Oosterzee.

d Dr. Van Doren.

"Poverty eclipses the brightest virtues, and is the very sepulchre of brave designs, depriving a man of the means to accomplish what Nature has fitted him for, and stifling the noblest thoughts in their embryo."—*Turkish Spy*.

the royal law

a Ga. vi. 2; v. 14; Lc. xix. 18.

b Ma. xxii. 39; Ro. xiii. 8, 9.

c T. Robinson.

d Dr. Lyth.

"Charity is called the royal law," as though it had a supremacy over other laws; and, doubtless, it is a law, to which other laws must give place, when they come in competition with it."—*J. Bunyan*.

"Laws are essential emanations from the self-poised character of God; they radiate from the sun to the circling edge of creation. Verily, the mighty Lawgiver hath subjected Himself unto laws."—*Tupper*.

"Gold does not satisfy love; it must be paid in its own coin."—*Mde. Deluzy*.

keeping the law

a Ma. v. 19; De. xxvii. 26.

love, their faith working by love. ye . . poor,^b for whom God has a special regard. rich . . seats? hence the rich spoken of are such as oppose the truth. do . . called? the name of Christ, after whom ye are called Christians.

The prerogatives of the believing poor.—I. They are the elect of God. II. They are rich in faith. III. They are heirs of the kingdom of heaven which God has promised to those who love Him.^c—*The ruler of the kingdom promised to the lovers of God.*—He is: I. The friend of the poor. II. The bread of the hungry. III. The joy of the mourner. IV. The Judge of the oppressed.^d

A shrewd reply.—"Now, children," said a Sunday-school superintendent, who had been talking to his scholars about "good" and "bad" people, "when I'm walking in the street I speak to some persons I meet, and I don't speak to others, and what's the reason?" He expected the reply would be, "Because some are good, and others bad;" but to his discomfiture the general reply was, "Because some are rich, and some are poor."

8, 9. ye . . law,^a the King of laws. thou . . thyself,^b [i. 164; iii. 359]. ye . . well, but ye cannot do well, i.e., obey this law, while ye have respect to persons. ye . . sin, wh. is the transgression of the law. convinced, convicted. law, this royal law; or, the whole law summed up in this.

Love thy neighbour as thyself.—I. Love is: 1. Desire for; 2. Delight in; 3. Endeavour after, another's good. II. It exists, as being—1. Cherished in the heart; 2. Exhibited in the life. III. The term neighbour is applicable to, and includes, all men. All are the offspring of God. IV. The degree of love here necessary—as thyself: 1. As truly as thyself—each loves himself; 2. With the same love in kind and degree.^c—*Love to our neighbour.*—I. The duty—love. Love in word—deed—truth. II. Its object—our neighbour—friend and foe—at home and abroad. III. Its measure—as thyself; therefore sincerely—constantly—devotedly. IV. Its excellence—it fulfils the whole law—promotes universal happiness and peace.^d

Baxter's testimony.—One help to my success, says Baxter, was the relief which my estate enabled me to afford to the poor. The situation which I held was reckoned at near £200 per annum; but there came only from eighty to ninety pounds to hand. Besides which, some years I had sixty or eighty pounds a-year of the booksellers for my books which I wrote. This little, dispersed among them, much reconciled them to the doctrine that I taught. I took the aptest of their children from the school, and sent divers of them to the universities, where, for eight pounds a-year, or ten at most, by the help of my friends, I maintained them. In giving the little I had, I did not inquire if they were good or bad, if they asked relief; for the bad had souls and bodies that needed charity most. And this truth I will speak, for the encouragement of the charitable, that what little money I have by me now, I got it almost all, I scarcely know how, at that time when I gave most; and since I have had less opportunity of giving, I have had less increase.

10, 11. for, etc.,^a [i. 26]. he . . all, he violates the principle of loving obedience with wh. the law as a whole should be regarded. for, etc., the above assertion is now explained. thou . . law, the law is one; murder and adultery but parts of one "exceeding broad" commandment.

The law of philanthropy.—This law of love is: I. The substance of all law. Law is a chain that is dissolved by the loosening of one link—that link is love. II. Inconsistent with all social wrongs. It is so because: 1. The genius of the law is dishonoured by any violation; 2. Its Author is disobeyed by any violation. III. The spirit of true liberty. IV. The determiner of our condition. The condition of those who obey it is to be earnestly desired, because they are in the kingdom of mercy, and: 1. It is the merciful who will obtain mercy; 2. Mercy is in itself most blessed.^b

One transgression of the law.—One wheel broken in the machinery will render the whole inefficient; one breakage of a stave in the ladder may make it unfit for safe and full use; one piece of rail displaced on the railway may result in fearful disaster; one inch of wire cut out of the telegraph would prevent the use of all the rest, whatever its extent; one failure in any law of Nature may go on producing other failures *ad infinitum*. So the transgression of but one law of God: it is ruinous to the soul; it leads on to innumerable transgressions; it violates the whole code.^c

12, 13. speak . . do, ref. to *habit* of speech and conduct. by . . liberty, not the strict letter, but the free principle of love that underlies the whole law and binds it into one. for . . mercy^a [i. 39, 44, 127, 195]. and . . judgment,^b mercy prevails over stern judgments.

Law and judgment.—Observe: I. That the law in the hands of Christ is a law of liberty. Christ frees us from: 1. The law as a covenant of works; 2. Its curse and condemnation; 3. Its irritation; 4. Its bondage and terrors. II. That we shall be judged by the law at the last day (*see* Ro. ii. 12): those who have only the law of nature, by the law natural; those who had the law written, by the law of tables; believers, by the law of liberty. III. That as we shall be judged by the law, we are thus urged to act according to it. IV. That not only our actions, but also our speeches, in which we are less deliberate, will be thus judged.^c

The judgment and mercy of God.—There is mention made of a loadstone in Ethiopia which hath two sides; with the one it draweth to, with the other it puts the iron from it: so God hath two arms, the one of mercy, the other of judgment; two hands, the one of love, the other of wrath: with the one He draweth, with the other He driveth; and as He hath a right hand of favour wherewith to load the saints, so He wants not a left hand of fury wherewith to dash the wicked in pieces.^d

14-17. though . . faith,^a such a faith can be but a theoretical belief in the truth of the Christian religion. and . . works? true faith brings forth fruit. can . . him? not such faith. if, *etc.*, case supposed, to ill. the worthlessness of profession without practice. say . . filled, such words are but wind. what . . profit?^b how much the better is he for thy fine speeches? faith, like such well-sounding words. dead, and profitless to the possessor; like a barren, fruitless tree.

Commendation of a living faith.—I. The sense in which James exhorts us thereto. II. The connection of his doctrine with the doctrine of the Gospel, and in particular with that of Paul III. The importance it now has, and will have always. Conclusion:—

b U. R. Thomas.

"A man's religion is not a thing all made in heaven, and then let down, and shoved into him. It is his own conduct and life. A man has no more religion than he acts out in his life."—*Beecher.*

c Bate.

"Equity judgeth with lenity, laws with extremity. In all moral cases, the reason of the law is the law."—*W. Scott.*

mercy and judgment

^a Ma. vi. 15; vii. 1, 2; xviii. 32-35; xxv. 41-45; Pr. xxi. 13.

^b Mi. vii. 18.

c Dr. T. Manton.

"We do pray for mercy; and that same prayer doth teach us all to render the deeds of mercy."—*Shakespeare.*

d Spencer.

"Mercy is like a rainbow: we must never look for it after night. It shines not in the other world. If we refuse mercy here, we must have justice to eternity."—*Le Bas.*

faith and works

^a Mk. xvi. 16; Ep. ii. 8-10; Ga. v. 6.

^b 1 Jo. iii. 18, 19.

c Dr. Oosterzee.

"When thy brother has lost all that he ever had, and lies languishing, and even gasping under the atmo-

extremities of poverty and distress, dost thou think to lick him whole again only with thy tongue?"—*South.*

d Mr. Lieder.

"It is a kind of good deed to say well; and yet words are no deeds."—*Shakespeare.*

a Jo. xv. 2; Ma. vii. 16-20.

b Jo. xiii. 35; 1 Jo. i. 6; ii. 6, 29.

c 2 Pe. i. 5-9.

d Dr. C. Yale.

"Faith without works is like a fish without water; it wants the element it should live in. A building without a basis cannot stand, faith is the foundation, and every good action is as a stone laid."—*Feltham.*

"Works are the evidence of faith. There is both light and heat in the candle; but put out the candle, and both are gone; one remains not without the other."

e Alp. Whately.

"Get work! Be sure it is better than what you work to get."—*Mrs. Browning.*

the faith of devils

a Ma. viii. 28, 29; Mk. i. 23, 24; Ac. xix. 15.

b Starcke.

"Faith is as the bride with Christ in the bed-chamber alone; but when she

(1) There are men who have neither faith nor works; (2) There are others who have works without faith; (3) There are others who have faith without works; (4) There are many whose faith and works leaves much to be wished for.^c

Fair speech and fair deeds.—"Near Fua, on my way to Cairo, when we sailed near the shore, eight or ten naked boys ran along after us, begging alms; and before I could throw them some bread, my Reis (captain of the vessel) repeatedly called to them, 'May God give you; may God help you;' a most common custom in Egypt, when a man will give nothing. I never was so much struck with this custom as now, when it brought to my recollection the practices which St. James so strikingly censures."^d

18. *a . . say*, in scorn of such professions of faith. *faith*, so thou *sayest*. *works*, as thou *seest*. *shew . . works*,^a if, indeed, thou canst. *I . . works*,^b since but for faith—the living root—such fruit of faith could not exist.^c

Scriptural evidence of saving faith.—I. Some of the operations of faith in various situations fitted to bring out its nature. Faith triumphs over—1. The dread of ridicule—instance Noah; 2. The love of home and country—Abraham; 3. Paternal affection—Abraham's sacrifice of Isaac; 4. The love of wealth; 5. The love of power; 6. Ambition after honour; 7. Love of pleasure; 8. Dread of death. II. Some of its leading characteristics. It is—1. Undefined—a belief in Divine testimony concerning things unseen; 2. Reasonable; 3. Bold and unbending; 4. Very powerful; 5. Sublime; 6. Morally excellent. Learn:—(1) Its Divine origin; (2) Its sameness in every age and nation; (3) The victories it is called to achieve now, and in the future—victories over infidelity, Popery, vice, and Paganism.^d

Faith and works.—Two gentlemen were one day crossing the river in a ferry-boat. A dispute about faith and works arose; one saying that good works were of small importance, and that faith was everything; the other asserting the contrary. Not being able to convince each other, the ferryman, an enlightened Christian, asked permission to give his opinion. Consent being granted, he said, "I hold in my hands two oars. That in my right hand I call 'faith,' the other, in my left, 'works.' Now, gentlemen, please to observe, I pull the oar of faith, and pull that alone. See! the boat goes round and round, and the boat makes no progress. I do the same with the oar of works, and with a precisely similar result,—no advance. Mark! I pull both together, we go on apace, and in a very few minutes we shall be at our landing-place. So, in my humble opinion," he added, "faith without works, or works without faith, will not suffice. Let there be both, and the haven of eternal rest is sure to be reached."^e

19, 20. *thou . . God*, only a fool does not. *well*, so far; yet such is not saving faith. *the . . believe*,^a as they have good reason to do. *tremble*, but saving faith works by love, and perfect love casteth out fear. *but . . know*, for if thou wilt, it may be easily known. *vain*, empty, without consideration.

The devils believers and fearers of God.—They know—I. That there is a God; II. That there is a Christ; III. That there will be a final judgment; IV. That they will then be eternally damned. But this knowledge does not minister to their peace and salvation, but to their alarm and torture.^b

An apparent contradiction reconciled.—"Suppose I say, 'A tree cannot be struck without thunder;' that is true, for there is never destructive lightning without thunder. But, again, if I say, 'The tree was struck by lightning without thunder,' that is true too, if I mean that the lightning alone struck it without the thunder striking it. Yet read the two assertions together, and they seem contradictory. So, in the same way, St. Paul says, 'Faith justifies without works,'—that is, faith alone is that which justifies us, not works. But St. James says, 'Not a faith which is without works.' There will be works with faith, as there is thunder with lightning; but just as it is not the thunder but the lightning, the lightning without the thunder, that strikes the tree, so it is not the works which justify. Put it in one sentence—*faith alone justifies, but not the faith which is alone.* Lightning alone strikes, but not the lightning which is alone without thunder; for that is only summer lightning, and harmless.^c

21, 22. was . . works,^a was he not proved, in the sight of men, to be a believer by his works? **when . . altar?** that work wh., of all others, proved his faith. **faith . . works,** he had never been a man of such works but for his faith. **works . . perfect?** was rendered complete: or, the perfectness of his faith was manifested.

Abraham's faith and privileges.—I. Those who would have Abraham's privileges, must look to it that they have Abraham's faith. He—1. Received the promises with all humility; 2. Improved them with much fidelity. II. Believers must see that they honour and justify their faith by works. They must—1. Be loyal to Christ; 2. Work with a spirit suiting the Gospel; 3. Be prudent; 4. Be thankful. III. Serious purposes of obedience are accepted for obedience. IV. Faith is not genuine unless it produces such actions as Abraham's.^b

Faith and works.—Faith is like a cipher in arithmetic, which, no matter how often it is repeated, represents nothing "being alone," but when added to the units it gives them value. So faith and works.^c—Faith must be known by its fruits. When a mighty cliff is to be shattered by gunpowder, a small chamber is prepared in the interior, and filled with the powder, then a wire connected with an electric battery is carried in. At the appointed signal the spectators watch the cliff, and if they see no movement they know the messenger that flashed along the wire has not been received. If it had been, the cliff would have heaved, and fallen into the sea.^d

23, 24. fulfilled, established. and . . righteousness^a [iii. 291]. The off. of Isaac was not till many years aft. this was said of his faith. **and . . God,**^b called by God Himself. **ye . . only,** all turns here on the force of the word *justified*. It has not the same meaning as in the writings of Paul.^c

Friendship with God.—I. The nature of friendship with God: 1. The preparation for it, is a very deep conviction upon the heart of its want; 2. It commences in the entire subjugation of man's mind to that of God; 3. It consists in the reconciliation of the offended majesty with the offending subject; 4. It differs from human friendship in that, while in human friendship the heart wishes to have the friend all to itself, in Divine friendship the more we love God, the more we wish others also to

cometh forth, she hath the attendance and train of other graces with her."—*Luther*.

"True faith rests not in great and good desires, but acts and executes accordingly. It will be long enough ere the gale of good wishes carry us to heaven."—*Bp. Hall*.

c F. W. Robertson.

faith perfected by works

a Ro. iv. i. 12—16; He. xi. 17.

b Dr. T. Manton.

"Faith purifies the heart, and works holiness, and all the graces flow from it; but in the work of justifying the sinner it is alone, and cannot admit of any mixture."—*Leighton*.

c Bayot.

d Union Mag.

"Life is a short day; but it is a working-day. Activity may lead to evil; but inactivity cannot be led to good."—*H. More*.

"Strong reasons make strong actions."—*Shakespeare*.

the friend of God

a Ge. xv. 6; Ro. iv. 2, 20—22; Ga. iii. 6, 7, 12, 26, 29.

b Is. xli. 8; Jo. xv. 14.

c P. speaks of the justification of the *ungodly* in relation to their *acceptance* by God; J. of that of the *godly* in relation to their

approval by God. — Fuller. Or P. of just. in the sight of God; J. in the sight of man. — Hoadley. Taylor. Or P. of faith, with its effects; J. of mere assent. — Grotius, Mac-knight.

d T. Binney.

Serm. by J. Howe, viii. 326.

"Faith is alone, and yet she is not alone. In her office, alone, in her practice not alone. The queen, though in her state and office she be alone, yet she goeth not forth without her maids of honour."—Anon.

e Dr. Cuyler.

"Love is a bodily shape; and Christian works are no more than animate faith and love, as flowers are the animate spring-tide."—Long-fellow.

"Faith converses with the angels, and antedates the hymns of glory; every man that hath this grace is as certain that there are glories for him, if he persevere in duty, as if he had heard and sung the thanksgiving song for the blessed sentence of doomsday."—J. Taylor.

faith without works, dead a Jos. ii.; He. xi. 31. b Ma. v. 16; Ro. xiv. 17, 18.

love Him. II. Its advantages: 1. Satisfaction resulting from its possession; 2. Free access to God; 3. Manifestations from Him; 4. An interest in all the infinite resources of the Divine nature; 5. The knowledge that all these advantages are but the beginnings of blessing yet to be. III. The duties resulting from it: 1. A careful watching over those principles and feelings by which this friendship was secured at first; 2. The habitual cultivation of those positive habits, which form the character by which the Divine friendship is to be retained; 3. The having a jealousy for the Divine honour; 4. Perfect confidence in God's friendship; 5. The invitation of others to unite in and come to God's love; 6. The cultivation of a peculiar, special affection towards the friends and faithful servants of God. IV. Practical remarks: 1. It should be with us a matter of painful regret, that there is a world, and that world that in which we live, in which God's friendship is not universally prized and enjoyed; 2. It should also be a matter of painful thought, that among the professors of religion there should be so little sensibility to the grandeur of that friendship, and so little faithfulness in the fulfilment of the duties which it involves; 3. We should dwell upon what is yet to be made manifest with respect to the enmity and friendship which now exists between God and man."

The marriage of faith and works.—The second chapter of the Epistle by James seems, to my mind, to describe a spiritual wedding. We are "bidden to a marriage;" and, as at the older marriage in Cana of Galilee, the holy Master is present and consummates the nuptials. The parties to be united are but symbolic personages, and yet are real and life-like too. The bride is young and beautiful,—ever young, and ever clothed upon with light as with a garment. Her face is clear as the day; her look is firm, and yet trustful. She is not of the earth, but heaven-born, and wears her celestial parentage in every lineament of her radiant countenance. Her name is "Faith." She is the daughter of God. And beside her stands one whose lusty form was made for deeds of daring and endurance. He is sinewy and athletic. There is valour in his eye, and "cunning in his ten fingers," and strength in his right arm. He was created to act, to do, to suffer. He was formed for strife and struggle. His name is "Action." With solemn rites, the two are joined in wedlock. They are both to love and both to obey. They are always to live and move and suffer and conquer together. They are to be the fruitful parents of everything good on earth. On them, while united, Jehovah pronounces a "blessing" richer than that which gladdened the nuptials of Isaac and Rebekah, or of Jacob and Leah. While *united*, they are to live and grow and conquer; when *separated*, they are to droop and perish. For each other, and in each other, and with each other, their days of struggle and victory are to be passed, until time shall be no longer. And so "faith" and "works" were coupled by infinite Wisdom; and in the presence of the world it was solemnly announced, "What God hath joined together, let not man put asunder."

25, 26. likewise . . . works proved to have faith. when . . . way? the spies bearing testimony to her faith on the ground of her treatment of them. for as, i.e. just as. faith, the body, or substantial part of religion. without . . . also,^b for only by works may one know faith to be living and true.

The vital efficacy of faith.—I. The necessity of the possession of Christian faith. It is—1. A duty Divinely required; 2. The only way of salvation; 3. An essential property of religion. II. The excellency of its character. It is—1. Divine in its author; 2. Vigorous in its operations; 3. Consoling in its prospects. III. The efficacy of its principle. It promotes works of—1. Purity; 2. Conquest; 3. Love; 4. Zeal. Learn:—(1) The necessary union between faith and works; (2) The duty and importance of self-examination; (3) The felicity of steadfastness in faith.^c

Paul and James.—Paul insisting on faith only, and James on works also, stand not face to face, fighting against each other, but back to back fighting opposite foes; they are both on the same side, although for the time they look and strike in opposite directions. Paul's argument is not truth at rest, exhibiting her countenance in full; but truth in conflict with the heresy of legalism. In like manner, the argument of James in our text (James ii. 26) gives not a portrait in full; but a glimpse of truth in the act of doing battle with the Antinomian heresy. In that combat you see one side, and in this another, of the same truth.^d

CHAPTER THE THIRD.

1, 2. be . . masters,^a teachers, *i.e.* be not all of you anxious to teach. we . . condemnation,^b for teachers incur a greater responsibility than other men. for . . all,^c "for oftentimes we all offend."^d Quite enough to have the offences of common men to answer for; those who set up for teachers multiply their chances of offence. if . . word,^e as teachers of others. same . . body, he who can govern his tongue may be said to have attained the climax of self-control: or, control the tongue, the rest is easy.

The governing of the tongue.—I. The difficulty of governing the tongue: 1. The number of men subject to the tongue; 2. The many offences it gives; 3. The numerous causes of these offences. II. Some motives tending to engage us in governing our tongues. The importance of the thing to the good of: 1. The world; 2. Ourselves; 3. The cause of religion. III. Some rules to assist us in this: 1. Cherish the fear of God; 2. Cultivate love to your neighbours; 3. Remember former offences of this kind; 4. Follow good examples; 5. Try to mortify pride and self-love; 6. Improve in the knowledge of nature and God's Word; 7. Recollect Scripture directions on this point.^f

Human inability.—Dr. Gill once preaching on human inability, a gentleman present was much offended, and took him to task for degrading human nature. "Pray, sir," said the doctor, "what do you think that man can contribute to his conversion?" He enumerated a variety of particulars. "And have you done all this?" said the doctor. "Why, no; I cannot say I have yet; but I hope I shall begin soon." "If you have these things in your power, and have not done them, you deserve to be doubly damned, and are but ill qualified to be an advocate for freewill, which has done you so little good."

3, 4. we . . us, reason, in the case of horses, devises a means of curbing, checking, guiding animal passion and courage. we

c Anon.

"Faith is often more known to us by the fruits of it than in itself; as in plants, the fruits are more apparent than the sap and the roots."—*Sibbes.*

d Dr. Arnot.

"Strike from mankind the principle of faith, and men would have no more history than a flock of sheep."—*Lytton.*

sins of the tongue

a Ma. xxiii. 8; 1 Pe. v. 3.

b Lu. xii. 48; 1 Co. xi. 32.

c 1 K. viii. 46; Pr. xx. 9; Ecc. vii. 20; 1 Jo. i. 8.

d Aiford.

e Ps. xxxiv. 13; Ja. i. 26; Ma. xii. 37.

Serm. by Bp. Bull, i. 317.

"The tongue of a fool is the key of his counsel, which, in a wise man, wisdom hath in keeping."—*Socrates.*

f Dr. N. Lardner.

"Those who have few affairs to attend to, are great speakers. The less men think, the more they talk."—*Montesquieu.*

power of the tongue illu.

by the bit
and the helm

Governor. *One who moves the head.* L. gubernator. Thus Wicliffe's earlier V. of Ac. xxvii. 11: "Sothli centurioun bileuede more to the governor," etc. "Sayling and tossyng in a desperate shippe without good maister or governour." — *Hall, Rich. III.*

List, to have pleasure in. A.-S. *lystan*; Du. *lyste*, to desire. "If He had listed, He might have stood on the water as well as He walked on the water." — *Latimer.*

a *Quesnel.*

b *Dr. T. Manton.*

the tongue
is a fire

a Pr. xviii. 21; Ps. xii. 3.

b Pr. xvi. 27.

c *Alford*; so *Mac-knight.*

d Ma. xv. 18, 19.

e *Alford.*

f *F. W. Robertson.*

"The tongue is the best part of man, and also his worst; with good government none is more useful; and without it, none more mischievous." — *Anacharsis.*

g *J. Bolton.*

"No sword bites so fiercely as an evil tongue." — *P. Sidney.*

the tongue is
untameable

. . . body, by a small thing we govern the strongest horse-ships, ponderous, unworkable. great, fr. size apparently beyond control. and . . . winds, as though small and light; apparently the more unmanageable, bec. at the mercy of the gale. yet . . . helm, one of the smallest and least noticeable parts of the vessel. governor, steersman. listeth, pleaseth.

Homiletic hints.—He who knows not how to govern his tongue is like a passenger on a ship, without rudder, in the open sea, exposed to the fury of a storm. If the rudder of our body is controlled by the Spirit of God, we sail in safety on the sea of the world.^a—*The wisdom of illustrating Divine things by earthly similitudes.*—I. Our knowledge is by sense. By earthly things that we know, we conceive of the heavenly. II. In a similitude the thing is doubly represented—though we know the man, we delight to view the picture.^b

Behold also the ships.—The Rev. John Williams, when dining on one occasion with a party of naval gentlemen, a captain present turned to him and said, "Well, Mr. Williams, I and several of my naval friends have read your book (*Narrative of Missionary Enterprises*); and, if you will allow me to be candid, I may tell you that we can receive it all except that story about the building of a ship; but this really exceeds our belief." "I am very glad, sir," replied Mr. W., "that you have expressed your doubt now, because here is Captain —, who was at Raiatea shortly after 'The Messenger of Peace' arrived there, and to whom, therefore, I shall refer you for information respecting her." The officer to whom this appeal was made then described the vessel, and gave such details respecting her as entirely removed the incredulity of the inquirer, and deeply interested the whole company.

5, 6. even so, like the bit or the helm. member, of the body. boasteth, and not without reason. great things,^a the great things it can do. behold, another illus. how . . . kindleth,^b "how small a fire kindleth how great a forest."^c and . . . fire, may be comp. to a fire. a . . . iniquity,^d when it cannot be silenced, like a spreading fire that cannot be extinguished. so . . . members, like fire among dry stubble. the . . . nature, "orb of creation:"^e ref. to either the whole of a man's being; or, the whole human race. and . . . hell, i.e. the devil is the tempter and instigator of the sins of the tongue.

The tongue.—I. The license of the tongue: 1. Slander; 2. Persecution. II. The guilt of this license: 1. The harm that a man does himself by it; 2. The uncontrollability of the tongue; 3. The unnaturalness of slander; 4. Its diabolical character.^f

Little sins.—You may make light of them now, but they are not to be trifled with; they edge us on so stealthily, that you scarcely notice them; but, by-and-by, you will find it impossible to turn them out. I think of the Indian story of the morsel of a dwarf, who asked the king to give him all the ground he could cover with three strides. The king, seeing him so small, said, "Certainly;" whereupon the dwarf suddenly shot up into a tremendous giant, covered all the land with the first stride, all the water with the second, and with the third knocked the king down and took his throne.^g

7, 8. tamed, has been, or may be reduced to subjection, made to own the supremacy of reason. but . . . tame, bring under per-

fect control—subjugate. **it . . evil,**^a restless mischief, fickle, ungovernable. **full . . poison,**^b for wh. there is no human antidote. No cure but that grace of God wh. changes the heart.

The taming of the tongue.—I. The enterprise before us: 1. The nature of the thing to be tamed—the tongue, excellent, necessary, little, singular; 2. The difficulty of the enterprise. This we shall discover if we compare it with (1) Other members of the body; (2) Other creatures of the world. II. Its wild nature. The tongue is unruly: 1. To ourselves; 2. To our neighbours; 3. To the whole world.^c

The power of the tongue.—I saw a terrible fire some time ago, or rather, I saw the reflection of it in the sky; the heavens were crimsoned with it. It burned a large manufactory to the ground, and the firemen had hard work to save the buildings which surrounded it. They poured streams of water on it from fifteen engines; but it licked it up, and would have its course till the walls gave way. That terrible fire was kindled by a farthing rushlight. Some years ago I saw the black ashes of what the night before was a splendid farmyard, with hay-ricks, corn-stacks, and stables; and lying about upon them were the carcasses of a number of poor horses and bullocks, which had perished in the flames. All that was done by a lucifer match. In America the Indians strike a spark from a flint and steel, and set fire to the dry grass, and the flames spread till they sweep like a roaring torrent over prairies as large as England, and men and cattle have to flee for their lives. “Behold, how great a matter a little fire kindleth!” and the tongue is a fire. A few rash words will set a family, and even a nation by the ears. Half the lawsuits and half the wars have been brought about by the tongue. Husband and wife have separated for ever, children have forsaken their homes, bosom friends have become bitter foes—all on account of fiery arrows shot by this powerful little member.^d

9, 10. therewith, the tongue is capable of many uses. **bless, praise. curse,**^a invoke evil upon, vituperate. **which . . God,**^b and ought, therefore, to be objects of love and reverence. **out . . mouth,** at dif. stages of one's moral history; and sometimes both characteristics at one stage. **these . . be,** there should not be this inconsistency, but always *blessing*.

The versatility of the tongue.—“Some men have a tongue as rough as a cat's, and biting as an adder's.” “The tongue was intended for an organ of Divine praise; but the devil often plays upon it, and then it sounds like the screech-owl.” “Let your language be restrained within its proper channels; if a river swells over its bank, it leaves only dirt and filthiness behind.” “The evil speaker or whisperer is accuser, witness, judge, and executioner of the innocent.” “In the temple at Smyrna there were looking glasses, which represented the best face as crooked and ugly; so is every false tongue.” “It is a fountain both of bitter waters and of pleasant; it sends forth blessing and cursing; it praises God and rails at men; it is sometimes set on fire, and then it puts whole cities in combustion; it is unruly, and no more to be restrained than the breath of the tempest; it is volatile and fugitive; reason should go before it, and when it does not, repentance comes after it.” “There are some persons so full of nothings, that, like the strait sea of Pontus, they perpetually empty themselves by their mouths, making every company or

a “The fig. here seems to correspond nearly to what is related of Proteus, that he eluded the grasp of Menelaus under many shapes.”—*Alford*.

b Ps. cxl. 3.

c *T. Adams*.

“The tongue raises from small beginnings such strife as exceeds all bounds; but caution curbs the prudent from quarrelling with their friends.”—*Euripides*.

d *J. Bolton*.

“Since I cannot govern my own tongue, though within my own teeth, how can I hope to govern the tongues of others.”—*Franklin*.

“Give your tongue more holiday than your hands or eyes.”—*Ben Azai*.

versatility of the tongue

a The Jews, acc. to Justin Martyr, in his *Dialogue with Trypho*, often cursed the Christians bitterly in their synagogues.”—*Macknight*.

b Ge. i. 26.

“An old writer says that we have two eyes and one tongue, that we may see twice as much as we say; but unhappily men generally act as if the reverse were true, for they say much more than they see.”—*J. G. Pilkington*.

“It is observed in the course of

worldly things, that men's fortunes are oftener made by their tongues than by their virtues; and more men's fortunes overthrown thereby than by vices."—*Sir W. Raleigh.*
c *Bp. Taylor.*

inconsistency of the tongue

q *Alford.*
b *Grotius, Mill, Griesbach.* "I.e. if the mouth emit cursing, thereby making itself a brackish spring, it cannot to any purpose also emit the sweet stream of praise and good works: if it appear to do so, all must be hypocrisy and mere seeming."—*Alford.*

"The chameleon, which is said to feed upon nothing but air, has of all animals the nimblest tongue."—*Swift.*

wisdom and knowledge

a 2 Ti. ii. 23—25.
b *E. Paxton Hood.*
"Unite meekness with wisdom. Wisdom is mighty, meekness is mighty, but the 'meekness of wisdom' is almighty."—*Dr. A. Reed.*

"If wisdom were conferred with this proviso, that I must keep it to myself, and not communicate it to others. I would

single person they fasten on to be their Propontis." "The talking man makes himself artificially deaf, being like a man in the steeple when the bells ring." "Great knowledge, if it be without vanity, is the most severe bridle of the tongue. For so have I heard that all the noises and pratings of the pool, the croakings of frogs and toads, is hushed and appeased upon the instant of bringing upon them the light of a candle or torch. Every beam of reason and ray of knowledge checks the dissolutions of the tongue." When it breaks out in trivialities and vanities, these "are like flies and gnats upon the margin of a pool; they do not sting like an asp, or bite deep as a bear, yet they can vex a man into a fever of impatience, and make him incapable of rest and counsel."c

11, 12. doth . . fountain, opening, fissure in rock. sweet . . bitter? no such inconsistency in nature. can, etc., a tree produces only that fruit wh. corresponds with its own nature.^a so . . fresh, "in like manner, sea water cannot produce that wh. is fresh."^b

Good and evil of the tongue.—The heathen philosopher Xanthus, expecting some friends to dine with him, ordered his servant Æsop to provide the best things the market could supply. Tongues only were provided; and these the cook was ordered to serve up with different saucers. Course after course was supplied, each consisting of tongue. "Did I not order you," said Xanthus, in a violent passion, "to buy the best victuals the market afforded?"—"And have I not obeyed your orders?" said Æsop. "Is there anything better than a tongue? Is not the tongue the bond of civil society, the organ of truth and reason, and the instrument of our praise and adoration of the gods?" Xanthus ordered him to go again to the market on the morrow, and buy the worst things he could find. Æsop went, and again he purchased tongues, which the cook was ordered to serve as before. "What! tongues again?" exclaimed Xanthus. "Most certainly," rejoined Æsop, "the tongue is surely the worst thing in the world. It is the instrument of all strife and contention, the inventor of lawsuits, and the source of division and wars: it is the organ of error, of lies, calumny and blasphemies."

13, 14. wise man, a man of capacity. knowledge, also a man of information. shew . . works, his knowledge and wisdom would die without such exercise. with . . wisdom, the truly wise are ever humble. ye . . envying, painful rivalries. strife,^a party feeling, struggles for personal pre-eminence glory not, in your wisdom. and . . truth, by boasting of your advanced knowledge.

A good conversation.—A good conversation has four characteristics which make it good. I. The characters who engage in it. II. The topic of conversation. III. The conduct of it. IV. Its effect. How has it found us; how left us?^b

Knowledge and wisdom.—

Knowledge and wisdom, far from being one,
Have oft-times no connection. Knowledge dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge, a rude unprofitable mass,

The mere materials with which wisdom builds,
Till smoothed and squared, and fitted to its place,
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more.^c

15, 16. wisdom, whose fruit is descr. (vv. 13, 14). above,^a the source of true wisdom (i. 5, 17). earthly,^b low, narrow, sensual, of the carnal mind. devilish, nature, fruit, origin. where . . is (v. 14). confusion, anarchy. and . . work, corresponding with folly and subversion of order.

Earthly and heavenly wisdom.—I. The wisdom which is not from above. This is: 1. Earthly—suited to earthly minds—employed about earthly things; 2. Sensual—gratifying the senses—conversant only with outward pleasures; 3. Devilish—it is such wisdom as is found in the devil—he only delights in wickedness. II. Spiritual wisdom—that which is from above. This is described by: 1. Its original—from above; 2. Its properties—pure—peaceable—gentle—easily persuaded to good—full of mercy—abundant in good works—without partiality—simple, free from hypocrisy.^c

Earthly wisdom.—Dr. Dodd, in early life, was an associate of Bishop Horne, Jones of Nayland, and, it is believed, of Mr. Romaine, and other religious persons of that age: and it was hoped that he would have continued in fellowship with them and their connections. But he yielded to the seductions of the world, became giddy with popular applause, sought and obtained admission within the circles of high life, gained preferment and royal favour, and eventually was a stranger among the companions of his better days. He was conscious of this desertion, and, on one occasion, meeting with a lady who belonged to the relinquished party, he asked her what his former associates thought of him; she only answered, “Demas hath forsaken us, having loved this present world,”—a reply which, at the moment, deeply affected its object. Dr. Dodd, however, pursued his career; and, finally endeavouring, and with success, to defraud his former pupil, Lord Chesterfield, for into his society and confidence he had ventured, was convicted and executed.

17, 18. but . . above, that God gives. is . . pure, holiness the chief element of heavenly wisdom, the chief end sought. peaceable,^a in spirit and endeavour. gentle, forbearing. easy . . intreated, when good has to be done. mercy, compassion. and . . fruits, of var. kinds. partiality, not leaning to men or opinions for the sake of ease or profit. and . . righteousness, pleasant to eye and heart of the good. is . . peace,^b in times of peace, in peaceful Churches. of . . peace, by peacemakers.

A negative view of wisdom.—Confound not wisdom with erudition. They may be connected, and should accompany one another, but they are not always so, and perhaps only in a few instances. Confound not wisdom with a sullen, morose character, with a gravity frightful to all mirth and pleasure, with a life consisting entirely in rigid abstinence and perpetual mortification. Confound not wisdom with singularity in the bad sense of the term, according to which it is an endeavour to attract notice, and to distinguish one's self from others, not so much in important and

have none of it.”
—Seneca.

c Cowper.

earthly wisdom

a Ja. i. 17.

b 1 Co. iii. 3; Ga. v. 19, 21.

c W. Burkitt, M.A.

Serm. by South,
v. 389.

V. 15. “Dr. Bates supposes this refers to the three grand temptations of the world—avarice, a love of pleasure, and ambition; the first of wh. is earthly, the second sensual, the third diabolical, being the s:n by wh. the devils fell.”—Doddridge.

“Wisdom is the olive that springeth from the heart, bloometh on the tongue, and beareth fruit in the actions.”
—Grymestone.

“Look about, my son, and see how little wisdom it takes to govern the world.”—Oxenstiern.

heavenly wisdom

a Ga. ii. 5; v. 22, 23

b He. xii. 14.

Serm. by Leighton, iii. 86.

“True wisdom is a thing very extraordinary. Happy are they that have it; and next to them, not those many that think they have it, but those few that are sensible of their own defects and imperfections, and know that they

have it not."—
Tillotson.

c Zollikofer.

origin of war

a Grotius sees here a ref. to the contentions prior to the destr. of Jerusalem.

b Ro. vi. 12, 13; vii. 23; Ga. v. 1.

c Ma. vii. 7.

d Ps. lxxvi. 18; Pr. i. 28—30.

"Let every man study his prayers, and read his duty in his petitions. For the body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, so we must labour for all that we ask."—*J. Taylor.*

e U. R. Thomas.

"Of all the evils to public liberty, war is perhaps the most to be dreaded, because it comprises and develops the genius of every other. War is the parent of armies; from these proceed debt and taxes. And armies and debts and taxes are the known instruments for bringing the many under the dominion of the few."—*Madison.*

f Burton.

"War is the sink of all injustice."—*Fielding.*

friendship of the world

essential matters, as in pure insignificant trifles relative to externals. Confound not wisdom with understanding and sagacity. They come, indeed, the nearest to it, are more or less implied in it, and belong in some measure to it; however they are not wisdom itself.^c

CHAPTER THE FOURTH.

1—3. whence . . you? ^a quarrels, feuds, domestic differences, etc. ^b lusts, evil desires within, not fr. outward circumstances. war, militate, campaign, have their camp. members, of body and mind. lust, but not for the higher good. and . . not, enough to satisfy. kill, covetousness and envy have often led to murder. (David, Ahab, etc.) desire . . obtain, many fight for the same thing; often all are thwarted by Providence. ye . . not,^c putting God on one side, you rely upon wrong means. ask, sometimes for right things. amiss,^d your prayer false in spirit and purpose. that . . lusts, selfishness, not seeking the good of man and the glory of God.

Wrong desires.—The evil desires of men are here stigmatised as —I. The source of all strife. There is here—1. Strife without. All contentions, tumults, battles, spring from cherishing wrong desires; 2. Strife within. Wrong desires are represented as leaving their camps, and foraging about in man's nature. II. The cause of general failure. The fostering of these desires is against —1. Secular, 2. Intellectual, 3. Moral, success. III. The hindrance to true prayer. These wrong desires—1. Sometimes hinder prayer altogether; 2. Always stimulate wrong prayer.^e

The havoc of war.—The siege of Troy lasted ten years eight months. It is said there died 870,000 Grecians, 670,000 Trojans; at the taking of the city after, were slain 276,000 men, women, and children of all sorts. Cæsar killed a million, Mahommed the Second Turk, 30,000 persons; Curius Dentatus fought in a hundred battles; eight times in single combat he overcame, had forty wounds before, was rewarded with one hundred and forty crowns, triumphed nine times for his various services. M. Sergius had thirty-two wounds; Scæva, the Centurion, I know not how many; every nation hath their Hector, Scipios, Cæsars, and Alexanders. Our Edward the Fourth was in twenty-six battles afoot: and as they do all, he glories in it; this is related to his honour. At the siege of Jerusalem, 1,100,000 died with sword and famine. At the battle of Cannæ, 70,000 men were slain, as Polybius records, and as many at the Battle Abbey with us; and it is no news to fight from sun to sun, as they did, as Constantine, Licinius, &c. At the siege of Ostend, a poor town in respect, a small fort, but a great grave, 120,000 men lost their lives, besides whole towns ruined, and hospitals full of maimed soldiers. There were engines, fireworks, and whatsoever the devil could invent to do mischief, with 2,500,000 iron bullets, and shot of forty pounds weight, three or four millions of gold consumed. What plague, what fury, brought so devilish, so brutish a thing as war, first into men's minds? *f*

4, 5. ye . . adulteresses, not necessarily in the literal sense; but souls wedded to the Lord and coquetting with the world.

that . . . God? worldly alliances being for the most part based on selfish principles. **whosoever . . . God,** to secure the world's friendship one must adopt the world's spirit and plan. **do . . . vain,** quotation not identified. Prob., "Do you think the Scripture speaks falsely?" *i.e.*, in what it says in so many places ab. the world, or lust, and envy? **the . . . envy?** Doth the Spirit of God promote envy?

The spirit lusting to envy.—At another time, in the company of nearly forty gentlemen, a student for the ministry entertained those around him with some ungenerous remarks on a popular preacher in London. Dr. Waugh looked at him for some time with pity and grief depicted in his countenance, and when he had thus arrested the attention of the speaker, he mildly remarked, "My friend, there is a saying in a good old book which I would recommend to your consideration: 'The spirit that dwelleth in us lusteth to envy.'"

6, 7. but, instead of provoking to envy. **he . . . grace,** gracious dispositions. **resisteth,** sets Himself against. **grace, favour, help. humble;** lowly-minded. **submit . . . God,** to His mind, will, ordinances. **resist . . . devil,** neither parley with him, nor flee fr. him. **he . . . you,** as fr. one who has God on his side.

Submission to God.—I. The nature of that submission to God which is here demanded from us. The submission required is—**1. Impartial and universal.** It includes, for instance, submission of our understanding to the revelation of God's Word—submission to the methods of grace—to the gracious influences and operations of the Spirit—to the precepts of God's law—to the arrangements of His providence respecting our earthly lot and condition—to the discipline of God's Church. **2. Voluntary and cheerful.** **3. Prompt and immediate.** **4. Habitual and permanent.** II. The motives which should enforce such a submission: **1. It is right and fitting in itself;** **2. It is required from us not more as creatures than as professing Christians;** **3. It is essential to the peace and composure of our own minds;** **4. It is necessary to our safety.**—*Resist the devil.*—I. The foe—the devil. Consider—**1. His power;** **2. His diligence;** **3. His malice;** **4. His policy;** **5. His experience.** II. The fight—resist. Do not dispute, but resist. **1. General orders.** Be sober—physically—mentally. Be vigilant. Be united—call in all your allies. **2. Tried weapons.** The Word of God—past experience—earnest prayer. **3. Invincible armour.** III. The flight—flee from you. Not at first. There must be resistance, and real resistance too. This promise, "he will flee," implies—**1. Temporary,** **2. Final, flight.**^d

Pride.—Ye men, God, as the old proverb goes, having in His own being the beginning, end, and middle of all things, brings them to a just conclusion, proceeding, according to nature, in a circle. Justice always follows at His heels, as the punisher of those who have swerved from the Divine law; and close upon her is the man who wishes to be happy, with downcast looks and well-ordered thoughts; whereas if there be one who is puffed up with overweening conceit, or proud on account of his riches or honours, or the beauty of his person, or who, it may be, is, through the thoughtless giddiness of youth, inflamed with insolence, thinking himself in need neither of ruler nor leader, but rather imagining himself fit to point out the right way to others, such a one is abandoned by the Deity to his own foolish devices. Being thus

a As *Macknight*; but "the Apos. no doubt alludes to lustful desires of every kind."—*Stade.*

b Jo. xv. 19; 2 Co. vi. 14, 17, 18.

c 1 Jo. ii. 15; Ga. i. 10.

"In short, virtue cannot live where envy reigns, nor liberality subsist with niggardliness."—*Cervantes.*

resist the devil

a Ps. cxxxviii. 6; Lu. i. 52; 1 Pe. v. 5.

b 1 Pe. v. 8, 9; Ep. iv. 27; vi. 11.

c *Dr. J. Bunting.*

"It is safer to be humble with one talent than proud with ten; yea, better to be a humble worm than a proud angel."—*Flavel.*

d *R. A. Griffin.*

"Humility is a fair and fragrant flower; in its appearance modest, in its situation low and hidden. It discovers itself only to the spiritual searcher, who, whenever he finds it, is sure to behold its bosom opened to the Sun of Righteousness, receiving new sweets perpetually fr. His exhaustless store."—*Caspi.*

"One thing pride has, which no other vice that I know of has; it is an enemy to itself, and a proud man cannot endure to see

pride in another."—*Fettham*.

e Plato.

repentance and prayer

a Is. lv. 6, 7; Ho. vi. 1—3; xiv. 1, 2.

b Is. i. 16; Ez. xviii. 30, 31; 1 Jo. iii. 3.

c Ma. vi. 24.

d Lu. xxiii. 28.

e 1 Pe. v. 6.

f W. W. Wytke.

g C. Simeon, M.A.

See *Bp Smalridge's Serms.*, 349; also *Serm.* by R. Hall, v. 312.

"It is in vain to gather virtues without humility, for the Spirit of God delighteth to dwell in the hearts of the humble."—*Erasmus*.

"Modest humility is beauty's crown, for the beautiful is a hidden thing and shrinks from its own power."—*Schiller*.

unjust censures

a Ep. iv. 31.

b Lu. vi. 37.

c Ro. xiv. 4, 13.

d 1 Co. iv. 5; Ex. xx. 16.

e Dr. J. Barrow.

See *S. Smith's Serms.* 257.

"When will talkers refrain from evil speaking? When listeners refrain from evil-hearing."—*Hare*.

"Close thine ear against him that shall open his mouth secretly against another. If thou receivest

left, and joining himself to others of the same silly nature, he swaggers, throwing everything into confusion—appearing to the vulgar to be somebody, when in fact, he is nobody.^e

8—10. draw . . . God,^a in spiritual sympathy, holy desire, prayer. **he . . . you,** as Helper, Comforter, etc. **hands,**^b from pollution of evil acts. **hearts,** that yr. hands may be kept clean. **double-minded,**^c ref. to divided affections. **be . . . weep,**^d marks of true repentance. **let . . . heaviness,** sorrow over that wh. once gave you pleasure. **humble . . . Lord,** on acc. of sin; in recognition of His authority. **he . . . up,**^e exalt you in character and station.

Communion with God.—I. The duty—1. In prayer; 2. In meditation; 3. With reverence; 4. With confidence. II. The promise: 1. Communion; 2. Consciousness; 3. Joy.^f—*Repentance urged.*—Here we see—I. An encouragement to repentance—if we draw near to God, He will draw near to us. II. A direction for the acceptable performance of it. Our repentance must be attended with—1. A sincere renunciation of all evil—the hands and the heart must be cleansed; 2. A deep contrition for all our past iniquities.^g

Humility.—We are told that after the crown had been put upon his head, the two archbishops came to hand him down from the throne to receive the sacrament. His Majesty told them he would not go to the Lord's Supper, and partake of that ordinance, with the crown upon his head; for he looked upon himself, when appearing before the King of kings, in no other character than in that of an humble Christian. The bishops replied, that although there was no precedent for this, it should be complied with. Immediately he put off his crown and laid it aside: he then desired that the same should be done with respect to the queen. It was answered that her crown was pinned on her head, that it could not be easily taken off; to which the king replied, "Well, let it be reckoned a part of her dress, and in no other light."

11, 12. speak . . . another,^a libelling character; impugning motives. **judgeth,**^b rashly, unfavourably, to his condemnation. **law,** wh. commands us to love one another. **if . . . law,** to set it aside for your own will. **judge,**^c putting yourself in God's place. **there . . . destroy,**^d leave the cause with Him who can either acquit or punish. **who . . . another?** an imperfect man, who wilt thyself be judged of God.

Against detraction.—I. The causes of detraction: 1. Ill-nature; 2. Pride, ambition, and self-love; 3. Envy; 4. Malicious revenge and spite; 5. Sense of weakness, or want of courage; 6. Evil conscience; 7. Bad, selfish design. II. The irregularities and depravities involved in it: 1. Injustice; 2. Uncharitableness; 3. Impiety; 4. Meanness of spirit; 5. Folly, as a consequence of all these. III. Its effects: 1. Its practice is an obstruction to the common practice of goodness; 2. It is very hurtful to society; 3. It works real mischief to our neighbour; 4. It involves others in wrong things; 5. It exposes the detractor to general hatred; 6. It lays him open to the same in return; 7. It will assuredly be followed by defeat in the end.^e

Christian kindness.—On various occasions, the Rev. Ralph Erskine discovered much of a pacific and forgiving spirit. At

one time an elder thought proper to protest against a very harmless deed of session in which he himself had formerly acquiesced, and in the course of his arguing accused him, in no measured terms, of pride and ambition. At the close of the answers returned to the reasons of his protest, he freely forgave the unprovoked reproaches of this inconsiderate elder, in the following terms:—"Meantime, as to G——'s railing words formerly mentioned, Mr. Erskine, to show himself of another spirit than they import, and charitably constructing them to be the eruptions of sudden passion, not the image of his deliberate judgment, cordially forgives him the same; and from a regard to the example and command of our meek Lord Jesus, who has said, 'Pray for them that despitefully use you,' he desires that G——'s strange expressions may be forgiven of that God, to whom we must be accountable ere long for all our thoughts, words, and actions."

13, 14. go to now, an interjection used to excite attention.^a ye . . say, with boastful confidence. to-day, you are not sure of the next moment. to-morrow,^b wh. you may never see. we . . city, wh., even if you are living, unforeseen circumstances may lead you to avoid. buy . . gain, the object of deliberate confidence as to the future usually of this low nature. ye . . morrow, what event may arise. for . . life?^c of whose continuance you are so confident. vapour, like a mist in the morning. and . . away,^d whither, how, you cannot tell; leaving no trace behind. So, the generality of human lives.

The providence of God, and the providence of man.—I. The providence of God: 1. The rule of it—His will; 2. Its sphere—it extends over all things; but there are two particular departments of it in the text—(1) human life, (2) human activity. II. The providence of man. This is of two kinds: that of—1. The practical atheist—(1) purely selfish, "buy, sell," etc.; (2) unreasonably presumptive, "go into such a city," etc. 2. The practical Theist—God is the central thought of all this man's providence.—*Aspects of life.*—Consider it as—I. A great mystery: birth, growth, sleep, death, etc. II. A pilgrimage to immortality. III. A potent influence. IV. A sacred trust. V. A momentous probation—1. Your own consciousness; 2. Analogy; 3. The condition of things; 4. The inevitable result of living; 5. The attributes of God suggest that life is but the germ out of which your heaven or hell shall come. VI. A thrilling drama. VII. A brief existence.^f—*Life.*—Take this word life—who knows, who can tell all that it signifies? We shall attempt no definition of it; but we will summon several men before us, and ask them what they think this life is: I. The natural philosopher, or man of science. Life, he says, is force—force of gravity, of magnetism, of nerve. II. The worldling, or secularist. Life is to him the mere opportunity of—indeed it is the thing itself—the occupation of himself, and the pleasure, or, as he calls it, the happiness which he thus gains. III. The moralist, or social philosopher. This man will tell you that it is something to be studied—not with the painful analysis of the natural philosopher—not something just to be enjoyed and used, but rather looked at and talked about. IV. The Christian. To him it is—1. Something which must be judged; 2. A thing of eternal meaning, with hopes, aims, and motives drawn from the eternal world.^g—*Human life transitory.*—I. How men make the mistake of regarding their

not his words, they fly back and wound the reporter. If thou dost receive them, they fly forward and wound the receiver."—*Lavater.*

"Slander meets no regard from noble minds, only the base believe what the base only utter."—*Beller.*

uncertainty of life

a Bengel

b Pr. xxvii. 1; Lu. xii. 18–20.

c Job vii. 6, 7; Ps. ciii. 15, 16.

d 1 Co. vii. 29–31; 1 Jo. ii. 17.

e C. Morris.

"A man is thirty years old before he has any settled idea of his fortune; it is not completed before fifty; he falls a building in his old age, and dies by the time that his house is in a condition to be painted and glazed."—*La Bruyère.*

f H. J. Martyn.

g L. D. Bevan, LL.B.

"Art is long, life short, judgment difficult, opportunity fleeting. To act is easy, to think is difficult; to act according to our thoughts is troublesome. Every beginning is agreeable; the threshold is the place of expectation. The boy is astonished, his impressions guide him, he learns as he plays, earnestness comes on

him by surprise. Imitation is born with us, but what we ought to imitate is not easily discovered. The excellent is seldom found, more seldom prized."—*Goethe*.

"This span of life was lent for lofty duties, not for selfishness; not to be wiled away for aimless dreams, but to improve ourselves, and serve mankind."—*Sir Aubrey de Vere*.

h Dr. Kirk.

i Prior.

"Life is a dream, and death an awakening."—*Bcaumelle*.

to-morrow

a He. vi. 3.

b Oosterzee.

"It is just with God, that peremptory determinations seldom prosper, whereas those things which are fearfully and modestly undertaken commonly succeed."—*Bp. Hall*.

"To-morrow thou wilt live, didst thou say, Posthumus? to-day is too late; he is the wise man who lived yesterday."—*Martial*.

"To-morrow, and to-morrow, and to-morrow creeps in this petty pace from day to day, to the last syllable of recorded time; and all our yesterdays have lighted fools the way to dusty death."—*Shakespeare*.

life as something solid and stable: 1. They calculate upon the certain continuance of their strength; 2. They reckon on an indefinite prolonging of life; 3. They think the next life will much resemble this. II. The fact that human life is but a vapour: 1. The uncertainty of life; 2. The universal certainty of death. III. How we may rectify these errors in ourselves. We should—1. Understand the reality of the case; 2. Become entirely reconciled to it; 3. Accommodate all our views, feelings, and plans to it.⁴

Life.—

A flower that does with opening morn arise,
And, flourishing the day, at evening dies;
A winged eastern blast, just skinning o'er
The ocean's brow, and sinking on the shore;
A fire, whose flames through crackling stubble fly;
A meteor shooting from the midnight sky;
A bowl adown the bending mountain rolled;
A bubble breaking and a fable told;
A noon-tide shadow, and a midnight dream;
Are emblems which, with semblance apt, proclaim
Our earthly course.⁵

15. for . . say, or feel, even if yr. lips do not utter the words. if . . will,^a i.e. D. V., *devolente*, God being willing. live . . that, life, breath, all things, fr. Him.

The cause we have to say "If the Lord will."—I. The reasons for this frame of mind; 1. Death or want of ability often prevents the execution of our best plans; 2. The plans of others often conflict with ours, or ours with theirs, and so neutralise one another; 3. We are often deprived of the opportunity or the desire to carry out our plans, but all under the guidance of God. II. Its fruits. It will make us—1. Careful in laying; 2. Thankful for the success of; 3. Submissive to and satisfied with the frustration of, our most cherished plans and desires.⁶

To-morrow.—

To-morrow!—Ah, who hath not heard of thy worth,
Thou rainbow of fancy, thou day-dream of earth?
Yet the tale that is told in a moment of glee
Is reality's self when compared unto thee!
So Youth, with a spirit all buoyant and light,
Pursues the gay bubbles that flash on his sight;
Still deeming to-morrow will cast in his way
The prize he has missed in the chase of to-day.
Ah, baseless delusion! to-morrow will come,
And herald his fancies "with trumpet and drum:"
But, oh! he will find them deceitfully shine,
As thy treacherous mirage, renowned Palestine!
With a port more majestic, a bearing more staid,
See MANHOOD approach, still intent on the shade
That hath baffled the fleetness of youth, and contemned
The powers of a spirit, untaught and untamed.
Even AGE, with the wisdom of years on his brow,
Deep wrinkled and furrowed by Nature's stern plough,
Holds still on its course, as determined to bear
From the spoil of to-morrow his portion and share;

Till wearied at length of the dreams of his prime,
Grown grey in pursuing the phantoms of time,
"Where—where is to-morrow?" he asks, in despair;
And the voice of Eternity echoes back, "WHERE?"^c

16, 17. now, instead of this resignation to the Divine will. ye . . boastings, being confident, without reason, of continued life and health: all . . evil, bec. it excludes the highest good of the soul, and God's will as a basis of trust. that . . good, the need of promptitude and energy in a right course, seeing life is so short and uncertain. sin,^a a sin of omission.

Knowledge and practice.—I. That we ought to know to do good—know our duty: 1. Knowledge is our lamp to guide us in the truth; 2. It is the foundation of all grace; 3. The chief work in conversion consists in it; 4. Nothing in religion, however excellent, can do us good without it. II. That we ought not only to know how to do good, but to do it. Men do it not—1. For want of sound conviction; 2. Because of spiritual sloth; 3. From incredulity; 4. Through prejudice. III. That he that knoweth to do good, and doth it not, is of all others the most guilty. He sins after—1. Counsels and warnings; 2. Afflictions. Application: (1) Take heed of little sins; (2) Revere the dictates of conscience; (3) Pray to have knowledge sanctified.^b

Knowing the truth.—For one to be a downright Papist may be a sin of ignorance; but to blend and mingle with it, to pick and choose some tinctures of it to serve our worldly turns, cannot but be a sin of knowledge; for if one were fully in his heart persuaded that Popery were the truth, he would embrace that, and cleave to that alone. Again, if our religion were thought to be the right, that only will be entertained, but when we mingle thus, and will not run without a bias, but for advantage halt willingly between both, we cannot be accepted. This we speak but for prevention, not knowing what temptations oftentimes may bring: it is good preventing physic to know the truth.^c

CHAPTER THE FIFTH.

1-3. go to now, see on iv. 13. ye . . men,^a not rich toward God. for . . you, the more deeply felt through your anticipations now, and your recollections then. corrupted, by the means used in their acquisition, and their use. your . . moth-eaten^b [i. 40]. cankered, rusted, by tears of oppressed, blood of men, dirty tricks, etc. witness . . you, bear testimony to your ways and aims in life. and . . fire, the burning memory of ill-gotten gains. ye . . days,^c what treasure?—"wrath against the day of wrath."

Treasures upon earth.—These treasures are so unsubstantial and yet so dangerous. Because—I. They are spoilt by moths and rust. II. They bring moths and rust into the heart.^d—*Material riches.*—Material riches—I. Cannot satisfy the spiritual nature; II. Are less enduring than it; III. Are exposed to continual peril; IV. Are excellent servants, but unworthy masters.^e

Riches are not to be basely sought.—Take heed that thou seek not riches basely, nor retain them by evil means; destroy no man for his wealth, nor take anything from the poor: for the cry and

c J. Montgomery.

knowledge and conduct

a Lu. xii. 47; Ro. ii. 17, 18; Ma. xxv. 24-30.

b T. Watson.

"Not bec. it is known, but bec. it is not practised; as meat undigested hurts the body, not bec. it is taken into the stomach, but bec. it is not by concoction turned into good nourishment."—Bernard.

c J. Preston.

"Knowledge unemploy'd, will preserve us from vice, for vice is but another name for ignorance; but knowledge employ'd is virtue."—Lytton.

"To ask and to bestow knowledge is much of heaven's delight."—Pollock.

unholy riches

a Lu. vi. 24; 1 Ti. vi. 9; Pr. xi. 28.

b Ma. vi. 20.

c Ro. ii. 5.

"Plenty and indigence depend upon the opinion everyone has of them; and riches, no more than glory or health, have no more beauty or pleasure than their possessor is pleased to lend them."—Montaigne.

d Langè.

e Dr. Parker.

"When it is not despicable to be poor, we want fewer things to live in poverty with satisfaction than to live magnificently with riches." — *St. Evremond.*

"When we see the shameful fortunes amassed in all quarters of the globe, are we not impelled to exclaim that Judas' thirty pieces of silver have fructified across the centuries." — *Mde. Sivetchine.*

f Sir W. Raleigh.

wealth ill-gotten

a Le. xix. 13; De. xxiv. 15; Je. xxii. 13; Mal. iii. 5.

b Ro. ix. 29.

c Job. xxi. 13; Lu. xvi. 19, 25.

d Ac. vii. 52; ix. 5; 1 Th. ii. 14-16.

e Oosterzee.

"No man can tell whether he is rich or poor by turning to his ledger. It is the heart that makes a man rich. He is rich or poor according to what he *is*, not according to what he *has*." — *Beecher.*

"Worldly riches are like nuts; many clothes are torn in getting them, many a tooth broke in cracking them, but never a belly filled with eating them." — *R. Venning.*

patience

a Ma. xxiv. 30; Re. xxii. 12.

complaint thereof will pierce the heavens. And it is most detestable before God, and most dishonourable before worthy men, to wrest anything from the needy and labouring soul. God will never prosper thee in aught if thou offend therein: but use thy poor neighbours and tenants well; pine not them and their children to add superfluity and needless expenses to thyself. He that hath pity on another man's sorrow shall be free from it himself; and he that delighteth in, and scorneth the misery of another shall one time or other fall into it himself. Remember this precept—"He that hath mercy on the poor lendeth unto the Lord, and the Lord will recompense him what he hath given." I do not understand those for poor which are vagabonds and beggars, but those that labour to live, such as are old and cannot travail, such poor widows and fatherless children as are ordered to be relieved, and the poor tenants that travail to pay their assets, and are driven to poverty by mischance, and not by riot and careless expenses: on such have thou compassion, and God will bless thee for it. Make not the hungry soul sorrowful, defer not thy gift to the needy; for if he curse thee in the bitterness of his soul, his prayer shall be heard of Him that made him. J

4, 6. behold, here folls. illus. of the way in wh. ill-gotten gains will witness against such rich men. hire,^a wh. you agreed to give. who . . fields, by wh. you were enriched. which . . fraud, withheld on various pretexts: as work ill done, etc. cries, of poverty, hunger, etc. into . . ears, yours were closed by a hard and selfish heart. Sabaoth,^b [iii. 333]. ye . . earth,^c selfishly enjoying yourselves, regardless of benevolence and justice. wanton, ref. to lasciviousness. ye . . hearts, ye have tried to fill up your hearts' desire. as . . slaughter, as ye fatten animals against that day. just,^d whose very integrity provoked. he . . you, you were unmoved by his patience under your ill-treatment.

The threefold sin of the rich.—I. Oppression of the poor; II. Selfish indulgence; III. Murder of the Just One. The crime of the rejection of Christ is still continued in various ways by many among the rich of this world.^e

Unjust condemnation.—When the late Rev. Joseph Hughes was once travelling in the service of the Bible Society, he found by his side, upon the coach, a grave and respectable-looking person. In conversing on topics of general attention, they came to the Bible Society. His companion launched forth, in vituperative terms, on its Utopian character, and especially on its lavish expenditure; noticing in a marked way the needless and extravagant travelling expenses of its vaunted *secretaries*, as well as their enormous salaries. No one, from Mr. Hughes' countenance and manner, could have conjectured that he was a party concerned. "But what," he mildly expostulated, "would be your conclusion, were you informed that their services were gratuitous; and that, with a view of curtailing as much as possible the expense of travelling, they usually, even in very inclement seasons, fix on the outside; as," he added, "one of them is now doing before your eyes?" Need it be said, that both the fact and the tone in which it was announced, with the friendly conversation that ensued, converted an enemy into a friend.

7-9. patient . . Lord,^a when your toil will be required and your sufferings compensated. waiteth,^b and watcheth when

his work is done. for . . earth, the support of his bodily life. and . . it, knowing that, though delayed, it is certain. early,^c wh. fell in Oct., Nov., Dec. latter,^d Mar., Ap. (bef. the early, he sowed; aft. the latter, he reaped). patient, who wait for better fruit. stablish, by meditation and prayer. nigh, to each man in his own departure. grudge,^e murmur. condemned, judged. door,^f by wh. you pass out of this life.

Persuasives to patience (on vv. 7—11).—In our text the Apostle inculcates a patience: I. That waits in the consciousness that life ripens. The human race advances to maturity. Our individual life is under the same law, the law of growth. And the Christian is conscious that the seasons of his soul roll on to harvest. II. That by the hope that Christ will come is upheld. The "coming of the Lord" may mean His coming: 1. In some special dispensation of Providence; 2. To judge the world; 3. At our death. III. That in the knowledge of Christ's presence is unmurmuring. His history shames our murmurs—He knows all our deserts—He will rightly award our destiny. IV. That in the sense of its fellowship rejoices. The best, most God-honoured men may suffer affliction, and in such afflictions the best and most God-honoured have possessed patience. V. That through confidence in God's character is all conquering. The expression, "the end of the Lord," may mean: 1. The termination to which God brings sorrow; 2. God's object in permitting sorrow.^g

Analogy of patience.—O impatient ones! Did the leaves say nothing to you as they murmured when you came hither to-day? They were not created this spring, but months ago; and the summer, just begun, will fashion others for another year. At the bottom of every leaf-stem is a cradle, and in it is an infant germ; and the winds will rock it, and the birds will sing to it all summer long; and next season it will unfold. So God is working for you, and carrying forward to the perfect development all the processes of your lives.^h

10, 11. take, place bef. your minds. who . . Lord,^a as His messengers. example . . patience, fr. them learn both to expect trial, and how to endure. happy,^b blessed of God. endure,^c endurance proves the existence of noble qualities. ye . . Job,^d the worth of patience may be inferred fr. the fact that one whole book of the Bible was designed to illus. it. the . . Lord,^e God's mercy to him at the end of his life. that . . mercy,^f He who was so pitiful and full of mercy to Job never changes.

Examples strengthening in troubles.—Examples are peculiarly effective to strengthen us in suffering. They show us: I. The possibility of endurance, and of victory by means of the strength of God. II. The glory and the reward of those who have ended their warfare.^g

Faith, Patience, and Hope.—Faith most shines in believing things that seem incredible, and Hope in expecting things improbable; so Patience in bearing crosses that appear intolerable. If thou fear thou canst not be able to bear, then consider, that if thy heart be willing, God will take notice of that which is good in thee; and not charge thee with thy failings. For you shall find Job not challenged for impatience, but contrarily he is crowned, and chronicled, and many times mentioned in Scripture, for an example of patience. You hear of Job, and God boasts as it were of Job; and it is evident that what we do or suffer for God, He

b Ph. iv. 5.

c De. xi. 14; Je. v. 24.

d Je. iii. 3; v. 34; Joel ii. 23.

e Ps. lxxiii. 3.

f Ma. xxiv. 33.

"Farmers have learned a lesson which many Christians need yet to learn,—namely, that when seed is sown, grain must be looked for at the latter end of the harvest, and not at the beginning" — *Beecher.*

g U. R. Thomas.

"We increase our losses ourselves, and club with fortune to undo us, when with them we lose our patience, too; as infants that, being robbed of some of their baubles, throw away the rest in childish anger."—*Wyckley.*

h H. W. Beecher.

the patience of Job

a He. xi. 35—38.

b Ps. xciv. 12; Ma. v. 12.

c Ma. x. 22; Ro. ii. 7.

d Jobi. 21; ii. 10; xiii. 15; xxiii. 10.

e Job xlii. 10.

f Nu. xiv. 18; Ps. ciii. 8.

g Dr. Heubner.

"I will labour not to be like a young colt first set to plough, who more tires himself out with his own untowardness (whipping himself with his misspent mettle) than with the weight of what he draws; and will labour to bear patiently what is imposed

upon me." — *T. Fuller.*

profane swearing

a Ex. xx. 7; Ma. v. 33—37.

b *Dr. Parker.*

"All vehement asseverations have in them somewhat of the nature, and are dangerous beginnings, of oaths; and those who accustom themselves to them will in time think them not forcible enough to confirm their speeches, and so be brought to attest them by oaths." — *Bishop Hopkins.*

"An oath is a physic, which supposeth a disease." — *M. Henry.*

c *Bib. Treas.*

praying for the sick

a Ps. l. 15; xviii. 6; cxvi. 3—6; cxlii. 4—6.

b Ac. xvi. 25; Ma. xxvi. 38, 39; Ep. v. 19.

c Mk. vi. 13.

d These "Peculiar People," refusing to send for a doctor, were charged with manslaughter; and then employed a lawyer to defend them. On what principle could medical advice be rejected, and legal advice be sought?

e Ma. xxi. 21, 22.

f *J. H. Newman.*

"It is in sickness that we most feel the need of that sympathy which shows how much we are dependent one upon another

will make a fair and favourable construction of it, and not upbraid us with our failings." — *T. Valentine.*

12. swear not, when persecuted, do not impatiently invoke imprecations on yr. enemies. **neither . . . oath**, solemn protestations not to be employed for trivial uses. **let . . . nay** [i. 29], let your known truthfulness relieve you of the necessity of solemn adjurations. **condemnation**,^a through the thoughtless and profane use of holy things.

Language. — I. Language should be the simple expression of the heart. II. Social intercourse can never be right until the heart is right. III. The heart can never be right until Christ's word is its supreme law. IV. All violent expression is suggestive of conscious weakness, exasperated temper, or want of social faith. V. Christianity seeks to simplify human communications.^b

Profane swearing reprov'd. — A pious young tradesman, living in a low part of a town, was constantly grieved by the unmanly habit of swearing which was practised by many of his customers. He at length hung up a board behind his counter, on which was printed the words, "*Friend, don't swear.*" On an oath being uttered, the tradesman would kindly direct the attention of his customer to the board, and in the most affectionate yet serious manner, point out the fearful consequences of breaking God's law: "*Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.*" In a short time swearing was entirely abolished, not only in that shop, but in many of the homes and workshops in the neighbourhood.^c

13—15. afflicted, in trouble fr. any cause. **pray**,^a relying on the promises, and not murmur. **merry**, glad, light of heart. **let . . . psalms**,^b or his gladness may rush out in boisterous levity; let him praise God, as the source of all true joy. **sick**, bodily affliction. **let . . . Church**, as the most spiritual and prayerful men. **let . . . him**, commending the soul of the sick to God. **anointing . . . Lord**,^c whence the Papists defend their *extreme unction*; and the fanatics of Plumstead their *peculiar follies*.^d **the . . . faith**,^e if it be strong enough and in accordance with God's will. **shall . . . sick**, fr. death. **and . . . up**, if it be His will. **and . . . him**, how great, therefore, is the encouragement to pray for the sick, seeking especially their souls' health.

Religious worship a remedy for excitements. — The services of Divine worship are the proper antidotes for — I. Secular excitements. Such are the pursuit of gain, or of power, or of distinction; such are amusements, applause, emulations, hopes, risks, quarrels, disappointments, successes. Religious worship remedies all these by breaking-up and disabling them. II. Religious excitements. Restless persons should attend upon the worship of the Church, which will attune their minds in harmony with Christ's law, while it unburdens them. Prayer and praise are Divine medicines.^f

Prayer saving the sick. — When Myconius lay apparently dying, he wrote a letter to his friend Luther, who, after reading the letter, immediately fell on his knees and began to pray. "O Lord, my God! no, Thou must not take yet our brother Myconius to Thyself; Thy cause will not prosper without him. Amen!" And after praying thus, he rose up, and wrote to his sick brother, — "There is no cause for fear, dear Myconius; the Lord will not

let me hear that thou art dead. You shall not, and must not die. Amen!" These words made a powerful impression on the heart of the dying Myconius, and aroused him in such a manner that the ulcer in his lungs discharged itself, and he recovered. "I wrote to you that it would be so," answered Luther, to the letter which announced the recovery of his friend.

16. confess . . another,^a to secure mutual sympathy and advice; very dif. this, fr. confessing to a priest. pray . . another,^b that ea. may be preserved fr. like faults in the future. of . . man,^c i.e., "one who shows his faith by his works." availeth much,^d with God, on behalf of its subject.

Prevalent prayer.—Consider—I. The character of those supposed to offer the prayer—"righteous." II. The character of the prayer itself—effectual—fervent. This includes—1. Sincerity; 2. A high appreciation of, and a strong desire for attaining, the object sought. III. Its efficiency—"it availeth much."^e

Effectual prayer.—"Just as a shoemaker makes a shoe, and a tailor a coat," said Luther, "so also ought the Christian to pray. The Christian's trade is praying. And the prayer of the Church works great miracles. In our days it has raised from the dead three persons, viz., myself, my wife Catherine, and Melancthon, who was nigh unto death at Weimar." Luther, having spoken thus, he lifted up his eyes towards heaven, praying, "Lord God, Thou hast spoken through the mouth of Thy servant David (Ps. cxlvii. 8, 9). Why wilt Thou not give us rain now, for which so long we have cried and prayed? Well, then, if no rain, Thou art able to give us something better; a peaceable and quiet life, peace and harmony. Now, we have prayed so much, prayed so often, and our prayers not being granted, dear Father, the wicked will say, Christ, Thy beloved Son, has told a falsehood, saying Jo. xvi. 23. Thus they will give both Thee and Thy Son the lie. I know that we sincerely cry to Thee, and with yearning. Why, then, dost Thou not hear us?" In the very same night following there fell a very refreshing and productive rain.^f

17, 18. To illus. the power of prayer we have the case of—Elias, Elijah. subject . . are, i.e., a man like ourselves. Let not the greatness of his works place him beyond the category of the race of man. he . . earnestly, he prayed with prayer. that . . rain, it is here that we learn a fact not recorded in the O. T. and it . . months, see notes on 1 K. xvii. [and ii. 48]. and . . again,^a as may be inferred fr. the O. T. history.

The power of prayer.—This prayer of Elijah's—I. Was offered in full assurance of the efficacy of prayer. Not as a mere experiment, as something which might succeed—not as a last resource—but as a right, indeed, the right way of procuring the blessing required. II. Was a prayer for a definite object—rain. III. Was offered in expectation of the blessing following it. He said to his servant, "Go up, now, and look toward the sea." This he did seven times. IV. Was a prayer which had to be persevered with—seven times. V. Was an effectual prayer—"the heaven gave rain."^b

Persevering prayer.—When the soul perseveres in prayer, it is a sign of a persevering faith, and such may have what they will at the hands of God, when praying according to prescript. Nay, urgent prayer is the token of a mercy at hand. When Elijah

for our comfort, and even necessities. Thus disease, opening our eyes to the realities of life, is an indirect blessing."—H. Ballou.

effectual prayer

^a Ma. xviii. 15.

^b Ro. viii. 26.

^c Ro. v. 19.

^d Ge. xx. 20; Nu. xi. 2; xiv. 19, 20; De. ix. 18—20, 1 S. xii. 18; 1 K. xiii. 6; 2 K. iv. 32—35; xix. 20; xx. 5; Ac. xii. 5, 11, 12.

^e Dr. H. A. Nelson.

Serms. by A. Wolfe, M. A. 73.

"It requires no investigation to prove that this passage does not refer to the ministerial office at all, but represents the duty of the faithful to each other."—Dr. J. Fletcher.

^f Leis. Hour.

case of Elijah

^a 1 K. xviii. 42—45.

^b Dr. Humphrey.

"If the arrow of prayer is to enter heaven, we must draw it from a soul full-bent."—Bp. Hopkins.

"The good man's prayer is among the reasons by which the Omnipotent is moved in the administration of the universe."—Dr. Ogden.

"Good prayers never come creeping home. I am sure I shall receive either

what I ask, or what I should ask."—*Bp. Hall.*

c S. Lee.

the conversion of a sinner

a 2 Pe. iii. 17.

b Ga. vi. 1.

c Ja. i. 15.

d Ps. xxxii. 1, 2; Is. xliii. 25; 1 Jo. i. 7; Pr. x. 12; 1 Pe. iv. 8.

e Dr. Parker.

"A few indeed stand motionless, and, not seeking to lead themselves or others out of the maze, laugh at the failures of their brethren; yet with little reason, for more grossly than the most bewildered wanderer does he err who never aims to go right."—*Coleridge.*

"Errors to be dangerous must have a great deal of truth mingled with them; it is only from this alliance that they can ever obtain an extensive circulation; from pure extravagance, and genuine, unmingled falsehood, the world never has, and never can sustain, any mischief."—*S. Smith.*

"Error is worse than ignorance."—*Bailey.*

"Apostate, still thou err'st, nor end wilt find Of erring, from the paths of truth remote."—*Milton.*

prayed seven times one after another for rain, the clouds presently march up out of the sea at the command of prayer. When we put forth our utmost strength in prayer, and will, as it were, receive no nay from heaven, our prayers must be like the continual blowing of the silver trumpets over the sacrifices for a memorial before the Lord.^c

19, 20. err,^a wander, be seduced fr. the truth. truth, belief and practice of doctrines and precepts of Christ. and . . him,^b turn him back to the truth. know, to his joy, comfort, encouragement: let others know it also, that they may imitate his example. save . . death,^c *i.e.* the second death: the death that never dies. hide . . sins,^d *i.e.* this man, whose soul is saved, will have his sins forgiven, blotted out, hidden for ever fr. the punishment due to them.

Heresy.—I. These words imply the possibility of a truth-possessor becoming a truth-loser. Men may "err from the truth" through—1. A daring, speculative turn of thought; 2. Want of sympathy in their intellectual difficulties; 3. Intellectual pride. II. The principle of mutual oversight in spiritual life is here recognised. In him who would convert the sinner, there must be—1. Intense sympathy with Christ in the love of souls; 2. A thorough acquaintance with the heart's deceitfulness; 3. An intelligent reverence for the established truths of religion. III. The text teaches that the salvation of the soul is the sublimest of moral triumphs. It is so because—1. Christ deemed it worthy of His incarnation and sacrifice; 2. The mission of God's Spirit is thus fulfilled; 3. The sum of moral goodness is augmented.^e

Soldiers at Madras.—In a letter, addressed to the British and Foreign Bible Society, by W. Bannister, Esq., of Madras, in 1832, the following facts are related:—The men of the —th regiment were regarded as amongst the most depraved in the country. Five or six years ago they were stationed at Maulmein, on the other side of the Bay of Bengal. They had there no Divine ordinances, and the Sabbath was scarcely known amongst them. One of the men, in a drunken fit, on one occasion, without any particular provocation, shot a sergeant of his corps, and was subsequently condemned for the crime. Before his execution, a missionary obtained access to him, and, through the blessing of God, was made instrumental in his conversion. He pleaded so affectionately and so earnestly with the prisoner, that the sentinel on guard was led to hearken to what was going forward inside the cell; and was so much affected by what he heard, that he requested, as a favour, to be admitted whenever the missionary visited the condemned man. This soldier not only attended himself, but he told his comrades of the manner in which the missionary conversed with the criminal, in such affecting terms, that many others were led to attend; and after seeing their comrade die in peace, through Christ, notwithstanding the offence he had committed, they requested the missionary to come to their barracks, and talk to them in the same way. This he, of course, very gladly did; and, ere long, baptized about one hundred of them, as he believed, in the faith of Christ. Many of these men remained faithful to the solemn profession they had made, and became diligent students, of the Bible.

THE FIRST EPISTLE GENERAL OF ST. PETER.

Introduction.

I. Author, PETER, properly *Simon Peter*. Πέτρος (Gk. for the Aramaic *Cephas*)—a stone (Ma. xvi. 16—19; Mk. iii. 16; Jo. i. 42), whose proper name was *Simon* or *Symeon* (Ac. xv. 14; 2 Pe. i. 1), the s. of Jonas (Ma. xvi. 17; Jo. i. 43; xxi. 15), was born at Bethsaida in Galilee; and, with his bro. Andrew, pursued his calling of fisherman at Capernaum, where he afterwards lived (Ma. iv. 18; viii. 14; Lu. v. i. 7; Jo. i. 44) with his wife's mother, being a married man (1 Co. ix. 5). The two bros., and their partners (Jas. and Jo., the sons of Zebedee) became discs. of Jo. the Bap. (Jo. i. 35); subsequently, Andrew, having believed in Jesus, brought his bro. P. to the Lord (40, 41), by whom he was aft. formally called to the Apostleship (Ma. iv. 18—20; Mk. i. 16—18; Lu. v. 1—11). Although convinced that the Gospel covenant was opened also to the Gentiles (Ac. x.), he continued to be regarded as the Apostle of the circumcision, and faithfully preached that Jesus whom he had once denied until his martyrdom, ab. 67 or 68. [See also *Bib. Mus.* iii. 261, and v. 130.]

II. Time, prob. ab. 63 or 64. **III. Place, BABYLON** (if v. 13 is to be taken literally). "There does not seem to be any reason to depart fr. the *prima facie* impression given by this notice, that P. was at that time dwelling and working at the renowned Babylon on the Euphrates."—(*Alford*: yet that Rome was meant by Babylon has been a very general opinion, and held by *Grotius, Lardner, Cave, Whitby, Macknight, Wiesinger*, etc.) It is certain that Jews dwelt in Babylon long aft. other inhabs. had deserted it (*Jos. Ant.* xv. 3. 1; *Philo, de Vert.* 587); and there is nothing to prevent Silvanus (even if he is the Silas of Ac. xv. 22, 32, 40, etc., or the Silvanus of 1 Th. i. 1, etc.) fr. being the bearer of this, since nothing is known of S. subsequent to the period of his companionship with Paul. **IV. Design**, generally, to console the Jewish Christians, to whom it was addressed, under the afflictions wh. were their lot. Hence they are reminded of the need, uses, and transitoriness of earthly trials (i. 1—12); of their various duties (ii. 13; iii. 8); and are admonished, pastors esp., to use their various gifts to the glory of God.

Synopsis.

(According to Pinnock.)

(Bengel sees a striking accordance bet. this Ep and the Lord's Prayer, and—see Gnomon under 1 Pe. i. 3—gives the foll. comparison.)

I. Introduction.....	i. 1, 2
II. Blessings of Christianity.....	3-9
III. The Gospel salvation fore- told.....	10-12
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1. To holiness, etc.....	13; ii. 1-10
2. To purity.....	11-12
3. To obedience to rulers.....	13-17
4. To servants.....	18-25
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7. To patience, etc.....	8-17
8. Reasons of above.....	18-22; iv.
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I. Our.....	i. 4 at end
II. Father.....	i. 3, 14, 17, 23; ii. 2
III. In heaven.....	the same
IV. Hallowed, etc.....	i. 15, 16; iii. 15
V. Thy kingdom come.....	ii. 9
VI. Thy will, etc.....	ii. 15; iii. 17; iv. 2, 19
VII. Daily Bread.....	v. 7
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IX. Temptation.....	iv. 12
X. Deliverance.....	iv. 18

CIR. A. D. 63.

salutation

a Ja. i. 1.

b *Alford*.

c Ac. xviii 2; ii. 9.

d Ac. ii. 9.

e Ac. xix. 9.

f Ac. xvi. 7.

g Ro. viii. 29, 30; Ep. i. 4; 1 Pe. ii. 9; 2 Th. ii. 13.

h *Macknight*.

i Ex. xxiv. 8; Le. xiv. 14-16; He. ix. 13, 14; 1 Jo. i. 7; He. ix. 22.

k "Pax vestra multiplicetur" is quoted as a Rabbinical expression by *Welstein* and *Schottgen*.l *T. Watson*.

"By this description of the readers, an anticipation is given of the whole train of thought in the Ep., the aim of wh. is to impress the blessed certainty of salvation, and, with that, the obligations incurred by receiving God's gift."—*Harless*.

"True Christians are not like the men mentioned in Coleridge's 'Ancient Mariner,' who steered the ships, and held the ropes, but were dead men still; but the man with the Holy Ghost in him is mighty."—*Spurgeon*.

m *Topics*, ii. 174.

the hope and inheritance

a Ep. i. 3.

b Jo. i. 12, 13; iii. 3-5; Ep. ii. 4-

CHAPTER THE FIRST.

1, 2. Peter, see Intro. to . . . scattered,^a to the elect strangers of the dispersion:^b i.e. Jewish Christians. Pontus,^c [iii. 167]. Galatia, see Intro. to Ep. to Gal. Cappadocia, most E. region of A. Minor. Jews fr. C. present on day of Pentecost.^d Asia^e [iii. 176]. Bithynia^f [iii. 148]. foreknowledge^g [iii. 323]. "God's foreknowledge of all believers to be His people, was revealed in the covenant with Abraham."^h through . . . Spirit, the holiness wh. the Spirit works. and . . . Christ,ⁱ ref. to the inauguration of the covenant when persons were sprinkled with that blood wh. typified the blood of Christ. grace . . . peace [iii. 261]. multiplied,^k increased.

The beauty of grace.—I. What is meant by grace? That infusion of a new and holy principle in the heart, whereby it is changed, and is made after God's own heart. II. Who is its author? The Spirit of God. III. Why is this work of holiness in the heart called grace? It is above nature. It is the work of God's free grace. It has a soul-quickening—soul-enriching—soul-adorning—cleansing—strengthening—raising—ennobling—securing—establishing—preparing—abiding, excellency. Application: (1) Would you know whether you have true grace? It is known by antipathy to sin. (2) Would you obtain it? Go to God for it—engage the prayers of others—frequent the means of grace.^l

Traditional history of St. Peter.—A few scattered hints may be gleaned fr. the Epistles. For rest of life we are left to tradition. We are told that he left Jerusalem early, founded and presided over a Church at Antioch; that he aftwds. went to Rome, where he once more met and confounded Simon Magus; that he was long time Bp. at Rome; that he visited the E. again, planted many Churches in the West; and at length was martyred, with Paul, at Rome, being crucified with his head downwards. It is clear that he was martyred, and by same kind of death as Christ (Jo. xxi. 18, 19), and it may have happened at Rome. Tertullian (A. D. 197), Dionysius of Corinth, Caius the Rom. presbyter, etc., report it; some of them mentioning memorials of the fact wh. they say existed in their times. And though some of these authors were credulous and unreliable, yet, as Wieseler observes, if Peter had suffered in any other city, we may feel certain that the Church of that city would have claimed honour as the scene of the martyrdom of so famous an Apostle. The conclusion of the whole argument for and against Peter's suffering at Rome is a possibility that it may have been so; and that, if Peter was martyred at Rome near the time of Paul's martyrdom, in the Neronian persecution, yet it could not have been till at, or aft., the close of Paul's life that Peter visited the imperial city. The date of his martyrdom is variously placed, and may have been ab. 67 or 68 A. D."^m

3-5. blessed, praised. God . . . Christ^a [iv. 205], through whom God is our Father. His . . . mercy,^b abounding beyond our sins. a . . . hope, a living, energising hope, brightening and stimulating our own life. by . . . dead,^c on wh. our living hope of immortal blessedness is founded, as it is the pattern and

pledge of our resurrection. inheritance,^d of wh. we are joint heirs with Christ. incorruptible, not liable to decay. undefiled, by moral evil. and . . . away, its beauty lasting as itself. reserved, laid up. heaven,^e beyond the reach of all injurious influences. you, believers, the elect of God. who . . . God,^f and hence have no need to doubt that you will possess the inheritance. faith,^g wh. unites you to Christ your living head, and lays hold of the power of God. salvation, the full realisation of it in the life to come. revealed,^h manifested in all its glory. in . . . time, the end of the present dispensation.

The inheritance of moral manhood.—The inheritance of the good: I. Is distinguished by every species of excellence. It: 1. Is incorruptible—the principle of decay is not in it; 2. Is undefiled—is inherently and essentially pure; 3. Fadeth not away. II. Is in safe keeping—reserved till we are made meet for it. This meetness, or this moral manhood, for such it is, consists in: 1. A recognition of God in everything; 2. Power over every combination of circumstances; 3. An intelligent decisiveness of character. III. Is the portion of a special class—"you who are kept," etc. Christians are kept by: 1. The supreme love of their Omnipotent Saviour; 2. The ministry of angels; 3. The indwelling presence of the Holy Spirit. IV. Can be entered upon only in God's own time—"ready to be revealed in the last time." Application: (1) Seek to be assured of your heirship; 2. Remember that you are under age; (3) Rise superior to your troubles; (4) Remember, sinner! there is something in reserve for you.

The heavenly inheritance.—It is not for any mortal creature to make a map of that Canaan which lies above; it is to all of us, who live on the bitter side of death, an unknown country, and an undiscovered land. It may be that some heavenly pilgrim, who with his holy thoughts is continually travelling thitherward, arrives sometimes near the borders of the Promised Land, and gets upon the top of Pisgah, and there has the perfect prospect of a fair country which lies a far way off; but he cannot tell how to describe it; and all that he hath to say, to satisfy the curious inquirer, is only this—if he would know the glories of it, he must go and see it.^h

6, 7. wherein, in the view of such an immortality. rejoice,^a the joy of certain anticipation. season,^b a little time: longest life, comparatively short. if . . . be, in order to your perfecting. heaviness, burdened with heavy sorrow. manifold, various. temptations, afflictions, trials. trial,^c proof, test. faith, trust in Christ. precious, valuable in results. gold, most sought after of all things by some. perisheth, though prized, it does not last. though . . . fire, if it, a perishing thing be tried, and with fire, much more shall faith be tried. might . . . glory,^d i.e., the praise, glory of the elect: the outcome—through grace—of their well tried and approved faith. at . . . Christ, when the genuineness of a true faith will be manifested.

What is genuine faith?—It is: I. A birth out of (emanating from) God; II. An assurance of what is unseen; III. An inheritance of eternal life.^e—*The trial of our faith.*—I. The subject of the Christian's trials—his faith: 1. Its nature—either: (1) Historical, or (2) Evangelical; 2. Its objects—the doctrines of truth, and the promises; 3. Its use—it is a mighty blessing—it is precious; 4. What is here said concerning it—that God makes

6; Ja. i. 18; Tit. iii. 5.

c 1 Co. xv. 20; 2 Th. ii. 16; He. vi. 19, 20.

d Col. i. 12.

e 2 Pe. iii. 13; Re. xxi. 1, 2; 2 Th. iv. 8; Col. i. 5.

f Jude 1; Jo. x. 28, 29; 1 Th. v. 24; 1 Co. i. 8; Ps. cxxi. 7, 8; xviii. 2; Ep. i. 13, 14.

g 2 Co. i. 24.

h Col. iii. 4; 2 Th. i. 10; Ma. xxv. 34

"The world dares say no more of its devices than *dum spiro spero* (whilst I breathe, I hope); but the children of God can add, by virtue of this living hope, *dum expiro spero* (whilst I expire, I hope)." —Leighton.

i Dr. Parker.

k Bp. Rust.

"The light here is not the true; I await a better." —Ducis.

the trial of faith

a Ro. v. 2, 3; xii. 12.

b 1 Pe. v. 10.

c 1 Pe. iv. 12, 13; Zec. xiii. 9.

d Ro. ii. 7; Re. iii. 7, 10—12.

e Kapff.

"A gilt object may appear as well as a gold one until it is tried in the fire; and it is the furnace of temptation that proves of what metals we are made."—A. L. O. E

f T. Ward, M.A.

"If we would know whether a staff be strong, or a rotten, broken reed, we must observe it when it is leaned on, and weight is borne upon it. If we would weigh ourselves justly, we must weigh ourselves in God's scales, that He makes use of to weigh us."—*J. Edwards.*

"Every noble crown is, and on earth will ever be, a crown of thorns."—*Carlyle.*

loving the
unseen
Saviour

a 1 Co. xvi. 22;
1 Jo. iv. 19.

b 2 Co. v. 7; Jo.
xx. 29; He. xi.
1, 27.

c Ph. iii. 8, 9; Ro.
v. 2.

d Jo. v. 24; Ro.
viii. 1.

e S. Hayward.

"Faith persuades the Christian of these two things, which the philosopher gives as the causes of all love, beauty, and propriety; the loveliness of Christ in Himself, and our interest in Him."—*Leighton.*

f Dr. J. M.
McCulloch.

"If thou neglectest thy love to thy neighbour, in vain thou professest thy love to God; for by thy love to God, the love to thy neighbour is begotten; and by the love to thy neighbour, thy love to God is

trial of it. II. The various modes in which God tests this faith. By: 1. Permitting false doctrines to arise; 2. His providential dispensations; 3. Permitting Satan to persecute us. III. The great end of this trial of faith. The trial of faith is unto—1. Praise; 2. Honour; 3. Glory. f

Fiery trials.—The correct Scriptural information possessed by the converted heathen is truly delightful. From many beautiful specimens of the views given us of the pious Greenlanders, we select the following:—Daniel, with some other of his countrymen, being present when one of the European brethren had cast a pewter spoon, remarked upon the process of polishing, "Now I can well conceive how our Saviour acts in the circumcision of our hearts, and how He proceeds even to the end with our purification, when we surrender our hearts to Him. He must first cut away all the coarse stuff that is good for nought; and yet He afterwards finds much still to rub off. This causes him much trouble, and us pain too. But behold, just as the brother pours on the burnishing water, to do it the easier, and to make the spoon the smoother and brighter, so our Saviour sprinkles us with His own blood, makes our purification agreeable, and never leaves us till we are pleasant in His sight."

8 9. whom, Jesus Christ. seen, with bodily eye. love,^a now. believing^b [iv. 128]. unspeakable, ineffable, the heart feels more than the tongue can express. and . . . glory,^c our present joy is the germ of the glorious happiness of the future. receiving, even now, in this joy. end . . . faith,^d now foretasting what yr. faith anticipates. even . . . souls, eternal, complete, perfect deliverance fr. all evil.

Love to an unseen Saviour.—I. The principal properties of the Christian's love to an unseen Saviour: 1. Sincere and hearty; 2. Universal; 3. Superlative; 4. Constant and everlasting. II. Why the Christian loves an unseen Saviour. Because of: 1. His excellences; 2. The relation He sustains to him; 3. The obligations which He has laid him under. III. The reasonableness of this love. Consider: 1. The infinite glory of Christ's person; 2. His amazing condescension; 3. The blessings received from Him; 4. The endearing titles He gives us; 5. His care of us; 6. The freeness of all His love to us.^e—*Love to Christ.*—We may know whether we love the unseen Saviour, by—I. The general tenor of our thoughts. That which is uppermost in the heart, is also uppermost in the thoughts. II. Our treatment of His Word. His Word should be as a letter from a dear friend. III. Our feelings and conduct towards His people. If we love not the visible copy, we cannot love the unseen original. f

Loving the invisible—The late Rev. S. Kilpin, of Exeter, speaking of his son, who died when he was young, says:—My dear, dear boy said to me, before he was six years old, "Tell me, papa, how is it that we can love persons when we have not seen them?" "Ask yourself," I replied. "Who gave you your beaver hat?" "Grandpapa." "Do you love him?" "Yes." "Have you seen him?" "No." "Yet you love him. Why do you love him?" "Because I have heard you say such a number of pretty things about him." "Did you believe that what I said of him was true?" "Yes, to be sure I did." "Then you love him by faith, do you not?" "Yes." "So then, whom having not seen, we love; and though now we see Him not, yet believing, we rejoice with joy un-

speaking and full of glory." "But how?" "By faith, simple faith; we credit, fully credit, with the faith of assurance, whatever sweet things, great glorious things, Paul or Peter, John or Matthew, Isaiah or Moses, say of our Lord Christ; either of His willingness or ability to save, His kind reception of all that trust in Him, or His blessing upon all that wait for His salvation. They tell the truth concerning Him. We believe that truth, so shall we be saved. For His righteousness is unto all, and upon all them that believe; there is no difference."

10, 11. of . . . salvation,^a nature, mode, and esp. time. grace, manifested in the Gospel dispensation. searching, etc.,^b whence it would seem that the prophets themselves did not understand their own predictions. when . . . Christ, time, place, manner, reason. and . . . follow, glory—(1) of resurrection; (2) of ascension; (3) of sending the Spirit; (4) of His returning to judge the world; (5) of His reign among His saints for ever.

The search after Gospel knowledge.—I. The subject of this inquiry—salvation. II. The persons engaged in it, and the manner of their search. They inquired diligently. III. The impelling cause—Christ's Spirit in them. IV. Their success. They did not attain all they desired, but much was revealed.^c

The utterance of prophecy.—To utter true prophecy must require, for a world like this, infinite wisdom no less than knowledge; and that we need not wonder at any of the obscurities which precede its fulfilment, if it but be made plain when it is fulfilled. For He alone who perfectly knows the conditions under which such intimations can be given, without disturbing that course of events in which foreknown and predetermined issues are to be wrought out by voluntary agents and moral means, can paint the future in that *chiaroscuro* which shall neither allow man to anticipate or frustrate any part of it; which shall leave him the ignorant instrument of working out the designs of a higher will, while he yet follows his own; so to act, that the supreme Ruler has His end, and we have ours.^d

12. unto . . . revealed,^a as result of this searching. that . . . things, that the things of wh. they spoke would come to pass, but not in their time. reported, preached, published. them,^b the Apostles and their assistants. which . . . into,^c i.e., the mysteries and glories of the Gospel.

Redemption admired by angels.—I. Those circumstances which are probably the subject of adoring inquiry, or perhaps holy astonishment, to the angels of God: 1. Christ's incarnation; 2. The substitution of the innocent in the place of the guilty; 3. The acceptance of sinners with God through Christ; 4. The application of redemption to individuals. II. Practical improvement of the subject. Here is—1. An illustration of the guilt of those who despise the Gospel; 2. Great encouragement to sinners to return to God through Christ; 3. An example of the proper employment of redeemed sinners—humble amazement, highest gratitude.^d

The limited knowledge of angels.—The good angels do not look into all the secret things of God, as the Papists pretend; some things indeed they know by revelation, and others by means of the excellent intelligence with which they are gifted; there is much, however, of which they are ignorant. An angel is intro-

nourished."—*Quarles.*

"We can sometimes love what we do not understand, but it is impossible completely to understand what we do not love."—*Mrs. Jameson.*

the proph¹ inquiry

a Ma. xiii. 17.

b Re. xix. 10; Da. vii. 28; xii. 8.

c Anon.

"How comes it that whatever is of a useful nature, and intended to be profitable to the world, must suffer much, and be subjected to every ill-treatment; but that man, who himself does with other things as he lists, is unwilling to suffer, or to permit God to do as He lists with him?"—*Gotthold.*

d H. Rogers.

the angels' desire

a He. xi. 13, 33, 40.

b Mk. xvi. 20, Ac. ii. 4; 2 Co. i. 22.

c Ep. iii. 10.

d Dr. Wither-
spoon.

"The kindness and benignity of the unfallen angels make them stoop down and pry, with earnest desire, and, no doubt, high pleasure, to observe what is doing to redemption, in this miserable world of ours."—*Hove.*

"There is a god within us, who breathes that divine fire by which we are animated." — *Ovid*.

c Milton.

obedient children

a Lu. xii. 35; Ep. vi. 14.

b Lu. xxi. 34; 1 Pe. iv. 7; 1 Th. v. 6-8.

c Tit. ii. 13.

d 2 Ti. iv. 7, 8; He. ix. 28; 1 Jo. iii. 2.

e Ro. xii. 2; 1 Jo. iii. 3; 1 Pe. iv. 2.

f R. Cecil, M.A.

"I beseech you tell me, if you be of any religion at all, why you are not strict, and serious, and diligent, and mortified, and heavenly in that religion which you are of?" — *Baxter*.

holiness enjoined

a 2 Co. vii. 1; 1 Th. iv. 7; He. xii. 14; 2 Pe. iii. 11.

b Le. xi. 44.

c R. A. Griffin.

"He that observes the law of building is as exact in making a kitchen as in making a parlour; so, by the law of Christianity, we must be as exact in our worldly business as in the duties of worship." — *Gurnall*.

"What is becoming is honourable, and what is honourable is becoming." — *Cicero*.
"Behaviour is a

duced inquiring (Da. viii. 13) "how long shall be the vision?" (xii. 6) "how long shall it be to the end of these wonders?" (Ma. xxiv. 36) "of that day knoweth no man, no, not even the angels in heaven;" (Ep. iii. 10) "to the intent that now unto the principalities and powers in heavenly places might be known by the Church the manifold wisdom of God;" (Re. v. 3) "no man in heaven was able to open the book." "Which things the angels desire to look into."^e

13, 14. loins, *etc.*^a [ii. 121, 238]. sober,^b mental, spiritual staidness. end,^c of life. grace, in all its fulness. at . . Christ,^d manifestation of Christ in the last day as King and Judge. as . . children, of such a Father. fashioning,^e moulding your life. ignorance, of God.

Christian hope in connection with Christian duty.—I. The admonition here included—"gird up the loins of your mind." This implies that we should be prepared for action or suffering. II. The direction given concerning this duty. To properly discharge this duty there must be—1. Sobriety; 2. Christian hope; 3. The diligent use of all the means of grace appointed by God. Conclusion:—(1) Reflect on what God has done in the experience of other Christians; (2) Inquire what you ought to do; (3) Think of the injury you have already sustained by not having your loins girt; (4) Consider how much more we might have done for God had we been more attentive to the duty here enjoined.^f

Obedient Children.—When Queen Charlotte, consort of George III., took two of the princesses, then children, to visit the distinguished artist, Sir Joshua Reynolds, he became rather nervous, and could not help showing some fear lest his youthful royal guests should injure his portraits, they having been admitted into his private painting-room. Upon their being cautioned by Her Majesty not to touch anything in the apartment, they both immediately obeyed, by putting their little hands behind them, and thus removed all Sir Joshua's apprehensions.

15, 16. which . . you, by His grace; into His family. as . . so, *etc.*^a indicates completeness of the holiness demanded. in . . conversation, in every department and relation of life. because, *etc.*^b the Apos. regards the fact of this precept being written as the great reason for personal holiness.

Personal holiness.—*Its nature.*—Consider—I. Its prime source—the Holy Spirit. II. Its all-pervading influence. III. Its legitimate manifestations—internally and externally.—*Means for its development.*—I. Diligent attention to God's Word. In that Word are examples for emulation—for imitation—gracious promises for consolation—commands for obedience. II. Constant communion with Christ. III. Self-denial. IV. Trials and afflictions. V. Success in labour. VI. Fellowship with the saints.—*Its importance.*—This is shown by—I. The prominence given to it in Scripture: 1. Is the believer elected? 2. Is he pardoned? 3. Is he adopted? 4. Is Christ's righteousness imputed? 5. Is he regenerated? 6. Is he the recipient of gifts? It is all to holiness. That we might be holy, Jesus covenanted—died—interceded—the Father chastens—the Spirit strives. II. Its benefits to the believer. Hereby he—1. Apprehends truth; 2. Rejoices in the Lord; 3. Has the proof of his election; 4. Is made courageous for God. III. The influence it exerts on men generally—awakening and converting them.^c

Holiness.—Study an holiness that knows no limits, but what it shall have in heaven; an holiness without any stint, still pressing after further degrees of conformity unto Jesus Christ. Unless your holiness be of this impression, you can never hope to see God's face. Labour for such an holiness as will give you admittance not into the Church only, but into Heaven. In a word, seek earnestly for an holiness which hath God for its pattern, and God for its motive. Be ye holy, because God is holy.^d

17—19. if . . . Father, if ye profess to be the worshippers and children of God. who . . . persons^a [iii. 99, 273]. work,^b judges of a man's faith and character by his work. sojourning,^c see on He. xi. 9. fear,^d holy, filial fear and reverence. know, by the Gospel. that . . . gold, not only not with corruptible things; but, not even with the best of such things. from . . . conversation,^e redeemed not only fr. eternal death; but fr. a sinful course of life, esp. idolatrous practices. by . . . fathers, how much of evil is practised for no better reason! but . . . Christ^f [iv. 37].

Life, a sojourning.—I. Life is a sojourning. II. This sojourning hath a limit—"time." III. This time must be passed. IV. This passage must be in fear. V. This fear must respect God as a Father and a Judge.^g—*Redemption by Christ.*—I. The antiquity of redemption—"foreordained before the foundation of the world." This shows: 1. The foreknowledge of God; 2. His infinite wisdom; 3. His great mercy. II. Its price—"the precious blood of Christ." This price is: 1. Of adequate value—because of Christ's dignity; 2. Precious—because every requirement of God's law and justice was in Him. III. Its object—to deliver us from the world. Mark: 1. The characteristic of all sorts of life, except Christian life—"vain;" 2. The source of this vain living—"received by tradition."^h—*Christ's blood precious.*—It is "precious" in: I. Its redeeming and atoning efficacy; II. Its cleansing power; III. Its persevering power; IV. Its sanctifying influence; V. Its overcoming power.ⁱ

Redemption by blood.—"Through His blood." The Apostle now teaches us that this satisfaction is especially by the blood of Christ, that is, by His death upon the cross, when He poured out His heart's blood, as the last and greatest act of His mediatorial work on earth, and "brought in eternal redemption for us." The Scriptures constantly give a prominence to this part of our Lord's humiliation and bitter sufferings. We are not said to be redeemed by His incarnation, by His birth, by His miracles, by His doctrine, not even by His agony in the garden, though all these were necessary to the ransom—but by His blood. "Whom God hath set forth for a propitiation through faith in His blood," &c.^k

20, 21. who . . . world" [iv. 216]. God, foreseeing the world's ruin, mercifully provided for its redemption. manifest, as the great sin-offering. in . . . times,^b at the end of the times; i. e. of the Mosaic dispensation. who . . . him, the brightness of the Father's glory, and express image of His person. do . . . God,^c not only in His existence, but in His nature as a God of love and mercy. that . . . dead, crowning proof of His acceptance as our Saviour. and . . . glory,^d that as King for ever He might rule over His saints. that . . . God,^e as the result, for the time being, of His rule of grace.

mirror, in which every one shows his image."—Goethe.

d T. Case.

the price of redemption

a Ac. iii. 34; Ro. ii. 10; De. x. 17—20.

b Ec. xii. 14; 2 Co. v. 10.

c He. xiii. 14.

d Ps. ii. 11; cxix. 120; Pr. xxviii. 14.

e Ga. v. 1.

f 1 Co. vi. 20; He. ix. 12; 1 Jo. iv. 10; Is. liii. 7, 9; 1 Jo. i. 29; iii. 5.

g Bp. Hall.

h B. Thomas.

i Spurgeon.

"Like the Aurora Borealis shining on the sombre sky, tinging it with beautiful colours, and lighting it with beautiful rays, the promises of the Gospel shine in tints of light and smiles of love over the cold and gloomy night of trouble."—T. J. Wright.

k Bp. Wilson.

the fore-ordained Saviour

a Ep. iii. 9, 11; Re. xiii. 8; 2 Ti. i. 9, 10.

b Ga. iv. 4, 5.

c Jo. xii. 44; xiv. 6.

d He. ii. 9; Ph. ii. 9; Ep. i. 20.

e Ro. viii. 32, 34.

f C. Simeon, M.A.

"I cannot comprehend why anyone, who admits the union of the soul and body, should pronounce it impossible for the human nature to be united to the Divine, in a matter ineffable and incomprehensible by reason."
—Berkeley.

"The human soul is like a bird that is born in a cage. Nothing can deprive it of its natural longings, or obliterate the mysterious remembrance of its heritage."
—Eps. Sargent.

g Bp. Horsley.

the love of the brethren

a Ac. xv. 8, 9; 1 Co. vi. 11; Tit. iii. 5; Ph. ii. 13.

b 1 Jo. iii. 18; 1 Pe. iii. 8; 1 Pe. iv. 8.

c Jo. xiii. 35; Ep. i. 4.

d Jo. iii. 5; Ja. i. 18; 1 Jo. iii. 9.

e H. E. Thomas.

"As the spokes of a carriage-wheel approach their centre, they approach each other; so also, when men are brought to Jesus Christ, the centre of life and hope, they are drawn towards each other in brotherly relationship, and stand side by side journeying to their heavenly home."
—J. F. Sergeant.

The Father's part in the work of redemption.—I. The part that the Father bore in the work of redemption—1. He ordained His Son to the mediatorial office; 2. He manifested Him to the world; 3. After suffering Him to be put to death, He raised Him up from the dead; 4. He exalted Him to heaven, and invested Him with all heaven's glory. II. The effect that the consideration of this is intended to produce upon us. It should: 1. Confirm our faith; 2. Enliven our hope. Address: (1) Those who are in unbelief; (2) Those who yield to doubts and fears.†

Stability of the Church.—The promise of perpetual stability, in the text (Matt. xvi. 19), is to the Church Catholic; it affords no security to any particular Church, if her faith or her works should not be found perfect before God. The time shall never be, when a true Church of God shall not be somewhere subsisting on the earth; but any individual Church, if she fall from her first love, may sink in ruins. Of this, history furnishes but too abundant proof, in the examples of Churches, once illustrious, planted by the Apostles, watered with the blood of the first saints and martyrs, which are now no more. Where are now the seven Churches of Asia, whose praise is in the Apocalypse? Where shall we now find the successors of those earliest archbishops, once stars in the Son of Man's right hand? Where are those seals of Paul's Apostleship, the Churches of Corinth and Philippi? Where are the Churches of Jerusalem and Alexandria? But is there need that we resort, for salutary warning, to the examples of remote antiquity? Alas! where, at this moment, is the Church of France?—her altars demolished—her treasures spoiled—her holy things profaned—her persecuted clergy and her plundered prelates wanderers on the earth!‡

22, 23. seeing . . souls,^a fr. error and sinful tendencies. in . . truth, wh. teaches the need and the mode of serving God. Spirit, whose work it is to apply the truth to the heart and conscience. unto . . brethren,^b one end, aim, result, of such reception of truth. see . . fervently,^c not in mere formal courtesy only; but deeply, practically. being . . again^d [ii. 238]. not . . seed, as human teaching, or purposes leading to self-reformation. incorruptible, the seed that contains the principle of life. by . . God, the truth as it is in Jesus. liveth, in the souls of believers. and . . ever, in the world as the vivifying principle of moral natures.

The individual and social influence of religion.—I. The individual influence of religion—"ye have purified your souls." This purifying process is brought about by the influence of: 1. The truth; 2. The Spirit; 3. Obedience. II. Its social influence: 1. The spirit of selfishness is obliterated from the purified soul; 2. The purified soul is Godlike in its nature and influence; 3. Its feelings are always loving and compassionate.^e

The hidden life.—As fire is often so raked up under the ashes, as that there is no token of fire to be seen, there is neither light, nor heat, nor so much as any smoke; and yet there is fire, which, with blowing, and supply of new fuel, will soon kindle again; as trees in winter seem to be dead and withered, but yet there is sap below in the root, which in the spring will appear, and cause them to bud and flourish again: as the sun may for a time be hid from our sight by some thick cloud, and yet when the cloud is dispersed it appeareth again in perfect beauty; so the graces of

God's Spirit may seem for a time to be in a manner dead and extinguished in us; but in the end they have their lively and powerful operation as before.]

24, 25. for, etc., an all. to "corruptible seed" (v. 23). the . . away,^a and all moral reformation that is only outward and self-produced withers like grass and flowers. (A ref. also to the brevity of human life.) but . . Lord, the seed-germ of the higher life. ever, in its fruit; wh. does not wither like grass, that by its fragility ill. the outgrowth of corruptible seed. Word, of life. Gospel, wh. makes known Him who is the Word of God. is . . you, that you may have life.

The eternal Word.—I. The mutability of human life: 1. Personally—Nimrod, Alexander, Cæsar, etc.; 2. Nationally—Babylon, Persia, Rome, etc. II. The duration of God's Word: 1. It is God's Word, and like Himself; 2. It is eternal truth, and must prevail. III. Proofs of its permanence: 1. Its opposition in the past—pagans, infidels, etc.; 2. The fulfilment of its prophecies—Tyre, Petra, Nineveh, Babylon, etc.^b

Newton and Marlborough.—It is truly humbling to the pride of man to see to what a state of mental and physical ruin he is brought by the lapse of time. Sir Isaac Newton, that wonderful scholar, of whom it is said, that he "surpassed the whole human race in genius," and who, if any one can be properly styled great and illustrious, is surely entitled to these epithets, when in his declining years he was requested to explain some passage in his chief mathematical work, could only, as it is reported, say that, he knew it was true once. A circumstance in some degree similar is related of that celebrated military commander, the first Duke of Marlborough, who flourished about the same period. When the history of his own campaigns was read to him, to beguile the tedious hours in the evening of life, we are told, so far were his intellectual faculties impaired, that he was unconscious of what he had done, and asked in admiration, from time to time, "who commanded?" Here, then, not to cite more examples, we have fresh proofs that "all the glory of man," even in what he is most especially apt to value himself, is but "as the flower of grass"

CHAPTER THE SECOND.

1-3. wherefore, being born again, having this new life, and having this Gospel preached to you. laying, etc.^a [iv. 228]. as . . babes, as but recently introduced into this life; as earnest, sincere, thirsting souls. sincere, unadulterated. milk,^b all. to nourishing properties. grow, in knowledge, holiness, to the full stature of the man in Christ. if, etc.,^c for only then will ye really long for more of the sincere milk of the Word, etc.

Food for new-born babes.—Here is—I. A preparation—we must be as new-born babes. II. Our duty when we are new-born—we must desire. III. The matter and object of our desire—the milk of the Word. The Word is likened to milk, as it is—1. The only food of the faithful; 2. Plain and easy to be conceived; 3. Sweet and comfortable to the soul, as milk is to babes. IV. The quality of our food—sincere in—1. Savour; 2. Operation and effects. V. The end for which we desire this—that we may grow by it.^d

f C. Richardson.

the abiding word of the Lord

a Is. xl. 6-8; 1 Jo. ii. 17.

b W. W. Wythe

"Whatever disguises its imperfections, and gives it lustre, is but superficial, like the colour and ornament of a flower, whose matter is only a little dust and water, and is as weak and fading. Who, then, can possess these things without a just jealousy, lest they should slip away or be ravished from him by violence."—Bates.

"So much are men enamoured of their miserable lives, that there is no condition so wretched to which they are not willing to submit, provided they may live."—Montaigne.

the sincere milk of the Word

a Ep. iv. 31; Ga. v. 21; Ja. i. 21.

b 2 Ti. iii. 16, 17.

c Ps. xxxiv. 8; Song ii. 3; 1 Jo. v. 10.

d H. Smith.

"Before conversion wit or eloquence may draw a man to the Word, and possibly prove a happy bait to catch him, as

Augustine was converted by hearing Ambrose; but when once he is born again, then it is the 'milk' itself he desires for itself.—*Leighton.*

the Living Stone

a Mk. xii. 10; Ps. cxviii. 22; Ma. xvi. 16—18; 1 Co. iii. 11; Jo. v. 40; He. vii. 25; De. xii. 5, 6.

b Ep. ii. 19—22; 1 Co. iii. 16.

c Ro. i. 6; Mi. vi. 6—8.

d Ro. xii. 1; He. xiii. 15.

e Is. xxviii. 16.

f *Dr. J. W. Alexander.*

"Stones still in the quarry are said to be living. The epithet means the firmness of that thing signified by the name of a stone, for nothing is firmer than stones growing in a quarry, as cleaving fast to a rock by the root."—*Burder.*

"If it be the characteristic of a worldly man that he desecrates what is holy, it should be of the Christian to consecrate what is secular, and to recognise a present and presiding Divinity in all things."—*Chalmers.*

g *American.*

the preciousness of Christ

a Ph. iii. 8.

b Ac. iv. 11.

c Ps. cxviii. 22.

d Lu. ii. 34.

The effects of slander.—The famous Boerhaave was one not easily moved by detraction. He used to say, "The sparks of calumny will be presently extinct of themselves unless you blow them." It was a good remark of another, that "the malice of ill tongues cast upon a good man is only like a mouthful of smoke blown upon a diamond, which, though it clouds its beauty for the present, yet it is easily rubbed off, and the gem restored, with little trouble to its owner."

4—6. coming, by prayer and holy living. living, alive fr. dead. stone,^a foundation of spiritual temple. disallowed, rejected as predicted. but . . . God, selected; ref. to special fitness of Christ as foundation. precious, had in honour; the support of the whole building. lively, living by union with Christ. are . . . house,^b *Alford* prefers the imperative—"be ye built up;" *i.e.*, into a house, or fam. of spiritual men. a . . . priesthood,^c all believers, are priests with one High-Priest of their profession. to . . . sacrifices,^d of thanksgiving and prayer; in opp. to the material and formal sacrifices of old. Christ, in whose name, and in reliance on whose merits, they are offered. Scripture,^e the O. T. confirms the saying. confounded, ashamed ever of his faith in Christ.

The Church a temple.—I. The Church of Christ is a spiritual house—a house not made with hands. II. Its builder and maker is God. III. Though reared by the hand of the Infinite Spirit, this spiritual temple is, nevertheless, no shadowy edifice. It is real, being composed of human beings. Angels may aid in the work, but they form no part of it. IV. It has a foundation—Christ. V. The work of rearing it is now going on upon earth. VI. It will one day be the brightest display of the Divine perfections. VII. It is to have an extension and glory, even on our earth, such as has never yet been attained. VIII. For its completion, however, we must look to the heavenly state.^f

Injudicious use of illustrations.—A little child went home from Sunday-school in great tribulation. On arriving, she ran to her mother, and, putting her head on her lap, sobbed bitterly, and for some time refused to be comforted. Yielding at last to her mother's urgent request to know the cause of her grief, she said, "Why, ma, there was a man that talked to us this afternoon, and he said that we were all stones, and we were going to be built into a big house, and we had to be chopped off to fit each other, and that God was going to chip us off in little bits with a hammer, just like they chip off the big stones round here at the stone-yard, and He was going to make us fit. And then he said God was going to polish us off just like the top of the marble table there; and oh, ma! it'll hurt so. Oh! I don't want to be chipped off in little bits with a big hammer. Oh, ma! do you think He'll do it?" Poor child! The orator of the day had been picturing to the youngsters of the infant school how God's children as "lively stones are built up a spiritual house." The idea was a good enough foundation for an address, but his method of treating it was most infelicitous.^g

7, 8. precious,^a *Gk.*, held in honour, though rejected by others. To you He is the honour. disobedient,^b to God in rejecting Christ. To such the following words of the Ps.^c apply. and, *etc.*^d (see notes on Is. viii. 14). appointed,^e *i.e.*, appointed to the punishment due for such disobedience.

Christ a precious Saviour.—I. To whom is Christ precious? To them that believe. II. Why is He precious to believers? He is recognised by the believer as—1. The medium of all earthly blessings; 2. The source of all spiritual blessings. III. When is He thus precious? At *all* times, but more especially—1. In certain frames of mind, as when the soul hungers after righteousness; 2. In certain duties, as in secret prayer, in worship, etc.; 3. In certain seasons, as in times of danger, bereavement, sickness, trial, and in the hour of death. Lessons:—(1) How much we need such a Saviour; (2) If He is not precious to us, it is because we do not believe in Him; (3) Behold the reward of faith.

Preciousness of Christ to the dying.—“A lady, while on a visit to the Exposition at Paris, died. During her last moments speech had left her, but she managed to articulate the word *bring*. Her friends, in ignorance of her meaning, offered her food, but she shook her head, and again repeated the word *bring*. They then offered her grapes, which she also declined, and for the third time uttered the word *bring*. Thinking she desired to see some absent friends, they brought them to her, but again she shook her head, and then by a great effort she succeeded in completing the sentence,—

“Bring forth the royal diadem,
And crown Him Lord of all;”

and then passed away to be with Jesus.

9, 10. ye . . generation,^a you who are born again. a . . priesthood, kings as well as priests. peculiar, dif. fr. others in nature, end, course of life, etc.; or rather, “a people for acquisition; *i.e.*, peculiarly God’s own” (*Alford*). that ye, etc.,^b here follow the reasons for wh. they are chosen. praises, virtues; mercies, wisdom, etc. darkness, of error, sin, misery. light, of truth, holiness, happiness. were . . people,^c not a nation united under a king. but . . God, belonging to Him as did the Jews. which . . mercy, were not the subjects of Divine compassion. now . . mercy, are now the objects of His love.

The Christian Church a kingdom of priests.—I. The fact that the Christian Church ought to be a kingdom of priests. II. The consequences which should follow their investment with the priestly character and office. Consistency of conduct and mind among those who have taken the priestly vow upon them.^d

Christians, a peculiar people.—Like November roses blooming in the midst of winter’s bleakness; like *green oases* in the sandy desert; like the “*scaled*” ones (Rev. vii. 1—8); like the great gulf-stream which flows from the Western World, *through* the ocean, yet distinct from it in colour, warmth, &c.: so should all Christians be in the world—of it, but not confounded with it. As the Jews have ever been a peculiar people, by their manners, appearance, religion, &c., so should Christians, by the holiness of their lives, be distinguished from all the world besides.^e

11, 12. beloved, the more weighty fr. being so seldom used.^a as . . pilgrims, *passing through* the world, not of it. abstain . . lusts,^b fr. fulfilling sensual desires, or indulging in them. which . . soul, to destroy its peace, hope, life. conversation, manner of life. honest,^c upright, comely. Gentiles, that they may be won for Christ. that . . evildoers,^d in some cases not without reason, but chiefly through ignorance. they . . works,

e Ez. xxxiii. 11; 2 Co. iv. 3, 4.

f J. M. Sherwood.

“Difficulties in Scripture are unriddleable riddles and tiring-irons never to be untied; but they are Divine and majestic sublimities; not to check our study of Scriptures, or of them, but to check our self-confidence of our own wit or wisdom.”—*Lightfoot*.

“If you can be well without health, you can be happy without virtue.”—*Burke*.

g N. Hall.

the character and relation of Christians

a Ex. xix. 5, 6; Zec. vi. 13; 1 Pe. i. 2; Ep. i. 4, 5. b Ma. v. 16; Jo. xv. 8; Tit. ii. 14; Ac. xx. 28.

c Ro. ix. 25, 26; Ho. i. 9, 10; ii. 23. d H. Melville, B.D.

“There is no doubt that this kingly priesthood is the common dignity of all believers; they are kings, have victory and dominion given them over the powers of darkness, and the lusts of their own hearts, that held them captive and domineered over them before.”—*Leighton*.

e J. Bate.

the use of good works

a Wiesinger. b Ro. viii. 12, 13; xiii. 14; Ga. v. 16—21.

c 1 Th. iv. 12; Ac. xxiv. 16.

d Ps. v. 8; 1 Po. iii. 16.

e W. Stevens.

"By the ancients, courage was regarded as practically the main part of virtue; by us, though I hope we are not less brave, purity is so regarded now. The former is evidently the animal excellence, a thing not to be left out when we are balancing the one against the other."—*Hare*.

"Virtue is the beauty, and vice the deformity, of the soul."—*Socrates*.

Christians and the civil authorities

a Ma. xxii. 21; Ro. xiii. 1, 2.

b Ro. xiii. 3, 4.

c E. Hall.

"For without rulers and directors nothing honourable or useful can be accomplished, to sum up in one word, anywhere; but chiefly of all in the affairs of war."—*Xenophon*.

d Hooker.

the logic of life

a Tit. ii. 8.

b Ro. viii. 1; vi. 14, 18; Ga. v. 13; 1 Co. viii. 9.

c Bp. Sanderson.

"Believers! when Papists and others charge the doctrines of grace with a tendency to licentiousness, let

more easily understood by such than the doctrines of the Gospel. behold, hence let them be clearly seen. God, as they see that such works are the fruit of supernatural influences. in . . . visitation, when the Gospel shall be specially offered to them; and enforced by the confirmatory evidence of Christian well-doing.

The passions.—I. The nature of the passions—fleshly lusts. II. The disorder they cause. In—1. The mind; 2. The senses; 3. The imagination; 4. The heart. III. The remedies to be applied: 1. Observe the vanity of the creature; 2. Ascend from the creature to God. IV. The motives that should engage us to subdue them.^e

A royal defender of the faith.—An under gardener, with whom his Majesty George III. was accustomed familiarly to converse, was missed one day by the king, who inquired of the head gardener where he was. "Please your Majesty," said the gardener, "he is very troublesome with his religion, and is always talking about it." "Is he dishonest?" said the king; "does he neglect his work?" "No, your Majesty, he is very honest, I have nothing to say against him for that." "Then send for him again," said the monarch; "why should he be turned off? Call me *defender of the faith!* DEFENDER OF THE FAITH? and turn away a man for his religion?" The king had learned from this good man, that the place of worship where he attended was supported by voluntary contributions, and was in the habit of giving him a guinea for the quarterly collection.

13, 14. ordinance, ref. to civil and political authority. for . . . sake, that His cause may not suffer fr. seditious conduct of His followers. supreme,^a the head. governors, magistrates of cities or provinces. as . . . him, his representatives. evil-doers,^b law-breakers. praise, bec. of their protection. of . . . well, who live peaceful lives, and useful to the state.

Submission to civil authority.—I. The ground on which the Scriptures lay the obligation to obedience. II. To what extent obedience is due. III. A few things incompatible with the spirit of these instructions: 1. All captious railing at authorities; 2. Caricatures of leading men; 3. Usurpation by any man of authority.^c

The dignity of law.—Of law there can be no less acknowledged, than that her seat is the bosom of God, her voice the harmony of the world; all things do her homage, the very least as feeling her care, and the greatest as not exempted from her power; both angels and men, and creatures of what condition soever, though each in different sort and manner, yet all with uniform consent, admiring her as the mother of their peace and joy.^d

15, 16. that . . . doing, the irresistible logic of a holy life. silence,^a if there be no praise, at least let there be no just censure. ignorance, blatant, censorious. foolish, shallow, wicked. free,^b fr. the ceremonial law: fr. sin. The Christian, a free-man of the Lord. cloke, veil to conceal. maliciousness, evil intentions. but . . . God, free to serve Him with a willing mind.

Your liberty.—This liberty is: I. Purchased for us by the blood of Christ, and is, therefore, usually called Christian liberty; II. Revealed to us outwardly in the preaching of the Gospel of God and of Christ, which is, therefore, called the law of liberty; III. Conveyed unto us inwardly and effectually by the operation of the Spirit of God and of Christ, which is, therefore, called a free spirit.^c

The silent preacher.—A merchant, who had been a very worldly, godless man, was hopefully converted, and united himself with the Church of Christ. On being asked what had been more especially the means of his conversion, he replied, "the example of one of my clerks." He went on to say, that this young man was one "whose religion was in his life rather than in his tongue. When I uttered an oath he never reprov'd me; but I could see that it deeply pained him. When I fell into a passion and behaved in a violent manner, though he spoke no word to that effect, I could see how painful the scene was to him. My respect for him led me to restrain myself in his presence, and gradually to break myself of both these habits. In fact, this man, though he never spoke a word to me on the subject of religion, exercised an influence for good over me, wielded by no other human being. To him, under God, I am indebted more than to any other, for the hope in which I now rejoice of eternal life through our Lord Jesus Christ."

17. honour . . men,^a without exception, for humanity's and the Creator's sake: beings, moral, responsible, immortal, for whom Christ died. **love,** more than honour. **brotherhood,** fellow-members of the Ch. of Christ. **fear God,**^b habitually, as obedient children. **honour . . king,** and let the king seek to deserve the honour which God enjoins.

The true estimate of men.—Our duty to honour all men is urged by: I. The common parentage of all; II. The fact that all are involved in common apostasy; III. The immortality of all; IV. The consideration that, in the discharge of this duty, we do but imitate our heavenly Father, who has honoured man in what He has done for his happiness, his recovery, and his salvation; V. The capability of all men for angelic excellence and dignity. Application:—If we performed this duty aright: (1) Crimes against humanity would cease; (2) Injustice would disappear, and society would be remodelled in many important respects; (3) Humane institutions would be greatly multiplied; (4) A higher estimate would be placed on a human soul; (5) Our efforts would be greatly increased for the dispersion of the Gospel.^c—*The communion of saints.*—We are members of a royal knighthood. What, then, are our duties? I. Honour all men. God is the Father of all. All are His workmanship. Let us beware then against forgetting this. II. Love the brethren. Love all Christians, for they are your brethren.^d—*A brother's love to brothers.*—I. The object—the brotherhood whom the Christians love. This brotherhood is the union of those who are regenerated; indeed, it is the regenerated themselves. II. The emotion—love to this brotherhood: 1. Love to the brotherhood is an instinctive emotion; 2. Christ prayed for its increase; 3. Those destitute of it are acute enough to observe the want of it in others; 4. It always honours God, and propagates the Gospel, wherever it exists; 5. It is very pleasant to its possessors; 6. It is God's command, and, consequently, man's duty.^e—*God and the king.*—I. Religion would be required of us, even if we lived without government or society. II. No government or society can tolerably subsist without it. It is necessary to the support of government: 1. As nothing else can supply the defects of human laws and constitutions; 2. As it farther improves and advances civil duties to the highest perfection.^f

your lives be a confutation of the falsehood — 'Be revenged by shining!'—*Top-lady.*

"A good man doubles the length of his existence; to have lived so as to look back with pleasure on our past existence is to live twice."—*Martial.*

honour all men

^a Ro. xiii. 7; Ga. vi. 10.

^b Pr. xxiii. 17.

"Here are no dark sentences to puzzle the understanding; no profound, or ambiguous, or lengthly statements, to burden the memory; no doubtful or disputed points, to afford food for strife or debate; but a short, clear, emphatic, comprehensive exhibition of Christian duty."—*Rev. J. Watson.*

^c Dr. S. D. Phelps. ^d F. Heppenstall.

^e Dr. W. Arnot.

^f Bp. Newton.

"Man is but a reed, the feeblest thing in nature; but he is a reed that thinks (un roseau pensant). It needs not that the universe arm itself to crush him. An exhalation, a drop of water, suffices to destroy him. But were the universe to crush him, man is yet nobler than the universe, for he knows that he dies; and the universe, even in prevailing against him,

knows not its power."—*Pascal*. "Whoever considers the study of anatomy, I believe, will never be an atheist; the frame of man's body, and coherence of his parts, being so strange and paradoxical, that I hold it to be the greatest miracle of nature."—*Lord Herbert*.

"As there is much beast and some devil in man, so is there some angel and some God in him. The beast and the devil may be conquered, but in this life never destroyed."—*Coleridge*.

"The value or worth of a man is as of all other things his price—that is to say, so much as would be given for the use of his power!"—*Hobbes*.
g Dr. W. Arnot.

duties of servants

a Ep. vi. 5; Col. iii. 22; 1 Ti. vi. 1; Tit. ii. 9.

b οἰκέτης, house companion; not δούλος.

c *Alford*.

d Ma. v. 10.

e *P. Bayne*.

f *Dr. Fronmüller*.

"The trouble occasioned by want of a servant, is so much less than the plague of a bad one, as it is less painful to clean a pair of boots than undergo an excess of anger."—*Shenstone*.

the example of Christ

The world and the Church.—When we speak of the larger class, "Honour all men,"—it is as if we should say, "all waters,"—comprehending those that are in the sea, in the earth, and in the air; the salt and the fresh, the pure and the impure; absolutely and universally, all waters. When we speak of the smaller class, "Love the brotherhood," it is as if we should say, "all the clouds." These are waters, too; these waters were once lying in the sea, and lashing themselves into fury there, or seething, putrifying under the sun in hollows of the earth's surface,—but they have been sublimed thence, they are now in their resurrection state, and all their impurity has been left behind. They are waters still, as completely and perfectly as any that have been left below. But these waters float in the upper air, far above the defilements of the earth and the tumults of the sea. Although they remain essentially of the same nature with that which stagnates on the earth, or rages in the ocean, they are sustained aloft by the soft, strong grasp of a secret, universal law. No hand is seen to hold them, yet they are held on high. As the clouds which soar in the sky to the universal mass of waters, so are the brotherhood of God's regenerated children to the whole family of man. Of mankind these brothers are in origin and nature, but they have been drawn out and up from the rest by an unseen, omnipotent law. Their nature is the same, and yet it is a new nature. They are men of flesh and blood, but they have been elevated in stature, and purified in character. They are nearer God in place, and liker God in character. They are washed, and justified, and sanctified, in the name of the Lord Jesus, and by the Spirit of our God. Besides the command, "Come ye out from among them, and be ye separate," which they have heard and obeyed, the promise has been fulfilled in them, "Ye shall be my sons and daughters, saith the Lord Almighty."^g

18, 19. servants, etc.^a [iv. 236], *Gk.*,^b it is the domestic servant, not the slave, who is thus exhorted. thankworthy, commendable: not that one should look for the praise. for . . . God, on acc. of consciousness of God: realisation in inner man of God's presence and relations.^c grief, tribulations, trials. wrongfully,^d otherwise what becomes of the "thankworthy?"

Obedience, a duty of servants.—I. Those who owe this duty—servants. II. The duty they owe—subjection—obedience. III. The manner in which they ought to perform it—with fear.^e—*How may the much-lamented difficulties relating to domestics be remedied?*—I. By the return of the fear of God into the houses and hearts of men. II. By masters and servants entering upon the imitation of Christ.^f

Christian servants.—Mr. Collins, an infidel writer, used occasionally to visit Lord Barrington, who, in conversation, once asked him, "How it was, that though he seemed to have very little religion himself, he yet took so much care that his servants should attend regularly at church? His reply was that he did it to prevent their robbing or murdering him. Surely religion is a good thing, its enemies themselves being judges. Let Christian servants study, by a faithful discharge of the duties of their relation, to adorn the doctrine of God our Saviour in all things.

20, 21. when . . . faults, then it is a case of punishment, not persecution. for . . . called, to suffer and endure. Christ . . .

us, not for Himself. example,^a a copy, a pattern to write or paint by;^b an example of patient, and cheerful suffering for righteousness' sake. steps, look for His footsteps in the path of life.

Christ our example.—We will—I. Premise some things by way of caution. Think not—1. To be quite free from sin as Christ was; 2. That all His actions are to be imitated; 3. That your obedience can be meritorious as was His; 4. That your sufferings are expiatory of sin. II. Show in what respects Christ is to be followed. In His self-denial—His patient endurance—His overcoming Satan—His contempt of worldly glory—His good deeds—His conversation—His humility—His love to God—His sufferings and death. III. Give some arguments to persuade to the imitation of Him: 1. His greatness; 2. Our relation to Him; 3. The will of God; 4. The honour we should thus do Christ; 5. The fact that He requires this of us. IV. Direct you how this duty may be well done. Give yourselves altogether up to the conduct of Christ's own spirit, and think much of Him.^c—*Patience.*—Here is—I. A duty implied—patience. Patience, as relating to—1. Provocations to anger. Here it is a disposition to bear them with charitable meekness. 2. The trials sent us by Providence. It here imports a pious sustaining of these trials. II. A reason expressed, enforcing the performance of that duty—the example of Christ.^d

Treading in Christ's steps.—It is reported in the Bohemian story that St. Wenceslaus, their king, one winter night, going to his devotions in a remote church, barefooted, in the snow and sharpness of unequal and pointed ice, his servant, Redevivus, who waited upon his master's piety, and endeavoured to imitate his affections, began to faint through the violence of the snow and cold, till the king commanded him to follow him and set his feet in the same footsteps which his feet should mark for him. This servant did so, and either fancied a cure or found one, for he followed his prince, helped forward with shame and zeal to his imitation, and by the forming footsteps in the snow. 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, 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.^e

22-24. who . . . sin,^a not any sin, of any kind, at any time. guile . . . mouth, His words were all honest and true. who, etc.^b [i. 218]. when . . . not, did the opposite of what most men would have done. but . . . righteously, content that God, as He pleased, should vindicate Him, and punish His foes. bare . . . tree,^c and bare them all away for ever. we . . . sins,^d Christ having borne them away, we have no more to do with them. should, etc., in the course of a new life. stripes, received by Him in our place. healed, at once and for ever.

Christ bearing our sins.—I. What we do not mean by Christ's bearing our sins: 1. That Christ was a sinner; 2. That He suffered pain of conscience; 3. That He was at any time personally displeasing to God; 4. That there was any transfer of personal character. II. What we do mean. That Christ—1. Bore our nature; 2. Actually endured pain; 3. Suffered for our

a He. xii. 1, 2.

b *Alford.* ὄρα, γραμμαὶ παιδικοί were formulæ given by writing-masters to their pupils containing all the letters of the alphabet.

c *N. Vincent, M.A.*

d *Dr. J. Barrow.*

"The wicked dwell more on the faults of God's people than on their graces; as flies settle on a sore place, and as vultures fly over a garden of delights to pitch on carrion."—*Manton.*

e *Bp. Taylor.*

"Example is like the press: a thing done is the thought printed; it may be repeated if it cannot be recalled; it has gone forth with a self-propagating power, and may run to the ends of the earth, and descend from generation to generation."—*H. Melvill.*

"Example is a motive of very prevailing force on the actions of men."—*Rogers.*

healed by His stripes

a He. iv. 15; vii. 26, 27; 1 Jo. iii. 5.

b Ma. xxvii. 12, 39-44; Is. liii. 7; Lu. xxiii. 34; He. xii. 3.

c Is. liii. 4-6, 11; He. ix. 29.

d Tit. ii. 14; Ro. vi. 11.

"Jesus! Thy injuries might have taught patience itself to blaspheme; yet didst

Thou remain meek and lowly in heart, and persist in turning the tears of the world into smiles."—*Dr. Manton.*

e Dr. J. W. Alexander.

"Patience sat by him, in an angel's garb, And held out a full bowl of rich content, Of which he largely quaff'd."—*Havard.*

the stray sheep returned

a Ps. cxix. 176; Is. liii. 6.

b Ez. xxxiv. 23; He. xiii. 20.

c Jo. x. 1—16; Lu. xv. 1—6.

d Dr. Thomas.

"That gracious Saviour seeks the poor transgressor in the desert, and hastens to persuade him to return. He finds him, and guides him into the path which he was too blind and helpless to recover; and rejoices in bearing back the wanderer to His fold." — *Bp. Trouser.*

duties and influence of wives

a 1 Co. vii. 16; Ep. v. 22—24; Col. iii. 18; 1 Ti. ii. 11—14.

b 1 Co. xi. 3, 7—9.

sins; 4. Bore the penalty of our sins; 5. So bore our sins as to remove from us all their penal consequences, and secure our salvation. Reflections:—When we behold Christ bearing our sins, we should—(1) Learn to look on sin with shame and horror; (2) See the object of saving faith; (3) See the greatest of all motives to personal holiness.^e

The influence of Christ's patience in suffering.—When Pollok, the poet, was a boy, he was of a passionate temper. Sometimes, when offended, he allowed himself to fall into a rage, which it was painful to witness. About the age of fifteen a very visible change took place upon his temper. This was observed for some time by his friends, and when at length he was questioned on the subject, his answer was:—"While perusing the Gospels for myself, I was struck with the meekness and calm dignity of the Saviour under persecution, and I resolved thenceforward to command my temper; and since that time, though I may feel and express anger, nothing ever puts me into a passion."

25. ye . . . astray,^a sheep given to wander fr. the shepherd: attracted by pleasant pastures; heedlessly rambling on. **but . . . Shepherd,**^b having heard His voice^c [ii. 303]. **Bishop,** inspector, superintendent.

The Guardian of souls.—Three facts are here implied.—I. That men have souls. This fact is—1. The most demonstrable fact to man; 2. Most important to him; 3. Most practically disbelieved by him. II. That men's souls require a guardian. This is clear from—1. The natural fallibility; 2. The fallen condition; 3. The natural instincts, of souls. III. That Christ is the one Guardian of human souls. He is *the* Bishop, and He possesses—1. Immense knowledge; 2. Unbounded love and forbearance; 3. Ever-increasing charms; 4. Inexhaustible power.^d

Returning to Christ, being chastened.—Sarah Howard, a poor old widow, who had been bedridden fourteen years, when visited by her minister thus spoke of her afflictions:—"I can set to my seal, that 'the Lord hath chastened me sore, but He hath not given me over unto death,' Ps. cxviii. 18. I have been chastened in my person, and am quite helpless, by long and severe illness: I have been chastened in my circumstances ever since I was left a widow; yes, I know what oppressing a widow, what bad debts, and hard creditors are: I have been chastened in my family, by a son, whom I was dotingly fond of, running away and going to sea. Besides all these, I have been chastened in my mind, 'walking in darkness and having no light:' yet, after all, I trust I can say with David, 'Before I was afflicted I went astray, but now have I kept Thy word.' And I hope I can say that I am now returned to the Shepherd and Bishop of souls," 1 Pe. ii. 25.

CHAPTER THE THIRD.

1, 2. wives, etc.^a [iv. 40], advice to believing wives of unbelievers. **if . . . Word,** not hearing, or understanding it. **won,** to Christ, converted. **conversation,** behaviour. **wives,** in their home relations. **while,** as silent spectators. **chaste,** generally becoming, as well as modest. **fear,**^b their religion with a proper wifely reverence for their husbands.

The submission of the wife.—I. Its extent—it includes: 1. Reverence; 2. Affection; 3. Obedience in all things lawful; 4. Loving service and help. II. Its obligation—it is established by natural and Christian law—it should be acknowledged as a duty to Christ.^c

The relation of husband and wife.—A woman who had derived spiritual benefit from the discourses of Mr. Robinson of Leicester, was often threatened by her wicked husband for going to St. Mary's church, in which Mr. R. officiated. His feelings were at length wrought up to such a pitch that he declared with an awful oath, that if ever she went to St. Mary's again, he would cut off her legs. Having sought direction in prayer, she was strengthened to go to the place where oft she had been made joyful in the Lord. On her return from church, she found her husband waiting her arrival, and as soon as she had shut the door, he said in an angry tone, "Where have you been?" She replied, "At St. Mary's." He instantly struck her a violent blow on the face, and she fell to the ground; but rising from the floor, she turned the other side of her face, and in a mild and affectionate manner said, "My dear, if you serve this side the same, I hope I shall bear it with patience." Struck with this meek answer, for she had been a very passionate woman, he said, "Where did you learn that?" She replied in a gentle manner, "At St. Mary's church, my dear." "Well," said he, "if that is what you learn at St. Mary's, you may go as oft as you like, I will never hinder you again." This good woman enjoyed her privileges undisturbed, and also had the pleasure, a short time afterwards, of having her husband to accompany her.

3, 4. adorning, whose chief consideration is of self. **let . . . adorning**, not outward, or bodily ornamentation. **hair**^a [iv. 328]. **and . . . gold**, putting round of golden ornaments, as diadems, bracelets, anklets, rings, etc. **apparel**, dresses: a hint of many changes, fashions, etc. **but . . . heart**, affections, conscience, intellect. **that**, kind of adornment. **corruptible**, as jewels, and raiment. **even . . . spirit**,^b the beauty of feminine modesty and gentleness. **which . . . God**, the best Judge of what is befitting. **price**, worth, value.

The Christian woman.—I. For the unfolding of woman's character, and the balancing of her spirit, Christianity supplies the only sufficient impulse and guide. The chief enemies of a woman's character are—1. Social ambition; 2. Appetite for admiration; 3. Passion for indiscriminate excitements; 4. Dull servitude to the routine of mechanical tasks. Against these, Christianity is the only guard. II. Christianity exhibits no more perfect illustration or achievement than in the completed proportions of a woman's spiritual life.^c

The pride of dress.—Goldsmith tells of a mandarin who took much pride in appearing with a number of jewels on every part of his robe. He was once accosted by a sly old fellow, who following him through several streets, bowed often to the ground, and thanked him for his jewels. "What does the man mean?" cried the mandarin, "I never gave you any of my jewels." "No," replied the other, "but you have let me look at them, and that is all the use you can make of them yourself; so the only difference between us is, that you have the trouble of watching them; and that is an employment I don't much desire."

c Dr. J. Lyth.

"The hand that hath made you fair, hath made you good; the goodness that is cheap in beauty, makes beauty brief in goodness; but grace, being the soul of your complexion, should keep the body of it ever fair." — *Shakespeare.*

"You are my true and honourable wife, As dear to me, as are the ruddy drops That visit my sad heart." — *Shakespeare.*

"The wife is the sun of the social system; unless she attracts, there is nothing to keep the heavy bodies like husbands from flying into space."

true adorning

a 1 Ti. ii. 9.

b Ps. xxv. 9; cxlix. 4; Ma. v. 5.

c Dr. F. D. Huntingdon.

"The good wife is none of our dainty dames, who love to appear in a variety of suits every day new; as if a good gown, like a stratagem in war, were to be used but once. But our good wife sets up a sail according to the keel of her husband's estate; and if of high parentage, she doth not so remember what she was by birth, that she forgets what she is by match." — *Fuller.*

daughters
of Sara

a Ge. xviii. 12.

b Pr. xxix. 25.

"For contempla-
tion he, and va-
lour formed,
For softness she,
and sweet at-
tractive grace."
—Milton.

"A man cannot
possess anything
better than a
good woman, nor
anything worse
than a bad one."
—Simonides.

c Leighton.

duties of
husbandsa Ep. v. 25, 28;
Col. iii. 19.

b 1 Th. iv. 5.

c Ro. vi. 23.

d Ma. xviii. 19.

e T. N. Toller.

f D. Cook.

"The good hus-
band keeps his
wife in the whole-
some ignorance
of unnecessary
secrets. They
will not be
starved with the
ignorance, who
perchance may
surfeit with the
knowledge of
weighty coun-
sels, too heavy
for the weaker
sex to bear."—
Steele.

"Married life
appears to me a
sort of philoso-
phical discipline,
training persons
to honourable
duties, worthy of
the good and
wise. Few un-
married people
are affected as
they ought to be
towards the
public good, and
perceive what
are really the
most important
objects in life."—
Melancthon.

5, 6. for . . manner, with such ornaments. in . . time, in the days of primitive simplicity. the . . God, the noble mothers in Israel whom we all admire. being . . husbands, fruit of meek and quiet spirit: thus they showed their strong-mindedness. Sara . . lord,^a habitually yielding to his rule. whose . . well, only thus do ye prove your true descent fr. her. afraid,^b etc., afraid of any sudden fear.

A good rule.—A lady asked the Rev. John Newton what was the best rule for female dress and behaviour. "Madam," said he, "so dress and so conduct yourself, that persons who have been in your company shall not recollect what you had on." This will generally be the case where singularity of dress is avoided, and where intelligence of mind and gentleness of manners are cultivated.—*The fashions.*—"The sex which began first our engagement to the necessity of clothing, having still a peculiar propensity to be curious in that, to improve the necessity to an advantage."^c

7. husbands, etc.^a [iv. 233]. knowledge,^b proper consideration for their nature, wants, wishes, relations. honour, holding her in proper respect and regard. as . . vessel, weaker as to physical strength and endurance. and . . life,^c the wife's religious relations being the chief reason of the honour in wh. she should be held as a child of God. that . . hindered,^d limited as to their fervency, or the scope of their desires.

The blessedness of Christian connections.—I. The view here given of future blessedness. He calls it—1. Life—not limited—but eternal; 2. The grace of life—a gracious life because the gift of grace—and because bestowed in a very gracious way. II. The delightful way in which Christians are put in possession of this blessedness in connection with one another—"as being heirs together:" 1. It gratifies our generosity; 2. It adds meekness to the intercourse of friendship; 3. Providence has so ordered it that Christians should be not only fellow-heirs but fellow-helpers to eternal life; 4. It provides such a cordial when friends come to part.^e—*Inefficacious prayer.*—Prayers are "hindered," when—I. There is a conscious violation of Divine requirements; II. The Divine order is subverted, and devotions are regarded as ulterior; III. The actions do not express the same feelings towards man which received verbal expression when on our knees; IV. It is not our supreme solicitude to honour God in all our relations.^f

An African prince on the wife question.—English women think of themselves, always think of themselves, think very much of themselves, think very little of their husbands; so they are disobedient, self-willed, do what they like, and will not do what their husbands like: but Arab women think more of their husbands than themselves; they live to please their husbands; they are obedient; they are much better than English women, and a man may do with them just as he pleases. Suppose she should disobey him, what does he? He says to her, "By Allah, I will leave you." And if she disobey him three times, and he says that three times, she is no longer his wife, she must go back to her father's house. But suppose an Englishman marry a woman, and she prove to have a very bad temper, and disobey him always; a very hot tongue, and scold all day and all night too; lead him a devil of a life; make him sweat very much with trouble, make him wish to kill himself,—what can he do? He can do nothing; he must

keep her, and must not take any other woman to wife to comfort him. Ah! the Arab custom is better than the English custom, and the Arab women are better for the man than the English women. I am sure of that.^g

8, 9. all . . mind,^a united in feeling, thought, effort. having . . another, sympathising with ea. other in toil and trouble. brethren,^b as *such* ought to love. pitiful, compassionate to the ungodly. courteous, humble-minded, yielding, gentle. not . . railing,^c as the manner of some is. but . . blessing,^d in return for injuries. thereunto, to such an exhibition of the Christian graces. blessing,^e and as we would be blessed ourselves, so let us bless others.

Of one mind.—The Apostle would have them of one mind. He would have them—I. Love the same things, the same Church, Gospel, and truth; II. Agree in their wills and desires touching everything that is good; III. Have the same judgment concerning Christ.—*Unity of mind.*—I. What unity of mind implies: Unity of—1. Sentiment; 2. Intentions; 3. Affections. II. What are its results: 1. Patience; 2. Comfort; 3. Mutual love.^f

Royal courtesy.—The Queen, accompanied by Lady Agnes Duff, was once visiting the fine falls of Corriemulzie. In crossing the high road, which runs between the cottage grounds and the site of the falls, the party met a drove of cattle coming from the Castleton market. The drover, a fine-looking man from Athol, addressing Lady Agnes, said, "Please, can you tell me if the Queen is forward to-night?" Her Majesty overheard the question, turned round, and bestowed on the stalwart Highlander a most gracious bow and smile. Sir George Grey then fell back, and told him that that was the Queen.—*A good reply.*—When old Zachariah Fox, the great merchant of Liverpool, was asked by what means he contrived to realise so large a fortune as he possessed, his reply was, "Friend, by one article alone, in which thou mayst deal too if thou pleasest—civility."

10, 11. for, etc. (see on Ps. xxxiv. 12—14). he . . life, desiring to realise its best ends and happiness. good, happy, peaceful. evil . . guile,^a not uttering unkind, untruthful words. eschew, turn away from with loathing. evil,^b in action. and . . good,^c not simply do nothing. peace^d [iii. 366]. ensue, pursue.

The tongue.—The chief sins of the tongue are—I. Profane speech—that which is grossly and manifestly wicked. This includes—1. Impious speeches, which directly reflect upon the glory and name of God; 2. Impure speaking, which pollutes or offends all hearers. II. Uncharitable speech—tending to defame others: 1. Open railing; 2. Secret slander. III. Vain fruitless talking. IV. Doubleness and guile—hypocrisy in speech. Application:—To remedy these sins—(1) Strike at the heart; (2) Be choice in your society; (3) Speak not much; (4) When you do speak, speak profitably.^e

Evil speaking.—When Henry III. of France inquired of those about him, what it was that the Duke of Guise did to charm and allure every one's heart; the reply was, "Sire, the Duke of Guise does good to all the world without exception, either directly by himself, or indirectly by his recommendation. He is civil, courteous, liberal, has always some good to say of everybody, but never speaks ill of any; and this is the reason he reigns in men's hearts as absolutely as your Majesty does in your kingdom."

g Cornhill Mag.

love as brethren

^a Ro. xv. 5; 1 Co. i. 10; Ph. ii. 2.

^b 1 Pe. i. 22; Ro. xii. 10; Ep. iv. 32; 1 Jo. iii. 14—19.

^c 1 Th. v. 15; Pr. xx. 22; Ma. v. 39, 44.

^d 1 Co. iv. 12, 13

^e Ma. xxv. 34.

^f *Dr. H. Airay.*

^g *J. H. Tasson.*

"True humanity consists not in starting or shrinking at tales of misery, but in a disposition of heart to relieve it."—*C. J. Fox.*

"He that speaks ill of another commonly before he is aware makes himself such an one as he speaks against; for if he had civility or breeding, he would forbear such kind of language."—*Selden.*

speech and conduct

^a Ep. iv. 29; Ja. i. 26; Ro. xiv. 5.

Eschew, fr. the Old Norman *eschiver*, to flee from, avoid, shun. The Fr. *esquiver* and It. *schivare* or *schifare* are con. with Ger. *scheuen*, and Eng. *shy*.

^b Ro. xii. 9.

^c He. xiii. 16.

^d Ro. xiv. 19; xii. 18; He. xii. 14.

^e *Abp. Leighton.*

Ensue, to follow after: fr. Fr. *ensuire*, wh. is fr. Lat. *insequor*. By *Wiclif* and others of his time *sue* was used for "follow."

the safety
of the good

a Ps. xxxiv. 15,
16; 2 Ch. xvi. 9.

b Ps. lxvi. 18.

c Pr. xvi. 17; Ro.
viii. 28.

d T. Young.

e E. S. Mortimer.

"No propagation or multiplication is more rapid than that of evil, unless it be checked, no growth more certain. He who is in for a penny, to take another expression belonging to the same family, if he does not resolutely fly, will find that he is in for a pound."

—Anon.

f John Howe.

"The doing evil to avoid an evil cannot be good."

—Coleridge.

a good
conscience

a Ma. v. 12; Ja.
i. 12.

b Is. viii. 13; He.
xii. 28, 29.

c Ps. cxix. 46;
Ac. iv. 8; xxiv.
14; xxvi. 22.

d 2 Co. i. 12.

e N. Loraine.

"A virtuous and well-disposed person, like a good metal, the more he is fired, the more he is fined; the more he is opposed, the more he is approved; wrongs may well try him and touch him, but cannot imprint in him any false stamp."

—Richelieu.

"The upright, if he suffer calumny to move

12, 13. eyes . . righteous,^a with approving, loving glances. ears . . prayers,^b ready to answer. face . . evil, as when we say we "set our face against" a thing; or "discountenance" it. will, or can, if he will. if . . good?^c goodness has a tendency to disarm animosity.

Righteousness.—Here is—I. Righteousness imputed; II. Righteousness imparted; III. Righteousness prevailing and bearing fruits.^d—*God's care over, and attention to the righteous.*—I. That God is constantly watching over His friends: 1. His eyes are ever on them; 2. His ears are ever open to them. II. That this care proceeds from an affectionate regard for them: 1. Watchfulness over a person naturally implies esteem for him or a desire to hold him fast because of some crime; 2. Those whom God watches over are "the righteous," therefore He does this from love to them.^e

The blessedness of the good.—Who can estimate the blessedness of a pious soul? Can the state of that soul be unhappy that is full of the Holy Ghost; full of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, those blessed fruits of that blessed Spirit? Blessedness is connaturalised unto this soul: everything doth its part, and all conspire to make it happy. This soul is a temple, a habitation of holiness. Here dwells a Deity in His glory. It is a paradise; a garden of God: here he walks and converses daily, delighted with its fragrant fruitfulness. He that hath those things, and aboundeth, is not barren or unfruitful in the knowledge of our Lord and Saviour Jesus; He is the Sun; and the knowledge of Him, the quickening beams that cherish and ripen these fruits. But the soul that lacketh these things is a desert—a habitation of devils.^f

14—17. but . . ye^a [i. 23]. terror, their efforts to affright, as threats. but . . hearts,^b cherish the indwelling of a holy God. ready, prompt, not hesitating as men afraid or in doubt. to . . you, and your life must be such as to prompt the inquiry. reason . . you,^c therefore take heed that you have a reasonable hope, not a fanciful expectation. with . . fear, towards God; be not boastful or presumptuous. conscience,^d towards God and man, void of offence. that . . evil, maliciously, ignorantly. evildoers, a false charge. ashamed, when they hear your reason, and comp. your words with your ascertained character. that . . Christ, i.e., your whole course of life in obedience to Christ. if . . so, if it be His will that you suffer at all. that . . doing, bec. aft. present suffering comes the judgment of God.

The office of the understanding and the affections in religious service.—I. That the heart is the grand organ of the Christian's spiritual service—"in your hearts." II. That yet the Christian religion stands on a firm basis of rational evidence. III. That the Christian disciple ought to be prepared to give a rational defence of his faith to every inquirer. For the sake of—1. Himself; 2. Others. IV. That the Christian apologist ought to be specially careful of the spirit with which he defends his holy religion. V. That the grand rewards of the Christian lie in the future.^e—*The nature and reason of the Christian's hope.*—I. What is the Christian's hope? 1. Its object—heaven; 2. Its end or effect—personal holiness. II. What is the reason of this hope? 1. He has felt himself to be a lost sinner; 2. He feels that he has fled to Christ

for salvation; 3. He is personally interested in the Gospel plan of salvation, and he feels its effects on his life.^f

A good conscience.—A good conscience is a waking, speaking conscience; and the conscience that questions itself most, is of all sorts the best. That which is dumb, therefore, or asleep, and is not active and frequent in self-inquiries, is not “a good conscience.” Will you not answer unto conscience but when it begins to speak? and turn to business or company that you may not hear it? Know that it and you must answer unto God. That conscience alone is good which speaks much with itself and much with God.^g

18—20. for . . sins,^a see on 1 Pe. ii. 21. that . . God, penitent, believing, rejoicing. being . . flesh, dead as to the body. but . . Spirit, ref. to resurrection as ground of our hope, v. 15 (v. 18 seems to be a suggestion of the answer ref. to in v. 15). by which, Spirit, he went, even in the days of old, preached, by prophets and righteous men who were His servants, and whom He inspired and directed.^b spirits . . prison,^c souls of men now in hell, who rejected the testimony. disobedient, hence their punishment. when . . waited,^d for 120 yrs.^e [i. 185]. while . . water^f [v. 69].

The saints coming home to God by reconciliation.—I. What Christ's bringing us to God imports: 1. That the chief happiness of man consists in the enjoyment of God; 2. Man's revolt and apostasy from God; 3. Our inability to return to God of ourselves; 4. That God's unsatisfied justice was once the great bar betwixt Him and man; 5. The peculiar happiness and privileges of believers. II. What influence the death of Christ has upon this design of bringing us to God: 1. It effectually removes all obstacles to it; 2. It purchases our title to it.^g—*Spirits in prison.*—I. That there are human spirits actually in the prison of hell. A prison is a scene of—1. Darkness; 2. Guilt; 3. Bondage; 4. Thoughtfulness. In addition to this, hell is self-erected, and spiritual, which earthly prisons are not. II. That there are human spirits who have been there for centuries. This fact suggests—1. The fearful enormity of evil; 2. Man's capacity for endurance. III. That to these human spirits the Gospel was once preached. This fact suggests—1. That there is no necessary connection between hearing the Gospel and salvation; 2. That the final misery of those who have heard the Gospel must be contrary both to the disposition and agency of Christ.^h

On entering the ark.—On the morning, when the ark-door was opened, you might have seen in the sky a pair of eagles, a pair of sparrows, a pair of vultures, a pair of ravens, a pair of humming-birds, a pair of all kinds of birds that ever cut the azure, that ever floated on wing, or whispered their song to the evening gales. In they came. But, if you had watched down on the earth, you would have seen come creeping along a pair of snails, a pair of snakes, and a pair of worms. There ran along a pair of mice; there came a pair of lizards; and in there flew a pair of locusts. There were pairs of creeping creatures, as well as pairs of flying creatures. Do you see what I mean by that? There are some of you that can fly so high in knowledge that I should never be able to scan your great and extensive wisdom; and others of you so ignorant, that you can hardly read your Bibles. Never mind: the eagle must come down to the door, and you must go up to it. There is

him, fears the tongue of man more than the eye of God.”—*Colton.*

f R. W. Bailey.

Look out for the man or woman who is always telling you to look out for others.

g Abp. Leighton.

the spirits in prison

a 2 Co. v. 21.

b 2 Pe. i. 21; 1 Pe. i. 11.

c Jude 6.

d 2 Pe. iii. 9.

e Ma. xxiv. 38.

f He. xi. 7.

It is the opinion of some (as *Alford*) that the “prison” is the place of departed souls; and that aft His resurrection Christ went thither and preached His Gospel.

g J. Flavel.

“Though there were many rooms in the ark, there was only one door,—and the door of the ark thou shalt set in the side thereof.’ And so there is only one door in the ark of our salvation, and that is Christ.”—*Spurgeon.*

h Dr. Thomas.

“It ought to be the greatest care of every one of us to follow the Lord fully. We must, in a course of obedience to God's will, and service to His honour, follow Him universally, without dividing; uprightly, without dissembling; cheerfully, without disputing;

and constantly, without declining: and this is following Him fully."—*M. Henry.*
i Spurgeon.

the baptism of the Spirit

a 1 Pe. iii. 20.
b Ma. xxviii. 19; Ro. viii. 1; Mk. xvi. 16; Ro. x. 10.
c Ro. ii. 28, 29.
d 1 Co. xv. 17.
e Ro. viii. 34; Col. iii. 1.
f Ep. i. 21; Ph. ii. 9, 10.
g *Dr. R. Sibbes.*
"The Fathers observe the allegory that Peter maketh, in comparing Noah's ark unto the Church; and observe, moreover, that as the dove brought the olive-branch into the ark, in token that the deluge was ceased, and the world was become habitable again; even so the dove, that lighted upon Christ, brought the glad tidings of the Gospel."—*Bp. Lake.*
h *Boston.*

only one entrance for you all; and, as God saved the birds that flew, so he saved the reptiles that crawled. Are you a poor, ignorant, crawling creature, that never was noticed,—without intellect, without repute, without fame, without honour? Come along, crawling one! God will not exclude you.'

-21, 22. figure,^a as the ark was to the world of old, so is the Ch. now. baptism,^b the baptism of the Holy Ghost. not . . flesh,^c that application of water is not the true baptism, but only a symbol of it. but . . God, in consequence of inward cleansing, by renewing of Holy Spirit. by . . Christ,^d by the risen Saviour the baptism of the Spirit is vouchsafed to us. who . . heaven, to send the Holy Spirit down, and prepare a place for us. and . . God^e [iii. 324]. angels . . him^f [iv. 209, 252].

The demand of a good conscience.—I. A description of the means of salvation—how we are saved—baptism. II. The anticipation of an objection—"not the putting away of the filth of the flesh," the outward part of baptism. What God requires especially is a new heart in man. III. How baptism saves us—"The answer of a good conscience." IV. The ground of this salvation—"The resurrection of Jesus Christ."^g

Necessity of regeneration.—Regeneration is absolutely necessary to qualify you for heaven. None go to heaven but they that are made meet for it (Col. i. 12). As it was with Solomon's temple (1 Kings vi. 7), so it is with the temple above. It is "built of stone, made ready before it is brought thither," namely of "lively stones" (1 Pet. ii. 5), "wrought for the selfsame thing" (2 Cor. v. 5); for they cannot be laid in that glorious building just as they came out of the quarry of depraved nature. Jewels of gold are not meet for swine, and far less jewels of glory for unrenewed sinners. Beggars in their rags are not meet for kings' houses, nor sinners to "enter into the King's palace," without the "raiment of needlework" (Ps. xlv. 14, 15). What wise man would bring fishes out of the water to feed on his meadows? Or send his oxen to feed in the sea? Even as little are the unregenerated meet for heaven, or is heaven meet for them.^h

CHAPTER THE FOURTH.

ceasing from sin

a He. xii. 1—3; Ro. vi. 2—12; Ga. ii. 20; v. 24; 1 Jo. iii. 6.
b 2 Co. v. 15.
c *Dr. Thomas.*
"The retrospect of life is seldom wholly unattended by uneasiness and shame; it too much resembles the view which a traveller takes

1, 2. arm . . mind, be resolved rather to suffer than sin. for . . sin,^a his suffering rather than sin, shows that he has ceased fr. sin. that, the end of his resolve. rest . . time, the time past suffices. to . . men, in the practice of com. human sins: in subjection to carnal desires as the governing principles of life. but . . God,^b as the supreme law of life.

The incarnation.—I. That Christ suffered in human nature. His sufferings in the flesh were—1. Great—corporeal, social, mediatorial; 2. Ignominious—poverty, obloquy, persecution, crucifixion. II. That He suffered thus for men. He suffered—1. From, 2. For, men. III. That He did this with a spirit which men should cultivate: 1. Profoundly religious; 2. Self-denyingly philanthropic. IV. That the possession of such a spirit by us is the power to deliver us from moral evil.

Sin and suffering.—The ermine chooses to die rather than

defile her beautiful skin. There is more evil in a drop of sin than in the sea of affliction: affliction is but like a rent in a coat: sin, a prick at the heart. In affliction, there is some good; in this lion, there is some honey to be found. St. Augustine saith, "Affliction is God's flail to thresh off our husks; not to consume, but refine." There is no good in sin: it is the spirit and quintessence of evil. Sin is worse than hell; for the pains of hell only are a burden to the creature; but sin is a burden to God.^d

3—6. time, etc.^a [iv. 210, 375]. to . . Gentiles, maxims and customs of idolatrous heathen. excess . . wine, excessive indulgence in wine-bibbing. banquetings, orgies, voluptuous feasts. and . . idolatries, prob. ref. to sinful rites of heathen. strange . . them, assuming without consideration that what is customary is right. the . . riot, "the same slough of profligacy."^b speaking, etc., in revenge for the reproof administered by your example. who . . dead,^c both of their evil doings and words. for . . cause, for this reason, to this end. dead, the spiritually dead. that they, being converted. might . . flesh, suffer trial for conscience' sake. but . . spirit, upheld by the power of God, might enjoy the blessings of the higher, spiritual life.

Morning headaches.—A gentleman, on entering a stage coach, rubbing his head, with a yawn, said, "My head aches dreadfully, I was very drunk last night." A person affecting surprise, replied, "Drunk! sir. What! do you get drunk?" "Yes," said he, "and so does every one at times, I believe. I have no doubt but you do." "No, sir," he replied, "I do not." "What! never?" "No, never: and amongst other reasons I have for it, one is, I never find, being sober, that I have too much sense, and I am loath to lose what little I have."

7, 8. end . . hand,^a of all trial and patience. sober,^b thoughtful, calmly observant, and expectant. watch,^c for the Lord's coming, in the habit of—prayer,^d that you may be ready at that day. and . . things,^e as needful to exhibit the Christian life fully. fervent, intense, burning, practical. for . . sins,^f true love overlooks, bears with, forgives many offences.

Seriousness in religion.—The principal obstructions to religious seriousness are—I. The inability of many to understand anything but what appeals to their senses. II. Thoughtlessness with regard to the future. III. Worldly business of all kinds, and especially over-anxiety in that business. IV. The innocent pleasures and pursuits of the world even. V. The flesh—sensuality. VI. The disuse of religious exercises. VII. Levity in conversation upon religious subjects. VIII. The common idea that religion leads to gloom and melancholy. IX. Apostasy from the truth when difficulties arise concerning religion.^g—*The end.*—I. The event contemplated. The end of—1. Earthly pursuits; 2. Human grandeur; 3. Probation; 4. Opportunities. II. The duties enjoined: 1. Restraint of appetites: 2. Watchfulness; 3. Expectation; 4. Prayer. These words are—I. A declaration—proved by reason—confirmed by conscience—attested by the state of things—declared in God's Word. II. An exhortation—to self-government—watchfulness—devotion.—*Love covering sin.*—I. What love is. A desire to—1. Give; 2. Bless. II. Its properties: 1. Intense; 2. Cultivable. III. What it does: 1. It attributes the

from some eminence of a barren country."—*Blair.*
d T. Watson.

"I hope I fear nothing but the doing a wrong thing."—*Sterne.*

past and present

a Ep. ii. 2; Tit. iii. 3.

b *Alford.*

c Ac. xvii. 31; Ro. xiv. 10, 12; Jude 14, 15; Ja. v. 9.

"A prince's recreation must not be like a ruffian's: nor a Christian's joy like that of a carnal man."—*Gurnall.*

"Amusements to virtue are like breezes of air to the flame; gentle ones will fan it, but strong ones will put it out."—*Dr. Thomas.*

the office of charity

a 1 Jo. ii. 18; Ro. xiii. 12.

b Ph. iv. 5; Ho. x. 25.

c 2 Pe. iii. 8—11; Lu. xxi. 34.

d 1 Th. v. 17.

e 1 Pe. i. 22; Col. iii. 14.

f Pr. x. 12; Ja. v. 20; Ma. xviii 21, 22; Ga. vi. 1 Ep. iv. 32.

g *Dr. Paley.*

"God's children, when they upon the bended knees of their souls, dart out their prayers to Him, look after them, eye them into heaven, observe how God entertains them, and wait for a happy

return at His good will and pleasure."—*Rev. E. Wilkinson.*

h W. W. Wythe.

Origen, being seized by persecutors, and allowed his choice between punishment and bowing to idols, in an hour of weakness chose the latter. He afterwards repented, and said that he found the cause of his fall in his neglect of morning prayer on that fatal day.

i Dr. South.

"Is there no way to bring home a wandering sheep but by worrying him to death?"—*Fuller.*

hospitality

a Ro. xii. 13; He. xiii. 3.

b 2 Co. ix. 7.

c 1 Ti. vi. 17, 18.

d Ma. xxv. 21.

e *T. Robinson.*

"We are at least but stewards of what we falsely call our own; yet avarice is so insatiable, that it is not in the power of liberality to content it."—*Seneca.*

"It is an excellent circumstance that hospitality grows best where it is most needed. In the thick of men it dwindles and disappears, like fruit in the thick of a wood; but where men are planted sparsely it blossoms and matures, like apples on a standard or an espalier. It flourishes where the inn and lodging-house cannot exist."—*H. Miller.*

best possible motive; 2. It makes allowances for infirmity; 3. It throws a cloak over failings.^h

The power of love.—When a scar cannot be taken away, the next office is to hide it. Love is never so blind, as when it is to spy faults. It is like the painter, who being to draw the picture of a friend having a blemish in one eye, would picture only the other side of his face. It is a noble and great thing to cover the blemishes and to excuse the failings of a friend; to draw a curtain before his stains, and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtue upon the housetop. It is an imitation of the charities of Heaven, which, when the creature lies prostrate in the weakness of sleep and weariness, spreads the covering of night and darkness over it, to conceal it in that condition; but as soon as our spirits are refreshed, and nature returns to its morning vigour, God then bids the sun rise and the day shine upon us, both to advance and to show that activity. It is the ennobling office of the understanding to correct the fallacious and mistaken reports of sense, and to assure us that the staff in the water is straight, though our eye would tell us it is crooked. So it is the excellency of friendship to rectify, or at least to qualify, the malignity of those surmises that would misrepresent a friend, and traduce him in our thoughts. . . A friend will be sure to act the part of an advocate, before he will assume that of a judge.ⁱ

9, 10. hospitality^a [iii. 353]. grudging^b [iv. 148]. as . . man, no man without some gift. gift,^c all we have is a gift. stewards,^d who administer the property of a master. manifold, hence diversities of gifts. grace, ea. gift an evidence of the favour of God, whose grace shows itself in manifold ways.

Hospitality.—I. A common love due to fellow-creatures. The entertainment of strangers is especially urged upon believers. II. A special love due to fellow believers. III. A duty to be practised without grudging. Entertaining Christ's poor must be viewed as done to Himself.^e

Hospitality.—I was beginning to make my meal upon the food we had with us, when in came nine people, each bearing a dish. A large tray was raised on the rim of a corn-sieve placed on the ground, in the centre of which was placed a tureen of soup, with pieces of bread around it. The stranger, my servant, and a person who seemed to be the head man of the village, sat round the tray dipping their wooden spoons or fingers into each dish as it was placed in succession before them. Of the nine dishes, I observed three were soups. I asked why this was, and who was to pay for the repast? and was informed it was the custom of the people strictly enjoined by their religion, that as soon as a stranger appears, each peasant should bring his dish, he himself remaining to partake of it after the stranger—a sort of picnic, of which the stranger partakes without contributing. The hospitality extends to everything he requires: his horse is fed, and wood is brought for his fire, each inhabitant feeling honoured by offering something. This custom accounts for the frequent recurrence of the same dish, as no one knows what his neighbour will contribute. Towards a Turkish guest this practice is perfectly disinterested, but from an European they may have possibly been led to expect some kind of return, although to offer

payment would be an insult. The whole of the contributors afterwards sat down and ate in another part of the room.^f

11. as . . . God,^a according to Scripture. minister, serve, in any office in the Ch. as . . . giveth,^b i.e., as well as he can: if not so well as some others. that . . . glorified,^c hence in speaking or ministering acknowledge the Divine Teacher and Helper: referring all to Him. through . . . Christ, whose spirit animates, whose example instructs you. praise, through all the Ch. dominion, through all the world. for . . . ever, "to the age of the ages."^d

God's glory the theme of every preacher, and the object of all believers.—God is to be glorified by—I. Mouth. Every speech of man should be to His glory. We may glorify Him in—1. Praise; 2. Prayer; 3. Daily conversation. II. Deeds. Every action should tend to this object: 1. Our religious exercises; 2. Our worldly business; 3. Our domestic life, all should be for Him and to His glory.^e

Talents.—Every man hath received some gift; no man all gifts; and this, rightly considered, would keep all in a more even temper; as, in nature, nothing is altogether useless, so nothing is self-sufficient. This, duly considered, would keep the meanest from pining and discontent, even him that hath the lowest rank in most respects; yet something he hath received, that is not only a good to himself, but, rightly improved, may be so to others likewise. And this will curb the loftiness of the most advanced, and teach them to see some deficiencies in themselves, and some gifts in far meaner persons which they want. . . . Some flowers and herbs that grow very low are of a very fragrant smell and healthful use.^f

12, 13. strange, not to be expected. the . . . trial,^a fierce, painful, purifying trial (ref. to smelting, or assaying of metals). which . . . you,^b inevitable. as . . . you, as if it were ill-fortune, bad luck, accident, chance, and not of purpose. rejoice^c [iii. 53, 294]. that . . . joy^d [iii. 317].

Christian suffering, a matter of joy.—I. The sufferings of Christians are neither strange in themselves, nor so to be reckoned by them: 1. The nature of their principles accounts for opposition from worldly men; 2. The genius of their dispensation renders probable a greater share of outward ills to them than to the Old Testament saints; 3. The partial renewal of their character calls for a corrective discipline. II. All their sufferings are intended to test them. These sufferings—1. Detect the presence of sin; 2. Make manifest the sincerity of our profession; 3. Purify and improve our Christian virtues. III. Christians ought to rejoice notwithstanding, and even because of, their sufferings: 1. They increase our spirituality; 2. They furnish ground for the comfortable assurance of a gracious state; 3. They enhance our future glory.^e

A noble reply.—When the cruel Bonner told John Ardy of the pain connected with burning, and how hard it must be to endure it, with a view of leading the martyr to recant, he replied, "If I had as many lives as there are hairs on my head, I would lose them all in the fire, before I would lose Christ."—This reminds one of the equally noble reply of Luther. Some friend apprehensive of his safety, advised him not to go to the Diet at Worms,

f Fellows.

speaking as the oracles of God

^a 1 Co. iv. 1, 2; Is. viii. 20; Ep. iv. 29.

^b Ro. xii. 6—8; 2 Co. ix. 1, 7, 8.

^c 1 Co. x. 31.

^d Alford.

^e Dr. Dalison.

"If you light upon an impertinent talker, that sticks to you like a bur, to the disappointment of your important occasions, deal free with him, break off the discourse, and pursue your business."—*Plutarch.*

^f *Abp. Leighton.*

"The force of his own merit makes his way, A gift that heaven gives for him."—*Shakespeare.*

trials inevitable

^a 1 Pe. i. 6, 7; Ps. lxxvi. 10.

^b Jo. xv. 20.

^c Ro. v. 3; Ja. i. 2; Ac. v. 41.

^d Ro. viii. 17; 2 Co. i. 7; Col. i. 24; 2 Ti. ii. 12; Ja. i. 12; 1 Pe. v. 10.

^e *Anon.*

"Judge not the good or evil of things by their agreeableness or disagreeableness to your fleshly taste or carnal interest, but by the relation they have to the supreme good."—*S. Shaw.*

"Patience—Of whose soft grace, I have her sovereign aid, And

rest myself content."—*Shakespeare*.

suffering as a Christian

a 2 Co. iii. 18.

b 1 Pe. ii. 20.

c 1 Th. iv. 11.

d Ac. v. 41.

e *J. Hambleton, M.A.*

f *Dr. de Pressensé.*

"The late Lord Carlisle said, 'In private life, I never knew any one interfere with other people's disputes but that he heartily repented of it.'"—*Selwyn*.

"He that can apprehend and consider vice, with all her lusts and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true wayfaring Christian. I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race where that immortal garland is to be run for, not without dust and heat."—*Milton*.

the righteous scarcely saved

a Jo. xvi. 2; 1 Th. ii. 14—16.

b Is. x. 12; Ez. ix. 6; 1 Co. xi. 32.

c Ma. vii. 14; 1 Ti. vi. 12; Ac. xvi. 22.

d Ps. xxxi. 5; 2 Ti. i. 12.

saying that the devil was there. "I would go," replied Luther, "even if there are as many devils in Worms as there are tiles on the roofs of the houses."

14—16. if . . ye, it is a sign ye resemble Him whom they despised. for . . you,^a otherwise you would manifest the spirit of the world. on . . of, both as to Himself, and in His members. glorified, magnified by your life. suffer, if it indeed be your lot to suffer. as, etc.,^b on wh. accs. men deservedly suffer at the hands of their fellows. Christian,^c for being faithful to Christ. ashamed, crime, not punishment, a disgrace. but . . behalf^d [iii. 53].

Reproached and persecuted for Christ's name.—I. That persecution is a thing to be expected by Christians. This is shown by —1. Scripture; 2. The nature of Christianity. II. The more general form which persecution takes—reproach: 1. Reviling; 2. Slander and false accusations. III. The happiness in this persecution—"the spirit of glory rests upon you."^e—*Suffering for the truth's sake.*—1. That we cannot be servants of Christ without suffering. II. That suffering thus for Christ is a source of happiness. It is a happiness—1. To suffer for a noble cause; 2. As it ensures the triumph of our cause; 3. Because of the consolations of a glorious hope; 4. Since it will have a glorious revenge on the very theatre of its taking place.^f

Christian zeal and integrity.—Many years ago a Norwegian farmer was, at the age of twenty-five, in the habit of making excursions from his father's dwelling, for the purpose of distributing religious tracts, which he had caused to be printed at his own expense, and which he sold or gave away. The effects of his labours were perfectly astonishing; not less than 50,000 peasants dating the period of their conversion to sound and vital Christianity at the time when they first became known to that remarkable individual. To the sufferings which he had undergone it is most distressing to advert; he endured eleven several imprisonments; one of which lasted for a period of ten years. There is a passage towards the close of his journal, dated in the year 1814, from which it appears, that a fine of a thousand rix-dollars was imposed upon him, and that all which he possessed on earth was sold for the liquidation of that debt: he might have escaped, could he have prevailed on himself to petition the king, saying he was unable to pay the amount; but such was his love of truth, that no consideration under heaven could induce him to declare a falsehood; and, in consequence, he suffered himself to be reduced to the lowest degree of poverty: he allowed everything which he possessed, down to the meanest utensil, to be sold, rather than declare that which he knew to be false.

17—19. for . . come,^a errors, and laxity of conduct, having crept into the Ch. judgment, chastening believers with purifying trials. at . . God, whose members are, after all, so tenderly dealt with. and, etc.,^b if saints whom God loves so well suffer so much in this world, what will be the punishment of sinners hereafter? if . . saved,^c he being weak, and his trials great. where . . appear? what his condition and lot? wherefore, for these reasons; and bec. of the end. to . . God, we can only suffer, as Christians, as He wills. souls,^d the thing to be chiefly concerned about. to . . doing, in no other sense can

the safe-keeping of God be reasonably expected. as . . . Creator, faithful to the purposes of grace and salvation for wh. He created us.

The soul's refuge.—In these words we may consider five gradual circumstances.—I. The sufferance of the saints—"they that suffer." All men suffer—both good and bad are alike in this. Let this then teach us—1. To prepare for evils before they come; 2. To make them welcome when they are come. II. The integrity of this sufferance—"according to the will of God." They only suffer according to His will who suffer—1. Innocently; 2. Patiently. III. The comfort of this integrity—"commit the keeping of their souls to Him:" 1. They who thus commit their souls; 2. What it is they commit; 3. To whom they commit them. IV. The boldness of this comfort—"as unto a faithful Creator:" 1. His greatness—a Creator; 2. His goodness—faithful. V. A caution of this boldness—"in well-doing."^e

Resignation to the will of God.—"What occasions that melancholy look?" said a gentleman to one of his young favourites one morning. He turned away his face, to hide a tear that was ready to start from his eyes. His brother answered for him—"Mother is very angry with him," said he, "because he would not say his prayers last night; and he cried all day, because a sparrow died, of which he was very fond." The little mourner turned hastily round, and looking at me, exclaimed, "I could not say *Thy will be done*, because of my poor bird." The gentleman took him by the hand, and pointing to his school-fellows, "Mark the observation," said he, "from the youngest present, only six years old; for it explains the nature of prayer, of which perhaps some of you are ignorant. Many persons repeat words, who never prayed in their lives. My dear boy, I am very glad to find you were afraid to say to God what you could not truly say from your heart; but you may beg of Him to give you submission to His will."

CHAPTER THE FIFTH.

1-4. who . . . elder,^a the more fit to exhort elders. also . . . revealed,^b some think this a ref. to the transfig.; prob. the Apos. meant a partaker by faith of that glory. feed, tend. "The verb includes in one word the various offices of the shepherd; the leading, feeding, heeding."^c flock, "My sheep, My lambs."^d (Peter would remem. those words of Christ.) lucre^e [iv. 331]. ready mind,^f fr. love to the Master and His flock. as . . . lords,^g lording it. God's,^h He, therefore, the only Lord. Do not usurp the true Lord's place. but . . . flock,ⁱ in all holy living. when . . . appear,^k to receive account, and inspect work of under shepherds. a . . . away, *Gk.*, the amarantine crown of glory.^l

The faithful shepherd.—I. The function of faithful shepherds—feeding and overlooking Christ's flock—a sacred employment, and answerable to their Divine calling. II. Their life—a pattern of all virtue, and answerable to their employment which is sacred. III. Their reward—a crown of glory—exceedingly great, eminent, and excellent.—*Dr. D. Featley.*

Ministers and teachers, as shepherds.—1. Christian ministers, as shepherds, have devolving upon them the care of Christ's flock.

"The difficulty connected with the salvation of the righteous arises, not from God, but from the various circumstances pertaining to themselves."—*Dr. J. Morison.*

e T. Adams.

"True resignation, which always brings with it the confidence that unchangeable goodness will make even the disappointment of our hopes and the contradictions of life conducive to some benefit, casts a grave but tranquil light over the prospect of even a toilsome and troubled life."—*Humboldt.*

"Still raise for good the supplicated voice, But leave to heaven the measure and the choice."—*Johnson.*

the shepherd and the flock
a Ac. xiv. 23; Ma. xxvi. 37; Ac. i. 8.

b Ac. xiii. 36; Ro. viii. 17, 18; 2 Ti. iv. 8.

c *Alford.* "Pasce mente, pasce ore, pasce opere, pasce animi oratione, verbi exhortatione, exempli exhibitione."—*Bernard.*

d Jo. xxi. 16.

e 1 Ti. iii. 2, 3.

f 1 Co. ix. 17.

g Ma. xx. 25, 26; 2 Co. i. 24; 3 Jo. 9.

h De. xxxii. 9.

i 1 Ti. iv. 12; Tit. ii. 7.

1. He. xiii. 20; Ez. xxxiv. 23.
 2. Amarantine, fr. Gk. *amarantos*, unfading—a, not; *marainomai*, to die away. The unfading flower.

be clothed with humility

a Le. xix. 32.

b Ep. vi. 1, 5; Ro. xiii. 1; He. xiii. 17.

c Ro. xii. 10; Ep. v. 21; Ph. ii. 3.

d Ja. iv. 6; Pr. xvi. 5; Is. lvii. 15; lxvi. 2; Ps. xxv. 9.

e S. Summers.

f Bp. Mant.

"Pride may be allowed to this or that degree, else a man cannot keep up his dignity. In gluttons there must be eating; in drunkennes there must be drinking; it is not the eating, nor the drinking that is to be blamed, but the excess."—Selden.

g T. Dale, M.A.

"Think not thy own shadow longer than that of others, nor delight to take the altitude of thyself;"—Sir T. Browne.

"I am obliged to resolve not to gaze and stare upon majesty, lest I be blinded by the shine of it; but worship and adore, that I may be blest by it."—Lucas.

"It is the summit of humility to bear the imputation of pride."—Lavater.

2. Christian ministers, as shepherds, must feed their flocks—(1) In the pasture of the Divine Word; (2) In the pastures of the Divine ordinances. 3. As shepherds, they are to watch over their flocks; to warn, to admonish, to reprove, to rebuke. 4. As shepherds, they are to regard especially the weak and the afflicted of the flock. 5. As shepherds, they are to give an account of their flocks.—Dr. Burns.

5. younger,^a members of the Ch. elder,^b elders. all . . another,^c in cheerful, helpful service. be . . humility, gird on humility. Perh. an all. to Christ girding Himself, bef. washing the disc. feet. for . . humble^d [v. 119].

Humility.—I. Wherein consists the grace of Christian humility. It is directly opposed to pride, and consists in: 1. A due sense of our dependence; 2. A proper estimate of our relative importance; 3. A low estimate of our knowledge; 4. A correct estimate of our moral condition. II. The enforcement of its cultivation by various considerations: 1. It is necessary to a reception of Christianity; 2. It is an essential part of religion; 3. God has peculiarly honoured it; 4. It is enforced by our Lord's conduct; 5. It is an undying grace.^e—*Pride contrasted with humility*.—I. Pride: 1. It originated in the author of all evil; he introduced it first into heaven, and there it caused rebellion; 2. On earth, it was the passion by which the same dreadful effects were produced in Eden; 3. Since then, it has ever been one of the leading principles by which Satan has actuated men; 4. Its effects are both powerful and noxious; 5. Being thus noxious, it were foolish to suppose them pleasing to God. II. Humility. In contradistinction to pride, it—1. Kept the blessed spirits to their allegiance to God, and so kept them in heaven; 2. Reinstated man in God's favour; 3. Is the great opposing principle to Satan now, and is the great actuator of all good men; 4. Heals the wounds, and remedies the noxious effects of pride; 5. Is most pleasing to God.^f—*Humility and pride contrasted*.—I. The opposite or antagonistic qualities of pride and humility: 1. Pride is an offence especially hateful to God, and injurious to man. Consider it in—(1) The principle—self-righteousness; (2) The expression—scornfulness; (3) The practice—selfishness. 2. Humility is both pleasing to God, and beneficial to man. II. The effects of each: 1. God is ever opposed to the proud; 2. He gives grace to the humble; that is, promise of a full pardon—support under every trial—solace under every affliction—relief from every inward pressure—refuge from every open foe.^g

The Dairyman's Daughter.—Some years ago, a vessel, which was blessed with a pious chaplain, and was bound to a distant part of the world, happened to be detained by contrary winds over a Sabbath at the Isle of Wight. The chaplain improved the opportunity to preach to the inhabitants. His text was, "Be clothed with humility." Among his hearers was a thoughtless girl, who had come to show her fine dress, rather than to be instructed. The sermon was the means of her conversion. Her name was Elizabeth Wallbridge, the celebrated *Dairyman's Daughter*, whose interesting history, by the Rev. Legh Richmond, has been printed in various languages, and widely circulated, to the spiritual benefit of thousands. What a reward was this for a single sermon preached "out of season!"

6, 7. the . . . God,^a the hand that corrects, guides, rules. that . . . you, to a place at His right hand. in . . . time, not the time that you, but that *He* will fix. care,^b anxiety. careth,^c tenderly regardeth you.

Humility to God, and its results.—I. Our part—humbling ourselves to God: 1. That this humbling of ourselves is a Christian exercise; 2. In what this humility consists; 3. Its extent—it includes both body and soul. II. God's part—exalting us in due time—exalting us above ourselves.^d—*Submission to the Divine will.*

—We must submit to—I. God's law—He requires of us a life of penitence and faith in His Son; II. His instructions—we must receive what He declares to us in His Word, without making captious objections to it; III. His providence—be energetic and persevering in all you do; but when you have done all, leave the event quietly in His hands. Submit to Him in—1. Dangers, 2. Sorrows, 3. Happiness.^e—*Humbling of the spirit considered.*—I. Some things supposed: 1. That God brings men into humbling circumstances; 2. That these circumstances press on the heart, tending to bear it down; 3. That the heart is naturally apt to rise against these circumstances, and consequently against the hand that sends them; 4. That what God requires is rather to labour to bring down the heart, than to get up the head; 5. That we should recognise God's hand in these trials. II. The humbling circumstances into which God's mighty hand brings us. Circumstances of—1. Imperfection; 2. Inferiority in relations; 3. Contradiction—hindering our will; 4. Affliction; 5. Sin. III. What it is, in these circumstances, to humble ourselves under God's hand: 1. Recognising God's hand in all; 2. The having a sense of our own unworthiness and guilt; 3. Silent submission to God's will; 4. Magnifying His mercies, and admiring His ways; 5. Non-dependence on self-dignity. Application:—(1) Carefully notice all your humbling circumstances; (2) Bend your endeavours to do what these circumstances require of you.^f—*The Father's care and the child's trustfulness.*—Here a command rests on a reason—and a reason is adduced to enforce a command. Let us, then, consider—I. The ground on which the command rests—"for He careth for you." The evidences of this have been written in two books: 1. The world; 2. The Bible. II. The command which rests on this ground—"casting all your care upon Him."^g

The love of God inexhaustible.—Suppose a meadow in which a million of daisies open their bosoms all at one time to the sun. On one of them, while it was yet a bud, a little stone has fallen. At once crushed and overshadowed, it still struggles bravely against all odds to expand its petals like the rest. For many days this effort is continued without success. The tiny stone, a mighty rock to the tiny flower, squats on its breast, and will not admit a single sunbeam. At length the flower-stalk, having gathered strength by its constant exertion, acquired force enough to overbalance the weight, and tossed the intruder off. Up sprang the daisy with a bound; and in an instant another floweret was added to the vast multitude which in that meadow drank their fill of sunlight. The sun in heaven was not incommoded by the additional demand. The new comer received into its open cup as many sunbeams as it would have received although no other flower had grown in all the meadow—in all the earth. Thus the sun, finite though it be, helps us to understand the absolute in-

casting care upon God

a Ja. iv. 10.

b Ps. lv. 22; xxxvii. 5; Ph. iv. 6.

c Ma. vi. 25, 32; Ps. ciii. 13, 14.

d A. Farindon, B.D.

e J. Abbott.

f T. Boston.

g Dr. W. Arnot.

"Care is not a burden that will fall off by chance; or unloose itself without effort of our own. No; the active hand of faith must lay it on the shoulders of the strong Son of God."—W. M. Statham.

"A dissipated man often flies to the intoxicating cup, that he may, as he says, drown his cares. Alas! drowned bodies are, after a while, cast upon the shore again, and are then very loathsome."—H. Parkinson.

"Humility leads to the highest distinction, because it leads to self-improvement. Study your own characters; endeavour to learn and to supply your own deficiencies; never assume to yourselves qualities which you do not possess; combine all this with energy and activity, and you cannot predicate of yourselves, nor can others predicate of you, at what point you may arrive at last."—Sir Benjamin Brodie.

"To carry care to bed is to sleep with a pack on your back."—*Hatiburton.*

h Dr. W. Arnot.

the activity of Satan

a 1 Pe. iv. 7; Lu. xxi. 34—36.

b Job i. 7.

c Lu. xxii. 31—34.

d Ja. iv. 7.

e Ep. vi. 11.

f 2 Ti. iii. 12.

g *J. Thornton.*

"This world is, indeed, a scene of suffering; and it ought, in some measure, to reconcile us to our lot, that, in feeling distress, we strike chords in unison with the whole universe."—*R. Hall.*

"The devil is the author of evil, the fountain of wickedness, the adversary of the truth, the corrupter of the world, man's perpetual enemy; he planteth snares, diggeth ditches, spurreth bodies, he goadeth souls, he suggesteth thoughts, belcheth anger, exposeth virtues to hatred, maketh vices beloved, soweth error, nourisheth contention, disturbeth peace, and scattereth affliction."—*Quarles.*

"Sin is like a stone which is cast into the water, and multiplies itself by infinite circles."—*Basil.*

finitude of its Maker. When an immortal being, long crushed and turned away by a load of sin, at length through the power of a new spiritual life throws off the burden, and opens with a bound to receive a heavenly Father's long-offered but rejected love, the Giver is not impoverished by the new demand upon His kindness. Although a thousand millions should arise and go to the Father, each would receive as much of that Father's love as if he alone of all fallen creatures had come back reconciled to God.^h

8, 9. sober, thoughtfully, self-possessed. vigilant,^a alert, watchful. your . . devil, crafty and powerful. as . . lion, with vast strength, inexhaustible appetite. walketh,^b with cat-like silence. seeking,^c not merely waiting his opportunity. devour, make his own by their sin. resist,^d manfully, to the death. faith,^e your best weapon, and source of strength. knowing . . afflictions, as those suffered by you. are . . world,^f you do not suffer alone; discipline by trial a universal rule.

Watchfulness against the great enemy.—I. Consider the account here given of the great enemy with whom we have to contend. The devil is our adversary; he is—1. Mighty; 2. Crafty and insidious; 3. Fiercely malicious; 4. Restlessly and indefatigably active. II. Enforce the exhortation to watchfulness, as the only means of preserving us from the temptations and assaults of Satan. Be watchful to—1. Keep the mind in a proper frame; 2. Walk within the limits of God's commands; 3. Retain with firmness, and dexterously use the armour of God; 4. Observe the seasons, circumstances, and instruments used by your enemy.^g

The devil's work in the world.—"Nine o'clock, all's well," once chanted the pacing watchman; but when he said, "All's well," the devil must have laughed in sardonic scorn. The red fires of his work were burning all over the crowded city. "Ten o'clock, and all's well;" and pious people said their prayers, and laid down to sleep; and here—and in this city alone—here two thousand dramshops stood open. Gay lights made them cheerful; and the devil laughed again, as he saw the sons of ministers and deacons, class-leaders, stewards, sons of very good people in the country, turning in. Well he knew for what they were in training. "Eleven o'clock, and all's well;" and yet theatres, crowded with young men and women, boys and girls, lurid with the air of sin, redolent of blasphemy, the air thick with moral pollution, were in full blast; concert cellars gathered their motley crews; dance-houses rung with wassail cheer. The tempted, turned away from honest labour, sought in vain, crouched beside the wall, and an eager, hungry look was in their eyes. The devil must have laughed as he heard the drowsy watchman cry, "All's well," and saw good people sound asleep. "Twelve o'clock, and all's well." Once a year some churches hold a watch-night, and with solemn song and prayer live the old year out and the new year in. It is an event prepared for, talked of, got ready for, and remembered as an epoch. Now go out. Midnight! Hear the billiard balls as they are smitten; hark to the rattle of dice; hear the oaths and curses of men around their card table! The gambling hells keep watch-night seven times each week! Midnight! Yet through half-opened blinds streams the light of the house of the strange woman. Her doors are open, and from them there is a direct and short path to the shade of hell. On through the small hours, hot-footed, he keeps his way. Along his path is theft, and arson,

and violence, ghastly murder, or outraged virtue; the sin-born babe is strangled; the wandering, homeless wretch takes his plunge into eternity, to escape the starvation or retribution of time!^h

10, 11. but . . . grace, the source of all gracious dispositions and gifts. who . . . glory, to behold and participate in the glory and bliss of heaven. by . . . Jesus, the Way, the Truth, the Life. a while, long enough for the purpose. perfect,^a leaving no defect. stablish, confirm you in heart and mind. strengthen,^b for what remains of trial and duty. settle, as on a firm foundation. to . . . ever, see on 1 Pe. iv. 11.

The believer indebted entirely to grace for present and eternal blessings.—We have in our text four things:—I. A character—"the God of all grace:" 1. Salvation, in its appointment, execution, and application, is of grace only; 2. Since it is so, we cannot be surprised that God has taken His character from this grace. II. An operation—"called us to eternal glory." Glory is—1. Brilliancy—splendour—light; 2. Excellency: (1) Natural, (2) Intellectual, (3) Moral, (4) Spiritual, (5) Divine; 3. Blessedness. III. A concession—"after that ye have suffered a while." IV. A prayer—"make you perfect." Here there is—1. Progression; 2. Confirmation; 3. Divine agency.^c

The fruitfulness of the Church.—In comparing Mt. Zion with the Hill of Bashan, David intends especially to point out that fruitfulness which reigns in the Church of God; for there spring up beneath the dew of heaven such flowers and plants as are otherwise not to be found on earth. For where else blooms the rose of real love to God after the inner man? Where else flourishes the sunflower of genuine, childlike, and believing prayer? Where else the lily of an undissembled longing-after heaven, and the floweret of humility, and that of childlike simplicity, and that of patience? Where else shall we meet, in the wide garden of mankind, with flowers like these, which have originally sprung from Paradise? And how many things beside grow upon the heights of Zion! There medicinal herbs against every disease perfume the air; there grows the balm of Gilead, which brings eternal health; there flourish shrubs of life, which yield a never-failing vitality; nor is the plant wanting there which is an antidote to death. Envious people who have obtained an inheritance upon such a soil!^d

12—14. Silvanus,^a or Silas [iii. 143]. suppose, reckon. briefly, in a few words. testifying,^b giving this my testimony. that . . . grace, favour: or, evangelical doctrine: or, state of grace. Church that is, note, these words in itals. not in orig. Babylon, by some thought *sister congregation*, or an abstraction. If a place, that place not certainly known. (*But see Intro., and below*). so . . . son, perh. Mk. the Evang., perh. the *actual son* of Pet. greet . . . charity^c [iii. 380].

The Gospel of the grace of God.—I. That the economy of the Gospel is, throughout its constitution and influences, a grand display of Divine grace: 1. The announcements of the Gospel, as to the method by which blessings are meritoriously secured; 2. The influence, by which blessings are actually imparted; 3. The nature of these blessings themselves; 4. The extent to which these blessings are to be diffused. II. That the economy of the

h Christian Advocate.

the God of all Grace

a He. xiii. 20, 21; 2 Co. iv. 17.

b Zec. x. 12; Ps. cxxxviii. 8.

c Dr. R. C. Dillon.

"Amen. In this word concentrate all the requests, and are put up together: so be it. And there is in it withal, as all observe, a profession of confidence that it shall be so. It is from one root with those words which signify believing and truth."—*Leighton.*

When the Romans immortalised any of their emperors, they brought one to swear that they saw him go to heaven out of the fire; intimating that the fiery trial had passed on him. It is thus that the Church has become immortal.

d Dr. Krummacher.

conclusion

a Ac. xv. 22; 1 Th. i. 1; 2 Th. i. 1; 2 Co. i. 19.

b 1 Co. xv. 1.

c Ro. xvi. 16.

"Ceremonies of courtesy, though they be in themselves slight and arbitrary, yet the neglect of them, in some cases, may undergo a dangerous construction."—*Bp. Hall.*

d J. Pat sons.

"As we may say of a rock—nothing more quiet, because it is never stirred; and yet nothing more unquiet, because it is ever assaulted;—so we may say of the Church,—nothing more peaceable, because it is established upon a rock; and yet nothing more unpeaceable, because that rock is in the midst of seas, winds, enemies, persecutions."—*Key-nolds.*

e Baptist Mag.

"Peace of mind is the state which I very much prefer to joy; because, while joy has for the most part its origin from the contemplation of the benefits conferred upon ourselves, peace has its source altogether in the contemplation of our God, of His goodness and mercy, His truth and faithfulness. Besides, though joy may be quite as pure as peace, it too frequently participates of the animal spirits in connection with the sublimer feelings of confidence in God; and consequently, has a nearer affinity with our corrupt nature."—*C. Simson.*

f J. Wesley.

Gospel, as such, impresses important demands upon all to whom it is proclaimed: 1. It should be cordially believed; 2. It must be steadfastly adhered to; 3. It must be zealously diffused.^d

The Church at Babylon.—The rendering of this verse in our Authorised Version probably results from the old ecclesiastical figment that Peter was founder and bishop of the Roman Church, and that he here says Babylon mystically for Rome. But for the influence of this idea, it is improbable that our translators would have supplemented the verse by introducing the word *Church*. Neander renders it "Syneclecte, who is at Babylon, greets you, and so does my son Marcus." By Syneclecte he understands Peter's wife, whom he here mentions by name. That he was married we learn from Ma. viii. 14. That his wife accompanied him on his journeys is implied in Paul's language, 1 Co. ix. 5, "Have not I a right to take a believing wife (*ἀδελφὴν γυναῖκα*) with me on my journeys, like . . . Cephas?" Neander quotes *Clem. Alex. Strom.* to the effect that Peter, seeing his wife led by to martyrdom, called to her by name, and said, "O remember the Lord." I can hardly think, however, that Neander is right in his idea that Syneclecte is a proper name. Probably the word should be translated. Its equivalent would be some such phrase as "your sister in the faith." The verse would then read, "Your sister in the faith, who is at Babylon, salutes you, and so does my son Marcus." This, of course, would leave Neander's view of the passage untouched, that it is his wife and son, then with him at Babylon, who send greetings, and not the Church.—*Description of peacemakers.*—We may easily learn, in how wide a sense the term *peacemakers* is to be understood. In its literal meaning it implies those lovers of God and man who utterly detest and abhor all strife and debate, all variance and contention; and accordingly labour with all their might, either to prevent this fire of hell from being kindled, or when it is kindled, from breaking out, or when it is broke out, from spreading any further. They endeavour to calm the stormy spirits of men, to quiet their turbulent passions, to soften the minds of contending parties, and, if possible, reconcile them to each other. They use all innocent arts, and employ all their strength, all the talents which God has given them, as well to preserve peace, where it is, as to restore it, where it is not. It is the joy of their heart to promote, to confirm, to increase mutual goodwill among men; but more especially among the children of God, however distinguished by things of smaller importance; that as they have all "one Lord, one faith;" as they are all "called in one hope of their calling," so they may all "walk worthy of the vocation wherewith they 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."'

THE SECOND EPISTLE GENERAL OF ST. PETER.

Introduction.

I. **Author**, PETER (*see* Intro. to 1st Ep.). Its authenticity was at first doubted: aft. ref. to by Clement of Ro. and Hermas, and mentioned by Origen and Eusebius. Universally received since 4th cent. II. **Time**, uncertain; but prob. ab. 68 A.D. when P. was aged and expecting death. "This infer. is fr. gen. spirit of ch. i. 14" (*Alford*). III. **Place**, ROME, so say the majority; but some assign it to *Judæa*. IV. **Design**: 1. To strengthen Christians in their faith and practice; 2. Warn them ag. error; 3. And exhort them to prepare for coming of Christ. V. **Peculiarity**; besides scattered resemblances betw. it and the Ep. of Jude, a long passage (2 Pe. ii. 1—19; *cf.* Jude 3—16) occurs, couched in terms so similar as to preclude all idea of entire independence; . . . either one saw and used the text of the other, or both drew fr. a com. document, or a com. source of Apostolic teaching (*Alford*).

Synopsis.

(According to Pinnock.)

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CHAPTER THE FIRST.

1, 2. Simon,^a lit. *Symeon*, wh. is Heb.: not *Simon*, wh. is Gk. obtained, *Gk.*, perh. an all. to Jewish inheritances wh. were obtained by lot. **faith**, this may be either the *truth* believed,^b or the *disposition* to believe:^c but most prob. the former. **through . . . Christ**,^d the *faith*,—*i.e.* the Gospel—manifests this righteousness. **Grace**, *etc.*, *see* on 1 Pe. i. 2.

Faith precious.—Notice—I. It is saving in its nature. II. It introduces us to a participation of Gospel blessings. III. It is the means of receiving and retaining the life of God in the soul of man. IV. It renders the actions of a believer pleasing to God. V. It is the life and soul of Christian magnanimity. VI. It is the root of all the passive graces. VII. It is the only cause of Gospel obedience.—*Precious faith.*—I. The nature and origin of precious faith: 1. It originates with God; 2. It comes through man's ministration; 3. It is the effect, act, and evidence of a renewed state of mind. II. A few of the properties of such a faith: 1. It is essential to the existence of the Christian character; 2. It is used to denominate the whole household of God; 3. It appears in Christian ordinances. III. A caution as to its appropriation. IV. Its necessity and importance.

CTR. A.D. 68.

salutation
a 1 Pe. xv. 14.
b *Alford*; Ac xv. 7.
c Ep. ii. 8.
d Ro. iii. 22.
e *G. Whitfield*.
 "The Aramaic form of Simon seems to favour the view that this Epistle was addressed to Jewish Christians."—*Mombert*.
f *J. Stevens*.
 "A letter is a conversation between the present and the absent. Its fate is that it cannot

last, but must pass away like the sound of the voice."—*Humboldt*.

g A. Taylor.

"As a man looking at a dial cannot see the shadow move, yet after a while he perceives that it has moved; so it is in the use of the means of grace."

precious promises

a Ro. viii. 29, 30.

b Fronmüller.

c 2 Co. vii. 1.

d Ep. iv. 24.

e C. Briggs.

"There are many things that we may win with violence; others can only become ours by moderation and self-restraint. So it is said is virtue, and love, which is allied to her. Think well of this."—*Goethe*.

"As the cry of some helpless infant is drowned by the storm which bellows through the forest; so deeds of lowly virtue fade before the glare of lofty ostentation."—*F. Klopstock*.

"The acts of breathing which I performed yesterday will not keep me alive to-day; I must continue to breathe afresh every moment, or animal life ceases. In like manner yesterday's grace and spiritual strength must be renewed, and the Holy Spirit must continue to breathe on my

Faith.—Faith is a grace wrought in the soul of a sinner by the Holy Spirit, whereby being emptied of all opinionative thoughts of his own righteousness, strength, and fulness, he is enabled to look to Christ, to betake himself to Him as his only Saviour, to receive Him, to rest and rely upon Him for the remission of his sins: for a righteousness to justify him in the sight of God; for strength to enable him to perform duty, to follow after holiness, and to encounter spiritual enemies; and for eternal life, when his work of faith and labour of love is ended, and when he comes to finish with joy his course. This is the Scripture notion of saving faith: and it has God for its fundamental and principal object, as He is a God of truth reconciled to sinners; but it has Christ for its immediate object, for it is only by His mediation that a sinner can come to God.^s

3, 4. according as, seeing that: forasmuch as. things, in way of fact, doctrine, promise. life, higher life. godliness, character. knowledge, medium of attainment to life and godliness. him, God the author of life and goodness. called,^a "the calling of God is the temporal fulfilment of the eternal act of election."^b glory, in the future. virtue, in present life. whereby, *i.e.*, by His Divine power. are . . us, who believe. exceeding . . promises, the greatest and most precious promises. that . . these,^c *i.e.* by their fulfilment. ye . . nature,^d of holy qualities; godlike dispositions. escaped, a blessed deliverance. corruption, wh. involved ruin of soul and body. lust, sinful desire.

Divine assimilation.—The text suggests—I. That the Divine nature is the source and standard of all perfection: 1. God is an eternal, infinite, and self-existent Being; 2. He is both remote from and independent of His works; 3. He is absolutely perfect; 4. He is an emotional and communicative Being. II. That man can partake of that nature. We become partakers of it when we—1. Receive Divine ideas; 2. Are made holy; 3. Have eternal life; 4. Are made happy in God. III. That the process of becoming a partaker of the Divine is most Divine: 1. The substratum—the mental and moral natures of man; 2. The Divine medium—the atonement; 3. The causation—the Spirit; 4. The Divine instrumentality—the promises. IV. That such a participation sublimates man. It augments—1. The Divinity, 2. The sublimity, 3. The spiritual development of life.^e

Voices of grace.—It is marvellous and beautiful to observe how various are the voices of Free Grace. "I am thirsty," says one. "Come to the waters," she cries. "I am hungry," says another. "Then eat ye that which is good," she says, "and let your soul delight itself in fatness." "But I am poor, and have nothing to buy with." "Come, buy wine and milk without money and without price." "We are weary," sigh the labourers in the sun-beaten fields. "Come unto me," breathes her answer, like a breeze from the waters, "and I will give you rest." "Cast thy burden on the Lord, and He will sustain thee," she whispers to the pilgrim ready to faint on the highway. "Behold the fountain," she cries to the guilty; "the fountain opened for sin and uncleanness."—*Experience of grace.*—In a period of religious awakening, Sammy thought himself a subject of the work, and, with others, presented himself for admission to the Church. The office-bearers hesitated, on the ground that he might not have

sufficient capacity to comprehend the doctrines of the Gospel and the evidences of conversion. They concluded, however, to examine him, and began with the subject of regeneration. "Do you think, Sammy," said the pastor, "that you have been born again?" "I think I have," was the answer. "Well, if so, whose work is that?" "Oh! God did a part, and I did a part." "Ah! what part did you do, Sammy?" "Why, I opposed God all I could, and He did the rest." The result of the examination was, that, so far as they could judge, the Holy Spirit had been Sammy's theological teacher, and had indeed created him anew in Christ, "not of works, lest any man should boast."

5-7. and . . this, for this reason: on this account. giving, the believer's duty following the Divine mercy. diligence,^a earnestly use the faith, etc., you have. add, *Gk.*,^b furnish. virtue, courage, manliness. knowledge,^c power to discern betw. good and evil. temperance,^d self-control. patience,^e power to wait and endure. godliness,^f ref. to temper and conduct. brotherly kindness, Christians should be kind, generous, courteous. charity,^g love without dissimulation.

Faith.—I. What is this faith? 1. Trust or belief; 2. Trust in God; 3. Originating from God. II. Why has it this priority assigned in the Christian system? Because of—1. Man's past history; 2. His relations to God; 3. God's great goodness; 4. Man's present besetting sin. III. How, from the necessity of its nature, it becomes a root of spiritual growth and practical development. Faith must grow and be strengthened by exercise: 1. From its own nature and the nature of the human mind; 2. From the character and structure of Scripture; 3. From the character of God Himself; 4. From the office and nature of the Holy Ghost. Application:—Faith must be strengthened by—(1) Prayer and adoration; (2) Exercise.^h

Faith, the first grace.—The language of Quesnel upon v. 3, is:—"La Foi est la première grace, et la source de toutes les autres" (Faith is the first grace, and the root of all the others). This was extracted in the celebrated Bull Unigenitus (so called from the opening word of its first sentence) condemnatory of his work and doctrines, and for the refusal to receive which, so many thousands of the Jansenists suffered deprivation, imprisonment, or exile, or were denied the ordinary communion, and burial at death. This sentence of the comment forms the twenty-seventh Proposition of those one hundred and one enumerated and branded by the Bull. How the Pontiff, claiming as he does to be the successor of the Apostle Peter, could place Quesnel under the ban, and yet leave untouched the Apostle, whose chair he himself assumes to fill, seems to us a mystery. Less even than an expositor's inference, the comment thus condemned appears to be, in this case, but a mere paraphrase of the text.—*Faith an operative principle.*—Without obedience our knowledge is but ignorance, our wisdom folly, and our belief no better—nay, it is worse—than infidelity. The more we know of our Maker's will, if we do it not, we shall be beaten with the more stripes. Orthodox opinions, unaccompanied with a good life, like blossoms without fruit, by promising fairly, but aggravate the disappointment. A Christian stands not on the same level with other men: his advantages are more eminent; what he does amiss is more criminal. God has provided for him the highest mansions in the kingdom of glory,

soul, from moment to moment, in order to my enjoying the consolations, and to my working the works of God."—*Toplady*. "Some men, like pictures, are fitter for a corner than a full light."—*Seneca*.

Christian growth

^a He. vi. 11; 1 Ti. vi. 11, 12.

^b The verb meant originally to provide expenses for a chorus, hence it gets the meaning of furnishing forth."—*Alford*.

^c Ph. i. 9-11.

^d 1 Co. ix. 25-27.

^e Ja. i. 4; Ro. ii. 7.

^f He. xii. 28.

^g 1 Jo. iv. 21 Jo. xiii. 35.

"This chain of virtues the Apostle begins with faith, because it is the root from which they must all spring; and ends with love, because it is the point to which they all tend."—*Slade*.

^h *Dr. W. R. Williams*.

"Faith finds all the graces with work. As the rich tradesman gives out his wool, some to this man and some to that, who all spin and work off the stock he gives them out, so that when he ceaseth to trade, they must also, because they have no stock but what he affords them; thus faith gives out to every grace

what they act upon. If faith trades not, neither can they."

"Seeing faith is such a choice grace, be stirred up to a more than ordinary care to preserve faith. Keep that, and it will keep thee, and all thy other graces. Thou standest by faith; if that falls, thou fallest, where shall we find thee then but under the enemy's feet?"

i Ogden.

knowledge and ignorance

a Jo. xv. 8, 14.

b 1 Jo. ii. 9; Ro. ii. 2-4.

c "Lacks discernment altogether of his own state as a member of Christ and inheritor of heaven."—*Alford.*

d "He winks and contracts his eyes, like a person who has a weak or short sight, so as to preclude himself fr. discerning the truths of the Gospel."—*Wolf.*

"The ignorant start questions which have been already answered thousands of years ago by the wise."—*Goethe.*

e T. Adams.

f W. Jenkin.

abundant entrance

a 1 Jo. ii. 5, 6; 1 Jo. iii. 18, 19.

b Ro. viii. 16; 2 Co. i. 12; 1 Th.

and is desirous to place him nearest to Himself in heaven; but if he resist the means of grace, and reject the offer of salvation, his punishment will be as dreadful as his hopes are glorious. All the doctrines of our most holy faith are according to godliness—all the capital articles of it enforcing most strongly a virtuous and a holy life. We, who profess to be Christians, who call ourselves after the blessed name of our adorable Redeemer, have all the great reasons to walk holily which are common to others, and we have unspeakably more, and unspeakably greater. Oh, let us not suffer them to be lost upon us; let them not witness against us at the great day of account! Let our lives be answerable to those vast and accumulated obligations! And if our own solemn promises—if the precepts, or the doctrines, or the love of our Redeemer—if the example of His life, the propitiation of His death, the sanctification of His spirit—if His promise of rewards which are unspeakable, and His threatenings of unutterable punishments, will not move us to repentance and amendment of life, His justice will triumph over us, who might have been monuments of His mercy!"

8, 9. things, these graces. abound, individually increasing. barren, idle. unfruitful,^a they will manifest themselves in good works. knowledge. . . Christ, wh. knowledge is practical in its nature. he . . things, the man who has not these graces. blind,^b state of spiritual oblivion.^c and . . off, is short-sighted.^d hath . . sins, hath subsided into forgetfulness of that great mercy; and does not feel the duty it involves.

The seed and its fruit.—I. The seed—"these things:" 1. The seed chosen—"these things;" 2. The measure of choosing—not one or two, but "all these things." II. The ground—"in you." Holy seed requires holy ground. To make the heart holy, it is: 1. Fallowed—broken up by the Word; 2. Stirred up continually; 3. Laid out by faith. III. The sowing—"be in you." The seed is good, the sower is God. There are ministerial deputies among men—Paul plants, Apollos waters. IV. The growing—"and abound:" 1. These things must be in us before they can abound; 2. It is not enough to have them, but to have them in abundance.^e

Knowledge.—Knowledge is the mother of obedience, and obedience is the nurse of knowledge. The more you practise what you know, the more shall you know what to practise. And yet put not off yourselves with every kind of knowledge,—labour for a soul-humbling knowledge. The more the light shines on you, the more you will see your own imperfections. Let your knowledge be *applicative*: endeavour to possess for thine own the good of every threatening, command, promise. Let your knowledge be influential into heart and life. Not informing only, but reforming; not as the light of torches, which scatter no influence where they shine; but as the light of the sun, which makes the earth and plants green and growing. He who is rich in knowledge must be plentiful in holiness.^f

10-12. rather, seeing such may be result of carelessness. diligence,^a be earnest. make . . sure,^b place them beyond doubt in your own minds; and prevent others fr. doubting concern you. fall, into doubt, blindness. entrance,^c experimental entering in. ministered, furnished. abundantly, by this abundant fitness. into . . Christ, in both its regions of

grace and glory. Regard this abundant entrance as both subjective and objective. wherefore, desiring these things for you. remembrance^d . . know, teachers work to revive the memory of things known, as well as to impart new truths.

Happiness in death.—Consider—*I.* The state to which the Christian looks forward—"the everlasting kingdom," etc. It is—*1.* An everlasting kingdom. Everything here is transitory and perishable. This is true with regard to—(1) Individuals and families; (2) Communities. *2.* The everlasting kingdom of Christ our Lord and Saviour. It is Christ's—(1) By claim; (2) As the reward of His obedience and sufferings; (3) By possession. *II.* The mode of his admission: *1.* An entrance—death. *2.* An entrance administered—administered by God. The time—the place—the manner or means of death—all are fixed by Him. *3.* An entrance ministered abundantly—administered with peace and joy. *III.* The condition on which the privilege of a peaceful entrance depends, and which is obviously here implied. This condition is that we live in the strenuous cultivation of practical and progressive religion.^e—*Particular election.*—*I.* Here are two important matters—calling and election: *1.* Calling—the general call to all mankind; *2.* Election—a special call to a certain number, whom God has Himself determined upon. *II.* Here is also some good advice—"make sure." Not towards God—they are sure to Him—but towards yourself. How make sure? The Scripture tells you. Be diligent in Faith—knowledge—virtue—temperance—patience—godliness—brotherly love and charity. *III.* The Apostle's reasons for this advice. If this advice is followed—*1.* You will never fall; *2.* An abundant entrance into heaven will be reserved for you; *3.* Eternal happiness will be secured.^f

Making surety doubly sure.—You have heard of the senator relating to his son the account of the book containing the names of illustrious members of the Commonwealth. The son desired to see the outside. It was glorious to look upon. "Oh, let me open it," said the son. "Nay," said the father, "it's known only to the council." Then said the son, "Tell me if my name is there." "And that," said the father, "is a secret known only to the council, and it cannot be divulged." Then he desired to know for what achievements the names were inscribed in that book. So the father told him; and related to him the achievements and noble deeds by which they had eternised their names. "Such," said he, "are written, and none but such are written, in the book." "And will my name be there?" said the son. "I cannot tell thee," said the father; "if thy deeds are like theirs, thou shalt be written in the book; if not, thou shalt not be written." And then the son consulted with himself, and he found that his whole deeds were playing, and singing, and drinking, and amusing himself; and he found this was not noble, nor temperate, nor valiant. And as he could not read, as yet, his name, he determined to "make his calling and election sure." And thus, "by patient continuance in well-doing, the end is crowned with glory, honour, immortality, and eternal life."^g

13-15. I . . tabernacle, the body comp. to a tent: the soul, to the occupant. stir, the memory of old things, times, experiences, mercies,—often most stirring. knowing, having no doubt of it. shortly, uncertain when, but soon. even . . me,^a the Lord had predicted this. moreover, in addition to this

i. 2-4; He. vi. 11; 1 Pe. i. 2-5. c 2 Ti. iv. 6-8; 2 S. xxiii. 1-5.

d Ro. xv. 14, 15; Ph. iii. 1; 1 Jo. ii. 21; 2 Pe. iii. 17.

e W. Jay.

"In a fearful storm at sea, when all hope was lost, and it seemed every moment that the ship would sink, a pious sailor cried out, 'Blessed be God, all is right!' and began to sing. Thus, amidst the storms of life, on the dark ocean of death, and amidst the terrors of the judgment-day, the Christian may exultingly exclaim, 'Blessed be God, all is right!'"

f C. H. Spurgeon

"In this world, he that is to-day conqueror may to-morrow himself be defeated. Pompey is eclipsed by Cæsar, and then falls by the hands of conspirators; Napoleon conquered nearly all Europe, and was then himself conquered. But the Christian's conquest of death is absolute. The result is final. He has vanquished the last enemy, and has no more battles to fight."

g Paxton Hood.

putting in remembrance

a Jo. xxi. 18 ff.

"There is no re

membrane which time does not obliterate, nor pain which death does not put an end to."—*Cervantes*.

"Defect of memory, dulness of apprehension, lazy inclinations, and insanity itself, are the effects of an injudicious disposition of our faculties; and it often occasions our losing that intelligence which we had acquired."—*Socrates*.

b Dr. Thomas.

c Dr. J. H. Vincent.

"Grace makes a good heart memory even where there is a bad head memory."—*Bos-*

the transfiguration

a Ac. iii. 12, 13, 16, 19—21; *Ep.* i. 20—22; 2 *Th.* i. 7—10.

b Ma. xvii. 1—13; *Mk.* ix. 2 *f.*; *Lu.* ix. 28 *f.*

"Merely a professed love of truth, without pains taken to inform ourselves what it is, can only leave our minds in uncertainty and perplexity."—*Confucius*.

c Dr. N. Lardner.

"Every man is not a proper champion for the truth, nor fit to take up the gauntlet in the cause of verity. Many, from an inconsiderate zeal unto the truth, have too rashly charged the troops of error, and re-

present stirring up. endeavour, by leaving a written record of these things. that . . . be, etc., by repetition he would fix these things in their memory.

Man's earthly mode of being.—Here is—I. A felt duty connected with this mode of being,—“I think it meet,” etc. Here are implied three things:—1. A paramount necessity for the Christian ever to feel these things; 2. A sad tendency in him to forget them; 3. An obligation on one Christian to excite others by them. II. A destined change that awaits it—“knowing that,” etc: 1. The nature of this change; 2. Nearness; 3. The assurance the Apostle had of it. III. A glorious cause that must outlive it (*v.* 15). Three things are here implied: 1. The necessity of Christianity to posterity; 2. The felt interest of the good in posterity; 3. The capacity of men to help posterity.^b

Uses of recapitulation.—I wish to send a despatch to Mobile. I hand it to the operator, and ask, “How much?” “Four dollars.” “Will that make it sure?” “Not absolutely; we can repeat it for two dollars additional, and make it so.” The words are, “Not good for any amount.” Click, click,—the despatch is gone. The operator in New York, whence I despatch, asks his friend in Mobile to repeat or send back the message. Back it comes, reading as I wrote it, “Not good for any amount;” all right. I pay my six dollars. If it had not been repeated, it might have read, “Note good for any amount,” and the change of the one little letter would have made me infinite trouble. By recalling and repeating I know it is all right. Recall and repeat with your pupil, and know that he knows that all is right.^c

16—18. for . . . fables, as heathen mythologies, Jewish cabalistic stories, etc. power, conferred upon Him in His glorification. coming, as Judge, in that power. but . . . majesty,^a as at transfiguration and ascension. for, as an example. when, etc., all. to transfiguration: see the Gospel hist.^b

Internal marks of credibility in the New Testament.—I. The books we receive this history from have the names of particular persons. II. They are written in a language and in a style suitable to the character of the persons whose names they bear. III. In them there are many characters of time inserted (*Lu.* i. 5; ii. 1, 2; iii. 1, 2; *Ma.* ii. 1, etc.). IV. The great design of this history, and of the first preaching of the Gospel, has nothing in it that should tempt men to forgery and invention. V. We have here a very natural representation of things, with all the appearances of probability. VI. The history itself is impartial—many things appear disadvantageous to Christ—the writers themselves mention their own misdeeds—disorders among early Christians are related. VII. The narrative is full of simplicity. VIII. In it there are many facts set down, that, if untrue, could have been easily confuted. IX. Honesty and integrity are shown by the persons first engaged in publishing the Gospel. For Christ's sake they encounter the world. X. These persons appear also to be free from enthusiasm—they were not governed by impulse. XI. The Epistles agree remarkably with the Gospels, and the various writers all agree among themselves.^c

Convincing power of the truth.—Athenagoras, a famous Athenian philosopher in the second century, not only doubted the truth of the Christian religion, but was determined to write against it. However, upon an intimate inquiry into the facts on which it was

supported, in the course of his collecting materials for his intended publication, he was convinced by the blaze of its evidence, and turned his designed invective into an elaborate apology, which is still in existence.—*Truth*.—Truth has all the advantages of appearance, and many more; and, upon every account, sincerity is true wisdom. As to the affairs of this world, integrity hath many advantages over all the arts of dissimulation and deceit. It is much the plainer and easier, much the safer and more secure way; it hath less of trouble and difficulty, of entanglement and perplexity, of danger and hazard; it is the shortest and nearest way to our end, carrying us thither in a straight line, and will hold out and last, when deceit and cunning, which continually grow weaker and less effectual, will finally fail us."^d

19—21. we . . prophecy, not only *that* voice, but the written Word, always with us.^a well, wisely. heed,^b to practical and doctrinal meaning. light,^c kindled in heaven: light of truth, revealing, cheering, etc. shineth, brightly. in . . place, lit. dry, arid: all. to the world: darkness of sin, error, ignorance. until . . dawn,^d until the great eternal day of full manifestation shall break at last. and . . hearts, meaning seems to be, that, thus taking heed, Christ—the Day Star—shall rise in yr. hearts; and this light shall be as the precursor of the final manifestation. first, especially. is . . interpretation,^e not interpreted by the prophetic writers for their own private uses. not . . man,^f not even of the good man. but . . Ghost,^g they were but the mouth-pieces of the God of truth.

The excellency of the Scriptures.—I. The matters revealed in Scripture: 1. They are extremely important for man to know; 2. They faithfully represent the state of the soul; 3. They show us the only way of pleasing God. II. The manner of their revelation: 1. Clearly; 2. With power and authority; 3. Purely; 4. Agreeably and uniformly; 5. With persuasiveness. Application: —The Scriptures are a rule of life: (1) In the nature of the duties they require; (2) In the encouragement that they present.^h —*The prophecies relating to the Messiah fulfilled in Christ.*—I. The prophets themselves in reference to Christ: 1. Every one of them had in his day a good name and character at stake; 2. Still they were not afraid, nor slow, to venture their names upon mysterious oracles; 3. This is the more remarkable, since they did not themselves fully understand what they prophesied; 4. The reason for this is, that they were rendered confident by God. II. Christ Himself in reference to the prophets and their prophecies: 1. His birth; 2. His betrayal; 3. His condemnation and crucifixion; 4. His miracles; 5. His various sufferings; 6. His ministry—its nature and success.ⁱ

The Bible, a light.—

This book, this holy book, on every line
 Marked with the seal of high Divinity,
 On every leaf bedewed with drops of love
 Divine, and with the eternal heraldry
 And signature of God almighty stamped
 From first to last, this ray of sacred light,
 This lamp, from off the everlasting throne,
 Mercy took down, and in the night of Time
 Stood, casting on the dark her gracious bow;
 And evermore beseeching men, with tears
 And earnest sighs, to read, believe, and live.^k

main as trophies to the enemies of truth."—*Sir Thos. Browne*.

"Truth is a gem that is found at a great depth, whilst on the surface of this world all things are weighed by the false scale of custom."—*Byron*.
d Tillotson.

sure word of prophecy

^a "On acc. of this voice fr. heaven wh. we heard, we have firmer hold of, or esteem more sure, the prophetic Word, as now having in our own ears begun its fulfillment."—*Alford*.

^b Ps. cxix. 105.

^c 2 Co. iv. 6.

^d 1 Co. xiii. 12.

^e Jo. xvi. 13.

^f 1 Pe. i. 11.

^g 2 Ti. iii. 16; 2 S. xxiii. 2.

"No prophecy of Scripture is of self-interpretation; but is explained by its fulfillment."—*Horsley*.

^h *D. Stillingfleet*.
i Rev. R. Philip.

^k *Pollok*.

"From the time that, at my mother's feet, or on my father's knee, I first learned to lip verses from the Sacred Writings, they have been my daily study and vigilant contemplation. If there be anything in my style or thoughts to be commended, the credit is due to my kind parents, in instilling into my mind an early love of the Scriptures."—*Daniel Webster*.

CHAPTER THE SECOND.

false teachers

a 1 K. xxii. 11, 12; Je. v. 30, 31.
b Ma. xxiv. 11; Ac. xx. 30; 1 Ti. iv. 1; 1 Jo. iv. 1; 1 Co. ix. 19.

c 2 Co. xi. 3, 13-15; Tit. i. 16.

d Ro. xvi. 18; 1 Ti. vi. 5; Tit. i. 11; 2 Co. ii. 17.

v. 3. "In this single sentence there is a clear prediction of the iniquitous practices of these great merchants of souls, the Romish clergy, who have rated all crimes, even the most atrocious, at a fixed price, so that if their doctrine be true, whoever pays the price may commit the crime, without hazarding his salvation."—*Mac-knight*.

e Dr. Lyth.

f Dr. Howson.

the flood

a Jude 6; Ro. xx. 10.

b Acc. to *Homer*—*Il.* viii. 13—and *Hesiod*—*Theogon*, 119—a place far underground. Other Gks. speak of T. as in the air, at the end of the earth, beyond Mauritania—hence the epithet "airy Tartarus." See *Mac-knight*.

c Ge. vii.

d T. M'Kac.

1-3. but, besides good prophets, who did not use their office or speech for their private advantage. there . . . prophets,^a as Balaam, etc. people, Israel. there . . . teachers,^b teachers of falsehood. privily, covertly. damnable heresies, heresies of destruction: *i.e.*, whose end is destruction. denying . . . them, a sin whose evil Peter would well understand. their . . . ways,^c licentiousness. by . . . whom, on whose acc. covetousness,^d their ruling passion. with . . . words, fictitious tales. make . . . you, cheat, deceive you, etc.; as when a priest sells an indulgence, etc. whose, *etc.*, the meaning is that, though God is patient, yet their punishment is certain.

False apostles.—False apostles are—I. Self-constituted—not called of God—they assume a false position—have no authority. II. Counterfeits of the true—look at the points of resemblance and of difference. III. Deceitful workers—they deceive the people—accomplish no real good—promote error. IV. Actuated by false motives—the hope of gain or honour—partisanship—a disposition to mischief—a spirit of delusion.^e

A world of evil.—Would that in this poor world we could have the gold without the dross! The story is this—To a saint who was praying, the evil spirit showed himself radiant with royal robes, and crowned with a jewelled diadem, and said, "I am Christ—I am descending on the earth—and I desired first to manifest myself to thee." The saint kept silent and looked, and then said, "I will not believe that Christ is come, save in that state and form in which He suffered, save with the marks of the wounds of the Cross." And the false apparition vanished. The application is this: Christ comes not in pride of intellect, or reputation for ability. These are the glittering robes in which Satan is now arraying. Many spirits are abroad, more are issuing from the pit; the credentials which they display are the precious gifts of mind, beauty, richness, depth, originality. Christian, look hard at them with the saint in silence—and ask them for the print of the nails.^f

4, 5. if . . . sinned,^a ref. to as well known. Prob. handed down by trad. fr. time of Adam. hell, *Gk.*, Tartarus.^b Nowhere else in N. T., and not in LXX. and . . . darkness, fig. denoting great horror and misery. to . . . judgment, of the last day. and . . . world, but destroyed the whole race, save one fam. the . . . person,^c the chief of the eight who were saved. preacher, *Gk.*, crier, herald. flood, for hist. see O. T.

Satan, a spirit fallen and miserable.—I. The nature of Satan—a fallen spirit. II. His character—extremely wicked—represented by darkness—men naturally feel repugnance to darkness. III. His condition—miserable in the extreme—this is signified by his being in darkness—light alone is the symbol of joy. Reflections:—(1) The universal execration of which Satan is worthy; (2) The transforming power of sin.^d

A parable.—A certain tyrant sent for one of his subjects, and said to him, "What is your employment?" He said, "I am a blacksmith." "Go home and make me a chain of such a length."

He went home; it occupied him several months, and he had no wages all the time he was making it. Then he brought it to the monarch, and he said, "Go, make it twice as long." He brought it up again, and the monarch said, "Go, make it longer still." Each time he brought it there was nothing but the command to make it longer still. And when he brought it up at last, the monarch said, "Take it and bind him hand and foot with it, and cast him into a furnace of fire." These were the wages of making the chain. Here is a meditation for you, ye servants of the devil. Your master, the devil, is telling you to make a chain. Some have been fifty years in welding the links of the chain; and he says, "Go, make it still longer." Next Sabbath morning you will open that shop of yours, and put another link on; next Sabbath you will be drunk, and put on another link; next Monday you will do a dishonest action; and so you will keep on making fresh links to this chain; and when you have lived twenty more years, the devil will say, "More links on still!" And then, at last, it will be, "Take him and bind him hand and foot, and cast him into a furnace of fire." "For the wages of sin is death." Here is a subject for your meditation. I do not think it will be sweet; but if God makes it profitable, it will do you good. You must have strong medicines sometimes, when the disease is bad. God apply it to your hearts.

6—8. and . . ashes,^a see on Ge. xix. 24, 25. making . . ungodly, showing forth the fate of all such. just, righteous. Lot, see O. T. hist.^b vexed,^c distressed. filthy . . wicked, "by the behaviour of the lawless in licentiousness." for . . them, but that living with such people was his great mistake. vexed, etc., in fact they vexed him. We say of a man "he distresses himself."

Distress of the pious at the wickedness of the godless.—The pious are distressed at the sins of the godless because—I. These sins sully the glory of God; II. They show the tyranny of Satan over men; III. They conduce to the condemnation of the godless.^d

The Christian in the world.—As the mother pearl-fish lives in the sea without receiving a drop of salt water; and as, towards the Chelidonian Islands, springs of fresh water may be found in the midst of the sea; and as the fire-fly passes through the flame without burning its wing: so a vigorous and resolute soul may live in the world without being infected with any of its humours, may discover sweet springs of piety amidst its salt waters, and fly among the flames of earthly concupiscence without burning the wings of the holy desires of a devout life.^e

9, 10. knoweth,^a ref. to both power and mode. temptations,^b trials, persecutions, etc. and . . unjust,^c keep them inward; hold them, as it were, in prison till the day of judgment. walk . . flesh,^d pursuit of unlawful carnal lust. government,^e laws and rulers. presumptuous, daring. dignities, lit. glories. They speak evil of all righteous authority, human and Divine.

The wicked reserved to the day of judgment.—From this we may see—I. That there is a day of judgment. God has appointed a day for the judging of the whole world. II. That the preservation of impenitent sinners is only a reserving of them to that day, when their punishment will take place.

"If He did not spare those who stood higher and enjoyed greater dignity, much less will He spare the less."—*Fronmüller.*

"As an old thief who has a long time escaped detection and punishment is emboldened to proceed to greater crime, thinking that he shall always escape; so many impenitent go on in sin, thinking, that, because God does not at once punish them, therefore they shall escape altogether."—*Cawdray.*

cities of the plain

^a Jude 7; Ge. xix. 24, 25.

^b Ge. xix. 16.

^c Ps. cxix. 136; Ez. ix. 4.

^d *Dr. Fronmüller.*

^e *Francis de Sales.*

"Punishment is the recoil of crime; and the strength of the back-stroke is in proportion to the original blow."—*From the French.*

deliverance from temptation

^a Ps. xxxiv. 19; 1 Co. x. 13.

^b Re. iii. 10.

^c Jude xiv. 15.

^d He. xiii. 4; Jude 8, 10.

^e 3 Jo. ix. 10; 1 Pe. ii. 2, 13, 14, 17.

"It is certain that an intemperate life, as it produces wild distempered dreams, makes us dream at last in open day."—*Goethe*.

"There are men and times at which and with whom nothing could be more refreshing to an honest man than to give them a sound drubbing."—*Richter*.

f *H. W. Beecher*.

the modesty of angels

a Jude 9.

b 2 Ti. ii. 26.

"I am a brother of contentment; grief, I know not what it is, nor have ever been servant to it. Briefly, I am what you see me; majordomo unto laughter, gentle man-in-waiting unto pleasure, and the chamberlain of frolic—which a glance, indeed, might show you."—*Calderon*.

c *W. Burkitt, M.A.*

"The existence of future punishment and 'everlasting destruction,' is an evidence of the goodness, justice, and wisdom of God; of goodness, in that it is a motive to prevent sin and turn men from evil; of justice, in that it is the righteous doom of irreclaimable sinners; and of wisdom, in that God can thus make the penalty of sin a motive

Certainty of coming judgment.—You can muzzle your fear, and you can silence your conscience, and you can go on making money by ways which God abhors, and which every honest man ought to abhor, and you can, in the meantime, have comparative peace; but there is a great difference between staving off judgment now, and staving off revelation and judgment then!—*Presumption in sin.*—There is a Grecian fable of a diver who boasted of his skill to bring up treasures from the sea. To test his power, the people threw many a silver cup and many a golden coin into deep water; all of which he brought to the surface with triumph. But one day a disguised fiend threw a tinsel crown into a whirlpool, and challenged the confident diver to bring it up; promising him, if he succeeded, the power to wear it, and to transmit it to his children. Down he sprang after the bauble; but the Nereids of the sea, hearing the clangour of the crown when it fell upon their grottos, closed around him as he was grasping the prize, and held him fast till he perished. The most daring may dare once too often.

11, 12. greater, than these dignities and human magistrates. railing,^a reviling, injurious. Lord, the Lord of all: the chief ruler. these, men, much inferior in power and knowledge to angels. as . . . beasts, irrational creatures in their natural, wild, and untamed state. made . . . destroyed,^b whose lot, being irrational and injurious, is to be, etc. speak . . . not, the evil speech of a culpable ignorance. shall . . . corruption, this corrupt way of life the sphere, as well as the cause, of punishment.

Seducers and heretics compared to brute beasts.—They are like to brute beasts, because—I. Their minds run violently after sensual objects, and they know no measure in using those same objects. II. They feel secure like beasts—they mock God's warnings. III. They will be destroyed, and perish like brute beasts—they will perish in their own corruptions, bringing death on themselves.^c

Ignorance rebuked.—A short time since, an aged clergyman was travelling in a stage coach, and finding himself in the company of two or three young men, who were rather inclined to amuse him and one another by frivolous conversation, he endeavoured to compose himself to sleep. He was shortly afterwards aroused by one of his companions, who wished for his decision on the point on which they were disputing. One of them said that "he would rather believe the Koran than the Bible;" and it was submitted to the clergyman to say, to which of these books he thought the greater credit due. He complained of having been awakened from his sleep to settle their disputes, but however said he was happy to be able to receive some information respecting the Koran, and accordingly inquired of the person who said he would rather believe the Koran than the Bible, what sort of book it was, whether it was divided into chapters and verses, like our Bible, etc. The young man could not inform him; and the minister, suspecting that he was ignorant of the book, inquired a little further, and found that he had never seen the Koran, and had never read the Bible. "Now," said he, "gentlemen, is it fair, that I should be awakened from my sleep to decide a question thus raised by a man who knows nothing of either of the books of which he speaks? Surely it is not too much to ask men to read what they condemn; and if you will take my advice, you will immediately apply yourselves to the prayerful study of the Word of

God, which is able to make you wise unto salvation. You will then not have occasion to inquire whether the Koran or any other work is equally entitled to your belief, but you will *know* and be *assured*, that it is indeed the Word and truth of God."

13, 14. receive, eternally. reward, wages, retribution. count, reckon, imagine. pleasure, the joy of their life. riot, to live after a lawless fashion. daytime, *Gk.*, for a day; *i.e.*, the short day of life. spots,^a unclean spots on the body of Christ. blemishes, reproaches. sporting, luxuriating. deceivings, deceits. while . . you,^b at your love-feasts. having . . adultery,^c or full of an adulteress, looking lustfully on the married women. cannot . . sin,^d their desires insatiable. beguiling^e . . souls, but only the unstable. exercised,^f well versed in. cursed children,^g children or heirs of the curse.

The reward of wickedness.—Consider—I. The fate of bad men. II. The fate of their bad doctrine. Both bad teaching and bad teachers shall be rewarded according to their deserts.^h—*Evil-doers.*—I. Their sins—sporting with their own deceivings—adultery both in heart and deed—tempting the weak in mind—covetousness. II. Their condition: 1. They are a disgrace to their station—spots and blemishes; 2. They are unable to discontinue their wickedness; 3. They are accursed before God. III. Their fate—they shall receive the reward of unrighteousness. This fate will be—1. Terrible; 2. Eternal; 3. Perfectly just.ⁱ

The pleasures of sin.—The Persian king gave Themistocles a goodly pension, assigning Magnesia, with the revenue of fifty talents, for his bread, Lampsacus for his wine, and Myos for his meat; but all the while he fed high and drank deep, he was infinitely afflicted, and everything went cross to his undertaking, and he could not bring his ends about to betray his country; and at last he mingled poison with his wine and drank it off, having first entreated his friends to steal for him a private grave in his own country. Such are the pleasures of the most pompous and flattering of sins: their meat and drink are good and pleasant at first, and it is plenteous and criminal, but its employment is base; it is so against a man's interest and against what is and ought to be dearest to him, that he cannot persuade his better parts to consent, but must fight against them and all their arguments.^k

15, 16. way, of virtue. Bosor, or Beor, acc. to Moses. The dif. is acc. for by the dif. modes of pronouncing or writing the Heb. word. who . . unrighteousness, see O. T. notes.^a but . . iniquity, by the angel, that none might think the offence was small. the . . ass, *Gk.*, the dumb beast of burden. A yoke-beast, an ass. A good enough teacher for one who had disregarded higher voices. forbad, not by words, but the miraculous fact of its speaking compelling him to attend to the angel. madness,^b in rebelling against the will of God.

The way of Balaam.—I. In the action of the angel of the Lord towards Balaam, we may see how the resistances of God to evil thicken around us in our sinful paths. II. His blindness to the angel is a picture of the blindness to the course of Providence, which evil-doers not unfrequently display. III. His rage fitly typifies the wrath that we feel at the opposition we encounter in an evil way.^c

to deter from sin."—J. B. Walker.

the reward of unrighteousness

^a Jude 12.

^b 1 Co. xi. 20, 21.

^c Ma. v. 28.

^d Je. xiii. 23.

^e Fr. δέλεαρ, a bait to allure, as a fisherman to catch fish. Wordsworth observes that the word is used twice in this Epistle (v. 18), and was a fig. likely to occur to one who had been, and, in a yet higher sense still was, a fisherman, Ma. xvii. 27.

^f Ma. xv. 19.

^g Ro. i. 28.

^h Dr. Parker.

ⁱ Dr. Dalison.

"The seeds of our own punishment are sown at the same time we commit sin."—*Hesiod.*

^k Bp. Taylor.

Balaam

^a Nu. xxii. 5-7, etc.; Jos. xiii. 22; Jude 11.

^b "It is an unequal fight, if old pots will fight with rocks; for, let it happen as it will, the pots will come to grief."—*Luther.*

The covet. of B. is not explicitly ref. to in O. T. But however inclined to obey God when greater gifts were

offered, he was anxious to inquire once more of the Lord. Cf. Nu. xxii. 19, 34, and see *Dp. Butler's Ser. on Balam.*

c W. Roberts.

"It is an ancient proverb, 'The feet of the avenging deities are shod with wool.'"

**wells with-
out water**

a Jude 12, 13.

b Ep. iv. 14.

c Jude 16.

d Lu. viii. 13.

e Jo. viii. 34; Ro. vi. 16.

"Liberty is one of the most precious gifts which heaven has bestowed on man; with it we cannot compare the treasures which the earth contains, or the sea conceals; for liberty, as for honour, we can and ought to risk our lives; and, on the other hand, captivity is the greatest evil that can befall man."
—*Cervantes.*

As it is of no use to watch and shut one gate of a city against an enemy, if all the others are wide open to him; so it is not enough to keep out one sin, but all must be abandoned.

f *Dr. Thomas.*

**fate of
backsliders**

a He. vi. 4—8; x. 26, 27.

A strange rebuke.—A rich drunkard kept two monkeys for his sport. One day he looked into his dining room, where he and his guests had left some wine, and the two had mounted the table, and were helping themselves generously to the wine—jabbering and gesturing, as they had seen their master and his guests. In a little time they exhibited all the appearance of drunken men. First they were merry, and jumped about, but soon they got to fighting on the floor, and tearing out one another's hair. The drunkard stood in amazement. "What!" said he, "is this a picture of myself? Do the brutes rebuke me?" It so affected his mind, that he resolved he would never drink another drop. And from that day he was never known to be any other than a sober and a happy man.

17—19. *these, i.e., these false teachers. wells . . water,^a* disappointing to thirsty souls: pretending to be what they are not, sources of refreshing supplies. *clouds, portentous, lowering, changeful, obscuring the light. carried . . tempest,^b* the sport of their own wild passions and public sentiment. Yielding to what they should control. *to . . ever, punishment suited to their sin. Filled with their own ways. for, in proof of above. when . . vanity,^c* pompous boasting: empty promises. *they . . flesh, pandering to men's carnal appetites. wantonness, on their part, and the remains of the carnal mind in others. those . . error,^d Gk.,* those that were *scarcely escaping, etc. liberty, fr. the curse. they . . corruption,* hence cannot speak truly of what they do not experience. *for . . bondage,^e* whether the slave-holder be a man or a vice.

Tempters.—The text reveals to us concerning these emissaries of Satan—I. The instrumentality they employ. This is—1. A promise; 2. A promise of liberty—freedom to riot uncontrolled in worldly pleasures. II. The characters they sustain: 1. Their character is most degraded; 2. Their promises are most preposterous. III. The conquest they achieve. This conquest shows—1. The falsehood of the tempter in his promise; 2. The ultimate wretchedness of the victim—brought into bondage the most real—the most criminal—the most lasting.^f

The slavery of sin.—It is somewhere fabled in ancient literature, that a certain stag and horse were at variance. They battled for some time fiercely with each other; at length the strength of the horse failed him, and he sought the help of a man. The man complies, gets on his back, and chases the stag to death. So far the noble steed overcame the difficulty of his position, and gained his point; but the very means he adopted placed him in a far worse position afterwards. With a bit in his mouth, and a saddle on his back, he continued to the end of his days the slave of the man whose assistance he obtained. It is thus with those who seek to overcome a difficulty, or avoid a danger, by recourse to immoral expedients. For a moment they seem to succeed; but the immorality they called in to serve them for the hour, becomes their master and tyrant, using them as the man did the horse in the fable—the victims of the bit, the saddle, and the spur.^f

20. *they, who are thus deluded. through . . Christ, this is the truth that emancipates fr. sin and its penalty. they . . therein, by the sophistries of false teachers. overcome, in mind, conscience, conduct. latter . . beginning,^a* their sin

more aggravated, more dif. of expulsion, will be more severely punished. Our Lord also said this.^b

A great gain, a great loss, and a great curse.—This text leads us to consider—I. A great gain—an escape from the pollutions of the world: 1. This world is a scene of moral corruption; 2. To escape this corruption is of the greatest importance to man; 3. This escape is effected through the knowledge of Christ. II. A great loss: 1. Good men, being moral agents, can fall; 2. They are surrounded in this world by many influences tempting them to apostasy; 3. They have, in this world, fallen from the positions they have occupied; 4. They are warned in the Bible against the danger of falling. III. A great curse. His latter end is worse because: 1. He is the subject of greater guilt; 2. He has the elements of greater distress; 3. He is in a condition of greater hopelessness.^c

The last state worse than the first.—A society of infidels were in the practice of meeting together on Sabbath mornings, to ridicule religion, and to encourage each other in all manner of wickedness. At length they proceeded so far, as to meet, by previous agreement, to burn their Bibles! They had lately initiated a young man into their awful mysteries, who had been brought up under great religious advantages, and seemed to promise well; but on that occasion he proceeded the length of his companions, threw his Bible into the flames, and promised with them never to go into a place of religious worship again. He was soon afterwards taken ill. He was visited by a serious man, who found him in the agonies of a distressed mind. He spoke to him of his past ways. The poor creature said, "It all did well enough while in health, and while I could keep off the thoughts of death;" but when the Redeemer was mentioned to him, he hastily exclaimed, "What's the use of talking to me about mercy?" When urged to look to Christ, he said, "I tell you it's of no use now; 'tis too late, 'tis too late. Once I could pray, but now I can't." He frequently repeated, "I cannot pray; I will not pray." He shortly afterwards expired, uttering the most dreadful imprecations against some of his companions in iniquity who came to see him, and now and then saying, "My Bible! oh, the Bible!"

21, 22. better, their sin less, punishment lighter. **commandment**, law of Christian morality: holy in origin, substance, end. but . . . **proverb**,^a the saying is fulfilled and ill. by them. **dog . . . vomit**, they are like a dog that eats what it has disgorged. **sow . . . mire**, revelling in that fr. wh. it had been cleansed.

A proverb and its verification.—I. The verity of the proverb. Proverbs are plain and pithy expressions of evident truths. Good proverbs are commended to us for—1. Their antiquity—the sayings of our ancestors are revered amongst us; 2. Their brevity,—being concise, they are the more portable for the memory; 3. Their significancy—comprehending much matter in few words; 4. Experience—they have been tried by sages, and by them are commended; 5. Their truth—false proverbs are Satan's logic—true proverbs are faithful guides. II. Its verification—"it is happened unto them."^b

The backslider's fate.—The Greek poet tells us of Hecuba not daring for shame so much as to lift up her eyes, or look Polynestor in the face, because she had been a queen, but was then a

b Ma. xii. 45.

"How happy he who can still hope to lift himself from this sea of error! What we know not, that we are anxious to possess, and cannot use what we know."—Goethe.

"The reason being, that as there is no standing still in the way of a secure sinner, the power of sin, and with it also the guilt and punishment, have become so much the greater."—Fronmüller.

c Dr. Thomas.

When Nicephorus Phocas had built a strong wall about his palace for his own security, in the night-time, he heard a voice crying to him, "O emperor! though thou build thy wall as high as the clouds, yet, if sin be within, it will overthrow all."

a Pr. xxvi. 11.

b T. Adams.

"As the Sodomites, delivered by Abraham, forgot their former punishment and deliverance, and ran furiously into more foul sins wherein they utterly perished by a most terrible vengeance."—Melancthon.

"This proverb, with great propriety and strength, marks out the scottishness and odious manners of wretches en-

slaved to sensual appetites and carnal lusts, and the extreme difficulty of reforming vicious and inveterate habits."—*Blackwall*.

"Sin is the fruitful parent of distempers, and ill lives occasion good physicians."—*South*.

c Caryl.

uses of recapitulation

a 1 Pe. i. 10.

b Jude 17.

c *Alford*.

"It is good to respect old thoughts in the newest books, because the old works, in which they stand, are not read. New translations of many truths, as of foreign standard works, must be given forth every half century."—*Richter*.

d *Anon*.

e *R. G. Pardee, A.M.*

"There are four things peculiarly displeasing to God: the abuse, the corruption, the persecution, the neglect of His truth."

scoffers in the last days

a Jude 18; 1 Ti. iv. 1; *c*. 2 Ti. iii. 1; 1 Jo. ii. 18; Mal. ii. 17; Lu. viii. 25.
b Is. v. 19; Lu. xii. 45, 46.

poor captive. Common captives can easily lift up their eyes and cry to those who are in prosperity for relief and help, whereas others who have lived at ease can with more ease starve than beg. As a downfall from a seeming height in spirituals into the mire of sin hath more wickedness in it than a bare continuance in sin, so a downfall from a real height in temporals into the mire of misery hath more trouble in it than a bare continuance in misery. They who have made a fair show, or an outward flourish in the faith, and afterwards fall back, are worse than those who never made any show at all. It is sad for any one to live openly in sin; but for such as have made an open profession to godliness to apostatise, and fall back to sin, this is matter of saddest lamentation. For, as the Apostle Peter speaks, "It had been better for them that they had not known the way of God, than after they have known it to turn from the holy commandment."^c

CHAPTER THE THIRD.

1, 2. pure, sincere, wh. he assumes them to be. remembrance, *see* on i. 12, 13—15. that . . . mindful, that ye should remember. prophets,^a those of O.T., ref. to in i. 19. and . . . Saviour,^b *read* "and the commandment of the Lord and Saviour given by yr. Apostles."^c

The general conflagration (on the whole section, *vv.* 1—14).—
I. The certainty of the coming of Christ: 1. That great event is denied by many; 2. The alleged ground of their denial is declared; 3. While scoffers believe not this, we should regard His coming with far different feelings. II. The manner of this coming: 1. Sudden in its arrival; 2. Exceedingly solemn in its attendant circumstances; 3. Most blissful in its subsequent results. III. The practical effects which should be produced by the contemplation of it: 1. A saving interest in Christ; 2. Conformity to Him.^d

Importance of recapitulation.—Recapitulation is very important to gain the attention. The scholar must give attention to be prepared for the expected review. Therefore always ask in detail, in order to see that all is understood. No child or man ever takes pains to grasp a subject, so as to fasten it in his memory, unless he expects to be called upon for it, or in some way to find use for it hereafter. We cannot retain in our minds isolated or abstract knowledge. Todd beautifully says: "Ask a child if he knows what whiteness is, and he will tell you no; ask him if he knows what a white wall, or a white paper is, and he knows at once. Ask him if he knows what hardness is, and he will only stare at you; but ask him if he knows what a hard wall, or hard hand, or hard apple is, and he will tell you at once." Connect the lesson with previous knowledge, and take care to sustain attention with abundant resources, for if it is once lost, it is a very difficult thing to regain it in the same lesson.^e

3, 4. last days, Gospel dispensation. come, their presence to be expected, not wondered at. scoffers,^a reviling, speaking lightly of the truth. walking . . . lusts, only the bad scoff at what is good. promise,^b implying it could not be found, would not be fulfilled. fathers, the first believers. continue . . . creation, during wh. time they assumed there had been no change.

Christ's coming.—I. How Peter answers five questions relating to the last day: 1. Whether we are yet to wait confidently for the last day? 2. When and at what time it will come; 3. Why Jesus has not come for so long a time; 4. How and in what manner the last day will come; 5. What Christ will perform on that day. II. How thoroughly he instructs us as to the manner of our preparing for it: 1. In holy conversation and godliness; 2. To wait patiently for, and hasten to it; 3. To give all diligence that we may be found blameless by Christ.^c

A scoffer rebuked.—A gentleman, travelling in a stage coach, attempted to divert the company by ridiculing the Scriptures. "As to the prophecies," said he, "in particular, they were all written after the events took place." A minister in the coach, who had hitherto been silent, replied, "Sir, I beg leave to mention one particular prophecy as an exception, 2 Pe. iii. 3. 'Knowing this first, that there shall come in the latter days, Scoffers.' Now, sir, whether the event be not long after the prediction, I leave the company to judge." The mouth of the scorner was stopped.—*The power of God a source of joy.*—During an earthquake that occurred a few years since, the inhabitants of a small village were generally very much alarmed, and at the same time surprised, at the calmness and apparent joy of an old lady, whom they all knew. At length one of them, addressing the old lady, said, "Mother, are you not afraid?" "No," she replied, "I rejoice to know that *I have a God that can shake the world.*"

5-7. willingly,^a wilful closing of eyes to fact; "a guilty ignorance" (Luther). by . . God, who if He can create, can also destroy. heavens . . water,^b having appearance of eternal stability. whereby, by wh. word of God that first created. perished,^c notwithstanding its firm appearance. but . . now, equally subject to the will of God. by . . store, upheld for a season by the Almighty fiat. reserved . . fire,^d as the former was reserved unto water. against . . men, whose destruction is sure, complete, final.

The Apostle's word concerning the expectation of the last day.—I. The certainty of its coming. II. The manner in which it will come. III. The preparation for it.^e—*The day of judgment.*—I. The terms by which the day of judgment is here designated—"the day of perdition of ungodly men." Let us consider—1. Why it is so called; 2. That it will so prove. II. The considerations which such a view of the judgment should suggest to our minds. It should lead us: 1. To inquire into our own real character; 2. To realise in our minds the terrors of that day; 3. To improve to the uttermost the advantages we now enjoy.^f

Destruction of the universe.—Chemistry says, water will burn. Your firemen will tell you the same thing. Geology says that we live upon a cooled crust, and that the central parts of the earth are liquid fire. Let now one of those forces for the upheaval of continents, which geologists have at their command when they need them, break up the bed of the Pacific ocean, and let down the ocean of water upon the ocean of fire, and how long would it be before the old chaos would be upon us? Or, if we take the dynamic theory of heat, Tyndall tells us, that simply to stop the earth in its orbit would generate heat enough to dissipate the whole of it into vapour. I suppose that is science—as much so, certainly, as the speculations of geologists. Add to this what is now known of the

"Avoid as well the playing the parts of a jester and buffoon; it is a dangerous habit, and thou wilt run the risk of adopting, insensibly, the manners of the vulgar, and of losing the respect of thy friends."—*Epicurus.*

c V. Herberger. "The dying benediction of a sage to his disciples was: "I pray for you, that the fear of Heaven may be as strong upon you as the fear of man. You avoid sin before the face of the latter; avoid it before the face of the All-seeing."

wilful ignorance

a Pr. xiv. 6; Jo. iii. 19, 20.

b Ge. i. 6; Ho. xi. 3.

c Ge. vii. 11, 23.

d Ge. ix. 15; Ps. cii. 25, 26; Is. li. 6; 2 Th. i. 8; Ro. xx. 11, 15.

e R. Stier, D.D.

"The method of supplying instruction by precept is tedious; example is the readier and more certain course to be adopted."—*Seneca.*

f C. Simeon, M.A.

"The created world is but a small parenthesis in eternity, and a short interposition for a time, between such a state of duration as was before it, and may be after it."—*Sir Thomas Browne.*

g Pres. Hopkins.

the long-suffering of God

a Hab. ii. 3; Lu. xviii. 7, 8; Is. xxx. 18.

b 1 Pe. iii. 20.

c Ez. xxxiii. 11; Ro. ii. 4; 1 Ti. ii. 4.

"To me it has always appeared to be best to bow with heartfelt humility to the inscrutable but unerring counsels of heaven, and to remember that we can only in this life see a small portion of man's existence, and, therefore, can form no judgment of the whole."—*Humboldt.*

d B. Green, M.A.

e H. W. Beecher.

the sudden coming of Christ

a Ma. xxiv. 42, 43; Ro. iii. 3; xvi. 15.

b Ma. xxiv. 35; Ro. xxi. 1.

c Hence Erasmus trans. it "in momentocellæ," and Alford "a rushing noise."

d Bengel.

e Dr. Lange.

"Universal matter is necessarily eternal, not admitting of increase or decrease; there is no real existence which is not corporeal."—*Zeno.*

decomposing and rending power of all-pervasive imponderable agents of which we can have no conception. Why, Faraday says, that in a single drop of water there is latent electricity enough for an ordinary flash of lightning. Add this, I say, and we shall see that science joins with the Bible in labelling this earth, "reserved unto fire."^g

8, 9. be . . ignorant, let it not escape you. that . . day, God is above all human limits of time: can do, in a moment, as much as in a millennium. as . . slackness,^a attributing delay to forgetfulness or impotency: but . . us-ward,^b this the true cause of seeming delay. willing,^c or wishing. come to, go forward to, seize the opportunity of.

Long-forgbearance of God towards sinners.—God waits long for sinners to repent:—I. At all the different stages of life through which they pass. II. That He may mark the effect of the various and powerful means He employs with them to bring them to repentance. III. While they are engaged in the laying out and accomplishment of various and numerous designs. Application:—(1) God is very gracious; (2) Unrepentant sinners are very ungrateful in refusing repentance; (3) They should be urged, most impressively to this duty; (4) Their doom, if they still continue impenitent, will be exceedingly aggravated.^d

The everlasting God.—Man's lamp is daily filled and trimmed, emblem of his own mind, that by rest and sleep refills its waste. But whoever gave fuel to the sun, or trimmed the mighty flame that, of its own inexhaustible vitality, burns, and flashes, and rushes in infinite floods, and beats, without wave or sound, upon the shores of countless worlds? The sun needs no trimming. Man's lamp and man alike need continual trimming and filling. God's lamp and God pour forth for ever untrimmed and unfilled. He neither slumbers nor sleeps that watches over Israel. He is the God of ages, and yet is not old. He is venerable in eternal youth. From the nature of His very being, upspringing in continual floods, His Spirit goes forth from age to age, "the same yesterday, and to-day, and for ever."^e

10. but . . night,^a see on 1 Th. v. 3. noise,^b the word suggests a noise like the rattling of chariots, the blowing of a storm: elements, heavenly bodies. shall . . heat, *Gk.*, being burned up shall be destroyed. works, both "of art and nature."^d

The figure of the thief in the night.—Consider the fearful solemnity of the thought that the Judge of the world may come at any moment. I. At any moment for the world, seeing He is already on the way. II. At any moment for thee, as thou knowest not at least thy last hour.^c

Elements of destruction.—What this change is to be we dare not even to conjecture; but we see in the heavens themselves some traces of destructive elements, and some indications of their power. The fragments of broken planets—the descent of meteoric stones upon our globe—the wheeling comets welding their loose materials at the solar furnace—the volcanic eruptions of our own satellite—the appearance of new stars, and the disappearance of others—are all foreshadows of that suspending convulsion to which the system of the world is doomed. Thus placed on a planet which is to be burnt up, and under heavens which are to pass away; thus treading, as it were, on the cemeteries, and

dwelling in the mausoleums, of former worlds—let us learn the lesson of humility and wisdom, if we have not already been taught it in the school of revelation.^f

11, 12. things, *i.e.*, the heavens, wh. have lighted and nourished the earth, and the earth, the unconscious theatre of human guilt. dissolved, even the things associated with sin shall be destroyed. what . . . godliness,^a as the rational, moral creation, of so holy a God; who hope to escape. looking, confidently expecting. hastening unto,^b busied about, preparing for. wherein, *etc.*, see on v. 10.

The day of God.—I. The solemn event we should anticipate—"the day of God." The day of—1. His glory; 2. His power; 3. His wrath. II. The practical influence it should produce. It should—1. Interest our minds; 2. Influence our conduct. III. The important reflections it should suggest—1. The awful nature and effects of sin; 2. The emptiness and vanity of the world; 3. The necessity of seeking an interest in Christ.^c

The coming of the day of God.—Methinks I see the angels overmatched with strange astonishment, at our reluctancies to be gone, and our averseness to desert our dotages and prisons. It might in reason be expected from us, that no exercise of our patience should be so sore and pinching as this, that we must stay from heaven so long; and shall we after all raise such a false report about the land of promise, by our averseness to be gone thereto, as to insinuate into the thoughts of others that either the trifles of this mortal life, or the pains and terrors of our passage to the land of rest, are much beyond the recompenses and reparations that we shall meet with there?^d

13, 14. nevertheless, whatever scoffers say: however firm the earth, *etc.*, may appear. we, believing what is written. promise,^a verified by the gift of Christ. look . . . earth, a new and sinless sphere of being. righteousness,^b unalloyed. seeing . . . things, with the confidence of strong faith in God. diligent, in spiritual exercises, and use of all right means. peace,^c among yourselves, with God. without . . . blameless,^d meet for the inheritance.

Wonders in man's future history.—The wonders in man's future—I. Are transcendentally great—material and spiritual. II. Are anticipated by some—"ye look for such things." They are expected—1. For very good reasons; 2. With very different feelings—indifference—dread—joy. III. Demand personal preparedness—1. Reconciliation with God; 2. Sanctification. IV. Demand Christian earnestness. Think of—1. The greatness of your work; 2. The brevity of your probationary period.^e

Ignorance of the future.—None, indeed, can open the "seven-sealed book," or look forward over the dim and shadowy field stretching out illimitably before him. The astronomer discourses on the rate at which a sunbeam travels, and explains how the flashing lightning may be dispersed, and its terrible swoop evaded. He even indicates those spheres where storms never gather and thunders never roll; but he cannot solve the anxious problems of our future, nor help us by his great wisdom to avoid its manifold evils because they come unforewarned. Nor will the lives of those gone before avail us, seeing no two lives are marked by the same vicissitudes, or checkered by the same light and shade,

f N. British R. No. vi.

the dissolution of all things

a 1 Jo. ii. 17.

b 1 Co. i. 7; Tit. ii. 13.

"The world's history is the world's judgment doom."—*Schiller.*

"The hand of the Creator has ordered all things with wisdom and understanding. Look around: nothing stands by chance where it stands."—*J. W. Gleim.*

c Anon.

"Nature is but a name for an effect, whose cause is God."—*Cowper.*

d M. Sylvester.

new heavens and earth

a Is. lxxv. 17; Re. xxi. 1.

b Re. xxi. 27; xxii. 14, 15.

c Ro. v. 1.

d 1 Th. iii. 13; v. 13, 23; 1 Co. i. 8.

"The promises of God are apprehended by faith; hope cannot reach them, love cannot understand them; they surpass our longings and desires; they may be obtained, but cannot be estimated."—*Augustine.*

e Rev. F. F. Fuller.

"The whole earth, which carried in its lap the body of the Lord, will be Paradise"—*Anselm.*

"Neither the substance, nor the existence of the creature will be annihilated."

—*Irenæus.*

f Ed. Davies.

things hard to be understood

a 2 Pe. i. 10, 11; Ro. ii. 4.

b Ga. ii. 11; Ps. cxli. 5.

c 1 Co. ii. 13.

"The firmament where the great sun shines, and the smallest atom, the light vapour of thy breath, each at God's Word assume their place. Everything is perfect in His world; yet many a fool thinks not so, and criticises God in it."—*Gleim.*

d C. Benson, M.A.

"The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying."—*Flavel.*

grow in grace

a Ep. iv. 14; 1 Co. xv. 58.

b 1 Pe. ii. 2.

c Col. i. 9, 10; Ho. vi. 3.

"Who would find fault with caution? Every step of life shows how much it is required; yet nobler is it, if

the same joy and sorrow. In the eloquent words of a foreign divine, "We can become familiar with a landscape; we know where to find the waterfall, and the shady ledge where the violets grow in spring and the sassafras gives forth its odours: but we can never become familiar with our life-landscape; we can never tell where we shall come upon the shady dell, or where the fountains will gush and the birds sing. That is with God." And His name be praised that it is so! for a definite prescience thereof would, in most instances, cloud the whole course of life, poison every stream of enjoyment, and render existence a curse of no ordinary magnitude.

15, 16. salvation,^a for such as repent. Salvation, the end and aim of His long suffering. **Paul,**^b whom perh. the deceivers had abused or misrepresented. **wisdom,** aptitude for teaching. **hath . . . you,** as in 1 Th. iv. 13—v. 11. **in . . . Epistles,** the gen. teaching of all; as well as special of some. **in . . . understood,**^c no more than ignorant and carnal man may expect in the writings of Divine wisdom and holiness. The dif. of Scripture results fr. our *moral* as well as intellectual condition. **unlearned,** in Divine things: do not see the relations of things. **unstable,** have no fixed views or principles. **wrest,** distort. **as . . . Scriptures,** those also wh. relate to other matters. **unto . . . destruction,** the result of wilful perversion of truth.

Scripture difficulties vindicated.—The objection to the truth and authority of the Scriptures which is founded upon the occurrence in them of "things hard to be understood" is found ultimately to resolve itself into these two simple questions—I. Are the Scriptures sufficiently clear upon all the fundamentals of religion to every willing and ordinary capacity? 1. Its doctrines: (1) God is a Spirit; (2) Salvation is through Christ alone. 2. Its precepts: The wicked and they who forget God shall be "turned into hell;" Christians should abhor evil and follow after good. II. Amongst the various difficulties with which revelation is acknowledged to abound, are there any which, when correctly explained, would lead a dispassionate mind away from God?^d

Bible difficulties.—An old man once said, "For a long period I puzzled myself about the difficulties of Scripture, until at last I came to the resolution that reading the Bible was like eating fish. When I find a difficulty, I lay it aside and call it a *bone*. Why should I choke over the bone when there is so much nutritious meat for me? Some day, perhaps, I may find that even the bone may afford me nourishment."

17, 18. beware, for error is subtle and the heart deceitful. **led . . . wicked,** whose way may seem to promise liberty. **steadfastness,**^a to wh. you have at present attained. **grow,**^b a duty as well as privilege. **grace,** graciousness of disposition, favour of God. **knowledge,**^c experimental and practical. **to Him . . . ever,** as the Master Himself taught (Jo. v. 23).

Grow in grace.—I. The scope of the Apostle's exhortation—he means by grace every Christ-like quality. II. How we are to grow in grace—by watchfulness, self-denial, dependence on God, and prayer. III. When we are to grow in grace—now. IV. The reasons for this—our present and eternal well-being depends upon it. V. The end of obeying this exhortation.^d—*Growth in*

grace.—I. How many ways may a Christian be said to “grow in grace?” In—1. The exercise; 2. The degree of it. II. What is the right manner of a Christian’s growth? To grow—1. Less in one’s own eyes; 2. Proportionally; 3. Adequately. III. Why must true grace grow? 1. It is the seed of God; 2. Its excellency; 3. Its possessor is engrafted into Christ. IV. What motives are there to grow in grace? Grace is the beauty of a Christian—it brings us God’s love—it hinders corruption, etc. V. How shall we know if we grow in grace? Look at both the signs of not growing and of growing. VI. What shall we do to succeed in this? 1. Take heed of love of sin; 2. Use all means for growth. VII. How may we comfort those who complain of want of grace?

Growth in grace.—While we are in this world, let it be our growing concern, by the assistance of His grace, to be more and more transformed into His image, and to subserve the purposes of His glory. Let us pass the days of our pilgrimage here, in frequent converse with Him, in continual devotedness to Him, and in the longing expectation of that happy hour which will dismiss us from the labours and sorrows of this mortal state, and raise us to the fullest and brightest visions of that glory, which, even in this distant and imperfect prospect, is sufficient to eclipse all the splendours of life, and to disarm all the terrors of death.

Nature of holiness.—Dr. Livingstone once asked a Bechuana what he understood by the word “holiness.” He answered, “When copious showers have descended during the night, and all the earth and leaves and cattle are washed clean, and the sun rising shows a drop of dew on every blade of grass, and the air breathes fresh, that is holiness.”—*Definition of holiness.*—At one of the ragged schools in Ireland, a clergyman asked the question, “What is holiness?” A poor Irish convert, in dirty, tattered rags, jumped up, and said, “Please your Reverence, it’s to be *clean inside.*”—*Practical holiness.*—The shining love of John, the burning zeal of Paul, were a splendid comment on their words, and have made the way of God known better than all the arguments of the schoolmen. The shining holiness and far-reaching fervor of Swartz and Eliot, and Zinzendorff and Brainerd made known to entire communities the great salvation. The generosity of Henry Thornton led some one to remark, “It is not more Boyle and Bampton Lectures that are wanted to convert the world: it wants a thousand Henry Thorntons.”—*Emblem of holiness.*—Lamartine in his “Travels in the Holy Land,” when speaking of the great mountain blocks of *white* marble, says, “In looking back upon them from a distant standpoint, they appeared like great masses of gold as the sun shone upon them,—bright and dazzling.” The children of God are blocks of *spiritual* marble, and have a brightness superior to that of gold, when the polish of entire sanctification is put upon them.

the soul tells us where we may dispense with prudent foresight.”—*Goethe.*

d W. Stevens.

e T. Watson.

“Truth is so important, and of so delicate a nature, that every possible precaution should be employed to exterminate its violation, although the sacrifice be made to duties which supersede its obligation.”—*Percival.*

f P. Doddridge.

“If a thing reflects no light, it is black; if it reflects part of the rays, it is blue or indigo or red; but, if it reflects them all, it is white. If we are like Christ, we shall seek, not to absorb, but to reflect, the light which falls upon us from heaven upon others: and thus we shall become pure and spotless; for this is the meaning of the ‘white robes,’ which the saints wear in glory.”—*Beecher.*

“Remember, brethren, a holy calling never saved any man without a holy heart; if our tongues only be sanctified, our whole man must be damned.”—*Flavel.*

g Rev. S. Cates.

THE FIRST EPISTLE GENERAL OF ST. JOHN.

Introduction.

I. **Author**, JOHN (*see* Intro. to Gosp. acc. to Jo.). Universally admitted fr. earliest ages (*Irenæus, Clem. of Alex., Tertul., Orig., etc.*). Internal evidence conclusive. II. **For whom written**, uncertain, but prob. for Christians in gen.; but some (*Grotius*) say the Parthians; others to Chs. of Asia, or Christians of Judæa. III. **Time**, uncertain. IV. **Place**, uncertain. Ephesus (*Irenæus, Eusebius*); Judæa (*Macknight*); Patmos (*Grotius*). V. **Design**. 1. Exhortation to holiness and watchfulness; 2. Warning ag. erroneous doctrs. and evil practices. VI. **Peculiarity**. 1. Contains a fam. and much controverted passage (ch. v. 7, 8, *q.v.*); 2. It is rather a treatise than an Ep. (*Michaelis*), having no inscription, salutation, or benediction.

Synopsis.

(According to Pinnock.)

1. Christian doct. and practice.....i. 1—7	6. Antichristiv. 1—15
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CHAPTER THE FIRST.

the Word of life

a Lu. i. 35.

b Pr. viii. 23; Jo. i. 1.

c Jo. i. 14.

d 2 Pe. i. 16; Lu. xxiv. 39; Jo. xx. 27.

e Jo. i. 4; xi. 25; xiv. 6; xvii. 3.

f Jo. i. 5.

g 1 Jo. v. 11, 12, 20; 1 Ti. iii. 16.

h Dr. Heubner.

"The Apostle here multiplies words, and thus makes the matter great and important. We have, says he, looked and gazed upon with the utmost care and diligence; we

1, 2. that . . was,^a *i.e.*, Christ, the living Word. beginning^b (a trace of the hand that wrote the Gosp. acc. to Jo.), fr. the first establ. and promulgation of the Gosp. heard,^c fr. Jo. the Bap., and fr. Christ Himself. seen,^d person and work of Christ. the . . life, our Lord, the Λογος. life,^e of Christ the incarnate Word. manifested,^f in all its beauty, love, and power. which . . Father,^g the eternal God, fr. the beginning.

The firm foundation of our faith.—It rests upon: I. The apostolical annunciation of the witnesses of Him who is—1. The Beginner; 2. The Fulfiller; and 3. The object of our faith. II. Its joyful contents, which could not have entered spontaneously into any man's heart. III. The testimony of the Holy Ghost in those who receive the word of faith from the lips of the aforesaid witnesses.^h

Lowliness and majesty of Christ.—

He was not
 In costly raiment clad, nor on His brow
 The symbol of a princely lineage wore;
 No followers at His back, nor in His hand
 Buckler, or sword, or spear—yet in His mien
 Command sat throned serene, and if He smiled,
 A kingly condescension graced his lips
 The lion would have crouch'd to in his lair.

His garb was simple, and His sandals worn ;
 His stature modell'd with a perfect grace ;
 His countenance the impress of a God,
 Touch'd with the open innocence of a child ;
 His eye was blue and calm, as is the sky
 In the serenest noon ; His hair unshorn
 Fell to His shoulders ; and His curling beard
 The fulness of perfected manhood bore.ⁱ

3, 4. that . . heard,^a and know to be true. declare . . you, being commissioned by *Him*. ye . . us,^b be united to us in Christian bonds on the basis of a common faith. and . . Christ,^c fellowship of Christians with ea. other leads him to speak of their higher fellowship with God. that . . full,^d the Gosp. being a message of good news and glad tidings.

The communion of saints.—The communion of saints is: I. With God, as the basis and ground of the other. 1. Men are at peace with God ; 2. There is a participation in the Divine Spirit ; 3. There is a conscious community of interests between the man and God ; 4. There is a hearty enjoyment of intercourse between the soul and God. II. With man, as the necessary consequence of that with God. There is a communion of saints—1. Among the living ; 2. With all time and place. Application: this subject should—(1) Cause great searchings of heart within us ; (2) Arouse in us great aspirations after a higher and more perfect holiness ; (3) Quicken in us a larger sympathy and more vigorous charity.^e

Divine fellowship.—The Rev. James Owen, a pious minister in Shrewsbury, being asked, when on his deathbed, whether he would have some of his friends sent for to keep him company, replied, "My fellowship is with the Father, and with His Son Jesus Christ ; and he that is not satisfied with that company doth not deserve it."—*Communion of saints.*—Believers being all united to one Head, are, of course, through Him mutually related, in the same community of spirit, life, status, and covenanted privileges, to one another. This involves upon the part of all believers: 1. Reciprocal obligations and offices, according to the special grace vouchsafed to each. Like the several organs of the body, all have part in the same general life, yet each has his own individual difference of qualification, and consequently of duty ; "for the body is not one member, but many" (1 Co. xii. 4—21 ; Ep. iv. 11—13). 2. They have fellowship in each others' gifts and complementary graces, each contributing his special loveliness to the beauty of the whole (Ep. iv. 15, 16). 3. These reciprocal duties have respect to the bodies and temporal interests of the brethren, as well as those which concern the soul (Ga. ii. 10 ; 1 Jo. iii. 16—18). 4. They have fellowship in faith and doctrine (Ac. ii. 42 ; Ga. ii. 9). 5. In mutual respect and subordination (Ro. xii. 10 ; He. xiii. 17). 6. In mutual love and sympathy (Ro. xii. 10 ; 1 Co. xii. 26). 7. This fellowship exists unbroken between believers on earth and in heaven. There is one "whole family in heaven and earth." 8. In glory this communion of saints shall be perfected, when "there shall be one fold and one Shepherd ;" when all saints shall be one, as Father and Son are one (Jo. x. 16 ; xvii. 22).^f

5. message, Christ's message, wh. the Aposs. were to repeat. light,^a a fig. express.—the most perfect immaculate purity and truth. darkness, impurity.

have not been deceived, but are sure that it was not an illusion. He says this in order to make his hearers perfectly sure of the matter."—*Luther.*
i Willis.

the message

a Ac. iv. 20.

b Jo. xvii. 21.

c 2 Pe. i. 4 ; He. xii. 10 ; Jo. xvi. 27 ; 1 Co. i. 30 ; Ep. ii. 18 ; 2 Co. xiii. 14.

d Jo. xv. 11 ; xvi. 24.

"Nothing eternal can give me a right to withdraw myself fr. men with whom I have once been in close intercourse, and with whom I have had a feeling of sympathy."—*Schleiermacher.*

e Dr. C. J. Vaughan.

"Christian society is like a bundle of sticks, laid together, whereof one kindles another. Solitary men have fewest provocations to evil ; but again, fewest incitations to good. So much as doing good is better than not doing evil will I account Christian good fellowship better than an hermitish and melancholy solitariness."—*Bp. Hall.*

"Three brothers, three castles."—*Italian.* "Three, if they unite against a town, will ruin it."—*Arabian.*

f Hodge.

a Ja. i. 17 ; Ro. xi. 23 ; Jo. viii. 12.

"The God who created these fair heavens with the same facility as you green sapling; He who hath bestowed on man a life of toil, of transient joys and fleeting pains, that he might not forget the higher worth of his enduring soul, and might feel that immortality waited for him beyond the grave. He, He is one only God." — *Klopstock*.

b *Spencer*.

c *Anon*.

d *Dr. W. Arthur*.

"Both these terms are employed to denote a close intercourse; but *fellowship* is said of men as individuals, *society* of them collectively; we should be careful not to hold *fellowship* with any one of bad character, or to join the society of those who profess bad principles." — *G. Crabb*.

Divine fellowship

a "Comm. with God is the very innermost essence of all true Christian life." — *Luther*.

b 1 Jo. ii. 4, 9; 2 Co. vi. 14; Ep. v. 8—11.

c Jo. xii. 36.

d 1 Co. vi. 11; Ep. i. 7; Re. i. 5; He. ix. 13, 14.

e *C. H. Spurgeon*.

f *W. A. Butler, M.A.*

"Use the greater and the lesser light of heaven; squander away the stars; in

God is light.—He is: I. All holiness and righteousness, showing not only that He has no evil within Himself, but also cannot suffer sin or evil in His creatures. II. All wisdom. III. All glory and salvation.^b—*God is light.*—We look at the text as: I. An illustration of the Divine character. Light is an emblem of—1. Immateriality; 2. Purity; 3. Knowledge—revealing everything; 4. Perfection. II. Containing an intimation of what God does for man: 1. Light as a revealer; 2. It communicates enjoyment; 3. It clothes all things with beauty; 4. It purifies the air. III. Furnishing us with a few serious and practical suggestions: 1. How blind are men that do not see God in all things; 2. How great are our obligations to God for the light He has given us; 3. How great is our duty to enlighten those who are yet in darkness.^c

God is light.—Suppose the case of a cripple, who had spent his life in a room where the sun was never seen. He has heard of its existence, he believes in it, and, indeed, has seen enough of its light to give him high ideas of its glory. Wishing to see the sun, he is taken out at night into the streets of an illuminated city. At first he is delighted, dazzled; but after he has had time to reflect, he finds darkness spread amid the lights, and he asks, "Is this the sun?" He is taken out under the starry sky, and is enraptured; but, on reflection, finds that night covers the earth, and again asks, "Is this the sun?" He is carried out some bright day at noontide, and no sooner does his eye open on the sky than all question is at an end. There is but one sun. His eye is content; it has seen its highest object, and feels that there is nothing brighter. So with the soul: it enjoys all lights, yet, amid those of art and nature, is still inquiring for something greater. But when it is led by the reconciling Christ into the presence of the Father, and He lifts up upon it the light of His countenance, all thought of anything greater disappears. As there is but one sun, so there is but one God. The soul which once discerns and knows him, feels that greater or brighter there is none, and that the only possibility of ever beholding more glory is by drawing nearer.^d

6, 7. fellowship, communion.^a and . . darkness, live in any known sin. do . . truth,^b in making that assertion. if . . light,^c live a holy life, walk with God. we . . another, Christians with ea. other, and with God. and . . sin,^d fr. the guilt and pollution of sin.

Fellowship with Christ.—We have fellowship with Christ in—I. His love. What He loves we love. II. His desires. He desires the glory of God—the company of saints—the expulsion of sin—that His Father's name be loved. III. His sufferings. IV. His labours. V. His joys. VI. His glory.^e—*The Christian's walk in light and love.*—I. The Apostle declares himself commissioned to proclaim the important message that "God is light, and in Him is no darkness at all. II. It is manifest that this revelation of the Divine excellency is directly connected with the mystical communion of which he speaks. III. Thus, he here contemplates the Church of the sanctified walking together under the radiance of a common light, which streams from God, and which, involving them all, assimilates them all.—*The cleansing virtue of Christ's blood.*—I. It hath a virtue to cleanse—cleansing is its effect—cleansing from the guilt and filth of sin. II. The cause of this

efficacy. It is the blood of—1. Jesus, a saviour; 2. Christ, the appointed one of God; 3. The Son of God, one in a special relation to the Father. III. Its extent—all sin.^s

Cleansing from sin.—Mr. Williams, having visited an old blind warrior in Raiatea, who had been converted to Christianity, intimated that he thought his sickness would terminate in death, and wished the old man to tell him what he thought of himself in the sight of God, and what was the foundation of his hope. "Oh," he replied, "I have been in great trouble this morning, but I am happy now. I saw an immense mountain with precipitous sides, up which I endeavoured to climb; but when I had attained a considerable height, I lost my hold and fell to the bottom. Exhausted with perplexity and fatigue, I went to a distance and sat down to weep, and while weeping. I saw a drop of blood fall upon that mountain, and in a moment it was dissolved." Wishing to have his own ideas of what had been presented to his imagination, Mr. W. said, "This was certainly a strange sight; what construction do you put upon it?" After expressing his surprise that Mr. W. should be at a loss for the interpretation, he exclaimed, "That mountain was my sins, and the drop which fell upon it was one drop of the precious blood of Jesus, by which the mountain of my guilt must be melted away." He died soon after, exclaiming, "O death, where is thy sting?"

8, 9. if . . sin,^a if we say that we are absolutely sinless: and need not the application of Christ's cleansing blood. truth, the true doctr. relating to sin. confess,^b with an earnest desire to be forgiven, and the purpose to avoid them. faithful, to His Word. just, to His Son, who died to take away sin. forgive,^c freely, fully, for ever. sins, all of them. cleanse, by His Spirit applying the blood of Christ.

Denial and confession of sin, with their respective consequences.—I. The denial of sin—"if we say," &c.—1. Some claim an absolute exemption from sin; 2. Some say they have no sin, by claiming a relative exemption from it. II. The consequence of this denial. For us to deny our sin is to deny—1. Indisputable facts; 2. The infallible testimony of the Word of God; 3. The moral propriety of the scheme of redemption. III. The confession of sin—"if we confess," &c. IV. The consequence of such confession—1. Forgiveness; 2. Sanctification.^d—*The true constitution of those who live without the knowledge of sin.*—I. The marks of this state—rude security, tender selfishness, self-contented pride. II. Its consequences—without the light of truth, without the consolation of forgiveness, without strength for real amendment. III. Its end—either dying without the knowledge of sin, partly with fearful presumption, partly with a firm courage that might make us doubt our belief, or attaining to a penitent and sincere knowledge of our sin.^e

A Child's faith—A child of three years and a half had wilfully broken a toy, and, on being reprov'd, persistently denied it, evidently from fear of punishment. Being on a visit, and her friends not knowing the nature of her home training, the little one was kindly taken on the knee, and the nature and sin of falsehood explained in the simplest terms. The fear of punishment removed, the fault was at last confessed. On retiring to rest, while the little knees were bent for the usual evening prayer, she was prompted to own her sin, and ask forgiveness from God: the

water, fire, rocks, birds, and beasts, expend without end; thus bring the whole circle of creation within our narrow booth, and travel, with considerate speed, from heaven through the world to hell."—*Goethe.*

g S. Charnock, B.D.

"This is to be ignorant; to know many things without Christ. If thou knowest Christ well, thou knowest enough, though thou know no more."—*St. Chrysostom.*

we are not without sin

a 1 K. viii. 48; Job xxv. 4; Pr. xx. 9; Ec. vii. 20; Ja. iii. 2.

b Le. xxvi. 40—42; Job xxxiii. 27, 28; Ps. li. 2; xxxii. 5; Pr. xxviii. 13.

c Ro. iii. 23—26.

d Dr. Clark.

e T. A. Wolf.

"Whoever shall deny that sacramental confession was instituted by Divine command, or that it is necessary to salvation; or shall affirm that the practice of secretly confessing to the priest alone, as it has been ever observed from the beginning by the Catholic Church, and is still observed, is foreign to the institution and command of Christ—let him be accursed."—*Co. of Trent, sess. xiv.*

f *Bibl. Treas.*

"Grieve for nothing in this world so much as for your own sins; and in them for nothing so much as for offending the God of love, and that not only in committing evil, but also in omitting good."

a Ps. li. 3, 4; Ro. iii. 4.

"Every man has done some good; all have sometimes done wrong; none can boast of being perfectly correct."—*Theognis.*

b *Friedrich.*

Just as the sinner does not note the lines of deformity settling day by day over his countenance, so neither does he discern the lineaments of moral repulsiveness daily deepening into his soul.

"The evil of sin may be known from the atonement that was necessary to make satisfaction to the Divine justice, and the punishment which it will be attended with—everlasting misery; which even infinite goodness has assigned it."—

Bp. Wilson.

words seemed to choke the darling, and the writer doubts not that they were tears of true penitence which flowed so abundantly from those bright blue eyes. Being told to conclude her petitions in the name of Jesus, an explanation followed of the reason for this;—the holy law of God, broken by man, but perfectly obeyed by Christ; the Father's love in sending, the Son's in coming to die for the guilty, willingly bearing the punishment due to the sinner, &c. Her baby-mind appeared to grasp the truth, and while yet the tears glistened on her cheeks, a beam of gladness broke over her face as she laid her head on the pillow, joyfully exclaiming, "Oh! now I know God *will* forgive me, because I asked Him for Jesus Christ's sake."

10. we . . liar,^a bec. He has declared the contrary: this, worse than to deceive ourselves. **Word,** the whole of wh. is based on the fact of the universal guilt and ruin of our race. **in us,** in our memory, heart, conscience, understanding.

Either God is a liar or we are altogether sinners.—This text is—I. A call to decision, as to whether we will believe God's Word in general or not. II. A call from sleep, as to whether we will continue to yield ourselves to the dream of self-deception or not. III. A call of the judgment, as to whether we will seek the grace of the forgiveness of our sins, or be lost for ever.^b

Ignorance of sin and Christ.—An old man in Wiltshire, in his hundred and first year according to his own account, was visited by a minister of the Gospel. On telling his visitor that he prayed as well as he could, he was asked to state what he said in his prayers. Immediately, with much seeming earnestness and delight, he began, "Oh! my dear Father, you have been good to me all my life long; you have kept me from pain and from sin; you helped me to cut grass for fifty-eight summers without missing; you have helped me to bring up eleven children without the parish; all my masters have liked me; I have kept to my Church; you put beautiful sights before my eyes. Oh! come dear Father, and take me away, if you please." On being told that he had not said a word about being a sinner, he exclaimed, "I am no sinner, not a bit of a sinner am I." His visitor remarked, that God said he was a sinner as well as other men. He impiously replied, "God says what He thinks, and I says what I thinks, that is all the difference." To the last he firmly maintained he was not a sinner. It was then said that he had not mentioned Christ in his prayer. "Christ," he exclaimed—"don't know what you mean." "You have heard of Christ?" "No." "Have you heard of Him who died to save sinners?" "No; and it's no odds to me, for I am no sinner."

CHAPTER THE SECOND.

the Advocate

a 1 Th. ii. 11.

b Ro. vi. 2.

c Ro. viii. 34; 1 Th. ii. 5.

d Ho. vii. 25; xi. 24.

e 2 Co. v. 21.

1, 2. my . . children,^a an express. of endearment: perh. also, a ref. to his own great age. He writes with fatherly tenderness and jealousy, to his childn. in the Gosp. **things,** ref. to preceding *vv.* **that . . not,^b** he desired their holiness in order to their happiness. **if . . sin,** unwittingly, owing to infirmity. **Advocate,^c** who will plead *for* us, while His Spirit pleads *in* us. **Jesus, the Intercessor.^d** **righteous,^e** His character gives force

20 His advocacy. propitiation, *f* sin-offering, *see* on Ro. iii. 25. our sins, not for others only. but . . . world, infinite value of the redemption that is in Christ.

Our Advocate on high.—There are two things taught us by this passage.—I. That the gracious provisions of the Christian dispensation do not encourage, but discourage sinning. We sin—1. Through ignorance—the Christian dispensation enlightens us; 2. Through carelessness—we are made serious by this dispensation; 3. Through moral deadness—it inspires us with life; 4. Through despair—it fills us with hope; 5. Through restlessness of spirit—it imparts power; 6. By the force of evil motives—it changes all these motives. II. That the sins of Christians should not lead them into despondency and despair. We are not left to plead our own cause. An Advocate is provided for us—Christ—*anointed by God—devoted to salvation—and Himself without sin.*—*The Advocate in the court of mercy.*—The opening sentence of our text reminds us of—(1) The writer's venerable age; (2) His tender love; (3) His authority as a teacher. With regard to the words especially before us, consider—I. The fact that "we have an Advocate with the Father:"—1. Such a mediatorial office can only exist by the appointment of the absolute Ruler; 2. This fact proves our need of an advocate; 3. The Advocate we need pleads for us in the court of mercy; 4. This Advocate is a helper whose aid must be invoked. II. The qualifications of the person to whom this advocacy is intrusted: 1. His character—"the righteous;" 2. His plea; 3. His nature; 4. His acquaintance with our case. III. The influence which these things are to have upon our lives. We are to avoid: 1. Presumption; 2. Despondency.^h

Intercession.—An ancient historian records the history of two brothers, one of whom was a gallant hero, and had lost his arm in the defence of his native country; the other an infamous profligate, who for capital crimes was condemned to die. The hero appeared before the judges as an advocate for his brother; he spoke not, but only held up his arm. This act pleaded so powerfully, that the guilt was forgiven, on account of the services rendered by his brother. Sacred history also gives an account of the debt or guilt of one being charged to another. Onesimus was Philemon's bond-slave, but had stolen his master's goods, and deserted his service. In his wanderings, he met with Paul, and became a convert to the Gospel; being useful to the Apostle during his imprisonment at Rome, he took him under his protection, and endeavoured to bring about a reconciliation between the master and slave. Accordingly, he wrote a letter to the rich citizen of Colosse, and sent it by the criminal himself, in which he insisted that the slave might be forgiven, and that, if he had been injured by him, or was in his debt, to charge it to his account, Phil. 18. Pardon and forgiveness were thus obtained, not from any merits in the recipients, but in consideration of the merits of others.ⁱ

3, 4. hereby, as by a sure token. know, and are certain of. we . . . him, have an understanding of His nature, will, and relation. keep, obey, keep in mind as rule of life. commandments,^a all of them. truth . . . him, in saying he knows God while his life contradicts his word.

Saving knowledge.—The whole duty and work of a Christian is made up of two parts—I. Faith. To know God is life eternal,

f 1 Jo. iv. 10; Ro. iii. 25; 2 Co. v. 19; Jo. i. 29.

g S. Martin.

"When any name is proposed for canonisation in the Roman Catholic Church, two advocates are appointed, one to oppose the motion, and one to defend it. The former, called *Advocatus Diaboli* (the Devil's Advocate), advances all he can rummage up against the person in question; the latter, called *Advocatus Dei* (God's advocate) says all he can in support of the proposal."

h C. Stanford, M.A.

"Divine grace, even in the heart of weak and sinful man, is an invincible thing. Drown it in the waters of adversity, it rises more beautiful, as not being drowned indeed, but only washed; throw it into the furnace of fiery trials, it comes out purer, and loses nothing but the dross which our corrupt nature mixes with it."—*Leighton.*

Advocate means properly "one summoned to the patron or pleader," to assist him as his "junior counsel."

i *Bibl. Treas.*

the knowledge of God
a Lu. vi. 46; Jo. xiv. 15, 23; xiii. 34; 1 Jo. iii. 18, 19.

"Love partakes so much of mo-

desty, confidence, and fidelity, that it awakens these virtues in the bosoms of those who were previously strangers to them."—*Plutarch*.

b Dr. J. H. Newman.

"In evil times, it fares best with them that are most careful about duty, and least about safety."—*Hammond*.

obedience and love

a Jo. xiv. 21.

b 1 Jo. iv. 11-13; 2 Ti. i. 12; He. vi. 11.

c Jo. xv. 4, 5.

"Remember rather, obedience is the mother of success, wedded to safety; so the wise assure us."—*Æschylus*.

d J. Flavel.

e F. W. Robertson.

"All God's biddings are enablings. A cripple might as well lean upon his shadow for support, as your heart depend upon sincere obedience for salvation."—*Bertridge*.

"Wicked men obey for fear, but the good for love."—*Aristotle*.

the old and new commandment

a Le. xix. 2, 18.

and to believe in the Gospel manifestation of Him is to know Him. II. Obedience. We may know that we know Christ by our obedience to His will. Deeds of obedience are an intelligible evidence, nay, the sole evidence possible, and, on the whole, a satisfactory evidence of the reality of our faith.^b

Duty of obedience.—Implicit obedience is our first duty to God, and one for which nothing else will compensate. If a lad at school is bidden to cipher, and chooses to write a copy instead, the goodness of the writing will not save him from censure. We must obey, whether we see the reason or not; for God knows best. A guide through an unknown country must be followed without demur. A captain, in coming up the Humber or Southampton water, yields complete authority to the pilot. A soldier in battle must fight when and where he is ordered; when the conflict is over, he may reflect upon and perceive the wisdom of his commander in movements that at the time of their execution were perplexing. The farmer must obey God's natural laws of the seasons, if he would win a harvest; and we must all obey God's spiritual laws, if we would reap happiness here and hereafter.

5, 6. whoso . . . word, in memory and life. the . . . perfected,^a his love to the Law-maker grows stronger as he realises the blessedness of obedience. hereby,^b by perfection in knowledge and love. abideth,^c dwelleth constantly. ought, in duty to God; and to prove his sincerity. walk, live. walked, on this earth in the person of His Son.

The imitation of Christ and its necessity in all believers.—

I. What the saint's imitation of Christ supposes and comprises—

1. That no man is, or may pretend to be, a rule of life to himself; 2. That no mere man may be a rule to others; 3. The necessity of sanctification in all His followers; 4. The strictness of the Christian religion; 5. The imperfection of the best of men; 6. Christ's transcending holiness; 7. The necessity of obedience to Christ. II. In what particulars they are especially bound to imitate Him—1. The holiness of His life; 2. His obedience to His Father's will; 3. His self-denial; 4. His activity and diligence in God's work; 5. His delight in God; 6. His inoffensiveness; 7. His humility and contentment. III. Why no claim to Christ is valid without the imitation of Him—1. The established order of salvation; 2. The nature of Christ; 3. Our communion with Him; 4. The design of His incarnation; 5. Our admittance into discipleship; 6. His honour: all this imitation.^d

Relation of love to obedience.—Nothing can be love to God which does not shape itself into obedience. We remember the anecdote of the Roman commander who forbade an engagement with the enemy, and the first transgressor against whose prohibition was his son. He accepted the challenge of the leader of the other host, met, slew, spoiled him, and then in triumphant feeling carried the spoils to his father's tent. But the Roman father refused to recognise the instinct which prompted this as deserving of the name of love. Disobedience contradicted it, and deserved death.^e

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7, 8. write . . . you, in thus insisting upon a holy and obedient life. beginning,^a fr. time of first promulgation of Gosp. by Christ. again, and in addition to this. new commandment,^b love to the brotherhood; new, in that it was enforced in

the Gosp. true, that this is a *new* comm. is a true thing. **him**, as He was the first to insist upon and explain it. **you**, the first to receive and enforce it. **darkness**,^c of old times of partial knowledge and imperfect legislation. **light**,^d Christ. **shineth**, in the world, through His own teaching, and their fruit in holy lives.

The light of the Gospel.—I. The darkness of the past. The darkness of—1. Heathenism; 2. Judaism; 3. A corrupt Christianity. II. The light of the present—1. The Bible; 2. Preaching of the Word; 3. Education; 4. The press. III. The glory to be revealed—1. Universal progress; 2. Universal brotherhood; 3. Universal prevalence of Christianity.^e—*Christ, the light of the world.*—We shall endeavour—1. To open and confirm the proposition that “the darkness is past,” etc. Christ is the true light as He shines—1. Into the hearts of men; 2. On all surrounding objects. To apply this truth to our own hearts. The obligations we are under as regards—(1) Ourselves, as favoured with the light; (2) Those whose eyes are not opened to behold it; (3) Those who have but a glimmering ray of light.^f

Brotherly love.—But oh! what pity is it that those who shall agree so perfectly in heaven should bite and devour each other upon earth! that it should be said of them, as one ingeniously observed, who saw their carcasses lie together, as if they had lovingly embraced each other, who fell together by a duel, *Quanta amicitia se invicem amplectuntur, qui mutua et implacabili inimicitia perierunt!*

Embracing one another now they lie,
Who by each other's bloody hands did die.

Or, as he said, who observed how quietly and peaceably the dust and bones even of enemies did lie together in the grave: *Non tanta vivi pace conjuncti essetis*; you did not live together so peaceably. If conscience of Christ's command will not, yet the consideration of common safety should powerfully persuade to unity and amity.^g

9—11. **he . . light**, in Christ and His truth. **hateth**, hatred in all its stages fr. indifference to bitter animosity. **is . . now**,^a living outside the influence of the true light. **he . . light**,^b the great command of the Light is love. **stumbling**,^c if we walk by the rule of love, we shall not stumble at Christ's words; nor at a brother's imperfections and infirmities. **hateth . . darkness**,^d the absence of love causing one constantly to take offence, even at little things. **hath . . eyes**, to the glory of Christ, and the consistency of His system of truth.

Light and darkness.—I. Light is purity—darkness is impurity. II. Light is love—darkness, hatred. III. Light is truth—darkness, falsehood. IV. Light is peace—darkness, discord, fear, and shame.^e—*Hatred of a brother.*—The man who acts thus—I. Is declared to be walking in darkness:—1. Who is thy brother? 2. What is it to hate? II. Stumbles:—1. He bruises and harms himself; 2. He falls readily into every snare—pride—cruelty—recklessness.^f

Christian love.—When a rosebud is formed, if the soil is soft and the sky is genial, it is not long before it bursts; for the life within is so abundant that it can no longer contain it all, but in blossomed brightness and swimming fragrance it must needs

b Jo. xiii. 34; 1 Jo. iii. 16.

c Ep. v. 8.

d Jo. viii. 12; 2 Ti. i. 10.

“Love showers benignity upon the world. In its presence all harsh passions are hushed and still. It is the author of all soft affections, and the expeller of all ungentle thoughts.”—*Plato.*

e W. W. Wythe.

f R. Cecil, M.A.

“It is noted by one of the Fathers, that Christ's coat, indeed, had no seam; but the Church's vesture was of divers colours; whereupon he saith, ‘In the vestment there may be diversity, but no schism:’ they be two things, unity and uniformity.”—*Lord Bacon.*

g Flavel.

brotherly love

a 1 Co. xiii. 2; 2 Pe. i. 7—9.

b 1 Jo. iii. 14.

c Ro. xiv. 13.

d Jo. xii. 35.

“Love with such limitation as if hereafter you might chance to hate. Hate so that you might at some time, perhaps, love.”—*Chilo.*

e Anon.

f R. A. Griffin.

“Hatred is an active feeling of disgust, envy a passive; therefore, we need not

wonder that envy passes so quickly into hatred."—*Goethe*.

g *Dr. J. Hamilton*.

the purpose of the Epistle

a 1 Jo. i. 4.

b 1 Jo. v. 13; Ac. x. 43.

c 2 Pe. i. 12, 13.

d Jo. xiv. 7; Ma. xi. 27.

"Repetition is the mother, not only of study, but also of education. Like the fresco-painter, the teacher lays colours on the wet plaster which ever fade away, and which he must ever renew until they remain and brightly shine."—*Richter*.

e *Dr. J. Leifchild*.

f *J. Bolton*.

"God's way of forgiving is thorough and hearty, both to forgive and to forget. And if thine be not so, thou hast no portion of His."—*Abp. Leighton*.

g *T. White*.

a Ep. vi. 10, 11.

b Ps. cxix. 11; Jo. xv. 7, 8; Ro. iii. 7, 8, 12.

"Let every author regard this maxim as a rule: If the wise do not express their approba-

let forth its joy, and gladden all the air. And if, when thus ripe, it refused to expand, it would quickly rot at heart, and die. And Christian love is just piety with its petals fully spread, developing itself, and making it a happier world. The religion which fancies that it loves God, when it never evinces love to its brother, is not piety, but a poor mildewed theology, a dogma with a worm in the heart.^g

12, 13. children, who were so literally or spiritually. because . . . forgiven,^a the forgiven soul has the greatest of all reasons for walking in light and love. Divine love begets human love. for . . . sake,^b His name=what He is, and has done for us. fathers,^c literally, or on acc. of age and standing in the Ch. him . . . beginning, the eternal Word. young men, full of zeal, etc. overcome, a hint of their spiritual robustness. wicked one, the devil and his agents. little children, all previously addressed now included. because . . . Father,^d as revealed by the Son.

Christians of different ages.—We have piety here as it appears in individuals at different periods of life; its characters in each class, and the common danger of all. I. Little children. Their piety is characterised by much affection. II. Young men—and women too. Piety in manhood is—1. Strong and courageous; 2. Full of enterprise and achievement. III. Old men, or fathers in Christ. The characteristic of these is knowledge—knowledge of men and things, but especially of Divine things.^e—*A message to children.*—I. This message is not addressed to all little children. All children may be forgiven, but we dare not say that all are forgiven. II. All little children have sins to be forgiven. Sin is man's natural state. III. All little children's sin may be forgiven. They may be forgiven if Christ is taken as Saviour. IV. Children may know that their sins are forgiven them. If they are forgiven their sins, they will—1. Mourn over their wickedness; 2. Hide themselves in Christ; 3. Fight against temptation; 4. Strive to be like Christ.^f

Forgiveness.—A sinner cannot please God better than by coming with confidence of pardon for Christ's sake. If we come for pardon or mercies, and our confidence ariseth from our low thoughts of the number or sinfulness of our sins, or of God's hatred of sin, our confidence is desperate impudence and arrogancy; but if purely from the high esteem we have of the incomprehensibility of Christ's satisfaction, and of Christ's interest in God's love, and of the Father's delight to honour Christ, such confidence is precious and acceptable with God: and whosoever hath it, may go with as much freedom and assurance of favour, as if he had never sinned, with as much as Adam in his innocency, or the angels in glory.^g

14. I . . . fathers, v. 13, repetition makes importance. strong,^a hence they had overcome, v. 13 (strong in the Lord and power of His might). Word . . . you,^b as ground of confidence, source of joy, rule of life. ye . . . one, with strength of God, and use of the Spirit's sword, wh. is the Word of God.

Working power.—I. What is personal power in this age?—1. The physical—now nearly extinct; 2. That arising from birth, and blood, and place—patrician greatness—of this a little is still cherished; 3. The power of wealth—a strong power now; 4. The

intellectual—a loftier power still; 5. The moral power—the highest of all. II. How may we possess this moral power, and by it lay hold of, and bless our age?—1. The heart itself must be its home; 2. There must be personal purity, and integrity in action; 3. The ascendant law of unselfish devotion to the good of beings must assert itself; also, to be puissant in forms of self-denial; 4. This power grows more and more effective by being employed; 5. As to the particular ways in which this personal force will manifest itself, the circumstances of every man alone can give a definite answer.^c

A good recommendation.—A youth seeking for a place, came to New York City, and, on inquiring at a counting-room if they wished a clerk, was told that they did not. He then spoke of the recommendations he had, one of which was from a highly respectable citizen. In turning over his carpet-bag to find his letters, a book rolled out on the floor. “What book is that?” said the merchant. “It is the Bible, sir,” was the reply. “And what are you going to do with that book in New York?” The lad looked seriously into the merchant’s face, and replied, “*I promised my mother I would read it every day; and I shall do so.*” The merchant at once took him into his service; and in due time he became a partner in the firm, and most respectable and prosperous.

15—17. love . . world,^a “with love of selfish desire, cherishing avarice or pride.”^b things . . world, not even the best things inordinately.^c if . . him,^d things so opposite in their nature cannot at the same time be objects of supreme regard. all . . world,^e its entire and varied contents; more esp. worldly passions and attachments, of wh. examples follow. is not . . world, ref. to origin. and . . away,^f the object of such low regard will perish. and . . thereof,^g the passion will pass away when the object of it passes. but . . ever, their love and stay in its exercise, and the object on wh. it is fixed, are eternal.

Worldliness.—I. The nature of the forbidden world; by the world is not meant the material earth—nor the men in the world—nor even worldly business, trade or profession; but the lust of the flesh and eye, and the pride of life. II. The reasons for which the love of the world is forbidden: 1. It is incompatible with love to God; 2. The world itself is transitory, as also is its power of exciting desire; 3. Christian action and love is permanent alone. Application:—Learn (1) From earthly changefulness to be active; (2) That the love of the world is only unlearned by the love of the Father.^h

Love of the world.—A boy was once placed in charge of a horse on the pasture. He tied the end of the halter round his own arm, and lay down on the grass to sleep. The horse started and ran off, and the boy’s arm was torn from his body. Ah! if he had held it loosely in his hand, the animal might, indeed, have escaped, but he would have received no harm. It is thus that men foolishly bind, not their arms, but their very souls, to some possession of the earth, and, having made it fast, lie down to rest. When that possession falls away, as it often does, the man’s heart is torn; if he had held it loosely he might indeed have lost his treasure, but he would have retained possession of himself.—*Give the vessel sea-way.*—A ship is safest in the deep sea. There is comparatively little danger to be dreaded as long as she has

tion, it is bad; if the fool applaud, it is worse.”—*Iriarte.*

“Always give that advice which you sincerely believe to be right.”—*Cleobulus.*

c A. L. Stone.

“I understand piety to be such a Divine quickening of man’s soul, mind, intellect, and moral affections, that even his passions are sanctified and sweetened, so that all his powers are devoted to works of mercy as well as to the worship of God.”—*H. W. Beecher.*

the love of the world

a Ro. xii. 2; Ga. i. 4; vi. 14; Ja. iv. 4.

b *Alford.*

c Lu. xiv. 26.

d Ma. vi. 24.

e Ga. v. 24; Jos. vii. 20; Ps. cxix. 37; Ro. viii. 5.

f Ps. xxxix. 6; 1 Co. vii. 31.

g Lu. xvi. 22; Ja. iv. 14.

“Many bad men become rich; many good men languish in misery; would a good man change his virtue for the treasures of the wicked? Certainly not; we can preserve our conscience in all its purity, but riches may quietly pass into different hands.”—*Solon.*

h *F. W. Robertson.*

“All pleasure must be bought at the price of pain; the difference be-

tween false and true is just this—for the *true*, the price is paid *before* you enjoy it—for the *false*, *after* you enjoy it.”—*J. Foster.*
i Dr. Arnot.

antichrist

a He. i. 2.

b Ma. xxiv. 5, 24; Ac. xx. 29, 30; 1 Ti. iv. 1; 2 Pe. ii. 1; 1 Jo. iv. 3; 2 Jo. 7.

c Ma. vii. 21—23; xxii. 11; Ro. ix. 6.

d Je. xxxii. 40; Jo. x. 23, 29; 1 Pe. i. 5.

c 1 Jo. iii. 9, 10.

f *Dr. Talmage.*

“Of all villainy none is more capital than that of those who, when they deceive, do it under the cloak of pretended truth and righteousness.”—*Cicero.*

g *Bibl. Treas.*

“As the ark was made of many pieces of wood, and joined together in one; so the Church consisteth of many members knit together in one faith.”—*Cowdrey.*

the unction from the Holy One

a Jo. xvi. 13; 2 Co. i. 21; 1 Jo. iv. 13; 1 Jo. ii. 27.

b 2 Pe. i. 12.

“Wisdom consists in distinguishing good from evil.”—*Seneca.*

c *Dr. Justin Edwards.*

“Men of the greatest know-

several fathoms of blue water beneath her keel. When her hull is bedded in the solid ground, she goes to pieces. As long as she floats loose, there is safety; as soon as she is fixed she is gone. In this respect living men are like ships on the troubled sea of time. As long as one is free on all sides, and moves easily, he may indeed at times be made uncomfortable, but cannot be unsafe. It is when the immortal fastens himself by his soul to this shifting world that he makes shipwreck sure.*

18, 19. *it . . time,*^a the last dispensation, esp. that particular period of it. *antichrist,*^b see on 2. Th. ii. 3—7. are . . *antichrists*, systems or men who stand *against* or instead of Christ. *whereby . . time,* by the fact that these inferior antichrists had already appeared, the precursors of the great mystery of iniquity. *they,* who now are antichrists. *went . . us,* they are apostates. *but . . us,* in spirit and truth. *for . . us,*^c admitting the proper Divinity and headship of Christ. *they . . us,*^d as His disciples. *manifest,*^e by their character and relation. *that . . us,* in any thing beyond a mere formal union.

Last things.—Men are coming nearer to: I. Their last business day. II. Their last sinful amusement. A dissipated life soon stops. III. Their last Sabbath. IV. The last year of their life. V. The last moment of their life.^f

One fold and one Shepherd.—One evening I went out with a shepherd to collect his sheep. After they had been gathered together, and were being driven off the moor, I observed that there were some among them who did not belong to his flock. I particularly noticed, also, that he paid no attention whatever to these wandering strangers, urged forward, though they were, by the barking dog, further and further from their rightful companions. At last, thinking I must have been mistaken in supposing they were not his, I pointed to one or two of them, and said, “Are those your sheep?” and he answered, “No.” I said unto him, “Why, then, do you not separate them from the flock?” And he answered and said, “They will find out directly they are not of us; and then they will go away of themselves.” And immediately I remembered the words of John, how he had said, “They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.”^g

20, 21. *unction*, anointing. *Holy One,*^a the Lord Jesus. *ye . . things,* *i. e.*, needful for life and salvation. *because . . truth,*^b in which case he had written in a dif. strain. *but . . it,* to stir you up to practise what you know. *lie,* such as the false sayings of antichrist. *truth,* wh. we have received fr. the Lord of Truth.

The teaching of the Holy Spirit.—God has revealed that: I. The heart is deceitful and desperately wicked—this is doubted by some, denied by others; but we know it to be a fact. II. Our state is one of guilt and ruin. III. Without a great moral change no man can be saved. IV. In Him alone is there help against sin. V. There is no other foundation for immortal hope than the one already laid—that is, Christ. VI. Whosoever believes on Christ shall not perish, but have eternal life. VII. Christ is precious to believers. VIII. We are bought from sin at a high price.^c

—*The unction from the Holy One.*—This unction is: I. A general gift, vouchsafed to all Christians. II. Not transient, but permanent. III. A guide into all truth. IV. A motive to the practice of all Christ's precepts. V. An assurance of Christian privileges—children of God—members of Christ—heirs of heaven. VI. A teacher in all things. VII. A preserver of fellowship with the Father and the Son. VIII. A power that makes Christians the temples of God.^d

Secret working of the Holy Spirit.—As oftentimes, when walking in a wood near sunset, though the sun himself be hid by the height and business of the trees around, yet we know that he is still above the horizon, from seeing his beams in the open glades before us, illuming a thousand leaves, the several brightnesses of which are so many evidences of his presence. Thus it is with the Holy Spirit. He works in secret; but His work is manifest in the lives of all true Christians. Lamps so heavenly must have been lit from on high.^e

22, 23. he . . Christ?^a bec. he denies the plain sayings of Jesus, and the logical inferences of His works. **that . . Father,** who has spoken plainly concerning the proper Divinity and sonship of Christ. **Son,**^b who by his life verified the Father's words. **whosoever . . Son,**^c does not acknowledge Him as the Son. **the . . Father,** in his heart, life, etc., as his Father, Friend, etc. **but . . Son,**^d truly, in all the sense of a true confession.

Denial of Christ.—He who denies Christ, denies: I. The Son of God—this is here distinctly implied. II. The Father. The connection between the Son and the Father is very close. III. The Holy Ghost.^e—*The fundamental doctrine of salvation that Jesus is the Christ.*—I. By this we learn to know false teachers. II. In it the true and living Christian shows himself. III. Out of it we pass to the inheritance of God.^f

What is involved in denying Christ.—Dr. Miller, Professor of Theology in Princeton College, North America, in a note prefixed to an ordination sermon, relates part of a conversation that he had with Dr. Priestly, two or three years before his death. "The conversation," says he, "was a free and amicable one, on some fundamental doctrines of religion. In reply to a direct avowal on the part of the author (Dr. Miller), that he was a Trinitarian and a Calvinist, Dr. Priestly said, 'I do not wonder that you Calvinists entertain and express a strongly unfavourable opinion of us Unitarians. The truth is, there neither can nor ought to be any compromise between us. If you are right, we are not Christians at all; and if we are right, you are gross idolaters!'"

24, 25. that . . beginning,^a that Gosp., that doctr. concerning the proper Deity of Christ. **ye . . Father,** in union and fellowship with both: and be their peculiar care. **this . . promise,** the great promise, including all others. **us,** who so continue. **even . . life,**^b everlasting glory and blessedness.

Eternal life God's promise to Christians.—I. The subject of this promise—"eternal life." Eternal with regard to: 1. The duration; 2. The happiness of being. II. Its giver—"He"—that is, God: 1. What actuated Him to give it? 2. Is this promise true? 3. Is He able to fulfil it? 4. Has He yet begun to fulfil it. III. Its owners—"us"—all believers.^c

The attraction of immortality.—For many years previous to

ledge and ability, if they are not virtuous, are only the more disposed and able to do mischief than others."—*Socrates.*

d Dr. Mombert.

"People frequently reject great truths, not so much for want of evidence as for want of an inclination to search for it."—*Gilpin.*

e Hare.

the denial of Christ

a 1 Jo. iv. 3; Jo. iv. 25, 26.

b Jo. v. 23.

c Jo. xv. 23.

d 2 Jo. 9.

"It is dangerous and terrible to believe something against the uniform testimony, faith and doctrine of the universal holy Church, which has now thus held it unanimously in every place from the beginning these fifteen hundred years past. Many a man has a paternoster round his neck and a rogue in his heart."—*Luther.*

e Dr. N. Hardy.

f Dr. Braune.

the promise of eternal life

a Jo. xiv. 23; 1 Jo. i. 3.

b 1 Jo. v. 11; Jo. vi. 47; xi. 26; xvii. 3.

c W. Jay.

"Every one who is not an evangelical Christian, does not believe in Jesus Christ,

is an Atheist."—*Lavater.*

"We are led to the belief of a future state, not only by the weaknesses, by the hopes and fears of human nature, but by the noblest and best principles which belong to it, by the love of virtue, and by the abhorrence of vice and injustice."—*Adam Smith.*

d Dr. Mattison.

the object of his writing

a Ma. xxiv. 24.

b Ac. x. 38; Jo. i. 16.

Among the Romans there were certain persons who attended the temples and fell into strange fits, in which they pretended to see spectres, and uttered what were termed predictions.

c Dr. Braune.

d Ibid.

abide in Christ

a 1 Jo. iv. 16, 17.

b Is. xxv. 9.

c Ro. v. 5; Phi. ii. 15, 16; Is. xlv. 17.

d 1 Jo. v. 1; Jo. iii. 5; 1 Jo. iii. 7, 9, 10.

e Bengel.

"If we would merit confidence, we should combine integrity with ability."—*Cicero.*

f Dr. N. Hardy.

"It is the chief penalty of the guilty that they are never absolved before the tribunal of their conscience."—*Seneca.*

1845, it had been known that the planet Uranus was subject to certain perturbations in its orbit, which could not be accounted for by the attraction of the sun and of the other planetary bodies. From the nature and amount of these perturbations, Le Verrier, a French mathematician, demonstrated the existence of an undiscovered planet; and so completely did he determine its place in the distant heavens, that, when Dr. Galle of the Berlin Observatory pointed his telescope to the place designated by Le Verrier, he not only found the new planet, but found it within one degree of its computed location. Here, then, we have not only an unknown planet casting the spell of its attraction upon those that are known and seen, and producing thereby its visible effects; but, to the eye of reason, these mysterious effects became the infallible proofs of the existence and direction of another world hitherto undiscovered and unknown. So with the human soul, and its continued love for the dead.^d

26, 27. seduce,^a deceive. anointing,^b see on v. 20. need . . . you, as though you were dependent on a human teacher alone: much less these deceivers. and . . . lie, like the teachings of deceivers.

The anointing by Christ.—Consider this comparison of the ointment as the figure or symbol of the Holy Spirit:—I. The value of the ointment. II. Its use in the anointing of kings, priests, and prophets. III. Its power of strengthening and stimulating the spirit of life. IV. Its influence on a life well-pleasing to God. V. Its far-spreading fragrance.^c

A hint to modern fanatics.—It is important to bear in mind that this passage does not hold out the least encouragement, or give support to the vagaries of fanatics, because the Holy Spirit works on the basis of the Word given and received, and does not communicate anything new, but only imparts to believers clear perceptions and views of that which they already have.^d

28, 29. little . . . him,^a Christ. appear,^b as Judge. confidence, that He will recognise and welcome us. ashamed,^c as those who have denied Him, such as Jews, Socinians, &c. if . . . righteous, of wh. you can have no doubt. every . . . him,^d "the righteous one begetteth righteous sons."^e

Firm adherence to the faith.—I. The manner in the compellation—"little children." II. The matter in the exhortation—"abide in Him:"—1. There is a threefold abiding in Christ—in His Church—in His doctrine—and in Himself; 2. This abiding also implies a coming to Him—and a being and abiding in Him. III. The motive in the incitation. Here there is something—1. Supposed—the coming and appearance of Christ; 2. Implied—our appearance at that day before Him; 3. Expressed—the confidence of those who truly abide in Christ.^f

Union with Christ.—How fearful should we be of that which weakens our union to Christ! There is nothing but sin that endangers the soul's preservation, because nothing but that endangers Christ's departure, and so puts us out of Christ's protection. The people of God, while troubles are upon them, are safe; but when they are within them, when sin sends away Christ, then begins their sorrow. Sin can never quite bereave a saint of his jewel, grace; but it may steal away the key of the cabinet, his assurance. He may not know where to find his grace when he

stands most in need of it. Grieve not the Holy Spirit which unites Christ to the soul, and supplies the soul with Christ. The Spirit of Christ is a tender thing.†

g W. Jenkin.

CHAPTER THE THIRD.

1. behold . . . manner,^a wonderful both in *kind* and *degree*. love . . . us,^b *i.e.*, love itself: not simply gifts of love. called . . . God,^c called so, because He has made us so by adoption. therefore . . . not, does not recognise this blessed truth concerning us. because . . . not,^d as the Son of God.

The privileges of the good.—These words teach us—I. That privileges of unspeakable worth now belong to the disciples of Christ. II. That notwithstanding this, they are, while on earth, subject to tribulation. III. That privileges of a higher order await them in a future state. IV. That these future privileges cannot be revealed fully to them, while on earth. V. That all privileges, present and to come, flow from the love of the Father. VI. That every man that hath the hope of heaven, through the love of the Father, purifieth himself.^e

Sons of God.—When the Danish missionaries in India appointed some of their Indian converts to translate a catechism, in which it was mentioned as the privilege of Christians to become the sons of God, one of the translators, startled at so bold a saying as he thought it, said, “It is too much; let me rather render it, they shall be permitted to kiss His feet.”—*Effects of adoption.*—A Caffre boy, twelve years old, was asked whether he did not repent having come to Guadenthall? the missionary settlement of the Moravian Brethren. On his answering in the negative, the missionary observed, “But in the Caffre country you had meat in plenty, and excellent milk, and here you can get neither.” To this he replied, “It is very true; but I wish to become a child of God; and I hear in this place how I may attain it, whilst in my own country I hear nothing of it. I rejoice therefore that I am come hither, and am satisfied with anything.”

2. appear, it did not once appear that we should be what we now are.^a what . . . be,^b the future transcends the present, more than the present does the past. know, thus much we are sure of. we . . . him,^c holy, happy. for . . . is,^d a hint of the transforming power of fellowship with Christ.

The dignity and hope of the Christian.—I. The relation which the Christian sustains to God in this world—“now are we the sons of God.” So are all men by creation and Providence. But Christians are so by—1. A new, spiritual birth; 2. A special act of adoption. II. The honour and happiness which he has in prospect—eternal glory in heaven—likeness to Christ.^e—*Seeing, and being made like to, Christ.*—We will direct your attention to—I. The meaning of the declaration, “We shall see Him as He is.” See who? Christ! Not God, for we cannot see Him, but Christ, who is the image of God. How see Him? As He is, not as He was on earth. II. The connection existing between seeing Christ as He is, and being made like Him. To see Him we must be where He reigns—in heaven; and to be admitted there we must become temples of the Spirit, and therefore like to Him.†—

sons of God

a Ep. i. 3–6.

b 1 Jo. iv. 9, 10; Jo. iii. 16; Ro. v. 8.

c Jo. i. 12; Re. xxi. 7.

d Jo. xv. 18, 19; xvi. 3.

“We should endeavour to comprehend the force and meaning of the term we hear used, lest either their obscurity keep us in ignorance, or their ambiguity lead us into error.”—*Episcurus.*

e S. Roberts, M.A.

“God the Father adopteth, as the fountain of adoption; God the Son, as the conduit; God the Holy Ghost, as the cistern; faith, as the cock whereby it runs into our hearts.”—*T. Adams.*

we shall be like Him

a Ga. iii. 26; Ro. viii. 15.

b Ro. viii. 18; 2 Co. iv. 17; Col. iii. 4; Ps. xvi. 11.

c Phi. iii. 21.

d Ps. xvii. 15; 2 Co. iv. 6; 1 Co. xiii. 12.

e C. Whitehead.

f Dr. Ross.

“Man’s life, when compared with eternity, is but like the passing breath breathed by the dying; with it the spirit flees, and streameth

on to eternity, endless soaring." *Klopstock.*

g J. G. Pigg, B.A.
"He that at midnight, when the very labourer sleeps securely, should hear, as I have often done, the sweet descants, the natural rising and falling, the doubling and redoubling of the nightingale's voice, might well be lifted above earth, and say, Lord, what music hast Thou provided for the saints in heaven, when Thou affordest bad men such music upon earth!"—*Izaak Walton.*

h Dr. Stoughton.

"If one could but look awhile through the chinks of heaven's door, and see the beauty and bliss of Paradise; if he could but lay his ear to heaven, and hear the ravishing music of those seraphic spirits, and the anthems of praise which they sing; how would his soul be exhilarated and transported with joy!"—*Watson.*

i Spencer.

purity

a Alford.

b 2 Co. vi. 17, 18; vii. 1.

"Strive to be pure in thought; if our mind is free from evil, our actions will be so also; let us never intend, much less commit, a wrong act."—*Confucius.*

c Dr. Sibbes.

"If earth, that is provided for

The present and the future.—In the text, there is—I. A record of Christian consciousness—"Now are we the sons of God." More or less a Christian is conscious of—1. His filial relation to God; 2. His fraternal relation to men. II. An assertion of Christian hopes. The disciple hopes for—1. Perfect knowledge of the Lord; 2. Perfect assimilation to the likeness of Christ. III. A demand for Christian faith—"when He shall appear:"—1. The time of this is unknown; 2. The manner also is concealed; 3. It would not be good for us to know more of this than we now do; 4. It would not be possible for us to know more. IV. A test of Christian character.^o

Ideas of heaven.—Heaven was, in Southey's view, the home of genius, where all the gifted spirits of our race hold exalted fellowship. He longed to see and converse with Shakspeare, Dante, and Chaucer. John Foster, a man whose character and thoughts were cast in a far different mould, felt in this world that he was under restraint; that the great secrets of the spiritual universe were hid from him; that death would break down the barrier, and would give his spirit free scope to plunge into the mysteries of truth. His sublime soul was like a courser panting to leap the barrier; like an eagle dragging at its chain, and longing to soar above the clouds. Leighton's desire was simply spiritual: it was a longing for purity, love, perfection, Christ, and God. He felt this was a dark world, because a sinful one; and he longed for a holy heaven more than they who watch for the morning, saying, "The utmost we poor mortals can attain to is to lie awake in the dark, and a great piece of art and patience is to while away the hours of night." He delighted in the old apophthegm, "The day which you fear as the death-day of time is the birth-day of eternity." His alacrity to depart resulted from his earnest desire to see and enjoy *perfection* in the perfect sense of it, which he could not do, and live.^h—*Glimpses of heaven.*—The Rabbins report that, when Joseph gathered much corn in Egypt, he threw the chaff into the Nile, that, flowing to the neighbouring cities and nations more remote, they might know what abundance was laid up for them. So God hath thrown some husks to us in this world, that, tasting the sweetness thereof, we might aspire to His bounty above. If there be such glory in God's footstool, what will there be in His throne! If He give us so much in the land of our pilgrimage, what will He not give us in our own country! if so much to his enemies, what will He not give to His friends!^l

3. that . . hope, of being *with* and *like* Christ. in him, *i.e.*, "rested and grounded on God."^a purifieth,^b in sense of using all available means to that end. even . . pure, with Christ's purity as the standard of holiness, he will not be soon satisfied with himself.

The pattern of purity.—I. The workman—"every one that hath this hope in Him." What this hope is you see in the verse before. II. The work—"purifieth himself." It is to be done by each one for himself. The pattern by which he must be directed—the purity of Christ.^c—*The lost purity restored.*—I. What purity is. We may set it forth with regard to: 1. Examples—the character of unfallen angels and of God; 2. Analogy—transparent like crystal, clear as water, white as snow, pure as light; 3. Contrasts—the opposite to all sin and corruption; 4. The modes of causes—regularity of law; 5. Its own positive quality—chastity

of soul. II. The fact that it is the aim of Christian redemption to raise us up into the state of complete purity before God. III. The manner in which we may promote our advancement towards this state, and finally have it in complete realisation. To this we must live: 1. In the world. To retire from it into seclusion is a great error. 2. In Christ. This includes: (1) A willingness to put off the old man; (2) A living by the faith of Christ; (3) A looking forward to Him in His exalted state. IV. Some of the signs by which this growth in purity may be known: 1. That we see God; 2. A good conscience; 3. Sensibility to sin; 4. Devotion to God; 5. Rule over passions; 6. Desire of heaven; 7. Good thoughts; 8. Love of Christ.^d

Him and He.—This verse is very commonly understood, and read, and quoted, as if the word "Him" referred to the believer, and not to the Saviour in whom he believes. This last was, undoubtedly, the true reference. This reference, which is very plain in the original, is required by the context, and especially by the last clause of the verse, "even as He is pure." The believer in Christ strives to be pure, that he may be like Him in whom he trusts for salvation. Whoever has hope in Christ strives to be like Christ. He not only adores and trusts, but admires, and loves, and imitates. The true sense of the passage is made very plain by emphasizing the words "Him" and "He." "Every man that hath this hope in Him purifieth himself, even as He is pure."^e

4—6. law, the revealed will of God, whether written in the Scriptures or in conscience. manifested, appeared in the flesh to work out our redemption. take . . sins,^a blot them out at once and for ever. and . . sin, hence the worth of His work. whosoever . . him,^b as the source of spiritual life. sinneth not,^c "does not persist in sin;"^d "does not allow sin to reign over him."^e hath . . him, in His character and office, as a holy Saviour. neither . . him,^f by faith as his Saviour.

Sin is lawlessness.—I. In order to the rise of sin, two things are necessary. The agent must: 1. Know the law; 2. Be a free actor. II. Inseparable from sin is its guilt or desert. As all law supposes a lawgiver, so it supposes reward and punishment. III. The one direction to sinners, ever iterated and reiterated in the Scriptures, is to repent: 1. The nature of repentance; 2. Its effects—it tends to the cure of sin and the removal of guilt.^g—*Sin removed by Christ.*—Christ takes away: I. The deception and fraud of sin—by His doctrine. II. Its punishment—by His death. III. Its dominion—by His Spirit and example.—*Reinhard.*—*Do not trifle with sin.*—Do not do this, because: 1. Our hope is so glorious. Having a good hope, should we not shun sin? II. Sin is so culpable. It is hurtful to ourselves and offensive to God.^h

Cleaving to Christ.—I have seen a heavy piece of solid iron hanging on another, not welded, not linked, not glued to the spot, and yet it cleaved with such tenacity as to bear, not only its own weight, but mine too, if I chose to seize it and hang upon it. A wire charged with an electric current is in contact with its mass, and hence its adhesion. Cut that wire through, or remove it by a hair's breadth, and the piece of iron drops dead to the ground, like any other unsupported weight. A stream of life from the Lord, in contact with a human spirit, keeps that spirit cleaving to the Lord so firmly, that no power on earth or in h ll can wrench

mortality, and is possessed by the Maker's enemies, have so much pleasure in it, that worldlings think it worth the account of their heaven, what must heaven needs be, that is provided for God Himself and His friends! How can it be less in worth, than God is above His creatures, and God's friends better than His enemies?"—*Bp. Hall.*

d Dr. H. Bushnell.

e Bibl. N. and Q.

sin

a Jo. i. 29; 2 Co. v. 21; Tit. ii. 14; Ho. iv. 15; 1 Pe. i. 19, 20.

b Jo. xv. 4.

c Ro. vi. 14, 17, 18; 1 Jo. i. 18; Ec. vii. 20; Ja. iii. 2.

d Luther.

e Hunnius, Calvin, etc.

f 1 Jo. ii. 3, 4; 3 Jo. 11.

"He who possesses virtue will always sufficiently recommend himself to others by his countenance; but he who speaks well of virtue will not always be found to possess it."—*Confucius.*

g C. Wills, M.A.

h Dr. Tholuck.

"You might as well attempt to check an earthquake as to prevent the going forth of the spirit of holiness from a soul washed with blood or a

church refined by fire."—*G. C. Wells.*
i Dr. W. Arnot.

righteousness

a Ja. ii. 18; Ro. ii. 13.

b Luther.

c Jo. viii. 44.

d Ge. iii. 15; He. ii. 14; 2 Ti. ii. 26.

"It is neither difficult to praise nor to blame; it is an art familiar to the wicked; interest inspires them to be lavish of their praise; detraction is their pleasure."
 —*Theognis.*

e W. W. Wythe.

f Cawdray.

children of God and of the devil

a 1 Jo. v. 18; Ja. i. 18; 1 Pe. i. 23.

b Ro. vii. 19.

c 1 Jo. ii. 29; iv. 7, 8.

"The just man is defined to be he who observes the laws by which he ought to be governed in his intercourse with his fellow-men."—*Socrates.*

d S. Charnock, B.D.

"There is the embryo of heaven and hell in the very hearts of men on this side both; and, therefore, the difference must be vastly great, even here in this world between them."—*Howe.*

e W. Jay.

"Though it may not be in your

the two asunder. From Christ the mysterious life-stream flows, through the being of a disciple it spreads, and to the Lord it returns again. In that circle the feeblest Christian is held safely, but if the circle be broken, the dependent spirit instantly drops off." *i*

7, 8. let . . you, on the subject of Christian morality. doeth . . righteous,^a "good works of piety do not make a good pious man, but a good pious man does good pious works."^b doeth, by preference: committeth. is . . devil,^c of his fam., living under his influence. for . . beginning, and unceasingly. destroy,^d make an end of. works . . devil, sins and their consequences.

The characteristics of the righteous.—I. The dignified relation they claim. II. The undefined glories to which they are destined. *Evang. Preacher.*—*Satan bound.*—I. What are the works of the devil? 1. Sin; 2. Suffering; 3. Death. II. How does Christ destroy them? By—1. The clearness of His teaching; 2. The merit of His sacrifice; 3. The power of His grace.^e

Victory of Christ.—Like as if two enemies fight together, and the one let the other choose his weapon himself, and appoint the other what weapon he is to use, if he who is dealt so withal doth vanquish and overcome the other, the greater is his glory who doth so overcome: so, likewise, Christ and Satan fighting, Satan did choose to fight with Him in the flesh (the weakest of many weapons); yet even with that weapon did Christ overcome him; which got Christ the greater glory, and gave Satan the greater shame.^f

9, 10. doth . . sin,^a see on v. 6. for . . him, he possesses a new principle of spiritual life. and he, etc.,^b his life is the outcome of his new nature. in this . . devil, they are thus distinguished. fr. ea. other. whosoever, etc.,^c a holy life and a loving heart their chief features.

The sins of the regenerate.—I. The description of a Christian—"born of God"—like to Him. II. The privilege of his new birth: 1. Inactivity, 2. Inability, to sin. He "doth not," and "cannot," commit sin. III. The ground and reasons of those privileges: 1. The inward principle of his regeneration, which makes him inactive; 2. The efficient cause which makes him unable—"born of God." IV. The extent of these privileges—"whosoever," every regenerate man.^d—*Assurance.*—Of the persons here mentioned we shall consider three things: I. The character by which they are described—the children of God—the children of the devil: 1. The meaning and importance of these titles; 2. Their universal extent; 3. The seriousness of this division among men; 4. The results accruing from it. II. The manner in which they are discovered. Both these classes are manifest: 1. To God—nothing is hid from Him; 2. To others—the tree known by its fruits; 3. To themselves—conscience. III. The marks by which they are distinguished—"whosoever doeth not," etc. In what are they manifest? Not in temporal success—not in religious profession—not in controversy—but in the practice of righteousness, and the exercise of love. And here we may observe: 1. The manner in which this subject is expressed; 2. The union of these two excellences; 3. A criterion, by which we may judge of the genuineness of religion. Application: Think of this text in your judgment of—(1) Others; (2) Yourselves.^e

Christian love.—When a rosebud is formed, if the soil is soft, and the sky is genial, it is not long before it bursts; for the life within is so abundant, that it can no longer contain it all, but in blossomed brightness and swimming fragrance it must needs let forth its joy, and gladden all the air. And if, when thus ripe, it refused to expand, it would quickly rot at heart and die. And Christian love is just piety with its petals fully spread, developing itself, and making it a happier world. The religion which fancies that it loves God, when it never evinces love to its brother, is not piety, but a poor mildewed theology, a dogma with a worm in the heart.

power," said Marcus Aurelius, "to be a naturalist, a poet, an orator, or a mathematician, it is in your power to be a virtuous man, which is the best of all."

f Dr. J. Hamilton.

11. for this, etc.,^a see on Jo. xiii. 34; xv. 12; 1 Jo. ii. 7-10.

The close connection between love of one another and religion.—Love of each other is—I. One of the grounds of true religion, and leads to it; II. A part of true religion, and belongs to it; III. A consequence of true religion.^b—*True love.*—I. Its consolation. II. Its powers. III. Its purity.^c—*Love, a debt due to all men.*—It is—I. A great debt: 1. As due to so many—all men; 2. As requiring so much to pay it—sometimes our life (v. 16). II. A lasting debt—though always paid, yet never discharged. The principle of love deeper through its practice. III. A pleasant debt—in it is comfort and joy. IV. An honourable debt—necessary to our moral nature.^d

mutual love

a 2 Jo. 5.

b C. Harms.

c Caspari.

"If you wish to be loved, love."
—Seneca.

"Love conquers all; and we must yield to love."
—Virgil.

d Dr. T. Robinson.

"To all a love for love return; contend in virtuous acts to emulate your friend."
—Hesiod.

e J. I. Boswell.

Preserving love.—In ancient Rome, there was a temple dedicated to the heathen goddess Vesta. At its altar, virgins ministered as female priests; and their duty was to keep the sacred flame ever burning. If it went out through their neglect, they were severely punished. How carefully they watched it by day and by night! Imitate, O Christian! their example. Keep the fire of Divine love burning on the altar of your heart. Suffer it not to grow dim; let it never go out in darkness.^e

12, 13. was . . one, influenced by his evil suggestions. and . . brother,^a result of yielding to Satanic influence. because, etc., see on He. xi. 4. marvel, etc.,^b the Lord, Himself, explained the reason.

Cain, a worthy child of the wicked one.—In these words we have a description of—I. A father—"that wicked one"—the devil. He is thus designated as being—1. Opposed to the Holy One; 2. The origin of all wickedness; 3. Himself perfectly wicked. II. His eldest son—Cain: 1. His extraction—"of that wicked one;" 2. His action. He slew his brother. This act was wicked, being contrary to reason—to nature—to God's dealings—to all religion.^c

The deeds of envy.—The infatuated Caligula slew his brother because he was a beautiful young man. Mutius, a citizen of Rome, was noted to be of such an envious and malevolent disposition, that Publius, one day, observing him to be very sad, said, "Either some great evil has happened to Mutius, or some great good to another." "Dionysius the tyrant," says Plutarch, "out of envy, punished Philoxenus the musician, because he could sing, and Plato the philosopher, because he could dispute, better than himself." Cambyses killed his brother Smerdis because he could draw a stronger bow than himself or any of his party.—*The nature of envy.*—Envy is a weed that grows in all soils and climates, and is no less luxuriant in the country than in the court;

Cain and Abel

a Ge. iv. 4, 8.

b Jo. xv. 18, 19; 2 Ti. iii. 12.

c Dr. J. Lightfoot.

"If the wicked like me, I am afraid he spies some quality in me like his own. If he saw nothing but goodness, he could not love me and be bad himself."
—Bp. Hall.

"Envy is the hatred of another's felicity: in respect of superiors, because they are not equal to them; in respect of inferiors, lest he should be equal to them; in respect of equals, because they are equal to them."

Through envy proceeded the fall of the world and death of Christ."—*Quarles*. "Envy is the daughter of pride, the author of murder and revenge, the beginner of secret sedition, the perpetual tormentor of virtue. Envy is the filthy slime of the soul; a venom, a poison, a quicksilver, which consumeth the flesh, and drieth up the marrow of the bones."—*Socrates*.

brotherly love

a Jo. v. 24; Ep. ii. 1.

b Ga. v. 6.

c 1 Jo. iii. 23; ii. 9.

d Ma. v. 21, 22.

e Re. xxi. 8.

"He that 'hateth his brother' is influenced by a feeling which would lead him to commit murder, if it were fully acted out."—*Barnes*.

f J. Gilpin.

"Envy makes us see what will serve to accuse others, and not perceive what may justify them."—*Bp. T. Wilson*.

fruit of love

a Ep. v. 2.

b 1 Jo. iv. 9, 11.

c Do. xv. 7; Lu. iii. 11.

d 1 Jo. iv. 20.

"Surely if the love of his brother were in him, the love of God had been in him. But he hath no true love to

is not confined to any rank of men or extent of fortune, but rages in the breasts of all degrees. Alexander was not prouder than Diogenes; and it may be, if we would endeavour to surprise it in its most gaudy dress and attire, and in the exercise of its full empire and tyranny, we should find it in schoolmasters and scholars, or in some country lady, or the knight, her husband; all which ranks of people more despise their neighbours than all the degrees of honour in which courts abound; and it rages as much in a sordid affected dress as in all the silks and embroideries which the excess of the age and the folly of youth delight to be adorned with. Since, then, it keeps all sorts of company, and wriggles itself into the liking of the most contrary natures and dispositions, and yet carries so much poison and venom with it, that it alienates the affections from heaven, and raises rebellion against God Himself; it is worth our utmost care to watch it in all its disguises and approaches, that we may discover it in its first entrance, and dislodge it before it procures a shelter or retiring place to lodge and conceal itself.—*Lord Clarendon*.

14, 15. know, certainly. death, moral death. life,^a the new life which is in Christ. love,^b sincerely, practically. brethren,^c in Christ, notwithstanding their imperfections, etc. murderer,^d in wish, thought. hath . . him,^e for love is essential to that life.

Love to the brethren.—The love here mentioned is—I. A peculiar and most appropriate kind of love: 1. There is a general love, which we owe to every man; 2. There is a particular love, which Christians owe to their fellow-believers. II. Free from all dissimulation. III. Fixed and fervent, invariable in its operations, and disinterested and fearless on all occasions. This sort of love was shown by John towards Christ—by the early Galatian converts towards Paul—and by Onesiphorus to the same Apostle.^f

The little murderer.—Two boys in a southern city, named Augustus and Eugene, were playing top. They had but one top, which they spun alternately. At first they played very pleasantly, but soon became angry and began to speak unkindly. Eugene said, "It is my turn to whirl the top." "No, it is not; it is mine," said Augustus. They grew very angry about it. Augustus at length said to Eugene, "You lie." Eugene struck him. Augustus struck back again. They seized each other in a great rage; and in the scuffle Eugene took a long sharp knife from his pocket, and stabbed Augustus so that he died in a few moments. Augustus lost his life and Eugene became a murderer, merely to decide whose turn it was to spin a top!

16, 17. perceive, clearly. love,^a in its great strength. he, Christ. laid . . us,^b see on Jo. xv. 13. we . . brethren, as we live fr. Christ, we should love like Him. whoso . . good, more than absolute need requires. and . . need,^c of necessaries of life. and . . him, withholds practical sympathy. how . . him?^d how is it possible? Divine love in him had shown itself to his brother, as Divine love to him manifested itself.

The love of Christ, a pattern for us.—Let us consider the extent in which—I. God has manifested His love to us. His love appears in Creation and in Providence, but more especially in Redemption. Consider, concerning this last—1. What our situation was that rendered it necessary; 2. What is accomplished by it for us;

3. The love contained in it. II. We should exercise love to our brethren. Consider our duty towards—1. Mankind at large; 2. Our brethren of the Church in particular.

Sincere love.—A respectable merchant of London, having been embarrassed in his circumstances, and his misfortunes having been one day the subject of conversation in the Royal Exchange, several persons expressed great sorrow; when a foreigner who was present said, "I feel five hundred pounds for him, what do you feel?"—*Sincerity in prayer.*—A farmer whose cribs were full of corn was accustomed to pray that the wants of the needy might be supplied, but when any one in needy circumstances asked for a little of his corn, he said he had none to spare. One day, after hearing his father pray for the poor and the needy, his little son said to him, "Father, I wish I had your corn." "Why, my son, what would you do with it?" asked the father. The child replied, "I would answer your prayers."

18, 19. love . . tongue, our love is not to be in speech alone, though our words are to be loving and kind. but . . truth,^a practical. hereby . . truth,^b by this cheerful, practical, self-denying love. assure, reply to inward doubts or questionings.

The happiness of them who are of the truth.—I. They may pacify their heart before God. II. They have a joyful confidence towards Him. III. They will receive from Him whatsoever they ask.^c

Practical kindness.—A teacher in a Sunday-school in the vicinity of London thus reports:—I found an orphan in my class who had no hymn-book, and as he had not the means to buy one, the other boys immediately said, "Let us subscribe together, and buy him one." They did so; and finding that there was more money than was required, they proposed that he should have a Bible also. The boy, however, did not return to the class, in consequence of a new arrangement at the orphan school; and some time afterwards, when the teacher went with his scholars to the Zoological Gardens, the orphan was invited to go with them. His railway fare and expenses were paid by his fellow-scholars; and at the close of the day, after the boys had thoroughly enjoyed themselves, a balance of eightpence was handed to him for pocket-money.^d—*Acts of kindness.*—In the intercourse of social life, it is by little acts of watchful kindness recurring daily and hourly—and opportunities of doing kindnesses, if sought for, are for ever starting up—it is by words, by tones, by gestures, by looks, that affection is won and preserved. He who neglects these trifles, yet boasts that, whenever a great sacrifice is called for, he shall be ready to make it, will rarely be loved. The likelihood is, he will not make it; and if he does, it will be much rather for his own sake, than for his neighbour's. Many persons, indeed, are said to be penny-wise and pound-foolish! but they who are penny-foolish will hardly be pound-wise; although selfish vanity may now and then for a moment get the better of selfish indolence; for wisdom will always have a microscope in her hand.^e

20, 21. heart, wh., after all, is imperfect. condemn, know anything against us. greater, in holiness and knowledge; more perfect as a judge of conduct. and . . things,^a and perh. many things on acc. of wh. our self-condemnation might well be greater. heart . . not,^b though it be enlightened by the Spirit, and under

his brother that will only love him on terms that cost him little, and cannot give and suffer for his love."—*Baxter.*

e C. Simeon, M.A.

"No cord or cable can draw so forcibly, or bind so fast, as love can do with only a single thread."—*Burton.*

love in sincerity

a Ro. xii. 9; 1 Pe. i. 22.

b Jo. xiii. 35; 2 Pe. i. 5—11.

c Ziel.

"Sincerity of heart is the first of virtues; nothing is so indispensable in the commerce of society as sincerity."—*Confucius.*

d *Bibl. Treas.*

"It is deep as the grave in which He lay; high as heaven to which He ascended; ancient as eternity; and lasting as the interests of your immortal souls."—*Waugh.*

"Love to God is a Divine principle implanted in the mind by the Holy Spirit, whereby we reverence, esteem, desire and delight in Him as the Chief Good."—*C. Buck.*

e *Sala.*

the voice of the heart

a 1 Ch. xxviii. 9.

b Job xxvii. 6; He. x. 22.

c Analyst.

"If our conscience condemn us justly, our case is sad; because God knows more of us than we do of ourselves, and can charge us with many sins that conscience is not privy to."—*Gurnall.*

"If conscience be as a thousand witnesses, the all-seeing God is as a thousand consciences."—*Arrowsmith.*

d Dr. J. M. Sherwood.

e Dr. Guthrie.

"Conscience and wealth are not always neighbours."—*Massenger.*

prayer and love

a Ps. xxxvii. 4; cxlv. 18, 19; Jo. xv. 7; xvi. 23, 24; Ja. v. 16.

b Jo. xiv. 23; Ps. lxii. 7; Ro. viii. 16.

c Jo. xiv. 15-18.

"This indwelling spirit of God is to the child of God the spring and source of his spiritual life, the sure token of his sonship (Ro. viii. 14, 15; Ga. iv. 6), and of his union with God in Christ."—*Alford.*

d J. Flavel.

"Christian love is love for Christ's sake. This furnishes a clue for its being called 'a new commandment.' The old commandment required benevolence, or love to our neighbour; but this is complacency in Christ's image or love of Christ-

our own severe scrutiny. then . . . God, who is the teacher of that heart.

The ethics of conscience.—The text suggests that—I. There is but one kind of mind in the universe; II. There is but one true code of ethics in the universe; III. Man's heart condemns or acquits him according to the law of eternal rectitude.^c—*Man's judgment and God's judgment.*—Consider the character of—I. Conscience, as our moral judge in this life—not good, in all respects. In man, it is—1. A depraved; 2. An ignorant; 3. A partial; 4. A corrupt; 5. An unjust, judge. II. The Divine Judge: 1. All-wise; 2. Just; 3. Impartial; 4. He will not be bribed; 5. He will decide cases according to the Law and the Testimony; 6. He will see that His sentence is duly executed.^d

The office of conscience.—How beautifully was its office set forth in the ring, which, according to an Eastern tale, a great magician presented to his prince! The gift was of inestimable value, not for the diamonds and rubies and pearls that gemmed it, but for a rare and mystic property in the metal. It sat easily enough in ordinary circumstances; but so soon as its wearer formed a bad thought or wish, designed or concocted a bad action, the ring became a monitor. Suddenly contracting, it pressed painfully on the finger, warning him of sin. The ring of that fable is just that conscience which is the voice of God within us, which is His law written on the fleshly tablets of the heart.^e

22-24. and . . . ask, such a heart will ask only for right things; and for those in ref. to God's will. we . . . him, it is the prayer of faith, and filial love. because, etc.,^a and are the objects of His special favour. and this, etc., see on Jo. vi. 29. and love, etc., see on Jo. xiii. 34. dwelleth, etc.,^b Christian obedience the fruit of union with God. which . . . us,^c as a sign of union and sonship.

The indwelling of the Spirit.—I. What the giving of the Spirit imports and signifies. In Scripture the Spirit is taken in two ways—essentially and personally. It is here taken in the latter. II. How it evidences the soul's interest in Christ: 1. The Spirit of God in believers is the very bond by which they are united to Christ; 2. The Scripture everywhere gives this indwelling as the great mark of our interest in Christ.^d

The indwelling of God.—You go past the dwelling of your neighbour. The door is closed that is wont hospitably to be open. The windows are all shut. The curtains are down. There is no sound of pleasure in the yard. There is no coming or going of industrious feet. And you say, "The master is gone." Did you see him go? You did not. Have you searched the house? You have not. But there were certain tokens when he was present by which you judged that he was there. To-morrow you go past the same dwelling again, and the door stands open, the windows are no longer closed, the curtains are rolled up, there are merry sounds ringing in the house and in the yard, and there is smoke rising from the chimney. Now there is quite a different state of things; and you say, "Ah! the father has got home." Have you seen him? Why do you say that he has got home? Because there are so many things that indicate it. These effects are evidences to you that he is present. Now, the same thing is true of the chamber, the dwelling, of a man's soul. When God is present, certain things bear witness, and the witnessing of these

things is evidence of God present with us, and is to be taken as a manifestation of that presence; not as the only one, but as a real one, a sufficient one, and one that by education may lead to still higher ones.^c

ians as such."—
A. Fuller.
e H. W. Beecher.

CHAPTER THE FOURTH.

1. spirit,^a human spirit pretending to inspiration. try,^b test, consider. they . . God, under Divine influence. because, etc.,^c i.e., persons pretending to be inspired to teach.

try the spirits

The trial of the spirits.—I. Why is it necessary? Many false spirits have already gone out into the world; the spirit of Antichrist is already now in the world—in the Church, in the school, in the family, in private life, among both great and small. II. What is its end and aim? To ascertain whether these spirits are of God or not. III. What is its rule? The confession.^d

a Ma. xxiv. 4, 5.

b Mk. iv. 24.

c Ac. xx. 30; 2 Pe. ii 1; 2 Jo. 7.

"Complaisance, taking the word in its worse sense, signifies a habit of conforming to the sentiments of others, and lending oneself to do whatever may please without being restrained by a principle of integrity."—*Theophrastes.*

d Dr. Frommuller.

"A peasant can no more help believing in a traditional superstition than a horse can help trembling when he sees a camel."—*M. Evans.*

"Superstition imports an overtimorous and dreadful apprehension of the Deity."—*John Smith.*

"Superstition sprung from the deep disquiet of man's passion."—*Brooke.*

e Pope.

false and true spirits

a 1 Co. xii. 3; Ma. xi. 27; Jo. xvi. 13, 14; 1 Ti. iii. 16.

"A humble believer passes through the deep mysteries of the Word safely,

The origin of superstition.—

Who first taught souls enslaved, and realms undone,
Th' enormous faith of many made for one,
That proud exception to all nature's laws,
T' invert the world, and counter-work its cause?
Force first made conquest, and that conquest law,
Till superstition taught the tyrant awe,
Then shared the tyranny, then lent it aid,
And gods of conquerors, slaves of subjects made:
She, 'midst the lightning's blaze and trumpet's sound,
When rock'd the mountains, and when groan'd the ground;
She taught the weak to bend, the proud to pray
To powers unseen, and mightier far than they:
She, from the rending earth, and bursting skies,
Saw gods descend, and fiends infernal rise;
Here fix'd the dreadful, there the bless'd abodes;
Fear made her devils, and weak hope her gods:
Gods partial, changeful, passionate, unjust,
Whose attributes were rage, revenge, or lust;
Such as the souls of cowards might conceive,
And, form'd like tyrants, tyrants would believe.
Zeal, then, not charity, became the guide;
And hell was built on spite, and heav'n on pride.
Then sacred seem'd th' ethereal vault no more;
Altars grew marble then, and reek'd with gore;
Then first the flamen tasted living food;
Next his grim idol smear'd with human blood;
With heaven's own thunders shook the world below,
And play'd the god an engine on his foe.^e

2, 3. know . . God,^a to be guiding the human spirit. every, etc., this agrees with what the Lord said to Peter (Ma. xvi. 17). and . . God, is not under Divine control; or, the subject of Divine illumination. and . . Antichrist, see on 1 Jo. ii. 18—22, and refs.

Fanaticism.—I. What is the spirit of fanaticism? Religious madness. There is fanaticism in: 1. Belief; 2. Experiences; 3. Services; 4. Predictions and experiences. II. Some of its causes. It often arises from: 1. A badly balanced mind; 2. Ignorance of

without plunging into any dangerous mistakes: whereas the sons of pride, that take reason for their guide, are drowned in many damnable errors."—*Gurnall.*

b Dr. Burns.

"Fanaticism is such an overwhelming impression of the ideas relating to the future world, as disqualifies us for the duties of life."—*R. Hall.*

"Fanaticism is the child of false zeal and of superstition, the father of intolerance and of persecution."—*J. Fletcher.*

"That can never be reasoned down which was not reasoned up."—*Fisher Ames.*

c Bp. Jewell.

spirits of truth and error

a 1 Jo. v. 4; Ro. viii. 37.

b 1 Co. ii. 12; Jo. xii. 31; Ep. ii. 2; vi. 12.

c Jo. xv. 19; viii. 47; 1 Co. xiv. 37; Is. vii. 20.

"The falsehoods invented by envy and propagated by calumny may have some force at first, but their effect will not last long."—*Theophrastes.*

d H. J. Martyn.

"Princes have melted pearls into the wine wherewith they entertained monarchs; let us do the same. Let us make rich offerings to Jesus; let our duties be more faithfully discharged, our

the Divine Word; 3. An ostentatious and vain spirit; 4. Neglect of the Divine means; 5. Yielding to the influences of Satanic suggestions. III. Its evils: 1. Mental degradation; 2. Moral prostration; 3. Antagonism to Scriptural godliness; 4. Ruin to the soul.^b

The shifts and deceit of Antichrist.—These be the works of Antichrist which he shall bring to pass. This shall he work in all deceivableness of unrighteousness. He shall come with all kinds and shifts of deceit. He shall come with show of praying, with vizard of fasting, with companions of monks, friars, canons, and all kind and colour of holiness. He shall seek to prevail by threatening and by flattering, by fair means and by foul. He shall excommunicate, and release from excommunication; he shall promise forgiveness of sins, and life everlasting. He shall make boast of the Fathers and ancient doctors; he shall make boast of the universal consent; he shall boast of general councils; he shall boast of Christ's Apostles, and of the Gospel of Christ, and of the Word of God. So shall he falsely and deceitfully work himself credit, and beguile the world, in abusing the holy name of God. No kind of deceitfulness or subtlety but he shall use it. So shall he make the people to seek upon him, and kings and emperors to fall down before him, and to say, "Who is like unto the beast? Who is so wise, so learned, so holy, so wealthy, so mighty, and so Catholic?" Without him no man is to be reckoned holy or learned. Without him no one may traffic, buy, or sell. Without him no one may read publicly in universities; no man may preach to the people; no man may be accounted a Christian; no man may hope to be saved without him, without his leave and liking. Such wonders, such miracles shall he work; so shall he conquer and subdue the world.^c

4-6. and . . them,^a successfully resisted the devices of false teachers. he . . you, the indwelling Spirit of truth. he . . world,^b the spirit of error. they . . world, governed by its spirit, etc. speak . . world, ab. worldly things, or of Divine things fr. low standpoint. and . . them,^c since they prophesy smooth things. we . . God, working fr. and for Him. he . . us, heareth so as to understand. hereby, by these tests, i.e.: (1) what the teachers say; (2) The kind of people to whom the testimony is acceptable.

The supreme power dwelling in man.—Let us inquire in what sense: I. God dwells in the soul. Not in the mystic sense—not in the pantheistic sense—not in the fatalistic sense. God dwells in the soul: 1. By faith; 2. By His Word; 3. By His attributes; 4. By the Spirit. II. This indwelling bears upon the life of the soul. The power is in us by which we may: 1. Gain in safety the world of our hopes; 2. Be stronger than the temptations of the world; 3. Gain moral and spiritual advancement in the world. Inferences:—(1) The needlessness of monasticism; (2) The grandeur of being a Christian.^d

The spirit of the world.—The spirit of the world is for ever altering—impalpable; for ever eluding, in fresh forms, your attempts to seize it. In the days of Noah the spirit of the world was violence. In Elijah's day it was idolatry. In the day of Christ it was power concentrated and condensed in the government of Rome. In ours, perhaps, it is the love of money. It enters in different proportions into different bosoms; it is found

in a different form in contiguous towns; in the fashionable watering-place, and in the commercial city; it is this thing at Athens and another in Corinth. This is the spirit of the world—a thing in my heart and yours; to be struggled against, not so much in the case of others, as in the silent battle done within our own souls.*

7, 8. beloved, etc.,^a see 1 Pe. i. 22, 23. let . . love, not simply tolerate. love . . God, He is its author and pattern. and . . loveth, truly. and . . God, as his Father. he . . God, does not rightly know Him. for . . love,^b it is not said that He is power or wisdom, though He be mighty and wise; but it is said that He is love, not that He is benevolent. Love is of the essence of the Deity.

Christian love.—The whole nature of religion, as it is interpreted to us in Christianity, is comprised in this one word—love. Let us employ this truth as a criterion of: I. Human character. Does any man live that does not violate this command of God, "Thou shalt love?" II. Conversion: 1. A man may come to relish religious exercises and yet not be a Christian; 2. Religious inspirations are not in themselves evidences of piety; 3. The power of right ideas does not make a Christian; 4. Great faith does not constitute a Christian; 5. Generosity and agreeability do not constitute piety; 6. Zeal for Christ does not always show true religion. No, love alone is the test of a true Christian.^c—*God is love.*—I. The proofs that "God is love." 1. He made, 2. He keeps, 3. He saves, the world by love. II. To know that God is love, we, too, must be love. Like knows its like. A soul full of hate or self knows not God. III. To be love we must know that God is love. IV. If God is love, let each child of His trust Him. V. Because He is love, let the child of sin trust Him.^d—*God is love.*—Natural man should see that God is love from: I. The end which God designed in the Gospel—"that we might have life." II. The means by which this end is accomplished: 1. The Son of God is sent into the world from a throne of glory; 2. Not only this, but He is sent in the form of sinful man; 3. He is charged by His Father with a message and a work—a message of love—a work of expiation by death for all our sins. III. The cause of all this wonderful love. What have we done? what are we that we should deserve such love? Application: What response will you make to such love?^e

God is love.—This single announcement of the beloved disciple, contradicted by so many appearances, yet carrying its own evidence; in the world around us met by many a no and many a murmur, and from the caverns of despair fetching up a fiendish laughter, and yet countersigned by Jehovah's handwriting on the ruined tablets of the heart, and in trumpet tones reverberated from the hills of immortality;—this shortest of sentences, and most summary of gospels, which a breath can utter, and which a signet ring can contain, is the truth which, shining bright at the Advent, will overspread the world in the millennium's mild lustre. It is a truth on which no man has mused too much, even although he has pondered it all his days; and to which no anthem can do justice, except that in which golden harps mingle, and in which the redeemed from among men are helped by the seraphim.^f

9, 10. in this, pre-eminently. manifested, made clear.

labours more will ingly performed, and let our zeal be more eminently fervent."
—Spurgeon.
e F. W. Robertson.

mutual love

a 1 Jo. v. 1; iii. 10, 11; Ga. v. 22; 1 Jo. iii. 14.

b Ex. xxxiv. 6, 7.

c H. W. Beecher.

"In these words you have the philosophy of true union. Moral excellence is the foundation of love, and of union."—Anon.

d H. C. Leonard, M.A.

"Like as if a king should make a poor beggar-born his loving son and heir by adoption, he were greatly bound to love him, and to be thankful to him forever; even so much more we ought to love the Son of God, who has made us sons and heirs to His Father by His death and redemption."—Caudray.

e A. Monod.

"A man may be a miser of his wealth; he may tie up his talent in a napkin; he may hug himself in his reputation: but he is always generous in his love. Love cannot stay at home: a man cannot keep it to himself. Like light, it is constantly travelling. A man must spend it, must give it away."—Dr. Macleod.

f Dr. J. Hamilton.

God loved us

a Ro. v. 8, 10.

b 2 Co. v. 10.

"All other mercies are as nothing in comparison of the love of God in giving His Son to be our Saviour: they are all swallowed up in this, as the light of candles when brought into the sunshine."—*Flavel*.

c *Leonhardi*.

d *J. D. Burns*.

e *Spitta*.

f *Macduff*.

"All love hath complacency or pleasure in the nature and most formal notion of it. To search for pleasure in love is the same thing as if a man should be solicitous to find water in the sea, or light in the body of the sun."—*J. Howe*.

"Were not the eye made to receive the rays of the sun, it could not behold the sun; if the peculiar power of God lay not in us, how could the godlike charm us?"—*Goethe*.

the lesson of God's love

a Jo. xv. 12, 13; 1 Jo. iii. 16; Ep. iv. 32; v. 2; Ma. xviii. 33.

b Jo. i. 18; xiv. 9; 1 Ti. vi. 16; Ex. xxxiii. 20.

c 1 Jo. ii. 5.

d *J. Muller*.

As in the building of a house, brick and stone are held together by mortar; so the Church, Christ's spiritual building, is

love, in its extent and nature. us, sinners. because, etc., see on Jo. iii. 16. herein . . love,^a in its greatness and one-sidedness. not . . God, as we ought to have done. but . . us, who were most unlovely. and . . sins,^b see on Ro. iii. 25, 26.

The manifestation of the love of God.—I. Whence it shines. II. In what it is manifested. In: 1. The sending by God of His only-begotten Son into the world; 2. The fact that through Him we should live.^c—*The love of the Father.*—The greatness of this love is seen when we look at: I. The condition of its objects—"us"—"the world." II. The intrinsic value of the gift bestowed. Its value is seen in: 1. Providence; 2. Redemption. III. The result it has secured—a life of faith for us.^d—*John's word concerning love.*—A word of: I. Doctrine. He teaches us love. II. Exhortation. He exhorts us to practise it.^e

The love of God.—History's noblest deed and record of love is in the self-devotion of the generous heathen, Pylades, who forfeited his life to save his friend; but "God commendeth His love to us, in that, while we were yet sinners, Christ died for us!" "You have not seen," says a great writer and profound thinker, "the greatest gift of all—the HEART of God, the love of His heart, the heart of His love. And will He in very deed show us that? Yes, unveil that cross, and see. It was His only mode of showing us His heart. It is Infinite Love labouring to reveal itself,—agonising to utter the fulness of Infinite Love. Apart from that act, a boundless ocean of love would have remained for ever shut up and concealed in the heart of God; but now it has found an ocean-channel. Beyond this He cannot go. Once and for ever the proof has been given,—'God is love.'"*—God is love.*—The following lines are said to have been composed by a lunatic, and were found written on the wall of his cell after his death:—

"Could we with ink the ocean fill,
And were the skies of parchment made;
Were every stalk on earth a quill,
And every man a scribe by trade;—
To write the love of God above
Would drain the ocean dry;
Nor could the scroll contain the whole,
Though stretched from sky to sky."

11, 12. God, so wise, holy, knowing us altogether. us, so sinful. we . . another,^a especially bec. of life's relationships and Christian ties. no . . time,^b hence we cannot love Him as He has loved us. if . . another, the most we can do to show our love to God. God . . us, shown by our love to others. and . . us,^c in its practical, self-denying nature.

Love, the essence of the Christian life.—The Christian life—I. Begins with love to God through Christ. II. Developes into love to our neighbour. III. Perfects itself in the perfection of this twofold love.^d

Brotherly love.—Thomas Samson was a working miner, and working hard for his bread. The captain of the mine said to him on one occasion, "Thomas, I've got an easier berth for you, where there is comparatively little to do, and where you can earn more money: will you accept it?" What do you think he said? "Captain, there's our poor brother Tregony. He has a sick body, and he is not able to work as hard as I am. I fear his toil will

shorten his useful life. Will you let him have the berth?" The captain, pleased with his generosity, sent for Tregony, and gave him the berth, which he is now enjoying. Thomas was gratified, and added, "I can work a little longer yet."^c

13, 14. hereby, etc.,^a see on 1 Jo. iii. 24. seen, by His mighty works. testify, bear witness. that, etc., see on Jo. iii. 17.

Christ, the Saviour of the world.—In treating of this text, we shall—I. Take notice of some things imported in this testimony:—1. The world needed a Saviour; 2. None of inferior dignity to the Son of God could be this Saviour; 3. Christ was sent from heaven to fill this office; 4. He was fully furnished for His work; 5. The salvation of lost sinners is very acceptable to God. II. Open out this character, "Saviour of the world," in which Christ was sent: 1. In what sense is He the world's Saviour? 2. What is the business committed to Him as such?^b

The witness of the Spirit (Certainty of).—The soul as intimately and evidently perceives when it loves, delights, and rejoices in God, as when it loves and delights in anything on earth. And it can no more doubt whether it loves, delights, and rejoices, or not, than whether it exists or not. If, therefore, this be just reasoning, he that now loves God, that delights and rejoices in Him with a humble joy, a holy delight, and an obedient love, is a child of God. But I thus love, delight, and rejoice in God. Therefore I am a child of God. Then a Christian can in no wise doubt of his being a child of God. Of the former proposition, he has as full an assurance as he has that the Scriptures are of God; and of his thus loving God, he has an inward proof, which is nothing short of self-evidence. Thus the "testimony of our own spirit" is with the most intimate conviction manifested to our hearts, in such a manner as, beyond all reasonable doubt, to evince the reality of our sonship.^c

15, 16. confess, etc., see on vv. 2, 3, and on Ro. x. 9. is . . . God, unreservedly. God . . . him,^a by that Spirit through whom the confession is made (v. 2). known, by experiencing its fruit. believed . . . us, as we have seen it manifested in Christ. God . . . love, see on v. 8. he . . . God, see on v. 12.

True Christianity evidenced by love.—I. Its beginning is the knowledge of the love which God has to us. II. Its progress is our abiding in this love. III. Its full measure is the feeling that its hallowing power expels the fear of death and the judgment. IV. The test of all this is brotherly love.^b—*The power of faith in God's universal love.*—I. Let us attend to the original conception of humanity, placed and constituted as it now is, in reference to God. Naturally He is the object of our fear, because—1. He is known to us as a Being of infinite power and unknown purposes; and our imagination is extremely fertile with regard to those purposes; 2. We are conscious of sin in us, and know that punishment awaits us. II. Let us consider the likeliest arguments to overcome this fear. These are the doctrines of—1. The incarnation; 2. The atonement. III. Let us contemplate the effect of such a change in the state of man's feelings towards God.^c

The Divine love.—The Rev. Rowland Hill was endeavouring to convey to his hearers, by a variety of striking illustrations, some idea of his conceptions of the Divine love; but suddenly casting

joined together by love.
e Sunday Mag.

dwelling in God

^a Jo. xiv. 20.

"St. John had a twofold object in his Gosp. and his Episs.—to prove the Divinity, and also the actual human nature and bodily suffering, of Jesus Christ—that he was God and man."—*Coleridge.*

"It is not wonderful that we should love God; the wonder is that He should love us. We see the strongest reasons why we should love Him, but no reason at all why He should love us."
—*Rev. J. Lee.*

^b *T. Boston.*

^c *J. Wesley.*

God is love

^a Is. lvii. 15; 2 Co. vi. 16; Ep. ii. 22.

^b *Genzken.*

"Love is the genus, and all God's other moral perfections are the species;—the love of God is the love of justice, truth, holiness, mercy, &c."—*Anon.*

^c *Dr. T. Chalmers.*

"He that is not afraid of sinning has good need to be afraid of damning. Truth hates error, holiness abhorreth guilt, and grace cannot but detest sin. If we do not desire to be cautious to avoid offending our

Lord, we may rest confident that we have no part in Him; for true love to Christ will rather die than wound Him."—*Spurgeon.*

love and fear
a Ro. viii. 15; 2 Ti. i. 7; 1 Pe. i. 17; He. xii. 28, 29.

"Perfect love casteth out all base, servile fear; but there is one fear that exists in no heart but where love begets it—viz., fear to offend. Men are naturally wary and loth to offend those they love."—*Leighton.*

b *Dr. J. W. Alexander.*

c *Dr. Tompfield.*

Edward I. of England having received a wound from a poisoned dagger, his wife Eleanor sucked out the poison, venturing her own life to save her husband's.

the test of love

a Ep. ii. 4, 5.

b 1 Jo. iii. 17.

c *Dr. J. S. Spencer.*

"He who loves God keeps the commandments in principle; he who keeps the commandments loves God in action. Love is obedience in the heart; obedience is love in the life. Morality, then, is religion in practice; religion is morality in prin-

his eyes towards heaven, he exclaimed, "But I am unable to reach the lofty theme!—yet I do not think that the smallest fish that swims in the boundless ocean ever complains of the immeasurable vastness of the deep. So it is with me; I can plunge, with my puny capacity, into a subject, the immensity of which I shall never be able fully to comprehend!"

17, 18. herein, *i.e.* by this knowledge and faith (*v.* 16). is . . . perfect, in purity and degree. boldness, confidence, based on the indwelling of God of love. in . . . judgment, the day in wh. all professions of love will be tried. because, *etc.*, loving, kind, compassionate. fear,^a of the future. love, bec. of the confidence it produces. torment, in its trembling anticipations. feareth . . . love, the presence of a slavish fear being proof of absence of true love.

Love casting out fear.—I. Fear even about minor things is not a pleasing emotion. II. There is one object which is particularly formidable—death. III. It is not, however, death itself that we fear, so much as the retribution for sin which follows it. IV. Even death and judgment, awful as they are, derive all their terrors from a greater fear: they are only expressions of the wrath of God. V. A clearer view of this fear is obtained, when we see it at the time of conviction of sin. VI. All this fear, however, is cast out by love—love towards God. Perfect love casts out fear because it is founded on—1. Just views of God; 2. A belief of God's love to us; 3. Perfect confidence between its subjects.^b

Love casting out fear.—The literal sense of this verse is as follows:—(Slavish) fear exists not in this love, but perfect love (such as this) casts aside fear; for (such) fear carries with it terror (which is inconsistent with love), since he who feareth is not perfected in love, does not love perfectly and sincerely. Φόβος, "fear," here signifies a fear, not of displeasing God, but incurring His punishment, which conscience raises. "Casteth out fear" refers to the previous verse, and is contrasted with a joyful confidence in the mercy of God.^c

19-21. we . . . him, now, though we did not once. because . . . us,^a see on *v.* 10. if . . . God, easily said by many. and . . . brother,^b as many do, notwithstanding fair speeches. liar, speaker of known untruth. for, *etc.*, see on *v.* 8 and *v.* 12. and this, *etc.*, see on *Ma.* xxii. 37-40 and *Jo.* xiii. 34.

We love Him, because He first loved us.—This text—I. Proclaims a fact respecting God. He first loved us. II. Proclaims a fact respecting believers. We love Him. III. Affirms that the latter grows out of the former. We love Him, because He first loved us.^c

Namacqua girl's love.—I have observed a little Namacqua girl in my house (says Mr. Schmelen, a Christian missionary), about eight years of age, with a book in her hand, very accurately instructing another girl about fourteen. When I asked her if she loved the Lord Jesus, she answered, "Yes, I do; and I desire to love Him more." I inquired why she loved Him, since she had never seen Him; she answered, "He loved me first, and died for me on the cross, that I might live." When I asked her if the Lord Jesus would love the little children, she could not answer me for weeping, and at length fainted away. I had frequently

observed this child under deep impressions at our meetings. She is descended from a wild Bushman, and was stolen from her people and country, but has no desire now to return.

principle." — Dr. Wardlaw.

CHAPTER THE FIFTH.

1, 2. believeth, truly. Jesus . . Christ, the predicted Messiah. is . . God,^a see on Jo. i. 12, 13. him . . begat, the Father. him . . begotten, both Jesus the Son, and every child of God. when . . God,^b we cannot truly love the Father without loving the children. and . . commandments, obedience being the proof of love.

they who love God love His children

a 1 Jo. iv. 15; Ga. iii. 26.

b 1 Jo. iv. 7.

Salvation acquired by faith (on vv. 1-12).—I. The origin of faith—regeneration preceles it. II. Its nature. It is essentially an ethical act laying hold of the merit of Christ, and of the love of the Father in the Son: it includes therefore love, and must not be divided from it. III. Its virtues. With reference to—1. Men—it makes all believers brethren, they then being children of God; 2. The commandments of God—it makes us strong and cheerful in obedience. IV. Its necessity to salvation—without it we have neither Christ, nor God the Father, nor the Holy Spirit, nor the eternal life. V. Its liberty. All men are to believe according to the will of God, but coercion of faith is not ordained.^c—*A test of faith.*—I. The victory whereby faith verifies itself. II. The fountain whence it daily draws fresh nourishment. III. The testimony which gives it assurance—the testimony of God concerning His Son: 1. To us; 2. In us; 3. By us.^d

"They that have not seen the father of a child cannot perceive its resemblance to him. Now, the world knows not God, and, therefore, discerns not His image in His children, so as to esteem them for it."—Leighton.

c Dr. K. Braune.

d Beyer.

e Dr. Buchsel.

A martyr was asked whether he did not love his wife and children, who stood weeping by him. "Love them!" said he, "Yes, if all the world were gold, and at my disposal, I would give it all for the satisfaction of living with them, though it were in prison; yet, in comparison with Christ, I love them not."

Conquering love.—Once in visiting a certain school I found there a boy without shoes and stockings, as indeed was the case with many, and, moreover, singularly tattered and torn as well as uncouth-looking. The master had placed him on the highest seat; and when I asked him why he had done so, he replied aloud, so that all the children could hear what he said—"This is a stranger, so we must pay him particular honour, and besides, when he came to-day the word of the Lord Jesus came to my mind, 'He that receiveth one of these little ones receiveth Me,' and so I gave him the best seat." And while he was speaking he went on stroking and caressing the child in a way which must have been quite new to him. This teacher was said to be so popular with children, that they ran away from home to come to his school. I accordingly thought, Here is a man from whom much may be learned. Afterwards I heard him say that this boy was a sad thief; but, he added in a confident tone, "I shall bring him round, if I can only get hold of him, for I feel a strong affection for him in my heart." And so, indeed, it was. Later I admitted that boy to the Church, and had much satisfaction from him. He who has love in his heart has plenty of courage as well, and is sure of a blessing.^e

3, 4. this . . God, its work through us; its purpose in respect of us. that . . commandments,^a for His glory, for our good. grievous,^b to him who has love. is . . God, and having therefore the principle of a new life. overcome,^c conquereth. world, its evils, maxims, etc. victory, the source and measure of it. faith,^d that faith wh. is connected with the new birth (see v. 1).

the proof of love

a Jo. xiv. 15, 21, 23; xv. 10; Ps. cxix. 4, 5; Ro. vii. 22.

b Ma. xi. 30.

c Ro. xii. 2.

d We. xi. 24—26.

"Where love is there is no labour; and if there be labour, that labour is loved."—*Miss Austen.*

e F. W. Robertson.

f Danneil.

g D. Black.

h C. Wills, M.A.

"As the rays come from the sun, and yet are not the sun; even so our love and pity, though they are not God, but merely a poor, weak image and reflection of Him, yet from Him alone they come. If there is mercy in our hearts, it comes from the fountain of mercy. If there is the light of love in us, it is a ray from the full sun of His love."—*C. Kingsley.*

the witness-
ing Spirit

a 1 Co. xv. 57.

b Ma. iii. 13—15.

c Jo. xix. 34;
Ma. xxvi. 28;
He. ix. 22; 1 Co.
vi. 11.

d Ac. v. 30—32;
He. ii. 3, 4; Jo.
xvi. 13.

e Dr. Krumma-
cher.

"Faith overcomes both the allurements of the world, on the one hand, and the terrors of the world, on the other, by mortifying the heart and affections to all earthly things."—*Flavel.*

f Dr. R. Stier.

g Dr. A. K. H.
Boyd.

The victory of faith.—I. The Christian's enemy, the world. By the world here is meant the tyranny of—1. The present; 2. The sensual; 3. Society. II. The victory of faith.^e—*The Christian's warfare.*—I. The warrior—born of God. II. The enemy against which he fights—the world. III. The victory—faith.^f—*Faith's victory over the world.*—I. What is it in the world that the Christian must overcome?—1. Its allurements; 2. Its terrors. II. How the Christian's faith enables him to obtain the victory. It overcomes the world by—1. Showing him the vanity of its enjoyments; 2. Pointing out the dangerous consequences of its unlawful pursuits; 3. Filling his soul with pure and spiritual delights; 4. Supporting him under every trial; 5. Presenting the example of Christ; 6. Inspiring him with glorious hopes. III. Practical uses of the subject: 1. Is our faith genuine? Does it overcome the world? 2. Consider the danger of worldly prosperity. 3. See the benefit of sanctified afflictions.^g—*Faith, a victor over the world.*—I. The enemy—the world. This includes the sphere of—1. Sensuality—the lust of the flesh; 2. Covetousness—the lust of the eyes; 3. Ostentation—the pride of life. II. The principle of safety and victory—faith—a belief that Jesus is the Son of God—a trust in—1. His power; 2. His merits; 3. His mercy.^h

Our love to others influenced by the love of Christ.—A boy, called Abraham, not quite four years old, was not only remarkably patient and resigned during his last illness, but his conversation proved an abiding blessing to his father, who happened then to be in an unhappy state of mind. On the day before he died he asked him, "Father, do you love me?" The father replied, "Yes, I do." Upon repeating his question, he received the same answer. "But then," added he, "do you love our Saviour?" "No," replied the father, "I am just now very poor and miserable." "Ah!" said the child, "if you do not love our Saviour, you cannot love me as you ought."

5, 6. who . . . world,^a see v. 4. but . . . God? see v. 1. Full confidence in Christ leads to the adoption of His all-conquering principles, and secures the favour and help of God. came, into His public and official life. water,^b baptism, when he was acknowledged by the Father. blood,^c His death when He finished His work. and . . . witness,^d now, in hearts of believers.

The threefold testimony for Jesus, the Messiah and Saviour of the world.—In—I. The water; II. The blood; III. The Holy Spirit.^e—*What sort of faith conquers the world?*—I. Faith in Him, who also was not of this world, but the eternal brightness of the glory of the Father, and the express image of His person. II. Faith in His power as the Conqueror of the world.^f

Overcoming the world.—We read in history of one in departed days who fancied that he had accomplished this hard task. We read how he carried his victorious arms over every region of the then known earth; how he subjugated king after king, and brought nation after nation beneath his sway, and then fancied that he had "overcome the world." We read how he felt it sad to think that his heroic task was done; and how he wept that there were no more worlds to conquer. Oh, far astray, far mistaken! There was one world to conquer yet, to which that conqueror was a slave; a world to overcome which the arms of Alexander were of no avail; for "this is the victory that overcometh the world, even our faith."^g

7, 8. The genuineness of this passage is much disputed. "It is omitted in all Gk. MSS. previous to the begin. of 16th cent.; all the Gk. Fathers (even when producing texts in support of the doct. of the Holy Trinity); all the anc. versions (including the Vulgate, as it came from Jerome, and the Syriac), and very many Lat. Fathers."^a For the admission of the passage are Bengel, Ernest, Nolan, Horsley, Middleton, Hales, Burgess, Card. Wiseman, etc.: against, are Sir Isaac Newton, Benson, Porson, Marsh, Griesbach, A. Clark, Jowett, Turton, Orme, Scholz, Horne, etc. Mill was of opinion that this passage was, undoubtedly, in John's autograph, and in some of the copies that were transcribed fr. it. It may be observed—(1) that it renders the sense more connected and complete; (2) in *v.* 9 the "*witness of God*" is supposed to have been *before* appealed to, yet if *v.* 7 be excluded that witness is nowhere mentioned; (3) in the opinion of Beza, Calvin, etc., the last clause of *v.* 7 has no relation to the unity of the Divine essence; hence on doctrinal grounds Trinitarians need not contend for its authenticity, nor Arians strive to exclude it. The doctrine affirmed by Trinitarians to be asserted in this verse being—as Wall observes—contained in other places of Scripture.^b

An infidel silenced.—"Sitting lately," said one, "in a public room at Brighton, where an infidel was haranguing the company upon 'the absurdities of the Christian religion,' I could not but be pleased to see how easily his reasoning pride was put to shame. He quoted those passages, 'I and my Father are one;' 'I in them, and Thou in Me;' and that there are three Persons in one God. Finding his auditors not disposed to applaud his blasphemy, he turned to one gentleman, and said, with an oath, 'Do you believe such nonsense?' The gentleman replied, 'Tell me how that candle burns.' 'Why,' replied he, 'the tallow, the cotton, and the atmospheric air produce the light.' 'Then they make one light, do they not?' 'Yes.' 'Will you tell me *how* they are one in the other, and yet but one light?' 'No, I cannot.' 'But you believe it?' He could not say he did not. The company instantly made the application by smiling at his folly: upon which the conversation was changed. This may remind the young and inexperienced, that if they believe only what they can explain, they may as well part with their senses, being surrounded by the wonderful works of God, 'whose ways are past finding out.'"

9, 10. if . . . men, as we do in human courts of appeal. the . . . greater, both fr. the nature of the testimony, the mode of bearing it, and the character of the witness. for . . . Son, "the testimony of God is this, that He hath borne testimony concerning His Son." he . . . himself,^a in addition to external testimony (*see* on Ro. viii. 16). he . . . liar, acts towards Him as though He had spoken falsely. record, or testimony. gave, by word of mouth, by working with Him in His life, by raising Him fr. the dead, etc.

The inward witness to Christianity.—I. What believing on the Son of God means: 1. A believing Christ to be our Saviour; 2. Trust in Him as such. II. What this inward witness is that faith gives to Christianity. Eternal life, which consists in happiness and holiness. III. What sort of witness it is, and how it exceeds other testimonies. It dwells more in the heart than in the head; is rational, certain, strong, and infallible evidence, and is universal to all Christians.^b

the three witnesses

a Alford.

"I think the *v.* of the three witnesses spurious, not only bec. the balance of external authority is against it, as Pearson seems to have shown; but also, bec., in my way of looking at it, it spoils the reasoning."—*Coleridge.*

"If it were genuine there could nothing be proved thereby, but what is proved fr. other texts of Scripture."—*Benson.*

b Macknight.

"There is not the shadow of a reason for supposing them genuine."—*Alford.*

Chærephon, there are many arts among men, the knowledge of which is acquired bit by bit by experience. For it is experience that causes our life to move forward by the skill we acquire, while want of experience subjects us to the effects of chance."—*Plato.*

the great witness

a Ga. iv. 6; 2 Co. i. 22; Ro. v. 5; Re. ii. 17; Jo. iii. 33.

"St. John's logic is Oriental, and consists chiefly in position and parallel; while St. Paul displays all the intricacies of the Gk. system."—*Coleridge.*

b Dr. I. Watts.

Faith hath two hands; with one it pulls off its own righteousness and throws it away, as David did Saul's armour; with the other it puts on Christ's righteousness over the soul's shame, as that in which alone it dares see God, or be seen of Him.

c S. Hulme.

the record

a 1 Jo. iv. 9; Jo. i. 4; xvii. 3.

b Jo. iii. 36; v. 24.

c W. Currie.

"This is truth, not the false glozings of a flattering tongue."
—*Eschylus*.

"When a man lives with God, his voice shall be as sweet as the murmur of the brook and the rustle of the corn."
—*Emerson*.

d J. Preston.

the object of this Epistle

a Jo. xx. 31.

b Dr. Heubner.

"For it is impossible for those who have low, mean, and grovelling ideas, and who have spent their lives in mercenary employments, to produce anything worthy of admiration, or to be a possession for all times. Grand and dignified expressions must be looked for from

The witness of the Spirit.—The witness of the Spirit, from its nature as a witness, must be instantaneous. A witness deposes to a particular fact; and there must be a particular instant of time when his testimony is given. The mathematician slowly, by the use of single ciphers and symbols, works out his problems in order to find a result concerning which he is altogether in doubt; the chemist slowly and cautiously conducts experiments to find out the nature of substances concerning which he is totally ignorant; but a witness enters a court to depose to a fact of which he has already a full knowledge, and whose testimony the court is now waiting to hear. He who believes in Jesus Christ is in a Scriptural condition to receive the witness of the Spirit that he is a child of God; and the case neither requires nor admits that the witness should be gradually imparted. When a parent has forgiven his child, he does not gradually reveal that fact to him, but gives immediate proof in his countenance and actions, if not in words, that he again loves him.^c

11, 12. this . . record, the sum, purport of it. given, made ours, gives us now foretastes of that life. life . . Son,^a our hope of it is in Christ, the principle and model of that life. he . . Son, as his present Saviour. life,^b has the germ of life eternal. and . . life, wh. teaches that there can be no true hope of eternal life apart fr. Christ.

Eternal life a gift.—I. The subject of the "record"—"eternal life." What is it? 1. It is not endless existence; 2. It is not endless existence even in heaven; 3. It consists in the soul's well-being—in an eternity of blessedness. II. Its doctrine—"God hath given," etc. 1. It is a gift; 2. A gift already given—given unconditionally; 3. A gift already given "in His Son."^c

Curious property of life.—It is the property of every life not only to draw to itself things suitable, but to expel and impugn whatsoever is contrary and hurtful to it; so he that is a living man in Christ Jesus, though he hath the relics and the remainders of sin in him, yet he is sick of them, he fights against them, he resists them continually, as health resists sickness, or as a living fountain resists the mud that falls into it, it works it out, and doth not rest till it be clear again.^d

13. things . . God,^a others would not understand or receive them (iv. 6). know, by my testimony, and by the witness within you. believe, continue to believe. But Alford thinks the reading of the whole verse should be "These things wrote I to you that ye may know that ye have eternal life (to you) that believe in the name of the Son of God."

Faith in the Son of God.—I. A holy, blissful, assured faith: 1. As to its substance—in the image of God, in the Saviour of love; 2. As to its ground—in the testimony of God; 3. As to its effects—eternal life. II. A faith possible to all. It is possible provided we: 1. Diligently read and lay to heart what is written, in order to attain unto faith; 2. Pray God with childlike trust to give unto us the true faith.^b

The writings of St. John.—I love best of all to read in St. John. There is in him something so perfectly wonderful,—dusk and night, and the quick lightning throbbing through them! The soft clouds of evening, and behind the mass the big full moon bodily! Something so sad, so high, so full of presage, that we

can never weary of it. When I read John, it always seems to me that I see him before me, reclining at the Last Supper on the bosom of his Lord; as if his angel held the light from me, and at certain parts would place his arm around me, and whisper something in my ear. I am far from understanding all I read, yet often John's ideas seem to hover before me in the distance; and even when I look into a place that is entirely dark, I have a presentation of great, glorious sense, which I shall some day understand, and hence I catch so eagerly at every new exposition of the Gospel of John. 'Tis true most of them only ruffle the evening clouds and never trouble the moon behind them.^c

14, 15. this, as to its nature, extent. if . . will, ref. nature, measure, and time of bestowment to Him. he . . us, in sense of answer. whatsoever . . ask, "on the right condition. we . . him, "we know that we have them in the truest sense, in possession."^b

Prayer.—I. Prayer is the expression of confidence in God. In general, the language of want, desire, and necessity. Specially, the language of the soul enlightened by the Spirit of God to discover its necessities, and to desire what the Divine bounty has provided for it. It is intelligent—discriminating—definite—embracing the exercise of faith in the Divine purpose, and in the Divine integrity. II. Our petitions, embodying the soul's confidence, are regulated by God's promise and warrant. His will as revealed. Precepts concerning our progress in holiness, to which all else is subordinate. Promise, aid to ourselves—deliverance—support—comfort—spirit to the Church—conversion of sinners—progress of truth. Promise, revelation of Divine intention, in relation to the moral progress of the soul. Points out the position and helps to attain it—ground of faith and measure of trust—God hath said, and faith may confide. III. Faith brings within the range of our experience the blessings we thus desire. Faith, not an opinion, nor a bare persuasion, but an intelligent, active principle: 1. Apprehending the good promised and sought; 2. By its moral influence it prepares and qualifies for the enjoyment of the promised good; 3. The love, thus relying on the promises, becomes conscious of the blessings bestowed. An apprehension of good promised—definite faith—strong desire and purpose—seeking God's glory—will bring us to realise God's promises.^c

Confidence in God.—Lord Bolingbroke once asked Lady Huntingdon how she reconciled prayer to God for particular blessings with absolute resignation to the Divine will. "Very easy," answered her ladyship; "just as if I were to offer a petition to a monarch, of whose kindness and wisdom I have the highest opinion. In such a case my language would be, I wish you to bestow on me such a favour: but your majesty knows better than I how far it would be agreeable to you, or right in itself, to grant my desire. I therefore content myself with humbly presenting my petition, and leave the event of it entirely to you."

16, 17. see, perceive, know. brother, Christian brother. sin . . death, the forgiveness of wh. is possible. ask,^a as a duty, in earnest intercession. life, spiritual life, pardon, restoration. there . . death,^b a sin wh. involves "the loss of that life wh. men have only by union with the Son of Man" (*Alford*). I

those, and those alone, whose thoughts are ever employed on glorious and noble objects."—*Longinus*.

"That life is long which answers life's great end."—*Young*.

c Claudius.

our confidence

a 1 Jo. iii. 22; Ma. xxi. 22; Mk. xi. 24; Ro. viii. 26, 27.

b Alford.

"When the Lord changes our petitions in His answers, it is always for the better; He regards (according to that well-known word of St. Augustine, our *well* more than our *will*."—*Leighton*.

c J. A. Williams, B.A.

"How many courtiers go a hundred times a year into the prince's chamber without hope of once speaking with him, but only to be seen of him! So must we come to the exercise of prayer, purely and merely to do our duty, and to testify our fidelity."—*Sales*.

"When you send your prayers, be sure to direct them to the care of the Redeemer, and then they will never mis-carry."—*M. Henry*.

praying for others

a Job xlii. 8; Ja. v. 14, 15.

b Ma. xii. 31, 32; He. vi. 4—6; x. 26.

c Je. vii. 16; xiv. 11; 2 Ti. iv. 14.

d 1 Jo. iii. 4; Ro. v. 20, 21.

e Is. i. 18.

"The man who melts with social sympathy, though not allied, is of more worth than a thousand kinsmen."—*Euripides.*

f R. G. Huntley.

"The *Ædiles* among the Romans had their doors always standing open, that all who had petitions might have free access to them. The door of heaven is always open for the prayers of God's people."—*T. Watson.*

"All our prayers are but ciphers, till Christ's intercession be added."—*G. Lowe.*

"A good man's prayers will from the deepest dungeon climb heaven's height, and bring a blessing down."—*Jcanna Baillie.*

the Church and the world

a 1 Pe. i. 23; Ro. vii. 17; Jude 20, 21.

b Jude 24, 25; 1 Pe. i. 5; Lu. xxii. 31, 32; Ro. xvi. 20.

c Ep. ii. 1, 2.

d Jo. viii. 44; xii. 31; 2 Co. iv. 4.

e J. Elias.

"We can do, or fear to do, this and that, if we have a mind, but many have not a mind, and none would have such a mind, but for the restraining

.. it,^c a saying equivalent to a prohibition. all .. sin,^d every wrong thought, word, deed, is an offence ag. God. and .. death,^e recovery fr. wh. may be sought in prayer.

Prayer for others' sins.—From these words we observe—I. That it is the duty of Christians to pray for erring fellow-men. II. That there may be so great a degree of sin in a man as precludes him from further intercession. St. John here does not *command* us not to pray for such, but only says that such a thing is not to be encouraged. III. That where this degree of sin is not found, earnest Christian prayer is of great avail—"he shall give him life," etc. Learn:—(1) Pray for the erring; (2) Beware that you do not yourself "sin unto death."

Prayer for an absent brother.—A lady in New York was one day called on by her pastor, who found her earnestly telling her newly converted husband of the assurance she felt that the Lord had heard her prayer for the conversion of an absent brother, who was engaged in mercantile business at the South. The husband, though recently brought to Christ in answer to her prayers, smiled incredulously at what he considered her enthusiasm. The pastor pointed out some passages of Scripture which warranted the pious woman as he thought in exercising such feelings and expectations, though he himself was but half convinced that the sequel would confirm her sanguine hopes. Her own confidence, however, was strengthened; she felt more than ever assured that God had heard her supplications. This lady had previously done all she could by writing to awaken her brother to a sense of his condition as a sinner, and then had besieged the Throne of Grace in his behalf. The result was that as soon as a letter could come from the South she received a letter from him, informing her that on that same afternoon, at the same time she was bowing her knees in his behalf in her closet, and her soul was at rest concerning him, he, thousands of miles away from his sister, entered into his chamber grieving over his sins. There he made a full surrender—there he knelt in sorrow but rose rejoicing in Christ.

18, 19. we .. not,^a see on iii. 9. keepeth,^b it, *i.e.*, this new birth, keepeth him. that .. not, this does not exclude the idea of temptation: it means, there is no point of contact or sympathy (see on Jo. xiv. 30 and xvii. 15). know .. God,^c by internal testimony of the Holy Spirit, and fruit borne naturally of this union. world,^d ignorant of God. lieth, helpless, indifferent.

The two families.—I. The happy and exalted state of believers—they are "of God:" 1. To be of God is to be born of Him—to be on His side, a member of His family, a soldier in His army, a worker in His vineyard; 2. Some believers know that they are of God. They know this—(1) By consulting watchfully the testimony of their own spirit; (2) By carefully observing the fruit they bear; (3) From the character of their communion with God. II. The deplorable condition of all those who are not of God—"the whole world," etc. The whole world: 1. Is in the power of the wicked one; 2. Lies in the evil thing sin. Address:—(1) Those who are of God. Pray for your fellow-men. (2) Those who are lying in sin.^e

Teaching the knowledge of God.—"I have this evening," says Mrs. Housman, in her Diary, "had my dear child with me in my closet, conversing with her, endeavouring to awaken her, and

convince her of her sin and misery by nature and practice. The child was seemingly affected, and melted into tears; so greatly was she distressed, that I was obliged to turn my discourse, and tell her God was good, and willing to pardon and receive sinners, especially those children that were desirous to be good betimes, and in their younger days set themselves to love God and serve Him. I told her she must pray to God to pardon her, and give her grace to serve Him. The child seemed willing to pray, but wanted words to express herself. I asked her if I should help her, and teach her to pray?" The pious mother adds, "O Lord, may this dear offspring rise and call Thee blessed!"

20, 21. come, and, by His Spirit, is yet in the world. understanding,^a spiritual discernment. true, that He is the true One; *i.e.*, God. and . . Christ,^b and we are in the true One (God) by virtue of our being in His Son Jesus Christ.^c this . . God, many^d learned expositors understand this to ref. to Christ; others,^e grammatical critics, think the all. is to the Father. and . . life, this that I have written is the true doctrine of God in Christ, and the truth concerning eternal life through faith in Christ. idols,^f a warning ag. the false worship of the times; may apply to all times, and all worship, except the sincere worship of the true God.

Keep yourselves from idols.—I. Some things about idols. They are—1. The works of human handicraft; 2. Foolish things; 3. Helpless; 4. Hideous; 5. Hurtful. II. Some of the idols among us now: 1. Self; 2. Dress; 3. Food; 4. Pleasures. Conclusion:—We are exhorted to keep from idols. We can do this by—(1) Imploping daily assistance against them from above; (2) Being vigilant against them; (3) Self-denying; (4) Yielding our hearts to God.^g—*History and forms of idolatry.*—I. Nature-worship. II. Hero-worship. III. Pleasure-worship. IV. Mammon-worship. V. Self-worship.^h

The Divinity of Christ.—Two gentlemen were once disputing on the Divinity of Christ. One of them, who argued against it, said, "If it were true, it certainly would have been expressed in more clear and unequivocal terms." "Well," said the other, "admitting that you believed it, were you authorised to teach it, and allowed to use your own language, how would you express the doctrine to make it indubitable?" "I would say," replied he, "that Jesus Christ is *the true God.*" "You are very happy," replied the other, "in the choice of your words; for you have happened to hit upon the very words of inspiration. St. John, speaking of the Son, says, 'This is the TRUE God, and eternal life.'"

goodness or constraining grace of God."

"The masterpiece of knowledge is to know But what is good from what is good in show."

F. Quarles.

the true God. and eternal life

a Lu. xxiv. 45; Jo. xvii. 3.

b Jo. xiv. 6.

c Alford, MacKnight.

d Bede, Luther, Calvin, Spener, Bengel, Stier.

e Alford, Wetstein, De Wette, Neander, etc.

f 1 Co. x. 14; Ma. vi. 24.

"If a right understanding directs a man in the path of duty, it is solely to be sought or surely to be estimated much more highly than aught beside."—*Cicero.*

g Rev. J. Bolton.

h W. W. Wythe.

"Religion is equally the basis of private virtue and public faith; of the happiness of the individual, and the prosperity of the nation."—*W. Burrow.*

THE SECOND EPISTLE OF ST. JOHN.

Introduction.

I. Author, JOHN, see Intro. to Gosp. acc. to Jo. and to 1st Ep. of Jo. II. Time, uncertain. "A late period of the Apos.'s life; and prob. subsequent to the writing of the Apocalypse" (Alford). III. Place, perh. EPHEBUS. IV. To whom. Two theories: (1) That it was addressed to some Church under the fig. term—*Lady*. (Favouring this idea are Jerome, Hammond, Michaelis, Hofmann, etc.) (2) That it was addressed to some person named *Kyria* or *Eclecta*. (Favoured by Capellus, Wetstein, Grotius, Middleton, Benson, Bengel, De Wette, Lange, Luther, Beza, Alford, etc.) The latter theory is prob. the correct one, and is that most commonly held. V. Design, same as 1st Ep. (see Intro.), since 8 out of its 13 vv. agree in sentiment with that Ep.: (1) To keep the doct. of Christ; (2) To avoid false teachers; (3) To observe Christian love and charity.

Synopsis.

(According to Pinnock.)

I. Introduction.....	vv. 1-4	IV. To keep the doct. of Christ.....	vv. 7-9
II. Exhort. to love.....	5	V. To avoid false teachers.....	10, 11
III. To obedience.....	6	IV. Conclusion.....	12, 13

the salutation

a Athanasius, in his Synopsis, says "he (John) writes to *Kyria*," omitting the word *elect*.

b Phil. 13; 1 Jo. v. 1; 1 Pe. i. 22.

c Col. iii. 16; 1; Pe. i. 23.

d 1 Co. i. 3; 2 Co. i. 2; Ga. i. 3; Ep. i. 2; Phi. i. 2; Col. i. 2; 1 Th. i. 1; 2 Th. i. 2.

e C. H. Spurgeon.

"Women are the poetry of the world, in the same sense as the stars are the poetry of heaven. Clear, light-giving, harmonious, they are the terrestrial

1—3. elder, *Gk.* presbyter. lady, *Gk.*, *Kyria*,^a a prop. name, wh. the Syrian retains. children, this *Kyria* was, therefore, a Christian matron. in . . truth,^b in the Gosp., and also, "whom I truly love." all . . truth, this marks the excellence of her widely-known character, and prob. her great charity. for . . sake, wh. she adorned and helped to advance. which . . us,^c with comforting, saving, guiding, power. and . . ever, here in its promises, yonder in their fulfilment. grace, etc.,^d see on Ro. i. 7, and refs. Son, Jo. loses no opportunity of testifying to this doct. truth . . love, the conditions of the enjoyment of "grace, etc."

The dwelling of the truth in us.—We entertain the truth in us not as a guest, but as the master of the house. This is—I. A Christian necessity. He is no Christian who does not thus act. II. A Christian privilege. Without it our faith were little worth. Learn:—Wherever this abiding love of truth can be discovered, we are bound to exercise our love. Above all, let us love and spread the truth ourselves.^e

The elect lady.—Some think *Eclecta* a proper name, which I do not approve, because in that case the order of the words would have been *κυρία ἐκλεκτή*, *To the Lady Eclecta*. Others think this name denotes the Christian Church in general. But that is disapproved, first, by its being a manner of speaking altogether

unusual; secondly, by the Apostle's expressly promising in the last two verses, to come to her and her children; thirdly, by sending to her the salutation of her sister, whom also he calls *Eclecta*. I therefore think this Epistle was inscribed to a woman of eminence, of whom there were some here and there, who supported the Church with their wealth, and that he called her *Elect*, that is, excellent, and gave her the title of *κυρία, Lady*, just as Luke gave to Theophilus, and Paul gave to Festus, the title of *κράτιστος, Most Excellent*. For the Christian religion does not forbid such honourable titles to be given, when they are due.^f

4. I. . truth,^a a Christian pastor rejoicing in the piety of the children of believers. "Walking in truth," refs. to both belief and practice of the Gosp. commandment, to walk in the truth. This prob. refs. to no particular comm., but the gen. tenor of the Word of God.^b

Children walking in the truth.—I will try to show—I. When it can be said that children walk in truth. II. What were the reasons that made the Apostle John rejoice so greatly, because this lady's children walked in the truth. Learn:—Would John, if he knew you, rejoice over you?^c

Children to be thankful for, not proud of.—Lady Stormont, mother of the late Lord Chief Justice Mansfield, on being complimented by another lady, that "she had the three finest sons in Scotland to be proud of," made answer, "No, madam, I have much to be thankful for, but nothing to be proud of."

Education.—

Delightful task! to rear the tender thought,
To teach the young idea how to shoot,
To pour the fresh instruction o'er the mind,
To breathe the enlivening spirit, and to fix
The generous purpose in the glowing breast.^d

5, 6. beseech, entreat earnestly. not . . thee, of wh. she had not heard bef. but . . beginning,^a fr. the first promulgation of the Gosp.; see on 1 Jo. ii. 7, 8. that . . another,^b see on Jo. xiii. 34. and . . commandments,^c see on 1 Jo. v. 3. ye . . it, obey it sincerely, practically, constantly.

Love, the principle of obedience.—Here is—I. Love as the principle of obedience: 1. The excellency of this principle. Love renders obedience—(1) Divinely acceptable, (2) Delightful to ourselves, (3) Perpetual, (4) Impartial; 2. How it is produced and maintained. "We love Him because He first loved us." II. Obedience as the fruit of love. This fruit of love is—1. Practical; 2. Prescribed. Application:—Look at some of the commandments that we should walk after: (1) Faith in Christ; (2) The invitation of God; (3) Brotherly affection; (4) The Lord's Supper; (5) Prayer—"pray without ceasing."^d

A Quebec clergyman.—A chaplain to the garrison of Quebec, some years ago, possessed in an extraordinary degree the gift of extemporaneous preaching; and the officers, in order to put it to the test, used frequently to send him anonymous letters, which they contrived to have delivered to him as he was on the point of entering the pulpit, challenging him to preach, on the instant, on some singular text or other of their own selection; which he never failed to do with considerable success. On one of these

planets that rule the destinies of mankind."—*Hargrave*.

"Kindness in women, not their beauteous looks, Shall win my love."
Shakespeare.
f Beza.

the grounds of joy

^a 3 Jo. 4.
^b Ge. xviii. 19; 1 K. ii. 1—4.
^c J. C. Ryle.
^d Thomson.

"Pomponius Atticus, the friend and correspondent of Cicero, making the funeral oration at the death of his mother, did protest that, living with her three score and seven years, he was never reconciled unto her; because (take the comment with the text) there never happened betwixt them the least jar which needed reconciliation."—*Fuller*.

the new commandment

^a 1 Jo. iii. 11.
^b Le. xix. 18; Ep. v. 2.
^c Jo. xiv. 15, 21.
^d W. Jay.

"The principal branch of science is that which regards the conditions of our being; ethics, moral philosophy, the rules of correct moral action, or the happy conducting of life."—*Epicurus*.

"Love is the abridgment of the law, the new precept of the Gospel. Luther calls it the

shortest and the longest divinity: short, for the form of words; long, yea, everlasting, for the use and practice; for 'charity shall never cease.'—*T. Adams.*

"Love is an affection of union whereby we desire to enjoy perpetual union with the thing loved."—*Luther.*

deceivers

a Ma. xxiv. 4, 5, 23, 24.

b He. xii. 15; Re. iii. 11.

c *Alford.*

d 1 Co. iii. 14, 15; Da. xii. 3.

e *J. Sherman.*

"The most important branch of instruction is to inform the mind concerning good and evil."—*Pythagoras.*

"The open animosity of hatred often injures us less than the apparent kindness of friendship."—*Cato.*

avoid teachers of error

a Ro. xvi. 17; Ga. i. 8, 9.

b Ps. cxix. 115; cxxxix. 21, 22.

c *H. Leighton, M.A.*

"He who has violated the natural compact of society cannot possibly rest assured that his guilt will remain concealed during his life, however safe he may consider himself at

occasions, overstepping the limits which a just respect should have prescribed to their levity, they requested him to give them a sermon on the eleventh commandment, no doubt supposing the task to be impossible. The preacher, not in the least disconcerted or displeased, began by announcing that he had received such a letter, and would cheerfully comply with it. "The subject, then," proceeded he, "of the discourse which is to follow, you will find in the Second Epistle of John, vv. 5, 6, 'And now, I beseech thee, lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another. And this is love, that we walk after His commandments. This is the commandment, That, as ye have heard from the beginning, ye should walk in it.'" He probably recollected the well-known anecdote of Archbishop Usher.

7, 8. for, etc.,^a see on 1 Jo. ii. 18; iv. 1—3; and 2 Pe. ii. 1, 2. yourselves,^b men being apt to look to others. we, should be "ye." which . . wrought, i.e., that ye, Christian converts, lose not that—your Christian state of truth and love—wh. we, Apostles and teachers, wrought in you."^c receive, of the grace of God. reward,^d in the future life.

The Christian minister's reward.—I. The things which we have wrought. There are three things at which a faithful minister of Christ chiefly labours: 1. To preach the Gospel fully—to declare it all—to declare it to all; 2. To pray for his people fervently; 3. To practise the truth constantly. II. The reward which we expect: 1. The conversion of souls; 2. The holiness of converts; 3. The presenting his people in glory. III. The means by which you may secure us that reward. By looking to yourselves. Look to—1. Your state; 2. Your spirit; 3. Your conduct.^e

A full reward.—A military gentleman, a stated hearer of the late Rev. John Martin, of Forres, who had been long in a weakly state, and whom Mr. M. frequently visited in his affliction, remarked to his visitor one day, "Why, Mr. Martin, if I had power over the pension list, I would actually have you put upon half-pay for your long and faithful services." Mr. M. replied, "Ah! my friend, your master may put you off in your old age with *half-pay*, but my Master will not serve me so meanly. He will give me *full pay*. Through grace I expect a *full reward*!"

9—11. transgresseth, by false teaching. in . . Christ, the truth He taught. hath . . God, see on 1 Jo. ii. 23 and v. 12. if . . you, seeking hospitality as a Christian preacher. and . . doctrine, ref. to above. receive . . house,^a lest your fam. be poisoned by his errors, and you be a helper of heresy. God speed, i.e., good speed: i.e., a successful mission. for, etc.,^b wishing him success shows sympathy with his cause.

Abiding in the doctrine of Christ.—I. What is meant by abiding in the doctrine of Christ?—1. Believing in Him—in His Divinity—in His Incarnation—in His Atonement for us by death; 2. Imitating His example. II. The blessings resulting from such a state—"he hath both the Father and the Son." By abiding in this doctrine we: 1. Have communion with God; 2. Are admitted into all the joys of salvation; 3. Are rendered safe for eternity. Application:—(1) Abide in the doctrine of Christ; (2) Communicate it to others; (3) Avoid those who refuse it.^c

Result of bad companions.—The crows, one spring, began to

pull up a farmer's young corn, which he determined to prevent. He loaded his gun, and prepared to give them a warm reception. The farmer had a sociable parrot, who, discovering the crows pulling up the corn, flew over and joined them. The farmer detected the crows, but did not see the parrot. He fired among them, and hastened to see what execution he had done. There lay three dead crows, and his pet parrot with ruffled feathers, and a broken leg. When the bird was taken home, the children asked, "What did it, papa? what hurt our pretty Poll?" "Bad company! bad company!" answered the parrot in a solemn voice. "Ay! that it was," said the farmer. "Poll was with those wicked crows when I fired, and received a shot intended for them. Remember the parrot's fate, children: beware of bad company." With these words the farmer turned round, and, with the aid of his wife, bandaged the broken leg; and in a few weeks the parrot was as lively as ever. But it never forgot its adventure in the corn-field; and, if ever the farmer's children engaged in play with quarrelsome companions, it invariably dispersed them with its cry, "Bad company! bad company!"

12, 13. write, communicate. paper, Egyptian papyrus. ink, usually made of soot, and water, and gum. trust, hope. and . . . face,^a mouth to mouth. Hold verbal intercourse. that . . . full,^b the joy arising from friendly Christian communion. children . . . sister, who perh. resided where Jo. was when he wrote this letter. Yet these words seem to favour the hypothesis that this Ep. was written to some Ch. under the name of *lady*; and then this would be a greeting fr. a sister Ch.

Love among relations.—Consider: I. The state of feeling which often exists between relations: 1. In many cases indifference is found; 2. In some cases, not merely indifference, but even hatred has a place. II. The state of feeling which existed in the family in question, and which should be found everywhere—"the children of thy elect sister greet thee." This greeting is a greeting of: 1. Love; 2. Affectionate remembrance; 3. Hope. Future meetings are looked forward to.^c

Correspondence and interviews.—"Immense as is the distance between a letter and an interview," writes Mde. D'Arblay to her father from abroad, "where the dearer is unattainable, its *succedaneum* becomes more precious than those who enjoy both can believe, or even conceive. O, my dearest father, let no possible conveyance pass without giving one the sight of your hand, if it be but by your signature." Between the sight of a hand and the warm grasp of one, the difference is indeed most real. One of the Cranford worthies describes correspondence as bearing much the same relation to personal intercourse that the *hortus siccus*, or book of dried plants, does to the living and fresh flowers in the lanes and meadows. "Writing winna do it," says Jeanie Deans, when scheming how to procure her sister's pardon from the Crown, "a letter canna look and pray, and beg, and beseech, as the human voice can do to the human heart. A letter's like the music that the ladies have for their spinnets—naething but black scores, compared to the same tune played or sung. It's word o' mouth maun do it, or naething, Reuben."^d

the present moment."—*Epicurus*.

"Bad company is like a nail driven into a post, which, after the first and second blow, may be drawn out with little difficulty; but being once driven up to the head, the pincers cannot take hold to draw it out, but which can only be done by the destruction of the wood."—*Augustine*.

"Wicked companions invite us to hell."—*Fielding*.

a reason for brevity

a Ro. i. 11, 12.

b Ro. xv. 29—32; Jo. xvi. 22; 1 Co. xiii. 12.

On writing materials, see *Topics*, i. 114, and *Bible Lore*, 4, for Papyrus. *Ibid*, 7, for ink and pen. See also *Topics*, ii. 126; also *The Jewish Nation*, 120—122.

"True happiness consists in the most disinterested and impartial action of the mind, and in the constant practice of social duties."—*Aristotle*.

"For the general observation is strictly correct, that the works of an author may be considered the representation of his mind."—*Dion. Halicarn.*

c *J. Harrison*.

d *F. Jacox, B.A.*

THE THIRD EPISTLE OF ST. JOHN.

Introduction.

I. **Author**, same as of 2nd Ep. (*see Intro.*) II. **Time**, uncertain. Prob. nearly the same as that of 2nd Ep. III. **Place**, uncertain. Perh. EPHEBUS (*Lardner*). IV. **To whom**, GAIUS, or Caius. (*see on v. 1*). "The name was one of the commonest; and it is poss., as Lücke remarks, that the persons of St. Jo.'s period of Apos. work in Asia may have been altogether dif. fr. those of St. Paul's period" (*Alford*). By some it is believed that this G. is the one named in the Apostol. Constit. (vii. 40) as Bp. of Pergamus (*Mill, Whiston*). V. **Design**, (1) To commend G. for his hospitality and piety; (2) To introduce to his notice one Demetrius.

Synopsis.

(According to Pinnock.)

I. Introduction.....	vv. 1, 2	IV. Advised to good	11
II. Praise of faith and hospitality.....	3-8	V. Praise of Demetrius.....	12
III. Censure of Diotrephes	9, 10	VI. Conclusion.....	13, 14

the saluta-
tion

a Ac. xix. 29.

b 1 Co. i. 14; Ro. xvi. 23.

c Ac. xx. 4.

d Ma. vi. 33.

e J. L. Corning.

f A. Fuller.

"Do not reckon those only as your friends who are grieved at your misfortunes—but likewise those who do not envy your prosperity; for there are many who will express their concern when their friends are afflicted, but who will also look with an invidious eye on the liberalities of an indulgent fortune."—*Socrates*.

1, 2. Gaius, Caius: cannot certainly be identified with Gaius of Macedonia,^a of Corinth,^b or of Derbe^c (*see Intro.*) I. . . truth, *see on 2 Jo. 1*. I. . . things, that I may lawfully wish for a dear friend. prosper, in worldly affairs. health, of body. even . . . prospereth,^d implies John's belief that the soul of Gaius did prosper. Perh. the lack of prosperity of one kind was the means of the increase of the other kind of prosperity.

Life's true equilibrium.—I. We affirm that no man's mind can be adjusted to the real nature of temporal prosperity whose piety is not at least commensurate with it. II. No man is fitted to use temporal prosperity aright without a degree of piety which is, at least, commensurate with it. III. How essential is piety to guard against the injurious effects of worldly prosperity.—*Soul prosperity.*—I. The marks of a prosperous soul. That soul is prosperous in which: 1. The truth dwells richly; 2. The doctrinal and practical parts of religion are well proportioned and united; 3. There is a happy mixture of the retired and the active; 4. There is a good degree of public spirit and largeness of heart; 5. There is no wrong ambition. II. Why prosperity of soul renders temporal prosperity desirable. Because: 1. It makes temporal prosperity safe; 2. It secures the welfare of others and promotes the general good.

The clergyman converted.—The excellent Joseph Williams, of Kidderminster, relates in his diary, that in the year 1754 he was unexpectedly induced to take a journey, and, while out on his

way, to ride to Bradford, in Wiltshire, on a stormy night. On a Monday, he called on a clergyman, the vicar of the town, and just as the party, to whom he was thus introduced, was breaking up, a young clergyman, the curate of the parish, came in. A pious friend, who accompanied Mr. Williams, requested him to speak to the curate: and with some reluctance he advanced towards him with the important inquiry, "Sir, how does your soul prosper?" He seemed disconcerted, and replied in a languid manner. Next morning he sent for Mr. Williams, and told him that the conversation was deeply impressed on his mind, that he feared the state of his soul was bad, and desired some further intercourse. They conversed, they prayed, and, after they separated, kept up a correspondence mutually gratifying. The clergyman afterwards gave abundant evidence of piety, and of great faithfulness to the souls committed to his charge.—*Friends in prosperity.*—When the trees are full of blossoms and sweetness, the bees haunt them in crowds, and hum among the branches in all good temper, gathering honey from the flowers. "See," said Gotthold, "here is an image of temporal prosperity. So long as there is blossom on the trees, and honey in the blossom, the bees will frequent them in crowds, and fill the place with their music, but when the blossom is over, and the honey gone, they, too, will disappear. The same happens in the world among men. In the abodes of fortune and pleasure, friends are found in plenty; but when fortune flies away, they depart along with it. Temporal gain is the world's honey and the allurements with which you may entice it withersoever you will; but where the gain terminates, there likewise do the love and friendship of the world stop. For this reason let all good men be advised to fly to Christ crucified, who never forsakes in their distress those who truly seek Him."^g

3, 4. and . . thee, of wh. they were assured by its fruit. even . . truth, his character being the evidence of it. I . . joy,^a this shows the benevolence of his disposition. than . . truth,^b since it proved their enjoyment of God's favour, and the possession of a good hope.

The pastor's joy.—What does it mean, this walking in the truth?—I. The knowledge of the outward substantial body of truth, the Gospel of the grace of God, and that Jesus Christ is our Saviour. II. A heartfelt enjoyment and possession of the truth, not merely in the intellect, but in the heart.^c

St. John the Apostle.—Tradition has been more than ordinarily busy in preserving anecdotes of St. John. Eusebius relates a beautiful and not improbable story, to this effect:—John, on a visit to a city in the neighbourhood of Ephesus, commended to the care of the bishop a young man of fine stature, graceful countenance, and ardent mind, as suited to the work of the ministry. The bishop neglected his charge. The young man became idle and dissolute, and was at length prevailed on to join a band of robbers, such as commonly had their holds in the neighbourhood of ancient Greek cities. He soon became their captain, and attained to eminence in crime. Long after, John entered the city again, and inquired for the young man. "He is dead," said the bishop, "dead to God." Having ascertained the particulars, the Apostle exclaimed, "I left a fine keeper of a brother's soul;" then, mounting a horse, he rode into the country, and was taken prisoner. He attempted not to flee, but said, "For

"Sheepcrowding for shade round an old leafless stump. It cannot shade them now. Analogy: a man fallen from his prosperity and power cannot patronise now. None will seek him now but the simple."—*J. Foster.*

"What shall I come to, father," said a young man, "if I go on prospering in this way?"—"To the grave," the father replied.

"The mind that is much elevated and insolent with prosperity, and cast down with adversity, is generally abject and base."—*Epicurus.*

g C. Scriver.

rejoicing in goodness of others

^a 1 Th. ii. 19, 20.

^b Phi. i. 27; 1 Co. iv. 15.

^c Anon.

"True friendship requires virtue to make it honourable; freedom to make it pleasant, and kind offices to make it useful. It is not by rigour and austerity that friendship becomes respectable; it should be attended by propriety and dignity; but with these, mildness and kindness are not inconsistent."—*Plutarch.*

"I have never believed that friendship supposed the obliga-

tion of hating those whom your friends did not love, and I believe rather it obliges me to love those whom they love."—*Morellet.*

d Bibl. Treas.

hospitality commended

a 1 Pe. iv. 9, 10; He. xiii. 1, 2.

b Ac. xv. 2, 3

c 1 Th. ii. 12.

d *Alford.*

e *J. Mason.*

"Being men, nothing pertaining to humanity should be beneath our consideration."—*Terence.*

"Our judgment respecting our friends should be formed before, and not after, we have become attached to them."—*Plutarch.*

"Hard words are like hailstones in summer, beating down and destroying what they would nourish were they melted into drops."—*Anon.*

"Good words do more than hard speeches, as the sunbeams, without any noise, will make the traveller cast off his cloak; which all the blustering winds could not do, but only make him bind it closer to him."—*Leighton.*

"Kindness may be defined as 'lighting our neighbour's candle by our own,' by which we lose nothing and impart something."—*Anon.*

f *Beecher.*

this purpose am I come; conduct me to your captain." He entered the presence of the armed bandit, who, recognising the Apostle, attempted to escape. "Why dost thou fly, my son," said he, "from thy father—thy defenceless, aged father? Fear not; thou still hast hopes of life. I will pray to Christ for thee. I will suffer death for thee. I will give my life for thine. Believe that Christ hath sent me." The man was subdued; fell into the Apostle's arms; prayed with many tears; became perfectly reformed; and was restored to the communion of the Church.^d

5, 6. faithfully, out of fidelity to the Master, His truth, and your profession; conscientiously. strangers,^a hospitality. have . . witness, have testified, spoken of. charity, love. before . . Church, publicly, in the presence of. bring . . journey,^b assist with the means of travelling. godly sort,^c *i.e.*, "in a manner worthy of Him whose messengers they are and whose servant thou art."^d

Charity to strangers.—Consider this as—I. A duty to be practised. Enforced by—1. Scripture; 2. Human feelings. II. An action which shall receive reward. The bread cast on the waters shall return after many days. It may not be rewarded in this life, but it will in the next.^e

Helping missionaries on their journey.—In 1819, two missionaries, one of them with his wife and child, landed on the Island of St. Helena. Soon after one of them had reached the inn, the excellent chaplain, the Rev. Mr. Vernon, called, and, with peculiar kindness, offered to do everything for them to make their visit pleasant and beneficial. Several officers also visited them, who were men evidently devoted to God. They spent four days on this island, and found it particularly refreshing to their enfeebled bodies and wearied minds. On their departure, Mr. Solomon, the innkeeper, said to them, "Gentlemen, you have nothing to pay." Their expenses, which were not less than twenty guineas, had been defrayed by the chaplain and officers, who had done this to show their esteem for Christian missionaries, though of different denominations from themselves. Well might the missionary who related the fact add, "Though it is nearly eleven years ago, I feel my heart heave with gratitude at the recollection of it. Oh! how refreshing it is to see true Christian principles rising above all little selfish party feeling, and reiterating the Apostolic benediction, 'Grace be with all them that love our Lord Jesus Christ in sincerity.'"—*Divine help.*—There is not a daisy that was not organised to be a daisy, but I should like to see one that did not have the sun to help it up from the seed; there is not an aster that was not organised to be an aster, but where is there one that grew independent of the sun? What the sun is to the flowers, that the Holy Ghost must be to our hearts, if we would be Christians. If there is a man who can be a Christian without the help of God, he has a heart such as I never knew a person to have. I never seek to put down wicked thoughts and incite good ones without feeling that if God does not help me I shall not succeed. And here we come to the very bosom of the truth I am enforcing, for what God commands us to be, that He is Himself, and when we need help in our Christian course, He stands ready, of all others, to help us, working in us both to will and to do of His good pleasure.^f

7, 8. that . . . sake, for the sake of the love and reverence they bore to it, and that they might spread it. they . . . forth, fr. home, friends, etc., as preachers of the Gosp. taking . . . Gentiles,^a but taking to them the good news of life and salvation. we . . . such,^b in the Master's name. that . . . truth, in the person of every true preacher we assist.

Help to be rendered to ministers of Christ.—We should help ministers as much as lies in our power, because—I. They are the ambassadors of Christ, and proclaimers of God's Word; II. They receive nothing, or but little in proportion to the labours they fulfil, and the hardships they undergo; III. By so doing, we ourselves help to further the cause of Christ.^c

Timely help.—A Christian widow was menaced with pecuniary difficulties which it seemed an utter impossibility for her to meet. She was enabled to cast the care on God. Two bills were to be met on a certain day, which amounted to fifty pounds. The morning for payment dawned; and the widow felt that guidance or deliverance would come, and not be too late. The post arrived, and a letter from India was placed in her hand. On opening it, a note for fifty pounds fell out. It was money of her own, which had been sent to that country on her arrival in England. Now it was returned, with the announcement that it was not needed. God sent the needful help thousands of miles, to be ready the very hour and moment even of the widow's necessity.

9, 10. Church, prob. the one to wh. Gaius belonged. Diotrephes^a (*Jove-nourished*), of whom nothing more is known; a proof that he did not find the pre-eminence that he sought. receiveth . . . not, rejected his authority. I . . . doeth,^b he will expose his purposes and spirit. prating, irrelevant tattling. with . . . words, with a malicious intention. therewith, with prating. neither . . . brethren, show them hospitality. and . . . would, would make others like himself, prob. to mask his own conduct. and . . . Church, *i.e.*, those who were hospitably inclined.

Loving the pre-eminence.—Bentham said of James Mill, who by his account would never willingly enter into discourse with him: "He expects to subdue everybody by his domineering tone, to convince everybody by his positiveness. His manner of speaking is oppressive and overbearing." Jeremy would probably have referred him to the category or limbo of what a social essayist calls "contemptuous minds," men without deference, who are accustomed to lean upon themselves, and do not expect to find much in other people; who are not found appealing to others, or wishing to know their thoughts, or willing to follow out their speculation, or listen to their suggestions; who live and think alone, impatient of interference and interruption, and nourish some notions of themselves which practically, though it may not take the form of vulgar arrogance, sets them above the possibility of benefit from the crude, uninformed, untaught intelligences around them.^c

End of ambition.—The *New York Observer*, a few years since, stated that when Napoleon returned to his palace, immediately after his defeat at Waterloo, he continued many hours without taking any refreshment. One of the grooms of the chamber ventured to serve up some coffee, in his cabinet, by the hands of a child whom Napoleon had occasionally distinguished by his notice. The emperor sat motionless, with his hand spread over

fellow
helpers of
the truth

a Ac. xx. 33, 34:

1 Co. ix. 11—14.

b Ma. x. 40.

c H. T. Green.
wood.

"For the wicked man is tainted in his soul, while the man of an opposite character is pure. To receive gifts from the impure is unjustifiable either in God or man"—*Plato*.

"The just live free from trouble and disorder; the unjust, on the contrary, are always disturbed and uneasy."—*Epicurus*.

Diotrephes

a Ma. xxiii. 8;
Mk. x. 44.

b 2 Co. xiii. 10.

"People who delight in contradiction, and who busy themselves about everything, suffer one disadvantage—that is, they are thoroughly conversant with no one subject that is real or useful."—*Demo-rates*.

c F. Jacox, B.A.

"Ambition is a gilded misery, a secret poison, a hidden plague, the engineer of deceit, the mother of hypocrisy, the parent of envy, the original of vices, the moth of holiness, the blinder of hearts, turning medicines into maladies, and remedies into diseases. High seats are never but uneasy, and

crowns are always stuffed with thorns."—*T. Brooks.*

'Ambition often puts men upon doing the meanest offices; so climbing is performed in the same posture with creeping.'—*Swift.*

imitation

a Ps. xxxvii. 27; Is. i. 16, 17.

b 1 Jo. ii. 29; iii. 6; Ja. iii. 2; Ro. vii. 20.

"Intemperance of speech is cured with difficulty; philosophy composes her remedy of words, but these only operate upon those who will listen; and they are not heard by him who has no restraint upon his own tongue."—*Plutarch.*

c *Dr. South.*

Demetrius

a Ac. xix. 24.

"Conscious integrity alone can console us for the shortness of our life. Our character is the only appurtenance which survives our decease; all that can remain of the dead consists in the recollections of those who have survived them."—*Cicero.*

"It is a common error, of which a wise man will beware, to measure the worth of our neighbour by his conduct towards ourselves. How many rich souls might we not rejoice in the knowledge of, were it

his eyes. The page stood patiently before him, gazing with infantine curiosity on an image which presented so strong a contrast to his own figure of simplicity and peace; at last the little attendant presented his tray, exclaiming, in the familiarity of an age which knows so little distinctions, "Eat, sire; it will do you good." The emperor looked at him, and asked, "Do you not belong to Gonesse?" (a village near Paris). "No, sire, I come from Pierrefite." "Where your parents have a cottage and some acres of land?" "Yes, sire." "There is happiness," replied the man; who was still Emperor of France and King of Italy.

11. evil,^a in doctrine, spirit, practice. he . . God,^b the child of One who doeth good to all and constantly. hath . . God, in the benevolence of His nature, and in the revelation in wh. He stands to the holy.

Imitation of defects.—Every kind of imitation speaks the person that imitates inferior to him whom he imitates, as the copy is to the original; but then to imitate that which is mean, base, and unworthy, is to do one of the lowest actions in a yet lower instance; it is to climb downwards, to employ art and industry to learn a defect and an imperfection; which is a direct reproach to reason, and a contradiction to the methods of nature. Alexander had enough to imitate him in his drunkenness and his passion, who never intended to be like him either in his chastity, or his justice to his enemies, and his liberality to his friends. And it is reported of Plato, that, being crooked shouldered, his scholars, who so much admired him, would endeavour to be like him, by bolstering out their garments on that side, that so they might appear crooked too. It is probable that many of these found it easier to imitate Plato's shoulders than his philosophy, and to stuff out their gowns than to furnish their understandings, or improve their minds.^c

12. Demetrius (*belonging to Ceres*), a holy character embalmed for ever in a single sentence of inspiration. Good and wicked men of same name.^a hath . . men, all (Christian) men who know Him. and . . itself, an ornament to his profession. we . . record, fr. personal knowledge. and . . true, fr. what you know of D., and bec. you know that I would not speak falsely.

Power of character.—Benjamin Franklin attributed his success as a public man, not to his talents, or his power of speaking—for these were but moderate—but to his known integrity of character. "Hence it was," he says, "that I had so much weight with my fellow-citizens. I was but a bad speaker, never eloquent, subject to too much hesitation in my choice of words, hardly correct in my language; and yet I generally carried my point." Character creates confidence in men of high stations as well as in humble life. It was said of the first Emperor Alexander of Russia, that his personal character was equivalent to a constitution. During the wars of the Fronde, Montaigne was the only man among the French gentry who kept his castle-gate unbarred; and it is said of him that his personal character was worth more to him than a regiment of horse. That character is power, is true in a much higher sense than that knowledge is power. Mind without heart, intelligence without conduct, cleverness without goodness, are powers, if they may be powers only for mischief. We may be instructed or amused by them; but it is sometimes as difficult to

admire them as it would be to admire the dexterity of a pickpocket, or the horsemanship of a highwayman. Truthfulness, integrity, and goodness—qualities that hang out on any man's breath—form the essence of manly character, or, as one of our writers has it, "that inbred loyalty unto virtue that can serve her without livery." When Stephen of Colonna fell into the hands of his base assailants, and they asked him, in derision, "Where is your fortress?"—"Here!" was his bold reply, placing his hand upon his heart. It is in misfortune that the character of the upright man shines forth with the greatest lustre; and, when all else fails, he takes a stand upon his integrity and courage.—*Dr. Haven.*

13, 14. ink, see on 2 Jo. 12. pen, *calamus*, reed, prob. split. but . . face, see on 2 Jo. 12. peace, peace within your own hearts, with the brethren, with God. friends, etc., this Ep. "not addressed as from an Apos. to a Ch., but as fr. a friend to his friend, in wh. mutual friends on both sides would be the senders and receivers of salutation."^a

Writing and visiting.—It was a mere whim, a sheer freak of fancy, that made Mde. de Staël and her guests at the farm called Fosse sit round a table after dinner, and write letters to each other instead of conversing. These varied and multiplied *communiqués*, by her account, interested them so much, that they, great conversers though they were—some of them, if not all—were impatient to stop the after dinner talk in order to begin the written correspondence. "When any stranger came in we could not bear the interruption of our habits; and our penny post always went its round." Did none of them sometimes feel what the Duchess of Queensberry felt in writing to Swift: "Though I have a sensible satisfaction by conversing with you in this way, yet I love mightily to look into the person's face I am speaking to. By that one learns to stop when it is wished, or to mend what is said amiss?" Pope, again, writing to Swift: "If it be the least pleasure to you I will write once a week most gladly: but can you abstract the letters from the person who writes them, so far as not to feel more vexation in the thought of our separation than satisfaction in the nothings he can express? If you can, really and from my heart, I cannot." Moore writes to Byron: "I long to be near you, that I might know how you really look and feel; for these letters tell nothing, and one word *a quattr' occhi*, is worth whole reams of correspondence." And yet, as Landor's Boccaccio has it:—

" frequent correspondence
Retains thy features, nay, brings back thy voice;
The very shoe creaks, when the letter opens."^b

not for our pride!"—*Richter.* "A man's character is like a shadow, which sometimes follows, and sometimes precedes him, and which is occasionally longer, occasionally shorter, than he is."—*From the French.*

reason for brevity

a Alford.

"When our friends invite us to a feast, it signifies little if we arrive at a late hour; but when they call for our consolations, we should fly to them in an instant. Visit your friend in misfortune rather than in his prosperity."—*Chilo.*

b F. Jacob, B.A.

"We ought always to make choice of persons of such worth and honour for our friends, that, if they should ever cease to be so, they will not abuse our confidence, nor give us cause to fear them as enemies."—*Addison.*

"Friendship is composed of a single soul inhabiting two bodies."—*Aristotle.*

A.D. 26.

CHAPTER THE FIRST.

"He who here speaks to us is *Boanerges*, the 'son of thunder,' and what he says sounds like thunder."—*Rad. Ardens.*

"What is said thus far seems as if St. John was anticipating an inquirer, who might ask, for instance, when was the Word? *In the beginning*, that is fr. Eternity. Where was the Word? *With God the Father.* What is the Word? This Word is *God.* In this sense Eternity answers to *when*; the Personal distinction from the Father to *where*; the sameness of Essence with the Father to *what.* He then gathers all these into one, adding, '*The same was in the beginning with God.*'—*Pompeo Sarnelli.*

a *A. C. Thompson, D.D.*

"Merciful Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church; that it, being enlightened by the doctrine of Thy blessed Apostle and Evangelist St. John, may so walk in the light of Thy truth, that it may at length attain to the light of everlasting life; through Jesus Christ, our Lord."—*Collect.*

b *Austin.*

The Logos.—The opening eighteen verses of St. John's Gospel form an introduction to the book, a passage almost without parallel. Augustine relates that his friend Simplicius told him of a Platonic philosopher who said that these first verses were worthy of being written in letters of gold. The distinguished scholar, Francis Junius, gave the following account of his spiritual enlightenment: "My father, who was frequently reading the New Testament, and had long observed with grief the progress I made in infidelity, had put that book in my way in his library, with a view to attract my attention, if it might please God to bless his design, though without giving me the least intimation of it. Here, therefore, I unwittingly opened the New Testament thus providentially laid before me. At the very first view, as I was deeply engaged in other thoughts, that grand chapter of the Evangelist and Apostle presented itself to me, 'In the beginning was the Word.' I read a part of the chapter, and was so affected that I instantly became struck with the divinity of the argument, and the majesty and authority of the composition, as infinitely surpassing the highest flights of human eloquence. My body shuddered; my mind was all in amazement; and I was so agitated the whole day, that I scarce knew who I was. 'Thou didst remember me, O Lord my God, according to Thy boundless mercy, and didst bring back the lost sheep to Thy flock.' From that day God wrought so mightily in me by the power of His Spirit, that I began to have less relish for all other studies and pursuits, and bent myself with greater ardour and attention to everything which had a relation to God." So, too, a young man, at a more recent date, who indulged a hope without coming to believe in the Divinity of Christ, and was teaching a class of children on this section of the chapter, found it impossible to explain the same on his principles. Being thus led to examine the sacred text more closely, he was brought to a full belief in the supreme Divinity of our Saviour, whom he had before looked upon as created and finite. Biographers usually give some notices of ancestry; other Evangelists do it, Matthew taking us back by fourteen generations to the captivity, fourteen more to David, and yet fourteen to Abraham; while Luke conducts us through four thousand years to the father of mankind. Here we are taken at once to the home of eternity. Of what nationality, of what family is the Word? Visit the City of God, the ancient capital of the universe; examine the records, and there amongst the everlasting hills will you find the early dwelling-place of the Word. Out of thee, Bethlehem Ephratah, has come One whose goings forth have been of old, from everlasting.^a "This admirable historian begins his Gospel beyond Moses, before the beginning of the world, and ends his Revelation beyond all historians with what shall be after the end of the world. This disciple was the beloved of his Master, and so loving to Him that he equalled the love of women; for he was with them, the last at the Cross, and the first at the Sepulchre, and outran Peter for all his zeal."^b

authority of Hegesippus,—who makes mention of his grand-children being called bef. Domitian to give an acc. of themselves, and of their expectations as to Christ's kingdom, wh. the jealous fear of the Emperor suspected to be a temporal one,—St. Jude must have been a married man.^d

3, 4. common, so called bec. preached to all, and belonging to all who believe. exhort . . contend,^a he selected this as the most pressing topic. faith, *i.e.*, the Gosp. once, not all at once, but once for all. delivered, communicated through the Aposs. for . . men, *etc.*, see on 2 Pe. ii. 1. crept in, to the Church. unawares, as by a side passage; their opinions not known beforehand. who . . condemnation,^b (1) described beforehand; (2) appointed beforehand for judgment bec. of their foreseen wickedness. turning . . lasciviousness, taking advantage of God's mercy to sin that grace may abound. Antinomians. denying,^c not theoretically, but practically.

Contending for the faith.—Consider—I. What is implied in contending for the faith delivered to the saints: 1. That, in opposition to infidels, we exhibit the evidence of the authenticity of the Scriptures; 2. That we maintain not only this, but also that all Scripture "is given by inspiration of God;" 3. That we contend for such interpretations as will lay open the real meaning of the Word, and not adhere to our own preconceived opinions; 4. That we contend for the very system of truth "once delivered unto the saints," and maintain it in all its simplicity and purity; 5. That we defend, not merely the clear statements of Scripture, but also the inferences which may be clearly drawn from the truths revealed. II. What is *not* necessarily included in a right performance of this duty: 1. A defence of Scriptural doctrines by a course of arguments independent of revelation; 2. A contending for any particular form of words, different from Scripture, in which we or others have thought proper to express any truth; 3. A defence of the philosophic theories which have been proposed to explain what is revealed; 4. An attempt to free the faith from all the difficulties connected with it; 5. A contending for every point connected even with fundamental doctrines; 6. A defence of all the additions made to the truth, with a view to supply some supposed deficiency.^d

The fruit of the doctrine of Universalism.—A clergyman was preaching in a town of America which was much infected with the Universalist heresy, that all men, whatever may be their character, shall ultimately be saved. A preacher of this doctrine, who was present, with a view to "withstand the truth," became greatly enraged in the progress of his discourse. It was no sooner closed, than he began to challenge the preacher to a defence of his doctrines. As it was rather late, the clergyman who had been preaching declined a formal debate, but proposed that each should ask the other three questions, to which a direct answer should be returned. This being agreed to, the Universalist began. He put his questions, which were promptly answered. It then came to the clergyman's turn. His first question was, "Do you pray in your family?" Thunderstruck and dismayed, the preacher of smooth things knew not what to say. At length he asked, "Why; what has that to do with the truth of my doctrine?" "Much," was the reply: "By their fruits ye shall know them." At last, he frankly confessed that he did not. Then for the second question:

vigilance of the best nurse, and the tenderness and patience of the best mother."—*Lord Clarendon.*

the common salvation

^a Ph. i. 27; 1 Ti. vi. 12.

^b Ro. ix. 22.

^c 1 Ti. ii. 3, 4.

"He was justly accounted a skilful poisoner who destroyed his victims by bouquets of lovely and fragrant flowers. The art has not been lost; nay, is practised every day, by the world."—*Latimer.*

"Mankind in the gross is a gaping monster that loves to be deceived, and has seldom been disappointed."—*Mackenzie.*

"It were happy for the Church if the abilities and prudence of all her friends were commensurate and equal to their love and zeal. Every little foil, every weak or impertinent answer of a friend to truth, is quickly turned into a weapon to wound it the deeper."—*Flavel.*
d Dr. J. Day.

"One truth is the seed of other truths. It is sown in us to bear fruit, not to lie torpid. The power of mind by which truth becomes prolific, is freedom. Our great duty is to encourage vigorous action of mind. The greater number of free and vigorous minds brought to bear upon a subject, the more truth is pro-

moted." — *W. Ellery Channing*.
 "‘Truth,’ I cried,
 ‘though the heavens crush me
 for following her; no falsehood,
 though a whole celestial Lubberland
 were the price of apostasy!’ — *Carlyle*.

the fallen angels

a Nu. xxvi. 64;
 He. iii. 19.

b Re. xx. 10.

"Nothing is more common than for great thieves to ride in triumph when small ones are punished. But let wickedness escape as it may, at the law, it never fails of doing itself justice; for every guilty person is his own hangman." — *Seneca*.

"We must confess that life resembles the banquet of Damocles—the sword is ever suspended." — *Voltaire*.

c R. A. Bertram.

d Dr. Guthrie.

Sodom, etc.

a Ge. xix. 24, 25.

b Ma. xxv. 41.

"My lord cardinal (Cardinal Richelieu), there is one fact which you seem entirely to have forgotten. God is a sure paymaster. He may not pay at the end of every week, or month, or year; but I charge you, remember that He pays in the end." — *Anne of Austria*.

c H. A. Sharman.

"When you get somewhat displeased, do you not sometimes make use of profane language?" This was carrying the war into the innermost temple of his infidel abominations. There was no door of escape. Answer he must. It was of no use to deny it. He confessed he was profane. "I will go no further," said the pious clergyman; "I am satisfied;" and, turning to the congregation, added, "I presume you are also. You dare not trust your welfare to a prayerless and profane guide." Every one saw and felt the force of this practical argument. A dozen lectures on the subject would not have done half so much good.

5, 6. remembrance, memory a storehouse of food for the mind. though . . . this, and have need to apply the principle of the old fact to mod. times. how . . . not, God's delivering mercy not to be trifled with, or taken advantage of. **angels, etc.,** see on 2 Pe. ii. 4.

Moral declension.—I. Character not determined by organisation—angels fell. II. Character not determined by circumstances—in their own habitation angels became depraved. III. The voluntariness of sin—"which kept not . . . but left," etc. IV. The certainty of the sinner's doom—angels were not spared. V. Punishment proportioned to privilege—the despisers of supernal light are hurled down into infernal gloom.^c

The detection of sin.—One night, some years ago, a person in the city of Edinburgh awoke to find that his house had been plundered. The alarm was raised; nor was it long ere the officers of justice found a clue. The thief, wounding his hand as he escaped by the window, had left a red witness behind him. The watchman flashed his lantern upon the spot. Drop by drop, the blood stained the pavement. They tracked it on and on and ever on, till their silent guide conducted them along an open passage, and up a flight of steps, stopping at the door of a house. They broke in; and there they found the bleeding hand, the booty, and the pale, ghastly criminal. Now, a shower of rain would have washed away the stain; a fall of snow would have concealed it; the foot of some midnight reveller would have effaced it: but, no,—the crime was one of peculiar atrocity, and there God kept the damning spot. And unless they be forgiven, washed away in the blood of Jesus, so shall your sins find you out.^d

7. even . . . Gomorrha, see on 2 Pe. ii. 6. about . . . manner, ref. to their sin, and its punishment. example, of retributive justice. **suffering . . . fire,** the punishment still proceeding when Jude wrote.

Sodom and Gomorrha destroyed.—Here we have a picture of—
 I. Sin—"going after strange flesh"—"giving themselves up to fornication." II. Sin punished—"vengeance of eternal fire"—God's vengeance terrible when aroused. III. Punished sin set forth as a warning—our sins, if not repented of, will receive eternal punishment.^c

Given up to sin.—How often does it happen in the history of these wilful sinners of the flesh, that, after a while, all things seem to smile upon them and prosper them according to their hearts' desires! Are they mad for gold?—gold seems to roll in upon them. Are they mad for pleasure?—their seductive arts are successful, and victims come readily to their lure. Are they mad for drink?—those around them, kindred, friends, cease to

strive with them, and give it up as hopeless. Shame, too, abandons them: they may wallow in beer or gin, nobody cares. It is very wonderful to see how often, if a man is bent on an end which is not God's end, God gives it him, and it becomes his curse. God does not curse us. - He leaves us to ourselves: that is curse enough; and from that curse what arm can save us! We will have it, and we shall have it. We leap through all the barriers which He has raised around us to limit us; yea, though they be rings of blazing fire, we will through them and indulge our lusts; and, in a moment, He sweeps them all out of our path: perhaps roses spring to beguile where flames so lately flamed to warn.^d

8, 9. dreamers, ref. to day dream of a polluted imagination; or to life of sin being as a feverish dream fr. wh. there will be a terrible awakening. *deñle . . flesh,*^a by handing the body over as the instrument of sin. *despise . . dignities,*^b lawless men, who scorn authority, civil, ecclesiastical, or celestial. *Michael*^c (*who is like God*). *when . . Moses,* prob. ref. to a Jewish trad.^d *durst . . accusation,* "fr. fear of original glory of the devil; or fr. profound dread of the majesty of God."^e *but . . thee,* "modesty is an angelic virtue."^f

Profanity never to be allowed.—I. It proceeds from passion, and is generally expressive of hatred. II. It is contrary to all our feelings of morality. III. It is expressly forbidden by God. IV. Since it was not indulged in, even by angels, much less should it be so by man. Learn:—Be moderate in your language. "Swear not at all."^g

Besetting sin.—The bosom sin in grace exactly resembles a strong current in Nature, which is setting full upon dangerous shoals and quicksands. If, in your spiritual computation, you do not calculate upon your besetting sin, upon its force, its ceaseless operation, and its artfulness, it will sweep you on noiselessly, and with every appearance of calm, but surely and effectually, to your ruin. So may we see a gallant ship leave the dock, fairly and bravely rigged, and with all her pennons flying. And the high sea, when she has cleft her way into it, is unwrinkled as the brow of childhood, and seems to laugh with many a twinkling smile; and, when night falls, the moonbeam dances upon the wave, and the brightness of the day has left a delicious balminess behind it in the air. The ship is anchored negligently and feebly, and all is then still, save the gentle drowsy gurgling, which tells that water is the element in which she floats. But, in the dead of the night, the anchor loses its hold; and then the current, deep and powerful, bears her noiselessly whither it will: and in the morning the wail of desperation rises from her decks; for she has fallen on the shoal. And the disconsolateness of the dreary twilight, as the breeze springs with the daybreak, and with rude impact dashes her planks angrily against the rock, contrasts strangely with the comfort and peacefulness of the past evening.^h

10, 11. *but . . not,*^a see on 2 Pe. ii. 12. *they . . Cain,*^b see on 1 Jo. iii. 12; the way of envy and murder. *ran . . reward,*^c see on 2 Pe. ii. 15. *the . . Core,*^d the rebellion of Korah.

A triad of sins.—I. The way of Cain. By this is not meant the slaying of his brother; but most probably his preference of reason to revelation, which, if you search into his history, you will find

"Many mourn at the death of, and for the death of their children, who never mourn for the sins of their children, but truly noble was that queen's speech, who said, 'I had rather see my son die than sin.'"—*Venning.*

d J. B. Brown.

the burial of Moses

a 2 Pe. ii. 10; 1 Co. iii. 16, 17.

b Ro. xiii. 1, 2.

c Ex. xv. 11; Ps. lxxxix. 7, 8; Da. x. 13; xii. 1; Re. xii. 7; 1 Th. iv. 16.

d See Targum of Jonathan in De. xxxiv. 6, where it is stated that the grave of Moses was given into the special custody of Michael. Acc. to Ecumenius the trad. was that God charged Michael with the burial of Moses; that Satan opposed him, bringing an accusation ag: him relating to the murder of the Egyptian; in consequence of wh. he was unworthy of such honourable burial.

e *Huther.*

f *Bengel.*

g *F. Watkinson.*

h *Dr. Goulburn.*

Cain and Balaam

a Ro. i. 21, 22.

b Ge. iv. 5.

c Tit. i. 11; Nu. xxii. 7, 21.

d Nu. xvi. 1-3, 32, 33.

"It is with narrow-souled people as with narrow-necked bottles; the less they have in them the more noise they make in pouring it out."—*Pope*.

"Avarice is the most opposite of all characters to that of God Almighty, whose alone it is to give and not receive."—*Shenstone*.

"Presumption, as it relates to the mind, is a supposition formed before examination. As it relates to the conduct or moral action, it implies arrogance and irreverence. As it relates to religion in general, it is a bold and daring confidence in the goodness of God, without obedience to His will."—*C. Buck*.

corrupters of the Church

a 1 Co. xi. 21.

b 2 Pe. ii. 20.

c Ma. xv. 13.

d Is. lvii. 20.

It is these who are cliffs in your love-feasts, *i.e.*, on wh. these feasts split, or good morals suffer shipwreck—so *De Vette* and *Huther*.

c *Dr. J. Lightfoot*.

f *Dr. Guthrie*.

"Presumption is a firework made up of pride and foolhardiness. It is indeed like a heavy house built on slender crutches. Like dust, which men throw against the wind, it flies back in their face, and

to have been especially his sin. II. The error of Balaam. This sin is given by Jude as characteristic of the false teachers, whom he laboured to expose; and with whom covetousness was the ruling passion. III. The gainsaying of Core. This refers to the rebellion of Korah, Dathan, and Abiram against Moses. Being directed against Moses and Aaron, this rebellion may with truth be said to have been directed also against God, whose vicegerent Moses was, and whose appointed priest Aaron was.—*H. Melville, B.D.*

Ignorant opposition to the truth.—When the celebrated Dr Edmund Halley was talking infidelity before Sir Isaac Newton, he addressed him in these words:—"I am always glad to hear you when you speak about astronomy, or other parts of the mathematics, because that is a subject you have studied, and well understand; but you should not talk of Christianity, for you have not studied it. I have; and am certain that you know nothing of the matter."—*Presumption rebuked.*—"The Brahmins say that Benares is not a part of this sinful earth; but that it is on the outside of the world. An earthquake, however, which was lately felt there, has rather nonplussed them, as it proves that what shakes the earth, shakes Benares too." It is easy enough for those who have been long at ease to imagine themselves protected from the common lot of men, but a shaking trial in their estate or persons soon convinces them that they are as other men are. Spiritual presumption leads many professors to imagine that they are beyond the power of temptation, and are no longer such frail beings as their fellow Christians; let but the Lord conceal His face, or Satan assail them, and in their sore trouble they will discover that they are men of like passions with the rest.—*Spurgeon*.

12, 13. spots, *Gk.*, cliffs; also spots, blemishes. See on 2 Pe. ii. 13. in . . charity, love-feasts. themselves,^a altogether selfish. fear, disregarding the opinion of the good, voice of conscience, etc. clouds, see on 2 Pe. ii. 17; Ep. iv. 14. trees, etc., "late autumnal trees." twice dead,^b dead at the first; and now a second time dead through relapse. plucked . . roots,^c hence cut off fr. sources of life and fruitfulness. raging, wild, tumultuous, ungovernable. waves . . sea,^d vessels, etc., at their mercy. stars, etc., see on 2 Pe. ii. 17.

Spots in your feasts.—In these words there are three parts. I. The persons spoken of—"these"—false teachers, that pretend to preach by the Spirit. II. A particular act of theirs hinted at—they crept into the brethren's feasts of love. III. What and how they proved there—they were spots, or rocks, and worked mischief.^e

Evidence of gracelessness.—The man who presumes on the doctrines of the Gospel to continue in sin because grace abounds, affords, in his very presumption, the plainest, strongest evidence that he never has been converted; just as the falling star by falling proves that it never was a true star,—never was a thing of heaven, though it seemed to shoot through the stellar regions, and by a train of light illumined its dusky path,—never was other than an atmospheric meteor, "of the earth, earthy."^f—*Danger of presumption.*—No man is in so much danger as he that thinks there is no danger. Why, when the bell rings, when the watchman rends the air with cries of "Fire! fire! FIRE!" when in every direction there is the pattering of feet on the side-walk, and when the engines come rattling up to the burning house,

one after another, the inmates are awakened, and they rush out; they are safest that are most terrified, and that suffer most from a sense of danger. One only remains behind. He hears the tumult, but it weaves itself into the shape of dreams; and he seems to be listening to some parade; and soon the sounds begin to be indistinct in his ear; and at length they cease to make any impression upon him. During all this time he is inhaling the deadly gas with which his apartment has become filled, gradually his senses are benumbed, and finally he is rendered unconscious by suffocation. And in the midst of peril, and the thunder of excitement, that man who is the least awake, and the least frightened, is the very man that is most likely to be burned up.^g

14, 15. Enoch . . Adam, seven inclusive,^a prophesied, Jude prob. derived this fr. trad. saying, etc.,^b following words found almost lit. in apocryphal book of Enoch. of . . speeches, daring, blasphemous.

Conviction of sinners at the judgment.—I. The judgment will exhibit scenes of such interest as will arrest the sinner's attention, and fix all his thoughts on his character—he will keenly gaze upon his guilt. II. To increase his conviction of guilt, the perfect law of God will then be held up to his mind. III. In addition to this, he will witness the preparation for the immediate execution of justice. Learn:—(1) Conviction of sin is no evidence of conversion; (2) The most pungent conviction does not necessarily lead to conversion; (3) Sinners may become convicted of sin if they desire it; (4) The character of God will appear glorious in the final condemnation of the wicked.^c

Authenticity and genuineness of a book.—We should distinctly observe the difference between the genuineness and the authenticity of a book. A genuine book is that which was written by the person whose name it bears as the author of it; an authentic book is that which relates matters of fact as they really happened. A book may be genuine without being authentic, and authentic without being genuine: for instance, the books written by Richardson and Fielding are genuine books, though the histories of Clarissa and Tom Jones are fables, and so they are not authentic; on the contrary, Anson's voyage is an authentic book, as it contains a true narrative, but it is not genuine, for it was not written by Walters, to whom it is ascribed, but by Mr. Robins.—*Bp. Watson.*

16. murmurers, mutterers. complainers, "dissatisfied with their lot."^a walking . . lusts, ordering their life acc. to their sinful desires. and . . words, see on 2 Pe. ii. 18. having . . advantage,^b flattering others to gain their own ends.

Great talkers.—I. That, in the world, there are many given to great talking. These are found—1. In all nations; 2. In every age. II. That, though they talk largely, yet they very seldom act largely. "Empty vessels sound most." III. That, where this vice of great talking is discovered, it is found to have with it other, and more dangerous, faults. Learn:—Hear more than you say. Speak little, and let that little be well.^c

Discontent.—Herodotus tells us of a people in Africa, who lived in the neighbourhood of Mount Atlas, whose daily custom was to curse the sun, when he rises high in the heavens, because his excessive heat scorched and tormented them. We have always

makes them blind. Wise men presume nothing, but hope the best; presumption is hope out of her wits."—*T. Adams.*

"Fools rush in where angels fear to tread."—*Pope.*

g H. W. Beecher.

Enoch's prophecy

^a Adam, Sheth, Enosh, Kenan, Mahalaleel, Jered, Henoch. 1 Ch. i. 1-3.

^b Da. vii. 10; Ma. xxv. 31; 2 Th. i. 7.

"To leave no interval between the sentence and the fulfilment of it doth beseeem God only, the Immutable!"—*Coleridge.*

^c *Joel Parker.*

"Men are not to be judged by their looks, habits, and appearances; but by the character of their lives and conversations, and by their works. 'Tis better that a man's own works than that another man's words should praise him."—*Sir R. L'Estrange.*

murmurers and flatterers

^a *Alford.*

^b Pr. xxviii. 31.

"I will not be as those who spend the day in complaining of headache, and the night in drinking the wine that gives the headache."—*Goethe.*

^c *A. M. Heathcote.*

Complaint is the largest tribute heaven receives, and the sincerest part of our devotion."—*Swift.*

d Fam. Treas.

"The fountain of content must spring up in the mind; and he who has so little knowledge of human nature as to seek happiness by changing anything but his own disposition, will waste his life in fruitless efforts and multiply the griefs which he purposes to remove."—*Johnson.*

e Bowes

mockers and sensualists

a 1 Ti. iv. 1.

b 1 Jo. ii. 18, 19.

c 1 Co. ii. 14; Ep. ii. 3.

"Let there be an entire abstinence from intoxicating drinks throughout this country during a period of a single generation, and a mob would be as impossible as combustion without oxygen."—*H. Mann.*

d W. Jenkyn, M.A.

"Presumption of every kind supposes folly at bottom."—*Lavater.*

e Bp. Sanderson.

looking for mercy

a 1 Th. v. 11: "Who first defends himself, may also save others."—*Bengel.*

thought this a fine illustration of discontent, which overlooks blessings and dwells upon evils. Did the Atarantians forget that to the sun they cursed they were indebted for light, for food, for the fertility of their country, for ten thousand blessings, without which their continued existence had been impossible? Did they think what their condition would have been, had the sun they cursed left the ungrateful complainers for a month in darkness? His absence for but half that time would have made them pray for his return as their benefactor, as heartily even as they cursed him as their tormentor.^d—*Vain excuses.*—Some people would come to church; but they want fit clothes—a hat, a bonnet, or a shawl; or they want some one to look after the children at home; or they want a seat of their own at church. They want time; they want rest after the six days' work; they want—But their wants are innumerable. Yet there is one want they never name, which would swallow up all the rest: they want—the *will*. "Where there's a will there's a way."^e—*Common excuses.*—Just after Bunyan's Christian had left the cross, he found three men at the bottom of the hill, fast asleep, with fetters upon their heels. Their names were Simple, Sloth, and Presumption,—apt types of the different classes of men who put off Gospel offers with vain excuses. When urged by Christian to awake and rise, Simple said, "I see no danger;" Sloth said, "Yet a little more sleep;" and Presumption said, "Every vat must stand upon its own bottom." And so they lay down to sleep again, and Christian went on his way.

17-19. but, etc.,^a see on 2 Pe. iii. 2, 3. they . . themselves,^b fr. the spirit and doctrine of Church; though they may keep up the form of outward union: such, try to seduce others. sensual,^c carnal, worldly-minded. Spirit, either the Holy Spirit, or the true Christian spirit.

Mockers in the last times.—These mockers are here described by—
I. The time when they appeared—"the last time." Consider—1. What "the last time" is; 2. Why they showed themselves then. Such a time is a time of presumption—a time of greater sin—a time when, Christ's kingdom being much enlarged, Satan's malice is also increased—a time when, since Satan's end is near, his wrath grows greater. II. The conditions wherewith they appeared. They were—1. Mockers. Consider—(1) What this sin is; (2) Its greatness. 2. Walkers after their own lusts.^d

Excuses for sin.—*Serpens decepit* was Eve's plea, and she pleaded but truth, for the serpent had, indeed, beguiled her; St. Paul hath said it after her twice over. Esau, after he had sold his birthright his own self, yet accused his brother for supplanting him. Aaron for making the calf, and Saul for sparing the cattle, both contrary to God's express command, yet both lay it upon the people. Others have done the like, and still do, and will do to the world's end. But, alas! these fig-leaves are too thin to hide our nakedness; all these excuses are insufficient to discharge us from being the authors of our own destruction.^e

20, 21. ye . . yourselves,^a each by prayer, study of Scriptures, self-examination; all by mutual exhortation and help. on . . faith,^b on the object of faith. Christ the foundation. praying . . Ghost,^c as He shall direct; and in reliance on Him. keep,^d by watching ag. sin. mercy . . life, glory in heaven, the full manifestation of mercy.

Prayer in the Holy Ghost.—Prayer in the Holy Ghost is—I. Prayer in fervency. Cold prayers ask the Lord not to hear them. II. Praying perseveringly. III. Humble prayer. We shall never sing *Gloria in excelsis* unless we pray to God *de profundis*. IV. Loving prayer. Prayer should be perfumed and saturated with love to our fellow-saints and to Christ. V. Prayer full of faith. A man prevails only as he believes.^c

Sovereign mercy.—It is related, that during the first few days of the reign of Queen Victoria, then a girl between nineteen and twenty years of age, some sentences of a court-martial were presented for her signature. One was death for desertion. A soldier was condemned to be shot, and his death-warrant was presented to the queen for her signature. She read it, paused, and looked up to the officer who had laid it before her, and said, "Have you nothing to say in behalf of this man?" "Nothing; he has deserted three times," said the officer. "Think again, my lord," was her reply. "And," said the gallant veteran, as he related the circumstance to his friends (for it was none other than the Duke of Wellington), "seeing Her Majesty so earnest about it, I said, 'He is certainly a bad soldier, but there was somebody who spoke to his good character, and he may be a good man, for aught I know to the contrary.'" "O, thank you a thousand times!" exclaimed the youthful queen; and hastily writing, "Pardoned," in large letters, on the fatal page, she sent it across the table with a hand trembling with eagerness and beautiful emotion!

22, 23. difference,^a betw. the infirm and the lawless. fear, set vividly bef. them the awful consequences of their course. pulling, using needful violence. out . . fire,^b as already on the brink of the pit, and scorched by the flames. hating . . flesh,^c "hating not only fleshly pollution itself, but even the traces and outskirts of it."^d

The practical bearing of temperamental differences.—The difference of temperaments—I. May be noticed in the matter of social intercourse. II. Suggests the true theory of denominationalism. III. Has a practical bearing on the matter of preaching. IV. May be seen in all the departments of Christian service.^e—*States and degrees of sinners, for whom we should have compassion.*—I. Those that sin without observation of their particular state—either because they are uninstructed in the special cases of conscience, or because they do an evil against which there is no express commandment. II. Those who entertain themselves with the beginnings and little entrances of sin, thinking them no harm. III. Those who are going to hell, and cannot, or rather think they cannot, avoid it.^f

Making a difference.—The late Rev. Legh Richmond was once conversing with a brother clergyman on the case of a poor man who had acted inconsistently with his religious profession. After some angry and severe remarks on the conduct of such persons, the gentleman with whom he was discussing the case concluded by saying, "I have no notion of such pretences; I will have nothing to do with him." "Nay, brother, let us be humble and moderate. Remember who has said, 'making a difference:' with opportunity on the one hand, and Satan at the other, and the grace of God at neither, where should you and I be?"

b Col. ii. 7; Ga. v. 6; Ac. xv. 9; 1 Jo. v. 4.

c Ep. vi. 18; Ro. viii. 15, 26; Zec. xii. 10.

d 1 Jo. v. 18; Jo. xv. 10; Ga. v. 5; Tit. ii. 13.

e C. H. Spurgeon.

"We believe that God's power is without limit; why should we not believe the same of His mercy?"—Bovee.

"The most perfect would be the most exacting and severe; but, fortunately, mercy is one of the attributes of perfection."—J. F. Boyes.

making a difference

a Ga. vi. 1.

b Zec. iii. 2—4.

c Ro. xii. 9; 1 Th. v. 22; Ep. v. 11.

d Alford.

"After a spirit of discernment the next rarest things in the world are diamonds and pearls."—*La Bruyère*.

"What is the true test of character, unless it be its progressive development in the bustle and turmoil, in the action and reaction of daily life?"—*Goethe*.

e Dr. J. Parker.

f Bp. J. Taylor.

**ascription
of praise**

a Ro. xvi. 25, 27;
Ep. iii. 20, 21.

b Ep. v. 25—27.

"The best wishes
that can be forg-
ed in your
thoughts be ser-
vants to you."—
Shakespeare.

"Like our sha-
dows, our wishes
lengthen as our
sun declines."—
Young.

c *Spurgeon.*

"The end of the
Gospel is life and
perfection. . . . It
is to make us
partakers of the
image of God, in
righteousness
and true holi-
ness. . . . God
Himself cannot
make me happy,
if He be only
without me; un-
less He give a
participation of
Himself and His
own likeness
unto my soul."—
Cudworth.

d *Anon.*

As the eagle pur-
sues his upward
flight until he
reach the highest
point of possible
ascent, so the
Christian should
go on rising in
the life of God
until he come to
perfection.

e *Dr. Stoughton.*

"Christ is the
pattern, the
sample, the ex-
emplary cause, of
our sanctifica-
tion. Holiness in
us is the copy or
transcript of the
holiness that is
in the Lord Jesus.
As the wax hath
line for line from
the seal; the
child limb for
limb, feature for
feature, from the
father: so is holi-
ness in us from
Christ"—*P.*
Henry.

24, 25. able,^a and as willing as He is able. to . . . falling,
into sin, away fr. Christ and His people. He alone can keep, etc.
faultless,^b without blemish. before . . . glory, in His glorious
presence. with . . . joy, with great rejoicing: i. e., of yourselves
and others. to, etc., see on 1 Th. i. 17; 1 Ti. ii. 3; Tit. i. 3; iii. 4.

Falling.—I. The path to heaven is in some respects safe, but in
others there is no road so dangerous. It is beset with difficulties.
II. In ourselves, how weak we are. In the best roads we soon
falter. III. We have many foes who try to push us down. IV.
Only an Almighty arm can hold us up, and such an arm is en-
gaged for us.^c—*A sublime doxology.*—I. The danger implied—
that of falling. When we consider the number—power—and
malice of our foes, it is wonderful that we can expect victory. It
is not surprising that a Christian should fall: 1. He has to
wrestle; 2. He often has to walk in slippery places; 3. He is the
subject of great weakness; 4. There are many obstacles in his path.
II. The preservation of which the believer is the subject—"unto
Him that is able," etc.: 1. The power of God; 2. His promises;
3. The merits of the Redeemer's work, and the virtue of His inter-
cession; 4. The indwelling of the Holy Spirit; 5. Means of grace
and dealings of Providence are all engaged to keep the saints.
III. The final presentation: 1. The solemnity and grandeur of
the occasion; 2. The glorious condition of each of its objects; 3.
The sublime felicity of which they shall be the subjects; 4. The
individual interest they shall have in these grand proceedings.^d

Essential holiness.—Without holiness, there can be no such
heaven as the New Testament reveals. There may be scenery of
surprising grandeur,—mountains, woods, rivers, and skies most
charming; but they do not make a heaven, else a heaven might
be found in Wales or Cumberland. There may be a capital full of
palaces and temples; but they do not make a heaven, else a heaven
might have been found in Delhi. There may be buildings of
marbles and precious stones; but they do not make a heaven,
else a heaven might have been in Rome or Venice. There may be
health and ease and luxury and festivities; but they do not make
a heaven, else one would have been met with in Belshazzar's
halls. There may be education, philosophy, poetry, literature,
art; but that will not make a heaven, else the Greeks would have
had one in Athens, in the grove and in the porch. *Holiness* is
that without which no heaven could exist.^e—*The power of holiness.*
—There is a moral omnipotence in holiness. Argument may be
resisted; persuasion and entreaty may be scorned; the thrilling
appeals and monitions of the pulpit, set forth with all vigour and
logic, and all the glow of eloquence, may be evaded or disre-
garded: but the exhibition of exalted piety has a might which
nothing can withstand; it is truth embodied; it is the Gospel
burning in the hearts, beaming from the eyes, breathing from the
lips, and preaching in the lives, of its votaries. No sophistry can
elude it, no conscience can ward it off. No bosom wears a mail
that can brave the energy of its attack. It speaks in all lan-
guages, in all climes, and to all phases of our nature. It is
universal, invincible, and, clad in immortal panoply, goes on
from victory to victory.

THE REVELATION OF ST. JOHN
THE DIVINE.

Introduction.

I. **Author**, JOHN, *see* Intro. to his Gosp. Evidence conclusive: 1. External. Ref. to by *Justin Martyr* (who was living sixty yrs. aft. it was written), by *Irenæus* (a disc. of Polycarp, who was a disc. of Jo.). It is also quot. or ref. to by other of the early Fathers (*Tertul.*, *Orig.*, *Cyprian*, *Jerome*), and one (*Eusebius*) entitles it "The Revelation of St. John the Divine." 2. Internal. (1) Refs. to the writer: (a) his name, Jo. (i. 1, 4, 9; xxii. 8); (b) his relation to the Churches of Asia; (c) he was an exile in Patmos on acc. of his Christian testy. (i. 9); (d) he asserts the accuracy of his work (i. 2; xxii. 8). (2) Difference in style betw. Rev. and the Gosp. and Eps. may be explained by dif. of *subject* and *conditions of authorship*. "In those, the writer is, under Divine guidance, calmly arranging his material, in full self-consciousness, and deliberately putting forth the product, in words, of his own reflectiveness: in this, on the other hand, he is the rapt seer, borne along fr. vision to vision, speaking in a region and character totally dif." (*Alford*). "In some of the anc. catalogues of the Scriptures this book was omitted; prob. not fr. any suspicion concerning its authenticity or genuineness, but fr. the obscurity and mysteriousness of its subject matter" (*Bp. Tomline*). II. **Time**, *cir.* A.D. 96 or 97. III. **Place**, prob. in PATMOS. "If the style and peculiarities are to be in any degree attributed to outward circumstances, then it would seem to have been written in solitude, and sent fr. Patmos to the Asiatic churches" (*Alford*). IV. **To whom**, to the seven Churches of Asia (i. 4). V. **Interpretation**. Of mod. interpreters there are *three* chief classes: 1. The *Historical*, who think the Rev. is a progressive hist. of the Ch. fr. the 1st Cent. to the end of time (*Mede*, *Sir I. Newton*, *Vitringa*, *Bengel*, *Woodhouse*, *Faber*, *E. B. Elliot*, *Wordsworth*, *Hengstenberg*, *Ebrard*, *Alford*, etc.). 2. The *Præterist*, who believe the Rev. has been fulfilled since it was written: that it refs. to the triumph of Christianity over Judaism and Paganism, as marked by the downfall of Jerus. and Rome (*Alcaser*, *Grotius*, *Hammond*, *Bossuet*, *Calmet*, *Wetstein*, *Echhorn*, *Hug*, *Herder*, *Ewald*, *Lücke*, *De Wette*, *Düsterdieck*, *Stuart*, *Lee*, *Maurice*, and German critics in general). 3. The *Futurist*, who are of opinion that, except the first three caps., it refs. to events wh. are yet to come (*Dr. J. H. Dodd*, *Dr. S. R. Maitland*, *B. Newton*, *C. Maitland*, *J. Williams*, *De Burgh*, etc.). "Ea. of these three schemes is open to objection" (*W. T. Bullock*, *M.A.*). "We should bear in mind that predictions have a lower historical sense, as well as a higher spiritual sense; that there may be one, or more than one, typical, imperfect, historical fulfilment of a prophecy, in ea. of wh. the higher spiritual fulfilment is shadowed forth more or less distinctly" (*Dr. Arnold*, *Sermons on the Interpretation of Prophecy*). "This book is to us precisely what the prophecies of the Old Testament were to the Jews, nor is it in any degree more inexplicable" (*Horne*). "No prophecies in the Revelation can be more clouded with obscurity than that a child should be born of a pure virgin—that a mortal should not see corruption—that a person despised and numbered among malefactors should be established for ever on the throne of David. Yet still the *pious Jew* preserved his faith entire amidst all these wonderful, and, in appearance, contradictory intimations. We, in the same manner, look up to these prophecies of the Apocalypse for the full consummation of the great scheme of the Gospel; when Christianity shall finally prevail over all the corruptions of the world, and be universally established in its utmost purity" (*Gilpin*).

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CIR. A.D. 96.

CHAPTER THE FIRST.

introduction

a Jo. i. 18; xv. 15; iii. 35; v. 20; Ac. i. 7; Ma. xiii. 32.

b Alford.

c He. i. 14; Re. xxii. 6, 16; Da. ix. 23.

d 1 Jo. i. 3; 1 K. xxii. 14; Ac. x. 41; Jo. xv. 27; xix. 35.

e Jo. vi. 63; Lu. xi. 28; vi. 47, 48.

f Re. xxii. 7; Ja. v. 8; 1 Pe. iv. 7; 2 Pe. iii. 8, 9.

"Everything that looks to the future elevates human nature; for never is life so low or so little as when occupied with the present."—*Landor*.

g Dr. Thomas.

"The Bible is a window in this prison of hope through which we look into eternity."—*Dwight*.

salutation to the seven Churches

a Alford. The Jerus. Targ. has, on Ex. iii. 14, as here, "*qui fuit, est, et erit.*"

b Clem. Alex., Beza, Hammond, etc.

c Alford.

d "Thou the anointing Spirit art, Who dost Thy sevenfold gifts impart."

e 1 Jo. v. 9; Is. lv. 4; Jo. i. 18; viii. 55; xviii. 37.

f 1 Co. xv. 20; Col. i. 18; He. i. 5, 6; Ro. i. 4; vii. 29, 34.

1-3. Revelation, Ἀποκάλυψις (*Apocalypse*). of . . Christ, not a revelation in wh. Christ is revealed; but, of which He is the Revealer. which . . him,^a "the man Christ Jesus, even in His glorified state, receives fr. the Father, by His hypostatical union with Him, that rev. wh. by His Spirit He imparts to His Church."^b servants, believers. which . . pass, bef. long. angel,^c who appears cap. xvii. John, see Intro. who . . saw,^d supposed by some to ref. to Jo.'s Gosp., but, prob. to contents of *this* book. readeth, thoughtfully, prayerfully, believing. keep,^e in heart, mind, life. time . . hand,^f the time, to wh. the prediction refs. is near.

His servant John.—All that we have in Scripture concerning this "beloved disciple," we may gather up under three general heads.—I. The circumstances of his early life: 1. His birthplace—Bethsaida; 2. His family—he was the son of Zebedee and Salome, and the brother of James; 3. His physical qualities—he had no doubt a good bodily organisation; 4. His early impressions—being from nature, would be deep and large. II. The career of his Christian life. Here we notice him as—1. A disciple—called unexpectedly, but effectually; 2. An Apostle; 3. An author; 4. A bishop. III. The characteristics of his inner life—love was the atmosphere of his soul. This love was—1. Capable of indignation. While a disciple of love, he was also a son of thunder. Genuine love has two sides. 2. Divinely enlightening. His Gospel is reflective, supplementary and corrective. 3. Sublimely heroic.^g

Love for the Bible.—Lady Jane Grey was once asked by one of her friends, in a tone of surprise, how she could consent to forego the pleasures of the chase, which her parents were enjoying, and prefer sitting at home reading her Bible. She smilingly replied, "All amusements of that description are but a shadow of the pleasure which I enjoy in reading this book."

4-6. seven, see v. 11. Asia, the proconsular province. from . . come, "a paraphrase of the unspeakable name '*I am*;' resembling the paraphrase in Ex. iii. 14, '*I am that I am.*'"^a seven . . throne, some^b think "seven principal angels;" others^c the perfection and plenitude of the Spirit.^d The num. seven denotes completeness. the . . witness,^e He bore witness to the truth. and . . dead,^f His resurrection the seal to His testimony. Prince . . earth,^g King of kings. unto . . us,^h His love everlasting and infinite. washed, see on 1 Jo. i. 7, and He. ix. 14 [and ii. 333]. kings,ⁱ Gk., a kingdom. priests,^k to offer up the personal sacrifice of ourselves.

The song of the forgiven.—Not every gift calls forth a song. But this gift of forgiveness is worthy of, and has obtained one.—I. This gift of pardon is necessary to the Church. II. It was purchased at a great cost. III. Love prompted its bestowment. IV. It is bestowed freely. V. Like all the benefactions of love it is bestowed promptly. "He gives twice who gives quickly." VI. It is all-inclusive. VII. It brings with it all other blessings.^l—*The glorious anthem*.—I. The statement which these words involve

with regard to our Redeemer's character and work: 1. The master-fact here stated—He has "loved us;" 2. The proofs which He has given us of this love. II. The ascription which, on this view of His character and work, is here rendered to Him. We may regard it as an act of—1. Solemn worship; 2. Grateful dedication; 3. Prayerful desire.^m

Made us kings.—An old African negro, who had long served the Lord, when on his deathbed, was visited by his friends, who came around him lamenting that he was going to die, saying, "Poor Pompey, Poor Pompey is dying." The old saint, animated with the prospect before him, said to them with much earnestness, "Don't call me poor Pompey, I king Pompey."

7. behold . . clouds^a [i. 184, 211]. every . . him, with var. feelings; love, gratitude, joy, fear, shame. they . . him,^b with wonder, confusion, remorse. wail, as they dread the result of His coming for themselves.

Coming with clouds.—I. The magnificence and glory of Christ's second advent. Christ shall be glorious in—1. His person; 2. His attendants; 3. His offices. II. The eye-witnesses of this solemn spectacle. Consider—1. Their universality—"every eye;" 2. Their individuality—"every eye;" 3. Their peculiar characteristic—"pierced Him." III. The effects of which this advent will be productive.^c—*Christ crucified, coming to judgment.*—I. The intervening space between this and the judgment is, in the light of eternity, but brief. II. The descending Judge will be visible to every human eye. III. To the saints of the Most High this will be a welcome, joyful scene.^d—*Christ's coming.*—Consider that—I. The coming of Christ to a universal judgment is a most certain thing. II. It is nearly approaching. III. It will be exceedingly majestic. IV. It is a matter of universal concern. V. It will be a mournful and dreadful day to all who have continued His enemies. VI. His faithful disciples may cheerfully welcome it, and think of it with courage and delight.^e

Your eye shall see Him.—Mr. G—was mayor of the town of Maidenhead, not many years after the late Rev. J. Cooke settled in it. One Sabbath evening he attended the meeting house, and heard Mr. Cooke preach. The text was Rev. i. 7. His attention was arrested: an arrow of conviction entered his heart; he became speedily a changed man, and regularly attended the means of grace. He had been a jovial companion, a good singer, and a most gay and cheerful member of the corporation. The change was soon perceived. His brethren at one of their social parties rallied him upon Methodism. But he stood firm by his principles, and said, "Gentlemen, if you will listen patiently, I will tell you why I go to meeting, and do not attend your card table. I went one Sunday evening to hear Mr. Cooke. He took for his text, 'Behold He cometh with clouds; and every eye shall see Him.' Your eye shall see Him!" In short he gave them so faithful and powerful an epitome of the sermon, and applied it so closely to them individually, marking the words, "every eye shall see Him," with such emphasis, and pointing to them, said, "your eye," and "your eye," that they were satisfied with his reasons for going, and never again durst speak to him on the subject.

g Re. xix. 16; Ps. ii. 1—6; Ixxii. 11; Pr. viii. 15; Da. vii. 14; Re. xi. 15.
h Ep. iii. 19; Ro. viii. 35—37; Song viii. 6, 7; 1 Jo. iv. 10; Ro. v. 8.
i Lu. xxii. 29, 30; xii. 32; Re. xx. 4.
k Ex. xix. 6; Ro. xii. 1.
l R. A. Bertram. m J. Parsons.

the coming of Christ

a Ma. xxiv. 30; xxvi. 64; Ac. i. 11; Da. vii. 13; 1 Th. v. 23.

b Zec. xii. 10; Ps. xxii. 16; Jo. xix. 36.

"Remorse is a man's dreaded prerogative, and is the natural accompaniment of his constitution as a knowing, voluntary agent, left in trust with his own welfare, and that of others. Remorse, if we exclude the notion of responsibility, is an enigma in human nature never to be explained."—J. Taylor.

c G. Stockdale.

d S. B. Willis.

e Dr. Doddridge.

"There is a difference between remorse and penitence. Remorse is the consciousness of wrong-doing with no sense of love. Penitence is that same consciousness, with the feeling of tenderness and gratefulness added."—F. W. Robertson.

Alpha and Omega

8. Alpha . . Omega,^a names of first (α) and last (ω) letters of the Gk. alphabet.^b As a title of Christ, it is equivalent to the

a Re. xxii. 13, 16.
 b To denote "completely," "entirely," "*ab Aleph usque ad Tau*," is a Rabbinical expression.

c Alford.

"Nothing is more ancient than God, for He was never created; nothing more beautiful than the world, it is the work of that same God; nothing more active than thought, for it flies over the whole universe; nothing stronger than necessity, for all must submit to it."—*Thales*.

d M. Silcock.

e Dr. Guthrie.

Patmos

a Ac. xiv. 22; Ro. viii. 17; 2 Ti. ii. 12; Re. vii. 14, 15.

b Lu. xxiii. 42; Ma. xxv. 34.

c 2 Th. iii. 5; Ja. v. 7, 8; Ro. v. 3, 4; 1 Co. i. 7; Ps. xxxvii. 7; Ro. viii. 25; Lu. xxi. 19.

"A virtuous and well-disposed person is like good metal,—the more he is fired, the more he is fined; the more he is opposed, the more he is approved. Wrongs may well try him, and touch him; but they cannot imprint on him any false stamp."—*Richelieu*.

d Evan Lewis, B.A.

Deity in His entirety. *Note*, this is the self-assumed title of the "Faithful Witness." The rest of the *v.* is a correct gloss fr. ch. xxi. 6; xxii. 13.^c

The Alpha and Omega.—God is the beginning and end of—I. Eternity: 1. He has always existed; 2. He exists now; 3. He will exist for all future ages. II. Power. His power is shown in—1. Creation; 2. Providence. III. Knowledge. He knows and sees all. IV. Wisdom. His ways are inscrutable. Man cannot understand them. V. Mystery. What is God? Of what form is He? Where is His dwelling-place? VI. Love. He sent His Son, that we through Him might have life.^d

Christ the Alpha.—Take Christ first, before you think of doing anything else: did He not say, "Without Me, you can do nothing?" So, then, all you do without Him is sheer nothing, however pious and noble it may appear in the eyes of men. Is He not the Alpha? and is not the Alpha the first letter? Then do not try to put a letter before it; do not say to yourself, "I will try to obtain a true recognition of my sins, and then I will go to Jesus to obtain salvation. This is beginning with the Z instead of with the Alpha. By doing so you make yourself like that fool who said, "I will learn to swim first, and then I will go into the water." Do you want to know your sins truly? Who is to give you that knowledge but Christ? Do you want to become better and more heavenly-minded? Who can give you that godly disposition of heart but Christ? Indeed, everything you want is within the sheepfold of God; but how can you get within except through the door, which is Christ? "I am the door," He said: "by Me if any man enter in, he shall be saved, and shall go in and out and find pasture."^e

9. tribulation,^a toils, trials, persecutions. kingdom,^b privileges of citizens, as well as tribulations. patience,^c endurance, *i.e.* of Christian toil and character. *isle . . Patmos*, see Intro. and below. *for . . Word, etc.*, because, in consequence of his fidelity to the truth.

The first scene in the great revelation (on *vv.* 9–16).—These beautiful words show—I. The recipient of this glorious revelation—"I, John." Here, we notice—1. The relation of John to other followers of Christ—"brother and companion in tribulation." All the saints are—(1) Brethren; (2) Sufferers; (3) Royal heirs; (4) Endowed with patience. 2. The reason why he was banished to Patmos—because of his faith in Jesus—and the testimony of His love. 3. The effect of John's many trials upon himself—"I was in the Spirit." II. The manner in which this first scene was ushered in—"I am Alpha," etc.:—1. The fulfilment of the revelation is guaranteed; 2. Its permanency is implied; 3. Its universal reference is expressed. III. The real significance of the scene itself. This teaches the Saviour's relation to—1. His Church; 2. The opponents of His cause; 3. Christian enterprise.^d—*The efficacy of the passive virtues*.—Observe—I. That the passive and submissive virtues are most of all remote from the exercise and attainment of those who are out of the Christian spirit and life of faith. II. The immense power of principle that is necessary to establish the soul in these virtues. III. How it is chiefly by this endurance that Christ, as a Redeemer, prevails against the sin of the human heart, and subdues its enmity. IV. That men, as being under sin, are set against all active efforts

to turn them, but never against the gentle virtues of patience. V. That it is important, when a man will discover the real effectiveness of passive good, to refer to his own consciousness. Practical uses:—(1) It is here that Christianity makes issue with the whole world on the question of human greatness; (2) The office of Christian martyrs is here explained; (3) We see in this subject how it is that many persons are so abundantly active in religion with so little effect, while others not conspicuous in action accomplish so much; (4) The reasons of our trials are here made evident.^e

Patmos.—A small island, one of the Sporades, off the southwestern coast of Asia Minor, about thirty miles south of Samos. It is a continuous rock, fifteen miles in circumference, for the most part rugged and barren: the coast is lofty with many capes and several good harbours. The only town stands on a high rocky eminence rising abruptly from the sea: it contains about 450 houses: there are fifty at La Scala, the landing place; and these may be said to be the only habitations in the island. In the middle of the town is the monastery of St. John, a massive building erected by the emperor Alexius Comnenus. About half-way up to the mountain, between La Scala and the town, is a natural grotto, where it is said St. John had his apocalyptic visions. A small church is built over it. Patmos was a place to which persons were banished; and here St. John was exiled (Re. i. 9), most probably in Domitian's reign. It is now called *Patino*.^f

10, 11. in . . Spirit,^a in a kind of trance. on . . day, first time that 1st day of the week is so called. voice . . trumpet,^b loud, clear. saying . . last, see on v. 8. seest, in the course of this vision. send it, etc., for acc. of places named, see ii. 1 ff.

The happy Sabbath.—I. The appropriate designation given to the Christian Sabbath—"the Lord's day." On this day—1. He triumphed over His enemies by His resurrection; 2. He confirmed His ministry on earth; 3. He rose to suffer and die no more; 4. He accomplished the redemption of the Church. II. The exalted privilege the Apostle enjoyed—"in the Spirit." This—1. Is a suitable frame of mind; 2. Will fill us with exalted views of Christ; 3. Will give us holy pleasures; 4. Will lead us to anticipate an eternal Sabbath.^c—*The Christian Sabbath.*—Consider this day as a day of—I. Divine sanction. Look at—1. The example of the Apostles and early Christians; 2. The usefulness which attends its observance now. II. Holy employment. It should be hallowed by—1. Cessation of secular business; 2. Careful avoidance of all frivolities; 3. Devotional attendance on God's public worship; 4. Performance of the relative and private duties of religion. III. Christian gladness and anticipation: 1. Joy in the events it commemorates, and the influence it possesses; 2. Anticipation because it is a type of an eternal Sabbath.^d—*Things common to all Christ's letters to the seven Churches.*—Christ—I. Sustains a common relationship to them all. A relationship of—1. Authority; 2. Oversight; 3. Moral discipline. II. Speaks through their "angels" to all. III. Promises great blessings to the victorious in all. Consider that the resistance to evil—1. Is the characteristic of all Christians; 2. Must in all cases be personal; 3. Is a matter of difficulty; 4. Though difficult, may be achieved. IV. Demands attention to the Spirit's voice in all.^e

"Enjoy the blessings of this day, if God sends them, and the evils of it bear patiently and sweetly; for this day only is ours; we are dead to yesterday, and we are not yet born to the morrow."—*Bp. Taylor.*

e Dr. H. Bushnell.

"Every man has his turn of trouble and sorrow, whereby (some more, some less) all men are in their times miserable. I never yet could meet with the man that complained not of somewhat."—*Bp. Hall.*

f Treas. of Bib. Know.

John receives orders to write

a Ez. ii. 2; 2 Pe. i. 21.

b 1 Th. iv. 16; Ez. xix. 16; xx. 18; Ps. xviii. 13; lxviii. 33; xli. 6.

"The sublime, when it is introduced at a seasonable moment, has often carried all before it with the rapidity of lightning, and shown at a glance the mighty power of genius."—*Longinus.*

"On Sunday heaven's gates stand open."—*G. Herbert.*

c J. E. Good.

d J. Parsons.

e Caleb Morris.

"Through the week we go down into the valleys of care and shadow. Our Sabbaths should

be hills of light and joy in God's presence; and so, as times roll by, we shall go on from mountain top to mountain top, till at last we catch the glory of the gate, and enter in to go no more out for ever."—*H. W. Beecher.*

the Son of man

a Ex. xxv. 31, 32, 37; Zec. iv. 2.

b "Ea. local Ch. has now a candlestick, to be retained or removed fr. its place acc. to its own works."—*Alford.*

c Ma. xvi. 13; Ac. vii. 56; 1 Ti. ii. 5.

"All the glory and beauty of Christ are manifested within, and there He delights to dwell; His visits there are frequent, His condescension amazing, His conversation sweet, His comforts refreshing; and the peace that He brings passeth all understanding."—*Thomas à Kempis.*

d *C. Simeon, M.A.*

"The way to preserve the peace of the Church is to preserve the purity of it."—*M. Henry.*

e *T. Watson.*

a Da. vii. 9; x. 5—9; Ez. i. 28.

b Is. i. 18.

c Ps. xxxix. 1—3; Job x. 4; Zec. iv. 10; 1 S. xvi. 7; 2 Ch. xvi. 9; Ho. iv. 13.

An Easter Sunday service.—On Easter Sunday, the Greek Church is accustomed to perform a solemn service in honour of our Lord's resurrection. On Easter Sunday, in 1814, the Emperor of Russia and his officers, not being able, as usual, to assemble for this purpose in their Cathedral, met, with the whole Russian army, in the palace of Louis XV. at Paris, when the service was performed by seven of the priests. The emperor kneeled down, as did his 80,000 soldiers, and all united in solemn thanksgiving to God for the resurrection of Christ. The French soldiers, and innumerable spectators, though ignorant, in a great measure, of the intention of the ceremony, were deeply affected with the spectacle, and burst into tears.

12, 13. see . . voice, the speaker. saw . . candlesticks,^a not united into one as in the Tabernacle; but seven distinct, separate, *independent*, lamps.^b midst, the risen Saviour present with His people. like . . man^c [i. 116]. clothed . . foot, long robe a sign of rank and office. girt . . paps, fastened at the breast.

St. John's vision.—We will—I. Illustrate this vision. In doing this, we will notice—1. The Person who appeared to him. He is here described by His situation—habit—appearance—voice—and attitude. 2. The effect of the vision. II. Deduce from it some pertinent observations: 1. They who suffer much for their Lord may expect peculiar manifestations of His power and love; 2. We have reason to be thankful that our Lord reveals Himself to us now through the medium of men, and of the written Word; 3. The brighter discoveries we have of Christ, the more shall we be humbled in the dust before Him; 4. There is a day coming when the most stouthearted sinner will tremble before Him.^d

Preservation of the Church.—Christ preserves His Church as a spark in the ocean, as a flock of sheep among wolves. That the sea should be higher than the earth, and yet not drown it, is a wonder; so, that the wicked should be so much higher than the Church in power and not devour it, is because Christ hath this inscription on His vesture and on His thigh, *King of kings*. They say lions are *insomnes*, they have little or no sleep; it is true of the Lion of the tribe of Judah, He never slumbers nor sleeps, but watcheth over His Church to defend it (Is. xxvii. 2, 3): "Sing ye unto her, A vineyard of red wine; I the Lord do keep it: lest any hurt it, I will keep it night and day." If the enemies destroy the Church, it must be at a time when it is neither night nor day, for Christ keeps it day and night. Christ is said to carry his Church, as the eagle her young ones upon her wings (Ex. xix. 4). The arrow must first hit the eagle before it can hurt the young ones, and shoot through her wings; the enemies must first strike through Christ before they can destroy His Church. Let the winds and storms be up, and the Church almost covered with waves, yet Christ is in the ship of the Church, and so long there is no danger of shipwreck.^e

14—16. head, perh. forehead. white,^a sig. glory and purity. wool . . snow,^b ref. to intense whiteness. eyes . . fire,^c clear, penetrating glance. brass, *Gk.*, *chalcolibanus*; the precise meaning not known. as . . furnace,^d burnished, glowing. sound . . waters,^e resounding, powerful, musical. had . . stars,^f symbol of the seven Churches wh. the Lord is represented as guarding and owning. out . . sword,^g His *Word*, sharp and

incisive. countenance . . strength,^h His face majestic, radiant with glory.

The glory of heaven.—The glory of heaven is such that it can never be fully known, till it be fully enjoyed. And yet if heaven were ever made crystally transparent to you, if ever God opened you a window into it, and then opened the eye of your faith to look in by that window, think what it was that you there discovered, what inaccessible light, what cherishing love, what daunting majesty, what infinite purity, what overloading joy, what insupportable and sinking glory, what rays and sparklings from crowns and sceptres! but more from the glances and smiles of God upon the heavenly host, who for ever warm and sun themselves in His presence; and when you have thought all this, then think once again that all your thoughts are but shadows and glimmerings, that there is dust and ashes in the eye of your faith that makes all these discoveries come infinitely short of the native glory of these things; and then you may guess, and somewhat near, what heaven is.ⁱ

17, 18. fell . . dead, overwhelmed by the glory of His appearance. he . . me, Jo. had felt the touch of that kind and mighty hand before. fear not, “till rid of fear we are not fit to hear.”^h I . . last, see on v. 8. I . . liveth,^c the Living One. keys,^d “the Pope, therefore, is not the key-keeper.” Key, symbol of authority. death, our “last enemy” under the power of Christ. hell, *Hades*.

Fear not.—Fear not—I. For thyself. I will wash thee thoroughly from thine iniquities. I will console thee in trouble. I will be with thee in the dark valley. II. For any among thy kindred and acquaintance of the same family of God. There is a shield over the head of each. III. Amid changes however startling, circumstances however unexpected. I am the perfect ruler of a perfect providence.^e—*The Lordship of Christ over the realms of the unseen and spiritual.*—I. Some explanation of the words here used. “Hell” should be rather “Hades,” the region of the unseen and eternal. The power over these unseen regions is represented as being in the hands of Christ. II. Observe, in regard to this power, that Christ has acquired it morally, righteously, as the Saviour of mankind, by His victory over sin and death. III. Consider this power in itself: 1. He who hath the keys of death must have the keys of life also; 2. The great ends He hath in view, who thus holdeth and useth the keys; 3. The thoughtful tenderness of His dealings; 4. This power includes *all* authority and command; 5. His power to bring forth into the resurrection of an open life all His servants, who are now with Him.^f

God in heaven.—It is the presence of the king that makes the court, let the house be never so mean in which he resides. Heaven itself is not heaven, merely because its scenes and associations are congenial and inviting to our spirits. He that shall read in the book of the Revelation, of a city, or place that has no temple in it, nor no sun or moon to shine in it, and then break off, would sooner conjecture that he was beginning the description of some forlorn place under the Northern Pole than of the heavenly Jerusalem. But when he shall understand that God and the Lamb are the temple of it, and the glory of God and the Lamb the eternal shining in it, he will then say, as an awakened Jacob,

^d Ez. xl. 30.

^e Ez. i. 24, 25; xliii. 2; Re. xix. 16; xiv. 2.

^f Da. xii. 3; 1 Co. xv. 41.

^g He. iv. 12; Re. xix. 15; Ep. vi. 17; Is. xi. 1, 4, 5; He. vi. 5.

^h Ma. xvii. 2; Ac. xxvi. 13—15; 2 S. xxiii. 4; Ma. iv. 2.

ⁱ Bp. Hopkins.

Christ's words to John

^a Ge. xxvi. 24; Ju. xiii. 22; Ex. iii. 6; Is. vi. 5.

^b Trapp.

^c Ac. ii. 24; Ro. vi. 9; Job xix. 25
^d Pr. xv. 11; Ps. lxviii. 20; Ma. xvi. 19.

“Fear sometimes adds wings to the heels, and sometimes nails them to the ground, and fetters them from moving.”—*Montaigne*.

“Fearfulness, contrary to all other vices, maketh a man think the better of another, the worse of himself.”—*Sir P. Sidney*.

^e Dr. A. Raleigh.

^f W. Smith.

“The joys of heaven are without example, above experience, and beyond imagination; for which the whole creation wants a comparison; we, an apprehension; and even the Word of God, a revelation.”—*Norris*.

g Sparston.

the stars and the candlesticks

a Hengstenberg.

b Ma. v. 14; Ph. ii. 15; Ep. v. 13.

"The future does not come from before to meet us, but comes streaming up from behind over our heads."—*Rahel*.

"The veil which covers the face of futurity is woven by the hand of mercy."—*Lytton*.

c R. A. Griffin.

d Campbell.

"Perfect purity—fulness of joy—everlasting freedom—perfect rest—health and fruition—complete security—substantial and eternal good."—*Hannah More*.

"Surely this is none other than the house of God, and the place where He Himself dwelleth."*

19, 20. write . . seen, "now that thy fear is over, write what I bade thee."^a Describe the vision just now looked upon. the . . are, *i.e.*, what they mean. things . . hereafter, *i.e.*, describe the visions that follow. mystery, heretofore hidden, now unveiled. stars, ref. to relation to Christ as Creator, Ruler. angels, meaning obscure. candlesticks,^b ref. to relation to the world as light-bearers.

The candelabrum.—The candelabrum of the Apocalypse is a striking symbol of the Church. Herein we see—I. The position of the Church—without the veil; II. Its work—to exhibit light, that is, Christ; III. Its unity—many lamps, but one light; IV. The source of its vitality—continually fed by the Holy Ghost; V. Its beauty—each branch richly ornamented; VI. Its value—the candelabrum was gold—believers are Christ's jewels. Application:—(1) How great the honours, (2) How certain the safety, of believers.^c

Mystery.—The leading sense is *Arcanum*, a secret, anything not disclosed, not published to the world, though perhaps communicated to a select number. 'Αποκάλυψις stands in the same relation to this word as *discovery* does to *secret*.^d—Had Lord Chesterfield been aware that the common acceptation of the word *mystery* in English differs from the word in Greek, his politeness would have checked his profaneness, if Christian principles had lost all their force, when his Lordship thus wrote to B. Dodding-ton, Esq., "The mystery of state is becoming like that of godliness, ineffable and incomprehensible, and has likewise the same good luck of being thought the finer for not being understood." But infidelity was ever superficial,—like his lordship's system of manners.

CHAPTER THE SECOND.

Ephesus

a Ac. xix.; Ep. i. 1.

b Ma. xviii. 20; xxviii. 20; Ps. i. 6.

c 1 Jo. iv. 1; 2 Co. xi. 13; Ga. i. 8; Ep. v. 13.

d Ga. vi. 9; He. xii. 3; 2 Co. iv. 16, 17; Pr. xxiv. 10.

e Caleb Morris.

"Authors are the vanguard in the march of mind, the intellectual backwoodsmen, reclaiming from the idle wilderness new territories for the thought and activity of their

1—3. Ephesus^a [iii. 175—183; iv. 205]. know,^b am cognisant of. works, practical Christian life. patience, endurance of hardship and wrong. how . . evil, you reject the fellowship of the ungodly. tried,^c comparing their example and words with Scripture and experience. and . . fainted,^d weary *in*, but not *of*, the labour.

Christ's letter to the Church at Ephesus (on v. 1—7).—The peculiarities in the Ephesian Church here indicated are—I. Opposition to error: 1. The origin of religious error is often involved in great obscurity. 2. Its manifestation is in both deeds and doctrines. 3. Its defence is generally by an appeal to Divine authority. 4. Its dissemination is often very rapid. Because—(1) Depraved human nature has^a a greater affinity for it than for truth; (2) Religious errorists are generally zealous propagandists. 5. Its very existence should be hated by Christians. II. Patient endurance. The Church needed patience because it—1. Had to disseminate truth; 2. Had to encounter opposition; 3. Was obliged to wait. III. The decay of love. Christ, to increase this failing love, says: 1. Remember; 2. Repent; 3. Reproduce; 4. Tremble.^e

The value of patience.—"I compare patience to the most precious thing that the earth produces,—a jewel. Pressed by sand and rocks, it reposes in the dark lap of the earth. Though no ray of light comes near it, it is radiant with imperishable beauty. Its brightness remains even in the deep night; but, when liberated from the dark prison, it forms, united to gold, the distinguishing mark and ornament of glory, the ring, the sceptre, and the crown," said the wise Hillel. "Her end and reward is the crown of life."

4. nevertheless, the defects are also known. left, lost the hold of. first love,^a the warmth, simplicity, fervour, of thy love as it was at the first.

The true problem of Christian experience.—I. The relation of the first love, or the beginning of the Christian discipleship, to the subsequent life: 1. It is the birth of a new, supernatural, and Divine consciousness in the soul, in which it begins to live as from a new point; 2. It is so much of a reality, that it initiates, in the subject, experimentally, a conception of the eternal rest. II. The relation of the subsequent life, including its apparent losses, to the beginning. It is the fruit of the beginning.^b

Misery of a backslider.—After poor Sabat, an Arabian who had professed faith in Christ by the means of the labours of the Rev. H. Martyn, had apostatised from Christianity, and written in favour of Mahomedanism, he was met at Malacca by the late Rev. Dr. Milne, who proposed to him some very pointed questions, in reply to which he said, "I am unhappy. I have a mountain of burning sand on my head. When I go about, I know not what I am doing." It is, indeed, "an evil thing and bitter to forsake the Lord our God."^c

5, 6. fallen, diminution of love to Christ, a fall. repent,^a turn with true sorrow. do . . works, such as thou didst when thy love was at its first heat. come, in judgment. quickly, hence, repent promptly. will . . place, the withdrawing of its light-giving power, the Church's punishment. Nicolaitanes, thought by some^b to have been a sect founded by Nicolaus the proselyte of Antioch, one of the seven deacons: others^c prefer a symbolical interpretation.

Hating that which Christ hates.—This interesting clause suggests three distinct but closely allied themes. I. Hating in general. Where there is no hatred, there is no love. II. The particular object which the Christians at Ephesus hated—"the deeds of the Nicolaitanes." Who these Nicolaitanes were, we do not know. Their doctrine, whatever it was, was erroneous. III. The heart-harmony between Christ and Christians—both hate the same thing.

The ruins of Ephesus.—Once it had an idolatrous temple, celebrated for its magnificence as one of the wonders of the world, and the mountains of Coressus and Prion re-echoed with the shouts of ten thousand tongues, "Great is Diana of the Ephesians!" Once it had Christian temples almost rivalling the pagan in splendour, wherein the image that fell down from Jupiter lay prostrate before the cross, and many tongues, moved by the Holy Ghost, made public avowal that "Great is the Lord Jesus!" Once it had a bishop, the angel of the Church, Timothy, the beloved disciple of St. John; and tradition relates that it was honoured with the last days of both these great men, and of the mother of our

happier brethren."—*Carlyle*.
"It is a great happiness to be praised of them that are most praiseworthy."—*Sir P. Sidney*.
f Krummacker.

first love left
a Ma. xxiv. 12;
l K. xi. 4; Ps.
lxxxv. 8.

"It is always esteemed the greatest mischief a man can do to those whom he loves, to raise men's expectations of them too high by undue and impertinent commendations."—*Sprat*.

"Praise undeserved is satire in disguise."—*Pope*.

b *Dr. H. Bushnell*.

c *W. Nicholson*.

Nicolaitanes

a Ez. xviii. 30—32; Ep. v. 14.

b *Irenæus, Tertullian, Clem. Alex.*

c *Abp. Trench on Seven Churches*, 82—87. As the name Balaam (v. 14) means nearly the same as Nicolas, he thinks the N's were "those who aft. the pattern of Balaam's sin, sought to introduce a false freedom, the freedom of the flesh, into the Ch. of God." Jewish legalism was the first enemy of the truth; aft. came heathen licentiousness.

"If you would be good, first believe you are bad."—*Epictetus*.

d *Dr. W. Arnot*.

e Mr. Arundell.

Lord. Some centuries passed on, and the altars of Jesus were again thrown down to make way for the delusions of Mahomet; the cross is removed from the dome of the church, and the crescent glitters in its stead. Now, a few unintelligible heaps of stones, with some mud cottages, untenanted, are all the remains of the great city of the Ephesians.^e

the tree of life

a Ep. v. 17.

b Clem. Alex.

c 1 Jo. v. 4; Ja. i. 12.

d Re. xxii. 2; Ge. ii. 9; iii. 22, 23.

"Correction does much, but encouragement does more. Encouragement after censure, is as the sun after a shower."—Goethe.

"A true devoted pilgrim is not weary to measure kingdoms with his feeble steps." Shakespeare.

e W. L. Watkinson.

f H. W. Beecher.

7. ear,^a a believing ear. "Faith, the ears of the soul."^b A readiness to listen attentively and honestly. Spirit, speaking through the Great Teacher. saith . . Churches, for their present and eternal good. overcometh,^c who conquers temptation, sin, and self. will . . life,^d the way to wh. sin had closed. paradise [ii. 207] of God. The P. in wh. God dwells and delights.

The two paradises (comp. Gen. ii. 8).—The second paradise is better than the first, with respect to—*I.* The places. In regard of—*1.* Their elements; *2.* Their extent; *3.* Their beauty. *II.* The inhabitants: *1.* Their physical nature; *2.* Their employments; *3.* Their rank; *4.* Their freedom; *5.* Their security; *6.* Vision of God.^e

Rejecting the tree of life.—We have known men, upon whose grounds were old, magnificent trees of centuries' growth, lifted up into the air with vast breadth, and full of twilight at midday, who cut down all these mighty monarchs, and cleared the ground bare; and then, when the desolation was completed, and the fierce summer gazed full into their faces with its fire, they be-thought themselves of shade, and forthwith set out a generation of thin, shadowless sticks, and pined and waited till they should stretch out their boughs with protection, and darken the ground with grateful shadow. Such folly is theirs who refuse the tree of life, the shadow of the Almighty, and sit, instead, under feeble trees of their own planting, whose tops will never be broad enough to shield them, and whose boughs will never discourse to them the music of the air.^f

Smyrna

a Pr. xiii. 7; 2 Co. viii. 2; Ma v. 2; Ja. ii. 5; 1 Ti. vi. 18; Lu. xii. 21; 2 Co. vi. 10.

"There are both poor rich men, and rich poor men in God's sight."—Trench.

b Ro. ii. 28, 29; ix. 6; Jo. viii. 39, 44.

c See Trench, *Synonyms*, p. 5.

d Dr. J. Harris.

Smyrna, i.e., myrrh, yielded its sweet perfume in being bruised even to death. M. used in embalming, a per-

8, 9. Smyrna, see below. poverty, as to worldly substance they suffered to the spoiling of their goods. rich,^a in spiritual things. blasphemy, slanders, etc. say . . Jews, outwardly, historically. not,^b inwardly. but . . Satan,^c he is the head of their Church.

The Epistle to the Church at Smyrna.—From the text we may learn: *I.* That Christ's Churches are objects of His supreme regard. *II.* That He possesses the most accurate acquaintance with the state of His Churches, and of all their individual members. *III.* That He despises not the least indications of piety. This is evident from—*1.* The very fact of His appearance to John with messages for the Churches; *2.* The view which He gives of His character to the particular Church here addressed; *3.* The tone of all His letters to the Churches. *IV.* That the life of the Christian is a state of warfare, and as such requires activity and effort. *V.* That the Saviour promises a heavenly reward to His faithful subjects. *VI.* That there are certain incidental methods, by which the individual Christian, or a particular Church, is to be excited to achieve this warfare, and to obtain this crown.^d—*Christ's letter to the Church at Smyrna.*—Consider concerning this Church—*I.* Its temporal condition—one of great trial. Notice—*1.* Its present trial: (1) Though its city was rich, it was poor; (2) Though it

was spiritually rich, it was also secularly poor. 2. Its prospective trial—persecution, wherein notice its instruments—its instigator—its form—and its duration. II. Its spiritual obligations: 1. Courage; 2. Fidelity—its extent—its reward,—“a crown of life.”

Smyrna.—Smyrna (myrrh) is an ancient commercial city of Ionia, about 40 miles north of Ephesus, at the mouth of the little river Meles. It was destroyed by the Lydians, and lay in ruins 400 years, till Alexander, or Antigonus after the great conqueror's death, rebuilt it not far from its original site; and then it again flourished. In the letter, some of the expressions are thought to refer to rites practised by pagan inhabitants of the city. Thus a crown was presented to the priest who had superintended the sacred ceremonies when his year of office expired. It was here that Polycarp, martyred 166 A.D., was bishop. Smyrna, now called *Ismir*, is a large city, containing 120,000 inhabitants, and is the centre of the trade of the Levant.^f

10, 11. which . . suffer,^a other trials in store. To be forewarned is to be forearmed. devil,^b the accuser: the author of all mischief. tried,^c tempted to abandon your principles. ten days,^d *i.e.* a short time.^e Ground of consolation. be . . death,^f even to dying for the truth. crown . . life,^g [v. 10], diadem, the sign of *kingship*. the . . death,^h “the death in life of the lost, as contrasted with the life in death of the saved.”ⁱ “The life of the damned is death.”^k

The reward of faithfulness.—Learn that the religion of Christ—
I. Requires faithfulness. To be faithful to religion means that the believer should make use of all his powers on behalf of—1. Religion; 2. Religion in the circle in which God has placed him; 3. Religion, according to God's will. II. Requires personal faithfulness. Because every Christian—1. Has a personal work to accomplish; 2. Is endowed with power to accomplish his own work; 3. Is under a personal obligation to be faithful. III. Requires continual faithfulness. Because—1. The work is great; 2. The time is short. IV. Rewards this personal and continual faithfulness. Religion's reward is—1. Precious—“a crown;” 2. Glorious—“a crown of life;” 3. Durable—“life;” 4. Personal—“I will give thee.”^l

Duty.—In one of the late wars a little drummer boy, after describing the hardships of the winter campaign, the cold, the biting, the pitiless wind, the hunger and the nakedness which they had to endure, concluded his letter to his mother with the simple and touching words, “But, mother, it is our duty, and for our duty we will die.”^m

12, 13. Pergamos, *see below*. sword, *see on i. 16*. dwellest,^a a Ch. in an evil place. even . . is,^b the throne of Satan. Under the form of a serpent, Æsculapius was worshipped here. Satan, the old serpent. hast . . days, of frightful persecution. Antipas,^c for Antipater. my . . martyr, my faithful one, or faithful witness. who . . you, whose painful death you well know. dwelleth, and holds court.

The Church at Pergamos.—The central point in this letter (read to v. 17) is adherence to the truth of the Gospel. There are five reasons here suggested why this should be heartily and strenuously held. I. The excellence of the truth—“My name.” This

fume, a medicine. “Affliction like it is bitter, but *salutary*; preserving the elect fr. corruption, and seasoning them for immortality, and gives scope for the *fragrantly-breathing* Christian virtues.”—*Vitringa*.

e Caleb Morris.

f Treas. of Bib. Knowl.

crown of life

a Ma. x. 28; Jo. xiv. 27; Ps. xxvii. 3.

b 1 Pe. v. 8, 9.

c 1 Co. x. 13; 1 Th. iii. 3, 4.

d Some say the ten persecutions fr. Nero to Diocletian. Lyra explains *ten years* on the year-day principle.

e Ge. xxiv. 55; Nu. xi. 19.

f Ma. x. 22.

g Ja. i. 12; 2 Ti. iv. 5-8.

h Re. xx. 6, 14, 15.

i Trench.

k Augustine.

l J. O. Griffiths.

m Bibl. Treas.

Pergamos

a He. vi. 10; Job xxiii. 10; Ps. cxx. 5.

b 1 Co. iii. 13-15.

c It is said that A. in the days of Domitian was shut up in a red hot brazen bull, and ended his life in praise and prayer.

"Christianity has made martyrdom sublime, and sorrow triumphant."—*Chapin.*

"It is the cause, and not the death that makes the martyr."—*Napoleon.*

d Caleb Morris.

"The demon of pride was born with us; and it will not die one hour before us. It is so woven into the very warp and woof of our nature, that, till we are wrapped in our winding-sheets, we shall never hear the last of it."—*Spurgeon.*

e Treas. of Bib. Knowl.

Balaam

a Nu. xxv. 1; xxxi. 16; Jud. 11; Pr. xxviii. 10.

b Ps. cvi. 28; 1 Co. x. 20, 28; Ac. xv. 20.

"The immorality referred to in this passage was united with pretended inspirations from above, and a knowledge of the depths of God, which the seer, with fearful irony, called the depths of Satan."—*Dr. Stoughton.*

c Mr. Arundell.

the white stone.

a Ex. xvi. 33, 34; Jo. vi. 56, 58; iv. 32.

b Alford.

c Is. lxii. 2; Ixv. 15; 1 Jo. iii. 1; v. 10; Ps. xxv. 14; Pr. iii. 32; Re. iii. 12.

d T. Jones.

"Attention makes the genius, all learn-

is—1. A saving; 2. A pardoning; 3. A royal; 4. A soul-collecting name. II. The memory of the martyrs. I see in martyrdom—1. The triumph of the spirit over the flesh, the majesty and the force of mind; 2. The invincibility of the mind when it goes with truth; 3. God-sustaining grace. III. The perils that surround us. These words may be regarded as the language of—1. Alarm; 2. Duty; 3. Encouragement. IV. The disapprobation of Christ—1. He employs at first mild measures to correct His Church; 2. When these fail severer ones are employed. V. The blessedness of the faithful. The hidden manna and white stone may mean—1. Divine sustentation; 2. Divine distinction.^a

Pergamos, or Pergamum.—An illustrious city of Mysia on the river Caicus. It was originally but a strong hill-fortress, but became an important place under the successors of Alexander, the capital of a kingdom which the last sovereign, Attalus III. (B.C. 133), bequeathed to the Roman people. It was famous for its vast library, given by Antony to Cleopatra, and added to that of Alexandria, for the Nicephorium, a grove in which were the splendid temples of Zeus or Jupiter, of Athene or Minerva, and of Apollo, but most especially for the worship of Æsculapius, the remains of whose magnificent shrine may still be seen. The modern name is *Bergamah.*^e

14, 15. doctrine,^a teaching. stumblingblock, occas. of sin. to . . idols,^b hence idolatrous worship. fornication, the greater sin, as connec. with idolatry. Nicolaitanes, *see v. 6.*

Satan's seat.—Pergamos is emphatically described as the place "where Satan's seat is;" and it is singular that on the Pergamean coins a serpent is engraved as an emblem of their tutelary divinity; thus affording an analogy to the *old serpent, the dragon*, as Satan is termed in Scripture. The subsequent history of the Church of Pergamos is little known. It shared the fate of its sister Churches, and had its own share of persecution, until the time of Constantine. For several centuries its bishop continued to attend the councils of the Church; . . . at length all traces of it disappeared. The threat against it has been almost literally fulfilled, but still its candlestick has not been removed out of its place, like that of Ephesus. Pergamos has, in a measure at least, been saved from destruction; and though in the midst of a blindness and poverty sadly contrasted with her former privileged condition under the first rays of Gospel light, and amid the treasures of unperverted truth, a portion of her inhabitants still preserves the Christian name and worship.^c

16, 17. fight . . mouth, with His word of judgment. manna,^a all. to pot of manna hidden in the ark; symbol of Christ, the bread of life. white stone . . written, "fig. derived fr. practice of using small stones, inscribed with writing, for var. purposes."^b which . . it,^c "the recipient's own name, a new name; a revelation of his everlasting title as a son of God."

The spiritual warfare and the Divine promise.—I. The spiritual warfare. We must overcome—1. The evil that is within ourselves; 2. The opposition of the world; 3. The influence of the Wicked One. II. The Divine promise—1. Christ strengthens and supports the soul in its conflict with evil; 2. The strength which He gives is known only to the soul who receives it.^d—*The*

Christian battle and its reward.—I. The combats of religion—arduous—painful—serious. II. The hope of victory. Christ will strengthen us. III. The rewards of the faithful soldier—the white stone—the new name, a name of honour, influence, admiration, and friendship.—*The rewards of the Christian victory.*—1. The Christian victory: 1. No man knoweth the new name, save he that receiveth it; 2. No man receiveth it, but he that hath the white stone; 3. No man hath the white stone but he that eateth the manna; 4. No man eateth the hidden manna but he to whom it is given; 5. It is given to none to eat thereof but him that overcometh. II. The hidden manna. Manna—1. Rained from heaven; 2. Had a most sweet, yet new and strange taste; 3. Answered all appetites; 4. Lasted till Israel entered Canaan; 5. Was eaten by itself without sauces; 6. Was laid up in a golden pot in the ark. III. The white stone. Consider—1. Whether there be any such white stone; 2. What it is; 3. To what end it is given. IV. The new name. We will read this. We receive many things from the Saviour—1. A new Testament, signed with His blood; 2. In this new Testament a new Covenant; 3. In this new Covenant, a new commandment; 4. To obey this new commandment, a new heart; 5. Answerable to this new heart, new tongues; 6. Consonant to these new tongues, new songs.—*The new name.*—I. This new name is Christ's and ours. It is His first; it becomes ours by communication with Him. The promise of this new name includes—1. Revelation—"I will give him a new name"—a deeper, more inward, fresh knowledge and revelation of my own character. And remember that this new name does not antiquate our present knowledge. 2. Assimilation. We shall become like Christ by knowing Him. We shall know Him by getting like Him. 3. Consecration or possession. His name is given, that is, His character is revealed, His character is imparted, and by the gift He takes as well as gives: He takes us for His, even in giving Himself to be ours. II. It is unknown except by its possessor. That, of course, is true in all regions of human experience. III. It is won and given. It comes as the reward of victory: it comes as a bestowment from Christ. §

The white stone.—Some interpreters refer to the ancient custom of acquitting an accused person by the jurors placing a white pebble in the balloting-box. Thus the Christian, at the last great assize, shall receive not the black stone of condemnation, but the white stone of salvation, through the merits of Him who died for sinners. The white stone has also suggested the token of triumph allotted to the victor at the Olympic games, entitling him to a triumphant reception on his return home. Others suppose that the reference is to the *tessera hospitalis*, the tally or token of hospitality employed by the ancients. At a time when houses of public entertainment were less common, private hospitality was the more necessary. When one person was received kindly by another, or a contract of friendship was entered into, the *tessera* was given. It was so named from its shape, being four-sided; it was sometimes of wood, sometimes of stone; it was divided into two by the contracting parties; each wrote his own name on half of the *tessera*; then they exchanged pieces, and therefore the name or device on the piece of the *tessera* which each received was the name the other person had written upon it, and which no one else knew but him who received it. It was carefully prized,

ing, fancy, and science depend upon it. Newton traced back his discoveries to its unwearied employment. It builds bridges, opens new worlds, and heals diseases; without it, taste is useless, and the beauties of literature are unobserved."—*Willmott.*

e Dr. Belfrage.

f Dr. Featley.

The palm was the ancient classical symbol of victory and triumph, and was early assumed by the Christians as the universal emblem of martyrdom. In pictures of martyrdoms, an angel descends with the palm. It is engraved on the martyrs' tombs, and placed in their hands by the painters. The martyr thought little of the suffering, but much of the victory, of his death.

g A. Maclaren, B.A.

"Conflict comes before victory, darkness before day; and the gloomiest sorrows before the hour of triumph."—*H. Bower.*

"Mankind is not disposed to look narrowly into the conduct of great victors when their victory is on the right side."—*M. Evans.* "It is the contest that delights us, not the victory. We are pleased with the combat of animals, but not with the victor tearing the vanquished. What is sought for but

the crisis of victory? and the instant it comes, it brings satiety." —Pascal.

"Our strength often increases in proportion to the obstacles which are imposed upon it; it is thus that we enter upon the most perilous plans after having had the shame of failing in more simple ones." —Rapin.

N. Hall, LL.B.

Thyatira

a Re. xix. 12; He. iv. 12; Ps. cxxxix. 23, 24.

b 2 Th. i. 3, 4; Pr. iv. 18.

"Yet I argue not against Heaven's hand or will, nor bate a jot of heart or hope, but still bear up, and steer right onward." —Milton.

"If there be one thing on earth which is truly admirable, it is to see God's wisdom blessing an inferiority of natural powers, where they have been honestly, truly, and zealously cultivated." —Dr. Arnold.

c Caleb Morris.

d Treas. of Bib. Knowl.

Jezebel

a 1 K. xvi. 31; xxi. 25.

b Ro. ii. 4; 2 Pe. iii. 9; Re. ix. 20.

c H. T. Miller.

"It is a pity we so often succeed in our attempts to deceive each other, for our double-dealing generally comes

and entitled the bearer to protection and hospitality. Plautus, in one of his plays, refers to this custom. Hanno inquires of a stranger where he may find Agorastocles, and discovers to his surprise that he is addressing the object of his search. "If so," he says, "compare, if you please, this hospitable *tessera*: here it is; I have it with me." Agorastocles replies, "It is the exact counterpart; I have the other part at home." Hanno responds, "O my friend, I rejoice to meet thee; thy father was my friend, my guest; I divided with him this hospitable *tessera*." "Therefore," said Agorastocles, "thou shalt have a home with me, for I reverence hospitality." Beautiful illustration of Gospel truth! The Saviour visits the sinner's heart, and being received as a guest, bestows the white stone, the token of His unchanging love. He enrolls our name among His friends. He makes an everlasting covenant with us, ordered in all things and sure. He promises never to leave nor forsake us. He tells us "we shall never perish." He gives us the *tessera*, the WHITE STONE!"

18, 19. Thyatira, see below. eyes^a . . brass, see i. 14, 15. last . . first,^b *i. e.* more than thy former works. They did not grow weary in well doing; but increased in zeal.

Christ's letter to the Church at Thyatira (on vv. 18—29).—Direct your attention here to—*I.* The commendable in character (*v.* 19). Its progressive excellence is here commended—charity—service—faith—patience—works. *II.* The reprehensible in doctrine (*v.* 20)—*1.* This led to great wickedness in conduct. Here is licentiousness—and idolatry; *2.* It incurred the displeasure of Christ (*vv.* 22, 23). This is—(1) A terrible; (2) An enlightened; (3) A righteous retribution. *III.* The indispensable in duty—*1.* Repent of the wrong. Time for repentance was given. *2.* Hold fast to the right (*v.* 25). (1) You have something good; (2) This something you are in danger of losing; (3) It will be safe after Christ's advent. *IV.* The blessed in destiny—*1.* Freedom from all future inconvenience (*v.* 24); *2.* Exaltation to authority (*vv.* 26, 27); *3.* The possession of Christ—Myself—"the morning star."^c

Thyatira.—A town of Lydia previously called Pelopia and Euhippia, seated on the river Lycus, between Pergamos and Sardis, the Roman road leaving it a little to the left. Thyatira was a Macedonian colony; and its chief trade was the dyeing of purple. It is a remarkable confirmation of the sacred history that we find Lydia, of Thyatira, a seller of purple in the Macedonian city of Philippi (Ac. xvi. 14). There are inscriptions, too, yet existing of the guild of dyers at Thyatira. Thyatira is still a considerable town, with many ruins, called *Akhisar*.^d

20, 21. Jezebel,^a thy wife Jezebel. Prob. some teacher who was to the Ch. here what Jezebel was to Ahab. Perh. a party in the Ch., so symbolised. who . . herself, sinful self-assumption of office. and . . idols, see on *v.* 14. space,^b time, bef. I punished.

A timely period.—We have in these words—*I.* A definition of time—"space to repent." *II.* A limitation of mercy—"space," a definite period of time. Consider—*1.* How rash are the calculations of the sinner; *2.* How simple the reckoning of the saint. *III.* A declaration of duty—"repent." *IV.* A foreshadowing of destiny.^c

Repentance a present duty.—Thales, one of the Grecian sages, being urged by his mother to change his condition in life, told her it was too soon; and, afterwards, being again urged, he said it was too late. A Roman gentleman who had squandered a great estate applied to Tiberius for relief in his poverty, but was dismissed with the answer, "You are risen too late." Such will be the fate of neglecters of repentance.

22, 23. bed, of pain, sorrow. them . . her,^a all who share in her sin: all who approve or tolerate her wickedness. children,^b adherents, those who form her party. Churches, in every place, through all time. know, by her signal destruction. which . . hearts,^c i.e., understandeth the secret sins and purposes of men. works,^d of the heart and life.

God manifested in punishment of sin.—In the text we see—I. The punishment of sin—1. The sin was grievous; 2. The punishment was severe; 3. This punishment was visited on both the sinner and the sinner's children. II. God's wisdom and omniscience as manifested by this. The heart of man is searched by Him. III. The impartiality of the Judge—"I will give," etc.—the good rewarded—the bad condemned.^e

The curse on sin.—Look outward, and behold a curse in the creature, vanity, emptiness, vexation, disappointments; every creature armed with a sting, to revenge its Maker's quarrel. Look inward, and behold a curse in the conscience, accusing, witnessing, condemning; haling to the tribunal of vengeance; first defiling with the allowance, and after terrifying with the remembrance of sin. Look upward, and behold a curse in the heavens; the wrath of God revealed from thence upon all unrighteousness. Look downward, and behold a curse in the earth; death ready to put a period to all the pleasures of sin, and like a trap-door to let down into hell, where nothing of sin will remain but the worm and the fire. Look into the *Scripture*, and see the curse there described; an everlasting banishment from the glory of God's presence; an everlasting destruction by the glory of His power.^f

24, 25. rest, other than Jezebel and her children. depths,^a of malice, cunning, etc. as . . speak, profundities as they call them. I . . burden,^b no other legal observances. but . . already, of duty and doctrine. hold fast,^c in faith and practice. till . . come, to punish the wicked and vindicate the good.

The physical power of Satan.—I. Satan's power of locomotion is evidently very great. He travels, and he travels very rapidly too. II. He possesses the power of transformation. He is naturally invisible yet he may appear in a visible tangible form. III. He exerts an influence over ordinary matter. To know this read the history of Job. IV. He has power over the bodies of men. He afflicts them with diseases—he takes life. V. He exercised influence over the body of Christ. He murdered the Lord's Christ.^d

The victory of perseverance.—There was no feature more remarkable in the character of Timour than his extraordinary perseverance. No difficulties ever led him to recede from what he had once undertaken; and he often persisted in his efforts under circumstances which led all around him to despair. On such occasions he used to relate to his friends an anecdote of his early

down upon ourselves. To speak a lie or to act a lie is alike contemptible in the sight of God and man."—*Everton*

the Searcher of hearts

a 1 Co. v. 9; Ja. v. 5; Pr. vi. 26; Ja. iv. 4, 5; He. xiii. 4; Ro. ii. 5.

b Re. ix. 20, 21.

c Ps. vii. 9; cxxxix. 1; Pr. xv. 11; Ez. xi. 5; Pr. xvi. 2; 1 S. xvi. 7; Ma. ix. 4; Jo. iv. 19.

d 2 Co. v. 10; Ro. ii. 6—9; Ma. xvi. 27.

"Old age seizes upon an ill-spent youth like fire upon a rotten house; it was rotten before and must have fallen of itself; so that it is no more than one ruin preceding another."—*South.*

e C. Walton, B.A.

f Bp. Reynolds.

the depths of Satan

a 2 Co. ii. 11; Da. viii. 23—25.

b Ma. xi. 28—30.

c Ps. cxix. 33; 2 Ti. i. 13, 14; He. iv. 14; Ga. v. 1; Re. iii. 11; He. iii. 6.

d T. M'Rae.

"The false teachers said that the things they taught were deep things. This the Lord concedes; but with the qualification that they were not Divine but Satanic depths, just as he allows the

Jews the name of a synagogue, but calls it a synagogue of Satan."—*Bengel.*
e *Malcolm.*

the morning star

a Ps. xlix. 14; cxlix. 5—9; Is. lx. 12; Mi. iv. 13; 1 Co. vi. 2; Ma. xix. 28; Re. xx. 4; Da. vii. 22; ii. 44, 45.

b He. i. 8; Ps. ii. 8, 9.

c Is. xxx. 14.

d Re. xxii. 16; 2 S. xxiii. 4; Is. lx. 3; Ps. cxxx. 6.

e Je. xliii. 15; Ne. viii. 3.

"All government, all exercise of power, no matter in what form, which is not based in love and directed by knowledge, is a tyranny."—*Mrs. Jameson.*

f *C. Simeon, M.A.*

g *T. Adams.*

life. "I once," he said, "was forced to take shelter from my enemies in a ruined building, where I sat alone many hours. Desiring to divert my mind from my hopeless condition, I fixed my eyes on an ant, that was carrying a grain of corn larger than itself up a high wall. I numbered the efforts it made to accomplish this object. The grain fell sixty-nine times to the ground; but the insect persevered, and the seventieth time it reached the top. This sight gave me courage at the moment, and I never forgot the lesson."^e

26—29. end, of his earthly life. power . . nations,^a fidelity to truth is rewarded by influence over opinion, etc. The great saints of old are the real kings of men. rule . . iron,^b with inflexible justice. as . . shivers,^c so have been shivered many of the false systems of old: and such the doom of those that remain—as Popery, Paganism. the . . star,^d meaning uncertain. Prob. it sig. an eminent position in the firmament of history, in the heaven of immortality; united to a glorious appearance. ear,^e see on v. 7.

The encouragements given to the Church at Thyatira.—We will—
I. Explain the promises here given. Our Lord promises them—
1. Honour, when all others shall be abased; 2. Glory, when all others shall be put to shame. II. Commend them to your most attentive consideration. See, in them—1. What encouragement they offered to the followers of Christ; 2. What a recompense they hold forth for our poor services.^f

Importance of final perseverance.—There is a last enemy to be destroyed—death. We must hold out to the conquest even of this last adversary, which, if it conquer us by the sting of our sin, shall send us to the doors of hell; if we conquer it by our faith, it shall send us to the gates of this city—heaven. All the voyage is lost through the perilous sea of this world if we suffer shipwreck in the haven and lose our reward there, where we should have received it. What get we if we keep Satan short of ruling us with his force many hours, when at our last hour he shall snatch our bliss from us? The runner speeds all the way; but he comes at the race's end to the goal, he stretcheth forth his hand to catch the prize. Be sure of thy last step, to put forth the hand of faith then most strongly; lest the reward be lost which thou, with much labour, hast aimed at.^g

CHAPTER THE THIRD.

Sardis

a Ps. xlv. 21; Ep. ii. 1; 1 Ti. v. 6; 2 Ti. iii. 4; Lu. viii. 14; 1 Co. xi. 30; Ep. v. 14.

b 1 Th. v. 6; Ma. xxvi. 41; 1 Co. xvi. 13; 1 Pe. iv. 7; 2 Ti. iv. 5; Mk. xliii. 37.

c He. ii. 1; x. 38; Tit. i. 16.

1, 2. Sardis, see below. name, reputation, nominally Christian. dead,^a without true spiritual vitality. watchful,^b alertness of mind to duty and need of growth. strengthen . . remain, ea. one, and add to number of the whole. that . . die,^c through neglect. perfect,^d complete, lacking the element of faith.

Christ's letter to the Church at Sardis.—Here we see spiritual life in a state of—I. Advanced decay. This is—1. A sad state (v. 1); 2. A recoverable state (v. 2). This is implied by the exhortation; 3. A perilous state (v. 3). II. Considerable perfection (v. 4): 1. The description, 2. The blessedness, of these "few." They have—(1) Fellowship, (2) Progress, with Christ. III.

Triumphant power (v. 5). Here is the glory of—1. Heavenly purity; 2. An everlasting citizenship; 3. The highest acknowledgment. *The seven Spirits of God.*—It is the Holy Spirit that is here spoken of. Its characteristics are—I. Light—as from a seven-branched lamp. II. Power—seven horns. III. Wisdom—the seven eyes are an emblem of omniscience. IV. Spirituality. V. Completeness—seven is the perfect number. VI. Variety—this is also indicated by seven. VII. Universality (see also iv. 5; v. 6). *Vigilance and zeal for the truth recommended.*—Consider—I. The contrast of the past and present state of the Church. With regard to—1. The preciousness of God's Word; 2. The joy of hope. II. The earnest exhortation of Christ to us at this time: 1. The exhortation itself; 2. The direction—strengthen your faith, your love, your joy and hope, and your strength. III. The sanctions by which this exhortation is supported: 1. The warning; 2. The fact that there are still a few undefiled names amongst us.

The need of watching.—Dr. Johnson, giving advice to an intimate friend, said: "Above all, accustom your children constantly to tell the truth, without varying any circumstance." A lady present emphatically exclaimed, "Nay, this is too much; for a little variation in narrative must happen a thousand times a day, if one is not perpetually watching." "Well, madam," replied the doctor, "and you ought to be perpetually watching. It is more from carelessness about truth, than from intentional lying, that there is so much falsehood in the world."

3. remember, their memory turned to their past for the benefit of the present. received,^a welcomed the truth, adopted it. heard,^b eagerly to learn. and . . fast,^c the truth, and the old disposition in regard to it. repent, of present indifference. thief . . thee,^d ref. to the unexpected coming of one who breaks into a house [i. 186; ii. 121].

Preparation for the Lord.—Consider—I. The duties to which these words call: 1. Remembrance of the ~~Word we have~~ heard; 2. A firm holding of that Word in all its truth; 3. Repentance of the wrong we have already done; 4. Watchfulness for the future. II. The motives for the enforcement of these duties: 1. The secrecy of the Lord's coming; 2. The terrible nature of the punishment of sleepers.

Sardis.—Sardis, the capital of Lydia, identified with the names of Cræsus, and Cyrus, and Alexander, and covering the plain with her thousands of inhabitants and tens of thousands of men of war—great even in the days of Augustus—ruined by earthquakes, and restored to its importance by the munificence of Tiberius;—Christian Sardis, offering her hymns of thanksgiving for deliverance from Pagan persecution in the magnificent temples of the Virgin and Apostle; Sardis, again fallen under the yoke of a false religion, but still retaining her numerous population and powerful defence only five hundred years ago;—what is Sardis now? "How doth the city sit solitary, that was full of people!" Lam. i. 1. A few mud huts, inhabited by Turkish herdsmen, and a mill or two, contain all the present population of Sardis.

4. names,^a men, persons having more than a name. Sardis, see on v. 1. which . . garments, see on Jude 28: not sullied their Christian profession. and . . me, in the better life. white,^b colour of purity and victory. for . . worthy,^c on the ground of present conflict of faith.

d Ge. xvii. 1; De. xviii. 13; 2 Co. xiii. 9; He. vi. 1; Ma. v. 48.

e C. Morris.

f A. Cameron.

"True fortitude I take to be the quiet possession of a man's self, and an undisturbed doing his duty, whatever evil besets or danger lies in his way."—Locke.

g E. Bickersteth.

"Think not all is well within, when all is well without; or that thy being pleased is a sign that God is pleased: but suspect everything that is prosperous, unless it promotes piety, and charity, and humility."—Taylor.

watchfulness

a Mk. x. 8.

b Ac. xix. 10; Col. i. 5, 6; Lu. viii. 18.

c De. iv. 9; 2 Ti. i. 13; Ja. i. 25.

d Ma. xxii. 42—44; Lu. xii. 39, 40; 1 Th. v. 2—4.

"It is never too late with us, so long as we are still aware of our faults and bear them impatiently,—so long as noble propensities, greedy of conquest, stir within us."—Jacobi.

e J. D. W. Harris.

f Mr. Arundell.

a few names

a 1 K. xix. 18; Ez. ix. 4.

b Re. vii. 9; Ep. v. 25—27; Re.

xix. 8; Ps. xlv. 14; Song iv. 7. c Ec. ix. 8; Lu. xx. 35; Jude 23; Ma. xxii. 11.

"Nothing can make a man truly great but being truly good, and partaking of God's holiness."—Henry.

d R. Tuck, B.A.

"He that goes too near sin to-day, may fall into it to-morrow. God has been so indulgent as to give us a latitude and liberty to exercise a pious zeal over ourselves, that we may show how much we fear to offend Him: and a cautious Christian will say with St. Paul, 'All things are lawful, but all things are not expedient.' Prudence will not always venture to the brink of innocence."—Boyle.

e Spencer.

the book of life

a Ma. vii. 21; Re. xii. 11.

b Grotius.

c Ne. xiii. 14; Ex. xxxii. 32, 33; Ps. lxix. 28; Re. xx. 12; xxi. 27; xiii. 8; xv. 8; Ph. iv. 3.

d Ma. x. 32; Lu. xii. 8.

e Ma. xi. 15; xiii. 9, 43; Pr. i. 23.

f W. S. Charlton.

"Without a belief in personal immortality, religion surely is like an arch resting on one pillar, like a bridge ending in an abyss."—Max Müller.

"Our dissatisfaction with any other solution is

The undefiled few.—Our text invites us to consider—I. The undefiled few. 1. The figure used of unstained garments indicates those who have not brought disgrace upon their Christian professions by their outward life. This is indeed only one of the lowest forms of Christian virtue. 2. But more than this is meant. Sardis was famous, even among the degraded cities of that day, for the abandoned profligacy of its inhabitants. In comparison with those around them, then, their garments were undefiled. 3. There is yet a deeper reference here. The truly undefiled are they who keep up their integrity of heart, amidst all the faintings and fallings of their life. II. Their present power. In every branch of life, or phase of history, you find God has had a few who were leaders—leaders of thought, opinion, enterprise, active effort, and pure living. These are the salt preserving the rest from corruption. III. Their future glory. This appears to embrace two things—1. They who struggle after goodness now, shall find themselves settled in goodness then for ever. 2. Above all, these undefiled few shall have a communion with Christ of an extraordinary intimacy and preciousness.^d

The excellency of holiness.—Alexander coming with his army against Jerusalem, Jaddua, the high priest, went out of the city to meet him, adorned with his priestly robes, an upper garment of purple embroidered with gold, and a golden plate on the forehead, where the name of God was written. The sight was so grave and solemn, that the emperor fell to the ground, as reverencing the name that was thereon inscribed. In holiness, there is such a sparkling lustre, that whosoever beholds it must needs be astonished at it; nay, even those that oppose it cannot but admire it. Holiness is an excellent thing, a beautiful thing: it carries a graceful majesty along with it, wheresoever or in whomsoever it is truly and sincerely possessed.^e

5, 6. **Overcometh,** the world, flesh, devil. same . . raiment, the conqueror's robe, of "glittering, dazzling white."^b book . . life,^c the roll of the names of living souls. but I will, etc.,^d I will answer for the name when it is called. ear, etc.,^e see on ii. 7.

Christ's confession of the victorious believer.—I. It is only made on a certain condition—"He that overcometh." 1. The battle against sin must be faithfully fought. 2. This battle must also be won—victory is the condition of reward. II. It is personal in its nature. III. Its author is most glorious, and more than worthy to make it. IV. It will be made before a most august assembly—the angels—the whole of the inhabitants of heaven—and God, the ruler over these. V. Great blessings will attend it and result from it. 1. Purity. 2. A part in eternal life.^f

The sealed book.—A senator relating to his son the great honours decreed to a number of soldiers, whose names were written in a book, the son was importunate to see that book. The father shows him the outside. It seemed so glorious that he desired him to open it. No; by no means; it was sealed by the council. "Then," says the son, "tell me if my name be there." The father replied, "The names are secreted to the senate." The son, studying how he might get some satisfaction, desired him to deliver the merits of those inscribed soldiers. The father relates to him their noble achievements and worthy acts of value where-with they had eternised their names. "Such are written," said

he, "and none but such must be written in this book." The son, consulting with his own heart, discovered that he had no such trophies to show, but had spent his time in courting ladies rather than encountering knights; that he was better for a dance than a march; that he knew no drum but the tabret; no courage but to be drunk. Hereupon he frequently retired himself, repented, entered into a combat with his own affections, subdued them, became temperate, continent, valiant, virtuous. When the soldiers came to receive their wreaths, he steps in to challenge one for himself. Being asked upon what title, he answered, "If honours be given to conquerors, I have gotten the noblest conquest of all." "Wherein?" "These have subdued strange foes, but I have conquered myself."^g

7-9. Philadelphia, see below. holy,^a hating sin. true,^b source, speaker, and Lord of truth. hath . . . David,^c "He that is the heir and Lord of the abiding theocracy."^d he that, etc., Christ alone decides who shall and who shall not be admitted into the heavenly kingdom. set . . . door,^e various explanations,—opportunities for Christian work; ^f entrance into the joy of the Lord; ^g understanding of the Scriptures.^h for . . . strength,ⁱ wh. by exercise may be increased. kept, in mind, and obeyed. not . . . name,^k in times of trial. behold . . . lie, see on ii. 9. I . . . make, not thou, by thy wealth and wisdom; but I, in My providence, by My Spirit. and . . . feet,^l own thy power and rule. know . . . thee,^m by thy growing power and happiness.

Christ's letter to the Church at Philadelphia.—This letter (read *vv.* 7-13) leads us to consider two or three things concerning *true moral strength*. I. Its connection with Christ: 1. He recognises it (*v.* 7). A glorious and faithful description of Christ is this. He is holy—true—and supreme. 2. He honours it (*v.* 8). He is the key of all spheres, and opens a sphere of usefulness for the morally strong. 3. He imparts it. He is the moral power. All true moral strength is derived from Him. What power he had over circumstances—society—temptation! II. Its influence over error (*v.* 9). These Jews were of "the synagogue of Satan." He had synagogues then; he has churches and chapels now. The general idea here is, that false religion shall pay homage to Christian moral power, which comes in contact with it as—1. A morality; 2. An institution; 3. A theology. It appeals to man's craving after self-interests, worship, and truth. III. Its future reward: 1. Preservation (*v.* 10). The strong in truth and Christ have ever been, and ever will be, supported in trial. 2. Visitation (*v.* 11). Death comes to usher us into everlasting blessedness. 3. Exaltation (*v.* 12). Three ideas here: (1) Stability—pillar, (2) Utility—a pillar is a support, (3) Divinity—"write upon him the name of My God."ⁿ

Philadelphia.—A city of Lydia, at the foot of Mount Tmolus, on the banks of the little river Cogamus, which falls not far from the city into the Hermus. It is twenty-eight miles south-east from Sardis; and was built by Attalus II. Philadelphus (158-138 B.C.), from whom it derives its name. Earthquakes were very prevalent in this district; and Philadelphia was, more than once, nearly destroyed by them. It is still a considerable town, named *Allah-shar*, or *Allah-shehr*, with ruins of its ancient wall, and of about twenty-five churches.^o

the blazing evidence of immortality."—*Emerson*.

"Imperfect holiness on earth is a rose that breathes sweetly in the bud; in heaven it will be full-blown, and abide in its prime to all eternity."—*Flavel*.

g Adams.

Philadelphia

a Le. xx. 26; Ps. xxii. 3; xxx. 4; cxlv. 17; Is. lvii. 15; Ac. iii. 14.

b Re. xv. 3; Pr. viii. 7; Jo. xiv. 6; 1 Jo. v. 20; Re. xix. 11.

c Lu. i. 33; Is. xxii. 22; Re. v. 5.

d *Alford*.

e 1 Co. xvi. 9; 2 Co. ii. 12; Col. iv. 3; Jo. x. 9; He. x. 19, 20; Ep. ii. 18, 19.

f *Alford*.

g *Bengel*.

h *Lyra*.

i 2 Co. xii. 9; 2 Ti. i. 14.

k Jo. xiv. 21; Ma. x. 32, 33.

l Is. lx. 14; xlix. 23; Ex. xii. 36; Ez. vi. 13; viii. 17; 2 K. i. 13; Da. ii. 46, 47.

m Ps. cxlvi. 8.

"Do well while thou mayst, lest thou do evil when thou would not; he that takes not advantage of a good power shall lose the benefit of a good will."—*Quarles*.

n *Caleb Morris*.

o *Treas. of Bib. Knowl.*

The word of My patience.

a Lu. xxi. 19; He. xii. 1, 2; Ja. i. 3, 12; 1 Pe. i. 6, 7.

b Ma. vi. 13; 2 Pe. ii. 9; Lu. xxii. 31, 32; Ma. xxvi. 41; Pr. ii. 8.

c Re. xii. 12; 2 Th. ii. 8—12.

d Da. vii. 21, 25; Re. xiii. 7, 8; Da. xi. 35; Mk. xiii. 13, 19.

e Re. ii. 10; 2 Ti. iv. 8; 1 Co. ix. 24—27.

f R. A. Griffin.

"The history of all the great characters in the Bible is summed up in this one sentence: they acquainted themselves with God, and acquiesced in His will in all things."—*Cecil*.

pillars in the temple of God

a 1 K. vii. 21; Re. ii. 17.

b Ps. lxxv. 4; xcii. 13; 1 Co. iii. 9; 1 Pe. ii. 5; Ep. ii. 19—22; Ps. xxiii. 6.

c He. xii. 22; Ga. iv. 26; Re. xxi. 2; xxii. 3, 4.

d Is. lxii. 2; Jo. xx. 17; Ac. xi. 26.

e Anon.

"Among the Gk. colonies and Churches of Asia Philadelphia is still erect,—a column in a scene of ruins—a pleasing example that the paths of honour and safety may sometimes be the same."—*Gibbon*.

"When firmness is sufficient, rash-

10, 11. word . . patience,^a My Word wh. exhorts to patience. keep . . temptation,^b *i.e.*, fr. the evil results of that hour. which . . world,^c trials of the last days. to . . earth,^d to try their principles, and manifest their relation to God. hold . . hast,^e prize it, though it be but a little strength. that . . crown, not for himself, but to rob thee of it.

Present possessions and future reward.—The text indicates—I. The Christian's possessions: 1. The promises of God—his cordials; 2. His commission—his armour; 3. His ordinances—his food; 4. His doctrines—his habitation. II. His duty. Holding fast his possessions with—1. Diligence and watchfulness; 2. Patience and self-denial; 3. Fidelity and resolution; 4. Prayer and faith. III. His inducements: 1. The character of the reward—illustrious—precious; 2. The near advent of Christ. Application:—Hold fast, because—(1) It will not be a long struggle; (2) It will not be a profitless engagement.^f

Fidelity to the truth.—In the beginning of the reign of Queen Mary of England, a pursuivant was sent to bring Bishop Latimer to London, of which he had notice six hours before he arrived. But instead of fleeing, he prepared for his journey to London: and, when the pursuivant was come, he said to him, "My friend, you are welcome. I go as willingly to London, to give an account of my faith, as ever I went to any place in the world. And I doubt not, but as the Lord made me worthy formerly to preach the Word before two excellent princes, He will now enable me to bear witness to the truth before the third, either to her eternal comfort or discomfort." As he rode on this occasion through Smithfield, he said, "That Smithfield had groaned for him a long time."

12, 13. pillar . . God,^a he shall have a fixed, prominent, important place in the heavenly world. The living stones shall become pillars. he . . out,^b safe for ever. him, who overcomes. the . . God, sign manual of Most High; by wh. the living stone shall be recognised when the pillar is to be set up. name . . Jerusalem,^c the destination of the living stone. and . . name,^d the, at present, incommunicable name; disclosing the new and eternal relation of Christ and His glorified saints. ear, *see* on ii. 11.

The Christian warrior and his reward.—Consider—I. The Christian as a warrior. Observe—1. The frequency with which the Christian is thus described; 2. The foes with whom he has to contend; 3. The weapons of his warfare; 4. The design of his conflict. II. The promise by which he is encouraged: 1. The scene of his triumphs; 2. His dignity; 3. The inscription he is to bear.^e

Pillars in the temple of God.—Turner, in his *Nineteen Years in Polynesia*, records the views entertained by the Samoans in reference to a future state. In that state the chiefs were supposed to have a separate place allotted them, called Pulotu. The house or temple of the great king of these subterranean regions was supported, not by pillars of wood or stone, but by columns of living men—men who on earth had been chiefs of the highest rank. Chiefs, in anticipation of death, were often pleased with the thought of the high honour which awaited them, of being at once the ornament and support of the mansion of the great chief of their Pulotu paradise. What a striking coincidence have we here with the language of Scripture, and one which throws an

additional interest around our instructions, as we read the words of Him who exhorted His people to perseverance by the cheering declaration, applicable to all, high and low, rich and poor, "Him that overcometh will I make a pillar in the temple of My God."

14-16. Laodiceans,^a *see below.* **Amen,**^b Christ, whose words are true and firm. **the . . God,**^c "In Him the whole creation of God is begun and conditioned; He is its source and primary fountain-head."^d **cold,** without active life. **hot,** with abounding vital energy. **would . . hot,**^e a positive, defined position, may be met with suitable arguments, etc. **lukewarm,** satisfied with not being quite cold: supposing thou art sufficiently inflamed with love and zeal. **spue . . mouth,**^f ref. to insipidity of warm water. I will reject thee with abhorrence.

The destiny of a lukewarm Church.—We have here—I. A complaint—1. Made against the Church; 2. Made by one who can say, "I know;" 3. Made by one who knows and cannot misrepresent; 4. Made by one who has a right to complain; 5. Based on works; 6. Made with evident feeling. II. A threatening—"I will reject thee." Works are expected from a Christian Church, and its works show whether it be cold or hot.^g

Laodicea.—This city was originally called Diospolis, afterwards Rhoas. It was rebuilt and beautified by Antiochus II., King of Syria, and named after his wife Laodice, by whom he was subsequently poisoned. In Roman times it was a very principal city among those of the second rank in Asia Minor. It suffered in the Mithridatic war, but ere long recovered; it was also well nigh destroyed by a great earthquake, 62 A.D., but was repaired by the efforts of its own citizens, who asked no help of the Roman senate. Laodicea was in Southern Phrygia, called Phrygia Pacatiana, not far from Colossæ and about six miles south of Hierapolis. It was distinguished from other cities of the same name by being termed Laodicea on the Lycus. Its commerce was considerable, being principally in the wools grown in the neighbouring district, which were celebrated for their fine texture and rich hue (see Winer, *Bibl. R. W. B.*, art. "Laodicea.") A village called *Eski-hissar* stands amidst its ruins.^h

17, 18. sayest, with a self-satisfied air. **rich . . nothing,**^a in ref. to spiritual state. **and . . not,** what thou oughtest to know. **and . . naked,**^b without spiritual comfort, dress, and food. **counsel,** strange that men should need advice on a question of self-preservation. **buy,**^c an ironical reminder of poverty. Buy with what? **gold . . fire,**^d well tested spiritual character. **that . . rich,** true wealth consists in what one *is*. **raiment,**^e the robe of righteousness. **and . . see,**^f ref. to illumination of Holy Spirit.

Virtue recommended under the similitude of white raiment.—We shall—I. Observe some texts of Scripture in which this metaphor is used (Job xxix. 14; Ps. cix. 17; xciii. 1; civ. 1, 2; Isa. lix. 16, 17, etc.) II. Show particularly what is meant by "white raiment." 1. Not mere outward show of religion; 2. Not observation of rites and institutions; 3. But the "righteousness of the saints." III. Show the grounds and reason of this metaphorical allusion. It is founded on—1. The ornament that clothing gives the body; 2. The fitness for society it gives to any person. IV. Conclude with a practical application—1. Let us hearken to this

ness is unnecessary."—*Napoleon I.*

Laodicea

a Col. iv. 16.

b Is. xi. 5; lxvi. 16; 2 Co. i. 20; Jo. xviii. 37; Ma. xxiv. 35.

c Jo. i. 1-3; Ge. i. 1; He. i. 10; Pr. viii. 22, 23; Col. i. 13-18.

d *Alford.*

e 1 K. xviii. 21; Ma. vi. 24; xii. 30.

Lukewarm, indifferent. *W. llug;* Gael. *leth,* partial; A.-S. *wlæc,* warm.

Spue, to spit out A.-S. *spican;* Du. *spuwen,* akin to Lat. *spuo;* Gk. *ptuō,* to spit out—root *ptu.*

f De. xxxii. 19; Le. xviii. 28.

g *S. Martin.*

"Zeal and duty are not slow, But on occasion's forelock watchful wait."
—*Milton.*

h *Treas. of Bib. Knowl.*

self-deception

a Pr. xiii. 7; Lu. vi. 42; Pr. xxvi. 12; 1 Co. viii. 1, 2; Lu. xii. 21; Ho. xii. 7, 8.

b Is. i. 5, 6; Jo. x. 39-41.

c Is. lv. 1; Ma. xiii. 44.

d 1 Pe. i. 7; Pr. viii. 18; iii. 13-17.

e Is. lxi. 10; Ph. iii. 9; Re. vii. 14; xix. 8.

f 1 Jo. ii. 20, 27; 2 Co. i. 22; Is. xlii. 7.

"Eyesalve, *καταλάρτιον,* so called

fr. shape, being a stick or roll of ointment for the eyes, in the shape of a bread-cake." — *Alford*.

"It is an ill thing to be ashamed of one's poverty; but much worse not to make use of lawful means to avoid it." — *Thucydides*.
g *Dr. N. Lardner*.

Christ at the door

a He. xii. 6, 7; Ps. xciv. 12; 2 S. vii. 14; Job v. 17; Ps. cxix. 67, 71, 75; Je. xxxi. 18—20.

b 2 Co. vii. 11.

c Song v. 2—6.

d Lu. xix. 5, 6; Jo. x. 27; Song ii. 4.

e Jo. xiv. 23; Re. xix. 9.

"There never was any heart truly great and generous, that was not also tender and compassionate." — *South*.
"Ministers who threaten death and destruction employ weapons of weakness. Argument and kindness are alone effectual. Flavoured by the principles of Divine love." — *H. Ballou*.

f *C. Bradley, M.A.*

g *Dr. P. Breed*.

h *W. H. Cooper*.

"Repentance is a vital grace, active and operative; not still quiet quality and habit of the mind, but stirring and working. . . . It longs to be fruitful. . . . 'Cease to do evil, and learn to do well,' that, being 'dead unto sin,' ye may 'live unto righteousness.'" — *Bishop Brownrig*.

i *Dr. South*.

counsel given by Christ, and buy of Him this white raiment; 2. Let those who have obtained it prize it; 3. Let them also be careful to keep it well.^s

Eyesalve.—Mr. Nathaniel Partridge, one of the ejected ministers in England, having once preached at St. Alban's, upon these words, Rev. iii. 18, "Anoint thine eyes with eyesalve, that thou mayst see;" a poor man, who was as blind in mind as he was in body, went afterwards to his house, and asked him very gravely, "where he might get that ointment to cure his blindness?" It is to be hoped the minister improved the occasion for saying something to this ignorant creature, with a view to open the eyes of his mind, though we are not informed respecting it.

19, 20. as . . . love, all, and ea., whom I love. rebuke, admonish, convict of sin. chasten,^a correct, by tribulations, etc., for their good always. zealous,^b actively in earnest to be and do good. behold . . . door, I am near at hand, at the gate of ea. man's life, near to the conscience. knock,^c with providential events, and convincing words. if . . . hear, and he may, unless wilfully deaf. voice, He not only knocks, but speaks. and . . . door,^d not merely out of curiosity to see who is there, but, recognising the hand and the voice, open—wide—to welcome in the guest. I . . . him,^e the Saviour thus condescends. and . . . him, He graciously condescends to accept the sinner's heart and services. he . . . me, Christ provides the best part of the meal Himself—the bread of heaven, and water of life.

Christ at the door.—These words imply something on—I. Our part. This is the mournful fact that our hearts are all naturally shut against Christ. The world, however, has never to knock there. II. The part of Christ. He is willing to enter our hearts: 1. The door implies the various inlets of the soul; 2. The means of His entrance are various—His Word—mercies—affliction—conscience; 3. His great patience.^f—*The five wonders*.—Five several wonders in one short text of Scripture! I. The person mentioned in that little word "I." II. His object in knocking there. III. That Jesus is permitted to stand without being admitted. IV. His patience in standing so long at the sinner's heart. V. Christ supping with the sinner.^g—*The Saviour knocking at the door of the heart*.—I. The Saviour's appeal: 1. "The door" means entrance to the human heart; 2. The position—"standing"—indicates—(1) The plainness with which He reveals Himself in the Gospel, (2) His readiness to receive and bless, (3) The length of time He has waited; 3. He "knocks" to arouse attention, by His providence—by the ministry—by affliction and death. II. The supposed attention paid to that appeal—"if any man," etc.: 1. There are some, then, that hear Him; 2. This hearing means hearing in the way of obedience; 3. This hearing is proved by Christ's admission into the heart. III. The gracious promise given to those who hear and open: 1. Christ will take full possession of them: 2. They will enjoy communion with Him; 3. They will enjoy His presence hereafter for ever.^h—*Christ knocking at the sinner's heart*.—I. The subjects of Christ's grace and condescension—unholy creatures, vile, and full of sin. II. The manner of its exercise; 1. Christ's situation; 2. His employment; 3. The convictions produced by the Holy Spirit; 4. His judgment; 5. His mercies; 6. His patience; 7. His designs.ⁱ—*Christ's gracious invitation to sinners*.—I. Who offers it—Christ. Consider

—1. His majesty; 2. His all-sufficiency; 3. His independency; 4. His sovereignty. II. To whom He offers it: 1. To man; 2. To sinners; 3. To enemies. III. The manner of this offering: He—1. Comes; 2. Knocks; 3. Stands; 4. Entreats; 5. Bewails. IV. What this invitation which He offers is. An invitation to—1. His love; 2. Himself; 3. All He purchased by His blood; 4. His comforts; 5. His glory; 6. His kingdom.^h—*The house of the soul.*—I. The house of the soul in its original perfection—a double house, corresponding to the twofold nature of its occupation. The one side has a terrestrial, the other a heavenly, view: 1. In the terrestrial side, there are the rooms of sight—hearing—touch—taste—smell; 2. In the heavenly side, there are the rooms of understanding—conscience—faith—hope—love. II. The sad change that has passed over it. Satan has wrecked it for now and for eternity. III. The methods employed by its Maker and rightful owner to regain it. There is deliverance in Christ.ⁱ—*The heavenly visitor and guest.*—Let us speak of—I. The shut door of the heart—shut against God—open to His enemies. II. The knock and call of the Saviour at this door: 1. The knock is in providence; 2. The call is in the Word of God. III. The opening of the door. IV. The feast which follows. The Saviour both feasts the soul and feasts with it.^m

The two castles.—It is related that a poor but worthy inhabitant of Paris once went to the bishop of the place, with a countenance beclouded, and a heart almost overwhelmed. "Father," said he, with the most profound humility, "I am a sinner; I feel that I am a sinner; but it is against my will. Every hour I ask for light, and humbly pray for faith; but still I am overwhelmed with doubts. Surely, if I were not despised of God, He would not leave me to struggle thus with the adversary of souls." The bishop thus consoled, with the language of kindness, his sorrowing son:—"The King of France has two castles, in different situations, and sends a commander to each of them. The castle of Montleberry stands in a place remote from danger, far inland; but the castle of La Rochelle is on the coast, where it is liable to continual sieges. Now, which of the two commanders, think you, stands the highest in the estimation of the king, the commander of La Rochelle, or he of Montleberry?" "Doubtless," said the poor man, "the king values him the most who has the hardest task, and braves the greatest dangers." "Thou art right," replied the bishop; "and now apply this matter to thy case and mine;—for my heart is like the castle of Montleberry, and thine like that of La Rochelle."ⁿ

21, 22. to . . throne,^a in royal state: a king in glory, a beggar on earth. even as,^b etc., Christ our pattern here and hereafter: because, also; as certainly as. overcame,^c His foes and ours. We conquer through Him. ear, see on ii. 11.

Hearing the Spirit.—Consider—I. That a faculty for hearing is given to man. II. That, in some, this faculty is either entirely wanting, or through want of exercise is dead:—"he that hath an ear;" it is here implied that some have not ears, and consequently do not hear. III. That a duty is incumbent upon all who have ears—they must hear the words of the Spirit.—*S. A. Whalley, B.A.*

The Seven Churches of Asia.—A set of interesting pictures, representing the present condition of the cities of the Seven Churches of the Apocalypse, were recently exhibited in Lon. Lon. The view of

h D. Clarkson, D.D.
"Repentance is that sorrow of mind which arises from a sense of sins committed, and of a vicious habit contracted by customary sinning, as also from a conviction of guilt and fear of punishment; and which produces a desire of deliverance, a serious endeavour after a better change of life, and an observance to all the Divine commandments." — *Limborch.*

i Dr. G. B. Ide.

m Dr. J. Edmond

"I pray you dig deep. Christ's palace-work and His new dwelling, laid upon hell felt and feared, is most firm; and heaven, grounded and laid upon such a hell, is sure work, and will not wash away with winter storms." — *Rutherford.*

"If a ship have three leaks, and two be stopped, the third will sink the ship. If a man has two severe wounds, and cures one, the neglected one will kill him." — *Spencer.*

n Bibl. Treas.

the conqueror enthroned

a 2 Ti. iv. 7; Lu. xii. 43, 44; 1 Co. vi. 2; 1 S. ii. 8; Ma. xix. 28.

b Ma. xxvi. 64; Ps. cx. 1; Zec. iii. 7.

c Jo. xvi. 33; Ep. iv. 8; Lu. xxii. 28, 30; 2 Ti. ii. 12; Jo. xii. 26.

"Royalty consists not in vain pomp, but in

great virtues."—*Agesilaus*.

"The laurel is cheap to the giver, but precious in his sight who has won it."—*Tupper*.

"Like as if the land be not tilled, but lie barren, it will bring forth nothing but oriers, thistles, and nettles; even so, if Churches be not continually laboured for by preaching and catechising, they will wax secure, and so bring forth nothing but ignorance, atheism, superstition, idolatry, and all wickedness of life."—*Caudray*.

"A man in choosing a Church with which to unite himself, ought to act on the same principle as he would in choosing a servant, or in choosing a house, or in choosing an hospital—choose that which will best serve his spiritual interests in preparing him to glorify God on earth and find his way to heaven."—*John Bate*.

a door opened in heaven

a Ez. i. 1; viii. 3; xi. 24; Ac. vii. 56.

b Ex. xix. 19; Is. vi. 8; 1 Th. iv. 16; Jo. v. 25, 28; 1 Co. xv. 52.

c Is. vi. 1; Ps. xi. 4; Ez. i. 26—28; Ex. xxiv. 10.

Sardis is an especially good one, showing the ruins of the ancient church in the huge abutments of squared stonework supporting the remains of the arch in brickwork; above is the hill on which stood the acropolis and citadel of Cræsus, and on one side hollowed in the shoulder of this hill is to be seen the amphitheatre. But all the ruins on the hill where stood the city built and enriched by the wealthiest monarch of the time are now marked by irregular mounds covered by grass; not a column is to be seen standing. Another view of Sardis is interesting for the ruins of the temple of Cybele, on the banks of the Pactolus, mentioned by Herodotus. Pergamos, anciently celebrated for the library of 200,000 MSS., maintains to this day its thriving manufacture of parchment (Lat., *pergamena*), and the ruins of the church held sacred to St. John attract many afflicted with disease, who offer oil and burn candles at the place where the altar stood. Smyrna appears as the most flourishing port we know so well, with its glittering white buildings and its splendid blue sea; but we see in the foreground the castle built by Alexander the Great; and a ruin more interesting to Christians is the tomb of Polycarp, first bishop of the Church and martyr, marked by a solitary cypress on the spot at the entrance of the stadium, where he was burnt. Philadelphia presents a singularly modern look, in the number of houses roofed in European fashion, of gables, with neat gardens and vineyards enclosed, and a fertile plain beyond the ancient wall, which remains precisely where it stood when Xerxes led his army through the valley. The church is a ruin, but there are surrounding it no less than fifteen small churches, supported by the devoted Christians. Of Laodicea not a trace remains but the ruins of the great Pagan works—the gymnasium, the aqueduct, the stadium, and theatre, which swarm with snakes, and are given up to the depredations of the masons, who make a quarry of them for building, and for tombstones. Ephesus, once the most glorious of all the cities of Asia Minor, where Justinian built a magnificent church in place of the small one which protected the tomb of St. John, and where Theodosius held an Œcumenical Council in 431, to check the heresy of Nestorius, appears more desolate than any of these ancient centres of Christianity. Thyatira has lost her Christian church, which has been turned into a mosque, seen in the midst of the town, no longer the place for dyers, but a well to-do market town.

CHAPTER THE FOURTH.

1—3. after . . looked,^a having received a message for earth, Jo. has granted to him a fuller vision of heaven. Duty first, then pleasure. door . . heaven, *i.e.*, the hindrance to his mortal vision rolled away. first . . heard,^b he hears bef. he sees. Eye not yet accustomed to the blaze of glory. was . . me, resonant, distinct. I . . spirit, see on i. 10. Now another accession of spiritual power. one . . throne,^c as supreme King and Judge. He . . stone, *i.e.*, effulgent, radiantly glorious. rainbow,^d the bow of the covenant. sight . . emerald, mild in colour, familiar in form, splendid in general appearance.

The rainbow round the throne.—The sight of the rainbow: I. A

sign that the old covenant is remembered by the King of Kings. He reigns to carry out His purposes and fulfil His word. II. A source of comfort to the saints. Its presence assures them that God does not forget His promises. III. A terror to ill-doers; as it recalls to their memory the destruction of the wicked, with which it was associated.

Heaven.—

O beauteous God! uncircumscribed treasure
Of an eternal pleasure!
Thy throne is seated far
Above the highest star,

Where Thou preparest a glorious place,
Within the brightness of Thy face,
For every spirit
To inherit

That builds his hope upon Thy merit,
And loves thee with a holy charity.
What ravished heart, seraphic tongue, or eyes
Clear as the morning rise,
Can speak, or think, or see
That bright eternity,

Where the great King's transparent throne
Is of an entire jasper stone?
There the eye
O' the chrysolite,
And a sky

Of diamonds, rubies, chrysoprase—
And above all, Thy holy face—
Makes an eternal charity.

When Thou Thy jewels up dost bind, that day
Remember us, we pray—
That where the beryl lies,
And the crystal 'bove the skies,
There Thou mayest appoint us place
Within the brightness of Thy face—
And our soul
In the scroll
Of life and blissfulness enrol,

That we may praise Thee to eternity. Allelujah!

4, 5. elders,^a representatives of the Church. sitting, as kings (iii. 21). out . . . voices, as when the law was given;^b God, the same in almightiness and sovereignty. seven . . . God, see on i. 4. "These seem to represent the Holy Spirit in His sevenfold working; in His enlightening and cheering, as well as His purifying and consuming energy."^c

Nearness to God.—These representatives of the saints in heaven are—I. Around the throne. Their being so suggests the equality of saints. II. Near to the throne. The condition of glorified spirits in heaven is that of nearness to Christ, clear vision of His glory, constant access to His court, and familiar fellowship with His person.^d

Views of heaven.—A living divine says, "When I was a boy, I thought of heaven as a great shining city, with vast walls and domes and spires, and with nobody in it except white tenuous angels, who were strangers to me. By and by my little brother died; and I thought of a great city with walls and domes and

d Ge. ix. 12, 13; Is. liv. 9, 10; Ps. lxxxv. 10.

Jasper. Gk. *ιασπις*. An opaque variety of quartz; var. colours, Egypt. Sardine, Sardonyx, var. of onyx, in which white alternates with dark-red cornelian called *sard*.

Emerald. Prob. fr. *marmarugé*=sparkling. Very hard; bright velvety-green; highly prized by ancients. Nero, near-sighted, watched gladiatorial combats through an eye-glass of E.—*Topics*, i. 202. Green the emblem of immutability. The anc. Hindoos portrayed the chariot of the sun drawn by seven green horses."—*Maurice, Ind. Antiq.* ii. 179. It was, and still is, the imperial colour of eastern courts.

e Bp. Taylor.

the throne and the elders; the lamps and the Spirits

^a Re. v. 8—10; 1 Pe. ii. 5, 9; He. xii. 23.

^b Ex. xix. 16.

^c Alford.

^d Spurgeon.

"Thunder, the herald, earth-accredited, of heaven,—which, when men hear, they think upon heaven's king, and run the items

over of the account to which He is sure to call them."—*J. S. Knowles.*

"As a dead man cannot inherit an estate, no more can a dead soul inherit the kingdom of God."—*Salter.*

the sea of glass

a Re. xv. 2.

b Elliott.

c Stuart.

In the Koran, Belkis—the queen who visited Solomon—is represented as supposing the pavement on which she walks to the audience-hall to be a sea.

d Some, as Victorinus, understand them to sym. the four Evangelists, or Gospels; others say they sym. the four elements; or, the four cardinal virtues; or, the four faculties of the human soul; or, our Lord in the four-fold great events of redemption; or, the four patriarchal Churches; or, the four chief Apostles; or, the doctors of the Church; or, the four orders in the Church; or, the four virtues of the Apostles; or, the Angelic state of the glorified Church, &c. &c.

e Dr. A. P. Stanley.

f T. Adams

"An intrepid courage is at best but a holiday kind of virtue, to be seldom exercised, and

spires, and a flock of cold, unknown angels, and one little fellow that I was acquainted with. He was the only one I knew in that time. Then another brother died; and there were two that I knew. Then my acquaintances began to die; and the flock continually grew. But it was not till I had sent one of my little children to his Grandparent—God—that I began to think I had got a little in myself. A second went, a third went, a fourth went; and by that time I had so many acquaintances in heaven, that I did not see any more walls and domes and spires. I began to think of the residents of the celestial city. And now there have so many of my acquaintances gone there, that it sometimes seems to me that I know more in heaven than I do on earth."

6, 7. sea . . crystal,^a pavement bef. the throne; "glassy;"^b "resplendent and pellucid."^c **round . . behind,** the throne appears as resting on these, symbols of watchfulness; "looking every way, seeing everything, ready to move in any direction." **lion,** emblem of strength, courage. **calf,** or *ox*, patience, work, reward. **man,** intelligence. **eagle,** velocity, far-seeing, soaring (symbols of the Church of Christ).^d

The religious aspect of sculpture.—The vision of the Apocalypse is a sanction of the faculty which we call—from this power of creating images—by the name of "imagination." I. The figures here described have, as we know, no actual existence in heaven; but they none the less bear witness to the truth that such forms are warranted under the Gospel. II. May we not also say that this glorious art of sculpture is an illustration of the great truth of Life and Immortality? There is the clay in the hands of the potter, as in the time when our characters were not yet formed—there is, too, the cold dull outline, when life has vanished, and the shroud is around us, when there remains nothing but the featureless form, as in the dead, lifeless plaster—and, lastly, there is the Resurrection; out of a block of marble comes an ideal, life-like form. III. By this art we may learn to appreciate the bright future, the lofty ideal of human nature and of human destiny.^e—*The spiritual navigator bound for the holy land.*—The allegory here gives the world as—I. A sea. The world is not a material but a mystical sea. It may fitly be thus compared, since—1. The sea is an unquiet element; 2. It is salt and bitter; 3. It casts forth its dead; 4. It is no place to continue in; 5. It is full of dangers—pirates—rocks—whirlpools—sirens—tempests; 6. In it there are fishes that eat up fishes; 7. It is full of monsters; 8. It is a great cistern, scattering its riches all abroad. II. A sea of glass. This implies—1. Colour; 2. Slipperiness; 3. Brittleness. III. A sea like to crystal. It is transparently bright. IV. A sea before the throne. God sees all that is done in it.^f

Ministerial boldness.—As the four beasts, or living creatures, are understood by many good commentators to be symbolical of the ministers of the Gospel, the lion here may be considered as the emblem of their courage or boldness. Of this the following anecdote will furnish an example. Bishop Latimer having one day preached before King Henry VIII. a sermon which displeased his majesty, he was ordered to preach again on the next Sabbath, and to make an apology for the offence he had given. After reading his text, the bishop thus began his sermon:—"Hugh Latimer, dost thou know before whom thou art this day to speak? To the high and mighty monarch, the king's most excellent

majesty, who can take away thy life if thou offendest; therefore, take heed that thou speakest not a word that may displease; but then consider well, Hugh, dost thou not know from whence thou comest; upon whose message thou art sent? Even by the great and mighty God! who is all-present! and who beholdeth all thy ways! and who is able to cast thy soul into hell! Therefore, take care that thou deliverest thy message faithfully." He then proceeded with the same sermon he had preached the preceding Sabbath, but with considerably more energy. The sermon ended, the court were full of expectation to know what would be the fate of this honest and plain-dealing bishop. After dinner, the king called for Latimer, and, with a stern countenance, asked him how he dared to be so bold as to preach in such a manner. He, falling on his knees, replied, his duty to his God and his prince had enforced him thereto, and that he had merely discharged his duty and his conscience in what he had spoken. Upon which the king, rising from his seat, and taking the good man by the hand, embraced him, saying, "Blessed be God, I have so honest a servant!"

8. each . . him,^a all. to speed with wh. Divine commands are executed. within, *i.e.* the parts turned towards the throne and its occupant, as if to scan the will of the Great King. and . . saying, Heb. expression=incessantly. holy, *etc.*, God worthy of the praise of all intelligent beings.

They rest not day and night.—This text suggests two views of a future heaven,—as a state of—I. Ceaseless activity in the service of God: 1. Activity is necessary to pure and unsullied enjoyment; 2. The chief ingredient in our holy activity in heaven will be the service of God. II. Continual progress. The mind is ever aspiring after advancement here below—so in heaven there will be a constant aspiration after increased knowledge, holiness, and love to God.^b

The service of heaven.—Adoration at the throne, activity in the temple,—the worship of the heart, the worship of the voice, and the worship of the hands,—the whole being consecrated and devoted to God,—those are the service of the upper sanctuary. Here the flesh is often wearied with an hour of worship: there "they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come." Here a week will often see us weary in well-doing: there they are drawn on by its own deliciousness to larger and larger fulfilments of Jehovah's will. Here we must lure ourselves to work by the prospect of rest hereafter: there the toil is luxury, and the labour recreation; and nothing but jubilees of praise, and holidays of higher service, are wanted to diversify the long and industrious Sabbath of the skies. And it matters not though sometimes the celestial citizens are represented as always singing, and sometimes as always flying; sometimes as always working, and sometimes as always resting; for there the work is rest, and every movement song; and the "many mansions" make one temple, and the whole being of its worshippers one tune,—one mighty anthem, long as eternity, and large as its burden, the praise of the great Three-One,—the self-renewing and ever-sounding hymn, in which the flight of every seraph, and the harp of every saint, and the smile of every raptured spirit, is a several note, and repeats ever over again, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."^c

never but in cases of necessity; affability, mildness, tenderness, and a word which I would fain bring back to its original signification of virtue,—I mean good-nature,—are of daily use; they are the bread of mankind, and staff of life."—*Dryden.*

"I dare do all that may become a man; who dares do more, is none."—*Shakespeare.*

the four living creatures

a Ez. i. 6, 11, 18
Is. vi. 2, 3.

"It is for the sake of man, not of God, that worship and prayers are required; not that God may be rendered more glorious, but that man may be made better—that he may be confirmed in a proper sense of his dependent state, and acquire those pious and virtuous dispositions in which his highest improvement consists."—*Blair.*

b *Dr. N. Macleod.*

c *Dr. J. Hamilton.*

"Heaven is the more desirable, because there I shall better understand the Scriptures than here I can ever hope to do. To leave my Bible, and to go to the God and heaven which the Bible reveals, will be no other-wise my loss than to leave the picture for the presence of my friend."—*Barter.*

praise to the
Creator

a Ps. cxv. 1; xli. 13; Jude 25.
b Pr. xvi. 4; Da. iv. 34, 35; Ro. i. 25; 1 Ti. vi. 14-16.

"If my soul is not engaged in my worship, it is even as though I worshipped not."—*Confucius*.
"The act of Divine worship is the inestimable privilege of man, the only created being who bows in humility and adoration."—*H. Ballou*.

c *Dr. O. Winslow*.
"There is light without darkness, joy without grief, desire without punishment, love without sadness, satiety without loathing, safety without fear, health without disease, and life without death."—*Quarles*.

the book
written
within and
without

a Ps. xx. 6;
lxxxix. 13;
xcviii. 1.

b *Alford*.

c Ex. xxxii. 15;
Ez. ii. 9, 10.

d Is. xxix. 11.

e Ro. iii. 7; Job xi. 10.

f *R. V. Price, M.A.*

"The books of Nature and of Revelation equally elevate our conceptions and invite our piety: they mutually illustrate each other; they have an equal claim

9-11. beasts, living beings. give . . . ever, they praise Him as the eternal. cast . . . throne,^a owning their dependence: disclaiming all honour and dignity of their own. created, they praise Him as their Creator. and . . . created,^b recognising the cause and purpose of the creation.

Coronation of the saints.—Consider—*I.* The fact that the true saints of God are a crowned people—a crowned Church. *II.* The process by which we, who are by nature fallen, and enemies to God, become a crowned people. Before we are crowned we must uncrown self—our own righteousness, and fall at Christ's feet. He will crown our faith and love. *III.* The blessed day when all God's saints will be crowned in another and a holier world. What a crown will then await the Christian conqueror! *IV.* The disposal of these crowns. They will be cast before the feet of Christ. This act will involve—1. Divine worship; 2. A renunciation of all human worthiness; 3. An ascription of gratitude and praise to Christ.^c

A great purpose.—*Dr. Burnet*, who was intimately acquainted with the Honourable Robert Boyle, and wrote his life, says, "It appeared to those who conversed with him on his inquiries into nature, that his main design was to raise in himself and others, vaster thoughts of the greatness and glory, of the wisdom and goodness of God. This was so deep in his thoughts, that he concludes the article of his will, which alludes to that illustrious body the Royal Society, in these words, 'Wishing them a happy success in their laudable attempts to discover the true nature of the works of God; and praying that they, and all other searchers into physical truths, may cordially refer their attainments to the Great Author of nature, and to the comfort of mankind.'" "

CHAPTER THE FIFTH.

1-3. in . . . hand,^a on the right hand: "i.e., the right hand was open, and the book lay on the open hand."^b book, a roll, a volumen. within . . . backside,^c written on both sides of the parchment. sealed . . . seals,^d seven means prob. completely, perfectly sealed. strong, prob. ref. to the voice. worthy, prob. ref. to rank or dignity. and . . . earth,^e Heb. phrase—the universe. able, worthy.

The glorified Christ.—*I.* The solution of the mysteries of God: 1. The book in the right hand. God always works by a plan. Characteristics of this plan—order, completeness, duration. 2. The book sealed. Its secrets hid. 3. Christ the revealer of the mysteries of God. This is true in relation to history—to the soul. The purpose of the Christian life is to reveal His glory and promote it. *II.* The object of worship—Christ worshipped by the redeemed.^f

Description of scrolls.—Sometimes the scrolls were written on both sides, and the manner in which this was done is so well explained by a modern traveller, who saw two ancient rolls of this description in Syria, that we shall give the account in his own words:—"In the monastery," says Mr. Hartley, "I observed two very beautiful rolls, containing the liturgy of St. Chrysostom and that attributed by the Greeks to St. James. You begin to read

by unrolling, and you continue to read and unroll, till at last you arrive at the stick to which the roll is fastened; then you turn the parchment round, and continue to read on the other side, rolling it gradually up till you complete the liturgy." It was thus written within and without: and it may serve to convey an intelligible and correct idea of the books described both by Ezekiel and John.^g

4, 5. wept . . thereon,^a "disappointed desire aft. fulfilment of the promise."^b elders . . not, these elders knew better than John. With immortality comes knowledge of wh. we cannot now conceive. Lion . . Juda,^c the Messiah of the promise. the . . David,^d the Branch fr. that root.^e prevailed,^f conquered, overcome all difficulties.

The revealer of mystery.—Notice—1. The description here given of the one who should open this sealed book. It is significant of—1. Strength and majesty—"the Lion"—the king of beasts,— "of the tribe of Juda"—the greatest of the tribes. 2. Royalty—"the Root of David." II. The deed He should perform: 1. One for which a conflict had to be fought—"prevailed;" 2. Continuity is also implied—there were "seven seals" to be unloosed.^g

None in heaven but those like Jesus.—At heaven's gate there stands an angel with charge to admit none but those who in their countenances bear the same features as the Lord of the place. Here comes a monarch with a crown upon his head. The angel pays him no respect, but reminds him that the diadems of earth have no value in heaven. A company of eminent men advance dressed in robes of state, and others adorned with the gowns of learning, but to these no deference is rendered, for their faces are very unlike the crucified. A maiden comes forward, fair and comely, but the celestial watcher sees not in that sparkling eye and ruddy cheek the beauty for which he is looking. A man of renown cometh up heralded by fame, and preceded by the admiring clamour of mankind; but the angel saith, "Such applause may please the sons of men, but thou hast no right to enter here." But free admittance is always given to those who in holiness are made like their Lord. Poor they may have been; illiterate they may have been; but the angel as he looks at them smiles a welcome as he says, "It is Christ again; a transcript of the holy child Jesus. Come in, come in; eternal glory thou shalt win. Thou shalt sit in heaven with Christ, for thou art like Him."

6, 7. midst . . elders,^a central position of Christ, in the throne, in the Church, etc., stood, firmness, life, not overthrown. Lamb,^b "by suffering as a lamb, He conquered as a lion."^c as . . slain,^d bearing the mark of the death-wound.^e seven, complete, universal. horns,^f power, dominion. and . . eyes,^g perfect knowledge. which . . earth,^h i.e., this dominion and knowledge the fruit of the perfect working of the Holy Spirit. he . . throne, as having right, authority; hence, He is worthy.ⁱ

The slain lamb, beheld in heaven by the redeemed.—I. There will be a glorious manifestation of Christ in the heavenly world. This manifestation will be—1. Concerning the Saviour's person—His exalted human nature—His Divinity; 2. Concerning His offices—His priesthood—His royalty; 3. Unchanging and eternal. II. This manifestation will produce animating and delightful influences on all to whom it is revealed: 1. Purity; 2. Pleasure; 3. Praise—of worship—of gratitude.^k

on our regard, for they are both written by the finger of one, eternal, incomprehensible God."—*Watson. g Paxton.*

the Lion of Juda opens the book

a Du. vii. 15, 16.

b Alford. It is said that Sir P. Sidney wept when he met with anything he could not understand.—*Trapp.*

c Ge. xlix. 9, 10; cf. Ma. i. 2; He. vii. 14.

"Christ set forth by a lion—1. Strength; 2. Heroism; 3. Principality; 4. Vigilance."—*Gerhard.*

d Is. xi. 1, 10; Re. xxii. 16.

e "He is the branch bec. He is man; He is the root bec. He is God."—*Wordsworth.*

f Pr. xxiii. 11; Is. xliii. 14; Je. l. 34.

g N. Warburton.

the slain Lamb

a Re. iii. 21.

b Jo. i. 29; Is. liii. 7; 1 Pe. i. 19; He. vii. 27.

c Wordsworth

d Re. xiii. 8 Ge. iv. 4; xxii. 8; Ex. xii. 1; 1 S. vii. 9.

e Jo. xx. 25; Zec. xii. 10.

f Is. lxiii. 1; Ma. xxviii. 18.

g Zec. iii. 9; Col. ii. 3; Jo. ii. 24. 25.

h 1 Co. xii. 4.

i Ph. ii. 6; Zec. xiii. 7; Jo. xvi. 15; v. 22.

Lamb. See *Paxton, Ill. of Bib. Nat. Hist.*, 265.

"Real worth requires no interpreter; its everyday deeds form its blazonry."—*Chamfort.*

k *J. Parsons.*

"Heaven is the day of which grace is the dawn; the rich, ripe, fruit of which grace is the lovely flower; the inner shrine of that most glorious temple to which grace forms the approach and outer court."—*Dr. Guthrie.*

the new song

a Jo. v. 23.

b κιθάρα, i.e., a zither, a kind of guitar; so David's harp is called in the Pss. by the LXX.

c φιάλη a broad shallow dish, like a saucer, or bowl. d Ps. cxli. 2; Lu. i. 10.

e Ps. xl. 3.

f *Alford, Stuart.*

g Ps. cvii. 1, 2; Is. xlv. 23; li. 11; lxii. 12.

h Is. liii. 11; Ho. ii. 9; Is. xlvii. 4; Re. i. 5; Ep. i. 7; Ho. ix. 12; 1 Po. i. 18, 19.

i Ac. xx. 28; Jo. xi. 51, 52; Re. vii. 9, 10, 14.

k Da. viii. 18, 27; Re. iii. 21; i. 6; Ex. xix. 6; Is. lxi. 6; 1 Pe. ii. 5, 9; Ma. v. 5; Ps. xxxvii. 9.

m *Dr. Palmage.*

"Many persons come to the right point in conversion; but they never shove off. I question them about their

The atonement.—Thomas, Earl of Kinnoul, a short time before his death, in a long and serious conversation with the late Rev. Dr. Kemp of Edinburgh, thus expressed himself:—"I have always considered the atonement to be characteristic of the Gospel, as a system of religion. Strip it off that doctrine, and you reduce it to a scheme of morality, excellent indeed, and such as the world never saw; but to man, in the present state of his faculties, absolutely impracticable. The atonement of Christ and the truths immediately connected with that fundamental principle provide a remedy for all the wants and weaknesses of our nature. They who strive to remove those precious doctrines from the Word of God, do an irreparable injury to the grand and beautiful system of religion which it contains, as well as to the comforts and hopes of man. For my own part, I am now an old man, and have experienced the infirmities of advanced years. Of late, in the course of severe and dangerous illness, I have been repeatedly brought to the gates of death. My time in this world cannot be now long; but, with truth I can declare that, in the midst of all my past afflictions, my heart was supported and comforted by a firm reliance upon the merits and atonement of my Saviour; and now, in the prospect of entering upon an eternal world, this is the only foundation of my confidence and hope." In these sentiments he steadily persevered, till, on the 27th of December, 1787, he expired without a struggle or a groan.

8-10. fell . . Lamb,^a worthy of their homage, since He is worthy to take the book. harps,^b sig. their joy and praise. golden, pure, precious, valuable. vials,^c bowls, censers. odours, incense. which . . saints,^d i.e., represent their prayers. new,^e bec. a new occasion of praise. for . . slain, because. Christ's redeeming work the ground of His worthiness. hast . . God,^f to the service of God. Duty arising out of redemption. by . . blood,^g the price of redemption. out . . nation,^h extent of redemption. and . . priests, privileges arising out of redemption. we . . reign,ⁱ Gk., they reign (present tense). earth, power and influence of the Ch. among men.

The new song.—Observe that this song is: I. A new song. In sweetness and power it will be something that the ear never heard. All the skill of the oldest harpers in heaven will be thrown into it. II. A commemorative song. It makes reference to past deliverances. It is, for different persons, a night song—a battle song—a prison song—a sailor's song—a fire song. III. An accompanied song—accompanied by the "harps of God." IV. An anticipative song. It will take all eternity to know the joys of heaven. V. An unanimous song. It will be grand congregational singing. All the sweet voices of the redeemed will be heard.^m

The converted Indian.—An Indian, describing his conversion, says, "After some time, Brother Rauch came into my hut, and sat down by me. He spoke to me nearly as follows:—"I come to you in the name of the Lord of heaven and earth; He sends to let you know that He will make you happy, and deliver you from the misery you lie in at present. To this end He became a man, gave His life a ransom for man, and shed His blood for Him." When he had finished his discourse, he lay down upon a board, fatigued by the journey, and fell into a sound sleep. I then thought, what kind of man is this? Here he lies and sleeps; I

might kill him, and throw him into the wood, and who would regard it? But this gives him no concern. However, I could not forget his words. They constantly recurred to my mind. Even when I was asleep, I dreamed of the blood which Christ shed for us. I found this to be something different from what I had ever heard, and I interpreted Christian Henry's words to the other Indians. Thus, through the grace of God, an awakening took place amongst us."

11, 12. voice . . . angels, one voice of many, unanimity. number,^a etc., myriads of myriads, and thousands of thousands, *i. e.*, an incalculable number, innumerable. **loud voice, heartiness, cordiality. worthy,** the angels fully enter into the joy of the redeemed, and intelligently subscribe to their view of His worthiness.

The worthiness of Christ to receive man's riches.—He is worthy to receive our wealth, because: I. He is the original proprietor of it. Man is but a trustee. II. He has enabled you to procure it. Has your wealth come to you through heirdom, legacy, or your own industry? In either case you have it through Christ. All business aptitudes and opportunities are His gifts. III. He gives you the qualification to enjoy it. IV. He will make the best use of it. He will use it best: 1. For yourselves. Your contributions to Christ serve to—(1) Test your character; (2) Detach you from materialism; (3) Ennoble your character. 2. For the world.

The praise of heaven.—I recollect the time when I used to be told that heaven would be an everlasting Sabbath; and if I had not been more afraid of hell than I was of heaven, I should have wished not to go to heaven. It was only second in rank among the places where I did not want to be; for the idea of being compelled to recite the Catechism, upon penalty and forfeiture; of sitting still in a universal singing-school; of not being allowed to speak or laugh till the sun went down—such ideas as these led me to look with terror, almost upon anything like an endless Sabbath of praise. The idea that I pictured of heaven is no more agreeable now than when I was young. But I have put away childish things. We are not to praise God as if we were so many parasites, so many courtiers, whose interest and duty it was to say grandiloquent things around the throne.^c

13, 14. and . . . creature, etc., i. e. all creation joins in the chorus (all things were made *by* and *for* Him). **beasts, see on iv. 6. elders, see on iv. 4.**

The grand anthem of eternity.—Look at: 1. The choir: 1. Angels sing the solos; 2. Earthly creatures of every kind, and in great numbers, join in the chorus—"on the earth"—"under the earth"—"in the sea;" 3. Archangels pronounce the great Amen. II. The song: 1. Its nature. It is a song of blessing—of well-wishing; a song of esteem and honour, a song of praise and glory, a song ascribing all virtues and power to Christ. 2. Its subject—Christ. Consider: (1) His majesty—"sitteth upon the throne;" (2) His meekness and love—He is the "Lamb;" (3) His eternity—"for ever and ever." Learn—(1) Are you preparing for this song? (2) Are you ready now to sing it? (3) Are you listening for its echoes below? They *may* be heard by *believers.*^b

state, and I find all as it should be; but they are waiting for something, they know not what; standing still in thought and feeling."—*Beecher.*

worthy is the Lamb

a Ps. lxxviii. 17; Ma. xxvi. 53; Da. vii. 10; Ps. ciii. 20; Lu. ii. 13, 14; 1 Pe. i. 12; He. xii. 22; Job xxv. 3.

"The joys of heaven are without example, above experience, and beyond imagination,—for which the whole creation wants a comparison; we, an apprehension; and even the Word of God, a revelation."—*Bp. Norris.*

b Dr. Thomas.

"Mr. Mead, an aged Christian, when asked how he did, answered, 'I am going home as fast as I can, as every honest man ought to do when his day's work is over; and I bless God I have a good home to go to.'" *c* H. W. Beecher.

creation's hymn of praise

a Ro. xiv. 11; Ph. ii. 9-11; 1 Ch. xxix. 11-13; Ep. iii. 10; Ps. cl. 1-6.

b A. J. Charlesworth.

"Perhaps God does with His heavenly garden as we do with our own. He may chiefly stock it from nurseries, and select for transplanting what is yet in its

young and tender age,—flowers before they have bloomed, and trees ere they begin to bear.”—*Guthrie.*

c H. W. Beecher.
“That which makes heaven so full of joy is, that heaven is above all fear; and that which makes hell so full of terror is, that hell is below all hope.”—*Vening.*

the first seal

the white horse

a Rom. commanders sat on white horses in their triumphs.

b Ps. xxiv. 8; xlv. 3-5; Zec. ix. 14.

c Ep. iv. 8; Is. lxiii. 1; Re. xix. 11-13; Ez. xxi. 27; Ma. xxviii. 18; 1 Co. xv. 25.

Bow, see Paxton, Bib. III. Man. and Cust. ii. 272.

d C. Thompson.

“A hero is—as though one should say—a man of high achievement, who performs famous exploits—who does things that are heroic, and in all his actions and demeanour is a hero indeed.”—*H. Brooke.*

e R. Hall.

the second seal

the red horse

a Zec. i. 8.
“The history of

Activity in heaven.—I could hardly wish to enter heaven, did I believe its inhabitants were idly to sit by purling streams, fanned by balmy airs. Heaven, to be a place of happiness, must be a place of activity. Has the far-reaching mind of Newton ceased its profound investigations? Has David hung up his harp, as useless as the dusty arms in Westminster Abbey? Has Paul, glowing with Godlike enthusiasm, ceased itinerating the universe of God? Are Peter, and Cyprian, and Edwards, and Payson, and Everts idling away eternity in mere Psalm-singing? Heaven is a place of restless activity, the abode of never-tiring thought. David and Isaiah will sweep nobler and loftier strains in eternity; and the minds of the saints, unlogged by cumbersome clay, will forever feast on the banquet of rich and glorious thought. My young friends, go on, then; you will never get through. An eternity of untiring action is before you, and the universe of thought is your field.^c

CHAPTER THE SIXTH.

1, 2. one . . . beasts, regarding the four living creatures as, collectively, a complete symbol of the universal Church, we have the opening of the seals marked by its ministration. **come . . . see**, a challenge to all to inspect, admire: boldness of Ch.’s joy, etc. **white,^a truth, purity, victory.** **horse**, symbol of war. **he . . . sat,^b Christ.** **bow**, not only as a *leader*, but as a *warrior*. **went . . . conquer,^c continued success till all foes are vanquished.**

The triumphs of the Gospel.—I. The moral purity of Christ’s administration: 1. The sources of its morality—its great truths; 2. Its maxims; 3. Its illustrations. II. The peculiarity of His glory. Two ideas of comparison are here suggested respecting: 1. Christ’s humiliation; 2. His earthly sovereignty. III. The nature of His triumphs. Consider: 1. The predictions of the prophets; 2. The triumphs obtained through the Gospel; 3. The final day of glory.^d

The Great Conqueror.—How insipid and tame are the histories of all other conquests—of the rise and fall of all other kingdoms and empires—when compared with the grand and wonderful achievements of the “King Immortal,” and the fall of death beneath His power, and the giving up of all his prey; when every victim from earth and sea, though under monuments of marble, nay, rocks of adamant, shall be restored; when He shall bring forth every particular form to be re-possessed by its proper spirit, from which it has been for a season divorced! Thus will He “swallow up death in victory,” and then clothe His redeemed with garments of immortality. Death shall be known and feared no more. Millions of millions shall join in everlasting praises to Him whom all the redeemed will acknowledge as their Great Deliverer.^e

3, 4. second beast, see on iv. 7, and note the characteristics of ea. beast in relation to the seal that is opened. **red,^a symbol of violent death, red, as blood or fire.** **to . . . sat**, spirit of persecution. **peace . . . earth**, by introducing false doctrine, bigotry, etc. **that . . . another**, deadly hate, cruelty. **given . .**

sword,^b a hint of length, duration, and sharpness of persecution (patience, fidelity, perseverance of saints).

The second seal opened.—Learn—I. That those who will not submit to the bow of the Gospel must expect to be cut asunder by the sword of Divine justice. II. That Christ rules and commands not only in the kingdom of grace but also in the kingdom of providence. III. That the sword of war is a dreadful judgment—destroying peace and life.^c

Loss of life in one war.—In a German publication, the loss of men, during the late war, from 1802—1813—in St. Domingo, Calabria, Russia, Poland, France, Spain, Portugal, Germany, etc., including the maritime war, contagious diseases, famine, etc., is stated to amount to the dreadful sum of *Five Millions Eight Hundred Thousand*.

5, 6. third beast, see iv. 7. **black,**^a emblem of mourning, error, judgment, etc. **balances . . hand,**^b careful weighing denotes great scarcity: symbol of traffic:—justice. **voice . . beasts,** not fr. any one of them. "It proclaims the true character of the rider. . . It declares, that whatever he may feign himself to be, he is an agent of ill."^c **measure, etc.,** "the sense seems to be, take care that there be thus much food for thus much price."^d

The morality demanded in the shop by religion.—I. That balances be true, not leaded. II. That measures be full size. III. That only the fair market-price be demanded—a measure for a penny, no more and no less; customers not to be imposed upon, or other tradesmen under-sold. IV. That only a genuine article be sold—the oil and wine must not be "hurt" by adulteration.

A famine legend.—While St. Nicholas was bishop of Myra, the city and province were desolated by a dreadful famine; and he was told that certain ships laden with wheat had arrived in the port of Myra. He went therefore and required of the captains of these vessels that they should give him out of each a hundred hogsheads of wheat for the relief of the people; but they answered, "We dare not do this thing; for the wheat was measured at Alexandria, and we must deliver it into the granary of the emperor." And St. Nicholas said, "Do as I have ordered you; for it shall come to pass by the grace of God, that, when you discharge your cargo, there shall be no diminution." So the men believed him; and, when they arrived in Constantinople, they found exactly the same quantity that they had received at Alexandria. In the mean time St. Nicholas distributed the corn to the people according to their wants; and it was so miraculously multiplied in his hands, that they had not only enough to eat, but sufficient to sow their lands for the following year.^e

7, 8. fourth beast, see on iv. 7. **pale,**^a livid, ghastly. **Death,**^b Death personified the king of terrors. **hell . . him,** the personification of hades—the place of the departed. **sword . . hunger, war and famine. and . . earth,** terrible picture of results of war. Wild beasts in search of food among depopulated cities.

The fourth seal.—I. The seal opened. Death, like all God's judgments, is said to be sealed. II. The creature that issues forth—a horse, a strong, warlike, and speedy animal. III. The

persecution is a history of endeavours to cheat nature, to make water run up-hill, to twist a rope of sand. It makes no difference whether the actors be many or one, a tyrant or a mob."
—Emerson.

^b Ez. xxi. 9—11; Mk. xiii. 7, 8.
^a *M. Henry.*

the third seal

the black horse

^a Mk. xiii. 8; Ma. xxiv. 7, 8; Ps. cv. 16; 2 K. xxv. 3; vi. 25.

^b Le. xxvi. 26; Ez. iv. 16.

^c Wordsworth.

^d Alford.

"The stomach listens to no precepts. It begs and clamours. And yet it is not an obdurate creditor. It is dismissed with a small payment, if only you give it what you owe, and not as much as you can." — Seneca.

"Heaven is a day which shall never see any approachings of night; and hell is a night that shall never see any dawns of day." — Venning.

^e Mrs. Jameson.

the fourth seal

the pale horse

^a *χλωρος* = grass-green: used of flesh implies that greenish pallor wh. we know as *livid*: the colour

of the corpse in incipient decay, or of the complexion extremely pale through disease."—*Alford*.

b Re. i. 18; 1 Co. xv. 26.

c *S. Ward, B.D.*

"If I were a writer of books, I would compile a register, with the comment of the various deaths of men; and it could not but be useful, for who should teach men to die, would at the same time teach them to live."—*Montaigne*.

"Until men consent to make heaven, as it were, the background of all their earthly vista, their views—in history, and in science, and in law, and in freedom—must all be partial and fallacious."

d *Mason Good*.

the fifth seal

the martyrs' prayer

a Ro. viii. 23; Is. lxiv. 1—4; Ro. xii. 19; Do. xxxii. 35; Ps. xciv. 1—4.

b *Bede*.

"The souls of martyrs repose in peace under the altar, and cherish a spirit of patience until others are admitted to fill up their communion of glory."—*Tertullian*.

c *S. Ward, B.D.*

"It is said all martyrdoms looked mean when they were suffered."—*Emerson*.

d *Cowper*.

colour of this horse—pale and withering. IV. The rider and his followers—death the rider—hell and judgment the footmen.^c

Grim death.—The eccentric Hugo Arnot, author of the *History of Edinburgh*, who was in his person remarkably meagre, was remarkable also for the looseness of his opinions with respect to futurity; while Erskine was as much distinguished, on the contrary, for a deep sense of revealed religion, and an attention to every Christian ordinance. One Sunday afternoon Arnot happened to be on horseback, when he met Erskine returning from church. "Where have you been, Harry?" asked the historian; "What has a man of your sense and education to do among a parcel of old women? What did you expect to hear? Where was your text?" "Our text," said Erskine, "was in the sixth chapter of the Revelation: 'And I looked, and behold a pale horse: and his name that sat on him was *Death*, and Hell followed with him?'" Arnot, who was actually mounted on a pale coloured horse, felt the sarcasm in all its force, and, muttering a hasty execration, rode off.—*Personification of death*.—The personification of death, in the act of executing the Divine commands, is exhibited with great difference, both as to features and character, amongst different nations. Perhaps the most mean delineation is the common monkish one of a skeleton, with dart and hour-glass; while one of the most terrible is that of the Scandinavian poets, who represent him as mounted on horseback, riding with inconceivable rapidity in pursuit of his prey, meagre and wan, the horse possessing the same character as his rider. Yet the passage cited from the Apocalypse is in sublimity and terror superior to the most energetic specimens of Runic poetry. The word translated pale (*chloros*) is peculiarly expressive in the original; it might be more adequately rendered "ghastly," meaning that wan and exanimate hue exhibited in certain diseases.^d

9, 10. altar, *i.e.*, of sacrifice. souls . . held, the martyrs represented under the safe and special keeping of the Great King. they . . voice, *etc.*,^a not revengefully, "but in a spirit of zeal and love for God's glory and justice."^b

Under the altar.—Here is proposed for our consideration—I. The immortal subsistence of souls, after their separation from the body. II. Their sure and secure condition—"under the altar." III. Their dignity and felicity—"clothed with white robes." IV. Their complete happiness at the last day when the number of their brethren shall be accomplished.^c

Noble objects of martyrs.—

Their blood is shed
In confirmation of the noblest claim,—
Our claim to feed upon immortal truth
To walk with God, to be divinely free,
To soar, and to anticipate the skies.
Yet few remember them. They lived unknown
Till persecution dragg'd them into fame,
And chased them up to heaven. Their ashes flew—
No marble tells us whither. With their names
No bard embalms and sanctifies his song;
And history, so warm on meaner themes,
Is cold on this. She execrates indeed
The tyranny that doom'd them to the fire,
But gives the glorious sufferers little praise.^d

11. white . . them,^a "The white robe, in this book, is the vestment of acknowledged and glorified righteousness in wh. the saints walk and reign with Christ."^b until . . fulfilled,^c ref. either to their number, or the accomplishment of their course.

The intermediate state.—In this passage we are told—I. That the saints are at rest. This is illustrated by other texts. II. That, though at rest, they have not yet received their actual reward. They are in an incomplete state—1. Inasmuch as their bodies are in the dust of the earth, and they wait for the resurrection; 2. As being neither awake nor asleep—not having the full employment of their powers; 3. As regards their place of rest; 4. As regards their happiness.^d

None but Christ.—John Lambert suffered in the year 1538. No man was used at the stake with more cruelty than this holy martyr. They burned him with a slow fire by inches. But God was with him in the midst of the flame, and supported him in all the anguish of nature. Just before he expired, he lifted up such hands as he had, all flaming with fire, and cried out to the people with his dying voice, with these glorious words, "None but Christ! None but Christ!" He was at last bent down into the fire and expired.

12-14. sixth, "in the Apocalypse the num. six always introduces a time of severe trial and suffering."^a black . . hair,^b the cloth ref. to is the cilicium [iii. 166]. moon, lit. full moon. blood, ref. to colour. even . . wind, all. to winter figs, wh. fall unripe. heaven,^c firmament. every . . places,^d the earth broken up, and changed.

The opening of the sixth seal a type of the overclouding of the Church.—We may take these verses as a type of times of great trouble in the Church. In this view we see—I. Christ, the Sun of Righteousness, eclipsed and clouded—not indeed with regard to His glory in heaven, but with reference to His doctrines on earth. II. The Church—represented under the figure of the moon—bathed in the blood of martyrs. III. The elders and teachers of the Church fallen away into sin—as figs cast from the parent tree. IV. The Word of God closed and not read. V. The whole earth disturbed and in disorder.^e

A great earthquake.—"The 26th of March" (1812), says the *St. Thomas' Gazette*, "has been a day of woe and horror to the province of Venezuela. At four in the afternoon, the city of Caraccas stood in all its splendour. A few minutes later, 4,500 houses, 19 churches and convents, together with all the other public buildings, &c., were crushed to atoms by a sudden shock of an earthquake, which did not last a minute, and buried thousands of the devoted inhabitants in ruins and desolation. That day happened to be Maunday Thursday, and at the hour when every place of worship was crowded, to commemorate the commencement of our Saviour's Passion, by public procession, which was to proceed through the streets a few minutes afterwards. The number of hapless sufferers was thus augmented to an incredible amount, as every church was levelled with the ground, before any person could be aware of danger. The number of sufferers taken out of one of the churches, two days after this disaster, amounted alone to upwards of 300 corpses. An idea of the extent of the number of dead is differently stated, from 4,000 to 8,000. The next town and seaport thereto, viz., La Guayra,

white robes

^a Re. iii. 5; vii. 9, 14; Da. xii. 10.
^b *Alford*.

^c He. x. 36, 37; Lu. xviii. 7, 8; Hab. ii. 3; Ja. v. 8; 1 Pe. iv. 19.

"O, how much those men are to be valued who, in the spirit with which the widow gave up her two mites, have given up themselves! How their names sparkle! How rich their very ashes are! How they will count up in heaven."—*Chapin*.

^d *Dr. J. H. Newman*.

the sixth seal

natural convulsions

^a *Wordsworth*.

^b Joel ii. 10, 31; iii. 15; Ma. xxiv. 29; Hab. iii. 11; Is. 1.3; Ez. xxxii. 7, 8.

^c Is. xxxiv. 4; li. 6; 2 Pe. iii. 7, 10; Ps. cii. 25, 26.

^d Je. iv. 23-26; Re. xvi. 20; Hab. iii. 6, 10.

"I believe this earth on which we stand is but the vestibule to glorious mansions through which a moving crowd for ever press."—*J. Baillie*.

^e *S. H. Jones*.

"The wheels of nature are not made to roll backwards: everything presses on towards eternity: from the birth of time an impetuous current has set in, which bears all the sons of men towards

that interminable ocean."—*R. Hall*.
 "The course of nature is the art of God."—*Young*.

the wrath of the Lamb

a Ps. cx. 5; xlix. 1, 2.

b Ho. x. 8; Lu. xxiii. 10; Is. ii. 10-21; Je. iii. 23; Job xxxiv. 22.

c Pr. i. 27; Is. lxiii. 4-6.

d Is. xxxiv. 8; xliii. 6-9; Zep. i. 14-18; Joel i. 15; Mal. iii. 2; Na. i. 6; Ps. lxxvi. 5-9; Job xxi. 30; Is. xxxiii. 14; Ps. ii. 12.

"God planted fear in the soul as truly as He planted hope or courage. Fear is a kind of bell or gong, which rings the mind into quick life and avoidance upon the approach of danger. It is the soul's signal for rallying."—*Beecher*.

e *T. Adams*.

"Patience doth conquer by out-suffering all."—*Peel*.

f *F. Jacob, B.A.*

the sealing of the servants

a *Alford*.

b Da. vii. 2; Pa. lxxvi. 10.

c Mal. iii. 1; iv. 2; Ma. viii. 27.

has in proportion suffered still more, as well as its immediate coast. Huge masses of the mountains detached themselves from the summits, and were hurled down into the valleys. Deep clefts and separations of the immense bed of rocks still threaten future disaster to the hapless survivors, who are now occupied in burying and burning the dead, and in relieving the numerous wounded and cripples perishing for want of surgical aid, shelter, and other comforts."

15-17. kings .. great men,^a including all *civil* powers. [bondman .. free man], all *social* stations. chief .. mighty, all men of war: strong in body and mind: "sturdy or stout-hearted." hid, etc., note the intense fear and folly of these. and said, etc.,^b were it possible, they would prefer annihilation to the judgment. wrath .. Lamb,^c the wrath of rejected mercy. great day,^d marked by—1. A great gathering; 2. A great terror; 3. A great punishment. who .. stand? stand in His favour? withstand His anger?

Presumption running into despair.—Every circumstance serves to aggravate their folly and desperate fear. I. They fear God, but too late. II. They open their lips to confess the invincible power of Christ; before, they were either dumb in silence or blasphemous in contumelies. III. They pray to the mountains and rocks, which hear them not. IV. They pray them to fall on them, which they dare not. V. To hide them, which they cannot. VI. They beg to be concealed from Him that is all eye, from the face of Him that sits on the throne. VII. To be protected from Him that is all power—"from the wrath of the Lamb."^e

The wrath of the Lamb.—*Furor fit laesa sapius patientia*, says the Latin proverb: patience, trespassed upon too often, is converted into wrath. And if, O patience, the long-suffering that is in thee becomes wrath, how great is that wrath! Plutarch says of the Roman populace, on the occasion of a certain tumult, "they thought that the wrath of Fabius now provoked, albeit he was naturally so mild and patient, would prove heavy and implacable"—all the more so; indeed, because of that natural disposition, now abused and overstrained. An eminent critic observes, in arguing that all great effects are produced by contrast, that anger is never so noble as when it breaks out of a comparative continence of aspect; it is the earthquake bursting from the repose of nature. Gibbon observes that the most furious and desperate of rebels are the sectaries of a religion long persecuted, and at length provoked. Charlevoix, in his *Histoire de San Domingo*, remarks of the sea of the Antilles and neighbouring isles, that it is commonly more tranquil than ours; "but, like certain people who are excited with difficulty, and whose transports of passion are as violent as they are rare, so, when the sea becomes irritated, it is terrific."^f

CHAPTER THE SEVENTH.

1-3. four .. earth, N. S. E. W., the cardinal points fr. wh. the winds blow.^a holding .. tree,^b restraining the fury of the last tempest. east, fr. the rising of the sun. having .. God,^c invested with special authority. and .. angels, this angel was either Christ, or a special messenger fr. Him.^d sealed .. fore-heads,^e their safety secured by a mark on a conspicuous place.

A sketch of an impending judgment.—From the text we see—
 I. The world exposed to judgment. “The four winds” indicate the universality of this judgment. II. The judgment entrusted to angels. Angels are God’s ministers. He employs them to execute His judgments: 1. They appeared amid the terrors of Sinai (Deut. xxxiii. 2); 2. They appeared with our Saviour in the destruction of Jerusalem (Ma. xxiv. 30, 31); 3. They have been frequently engaged in executing Divine vengeance on this earth; 4. They will be active in the final day of retribution. III. The angels restrained by a Mediator. Observe: 1. The glorious origin of this angel; 2. His Divine credentials; 3. His great earnestness. IV. The Mediator restraining because His work is unfinished. Two thoughts are here suggested: 1. That there are men who are yet to receive the seal of God; 2. That the judgment is delayed until the number of the sealed ones is complete.

The watchful care of Providence.—Mr. Hervey, on one occasion, when returning from London, met with a singular deliverance, which he gratefully records. “I set out for Northampton,” says he, “in a new machine, called *The Berlin*, which holds four passengers, is drawn by a pair of horses, and driven in the manner of a post-chaise. On this side Newport, we came up with a stage-coach, and made an attempt to pass it. This the coachman perceiving, mended his pace, which provoked the driver of the Berlin to do the same, till they both lashed their horses into a full career, and were more like running a race than conveying passengers. We very narrowly escaped falling foul on each other’s wheels. I called out to the fellows, but to no purpose. It is possible, amidst the rattle and hurry, they did not hear; it is certain they did not regard. Within the space of a minute or two, what I apprehended happened. My vehicle was overturned, and thrown with great violence on the ground; the coachman was tossed off his box, and lay bleeding on the road. There was only one person in the coach, and none but myself in the Berlin; yet neither of us (so singular was the goodness, so tender the care of Divine Providence!) sustained any considerable hurt. I received only a slight bruise, and had the skin razed from my leg, when I might too reasonably have feared the misfortune of broken bones, dislocated limbs, or a fractured skull. Have I not abundant reason to adopt the Psalmist’s acknowledgment, ‘Thou hast delivered my life from death, mine eyes from tears, and my feet from falling?’ Have I not abundant reason to make his grateful inquiry, ‘What shall I render to the Lord for all His benefits towards me?’ And ought I not to add his holy resolution, ‘I will walk before the Lord, in the land of the living?’ So long as this life exists, which has been so wonderfully and mercifully preserved, it shall be devoted to the honour of my great Deliverer.”

4-8. number,^a symbol of full completion: not the number literally. of . . Israel, not the literal, but spiritual Israel: the whole Ch. of Christ. tribe . . Juda, etc., names of tribes not to be taken literally; nor to be understood as signifying tribes of Israelitish Christians.^b The sense prob. is—a vast number from every branch, section, age, of the true Ch. of Christ.

The sealing of the servants of God.—Here observe—I. To whom this work was committed—to an angel. II. How God’s servants were distinguished—by a seal upon their foreheads. III. The number of those that were sealed. Where observe: 1. A particular

d Wordsworth.

e Ez. ix. 4; Re. ix. 4; xxii. 4; Song viii. 6; 2 Co. i. 21, 22; Ep. iv. 30; 2 Ti. ii. 19; Ex. xii. 23.

Sealing the forehead. See *Paxton, Bib. Ill. Man. and Cust.* ii. 456, ff.

“A wailing, rushing sound, which shook the walls as though a giant’s hand were on them; then a hoarse roar as if the sea had risen, and then such a whirl and tumult that the air seemed mad; and then, with a lengthened howl, the waves of wind swept on.”—*Dickens.*

f Dr. Thomas.

“The works of nature, and the works of revelation, display religion to mankind in characters so large and visible, that those who are not quite blind may in them see and read the first principles and most necessary parts of it, and from thence penetrate into those infinite depths filled with the treasures of wisdom and knowledge.”—*Locke.*

the number of the sealed

a Re. xiv. 1; Ro. ix. 27; xi. 5.

b Wordsworth, *Alford.*

“Happiness is only evident to us in this life by deliverance from evil; we have not

real and positive good. 'Happy he who sees the day!' said a blind man; but a man who sees clearly does not say so. 'Happy he who is healthy!' says an invalid; but when he is well he does not feel the happiness of health."—*Nicole.*

c M. Henry.

"When the last keel has touched the heavenly shore, although the first and swiftest, that outran all the others, may be the best, and the next one may be the next best, and the next one may be the next best; yet the clumsiest old scow, that moved slowly, and had to be steered bunglingly, if at last it does touch the shore, shall be welcome."

d Dr. A. P. Stanley.

an innumerable multitude

a Is. lx. 8; xlix. 12; Ma. viii. 11; Jo. ix. 51, 52

b Ro. iii. 29, 30; ix. 23—26; Lu. ii. 32.

c Ps. iii. 8; lxxviii. 20; Is. xliii. 11; Tit. iii. 5, 6; Ac. iv. 12; He. ix. 28.

d C. Hargreaves.

e J. Gilpin.

"The palm is an emblem of victory. As such, it is found engraved on monumental slabs in the Catacombs of Rome, indicating that, after the battles of life, they, who are buried there,

account of the sealed of Israel, twelve thousand for each tribe. The tribe of Dan is here omitted—prob. bec. they were greatly addicted to idolatry; also the order of the tribes is altered. 2. A general account of the saved of other nations—"a great multitude."^c

Peoples in heaven.—The Bible reveals to us most clearly the truth which our carnal, narrow hearts are very unwilling to receive, namely, that amongst the good whom we hope to meet in heaven, there will be every variety of character, taste, and disposition. There is not one "mansion" there, but "many." There is not one "gate" to heaven, but many. There are not gates only on the north, but "on the east three gates, and on the west three gates, and on the south three gates." From opposite quarters of the theological compass, from opposite quarters of the religious world, from opposite quarters of human life and character; through different expressions of their common faith and hope, through different modes of conversion, through different portions of the Holy Scripture,—will the weary travellers enter the Heavenly City, and meet each other—"not without surprise"—on the shores of the same river of life. And on those shores they will find a tree bearing, not the same kind of fruit always and at all times, but "twelve manner of fruits" for every different turn of mind—for the patient sufferer, for the active servant, for the holy and humble philosopher, for the spirits of just men now at last made perfect; and "the leaves of the tree shall be for the healing," not of one single Church or people only, not for the Scotsman or the Englishman only, but for the "healing of the nations," the Frenchman, the German, the Italian, the Russian—for all those from whom it may be, in this its fruits, have been furthest removed, but who, nevertheless, have "hungered and thirsted after righteousness," and who, therefore, "shall be filled."^d

9, 10. great . . number,^a *i.e.*, these 144,000 (or an indefinite, innumerable host) having been sealed. of all . . tongues,^b the Ch. is gathered fr. all lands. stood . . throne, in its full light and glory. Lamb, the redeemed and their Redeemer. with . . robes, purity. palms, victory. cried . . voice, one great voice, unanimity. salvation,^c an old theme continued in heaven. God . . Lamb, the author and finisher of redemption.

The redeemed in heaven.—Observe: I. The great number of the redeemed. It is in the highest degree probable that the number of the redeemed will finally exceed the number of the lost. For consider: 1. The vast number of children that die; 2. The predictions of Scripture that a time is coming when the whole earth shall be filled with the knowledge of the Lord; 3. That Christ is represented as ultimately to be a conqueror. II. Their extensive variety. There will be no national, social, or denominational favouritism or exclusiveness in connection with the society of heaven. III. Their beautiful appearance: 1. The white robe, an emblem of moral purity; 2. The palm, the universal emblem of triumph. IV. Their delightful song.^d—*The Church triumphant.*—Let us take distinct notice of this august assembly. Mark: I. Its extraordinary magnitude. II. Its constituent parts. III. The station assigned to it. IV. Its garb and appearance. V. Its employment.^e—*The heavenly company.*—Let us inquire: I. Of whom the society of heaven will consist.

Of: 1. Jesus the Mediator; 2. The angels of God; 3. All good men. II. Wherein will consist its blessedness: 1. They shall all be holy; 2. They shall be not only holy but eminently so; 3. They shall be completely happy; 4. They will have perfect union amongst them—union of sentiments, affection, and worship; 5. Permanence will be a great feature of their happiness.^f

Union in heaven.—We think much of our Thames; the inhabitants of Egypt, of the Nile; the Hindoo, of the Ganges; the German, of the Rhine; the American, of the St. Lawrence. But go down to the ocean. Ask it, where are these rivers? And could it answer, it would say, "I know no Thames; I know no Rhine; I know no Nile; they are all lost in the ocean!" So the distinctions of sects, &c., are but rivers, which will be lost in the ocean of heaven's bliss. There is but one heaven.^g

11, 12. and all, etc., see on v. 11—14.

The worship of heaven.—I. The worship in the skies. Heaven's worship is: 1. The worship of praise; 2. Vocal and audible; 3. Common to all; 4. Harmonious and full of melody; 5. Special; 6. Eternal. II. What it is in man that qualifies and impels him to worship with the angels: 1. Personal holiness and knowledge of God; 2. The seeing God in all celestial objects; 3. The influence of superior spirits; 4. Serenity and peace of mind; 5. The development of every spiritual faculty and grace; 6. Conscious identity; 7. The knowledge of all things necessary to be known.^a

Recognition of friends in heaven.—An old minister, while one day pursuing his studies, his wife being in the room, was suddenly interrupted by her asking him a question, which has not always been so satisfactorily answered. "Do you think we shall be known to each other in heaven?" Without hesitation, he replied, "To be sure we shall; do you think we shall be greater fools there than we are here?" After a momentary pause, he again proceeded: "But I may be a thousand years by your side in heaven without having seen you; for the first thing which will attract my notice, when I arrive there, will be my dear Saviour; and I cannot tell when I shall be for a moment induced to look at any other object."

13, 14. saying, etc., question to excite thought. what . . robes?^a drawing attention to their glorious appearance. whence . . they? pointing to their original state and past trials. sir . . knowest, my Lord, thou knowest, I cannot tell. these . . tribulation,^b "It is but a delicacy that men dream of, to divide Christ and His cross."^c have . . robes,^d not are now washing, etc. in . . Lamb,^e faith in that blood wh. cleanseth fr. all sin.

The redeemed in heaven (on vv. 13—17).—This passage exhibits to us: I. The condition of the redeemed in heaven. This condition is marked by: 1. Cessation from all suffering. They are beyond the reach of—(1) Want (v. 16); (2) Harm. 2. The perfection of all enjoyment. This enjoyment is traceable to three sources—(1) They stand in the immediate presence of God; (2) They are uninterruptedly engaged in His service; (3) They have access to sources of solid gratification. II. The ground on which this condition is enjoyed—their having washed themselves in the blood of the Lamb. Here are two things implied—1. The for-

have triumphed by the power of Christ."—*Wordsworth*.

^f S. Pearce.

^g T. Jones.

"A poor man told Rowland Hill, that the way to heaven was short, easy, and simple; comprising only three steps,—'out of self, unto Christ, into glory.'"

ascription of praise

"Perfect purity, fulness of joy, everlasting freedom, perfect rest, health and fruition, complete security, substantial and eternal good."—*H. More*.

"If the way of heaven be narrow, it is not long; and if the gate be strait, it opens into endless life."—*Beveridge*.

^a S. Martin.

what are these in white robes

^a Re. iii. 4; Da. xi. 35; xii. 10.

^b Ps. lxxvi. 12; xxxiv. 19; Ro. viii. 35—37.

^c Trapp.

^d Zec. iii. 3—5; Ep. v. 25—27; Jo. xiii. 8; Is. i. 18; 1 Co. vi. 11; Jude 24.

^e Le. xvii. 11; 1 Pe. i. 18, 19; Re. i. 5.

"God hath many sharp-cutting instruments and rough files for

the polishing of His jewels; and those He specially loves, and means to make the most resplendent, He hath oftenest His tools upon."—*Leighton.*

J. J. Lee, M.A.

g M. Brailhwaite.

h Dr. Featley.

i J. Parsons.

"One should go to sleep at night as home sick passengers do, saying, 'Perhaps in the morning we shall see the shore.' To us who are Christians, is it not a solemn but a delightful thought, that perhaps nothing but the opaque bodily eye prevents us from beholding the gate which is open just before us, and nothing but the dull ear prevents us from hearing the ringing of those bells of joy which welcome us to the heavenly land."—*H. W. Beecher.*

"There was an angel to keep Paradise when Adam was shut out, but there is none to keep us out of heaven; nay, the angels are ready to convey our souls to heaven, as they did Lazarus; and as they accompanied Christ in His ascension to heaven, so they do the souls of His children."—*Sibbes.*

**no more
hunger or
thirst**

a Re. xxi. 3; Ez. xlviii. 35; xxxvii. 26, 27.

b Re. xxii. 3, 4; Is. lx. 19, 20; Is. xii. 6; Ma. i. 23.

givenness of sins—indicated by their being washed in the blood; 2. The renewal of character—indicated by their having their robes washed.^f—*The redeemed in heaven* (on vv. 14—17). In the text we have: I. An experience epitomised—"these are they," etc. Show how prophecy and fact agree concerning a *suffering Christ*. We are to expect a *suffering Church*. As members of Christ's Church we must expect to be *suffering believers*. II. A process mentioned—"and having washed," etc. Washed where? Not in purgatorial fire, not in the blood of their own sufferings, not in the tears of their own penitence; but "in the blood of the Lamb." Washed—then there must have been previous pollution. Conscience impure—heart full of guile. Provision made for removal. "A fountain opened." Hence learn the efficacy of Christ's atonement. III. A result declared—"therefore are they," etc. They enjoy the full and eternal issues of salvation: 1. Exalted position; 2. Unwearied occupation; 3. Divine companionship; 4. Perfect satisfaction.^g—*The saint's vest*.—On this vest you may see:—I. Patience in tribulation. This is a black or blue mark made by the flail of tribulation. II. Purity in conversation—the white mark made by washing their garments. III. Faith in Christ's death and passion—the red mark of the blood of Christ.^h—*The redeemed in glory*.—From the text, consider: I. The method in which the happiness of redeemed men is procured: 1. The operations in which it consists. It involves (1) Justifying righteousness; (2) Sanctifying influence. 2. The considerations from which it derives its special value:—(1) That an interest in the work of the Lamb is the certain cause of conquest and salvation; (2) That while it is thus the certain cause of conquest and salvation, they are secured by it exclusively and alone. II. The elements of which it is formed. The redeemed are: 1. In the presence of God. This station indicates: (1) Exalted honour; (2) Infinite and ineffable pleasure. 2. Incessantly engaged in His service. They serve Him by (1) Obedience; (2) Adoration; (3) Praise. 3. Exempted from all the sources and visitations of sorrow. 4. Beneath the special attention, and sustained by the special care of the Redeemer. Conclusion:—Observe (1) The comfort which is imparted to us in recollecting our departed Christian friends; (2) The debt of gratitude we owe to the work of the Redeemer; (3) The necessity of seeking a part in that work, that we may obtain redemption for ourselves.ⁱ

The joy of the redeemed.—William Tovart, a martyr of Antwerp, in a pious letter, thus expressed, as he very safely and Scripturally might, his belief of the happiness of martyrs:—"The eternal Son of God will confess their names before His heavenly Father and His holy angels. They shall be clad with white robes, and shine as the sun in the kingdom of heaven, filled with gladness in the presence of the Lamb. They shall eat of the fruit of the tree of life, which is in the midst of the paradise of God."

15, 16. therefore, solely on acc. of being cleansed by the blood of Christ. before . . God,^a exalted to honour and royal favour. He . . them,^b the source of their bliss and safety. hunger . . thirst,^c all the need of glorified humanity fully met in heaven. sun . . heat,^d ref. to the sirocco, all. to scorching blasts of trial, persecution, etc.

Heavenly enjoyments.—Heaven is: I. Freedom from evil. From: 1. Bodily sufferings—pain—poverty—toil; 2. Spiritual

evils—temptation—guilt; 3. Distress on account of others. II. The perfection of our nature. Of: 1. The body—Christ's resurrection body a type; 2. The soul—thoughts—affections—will. III. A place of blessedness. A place of—1. Quiet; 2. Delights; 3. Plenitude; 4. Safety.^c

They shall hunger no more.—A poor woman who had once been nearly starved to death, and whose infant perished on her bosom, for want of food, said, "Never until I looked down on the pale pinched face of my dear little one, did I understand the sweetness of those blessed words,—*they shall hunger no more.*

17. Lamb . . feed,^a He is the bread of life. **lead . . waters,**^b perennial streams of Divine refreshment. **God . . eyes,**^c they shall be for ever and far removed fr. *all* causes and occasions of sorrow.

The Lamb the guardian of the saints in heaven.—I. Take notice of the character of a lamb as applied to Christ. He was a lamb by—1. Designation—slain from the foundation of the world; 2. Manifestation; 3. Humiliation; 4. Exaltation. II. What kind of a throne is here mentioned, and why it is so called. It is the throne of—1. God; 2. Justice; 3. Grace; 4. Purity; 5. Perpetuity; 6. Authority; 7. Eminence; 8. Plenty; 9. Triumph. III. The blessings accruing through the Lamb to the Saints: 1. A communication of His love to them; 2. His influences by His Spirit on them; 3. His feeding them with Himself.

Description of heaven.—

There is lyf without ony death,
 And there is youth without ony elde:
 And there is all manner wealth to welde:
 And there is rest without ony travaille:
 And there is pees without ony strife,
 And there is all manner lyving of life;—
 And there is bright somur ever to see,
 And there is never winter in that countrie,
 And there is more worship and honour
 Than ever had king or emperour;
 And there is great melody of angeles songe,
 And there is preysing Him among;
 And there is alle manner friendship that may be,
 And there is evere perfect love and charitie;
 And there is wisdom without folye,
 And there is honestie without vileneye;
 As these a man may joys of hevене call;
 As quitte the most sovereign joye of alle;
 To the sight of Goddes bright face
 In whom shineth all mannere grace.^e

CHAPTER THE EIGHTH.

1, 2. silence . . hour,^a a short but solemn silence as a preface to a great event. "St. Jo. has now a view of the eternal peace of heaven." **seven . . trumpets,**^b the seals having revealed the sufferings, conflicts, victory, and final blessedness of the Church: the trumpets declare the temporary triumphs of error, and the ultimate punishment of the wicked.^c

c Ps. cvii. 9; Is. xlix. 10; Ma. v. 6.

d Is. iv. 6; Job xi. 16.

e W. W. Wythe.

all tears wiped away

a Jo. vi. 35; Song i. 7; Ps. lxx. 4; xvi. 11.

b Ps. xxiii. 1, 2; Is. xl. 11; Jo. x. 3, 4; iv. 13, 14; Re. xxii. 1; Zec. xiv. 8; Ez. xvii. 12.

c Is. xxxv. 10; lxxv. 19; lxxvi. 13; Re. xxi. 4; Is. xxv. 8; Ep. iii. 20, 21.

"The good widow's sorrow is no storm, but a still rain; commonly it comes to pass that that grief is quickly emptied that streameth out at so large a vent, whilst their tears that but drop will hold running a long time."—Fuller.

d W. Stevens.

"There's a perpetual spring, perpetual youth, no joint-benumbing cold, nor scorching heat, famine nor age have any being there."—Massinger.

e Rolle (an old monk).

the seventh seal

silence in heaven

a Zec. ii. 13; Hab. ii. 20.

b Lu. i. 19; 1 Co. xv. 52; Jos. vi. 4.

c Wordsworth.

"Silence is the element in which great things fashion themselves together; that at length they may emerge full-formed and majestic, into the delight of life, which they are henceforth to rule."—*Carlyle*.

"There shall in no wise enter into it anything that defileth. Heaven is not like Noah's ark, that received clean and unclean. A sinner is compared to swine, and shall a swinish creature tread upon the golden pavement of heaven? Indeed, the frogs came into King Pharaoh's court, but in heaven there is no entertainment for such vermin."—*T. Watson*.

d T. T. Lynch.

the prayers of the saints

a 1 Jo. ii. 1; He. iv. 16; x. 21, 22; Jo. xvi. 24.

b Wordsworth, who adds, "The saints of God are in a state of trial and tribulation; and their arms are prayers and tears. They commend their cause to God, and pray to Him for deliverance from their enemies."

c Lu. i. 10; Ps. cxli. 2; 2 Ch. xxx. 27; He. xiii. 15.

d M. Henry.

"The protection of God cannot,

Silence in heaven.—This silence was—I. Wonderful. Wonderful considering—1. The multitude present—they must have been under perfect control; 2. Their feelings—joy and wonder yearned to express themselves. II. Instructive: 1. Nothing done in haste, or in the heat of excitement; 2. Time for thought furnished to both friends and foes of God; 3. The shortness of the silence, a sign that the work of God is not long delaying; the praises of saints only temporarily interrupted.

Power in silence.—

In silence mighty things are wrought—
Silently builded, thought on thought,
Truth's temple greets the sky:
And like a citadel with towers,
The soul with her subservient powers,
Is strengthened silently.

Soundless as chariots on the snow,
The saplings of the forest grow
To trees of mighty growth;
Each nightly star in silence burns,
And every day in silence turns
The axle of the earth.

The silent frost, with mighty hand,
Fetters the rivers and the land
With universal chain;
And, smitten by the silent sun,
The chain is loosed, the rivers run,
The lands are free again.

O, Source unseen of life and light,
Thy secrecy of silent might
If we in bondage know,
Our hearts, like seeds beneath the ground,
By silent force of life unbound,
Move upward from below.^d

3. 4. prayers . . throne,^a the trumpets are represented as sending forth Divine answers to prayer.^b and . . incense, etc.,^c see on v. 8.

The prayers of the saints made acceptable by the incense of Christ.—Observe—I. All the saints are a praying people—none of God's children are born dumb. II. Times of danger should be praying times, and also should be times of expectation. III. The prayers of the saints themselves stand in need of the incense and intercession of Christ to make them acceptable and effectual. IV. These prayers come up to God in a cloud of incense—no prayer thus recommended was ever denied audience and acceptance.^d

Description of prayer.—It is helplessness casting itself upon power. It is infirmity leaning on strength, and misery wooing bliss. It is unholiness embracing purity, hatred desiring love. It is corruption panting for immortality, and the earth-born claiming kindred in the skies. It is the flight of the soul to the bosom of God, and the spirit soaring upward, and claiming nativity beyond the stars. It is the restless dove on drooping wing turned to its loved repose. It is the soaring eagle mounting upward in its flight, and with steady gaze pursuing the track till lost to all below. It is the roving wanderer looking towards his abiding-

place, where are all his treasures and his gold. It is the prisoner pleading for release. It is the mariner of a dangerous sea, upon the reeling topmast, desecrating the broad and quiet haven of repose. It is the soul, oppressed by earthly soarings, escaping to a broader and purer sphere, and bathing its plumes in the ethereal and eternal.^e

5-7. filled . . altar,^a ashes of the altar. and . . it, *i.e.*, the contents of the censer: the burning ashes. into . . earth, to sig. the answer of prayer. and . . were, *etc.*,^b "symbolic precursors of the Divine judgments."^c angels . . sound,^d raised their trumpets; awaited the command. there . . earth,^e destruction of life. [they,] hail and fire. trees, "princes and potentates."^f grass, "the glory and beauty of earthly power:" "meaner men."—*Trapp*.

Angelic power and human weakness.—I. Angelic power:—1. Only one angel; 2. His work prompt, extensive, power over the elements. II. Human weakness. None are able to withstand the angel, neither—1. Trees—men of influence, learning, *etc.*; nor—2. Grass—common people, formidable by reason of number. Learn:—How terrible to fall unprepared into the hand of the Lord of angels.

A thunder-storm.—A profane persecutor discovered great terror during a storm of thunder and lightning which overtook him on a journey. His pious wife, who was with him, inquired the reason of his terror. He replied by asking, "Are not you afraid?" She answered, "No, it is the voice of my heavenly Father; and should a child be afraid of its father?" "Surely (thought the man) these Puritans have a divine principle in them which the world seeth not, otherwise they could not have such serenity in their souls, when the rest of the world are filled with dread." Upon this, going to Mr. Bolton of Broughton, near Kettering, he lamented the opposition which he had made to his ministry, and became a godly man ever after.

8, 9. great . . sea,^a emblem of "tumultuous commotion and turbulent rage:"^b "some notable heresiarch, possibly Pelagius."^c sea, human race. creatures, persons. ships, "churches."^e

Volcanic forces.—I. The calm:—1. Slumbering volcano; 2. The ocean at rest; 3. Combine the two in one beautiful picture; *ill.* Bay of Nables—"see Naples and die." II. The storm: 1. The volcanic eruption; 2. The ocean storm-tossed; 3. Burning lava rushing to the sea, cinders falling, ashes, *etc.*; "Last days of Pompeii." Fish of the sea killed; vessels wrecked or burned. III. Apply the illustration: 1. The sea may=ordinary life, and people in general—may be excited to revolutionary fury; 2. The mountain may=a king, set on fire of passion and ambition; 3. Providence hurls the despot from his throne, and places him in the power of the maddened populace. Things good and evil are destroyed in revolutionary outbreaks.

Address to the ocean.—

Oh, thou vast ocean! ever-sounding sea!
 Thou symbol of a drear immensity!
 Thou thing that windest round the solid world
 Like a huge animal, which, downward hurl'd
 From the black clouds, lies weltering and alone,
 Lashing and writhing till its strength be gone.

without sacrilege, be invoked but in behalf of justice and right."—*Kossuth e Mrs. E. R. Wells.*

the first trumpet

the great tempest

a Le. vi. 13; Ez. x. 2; Is. vi. 6. 7.
b 2 S. xxii. 8; Ps. civ. 32.

c *Alford*.

d Ps. ciii. 20, 21.
e Ps. cv. 32; Ex. ix. 23-26; Joel ii. 30; Re. xvi. 21.

f *Wordsworth*.

"The light of nature does not consist merely in those ideas which heathens have actually attained, but those which are presented to men by the works of creation, and which, by the exertion of reason, they may obtain, if they be desirous of retaining God in their mind."—*C. Buck.*

the second trumpet

popular commotions

a Ps. cv. 29; Ex. vii. 19-21; Je. li. 24, 25; Am. vii. 4-6; Ez. xxxviii. 22.

b *Wordsworth*.

c *Trapp*.

"The sea has been called deceitful and treacherous, but there lies in this trait only the character of a great natural power, which, to speak according to our own feelings, renews its strength, and, without refer-

ence to joy or sorrow, follows eternal laws which are imposed by a higher power." — *Humboldt*.

"There is a signature of wisdom and power impressed upon the works of God which evidently distinguishes them from the feeble imitations of men. Not only the splendour of the sun, but the glimmering light of the glow-worm proclaim His glory." — *Rev. John Newton*.

"Read Nature: Nature is a friend to truth: Nature is Christian: preaches to mankind; And bids dead matter aid us in our creed." — *Young*.

d B. W. Procter.

the third trumpet

wormwood

a Is. xiv. 4, 12.

b Wordsworth.

c Bullinger, *Bengel*.

d Trapp.

e Je. ix. 15; xxiii. 15; Ex. xv. 23; 2 K. ii. 19—21.

f Wormwood, a plant of the genus *Artemisia*, noted for the intense bitterness of many of its species. Erect, shrubby, stem ab. 18 in. high. Leaves and seeds used in E. as a medicine, and tonic. Theodoret applies this word to the Arians, who, under George of Cappadocia drove out the Bps.

Thy voice is like the thunder, and thy sleep
Is as a giant's slumber loud and deep.
Thou speakest in the east and in the west
At once, and on thy heavily laden breast
Fleets come and go, and shapes that have no life
Or motion, yet are moved and meet in strife.
The earth hath nought of this: no chance or change
Ruffles its surface, and no spirits dare
Give answer to the tempest-waken'd air;
But o'er its wastes the weakly tenants range
At will, and wound its bosom as they go:
Ever the same, it hath no ebb, no flow:
But in their stated rounds the seasons come,
And pass like visions to their wonted home;
And come again, and vanish; the young spring
Looks ever bright with leaves and blossoming;
And winter always winds his sullen horn,
When the wild autumn, with a look forlorn,
Dies in his stormy manhood; and the skies
Weep, and flowers sicken, when the summer flies.
Oh! wonderful thou art, great element:
And fearful in thy spleeny humours bent,
And lovely in repose, thy summer form
Is beautiful, and when thy silver waves
Make music in earth's dark and winding caves,
I love to wander on thy pebbled beach,
Marking the sunlight at the evening hour,
And harken to the thoughts thy waters teach—
Eternity—Eternity—and Power.^d

10, 11. star,^a a great luminary of the Ch.^b "Arius"^c (hence here we have sig. the Arian and Vandal calamities): some say Count Bonifacius, "the apostate of Rome who fell by degrees fr. Constantine to Phocas."^d burning . . lamp, brightly burning while it fell. wormwood,^e bitterness,^f for remorse, despair, etc. waters . . bitter, "It is hardly possible to read of this third plague, and not think of the deadly effect of those strong spirituous drinks, wh. are, in fact, water turned into poison."^g The Gk. for wormwood, *ἄψιθος*; whence *absinthe* is sugg. of this, as also of the terms "ardent spirit," and "fire water."

God's drink and man's.—I. Water. Picture river, streams, wells, fountain; towns and villages on their margins; the people temperate and happy they drink and are refreshed. II. Absinthe. Good water spoiled; the blessing becomes a curse; men drink the maddening draught, and brutal violence, poverty, murder, suicide, lust, etc., follow. There is bitterness in heart, home, and conscience.

A water sermon.—One Paul Denton, a Methodist preacher in Texas, advertised a barbacue, with better liquor than usually furnished. When the people were assembled, a desperado in the crowd cried out, "Mr. Paul Denton, your reverence has lied, you promised us not only good barbacue, but better liquor. Where is the liquor?" "There," answered the missionary in tones of thunder, and (says a Yankee contemporary) pointing his motionless finger at the matchless double spring gushing up in two strong columns, with a snort, like a sound of joy, from the bosom of the earth. "There," he repeated, with a look terrible as the

lightning (while his enemy trembled on his feet), "there is the liquor which God the Eternal brews for all His children! not in the simmering still, over smoky fires, choked with poisonous gases, and surrounded with the stench of sickening odours and rank corruption, doth your Father in heaven prepare the precious essence of life, the pure cold water; but in the green glade and grassy dell, where the red deer wanders, and the little child loves to play—there God brews it; and down, low down in the deepest valleys, where the fountain murmurs, and the rills sing; and high on the tall mountain tops, where the naked granite glitters like gold in the sun, where the storm-cloud broods and the thunder-storms crash; and away, far on the wide wild sea, where the hurricane howls music and the big waves roar the chorus, sweeping the march of God—there He brews it, that beverage of life, health-giving water. And everywhere it is a thing of beauty; gleaming in the dew-drop; singing in the summer rain; shining in the ice gem till the trees all seem turned into living jewels; spreading a golden veil over the setting sun, or a silver gauze around the midnight moon; sporting in the cataract; sleeping in the glacier; dancing in the hail-showers; folding its brightest snow-curtains softly about the wintry world; weaving the many-coloured iris, that seraph zone of the sky, whose warp is the rain-drop of earth, whose woof is a sunbeam of heaven, all checkered over with celestial flowers by the mystic hand of refraction. Still it is always beautiful—that blessed life-water! No poison bubbles on its brink; its foam brings no madness and murder; no blood stains its liquid glass; pale widows and starving orphans weep no burning tears in its depth; no drunkard's shrieking ghost from the grave curses it in words of eternal despair! Speak out, my friends; would you exchange it for demon's drink, alcohol?" A shout like the roar of a tempest answered, "No!"

12, 13. third . . sun, etc.^a darkness sugg. of "prevalence of great errors, defections, apostasies, and confusions in Christendom."^b "This was in the 5th cent. when Italy and Ro., the seat of empire, were occupied and obscured by foreign nations."^c **angel**, lit. eagle: "symbol of judgment and vengeance rushing to the prey."^d **through . . heaven**, "in mid-heaven, *i.e.*, in the S. or noonday sky where the sun reaches the meridian."^d **woe . . sound!**^e the herald of more terrible judgments yet to come.

A messenger and his message.—Consider—I. The messenger—"an angel," flying as in haste, and coming on an awful errand. II. The message—a denunciation of further and greater misery upon the earth.^f

Headlong career of error.—Once upon the inclined road of error, and there is no swiftness so tremendous as that with which we dash adown the plane, no insensibility so obstinate as that which fastens on us through the quick descent. The start once made, and there is neither stopping nor walking until the last and lowest depth is sounded. Our natural fears and promptings become hushed with the first impetus, and we are lost to everything but the delusive tones of sin, which only cheat the senses and make our misery harmonious. Farewell all opportunities of escape—the strivings of conscience—the faithful whisperings of shame, which served us even when we stood trembling at the fatal point! Farewell the holy power of virtue, which made foul things

g Alford.

"Temperance keeps the senses clear and unembarrassed, and makes them seize the object with more keenness and satisfaction. It appears with life in the face, and decorum in the person; it gives you the command of your head, secures your health, and preserves you in a condition for business."—*Jeremy Collier.*

"Physic is of little use to a temperate person, for a man's own observation on what he finds does him good, and what hurts him, is the best physic to preserve health."—*Lord Bacon.*

the fourth trumpet

darkness

a Ex. x. 22, 23
Is. xiii. 9—11;
Am. viii. 9; v.
20; Re. vi. 12,
13; xvi. 10.

b Wordsworth.

c Bengel.

d Alford.

e Ho. vii. 13; Da.
xii. 1; Ma. xxiv.
21, 22.

f M. Henry.

"As in a picture which receives greater life by the darkness of shadows than by glittering colours, so the shape of loveliness is perceived more perfect in woe than in joy—

fulness."—*P. Sidney.*

g Melvill.

the fifth trumpet

Lucifer.

a Is. xiv. 12; Lu. x. 18; Re. xii. 12; viii. 10.

b Re. xx. 1—3; Jude 6.

c Re. xiv. 11; Lu. viii. 30—33.

d Wordsworth.

e Bengel.

"There are times when it would seem as if God fished with a line, and the devil with a net."—

Mde. Sweetchine.

f Dr. Krummacher.

"Tostatus observes, that the mole opens his eyes in dying, which he always had shut while he lived. So it is with wicked men. Tell them that the wicked shall be turned into hell, it is but a mere scarecrow. He fears not God all his lifetime, till he approaches the judgment; and then too soon he begins to feel what he could not be brought to believe."—

Spencer.

g Bailey.

locusts

a Joel ii. 3; Ps. cv. 34, 35; Ex. x. 13—15; 1 Ti. iv. 1; Ju. vii. 12.

b Wordsworth.

c Mede.

d K. James, who says, "By locusts and grasshoppers understand monks and friars, who seem to fly

look hideous, and good things lovely, and kept a guard about our hearts to welcome beauty and frighten off deformity! Farewell integrity—joy—rest—and happiness."

CHAPTER THE NINTH.

1, 2. star,^a Lucifer [ii. 98]. key . . pit,^b the key of the abyss; *i.e.*, hell. as . . furnace,^c dense, voluminous. sun . . pit, "obscuring the heavenly light of Christ and of His Gosp."^d "The darkness wh. befel the Jews in Persia is here pointed out."^e

The smoke from the abyss.—Let us glance at—I. The vision as seen by St. John: 1. A star fell from heaven. By this is meant perhaps some highly-endowed person, who has repudiated the holy vocation to which God called him, and has thus misapplied his talent. Such were Mahommed and Hildebrand. Or this may denote an ideal person, whose characteristics appear at first in a great number of individuals, but are embodied at last in a magnificent form of manifestation. 2. To this star was given, under God's judicial permission, a key, in the form of intellectual endowments. 3. The bottomless pit was opened by this key, and a smoke arose from it. This smoke indicates lies, blasphemies, and errors, poured forth by false teachers. 4. The sun was darkened. Christ is, for a time, darkened by heresy. II. The extent to which this vision is being realised in the present time. We have now fallen stars—persons, who, by misapplied talent, have with the keys and crowbars of their wit, opened afresh this bottomless abyss—we have now the smoke of scepticism arising to darken the Sun of Righteousness. Pure unclouded faith is found in but a few.†

Lucifer enthroned.—

Shielded and drawn up close,
Behind a broken and decaying world,
From which the light had vanished like the light
Out of a death-shrunk eye, sat Lucifer—
Midst in the powers of darkness, and the hosts
Of hell, enthroned sublime; and all were still
As ambushed silence round the foe of God.
But oh! how changed from him we knew in heaven,
Whose brightness nothing made might-match nor mar:
Who rose and it was morn; who stretched his wing,
And stepped from star to star; so changed he showed
Most like a shadowy meteor, through which
The stars dim glint—woe-wasted, pined with pain.‡

3, 4. locusts^a [i. 13, 243], "enemies of the soul;"^b "Turks and Mahommedans;"^c "Papists."^d power, to annoy, destroy. scorpions [ii. 105], small animal fr. 2—6 in. long; of class *Arachnida*; like a small lobster; sting painful, sometimes mortal. power, per. an all. to military scorpion; a long poisoned arrow. and . . hurt, noxious things under restraint. those . . foreheads, ungodly men exposed to many and strange perils.

The power of numbers.—I. One or two locusts easily killed; otherwise will produce a multitude. II. A host of locusts [see ll. on vv. 7—10]. Learn:—(1) Little sins if neglected will lead

to great increase of sin; (2) Single trials may be overcome; but Providence can send a host; (3) Seek the friendship of God, who protects in trial, and delivers from sin.

Habits of the scorpion.—"A friend having brought me a scorpion from France, I have much pleasure in recording the manner of his feeding. His diet has been confined to juvenile cockroaches; he has been kept in a bottle very loosely corked, and provided with a wet rag on which to repose at leisure, or disport himself, as he might prefer. When a cockroach was dropped in he became excited, but was far too dignified to pursue, whatever might be the state of his appetite. No sooner, however, did the cockroach venture within reach of the scorpion, than he seized it with both his claws, and lifting the captive high in air, seemed totally to disregard its violent struggles for liberty; slowly and judiciously he curved his jointed tail over his back, and then with the finger-like sting at the extremity inflicted the death-wound between two of the segments. Death followed almost immediately, but the scorpion appeared only to suck the blood of his victim."—*E. Newman.*

5, 6. five months, *i.e.*, a short time. Perh. the "five" is in all. to the yearly period through wh. locusts commit their ravages.^a torment . . . scorpion, *i.e.*, as the torment produced by. when . . . man, "when a person is bit by a s., the place immediately begins to inflame, becomes hard and red, and is affected with excruciating pain."^b and . . . seek, *etc.*,^c if in this world the ungodly prefer death to torture, how can they endure the torture of the death that never dies?

The extremity of anguish.—Here you have a state of misery in which death is sought: I. Sought as a relief: 1. Death is universally regarded amongst men as the greatest evil; 2. The relief which men generally seek in this world in their sufferings, is from death. II. Sought in vain. Death cannot touch the soul. Inferences:—(1) That the fact that men are exposed to such a state of being implies that some sad catastrophe has befallen our nature; (2) That there is something in the universe to be dreaded by man more than death—this is sin; (3) That Christianity should be hailed as the only means to deliver us from this extremity of anguish.^d

A world full of pain.—If you were to mourn every time that grief strikes out the light of intelligence, then there would not be one single moment of the round day that you would not be in tears. There is not an hour in which some heart is not breaking. As there is not one second in which there would not be heard the ticking of that clock in the steeple, which is lifted up so far above the stir and bustle of life, if it were not for the din and noise below, so there is not one moment in the apportionment of destiny in which some staff is not broken in the hand that leans on it; in which some wife is not made desolate; in which some mother is not left childless; in which some sister is not bereft of all that was dearest to her. There is not a moment in which there are not hearts charging God falsely, and saying, "Thou art cruel." There is not a moment in which there are not dark waves passing over some souls about us, so that they might adopt the language of inspired writ, and say, "All thy waves and thy billows are gone over me." There runs a chain of sorrow through time. The world groans and travails in pain.^e

a little fr. the earth, but indeed are gorbellied devourers: in locusts you see little but a mouth and a belly; in monks you see a mouth to mumble over masses, and a belly to consume; they seized, when time was, upon the meadows, the fat and pleasant parts of the land, and like grasshoppers consumed every green, that is, every good thing."

a *Alford, Ewald, De Wette, etc.*

b *Dioscorides, bk. vi.*

I have had them tumble down upon me while sitting under the terebinth tree nr. our tent; and I never pitch there in summer without carefully turning up every stone in search of these dangerous reptiles."—*Thomson, L. and B. 246.*

c *Je. viii. 3; Job iii. 20—22; vii. 15, 16; Jo. iv. 8.*

d *Dr. Thomas.*

"The most painful part of our bodily pain is that which is bodiless, or immaterial, namely, our impatience, and the delusion that it will last for ever."—*Richter.*

"Pain is less subject than pleasure to caprices of expression."—*Johnson.*

e *H. W. Beecher.*

a Joel ii. 4; Na. iii. 17; Pr. xxx. 27. Niebuhr informs us that an Arab named a singular comp. of the l. with other animals. He comp. the head to the horse, breast to lion; feet to camel; body to serpent; tail to scorpion; horns to virgin's hair, &c.

"In 1748 locusts invaded Europe; Chas. XII. and his army in Bes-sarabia were stopped by them; they were four hours passing over Breslau, many reached England, and did great damage in Shropshire and Staffordshire."—*Topics.*

b Paxton, who adds, "The noise they make in browsing on the trees and herbage may be heard at a great distance, and resembles the rattling of hail, or the noise of an army foraging in secret." *Brown*, African trav., states that an area of nr. 2,000 sq. ms. was lit. covered by them. *Kirby* and *Spence* mention that a column of them was so immense, that they took 4 hrs. to fly over a spot where the observer stood.

Abaddon

a Job xli. 33, 34; Re. xx. 2; Jo. xiv. 30; Ep. ii. 2.

b Acc. to *Forbes* and *Durham* the Gk. and Heb. names indicate the oppression of the Gks. and Hebs. by the locusts.

7-10. shapes . . horses, "This remarkable comparison is almost in every particular quite familiar to the Arabs." The *Gks.* called it "the horse of the earth." prepared . . battle, ref. to ranks in which they move: to horse armour, etc. **hair . . women,** all. to their antennæ, wh. are long, and fall over the back. **teeth . . lions,** they have four large teeth, so formed as to cross ea. like a pair of scissors, and very sharp and powerful. **breastplates . . iron,** ref. to their scales. **sound . . battle,** "Their approach causes a noise like the rushing of a torrent."^b **tails . . tails,** terrible as locusts are literally, *these* symbolical locusts were more fearful.

The locust.—These great, grasshopper-looking insects have been sad scourges to mankind, and the Egyptian plague of them has happened more than once since that early date. Africa, especially that part near to Egypt, has been at different times infested by myriads of these creatures, which have consumed nearly every green thing. The effects of the havoc committed by them may be estimated by the famine they occasioned. St. Augustine mentions a plague of this kind in Africa wh. destroyed no less than 800,000 men in the kingdom of Masinissa alone, and many more in the lands near the sea. It is also related that in the year 591 great hosts of locusts migrated from Africa into Italy, and after grievously ravaging the country, were cast into the sea, and there arose a pestilence from their stench, wh. killed nearly a million men and beasts. In the territory of Venice, in 1478, more than 30,000 persons are said to have perished in a famine occasioned by the devastations of the locusts, and instances of their dreadful numbers have been recorded in France, Spain and Germany. In different parts of Russia, Hungary, Poland, Arabia, India, and other countries, the locusts have come at regular intervals. In the accounts of the invasions of locusts, the statements, which appear most marvellous, relate to the prodigious mass of matter which encumbers the sea wherever they are blown into it, and the pestilence arising from its putrefaction. Their dead bodies are said to have been, in some places, heaped one upon the other to the depth of four feet, in Russia, Poland, and Lithuania; and when, in South Africa, they were driven into the sea by a north-west wind, they formed, says Barrow, a bank three or four feet high along the shore. When we consider that forests are stripped of their foliage, and the earth of its green garment for thousands of square miles, it may well be supposed that the volume of animal matter produced may equal that of herds of large animals accidentally falling into the sea. Nevertheless, unless Augustine had been a saint, the death of so many men would have been doubted.

11, 12. king, all. to the order of their march, as if they were under command, "they keep their ranks like soldiers in order of battle." **Abaddon**^b (*destruction*). **Apollyon** (*destroyer*). **two . . hereafter,** "There is an endless Babel of allegorical and historical interpretations of these locusts fr. the pit."^c

Abaddon.—Look at Abaddon, the destroyer, with regard to—**I.** What he has done. The fall: the progress of error, etc. **II.** What he is now doing. Destroying souls, peace, hope, morality, etc. **III.** What he cannot do. He cannot destroy—1. Christ; His saving power, or the efficacy of His blood; 2. Christ's people—"Satan hath desired to have," etc.

Description of hell.—Its locality is untold, its creation and date are left in obscurity, its names are various—but all rather veils the discoveries of what seems elaborately concealed. It is hell, the hidden or sunken place; it is Gehenna, Tophet; it is a smoke ascending, as if to darken the universe; it is a lake burning with fire and brimstone, but of which the interior is unseen; it is a pit bottomless, a fire unquenchable, a worm undying, a death—the second and the last; it is “without,” yet not unvisited or unseen; they shall be tormented in the presence of the Lamb and the holy angels; they shall go forth, and look on the carcasses of them that are slain, whose worm dieth not. This is all, or nearly all we know of it. And yet how unspeakably tremendous! Like the disjointed words upon the wall (in Coleridge’s “Dream”), taken singly, each word is a riddle—put them together, and what a lesson of horrid terror do they combine to teach!^d

13-15. four, as used in bk. of Rev. this num. indicates universality. horns . . altar,^a i.e., the projections at the corner of the altar.^b loose . . Euphrates, not clear who these angels are, nor what is indicated by the place. hour . . year,^c may indicate the precision, as to time, with wh. the will of God is accomplished.

Incomprehensible prophecies.—I. Their abuse. They are abused when used: 1. For the sake of party; 2. To support personal crotchets; 3. To show off a pretence of learning. II. Their use. To exercise the patience, faith, watchfulness and humility of God’s people.

Celestuality of the angels.—Man is a mixed being, made up of a spiritual soul and of a fleshly body; the angels are pure spirits, herein nearer to God, only that they are created and finite in all respects, whereas God is infinite and uncreated; hereby too, it would seem, immortal from the first, without any of the earthly alloy which time is wont to prey upon; free from decay, free from the power of death. Hence, too, is it that they excel in power. For as the power of man above the beasts of the field arises from his having a spiritual soul, while they have only fleshly bodies, so do the angels, being pure spirits, being wholly free from the manifold, ever-growing wants and weaknesses of the body, excel mankind in power. Indeed we need only think of the power which the mind has to dart through time and over space, through thousands of years and over thousands of miles in a moment, to get some notion what its power would be, if it were not bound down to a single spot by the numbing weight of the body, which, whatever it may have been at first, now that the soul is so weakened and maimed by sin, has become a heavy, intolerable clog to it.^d

16, 17. and . . army, etc.^a “This seems to be clear, that these angels are *angels of God*; that this army is *an army of God*; and that it is set in motion by a command of *God*, and with a design worthy of *God*.” I . . them, “twice myriads of myriads=*i.e.* 20,000 × 10,000 = 200,000,000.^b having . . fire, fiery-red. jacinth, fuliginous, dusky. “The hyacinth of the Gks. is supposed to have been our dark blue iris.”^b brimstone, ref. to colour, light yellow. heads . . lions, leonine, fierce in appearance.

Celestial cavalry.—They illustrate—I. The inexhaustible re-

c Alford.

d Gilfillan.

“Tiberius Cæsar, being applied to by an offender to hasten and despatch his punishment, replied, ‘Stay, sir: you and I are not friends yet.’ Thus it is betwixt Christ and the damned soul.”—Spencer.

the sixth trumpet

a Ex. xxvii. 2; xxix. 12; 1 K. i. 50; Ps. cxviii. 27.

b “Fr. xvi. 7 it would appear that the voice prob. proceeded fr. the altar itself, represented as uttering the cry of vengeance for the blood shed on it: cf. vi. 9, with which the cry of the martyred saints the whole series of retributive judgments is connected.”—Alford. “A good rider on a good horse is as much above himself and others as the world can make him.”—Ld. Herbert.

c Ac. i. 7.

d Hare.

the great army of heaven

a Joel ii. 11; Ez. xxxviii. 4; xxxix. 11.

b Alford.

“War kills men, and men deplore the loss; but war also crushes bad

principles and tyrants, and so saves societies." — *Colton*.

"If the cause and end of war be justifiable, all the means that appear necessary to the end are justifiable also." — *Paley*.

c Milton.

"Where is hell?" asked a scoffer. "Anywhere outside of heaven," was the answer."

a Ja. iii. 6—8; Da. vii. 20, 25.

b Such, acc. to Pliny, is the double-headed amphibœna (*ib. viii. 23*). "And the dreadful amphibœna rising upon its double head." — *Lucan*.

"Moral life is no creation of moral phrases. The words that are truly vital powers for good or evil are only those which, as Pindar says, 'The tongue draws up from the deep heart.'" — *Whipple*.

c Dr. R. W. Hamilton.

**human
obduracy**

a 1 Co. x. 20.

b Pr. xxvii. 22; Jo. v. 3; viii. 6; ii. 20; Am. iv. 6—13; Ex. xi. 9; Ro. xxi. 8; xvi. 10—11.

"It is a man's own dishonesty, his crimes, his wickedness, and barefaced assurance, that takes away from him soundness of mind; these are the furies, these the flames and

sources of God. II. The folly of resisting Divine power and authority. III. The wonderful varieties of being that may exist outside the circle of our present life.

Angels, ministers of vengeance.—They are sometimes sent from heaven as messengers of the Divine vengeance, to punish the sins of men. They destroy cities and nations (Ge. xix. 13; 2 S. xxiv. 16). (1 Ch. xxi. 16), "David saw the angel of Jehovah . . . having a drawn sword in his hand stretched out over Jerusalem." They lay waste whole armies with unexpected destruction (2 K. xix. 35). Compare also other passages to the same effect. Hence they are frequently represented as making their appearance in the shape of an armed host. (Ge. xxxii. 1, 2), "this is God's host." (Jos. v. 15), "the captain of the host of Jehovah." (2 K. vi. 17), "the mountain was full of horses and chariots of fire." (Ps. lxviii. 17), "the chariots of God are twenty thousand." (Lu. ii. 13), "a multitude of the heavenly host." ^c

18, 19. which . . . mouths,^a power of speech in its various forms. **mouth . . . tails,**^b the tail ending with a mouth. **with . . . hurt,** as with venomous fangs.

The danger of error.—Let us beware of the first wrong direction of thought and feeling; however minute the degree, fearful may be the after deviations. The voyager enters a current which seems propitious; there is no apparent diversion from his course; his bark speeds well; his oar does not toil, nor his sail strain; in his confidence, all promises success. But, while he examines, scarcely does it seem that he has advanced. Much again and again reminds him of what he has noticed just before. A strange familiarity impresses his sense. Still, current flows into current; while onward and buoyant is his track. Soon he feels an unnatural vibration. Where he glided, he now whirls along. The truth seizes upon him: he is sweeping a whirlpool. Long since he has entered the verge of a maelstrom, and he is now the sport of its gyrations. No power is left his helm or mast; he is the trembling, unresisting prey. He hears the roar; he is drawn into the suck of the vortex. Not only the circle lessens, the very surface slopes: the central funnel and abyss, dark-heaving, smooth, vitreous, yawns. The mariner shrieks, the skiff is swallowed up, where the waters only separate to close, where the outermost attraction was but the minister to the famine of this devouring maw.^c

20, 21. yet . . . hands, so little are men commonly affected by the judgments that fall on others for the same sins. **that . . . devils** [iv. 6], as all idolators do.^a **idols . . . walk,** including the whole paraphernalia of idolatry. **repented . . . thefts,**^b crimes incident to idolatry.

Perseverance in evil.—I. The punishment of sin—"these plagues." II. The preservation of the sinner—"some were not killed." 1. They deserved death; 2. They were spared to repent. III. The perseverance in evil. 1. The worship of false gods in defiance of Jehovah; 2. The pursuance of a course in life, which implied a disbelief in any holy Deity.

Idolatry.—When Mr. Money resided, some years since, in the Mahratta country, as his daughter, not then three years old, was walking out with a native servant, they came near an old Hindoo temple, when the man stepped aside and "made his salaam," as they call it, to a stone idol at the door. The child in her simple

language said, "Saamy (that was his name), what for you do that?" "Oh, missy," said he, "that my god." "Your god, Saamy! why your god no see—no hear—no walk—your god stone. My God see everything—my God made you, made me, made everything." Mr. M. and his family resided there some time; Saamy continued to worship at the temple, and missy to reprove him; but when they were about to leave India, the poor heathen said, "What will poor Saamy do when missy go to England? Saamy no father, no mother!" The child replied, "Oh, Saamy, if you love my God, He will be your father and mother too." He promised to do so. "Then," said she, "you must learn my prayers." He agreed; and she taught him the Lord's Prayer, Creed, and her morning and evening hymns. Some time after this, he desired to learn English, that he might read the Bible; and he became at length a serious and consistent Christian.

firebrands of the wicked."—*Cicero*.
 "What, Dagon up again! I thought we had hurled him down on the threshold, never more to rise. Bring wedge and axe, and neighbours, lend your hands, and rive the idol into winter fagots"—*Athelstane*.

CHAPTER THE TENTH.

1-4. cloud,^a sig. Divine judgments, mystery. rainbow, sign of the covenant of mercy. face . . sun,^b exceeding glorious. pillars,^c firmly planted. fire, consuming enemies as he advances. little, prob. as comp. with the greatest sealed bk. of ch. v. cried . . roareth,^d loud, distinct, terrible. seven . . voices, pronouncing distinct articulate words. I . . write, *i.e.*, what the thunders said. I . . heaven, where the seer himself was. seal . . not,^e hence it is vain for us to speculate what the thunders said.

the little book

a Is. lxiii. 9; Mal. iii. 1, 2; Ps. xcvi. 2; Re. i. 7; Da. vii. 13.

b Re. i. 16; Ma. xvii. 2; Ac. xxvi. 13, 15; Ma. iv. 2.

c Ma. xxviii. 18; Zec. ix. 10; Ps. ii. 8; lxxxix. 25; lxxii. 8.

d Am. iii. 8; Is. xlii. 13; xxxi. 4; Job xl. 9.

e Da. viii. 26; xii. 4, 9; 2 Co. xii. 4; Pr. xxv. 2; Is. viii. 16; Ma. viii. 4; De. xxix. 29.

"The angels may have wider spheres of action, may have nobler forms of duty, but right with them and with us 'is one and the same thing.'—*Chapin*.

"Fools rush in where angels fear to tread."—*Pope*.

f *Dr. Dwight*.

Divine concealment.—"Write them not," because—I. They might not be understood; II. They might be abused; III. Enough has already been made known—more than is either practised or believed.

Nature of angels.—The very names assigned to angels by their Creator convey to us ideas pre-eminently pleasing, fitted to captivate the heart, and exalt the imagination; ideas which dispel gloom, banish despondency, enliven hope, and awaken sincere and unmingled joy. They are living ones; beings in whom life is inherent and instinctive; who sprang up under the quickening influence of the Sun of Righteousness, beneath the morning of everlasting day; who rose, expanded, and blossomed in the uncreated beam, on the banks of the river of life, and were nourished by the waters of immortality. They are spirits, winged with activity, and formed with power, which no labour wearies, and no duration impairs; their faculties always fresh and young, their exertions unceasing and wonderful, and their destination noble and delightful, without example and without end. They are burning ones, glowing with a pure and serene, with an intense and an immortal flame of Divine love; returning without ceasing the light and warmth which they have received from the great central Sun of the universe, reflecting, with supreme beauty, the image of that Divine luminary; and universally glorious, although differing from each other in glory.^f

time shall be no longer

5-7. lifted . . heaven, custom to lift up the hand in swearing.^a swear . . ever, *etc.*,^b *i.e.*, by the Eternal, Infinite, Creator. that

a Ge. xiv. 22; Ex. vi. 8; Nu. xiv. 30 *margin*; De. xxxii. 40; Ez. xxxvi. 7; xx. 5.

b He. vi. 13, 17.

c Re. xi. 15; xvi. 17; Ez. xxxix. 8.

d *Alford*.

e Ep. iii. 9; Ac. iii. 19—21; Is. lxxv. 17.

"An oath! why it is the traffic of the soul, it is law within a man; the seal of faith, the bond of every conscience; unto whom we set our thoughts like hands."—*Decker*.

f *T. Boston*.

"That great mystery of Time, were there no other; the illimitable, silent, never-resting thing called Time, rolling, rushing on, swift, silent, like an all-embracing ocean-tide, on which we and all the universe swim like exhalations, like apparitions which *are* and then *are not*. This is for ever very literally a miracle,—a thing to strike us dumb; for we have no word to speak about it."—*Carlyle*.

the book eaten

a *Bengel*, who adds, "We ought to unite humility of heart with close searching of the prophets."

b Ez. ii. 8—10; iii. 2, 3, 14; Ps. cxix. 103; Je. xv. 16.

"The books which help you most are those which make you think the most. The hardest way

.. longer, no more time betw. the prayer of the saints and the answer. when .. sound,^c *i.e.*, "when he is ab. to blow his trumpet."^d mystery,^e *i.e.*, of His kingdom as unfolded in the course of the Gosp. dispensation. declared, evangelised, *i.e.*, informed them of good tidings.

The end of time, and the mystery of God finished with it.—In discoursing on this text, we shall consider—I. The mystery of God in His kingdom among men: 1. What this mystery is; 2. In what respects this kingdom is a mystery. II. The relation between the mystery of God and time: 1. Time is the space appointed for the mystery being executed; 2. The subsistence or continuation of time depends upon the mystery.^f—*The dawn of eternity.*—I. No more time, in which—1. The sinner may repent; 2. The believer may serve his Master. II. But an eternity, in which—1. The ungodly will be punished; 2. The godly will rejoice in the Lord.

The end of time.—A young man, in giving an account of his conversion, says, "One Sabbath, after attending divine service, and after the rest of the day spent in awful transgression, I returned home in the evening and joined the family, to whom my sister was reading a tract aloud. Contrary to my usual practice, I remained to hear it, and, with my sin fresh in remembrance, I listened with deep concern to its awful truths. It was entitled 'THE END OF TIME.' The passages which particularly struck me were these:—'The end of time! Then shall the sinner's heart give up its last hope. None are completely miserable before death; indeed, the vilest men are often the most merry; but it will not be always so,—their joy will be turned into heaviness. Imagine the Judge upon the throne, calling you to answer these inquiries at His bar, "How have you spent the many Sabbaths I have afforded? Did you improve your time well?" Time shall end! How valuable then while it lasts, particularly to the unprepared! Every hour you have is a merciful respite. Go forth and meet your offended Sovereign! Seek Him while He may be found; call on Him while He is near. Go in the name of Jesus, plead His righteousness—His blood—His death—His intercession, and say, God be merciful to me a sinner!" The young man read the tract, and prayed over it. The Lord was pleased to open the eyes of his understanding, and to begin a good work in him. He is now a candidate for the ministry, and a consistently pious character.

8, 9. which .. heaven, see v. 4. give, he did not take, till he had modestly asked." bitter .. sweet,^b *sweet*, as the gladly received Word of God; *bitter*, as disclosing the sins of men and their doom.

Bitter—sweet.—The Word of God is—I. Bitter to the natural man, because it—1. Protests against the pleasing, but erroneous, in doctrine; 2. Prohibits the pleasant, but sinful, in practice. II. Sweet to the spiritual man, because—1. It reveals a mighty Saviour; 2. It exhibits a reconciled Father; 3. It brings to light a glorious immortality.

Devouring books.—It is recorded of Madame de Staël Holstein, that before she was fifteen years of age she had "devoured" 600 novels in three months, so that she must have read more than six a day upon an average. Louis XVI., during the five months and seven days of his imprisonment immediately preceding his

death, read 157 volumes, or one a day. If this species of gluttony is pardonable in circumstances like those of Louis, it is less so in those of a young lady of fourteen or fifteen. No one can have time for reflection who reads at this rapid rate; and, whatever may be thought, these devourers of books are guilty of abusing nature to an extent as much greater than those who overcharge their stomachs, as the intellectual powers are higher than the animal propensities. Thousands of young people spend their time in perpetual reading, or rather in devouring books. It is true, the food is light; but it occupies the mental faculties for the time in fruitless efforts, and operates to exclude food of a better quality.

10, 11. *sweet . . bitter*, "The angel, dwelling most on the most important thing, the working of the contents of the bk., puts the bitterness first; the Evang., in relating what happened, follows the order of time." *thou . . again, etc.*,^a ref. not to oral teaching aft. his return fr. exile; but to continued writing of the Apocalypse as he might be directed.

Privilege and responsibility.—I. The privilege—receiving the Word of God. II. The responsibility—preaching it. Learn:—(1) That age and past labours do not exonerate one from continued toil; (2) The Christian should seek to bring forth fruit in old age.

Mental links.—It is chiefly through books that we enjoy intercourse with superior minds; and these invaluable means of communication are in the reach of all. In the best books great men talk to us, give us their most precious thoughts, and pour their souls into ours. God be thanked for books. They are the voices of the distant and the dead, and make us heirs of the spiritual life of past ages. Books are the true levellers. They give to all, who will faithfully use them, the society, the spiritual presence, of the best and greatest of our race. No matter how poor I am; no matter though the prosperous of my own time will not enter my obscure dwelling; if the sacred writers will enter and take up their abode under my roof; if Milton will cross my threshold to sing to me of Paradise, and Shakespeare to open to me the worlds of imagination and the workings of the human heart, and Franklin to enrich me with his practical wisdom, I shall not pine for want of intellectual companionship, and I may become a cultivated man though excluded from what is called the best society in the place where I live.^b

CHAPTER THE ELEVENTH.

1, 2. *reed . . rod*,^a of a definite measure. [and . . angel], not in chief MSS.; but understood, the sense carried on fr. last cap. *saying*, absence of—"and the angel"—has led some^b to think it is the reed that speaks. *temple . . therein*, symbol of the Ch. of God. *court . . Gentiles*,^c perh. ref. to such as are *nominally* but *not really* parts of the Ch., more prob. to heathen oppressors. *they . . foot*, as conquerors. *forty . . months*, meaning uncertain.^d

Temple measurement.—From the reed, etc., we learn: I. That the boundaries of heaven are clearly defined; II. That the court, which the ungodly prize, is lightly valued.

Mansions in heaven.—"When St. Thomas was at Casarea, our

of learning is by easy reading; but a great book that comes from a great thinker,—it is a ship of thought, deep freighted with truth and with beauty."—*Thos. Parker.*

^a Je. i. 9, 10, 17. Lu. xii. 11, 12. Re. xii. 11; Ma. xxiv. 14; Ps. cxix. 46; 2 Ti. iv. 16, 17.

"Many readers judge of the power of a book by the shock it gives their feelings, as some savage tribes determine the power of their muskets by their recoil, that being considered best which fairly prostrates the purchaser."—*Longfellow.*

"Books are the legacies that genius leaves to mankind, to be delivered down from generation to generation, as presents to the posterity of those who are yet unborn."—*Addison.*

^b *W. E. Channing.*

the temple measured

^a Zec. ii. 1; Re. xxi. 15; Is. xxviii. 17.

^b *Wordsworth*—"The reed speaks: it is inspired: the Spirit is in it; it is the Word of God. And it measures the Ch.; i.e. the canon of

Scripture is the rule of faith."

c Lu. xxi. 24; Is. lxiii. 18; lx. 15; Ho. viii. 8; Ps. lxxix. 1; lxxiv. 1-7.

d "An Apocalyptic commentary wh. explains everything is self-convicted of error."—*Alford*, who remarks: "This period occurs in three forms in this bk.: (a) As 42 mos.—xiii. 5; (b) as 1,260 dys. = 42 mos. X 30—xii. 6; (c) as time, times, and half a time = $3\frac{1}{2}$ yrs. = $3 \times 360 + 180 = 1,260$ dys.—xii. 14; cf. Da. vii. 25; xii. 7. Though equal, they are not necessarily identical.

the two witnesses

a *Primasius*, *Bede*, *Bp. Andrewes*, *Vitringa*, etc.

b *Bengel*, *Alford*.

c Is. xxii. 12; Je. iv. 8; Jon. iii. 5.

d *Alford*.

e Jo. xxiii. 29; v. 14; Ac. ii. 3.

f 2 K. i. 10; vi. 15-17.

"Sackcloth, as a prophet's dress, was worn only in seasons of great public calamity, when they were charged with some extraordinary message."—*Jamieson*.

"Carried away by the irresistible influence which is always exercised over men's minds by a bold resolution in critical circumstances."—*Guizot*.
g *Richter*.
h *Tatham*.

Lord appeared to him, and said, 'The King of the Indies, Gondoforus, hath sent his provost Abanes to seek for workmen well versed in the science of architecture, who shall build for him a palace finer than that of the Emperor of Rome. Behold! now, I will send thee to him.' And Thomas went; and Gondoforus commanded him to build for him a magnificent palace, and gave him much gold and silver for the purpose. The king went into a distant country, and was absent for two years; and St. Thomas, meanwhile, instead of building a palace, distributed all the treasures intrusted to him among the poor and sick. And, when the king returned, he was full of wrath; and he commanded that St. Thomas should be seized, and cast into prison, and he meditated for him a horrible death. Meantime the brother of the king died, and the king resolved to erect for him a most magnificent tomb; but the dead man, after that he had been dead four days, suddenly arose and sat upright, and said to the king, 'The man whom thou wouldst torture is a servant of God. Behold, I have been in paradise; and the angels showed to me a wondrous palace of gold and silver and precious-stones; and they said, "This is the palace that Thomas the architect hath built for thy brother King Gondoforus."' And, when the king heard these words, he ran to the prison, and delivered the Apostle; and Thomas said to him, 'Knowest thou not that those who would possess heavenly things have little care for the things of this earth? There are in heaven rich palaces without number, which were prepared from the beginning of the world for those who purchase the possession through faith and charity. Thy riches, O king! may prepare the way for thee to such a palace, but they cannot follow thee thither.'"

3-5. two witnesses, uncertain *what*, or *whom*: acc. to some,^a the two Testaments; or two illustrious men.^b **prophecy**, preach, teach, warn. **sackcloth**,^c "in token of need of repentance and approaching judgment."^d **these, witnesses. two** . . trees, fruitful, vigorous. and . . **andlesticks**, diffusing light. **fire** . . **enemies**,^e as in the case of Elijah,^f see also v. 6.

The two witnesses.—These are—I. Fruitfulness—the olive trees.—1. Holy lives; 2. Christian zeal; 3. Good works. All these witness for God. II. Light—the candlesticks. The light of holiness, truths, and all virtues. Both fruit and light come from God.

The cause of martyrdom.—To die for truth is not to die for one's country, but to die for the world. Truth, like the *Venus de Medicis*, will pass down in thirty fragments to posterity; but posterity will collect and recompose them into a goddess. Then also thy temple, O eternal truth! that now stands half below the earth, made hollow by the sepulchres of its witnesses, will raise itself in the total majesty of its proportions, and will stand in monumental granite; and every pillar on which it rests will be fixed in the grave of a martyr.^g

Death of martyrs.—

The stars shall die in glory; highest song
Of resurrection rolling deepening on
From flaming orb to orb; and they shall fall
To music measureless, in the vast blaze
Of their own burning splendours; at the sweep
Of the Almighty Finger they shall drop
From heaven's high harp; so did the martyrs die,
In flame, and ecstasy, and seraph song.^h

6, 7. these . . prophecy, as in the case, again, of Elijah.^a and . . will, as in the case of Moses.^b when . . testimony, this occurs when what is next described takes place. beast,^c Gk. war . . kill,^d God's faithful witnesses have often had to seal their testimony with their blood. They are overcome by arms, not by arguments.^e

The world's testimony to the true witness.—I. It is not permitted to be given till the work of the witness is done. II. By its nature it proves the authority of the witness. The world would love its own. The death of the witness proves both his character and the world's.

The martyr's bravery:—

I wondered not to hear so brave an end,
 Because I knew who made it could contend
 With death, and conquer, and in open chase
 Would spit defiance in his conquered face—
 And did. Dauntless he trod him underneath
 To show the weakness of unarmed death.
 Nay, had report or niggard fame denied
 His name, it had been known that Ailmer died.
 It was no wonder to hear rumour tell
 That he, who died so oft, once died so well.
 Great Lord of life, how hath Thy dying breath
 Made man, whom death hath conquered, conquer death!

8-10. and . . city, "Rome Papal has fulfilled this prophecy."^a which . . Egypt,^b on acc. of sin, ignorance, and doom. where . . crucified, by those who had the spirit of the original crucifiers. shall . . graves,^c refused rites of sepulture. and they, etc.,^d rejoicing in the death of the stern reprover.

The joy of the wicked over the death of the righteous.—We have here: I. Good men obnoxious to sinners. Obnoxious because they "tormented them that dwelt on the earth,"—tormented, that is, annoyed and reproached them by: 1. The contrast that their goodness formed with the wickedness of the others; 2. The denunciations they heaped upon sinners. II. Sinners rejoicing at the death of good men. They rejoiced among themselves and congratulated one another.^e

The martyrdom of Coligny.—Admiral Coligny was among the earliest victims of Popish treachery and cruelty, in the bloody massacre at Paris, in 1572. One Beheme, a German, was the first that entered his chamber; who said, "Are you the Admiral?" "I am," said he; "but you, young man, should have regard to my hoary head and old age." Beheme struck him with his sword. Several other assassins rushed into the room, and the venerable Coligny fell covered with wounds. The Duke of Guise ordered his body to be thrown out at the window, that the people might be assured it was he. His head was cut off, and sent to the king and queen mother, who got it embalmed, and gave it as a present to the Pope. His body was dragged about the streets for three days together. Such was the end of this brave man, who was the first nobleman in France that professed himself a Protestant, and a defender of the Protestant cause.

11-13. three . . half, acc. to Ellicott 3½ years: the period "precisely, to a day," betw. the 9th session of the Lateran Council

their power and their end

^a 1 K. xvii. 1; Ja. v. 17, 18.

^b Ex. vii. 20; Ps. cv. 26-36; lxxviii. 48-51.

^c Re. xvii. 8; ix. 11; xiii. 7.

^d 2 Ti. iii. 12.

^e Trapp.

"Two things are necessary to a modern martyr, —some to pity and some to persecute, some to regret and some to roast him. If martyrdom is now on the decline, it is not because martyrs are less zealous, but because martyr-mongers are more wise." — Colton.

^f Quarles.

the witnesses slain

^a Wordsworth.

^b Ez. xvi. 2, 46; Is. i. 10; Je. xxiii. 14.

^c Ps. lxxix. 2, 3; Lu. xiii. 34; Ma. xxiii. 29-34.

^d Lu. xxiii. 12; Ma. xxiv. 48-51.

^e M. A. Stoddard.

"As long as the waters of persecution are on the earth, so long we dwell in the ark; but where the land is dry, the dove itself will be tempted to a wandering course of life, and never to return to the house of her safety."—J. Taylor.

"The way of this world is, to praise dead saints and persecute living ones."—N. Howe.

witnesses' reward

a May 5, 1514.

b Oct. 31, 1517.

c Jo. vi. 63; Ez. xxxvii. 9, 10.

a Jo. xii. 26.

e He. xii. 26, 27; Is. xxvi. 9; 1 S. vi. 5; Re. xv. 4; De. xxxii. 3; Ps. ix. 16.

"To be ambitious of true honour, of the true glory and perfection of our natures, is the very principle and incentive of virtue; but to be ambitious of titles, of places, of ceremonial respects and civil pageantry, is as vain and little as the things are which we court."
—*Sherlock*.

f *Dr. Boyd*.

g *C. H. Spurgeon*.

"To survive the ruins of one world, and to enjoy God; to resemble Him; to be filled with His fulness—what a happiness—what an inestimable happiness is this! Yet this is thy privilege; barter it not for trifles of an hour—this is thy glorious privilege, O man!"—*Hervey*.

h *Cowper*.

"Great warriors, like great earthquakes, are principally remembered for the mischief they have done."
—*Bovee*.

the universal and eternal kingdom of Christ

a *Trapp*.

b Zec. xiv. 9; Ps. xxii. 27, 28; Da. ii. 34, 35, 44; vii. 13, 14, 18, 27; 1 Ch. xxix. 11.

and the posting up of the theses by Luther at Wittenberg.^b spirit . . them,^c dogmas, sects, supposed by bigots to have been destroyed, surprise and terrify the persecutor by their vitality. and . . hither, etc.,^d exaltation to honour of the true and faithful shall be as public as their previous disgrace. earthquake, etc.,^e persecutors punished.

The great voice from heaven.—There calls to us from heaven the voice of:—I. God. He calls in His dealings and in His Word. II. Our Saviour. He calls from His cross and throne. III. The Spirit. He calls as Sanctifier and Comforter. IV. Angels. V. Apostles and martyrs. VI. Our own departed friends.^f—*Come up hither.*—Let us regard these words as the invitation of our great forerunner to His sanctified people. They should be to saints:—I. The subject of joyful anticipation. We should pant for the hour of our emancipation, not dread it. We are not called down to the grave, but up to the skies. II. The object of patient waiting. God knows best when to bid us to "come up hither."^g

The earthquake.—

She quakes at His approach. Her hollow womb,
Conceiving thunders, through a thousand deeps
And fiery caverns roars beneath His foot.
The hills move lightly and the mountains smoke,
For He has touch'd them. From the extremest point
Of elevation down into the abyss,
His wrath is busy and His frown is felt.
The rocks fall headlong and the valleys rise;
The rivers die into offensive pools,
And, charged with putrid verdure, breathe a gross
And mortal nuisance into all the air.
What solid was, by transformation strange
Grows fluid, and the fix'd and rooted earth,
Tormented into billows, heaves and swells,
Or with vortiginous and hideous whirl
Sucks down its prey insatiable. Immense
The tumult and the overthrow, the pangs
And agonies of human and of brute
Multitudes, fugitive on every side,
And fugitive in vain. The sylvan scene
Migrates uplifted, and with all its soil
Alighting in far-distant fields, finds out
A new possessor, and survives the change.
Ocean has caught the frenzy, and upwrought,
To an enormous and o'erbearing height,
Not by a mighty wind, but by that voice
Which winds and waves obey, invades the shore
Resistless. Never such a sudden flood,
Upridged so high, and sent on such a charge,
Possess'd an inland scene.^h

14, 15. second . . quickly, "visionally past, not eventually."^a the . . world, with all their varieties of law and language. become, through the triumph of the truth: become practically, really. the . . Christ, owning Him as the Head in all things to His people. he . . ever,^b in hearts, minds, lives of His devoted subjects.

The glory awaiting the Church on earth.—Consider: I. The probable condition of the world in the accomplishment of this

prediction. This happy period will be distinguished by: 1. The universal dissemination of Christian knowledge; 2. The general prevalence of religion; 3. The increase and glory of the Christian Church—traced in—(1) Internal prosperity, (2) Enlargement of territory, (3) Subjugation of enemies; 4. The diffusion of happiness throughout the world. II. The means by which this great event will be produced: 1. The preaching of the Gospel; 2. The active zeal of Christians; 3. The operations of Divine Providence; 4. The effusion of the Holy Spirit. III. The duties which arise to us in anticipating it: 1. To seek the possession of personal religion; 2. To render hearty co-operation in every legitimate means of accelerating the advance of this glorious period; 3. To pray for its accomplishment.^c

The empire of God.—We have passed from planet to planet, from sun to sun, from system to system; we have reached beyond the limits of this mighty solar cluster with which we are allied; we have found other island universes sweeping through space: the great unfinished problem still remains,—whence came this universe? Have all these stars, which glitter in the heavens, been shining from all eternity? Has our globe been rolling round the sun for ceaseless ages? Whence came this magnificent architecture, whose architraves rise in splendour before us in every direction? Is it all the work of chance? I answer, No! It is not the work of chance. Who shall reveal to us the true cosmography of the universe by which we are surrounded? It is the work of an Omnipotent Architect. Around us and above us rise sun and system, cluster and universe; and I doubt not, that, in every region of this vast empire of God, hymns of praise and anthems of glory are rising and reverberating from sun to sun, and from system to system, heard by Omnipotence alone across immensity and through eternity.^d

16—18. and . . God,^a [v. 259]. because . . reigned, additional reason for praise. and . . angry,^b impotent wrath. Thy . . come, not in word only. and . . dead, both the literally, and morally dead. that . . judged,^c inflexibly, finally, righteously. reward,^d the Divine reward following the world's ill-usage. unto . . prophets, whom the world despised. and . . name, who believe the prophets' words. small . . great,^e the humblest believer shall not be overlooked in the distribution of rewards. destroy . . earth, verily they shall have their reward.

The Father Almighty.—God is Almighty in regard to—I. His right or authority over all beings. He is naturally Lord and King of the world. II. His power or ability to do all things. III. The actual exercise of such authority and power, in ruling over and disposing of, all things. IV. His possession of all things in His own hands. V. The preservation and upholding of everything in its proper state.^f

The eternity of God.—When creation began, we know not. There were angels and there was a place of angelic habitation, before the creation of man, and of the world destined for his residence; and even among these pure, spiritual essences, there had been a rebellion and a fall. How long these spirits had existed, and how many other orders of being besides, it is vain to conjecture; for conjecture could lead to nothing surer than itself. But of one thing we are certain; that how far back soever we suppose the commencement of creation carried, let it be not only

"The real security of Christianity is to be found in its benevolent morality, in its exquisite adaptation to the human heart, in the facility with which its scheme accommodates itself to the capacity of every human intellect, in the consolation which it bears to every house of mourning, in the light with which it brightens the great mystery of the grave."—*Mucaulay.*

c J. Bowers.

"A man would have no pleasure in discovering all the beauties of the universe, even in heaven itself, unless he had a partner to whom he might communicate his joys."—*Cicero.*

d Mitchell.

the elders give thanks

^a Re. iv. 4; v. 8; xix. 6; Ps. xcvi. 1—3; xvii. 1, 12.

^b Ps. xviii. 1, 9.

^c Ro. ii. 2, 6—11.

^d Ma. xvi. 27; 2 Co. v. 10.

^e 2 Jo. 8; Re. xxii. 12; Jo. xii. 26.

^f *Dr. I. Barrow.*

"O Thou, above all gods supreme! Who broughtest the world out of darkness and gavest man a heart to feel! By whatsoever name Thou art addressed—God, Father, or Jehovah; the God of Romulus or of Abraham,—not the God of one man, but the

Father and Judge of all."—*Klopstock.*

g Dr. Wardlaw. "Immutability is a pre-eminent mode of the essence of God, by which it is void of all change; of being transferred from place, because it is itself its own end and good, and because it is immense; of generation and corruption; of alteration; of increase and decrease."—*Arminius.*

"Wherever thou be, let this voice of God be still in thine ear—My son, return inwardly to thy heart, abstract thyself from all things, and mind Me only."—*Leighton.*

mysteries revealed

a Re. xv. 5; Is. vi. 1.

b Ex. xxv. 21; De. xxxi. 24—26.

c *Trapp.* "The ark of the Covenant is seen, the symbol of God's faithfulness in bestowing grace on His people, and inflicting vengeance on His people's offences."—*Alford.*

d *R. A. Griffin.*

e *Arnot.*

"Most men take least notice of what is plain, as if that was of no use; but puzzle their thoughts to be themselves in those vast depths and abysses which no human understanding can fathom."—*Bp. Sherlock.*

f *Colton.*

beyond the actual range (if a definite range it can be said to have) of the human imagination, but even beyond the greatest amount of ages and figures, in any way combined, could be made to express; still there was an eternity preceding, an eternity from which this unimaginable and incomputable duration has not made the minutest deduction; for it is the property of eternity, that it can be neither lengthened by the addition, nor shortened by the subtraction of the longest possible periods of time. Before the commencement of creation, therefore, before the fiat of Omnipotence, which gave being to the first dependent existence, and dated the beginning of time, in infinite and incomprehensible solitude, yet in the boundless self-sufficiency of His blessed nature, feeling no want and no dreariness, Jehovah had, from eternity, existed alone. There is something awfully sublime in this conception of Deity. Our minds are overwhelmed when we attempt to think of infinite space, even as it is replenished with its millions of suns and systems of inhabited worlds; but still more are they baffled and put to a stand, when we try to form a conception of immensity before sun or star existed; before any creature had a being, of immensity filled with nothing but the pure, ethereal, invisible essence of the Great Uncreated Spirit. When we think of the millions of worlds, with all their interminable varieties of spiritual and material, animate and inanimate, brute and intelligent, tribes of beings, there is unavoidably in our minds the conception of Deity, as having, in the superintendence of all His works of wisdom, power, and goodness, both incessant occupation and exhaustless sources of enjoyment.

19. opened,^a "heavenly mysteries more clearly revealed and more commonly understood." seen . . temple,^b *i.e.*, "the secret mysteries of God. The ark was in a secret place; and seen by none but the high priest once a year. Now seen and understood by all."^c

The Apocalyptic ark.—I. A parallel. The ark and the Church resemble each other in—1. Their construction—the model, Divine—the materials, chosen by God—the dimensions, ordained by Him; 2. Their use: (1) A pledge of the Divine presence, (2) The repository of the Divine law, (3) The memorial of Divine power; 3. Their vicissitudes; 4. Their position. II. A contrast: 1. The spiritual ark possesses a better covenant; 2. It is sprinkled with nobler blood; 3. It is imperishable; 4. It contains greater memorials; 5. It occupies a more glorious position; 6. It is encircled with a grander crown; 7. It has achieved greater results.^d

Award of the judgment day.—There is a machine in the Bank of England which receives sovereigns, as a mill received grain, for the purpose of determining wholesale whether they are of full weight. As they pass through, the machinery, by unerring laws, throws all that are light to one side, and all that are of full weight to another. That process is a silent but a solemn parable for me. Founded as it is upon the laws of Nature, it affords the most vivid similitude of the certainty which characterises the judgment of the great day. There are no mistakes or partialities to which the light may trust: the only hope lies in being of standard weight before they go in.^e—*How mysteries are abused.*—We injure mysteries, which are matters of faith, by any attempt at explanation in order to make them matters of reason. Could they be explained, they would cease to be mysteries; and it has been well said that a thing is not necessarily against reason because it happens to be above it.^f

CHAPTER THE TWELFTH.

1, 2. wonder, sign. woman,^a the Church of God. clothed . . sun, exceeding bright and glorious. Christ, the Sun of Righteousness. and . . feet, she has survived the vicissitudes of earth. and . . stars, the patriarchs, or Apostles.^b and she, etc., "In this world, the Ch., like Eve, brings forth children in sorrow."^c

The Church's glorious attire.—I. Her robe—"the sun," indicating her bright and glorious appearance in the world. II. Her footstool—"the moon," the emblem of change, beneath her feet; she is not affected by any changes. III. Her crown—"twelve stars," the lights of the moral world.

The Church compared to the moon.—Christ is the Sun; His Church is the moon, to reflect upon the world the light of the "Sun of Righteousness," during His absence in the heavens. In herself she has no light at all; without her Sun she has virtually no existence; severed from Him, she is nothing worth. The Church has nothing whatever in herself which can radiate those beams of Light, and Life, and Love, without which all is darkness within; yea, a darkness which may be felt. No doctrine will fully enlighten the mind, but the doctrine of Christ. No truth will dissipate the error of fallen nature's teachers, but the truth as it is in Jesus. The ordained purpose of God is, that the Church upon earth should not dispense the heat of her absent Sun, but continually, and unto all the ends of the earth, dispense His light. For this, and this alone, was the Church ordained to exist in the world; this purpose must be sadly mistaken by those who virtually substitute the Church for the Saviour; who, instead of holding her up in her true character, as the faithful reflector of the Sun of Righteousness, present her before us as a self-lighting instrument.^d

3, 4. red, symbol of fire, destruction, war, persecution. dragon,^a "the old serpent." heads, symbols of intelligence. horns, power. crowns, royalty. tail, evil influence and example. stars,^b Satan once a star himself. dragon . . born,^c like his personal representatives, Pharaoh and Herod.^d

The great red dragon.—Here notice—I. His monstrous shape; II. His vast power—"ten horns;" III. His regal dominion—"seven crowns;" IV. His extensive sway—"third part of the stars of heaven;" V. His vindictive cruelty—waiting "to devour," etc.

Dragon.—In the mythical hist. and legendary poetry of almost every nation, the d. appears as the emblem of the destr. and anarchic principle, as it manifests itself in the earlier stages of society—viz., as misdirected physical power and untameable animal passion. Like the serpent, the d. is always a minister of evil, of the principle wh. aims at negation, opposition, and contradiction, the object of wh. is to fight ag. order, harmony, and progress. But whilst the serpent seeks the attainment of its object by cunning and deceitful artifices—crawling on its belly, and always assuming ostensibly characteristics the very opposite to its own—the d. proceeds openly to work, running on its feet,

woman clothed with the sun

^a Ge. iii. 16, 20; Mi. v. 2, 3; Is. lvi. 7-13; Ps. lxxxvii. 5.

^b "The crown of twelve stars indicates the twelve Apostles."—*Hippolytus*. "It is an emblem of the Apos., who, by the light of the glorious Gosp., put to flight the darkness of error, and by whose agency Christ, the Head of the Ch., vanquished the world."—*Hayms*; so also *Aquinas*, *Bede*, *Vitringa*, etc.

^c *Wordsworth*.

"I was born so high, our eyrie buildeth in the cedar's top, and dallies with the wind and scorns the sun."—*Shakespeare*.

^d *Kidd*.

the great red dragon

^a Re. xii. 9; Ep. ii. 2; Is. xxvii. 1.

^b Da. vii. 10.

^c Ge. iii. 15.

^d Ex. i. 15, 16; Ma. ii. 16.

Fr. the old fable that the *dragon* spouts fire, the head of the monster was worked upon a peculiar kind of short muskets wh. were first carried by the horsemen raised by Marshal Brissac in 1600; and hence these horsemen were called *dragons*: "Because

mounted on horseback with lighted match, he seemeth like a fiery dragon."—*Merrick*. The Draconarii were horse-soldiers, who bore dragons for ensigns. *e Chambers' Ency.*

the safety of the Church

a Ga. iv. 4; Ac. iv. 30; Is. ix. 6.

b Wordsworth.

c Alford.

d Ps. ix. 9; Ac. vii. 38; Ma. ii. 13; 1 K. xvii. 2—4, 8, 9; xix. 3—8.

e Re. ii. 17; xi. 3.

f Dr. Featly.

"I asked a hermit once, in Italy, how he could venture to live alone, in a single cottage, on the top of a mountain, a mile from any habitation? He replied that Providence was his very next-door neighbour."—*Sterne*.

"Let us incessantly bear in mind, that the only thing we have really to be afraid of is fearing anything more than God."—*Book of the Fathers*.

war in heaven

a Wordsworth.

b Jude 9; Da. x. 13.

c Ps. lxxviii. 17; Da. vii. 10; Ps. ciii. 20, 21; Ho. xii. 22; Re. v. 11.

d Jude 6; Ma. xxv. 41; Re. ix. 11.

e Lu. x. 18; Jo. xii. 31.

with expanded wings, and head and tail erect, violently and ruthlessly outraging decency and propriety, spouting fire and fury fr. both mouth and tail, and wasting and devastating the whole land. The destr. of this disorderly element was one of the first objects of human energy, but it was an object wh. was unattainable by merely human means, and mankind were accordingly indebted for its accomplishment to that intermediate class of beings known as heroes in classical antiquity. As the highest ideal of human strength and courage, the task properly fell to Hercules; but it was not confined to him, for we find both Apollo and Perseus represented as dragon-slayers.^e

5, 6. she . . child,^a all. to masculine energy of the Ch.;^b but some say "the man child" is Jesus Christ.^c who . . iron, the firm, inflexible Word of Christ. and . . throne, ascension and glorification of Christ. woman . . wilderness, Ch. persecuted finds her home in desert regions. (Ill. by hist. of Waldenses, Covenanters, Pilgrim Fathers, etc.) where . . God,^d she is cared for by her Divine Friend, and by hardship is made strong. there . . days^e (see on xi. 3; and v. 14).

The emblem of the Church militant.—Consider the woman as a type of the Church, and note—I. The frailty of her nature—"woman:" 1. Her original; 2.^o Her fruitfulness; 3. Her tenderness; 4. Her impotency; 5. Her frailty. II. The uncertainty of her state—"fled." III. The place of her retreat—"the wilderness." IV. The staff of her comfort—"nourished by God." V. The term of her hiding—"a thousand two hundred and three score days." Learn:—Here is a lesson of—(1) Sober watchfulness; (2) Prudent moderation; (3) Modest humility.^f

The leadings of Providence.—A Swiss chamois hunter, crossing the Mer de Glace, fell into one of the enormous crevasses that rend the ice in many places. He fell a hundred yards without serious injury; but his situation seemed hopeless. He could not climb out; and the cold would soon freeze him to death. A stream of water ran down the crevasse; and he followed it, wading, stooping, crawling, or floating as best he could. At length he reached a vaulted chamber from which there was no visible outlet. The water heaved threateningly. Retreat was impossible, delay was death. Commending himself to God, the hunter plunged into the whirling flood. Then followed a moment of darkness and terror; then he was thrown up amid the flowers and hay-fields of the vale of Chamouni. The Rev. Newman Hall uses this story to illustrate deliverance in the dark hours of human experience.

7—9. there . . heaven, Jo. now reverts to an earlier period, in order to recite the antecedent hist. of the dragon.^a Michael^b [v. 227]. angels,^c the good, who stood with Michael. and . . not,^d though numerous, they were weakened and demoralised by sin. neither . . heaven,^e evil angels expelled. he . . earth,^f where, under certain restraints, he is permitted much power for a season.

War between the good and bad angels.—Peace between good and evil is an impossibility; the very pretence of it would, in fact, be the triumph of the powers of darkness. I. Michael will always fight. Christ will always be the dragon's foe; and it is the duty of all His servants to be so too. II. The dragon and his angels will not decline the affray. They are incessant in their onslaughts,

sparing no weapon, fair or foul. Then, every man to his post, ye warriors of the cross, and may the Lord tread Satan under your feet shortly.^s

The prince of evil angels.—The devils also have their prince. (Ma. xii. 24) “Beelzebub, the prince of the devils. See also Lu. xi. 15. (Ma. xxv. 41) “the devil and his angels.” (Re. xii. 9) “the great dragon was cast out . . . and his angels.” They retain likewise their respective ranks. (Col. ii. 15) “having spoiled principalities and powers.” (Eph. vi. 12) “against principalities, against powers.”

The Stygian council thus dissolv'd, and forth
In order came the grand infernal peers;
Midst came their mighty Paramount.

Their leader is the author of all wickedness, and the opponent of all good. (Job i. and ii. ; Ze. iii. 1) “Satan.” (Jo. viii. 44) “the father of lies.” (1 The. ii. 18) “Satan hindered us.” (Ac. v. 3) “Satan hath filled thine heart.” (Re. xx. 3—8) “that he should deceive the nations no more.” (Eph. ii. 2) “the spirit that now worketh in the children of disobedience.” Hence he has obtained many names corresponding with his actions. He is frequently called “Satan,” that is, an enemy or adversary (Job i. 6 ; 1 Ch. xxi. 1). “The great dragon, that old serpent, the devil,” that is, the false accuser (Re. xii. 9). “The accuser of the brethren” (v. 10). “The unclean spirit” (Ma. xii. 43). “The tempter” (iv. 3). “Abaddon, Apollyon,” that is, the destroyer (Re. ix. 11). “A great red dragon” (xii. 3).^h

10—12. voice, prob. of the elders. salvation . . Christ, *i.e.*, these things are realised. for . . down,^a though he deceives the world, he is kept under by the Ch. which . . night, accused them falsely to their enemies; caused them, by temptation, to write bitter things ag. themselves. they . . Lamb,^b not by their own power or holiness. “Christ by His blood paid the price of their ransom fr. Satan’s power.”^c and . . testimony, by their bold preaching of the truth. they . . death,^d they loved the truth better than life; would not save their life by denying Christ. therefore . . them, fidelity and salvation of the Ch. an occasion of joy in heaven. having . . time,^e hence, too, the shortness of time should sugg. earnestness to the servant of God.

How Satan is to be vanquished.—Let us consider—I. The character of the adversary with whom we have to contend. He is called “the accuser of the brethren.” He accuses them: 1. To God Himself (read the history of Job); 2. To their fellow-men (Ezra iv. 12—16; Esth. iii. 8, 9; Ac. xxviii. 22; Ma. v. 11); 3. To themselves (2 Cor. vii. 5). II. The means by which we may be sure of overcoming him. “By the blood of the Lamb”—by regarding this blood as—1. The ground of our hopes; 2. The source of our strength; 3. A stimulus to our exertions. Application:—Let us exercise faith in this blood with—(1) Simplicity, (2) Boldness, (3) Constancy.^f

The accuser of the brethren.—Mr. Dod, a little before his death, experienced some severe conflicts with Satan; but he was enabled, through grace, to obtain the victory. One morning, about two o’clock, he said to the person who sat up with him, “That he had, from the beginning of the night, been wrestling with Satan; who had accused him as having neither preached nor prayed, nor

^f Re. xx. 2; Ge. iii. 1, 4, 5; Is. li. 9; Ps. lxxiv. 12—14; 2 Pe. ii. 4; Is. xiv. 12, 13.

g C. H. Spurgeon.

“Even in a righteous cause force is a fearful thing; God only helps when men can help no more.”—Schiller.

Among men engaged in war, peace may be made to the advantage of all parties; but, in the spiritual warfare, there is no peace. It would be the peace of the wolf with the lamb, of the fire with the tow—the peace of submission to Satan and eternal death.

h Milton.

the great dragon cast out

a Ro. xvi. 20.

b 1 Co. xv. 57; 1 Jo. v. 4, 5; Ro. viii. 37; Jude 24, 25.

c Wordsworth.

d Ma. xvi. 25; Lu. xiv. 26; Song viii. 6; Ac. xx. 24.

e 1 Pe. v. 8; Ma. viii. 28, 29; xiii. 19, 25, 39.

“The martyrs to vice far exceed the martyrs to virtue, both in endurance and in number. So blinded are we by our passions, that we suffer more to be damned than to be saved!”—Colton.

j C. Simeon, M.A.

“Those who completely sacrifice themselves are praised and admired; that is

the sort of character men like to find in others."—*Rahel*.

the dragon persecutes the woman

a Ge. iii. 15; Ne. iv. 7, 8; Jo. xv. 19, 20; Ac. viii. 1; xii. 1—3; 1 Jo. iii. 10.

b Is. xxvi. 20; xxvii. 8; xl. 31; Ho. ii. 14, 15; Ma. x. 23.

c Re. xi. 2, 3; xiii. 5; Da. vii. 25.

"There is a special providence in the fall of a sparrow. If it be now, it is not to come; if it be not to come, it will be now; if it be not now, yet it will come; the readiness is all. Since no man has aught of what he leaves, what is it to leave be-times?"—*Shakespeare*.

d *H. Guthrie*.

"Particular Providence is that Divine interference and control which is required by the exigencies of moral government. This theory maintains that God is directly or indirectly, actively or permissively, concerned in every event."—*Finney*.

the earth helps the woman

a Is. lix. 19; Re. xii. 10; Da. xi. 21, 22; Is. viii. 7.

b Ps. cxxiv. 1—5; xciii. 3—4; lxxvi. 10.

performed any duty as he should have done, either for manner or end. But," continued he, "I have answered him from the examples of the prodigal and the publican."

13, 14. persecuted,^{*a*} the devil will annoy whom he cannot destroy (ill. by the revengeful spirit of his children). **were . . wings,** her Lord provides for her safety. Might have saved her without. He supplies the power, she must use it. **of . . eagle,** that she may soar heavenwards also (safety in holiness). **fly . . place,**^{*b*} He who appointed the place, gave the means of reaching it. **nourished,** as Israel with the manna. The wilderness becomes a fruitful field. **time . . time,**^{*c*} see on xi. 2.

Flight from persecution.—Here we have the Church under the figure of a woman. Notice—I. The danger incurred—persecution. Unable to fight longer with the strong, Satan persecutes the weak. II. The means provided for escape from this danger: 1. Wings supplied for flight. The words used indicate speed—an eagle's wings,—power and endurance—the wings of a great eagle; 2. Nourishment given for the future.^{*d*}

Interposition of Providence.—In the course of the year 1786, an event occurred in the case of the late pious Lady Huntingdon, which she ever after regarded as a remarkable interposition of Divine Providence in her behalf. Lord Douglas, a descendant of a Scotch family of that name and title, had been residing for some time at Brussels, and there lived as a professed Papist. On a visit which his lordship paid to London, several years before, he passed himself off for a convert from Popery to Protestantism, and having been introduced to Lady Huntingdon, he pretended to be a warm and zealous Christian. In the year 1785 he wrote a letter to her ladyship, inviting her to come over to Brussels, along with Mr. Wills, one of her ministers; and holding out prospects of much spiritual benefit from their visit to that benighted and superstitious country. Her ladyship accepted the invitation, and proposed to accompany Mr. Wills on the following summer. She had a new equipage prepared for the expedition, and set off from Wales to meet Mr. Wills in London. On the road, however, she was detained, and arrived in town several days beyond the time appointed. This, it afterwards appeared, was the very means of preserving her valuable life; for letters arrived from the Continent, warning her that the invitation was part of a deep laid scheme for alluring her to a place where, on her arrival, it was proposed to put her to death as a heretic, and a most successful opponent of Romish ignorance and superstition. This instance of God's preserving mercy deeply affected her ladyship: and more especially when she heard that Lord Douglas, on the very day she had set out from Wales, had dropped down suddenly at Brussels, and instantly expired!

15—17. water . . woman,^{*a*} the source of this flood—the mouth—is sugg. of error, heresies, and the like, wh., by their adoption, might absorb the Ch. once more into the world of ignorance and falsehood. **that . . flood,** fr. the truth, the Gosp., and Divine protection; until as a true Ch., she ceased to exist. **earth,** having an appetite for error, etc. **helped . . woman,**^{*b*} not intentionally. **swallowed . . mouth,** and the earth, thus manured, is most prolific in moral weeds—Mormonism, spiritualism, ceremonialism, materialism, rationalism, etc. **was . . woman,** bec.

she was not to be seduced. In seeking her overthrow, he only bound his own children more firmly. and . . war, openly, by persecution, etc. which . . Christ,^c and thus rejected his seductive errors.

Nature serving Christianity.—Nature helps Christianity in various ways. By—I. Its grand revelations. It reveals that there is—1. God; 2. Law; 3. Mediation; 4. Responsibility; 5. Mystery. II. Its moral impressions: 1. Sense of dependence; 2. Reverence; 3. Contrition; 4. Worship. III. Its multiplied inventions. Men, by studying *nature*, have attained to the arts. There is—1. Merchandise; 2. The press; 3. Painting; 4. Music; 5. Government.^d

Vain attempts to destroy Christianity.—"Oh!" said Cæsar, "we will soon root up this Christianity: off with their heads." The different governors hastened one after another of the disciples to death, but the more they persecuted them the more they multiplied. The proconsuls had orders to destroy Christians; the more they hunted them, the more Christians there were, until at last men pressed to the judgment seat and asked to be permitted to die for Christ. They invented torments, they dragged saints at the heels of wild horses, they laid them upon red-hot gridirons, they pulled off the skin from their flesh piece by piece, they were sawn asunder, they were wrapt up in skins and daubed with pitch and set in Nero's gardens at night to burn, they were left to rot in dungeons, they were made a spectacle to all men in the amphitheatre, the bears hugged them to death, the lions tore them to pieces, the wild bulls tossed them upon their horns, and yet Christianity spread. All the swords of the legionaries which had put to rout the armies of all nations, and had overcome the invincible Gaul and the savage Briton, could not withstand the feebleness of Christianity, for the weakness of God is mightier than men.^e

CHAPTER THE THIRTEENTH.

1, 2. stood, was placed. sea, "element of commotion." beast,^a wild beast. having . . heads, "They show that his residence is in the city of the seven hills—Rome."^b ten horns, great power, strength; or "ten kingdoms." and . . crowns, on the horns, not on the heads. blasphemy [i. 59, 83, 149, 264]. leopard,^c beautiful in form and colour; stealthy and rapid in progress; crafty in springing on its prey; bloodthirsty. feet . . bear, hugging to death all whom it embraces. mouth . . lion, capacious, armed with strong teeth (*ill.* racks, thumbscrews, bulls, etc). and . . power, to use for his own ends, "war with the remnant of her seed." and . . authority,^d the Papacy is Satan's masterpiece.

The spiritual power of the Papacy.—This is illustrated by the beast like unto a leopard. I. His den—Rome. II. His appearance—beautiful, sleek, spotted. III. His treachery—bear's feet (*see* above). IV. His cruelty—lion's teeth. How many have those teeth mangled!

A specimen of Romish teaching.—A modern Romish spelling-book, in the Italian language, not only omits the second com-

c Ga. iii. 26; He. ii. 11; 1 Jo. v. 3.

"Although the devil be the father of lies, he seems, like other great inventors, to have lost much of his reputation by the continual improvements that have been made upon him."—*Swift*.

d Dr. Thomas.

e C. H. Spurgeon.

"The rock of salvation is solidity itself; it cannot be shaken either by the doubts of the sceptic, or the sarcasm of the sneerer."—*Haller*.

"Ours is a religion jealous in its demands, but how infinitely prodigal in its gifts! It troubles you for an hour, it repays you by immortality."—*Bulwer Lytton*.

the beast like a leopard

a Da. vii. 3; viii. 9—12, 23—25; Re. xvii. 3, 9, 12.

b Wordsworth.

c Da. vii. 4—7.

d Ep. vi. 12; 1 Pe. v. 8.

"Of all the dark catalogue of sins, there is not one more vile and execrable than profaneness. It commonly does, and loves to, cluster with other sins; and he who can look up and insult his Maker

to His face, needs but little improvement in guilt to make him a finished devil."—*S. H. Cox.*

e R. T. S.

he is wounded and healed

a Re. xiii. 14.

b Wordsworth, who adds, "in A.D. 476, when Romulus Augustulus, the last Rom. Emp., abdicated the imperial dignity, and the Rom. Empire ceased to be."

c "She was once more mistress of the world, and kings were her vassals."—*Gal-lam.*

d Ep. vi. 17; Ro. i. 16; ii. 12; Ma. viii. 16; He. iv. 12; Re. xix. 15; Jo. xvii. 17; Ps. cxxxviii. 2.

e Williams's *Lives of Eng. Cardls.*

"Never trust anybody not of sound religion, for he that is false to God can never be true to man."—*Burleigh.*

his blasphemous mouth

a Da. vii. 8, 25; xi. 36-39.

b Trapp.

c Da. viii. 10, 11. "Boasting and bravado may exist in the breast even of the coward, if he is successful through a mere lucky hit; but a just contempt of an enemy can alone arise in those who feel that they are superior to their opponent by the prudence of their measures."—*Thucydides.*

mandment, and abridges the others, but makes a daring alteration in the fourth, here numbered the third: namely—1. I am the Lord thy God, thou shalt not have another God before me. 2. Take not God's name in vain. 3. Remember to keep the festivals holy. 4. Honour thy father and mother, etc. Here we have an attempt to give that honour to the observance of a day, in honour of Thomas à Becket, for instance, which alone belongs to the observance of the Sabbath.^e

3, 4. one . . death,^a "The imperial head of Rome."^b and . . healed, Pontifical Ro. succeeded to Imperial Ro. all . . beast, followed after, in admiration.^c worshipped, unquestioning, servile homage paid to magnificently infamous success. dragon . . beast, he who bows down in homage to splendid crime worships the devil. they . . beast, they were blinded by his pomp, were cowed by his arrogance: but it was indeed, a *beast*—a *wild* beast—they worshipped. who . . beast? nothing out of hell; nothing, except its own father—the dragon. who . . him?^d yet Leo fell bef. Luther.

Dragon worship.—I. What was it?—1. Homage to mystery—"they wondered," etc.; 2. Homage to power; 3. Homage to the brute force. II. What is it?—1. Servile cringing to the priest; 2. Unconscious homage to the spirit of evil; 3. Devil-worship, among the most besotted and unintelligent barbarians in heathen lands.

The Bishop of Rome.—For a time the Bishop of Rome was content to be like other bishops; but the associations connected with the seat of his authority suggested the idea of supremacy. Rome had been the mistress of the heathen world; there did not seem to be any insuperable difficulties to her exercising the same influence over the Christian world also. The idea of her interminable line of sacerdotal Cæsars ruling despotically over the thoughts and feelings of man in every state in which Christianity was professed inflamed the ambition of the Romish prelate. The pastoral work was laid aside, and he ceased to be a shepherd of souls; the episcopal mitre was exchanged for a triple crown, and with the title of Pope (Papa) the assumed successor of St. Peter became the spiritual head of Italian Christians.^e

5, 6. mouth . . not,^a what cracks the Pope makes of his illimited power and prerogative who knows not?^b blasphemies,^c see below.

Swelling words of vanity.—I. Their source—a foul mouth that was the devil's gift. II. Their nature: 1. Boastful—"great things;" 2. Profane—"blasphemies" directed against God.

The claims of the Papacy.—The claims of the Papacy are thus stated by one of the Popes themselves, Gregory VII., and are set down in the Church History of Cardinal Baronius (Gregory VII., ap. Card. Baronium, Annal. Eccles., A.D. 1076), and are entitled "*Dictatus Papæ*," Dictates of the Pope. Surely we may say that he who utters them has "a mouth that speaketh great things," and fulfils the Apocalyptic prophecy:—"That the Roman pontiff alone is rightly called universal." "That all princes should kiss his feet." "That his name is the only name in the world (*unicum nomen in mundo*)." "That he may dethrone emperors." "That no chapter or book of Holy Scripture is canonical without his authority." "That all greater causes of every Church ought to

be referred to him." "That the Church of Rome never has erred, and never will err." "That the Pope of Rome, if he is canonically ordained, is indubitably rendered holy by the merits of St. Peter." "That no one is a Catholic, who does not agree with the Church of Rome." "That the Pope is able to release subjects from their allegiance to evil men." Such claims as these are usurpations of what appertains only to God, and are rightly called blasphemous.^d—*A blasphemous Pope.*—Pope Julius, sitting at dinner one day, and pointing to a peacock which he had not touched, "Keep," said he, "this cold peacock for me against supper, and let me sup in the garden; for I shall have guests." When supper came, the peacock was not brought to the table, on which the Pope, after his wonted manner, fell into an extreme rage. One of his cardinals, sitting by, desired him not to be so moved with a matter of such small weight. "What!" said the Pope, "if God was so angry for an apple, that He cast our first parents out of Paradise for the same, why may not I, being His Vicar, be angry for a peacock, since a peacock is a greater matter than an apple?"

7, 8. given, etc.,^a by the dragon, v. 2. all,^b speaking generally, the greater part. written . . . life,^c see on iii. 5. Lamb . . . world^d [v. 135], slain, "in the counsels of Him with whom the end and the beginning are one."^e

Christ sacrificed in eternity.—We conclude from the wonderful declaration contained in the text—I. That the things that are to happen in the universe in the most distant future, are to God as facts already accomplished. Two truths are here disclosed—1. That God's intelligence is infinite; 2. That God's purposes are unfrustrable. II. That the principle of self-sacrificing love is an eternal principle in the creation: 1. It is the root of the universe; 2. It is typified in all material existences; 3. It agrees with the moral constitution of the soul. III. That redemption is no after-thought in the arrangements of the universe. God—1. Foresaw the fall; 2. Ordained the remedy, from eternity. IV. That our planet was prob. formed for the special purpose of becoming the theatre of God's redemptive love to man.^f

The meaning of the term Catholic.—You will please, however, to notice that this is a very different thing from the Roman Catholic Church, which, instead of being universal, is a particular, and even a corrupt Church. The Roman Catholics or Papists pretend, indeed, to say that they are the Catholic Church; and accordingly they are very desirous to drop the word "Roman," and call themselves Catholics only. Many people among us are inclined to give way to them in this, as if a mere word was of no consequence; but nothing can be more inconsiderate, more weak and foolish, than to humour them by calling them Catholics,—since, by so calling them, we do, in fact, condemn ourselves; for if they be indeed the Catholic Church, then are they the Church called and ordained of God to be His; then we ought to belong to them, to be one with them; and then, of course, we ought to reject and abolish the Reformation, to go back into all the superstitions and idolatries of Rome, and to make the Pope supreme over the spiritual concerns of England. Therefore, my brethren, never call them Catholics, but Papists, or Romanists; or those of the Romish Church, or Romish communion; or any other suitable, but not insulting name; only never call them Catholics.^g

^d Wordsworth.

"When you begin with so much pomp and show, Why is the end so little and so low?"—*Roscommon.*

"With all his tumid boasts, is like the swordfish, who only wears his weapon in his mouth."—*Madden.*

"Commonly they use their feet for defence, whose tongue is their weapon."—*P. Sidney.*

he makes war with the saints

^a Jo. xix. 11; Da. vii. 21, 25; viii. 12.

^b Da. iii. 7.

^c Lu. x. 20; Re. iii. 5; Ex. xxxii. 32; Re. xx. 12, 15; xxi. 27.

^d 1 Pe. i. 20.

^e Alford.

"The injuries of life, if rightly improved, will be to us as the strokes of the statuary on his marble, forming us to a more beautiful shape, and making us fitter to adorn the heavenly temple"—*Mather.*

^f Dr. Thomas.

"Some men's religion and holiness is all in their titles of God's children, and in naked names of Christians; which only they hold, when, indeed, all Christianity is banished from them."—*Cawdray.*

^g Stoward.

the patience and faith of the saints

a Ma. xi. 15; Je. xiii. 15.

b Wordsworth.

c Lu. xxi. 19; Ja. v. 7; He. x. 37-39.

"The only liberty that is valuable is a liberty connected with order; that not only exists along with order and virtue, but wh. cannot exist at all without them. It inheres in good and steady government, as in its substance and vital principle."—*Burke*.

d Dr. Grammlich.

"See that each hour's feelings and thoughts and actions are pure and true; then will your life be such. The wide pasture is but separate spears of grass; the sheeted bloom of the prairies but isolated flowers."—*Becher*.

the beast like a lamb with a dragon's voice

a Ma. vii. 15; 2 Co. xi. 14; Ac. xx. 29; Zec. xi. 16, 17; Ps. xii. 3, 4.

b Wordsworth.

c "This beast is said to speak as a dragon, bec. he deceives by hypocrisy or semblance of the truth."—*Primasins*. "This second *b*. represents the Rom. hierarchy, wh. both by speaking and writing proclaims the Pope as Vicc-God."—*Bp. Andrewes*.

9, 10. if . . hear,^a see on ii. 7. leadeth . . captivity, "They whom the beast gathers into his society are like a troop of captives, led together by him into slavery."^b here, in the bearing of these persecutions. patience . . saints,^c sugg. of the time these trials shall last.

War to be avoided by believers.—The sword should be avoided by Christians, because:—I. Its use is against the teachings of Christ (see Ma. xxvi. 52). War formed no part of the New Covenant. II. Christ's Church needs no such weapon. Its best arms are suffering, patience, love, and prayer. III. They who make use of it will themselves fall by it. IV. Its use damages the Church more than it serves it: 1. The willingness of unbelievers to hear the Gospel is thus destroyed; 2. Sedition will ultimately be produced by it among believers.^d

Getting a world of merit.—An anecdote was related by the celebrated Mr. Maclaurin, professor of mathematics in the University of Edinburgh, which most impressively illustrates the implicit confidence of the Roman Catholics in the dogmas of their creed, however opposed to reason they may appear. When Mr. Maclaurin was travelling in France, he accidentally fell into the company of a learned Jesuit, with whom he travelled several leagues. After some mathematical conversation, the Jesuit discovered and lamented his heretical principles, and kindly offered his assistance to bring him into the Roman Catholic faith. Mr. Maclaurin embraced his offer, and the conversation turned upon transubstantiation. After a lengthened discussion of some hours, the Jesuit embraced him, and said, "My dear Mr. Maclaurin, you are the best, the truest friend I ever met with. How happy am I in this blessed opportunity of your conversation! I shall never forget the obligation under which I am laid to you, above all men living." Mr. Maclaurin was surprised, and began to hope that he had convinced the Jesuit of his errors, and requested him to tell him in what the obligation consisted. "Why, really," replied the Roman Catholic, "you have made this doctrine of transubstantiation so very absurd and ridiculous, that for the future I shall have a world of merit in believing it."

11, 12. horns, power. lamb^a (see on v. 6), i.e., "he claims to exercise the power of Christ."^b and . . dragon,^c with a profession of innocence, he unites great craft. and . . power, etc.^d with all this assumed gentleness there is no diminution of power; no losing sight of the end—universal dominion.

Wolves in sheep's clothing.—Consider what these are: I. In appearance. Like a lamb, that is, gentle, humble, and obedient. II. In reality. Dragonish; they are known by their voice, "thy speech betrayeth thee;" seductive, sophistical, delusive words, etc.

False appearances.—Primarily, this second beast plainly sets forth the Pagan sacerdotal power; this it was that made the image of the emperors, that compelled Christians to worship that image, that wrought signs and wonders by its omens and magic. But as the first beast, still subsisting, has passed into a so-called Christian Roman Empire, so has the second beast into a so-called Christian priesthood, the veritable inheritor of pagan rites, images, and superstitions; actually the continuators, *nomine mutato*, of the same worship in the same places; that of the Virgin for that of Venus, Cosmas and Damian for Romulus and Remus, the image of Peter for that of Jupiter Tonans; lamb-like

in profession, with the names and appearances of Christianity, but dragon-like in word and act. And this was surely never more strikingly shown than at the time when I am writing (Jan. 1860), when the Papal priesthood is zealously combining in the suicidal act of upholding the temporal power as necessary to the spiritual pre-eminence of their "Lord God the Pope." So that I believe the interpretation of the second beast to be, the *sacerdotal persecuting power, pagan and Christian*, as the first is the secular persecuting power, pagan or Christian.^c

13—15. wonders,^a *sc* he professes.^b maketh . . men, perh. in imitation of Elijah. deceiveth, *etc.*, "not the instrument, but the ground of the Jeceit." image . . beast, personification of the Papacy: the Pontiff for the time being.^c worship, *etc.*,^d see below.

Lying wonders.—I. Foolish people demand miracles, as the Jews who asked for a sign; but true teachers will not work miracles to gratify curiosity or excite admiration. II. Foolish people who demand miracles are quite ready to believe in delusions—as in the blood of Januarius, *etc.* (see ill. of xvi. 12—14). III. The cleverest work of Romish miracle-mongers is their wonderful decapitation trick; the beast which had a wound and did live. IV. The greatest lying wonder in the world is the speaking image. Its contortions resemble life; but its words are lies.

The election of a Pope.—On the first occasion when a new Pope appears in public after his election to the Pontificate, he is elevated into an *object of adoration in the temple of God*. The new Pope, wearing his mitre, is lifted up by Cardinals, and is placed by them on the *high altar* of the principal Church at Rome—St. Peter's. He is there seated upon the altar of God; and while he there sits, the Roman hierarchy bow down before him and kiss those feet, which tread on the altar of God. This ceremony of *adoration* is prescribed by the official book of Roman ceremonies, entitled *Ceremoniale Romanum*; it may be seen described in lib. iii., sect. i., of the edition of 1572; and it has been performed on the election of every Pope for many centuries in succession. It was performed to the present Pope on Wednesday, June the 17th, 1846. This ceremony is called by Roman writers the *Adoratio Pontificis*, and it is represented in the Roman coinage with the following remarkable inscription, "QUEM CREANT, ADORANT," "*whom they create they adore.*" Whom the Roman hierarchy *make* by their own votes to be Pope—him they *adore* when made: they worship the work of their own hand. They make an *image* and then *worship* it.^c

16—18. causeth . . receive,^a or "give to themselves:" "compulsion under the semblance of choice."^b mark,^c sign of ownership (*ill.* branding of slaves). hand, executive power. foreheads, administrative authority. and . . man, *etc.*, persons called *heretics* disqualified for commerce, secular profits, spiritual privilege, and religious communion. number, see below. wisdom,^d a test of wisdom: ability to calculate, *etc.* for . . man,^e so the beast is *human*, notwithstanding his assumption of Divine authority. number . . six, three sixes. The number six, esp. in Rev., is the symbol of conflict and distress.

Rome's yoke of bondage.—I. It is fitted to every neck; small

d "It is necessary to eternal-salvation for every human creature to submit to the Rom. Pontiff."—*Decree of Pope Boniface VIII.*

e *Alford.*

lying wonders

a Ma. xxiv. 24; 2 Ti. iii. 1.

b "It is notorious enough that the great arm of the sacerdotal power, Pagan and Papal, has ever been the claim to work miracles."—*Alford.*

c *Wordsworth*, who adds, "This process of making an image or idol of every Pope for the time being has now been continued for many centuries."

d Ma. xxiv. 15; Da. ix. 27; xii. 10, 11.

"Miracles are ceased, and therefore we must needs admit the means, how things are perfected."—*Shakespeare.*

e *Wordsworth.*

the number of the beast

a 2 Co. iv. 4.

b *Wordsworth.*

c Re. xv. 2; xvi. 2; xix. 20; xx. 4.

d Da. xii. 9, 10; De. xxix. 29; Pr. xxv. 2.

e "It is the number of a man, not of a God, although he will

exalt himself as God ag. what is called God, and is worshipped—as the man of sin.”—*Old Expositor quot. by Aquinas.*

In *Casaubon's Diary*, ii. 800, A.D. 1610, is the entry, “Papa χξς.” Now the letters χ, ξ, ς, are the elements of the monogram on the Papal coins, and their numerical value is (χ=600)+(ξ=60)+(ς=6)=666.

f Alford.

“I would fain know all that I need, and all that I may. I leave God's secrets to Himself. It is happy for me that God makes me of His court, and not of His council.”—*Bp. Hall.*

and great. II. It monopolises all labour and power; mark in right hand. III. It is the universal slavery of thought; mark in the forehead; no independent thinking or right of private judgment. IV. It inflicts heavy penalties on all who would be free from it; they may neither buy nor sell.

The number of the beast.—Of all the hundreds of attempts which have been made in answer to the challenge [to discover the meaning of the number] there is but one which seems to approach near enough to an adequate solution to require serious consideration. And that one is the word mentioned, though not adopted, by Irenæus, v. 30, 3, viz., λατῆνος (the diphthong εἰ being, as all critical students of the Greek text know, not only an allowable way, but the usual way, of writing the long i by the Greeks of the time), (λ = 30) + (α = 1) + (τ = 300) + (ε = 5) + (ι = 10) + (ν = 50) + (ο = 70) + (ς = 200) = 666. This name describes the common character of the rulers of the former Pagan Roman Empire, —“*Latini sunt qui nunc regnant,*” *Iren.*; and, which Irenæus could not foresee, unites under itself the character of the latter Papal Roman Empire also, as revived and kept up by the agency of its false prophet the priesthood. The Latin Empire, the Latin Church, Latin Christianity, have ever been its commonly current appellations: its language, civil and ecclesiastical, has ever been Latin: its public services, in defiance of the most obvious requisite for public worship have ever been, throughout the world, conducted in Latin; there is no one word wh. could so completely describe its character, and at the same time unite the ancient and modern attributes of the two beasts as this. Short of saying absolutely that this *was* the word in St. John's mind, I have the strongest persuasion that no other can be found approaching so near to a complete solution. *f*

CHAPTER THE FOURTEENTH.

the new song

a Is. xxxv. 10; li. 11; He. xii. 22, 23.

b “The holy Mt. Zion is now chosen for the site of the display of God's chosen ones with Christ, the Son of David, whose city Zion was.”—

Alford.

c Re. iii. 12; xxii. 3, 4; Jo. xvii. 24.

d Ez. i. 24; Re. xix. 6.

e Ps. xcvi. 1; xl. 3.

f Ps. lxxxviii. 5, 7; Jo. xxxi. 11, 12; Re. xv. 3; I Co. ii. 14; Ep. iii. 9.

g Alford.

h C. H. Spurgeon

1-3. Sion,^a the city of the Ch. of God.^b hundred, etc.^c see on vii. 4. voice . . waters,^c see on i. 15. thunder, see on vi. 1. harpers . . harps, see on v. 8. sung . . song,^c see on v. 9. man . . earth,^d “to apprehend its melody and meaning, so as to accompany it and bear a part in the chorus.”^g

Heavenly worship.—I. The object of heavenly worship—“a Lamb.” 1. The figure under which Christ is represented in heaven. He is so represented: (1) Because it was as a Lamb that He fought and conquered; (2) To encourage us to come to Him in prayer; 2. Notice that the Lamb is said to stand. Standing is the posture of triumph. II. The worshippers themselves: 1. Their number—“an hundred forty and four thousand.” 2. The certainty of this number—not 143,999—not 144,001—but exactly 144,000. This indicates the certainty of the salvation of all God's elect. 3. The manner of their distinction. III. The song: 1. How loud; 2. How sweet. IV. Why the song is said to be a new song. Because the saints were never in such a position before as they will be when they sing this.^h—*The name on the forehead.*—I. A claim of appropriation. II. A sign of office. III. A mark of dignity. IV. A pledge of security. V. A memento of obligation. Obligation: 1. To remember that you are not your

own; 2. To profess openly; 3. Faithfully to discharge functions; 4. To the exercise of unvarying trust; 5. To be holy.ⁱ

Marks of servitude.—It was a custom among the ancients for servants to receive the mark of their master, and soldiers of their general, and those who were devoted to any particular idol the mark of that particular idol. These marks were usually impressed on their right hands, or on their foreheads (Rev. xiii. and xvi.), and consisted of some hieroglyphical character, or of the name expressed in vulgar letters, or in numerical characters. Gal. vi. 17: "The marks of the Lord Jesus." What these marks were, the Apostle explains by the stripes, &c., mentioned in 2 Cor. xi. 23. There is a beautiful allusion to the stigmata—marks which were sometimes fixed on servants and soldiers, to show to whom they belonged. How strikingly do these two remarks illustrate the scene of Jesus the Lamb of God, the all-conquering Redeemer, standing as the great Captain of Salvation at the head of his brave army of saints on mount Sion. "I looked, and, lo, a Lamb stood on the Mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads."^k

4, 5. these . . virgins,^a pure, holy beings who have lived chaste lives.^b they . . goeth, His personal attendants in "the realms of the blest." firstfruits, of the great harvest of souls. guile,^c deceit, falsehood. they . . fault,^d blameless. before . . God, their position sugg. of their purity.

The followers of the Lamb.—I. What it is to follow the Lamb "whithersoever He goeth." To follow Him in—1. His commandments; 2. His teaching; 3. His providences; 4. His example. II. Why they follow Him. Because they are redeemed by Him. III. The excellency of this state.—He will protect them and supply their wants. IV. How they, who truly follow Him, may be known. By their character—spirit—name—graces—associates—language.^e —*Faultless life in heaven.*—Consider—I. In what chiefly consists the happiness of God, or what especially constitutes His glory. While perfection beams in every feature of the Divine mind, God's glory and joy is in the perfection of His character. II. In what the happiness of the angels consists. In what, indeed, but in sharing this life of God? They are happy not merely in what they hear, or see, or know of the things of God, but chiefly in what they are towards God Himself. III. In what consists the unhappiness of the devils—in the defect of this state of being towards God. IV. On what our happiness too will chiefly depend—on our fellowship with God in character. Other things *may* be, this *must* be, if we are to be happy.—*Dr. N. Macleod.*

The Christian rewarded.—When a noble soldier in a foreign land hath achieved brave designs, won honourable victories, subdued dangerous adversaries, and with worthy chivalry renowned his king and country, home he comes. The king sends for him to court; and there, in open audience of his noble courtiers, gives him words of grace, commendeth, and (which is rarely more) rewardeth his valour, heaps his dignities, preferments, and places of honour on him. So shall Christ at the last day, to all those soldiers that have valiantly combated and conquered his enemies, in the sight of heaven and earth, audience of men and angels, give victorious wreaths, crowns, and garlands, "long white robes," to witness their innocency, and palms in their hands to express

"I ever held this sentence of the poet as a canon of my creed, 'that whom God loveth not, they love not music.'" —*T. Morley.*

"Music is a prophecy of what life is to be, the rainbow of promise translated out of seeing into hearing." —*Mrs. L. Child.*

ⁱ Anon.

^k *Bibl. Treas.*

followers of the Lamb

^a Tit. ii. 13, 14; Re. xvii. 14; Ps. xviii. 23, 24.

^b But *Alford* favours the lit. sense. He grants that "there is no doubt that the holy mar. servants of God shall have a peculiar entrance into the fulness of the future Kingdom's employ, wh. will not be the lot of the single:" but adds, "We are perh. more like that wh. our Lord intended us to be; but *they* are more like the Lord Himself." He describes them as "the youths and maidens who were gathered to His side bef. the strife began, bef. their tongues had learned the language of social falsehood, or their good names been tarnished with the breath of inevitable calumny."

^c Nu. xxiii. 21. Ps. xxxlii. 2; Is. xxxviii. 37.

d Song iv. 7; Ma. v. 48.
e W. Dyer.

the ever-
lasting
Gospel

a Mk. xvi. 5; Ma. xxiv. 14; Col. i. 5, 6, 23; Is. lii. 7; 2 S. xxiii. 5; Is. xl. 8.

b Ps. lxxvi. 7, 9; Re. xv. 4; Jo. v. 25—29.

"The Gospel comes to the sinner at once, with nothing short of complete forgiveness as the starting-point of all his efforts to be holy. It does not say, 'Go and sin no more, and I will not condemn thee;' it says at once, 'Neither do I condemn thee; go and sin no more.'" — *Dr. Bonar*.

c *Dr. Vinet*.

As every philosopher will readily admit that there are a thousand mysteries in the natural world, which have hitherto baffled the wisdom of the wise, and brought to nothing the understanding of the prudent; so every Christian must admit, that there are deep and inscrutable mysteries connected with our holy religion which the human mind cannot penetrate, and which must be simply received on Divine testimony.

d *Dr. Stoughton*.

Babylon is
fallen

a Is. xxi. 9; Jo. 1. 2; Re. xvi. 19; xvii. 1—5.

b Wordsworth.

their victory; and finally He will give them a glorious kingdom to enjoy for ever and ever.—*T. Adams*.

6, 7. the . . Gospel, everlasting as to the work it does, and the fruit it gathers. preach . . people,^a good news for all, adapted to all, winning trophies fr. among all. with . . voice, that all may hear. fear God,^b the Creator, Redeemer, Judge. and . . Him, to Him alone, the Originator of human redemption. for . . come, to prepare for wh. the Gosp. is thus proclaimed. worship . . waters; render homage to Him as the Almighty Creator.

The genius of the Gospel.—Christianity is a doctrine—I. Which can neither be demonstrated, nor discovered by reason. II. Capable of embracing all times and all nations. Two of its chief ideas form what is called natural religion; so called, bec. nature everywhere teaches them to the natural soul. These ideas are—1. The existence of God; 2. The immortality of the soul. III. Which takes the principal direction of the conduct of those who embrace it. IV. Favourable to the progress of the human mind, and the onward march of civilisation. What other known religions satisfy these four necessary conditions? We answer—*none*. Is not Christianity, then, worthy of being embraced?^c

The comparison of the Gospel.—As to its origin and glory, the Gospel may be compared to an angel "standing in the sun;" as to the territorial range of its commission, it may be compared to "an angel flying in the midst of heaven;" as to the gracious mysteries of salvation, to which it points, it may be compared to the angels looking into the ark of the covenant; as to the pure and holy worship which it enjoins, and over which it presides, it may be compared to the angel standing beside the altar of incense; as to the hopes and inspirations which it warrants and sustains, it may be compared to an angel at heaven's gate, saying to us poor dusty wayfarers, "Come up hither." But, looking at the relations of the Gospel to us in the business of everyday life, we may regard it still as an angel (losing nothing of its ethereal beauty and celestial brightness); but then it is an angel full of condescension and brotherly companionship; an angel mingling with us, and talking to us, helping and guiding and comforting us; an angel recognising our earthly wants, and sympathising with us in our earthly trials, like the angel who came to Abraham under the trees of Mamre, and to Lot in his house at Sodom; like the angel who appeared to Ornan while he was threshing wheat; like the angel who appeared to Zechariah in the shop of the four carpenters; like the angel who touched Elijah asleep, and showed him a "cake baken on the coals, and a cruse of water at his head;" and like the angel who came to Peter in prison, and took off his chains, and set him free. Thus does the religion of the Bible come home to us, and put itself on a level with us; entering fully into our temporal circumstances, temporal necessities, temporal duties, and temporal trials.^d

8. Babylon . . city,^a "The lit. B. fell when her temporal power was transferred to the Medes and Persians. The fall of the mystical B. has now begun in the transfer of the Pope's temporal power to the King of Italy."^b because, the reason of her awful fall. she . . drink, out of the golden and jewelled chalice. wine . . wrath, the wrath of God. fornication, the wrath

that comes upon her, bec. of her unhallowed commerce with the world—the adulterous union of the secular and religious; the blasphemous union of the spiritual with the idolatrous.

The fall of the wicked.—We have in the text three leading ideas: I. That wickedness cannot continue long without punishment. God's justice, though, perhaps, apparently slow, is always sure. II. That where sin is great, punishment will be also great. Consider—1. The iniquity of the figurative Babylon. Not content with sinning herself, she made others also to err. 2. The penalty laid upon her—"fallen"—degraded and disgraced for ever. III. That worldly prosperity and power are no bar to the just dealings of heaven.^c

The origin of Popish errors.—Catholics often talk of the antiquity of their religion, but we think that the following dates of the original of their peculiar doctrines and practices will show them to be too modern for a *Scriptural* Christian to receive them:—Holy water [A.D. 120]; penance [157]; monkery [328]; Latin mass [394]; extreme unction [558]; purgatory [593]; invocation of Virgin Mary and of saints [594]; Papal usurpation [607]; kissing the Pope's toe [709]; image worship [715]; canonisation of saints [933]; baptism of bells [1000]; transubstantiation [1000]; celibacy [1015]; indulgences [1190]; dispensations [1200]; the Inquisition [1204]; confession [1215]; elevation of the host [1222].^d

9-11. worship [^] hand, see on xiii. 16. without mixture,^a "not tempered with any elements of mercy."^b into . . indignation, a large, full, and fiery cup. tormented . . presence,^c his punishment shall be excruciating, and public, and irremediable. smoke . . ever,^d punishment shall be eternal. they . . night, no painless interval. who . . name, such shall be the dreadful doom of bigoted Papists.

Eternal torment.—I. Prove that the doctrine of eternal punishment is clearly revealed. II. Examine the objections which reason opposes against it, and show that there is nothing in it incompatible with the perfections of God or the nature of man. III. Address the subject to such as admit of its truth, but live in indolence, and are unaffected by it.—*W. Stevens.*

The storm-cloud of Divine wrath.—As you approach a large manufacturing town—say Birmingham, Leeds, or Manchester—you see the smoke from afar out of the tall chimneys. It streams night and day. It tells of a place of labour. The cloud that rests over such places is the *smoke of their toil*. It speaks of hard labour, and even that excites our sympathy. Passing once through a colliery district, we saw a great cloud of dense smoke, rushing in thick heavy folds from one of the pits. The pit was on fire. There were people in it. It was the *smoke of their torment*. The smoke did not ascend for ever. Before it ceased the sufferers were dead. But in this text we have not *toil* for ever—that would be sad enough: but *torment* for ever, and the smoke ever ascending.

12. here, in the belief of this; in the endeavour to escape this; in the fear and worship of God, rather than the beast. patience,^a manifested by heroic, believing endurance of present trials and persecutions: and perseverance in Christian living. saints, patient as saints: not obstinate in a spirit of resistance merely. keep . . God, and defy the Pope's bulls and imprecations. and . . Jesus. the simple Gosp., rather than Papal decrees.

"Society is like the echoing hills. It gives back to the speaker his words; groan for groan, song for song. Wouldest thou have thy social scenes to resound with music? then speak ever in the melodious strains of truth and love. 'With what measure ye mete, it shall be measured to you again.'"—*Thomas.*

c S. Langton.

d Knights of the Hermitage.

the mark of the beast

a Ps. lxxv. 8; Is. li. 17, 22, 23.

b Wordsworth.

c Re. xix. 20.

d Re. xx. 10; Is. xxxiii. 14; Ma. xxv. 41, 46; Is. lvii. 21; Lu. xvi. 23, 24; Ma. xviii. 34; Jude 7.

"Sin is a defect, or an inclination or action repugnant to the law of God, offending God, and making him that sinneth, together with all his posterity, guilty of temporal and eternal punishment, except remission be granted for the Son of God our Mediator."—*Abp. Parker.*

the patience of the saints

a He. vi. 12.

"It is foolish to strive with what

we cannot avoid; we are born subjects, and to obey God is perfect liberty; he that does this shall be free, safe, and quiet; all his actions shall succeed to his wishes."—*Seneca.*

b W. Jay.

c Bp. Horne.

"Be patient and long-suffering towards sinners: such is the value of one soul, that it is worth waiting all your days to save it.... The Lord waits with patience upon sinners, and will may you. Consider yourselves how long God was treating with you, ere you were won to Him. Be not discouraged, if your success presently answer not your expectation."—*Flavel.*

the blessed dead

a Lu. xxiii. 43; Ps. cxvi. 15; 1 Co. xv. 18; 1 Th. iv. 14, 16; 2 Co. v. 8; Phi. i. 23.

b Is. lvii. 2; 2 Th. i. 7; Da. xii. 13; Job iii. 17.

c Massillon.

"He who sows, even with tears, the precious seed of faith, hope, and love, shall doubtless come again with joy, and bring his sheaves with him; because it is in the very nature of that seed to yield, under the kindly influence secured to it, a joy-

The triumphs of patience.—I. The character of saints—holy ones. This title is taken from their dedication to God, and their personal renovation. II. The connection between saints and patience:—1. Saints only have patience; 2. Every saint possesses it; 3. It highly becomes them to cultivate it. III. Some cases in which their patience is to be rendered illustrious. In—1. Bearing provocation; 2. Suffering affliction; 3. Delays.^b

Description of patience.—Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. Patience governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride; she bridles the tongue, restrains the hand, tramples upon temptations, endures persecutions, consummates martyrdom. Patience produces unity in the Church, loyalty in the State, harmony in families and societies; she comforts the poor and moderates the rich; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured; she delights the faithful, and invites the unbelieving; she adorns the woman and approves the man; she is beautiful in either sex and every age. Behold her appearance and her attire. Her countenance is calm and serene as the face of heaven unspotted by the shadow of a cloud, and no wrinkle of grief or anger is seen on her forehead. Her eyes are as the eyes of doves for meekness, and on her eyebrows sit cheerfulness and joy. Her mouth is lovely in silence; her complexion and colour that of innocence and security; while, like the virgin, the daughter of Sion, she shakes her head at the adversary, despising and laughing him to scorn. She is clothed in the robes of the martyrs, and in her hand she holds a sceptre in the form of a cross. She rides not in the whirlwind and stormy tempest of passion, but her throne is the humble and contrite heart, and her kingdom is the kingdom of peace.^c

13. write, for the comfort of suffering, toiling saints. die.. Lord,^a die as martyrs, if need be, in the name, and for the sake of, the Lord. Spirit, who is commanding this to be written. rest.. labours,^b works of faith, labours of love: labours of tongue and pen. and.. them, a harvest of souls still springing from the seed they sowed in this life.

The death of the sinner and that of the righteous man.—Consider—**I.** The death of the sinner. Death is appalling to the sinner because of the cares of—1. The past—his fleeting pleasures—his crimes and sins; 2. The present: (1) His surprises—surprised by the day of the Lord—struck in the zenith of his passions—shown at once that the world is deceitful; (2) His separations—from his property—from all his worldly magnificence—from his honours and offices—from his body—from his neighbours—from the world—from all creatures; (3) His changes—in his credit and authority—in public esteem—in his body—in all around him. **II.** The death of the righteous man. He has in death—1. Rest from toil; 2. The joy of novelty; 3. Security through eternity.^c—*The blessedness of the dead who die in the Lord.*—Notice—**I.** That, although they are "in the Lord," they are not exempt from death. Good and bad are in this respect equal. **II.** That, although they die, yet, dying in the Lord, they are blessed: 1. They are blessed in dying, because—(1) Their

death is safe, (2) Their souls are preserved in tranquillity; 2. They are blessed after death.^d—*Dying in the Lord.*—I. The characters described—"the dead," not universally; but they "who die in the Lord." This implies a previous living with Him. II. The testimony recorded: 1. Restrictive with regard to all the dead; 2. Emphatic with regard to the dead in the Lord. III. The illustration annexed. They are in a state of—1. Rest from trouble; 2. Working for Christ.^e—*The blessed dead.*—Consider death—I. As a curse. It is so—1. Because of the sad thoughts connected with it; 2. In itself. II. As a blessing—"blessed are the dead that die in the Lord."^f—*The sainted dead.*—These words suggest—I. The interest of heaven in the sainted dead. This interest is—1. Distinctly proclaimed; 2. Permanent in its continuance—"write." II. Their character in death: "die in the Lord"—in—1. Hope in, 2. Love to, 3. Trust in, the Lord. III. Their condition after death—a condition of rest. This rest is not inaction, indolence, or inactivity, but such perfection of being as is indicated by the crowned and tuneful life of which the context speaks. IV. The influence of their earthly life—"their works do follow them."^g—*Death in the Lord.*—We shall notice in considering our text—I. The curse to which allusion is here made—that curse is death. Would you see how it is a curse?—1. Man has an instinctive longing after life, and death does violence to it; 2. Death is felt to be a curse, because it is an unknown and untried thing; 3. It is a curse, because it entails separations from our relatives and friends, and from the pursuits and pleasures of life; 4. The last element in this curse is sin. II. The mode in which this is converted into a blessing—"die in the Lord." God's followers are in His hand, and none shall pluck them thence. III. The state of those for whom the curse is thus transmuted into a blessing—"They rest from their labours, and their works do follow them." 1. They shall rest from sin; 2. They shall rest from sorrow; 3. Much of their joy shall arise from the success of their labours while on earth.^h

The death of Rowland Hill.—During the last two or three years of this good man's life, he very frequently repeated the following lines of a well-known poet:—

"And when I'm to die,
Receive me, I'll cry,
For Jesus has loved me I cannot tell why;
But this I can find:
We two are so joined,
That He'll not be in glory, and leave me behind."

"The last time he occupied my pulpit," writes his friend and neighbour, the Rev. George Clayton, "when he preached excellently in behalf of a charitable institution, he retired into the vestry after the service, under feelings of great exhaustion. Here he remained, until all but ourselves had left the place. At length he seemed with some reluctance to summon energy enough to take his departure, intimating that it was probably the last time he should preach in Walworth. I offered my arm, which he declined, and then followed him as he passed down the aisle of the chapel. The lights were nearly extinguished, the silence was profound; nothing indeed was heard but the slow, majestic tread of his own footsteps, when in an under tone he thus soliloquised:

'And when I'm to die,' &c.

ful harvest." —
Cecil.

d J. Young, M.A.
e W. Roby.

f Dr. Guthrie.

"Cullen whispered, in his last moments: 'I wish I had the power of writing or speaking, for then I would describe to you how pleasant a thing it is to die.'" —
Dr. Derby.

g U. R. Thomas.

h Dr. E. Mellor.

"How often is the believer's death-bed like the deep calm repose of a summer evening sky, when all Nature is hushed to rest; the departing soul, like the vanishing sun, peacefully disappearing only to shine in another and brighter hemisphere! 'I seem,' said Simeon on his death-bed, 'to have nothing to do but to wait; there is now nothing but peace, the sweetest peace.'" — *J. A. Macduff.*

"It is impossible that anything so natural, so necessary, and so universal as death, should ever have been designed by Providence as an evil to mankind." *Swift.*

"Death has a deep meaning and many issues. We cannot by our searching find it out. None of us have seen its other side. Death is like a mighty angel, with one foot standing on time, and another on eternity." — *Arnol.*
The Rev. Mat-

the Warren being asked, in his last hours, how he was, answered, "I am just going into eternity; but, I bless God, I am neither ashamed to live, nor afraid to die."

"O, death, all-eloquent! you only prove what dust we dote on, when 'tis man we love."—*Pope.*
i Belcher's Life of Whitfield.

the last harvest

a Re. i. 7; Ma. xxvi. 64; Da. vii. 13; Ma. xxiv. 30.

b Re. xix. 12; xvii. 14.

c Ma. xiii. 30, 38—42; Je. li. 33; Ma. iii. 12.

a Wordsworth.

e M. Henry.

"Justice, as defined in the *Institutes* of Justinian, nearly two thousand years ago, and as it is felt and understood by all who understand human relations and human rights, is: 'Constantis et perpetua voluntas, ius suum cuique tribuere'—'a constant and perpetual will to render to everyone that which is his own.'"—*J. Q. Adams.*

f Spencer.

the last vintage

a Joel iii. 13; Lu. xviii. 8.

b Wordsworth.

To my heart this was a scene of unequalled solemnity, nor can I ever recur to it without a revival of that hallowed, sacred, shuddering sympathy which it first awakened." When the good old saint lay literally dying, and apparently unconscious, a friend put his mouth close to his ear, and slowly repeated his favourite lines:—

"And when I'm to die,
Receive me, I'll cry," &c.

The light came back to his fast-fading eye, a smile overspread his face, and his lips moved in vain attempt to articulate the words. This was the last sign of consciousness he ever gave. We could almost wish that every disciple of Christ would commit these lines, quaint as they are, to memory, and weave them into the web of his Christian experience. *Confidence in Christ*, and *undeviating adherence to Him*, can alone enable us to triumph in life and death.ⁱ

14—16. like . . man,^a Christ Himself. having . . crown,^b crowned as a victor. and . . sickle, emblem of the crisis now arrived. voice . . cloud, declaring the Father's will. for . . time, the Father keeps the times and seasons in His own power. for . . ripe, dried, ready to be cut. he . . cloud, ever obedient. and . . reaped,^c "the dominant idea in the metaphor of the harvest is the ingathering of the good."^d

The harvest of the world.—Observe—I. The Lord of the harvest—the Son of Man, described by—1. His chariot—a white cloud; 2. The ensign of His power—a golden crown; 3. The instrument of His providence—a sharp sickle; 4. The solicitations He had from the temple to perform His work. II. The harvest work—the reaping of the world. III. The harvest time—when the corn is ripe, that is, when the sins of men are full.^e

Awards at the end of the world.—The world is not unfitly compared to a fishing-net, and the end of the world to the drawing-up of the nets. While the nets are down, there is nothing said to be caught, for the nets may break, and the fish escape. But at the end of the world, when the nets are drawn up, it will then evidently appear what every man hath caught; and then those that have fished for riches or gain, sovereignty and power over their brethren, for the honours and preferments of this world, may say with Peter, "Master, we have toiled all the night and have taken nothing." They dreamt of riches and honours and powers; but, being now awake, they find nothing in their hands at all. But those that have here fished for godliness, for peace, and for the honour of God, may say, "Lord, at Thy word we have let down our nets, and have caught, yea, we have caught abundantly; we have fished for godliness, and have gotten life eternal; for grace, and we have gotten glory; for goodness, and we have gotten God Himself, who is the fountain of all goodness and glory."^f

17, 18. another . . sickle,^a "the dominant idea in the metaphor of the vintage is the crushing of the wicked."^b which . . fire, *i.e.*, on the altar: the angel of viii. 3—5, who offered the prayers of the saints.

The last vintage.—This reminds us of—I. The luxuriant growth of crime—a spreading vine. II. The intoxicating nature of

crime—the purple cluster. III. The inevitable punishment of crime—the sharp sickle.

Foreboding of the judgment day.—Traverse the earth; enter the gorgeous cities of idolatry, or accept the hospitality of its wandering tribes; go where will-worship is most fantastic, and superstition most gross,—and you will find in man “a fearful looking-for of judgment.” The mythology of their Nemesis may vary; their Elysium and Tartarus may be differently depicted; the Metempsychosis may be the passage of bliss and woe: still the fact is only confirmed by the diversity of the forms in which it is presented.^c—*Considering the judgment day.*—Urthazanes, a Persian courtier who had apostatised from the Christian faith, saw Simeon, a holy bishop, led past him to martyrdom, and saluted him as he passed; but the bishop frowned upon him. Urthazanes’ heart was broken; and he cried, “Ah, how shall I appear before the great God of heaven, whom I have denied, when Simeon, but a man, will not endure to look upon me? If he frown, how will God behold me when I come before His tribunal?” This led to his reclamation; and he afterwards died a martyr.

19, 20. winepress . . God,^a the anc. winepress, fr. wh. this fig. is borrowed, was a large fixed structure, capable of holding large quantities of grapes. trodden, the juice of the grape was expressed by men treading the grapes. blood . . furlongs,^b figs. to ill. the great number of the wicked, and the fierceness of His wrath. “The number is assigned simply to signify completeness and magnitude.”^c

Terrors of the judgment day.—Laugh at religion now! scoff at Christ now,—now that the angels are gathering for the judgment; now that the trumpet sounds exceedingly loud and long; now that the heavens are red with fire, that the great furnace of hell o’erleaps its boundary, and is about to encircle thee in its flame,—now despise religion! Ah, no! I see thee. Now thy stiff knees are bending; now thy bold forehead for the first time is covered with hot sweat of trembling; now thine eyes, that once were full of scorn, are full of tears; thou dost look on Him whom thou didst despise, and thou art weeping for thy sin. O sinner! it will be too late then; there is no cutting of the stone after it gets to Jerusalem. Where thou fallest, there thou liest. Where judgment finds thee, there eternity shall leave thee. Time shall be no more when judgment comes; and, when time is no more, change is impossible! In eternity there can be no change, no deliverance, no signing of acquittal. Once lost, lost for ever; once damned, damned to all eternity.^d

CHAPTER THE FIFTEENTH.

1, 2. for . . God,^a “Here is another evidence that the empire of the beast is a power that will endure to *the eve of the end*; and cannot be (as some have imagined) the heathen empire of Rome.”^b saw . . glass, see on iv. 6. mingled . . fire, glowing, in the light of heaven. image . . name, see on xiii. 14—18. harps,^c see on v. 8.

The harps of God.—I. The harps of God: 1. Made in the great

“Justice without power is inefficient; power without justice is tyranny. Justice without power is opposed, because there are always wicked men; power without justice is soon questioned. Justice and power must therefore be brought together, so that whatever is just may be powerful, and whatever is powerful may be just.”—*Pascal.*

c Dr. R. W. Hamilton.

the winepress of the wrath of God

a Re. xix. 15.

b Is. xxxiv. 5—7; xlix. 26; Re. xvi. 5, 6.

c Alford.

“Antiquity always begets the opinion of right; and whatever is disadvantageous sentiments we may entertain of mankind, they are always found to be prodigal both of blood and treasure in the maintenance of public justice.”—*Hume.*

d C. H. Spurgeon.

victorious harpers

a Le. xxvi. 28.

b Wordsworth.

c Re. xiv. 2; xii. 11; 1 Co. xv. 57.

"Victories that are cheap are cheap. Those only are worth having which come as the result of hard fighting."—*Beecher*.

d W. C. Evans.

"A victory is twice itself when the achiever brings home full numbers."—*Shakespeare*.

song of
Moses and
the Lamb

a Ex. xv. 1, 2 ff.

b Re. v. 8—10.

*c Ps. cx. 2;
cxxxviii. 14;
cxliv. 17; De.
xxxii. 4; Je. iv. 7.*

*d Ps. xlvi. 10;
Mal. i. 11; Ps.
xlviii. 10.*

e C. H. Spurgeon.

"Act! the wise are known by their actions; fame and immortality are ever their attendants. Mark with deeds the vanishing traces of swift-rolling time. Let us make happy the circle around us,—be useful as much as we may. For that fills up with soft rapture, that dissolves the dark clouds of the day."—*Salis*.

f Dr. Lathrop.

"Activity is the presence of function—character is the record of function."—*Greenough*.

"The law of nature is, that a certain quantity of work is necessary to produce a certain quantity of good of any kind whatever. If you want knowledge, you must toil for it; if food you

manufactory of heaven; 2. Formed of the most precious materials; 3. Warranted to last all eternity—no strings will ever be broken. II. The harpers—"them that had gotten the victory over the beast." The sword of war must come before the harp of peace. Consider—1. Their fight; 2. Their victory; 3. Their reward.^d

Victory over the beast.—Luther, having rejected with disdain the great offers by which Alexander, the Papal legate, attempted to gain him over to the court of Rome; "He is a ferocious brute (exclaimed the legate, equally confounded and disappointed), whom nothing can soften, and who regards riches and honours as mere dirt; otherwise the Pope would long ago have loaded him with favours."

3, 4. sing . . Moses,^a i.e., like Moses' song of triumph. and . . Lamb,^b for the deliverance He effected. great, etc., O. T. expressions.^c all . . thee,^d a glorious prediction. judgments, righteous acts. are . . manifest, now oft. misunderstood; they shall all be explained.

Israel in Egypt.—We shall—I. Exhibit the parallel which exists between the condition of Israel when passing through the sea, and the position of the Church of Christ at the present day. II. Compare the triumph of the Lord at the Red Sea with the victory of the Lamb in the great and terrible day of the Lord. Moses sang his song bec.—1. All Israel was safe; 2. All God's enemies were destroyed. III. Point out certain prominent features of the song of Moses, which will doubtless be as prominent in the song of the Lamb. This song—1. Is a praise of God; 2. Celebrates something of the fierceness of the enemy; 3. Shows the total overthrow of the enemy: (1) The ease with which God accomplishes this, (2) The future results of this overthrow; 4. The eternity of God's reign.^c—*The works of the King of Saints great and marvellous.*—Consider the greatness and wonderful nature of—I. The works by which the saints are redeemed; II. Those works by which God has communicated the knowledge of the plan of salvation; III. The dispensations of His providence towards the Church, in correcting and punishing her declensions, and in delivering her out of dangers and afflictions; IV. The work by which He fits the saints for glory.^f

A quibbler answered.—A certain man went to a dervise, and proposed three questions: 1st, "Why do they say that God is omnipresent? I do not see Him in any place; show me where He is. 2ndly, Why is man punished for his crimes? since whatever he does proceeds from God; man has no free will; for he cannot do anything contrary to the will of God; and if he had power, he would do everything for his own good. 3rdly, How can God punish Satan in hell-fire, since he is formed of that element? and what impression can fire make on itself?" The dervise took up a large clod of earth, and struck him on the head with it. The man went to the Cadi, and said, "I proposed three questions to such a dervise, who flung such a clod of earth at me, as has made my head ache." The Cadi, having sent for the dervise, asked, "Why did you throw a clod of earth at his head, instead of answering his questions?" The dervise replied, "The clod of earth was an answer to his speech. He says he has a pain in his head; let him show me the pain, and I will make God visible to him. And why does he exhibit a complaint to you against me?"

Whatever I did was the act of God; I did not strike him without the will of God; and what power do I possess? And, as he is compounded of earth, how can he suffer pain from that element?" The man was confounded, and the Cadi highly pleased with the dervise's answer.

5, 6. temple . . opened,^a "the inner temple in wh. God dwells."^b clothed, etc.,^c a priestly dress, to denote a priestly office.

Ministers of judgment.—I. Their nature—angels. II. Their number—seven; the complete number, implying that the retribution shall be overwhelming. III. Their authority—Divine; they came out of the temple. IV. Their character—righteous; they had white robes. V. Their commission—to execute wrath.

Meaning of the term angel.—Both the Hebrew and the Greek words signify messenger. But in the Scriptures a prophetic dream is called an angel (although occasionally we find that real manifest angels, that is, spirits in a partly human form, appeared). The pillar of fire that went before the Israelites is called God's angel. The winds and flames of fire are angels to us when used by God to teach us, or as rods to punish us. The angel of a nation denotes its king or ruler. The angels of the Churches were no other than the ecclesiastical ministers set over them—whether bishops, priests, or elders. It is to be understood that the admonitions addressed to the angels of the Seven Churches applied to the members of those Churches, rather than, if at all, to the ministers.

7, 8. one . . beasts, see on iv. 6-8. vials, see on v. 8. full . . God,^a so the incense they now contained was to sig. filled . . power,^b arising fr. the vials. till . . fulfilled, till the vials were emptied.

The wrath of God.—The wrath of God is—I. Perfect—seven vials and seven angels. II. Pure—borne by angels in golden vials. III. Significant—manifesting the glory and power of God. IV. Terrible—filled the Temple so that none could enter it till it was fulfilled.

Averting the wrath of God.—I met to-day with a picture of what we must do in order to be saved. There was a large regiment of soldiers in India who did not receive their pay for six months, getting only their rations. The men suspected the commanding officer had kept back the money; he being a notorious gambler. They met together, and determined, next day, when called out, they would not obey orders, but they would all march in a body to the general's house, some six miles distant, and present a complaint against their commanding officer of having robbed them of their pay. The day came. The officer gave his orders as usual: the officers and non-commissioned officers did their duty; but the men stood still. He ordered every tenth man to be locked up: it was done, no resistance being made. The drum played, and the rest marched away in good order, and filed off to the general's house. They presented their petition, and reported against their commanding officer. The general thought, "Well, if we let them do this, all discipline will be broken. We must put this down. They ought to have had their pay; but they must not disobey orders." Next morning, to their great surprise, they saw a black army of Sepoys, with field-pieces in front, and cavalry, all ready

must toil for it; and if pleasure, you must toil for it."—*Ruskin*.

ministers of wrath

^a Re. xi. 19.

^b Wordsworth.

^c Ex. xxxix. 1, 2, 5; xlv. 15, 17.

"Heaven is the day of which grace is the dawn; the rich, ripe fruit of which grace is the lovely flower; the inner shrine of that most glorious temple to which grace forms the approach and outer court."—*Guthrie*.
"They boast ethereal vigour, and are formed from seeds of heavenly birth."
—*Virgil*.

the wrath of God

^a Ps. lxxv. 8.

^b Ex. xix. 18; Le. ix. 23, 24; Ex. xl. 34, 35; 1 K. viii. 10, 11; 2 Ch. v. 14; Is. vi. 3, 4.

"Nothing good bursts forth all at once. The lightning may dart out of a black cloud; but the day sends his bright heralds before him, to prepare the world for his coming."—*Hare*.

"The Emperor Sigismund, having made promises of amendment in a fit of sickness, asked the Archbishop of Cologne how he might know if his repentance was sincere. He answered, "If you are as careful to perform in your health as

you are forward to promise in your sickness, you may safely draw that inference.”

c C. H. Spurgeon.

“Faults of the head are punished in this world, those of the heart in another; but as most of our vices are compound, so also is their punishment.”—*Colton.*

for action. They formed into a line, and saluted the general. The black men got ready, and so did the regiment: they fixed their pieces ready for the charge; when the commanding officer said, “Twenty-third, obey me! Handle arms! Ground arms!” Then he ordered the Sepoys to charge them, and drive them from their weapons, and gave further command that they should be stripped of all their accoutrements. Then, having disarmed and dishonoured them, he said, “I will forgive you.” I think that is just what God would have us do. We have revolted and rebelled against him: “Ground arms!” saith He. “Put your sins away; put your drunkenness, your self-righteousness, away. Ground arms!” And when sin is renounced, and we are ready to perish, and we think that the law is ready to blow us in pieces, then He says, “I will forgive you.”^c

CHAPTER THE SIXTEENTH.

the first vial

the earth

the second vial

the sea

a Je. vi. 11; Ez. xxii. 22.

b Ex. xi. 8-10; De. xxviii. 27; 1 S. v. 6-9.

c Wordsworth.

d Re. viii. 8, 9; Ex. vii. 20; Ps. lxxviii. 41, 44; cv. 29.

e Wordsworth, who adds: “A life tossed ab. in the restless sea of popular passions, and agitated by the fickle winds and waves of popular tumults, may appear to the world to be full of energy; but it is *not* life; it is not worthy of that name; it ought rather to be called *death*.”

the third vial

rivers, etc.

a Re. viii. 10, 11.

b Wordsworth.

c Alford.

d Ro. ii. 2; iii. 36.

e 1 K. xviii. 4; 2 Ch. xxiv. 20, 21; Je. xxvi. 22, 23;

1-3. to . . angels, their number indicating the thoroughness with wh. the work should be done. go . . ways,^a ea. having his appointed way. fell . . sore,^b “the plague is directed ag. the carnal, earthly element, wh. is opposed to the spiritual and heavenly.”^c sea,^d “people, multitudes, tongues, nations.”^e became . . man, alive in name, but dead in reality.

Branded slaves.—I. Their brand—“the mark of the beast:” 1. Voluntarily submitted to; 2. Conspicuously worn. II. Their servitude: 1. Degrading; extending to the heart and mind—“they worshipped;” 2. Idolatrous; they worshipped the image of the beast. III. Their punishment: 1. Painful—a sore; 2. Offensive—noisome. Conclusion:—Apply the subject to deluded votaries of the Papacy.

The power of the wrath of God.—A timorous man can fancy vast and terrible fears, fire, sword, tempests, racks, furnaces, scalding lead, boiling pitch, running bell-metal, and being kept alive in all these to feel their torment; but these come far short of the wrath of God; for, first, there are bounds set to the hurting-power of a creature. The fire can burn; but it cannot drown: the serpent can sting; but he cannot tear in pieces. Secondly, the fears of the heart are bounded within those narrow apprehensions which itself can frame of the hurts which may be done; but the wrath of God proceeds from an infinite justice, and is executed by an omnipotent and unbounded power, comprising all the terror of all other creatures (as the sun doth all other light) eminently and excessively in it: it burns and drowns and tears and stings and bruises and consumes; and Nature can feel much more than reason is able to comprehend.—*Bp. Reynolds.*

4-7. rivers, etc.,^a “the rivers and wells are the channels and springs of the prosperity and health of the power wh. is here punished.”^b angel . . say, “the a. who was set over the water.”^c because . . thus,^d determined the things of v. 4. for . . worthy,^e of this punishment, wh. answers to their crime. another, etc.,^f the martyr confirms the words of the angel.

The rectitude of God.—God is righteous. This truth is attested by—I. The demands of His law. II. The intuitions of His moral creatures. In all moral intelligences there is—1. An intuitive

sense of right; 2. An intuitive love of right; 3. An intuitive remorse; 4. An intuitive appeal to God under the wrong, as the Friend of right. III. The mediation of His Son. IV. The retributions of His government.^g

The wrath of God restrained.—The wrath of God is like great waters that are dammed for the present: they increase more and more, and rise higher and higher, till an outlet is given; and, the higher the stream is stopped, the more rapid and mighty is its course when once it is let loose. If God should only withdraw His hand from the flood-gate, it would immediately fly open, and the fiery floods of the fierceness and wrath of God would rush forth with inconceivable fury, and would come upon you with omnipotent power; and if your strength was ten thousand times greater than it is, yea, ten thousand times greater than the strength of the stoutest, sturdiest devil in hell, it would be nothing to withstand or endure it.^h

8, 9. power . . him,^a *i.e.*, to the sun. to . . men, who had not the seal. "The objects upon wh. the vials are poured out are elements and powers of the empire of the beast."^b men . . heat, "The meridian glory of this spiritual empire has scorched the people of the Romagna and of Italy by the glare of its rays."^b blasphemed . . God, infidelity, etc., spring fr. the Papacy.

Repentance.—Consider repentance—I. As giving glory to God. To Him as—1. Omnipresent and omniscient; 2. Just and holy; 3. Merciful and gracious; 4. True and faithful. II. As answering the end of all His dispensations. It is the end of—1. His mercies; 2. His judgments. Advice:—(1) Let your repentance be genuine; (2) Do not delay it.^c

Scene of the judgment day.—Imagine you see a sinner going to hell, and his acquaintances look at him, the angels shout at him, and the saints laugh at him, and the devils rail at him, and many look him in the face, and they that said they would live and die with him, forsake him and leave him to pay all the scores. Then Judas would restore his bribes; Esau would cast up his pottage; Achan would cast down his gold, and Gehazi would refuse his gifts; Nebuchadnezzar would be humbler; Balaam would be faithful, and the prodigal would be tame. Methinks I see Achan running about, Where shall I hide my gold that I have stolen, that it might not be seen nor stand to appear for witness against me? and Judas running to the high priests, saying, Hold, take again your money, I will none of it, I have betrayed the innocent blood; and Esau crying for the blessing when it is too late, having sold his birthright for a mess of pottage. Herod shall then wish he were John the Baptist; Pharaoh that he were Moses, and Saul wish that he had been David; Nebuchadnezzar that he had been Daniel; Haman to have been Mordecai; Esau would wish to be Jacob; and Balaam would wish he might have died the death of the righteous.^d

10, 11. seat, throne. darkness, blindness, ignorance. they . . pain,^a too ignorant to see their folly and repent, they have to suffer the effects of the former plagues. and . . God, etc.,^b not unusual for wicked men to curse the hand that inflicts the punishment.

Unmelting obduracy.—"They repented not,"—I. For the time of repentance was past. II. For it was so dark that they saw not

Ma. xxiii. 34, 35; De. xxxii. 42; Re. xviii. 20.

f 2 Th. i. 6; Ro. ix. 14; Ps. i. 6.

g Dr. Thomas.

"Persecution often does in this life, what the last day will do completely,—separate the wheat from the tares."—*Milner.*

h J. Edwards.

the fourth vial

heat

a Re. viii. 12; ix. 17—21.

b Wordsworth.

"He that waits for repentance waits for that which cannot be had as long as it is waited for. It is absurd for a man to wait for that which he himself has to do."—*Nevins.*

c Simeon, M.A.

"O bosom, black as death! O, limed soul, that, struggling to be free, art more engaged. Help, angels, make assay! Bow, stubborn knees! and heart, with strings of steel, be soft as sinews of the new-born babe; all may be well!" — *Shakespeare.*

d H. Smith.

the fifth vial

darkness

a Zec. xiv. 12. b Da. xii. 10; Pr. xxvii. 22; 2 Ch. xxviii. 22; Lu. xxiii. 39, 40.

c "Right actions

for the future are the best explanations or apologies for wrong ones in the past; the best evidence of regret for them that we can offer, or the world receive."—*T. Edwards.*

"Place not thy amendment only in increasing thy devotion, but in bettering thy life. This is the damning hypocrisy of this age: that it slights all good morality, and spends its zeal in matters of ceremony, and a form of godliness without the power of it."—*Fuller.*

c Spencer.
"He that will not repent brings himself to ruin. Nor is he truly penitent that is not progressive in the motion of aspiring goodness. A man should well be aware of the step which he has already stumbled on."—*Feltham.*

the sixth vial

the three frogs

c Is. xliv. 27; xlv. 1-3; Ex. xiv. 21, 22; Jos. iv. 22; Ps. lxxiv. 15; Hab. iii. 8.

b 1 Ti. iv. 1; 2 Th. ii. 9; 1 K. xxii. 19-22.

c *Alford.*

"Rome is sig. in the Apocalypse by the name of Babylon."—*Card. Bellarmine.* "All persons confess that Rome is denoted by the name of Babylon in the Apocalypse of St. John."—*Card.*

the evil of their life. III. Although their impenitence was accompanied with pain. IV. Not having kissed the hand that blessed, they blaspheme the hand that smites.

The exposure of the impenitent.—There is a story of a certain king that was never seen to laugh or smile: but in all places, amongst all persons, at all times, he was very pensive and sad. His queen, being much troubled at his melancholy, requested a brother of his that he would ask him what was the cause of his continual sadness. He did so. The king put him off till the next day for an answer, and, in the mean time, caused a deep pit to be made, commanding his servants to fill it half full with fiery coals, and then caused an old rotten board to be laid over it, and over the board to hang a two-edged sword by a small slender thread, with the point downwards, and close by the pit to set a table full of all manner of delicacies. His brother, coming the next day for an answer, was placed on the board, and four men with drawn swords about him, and withal, the best music that could be had, to play before him. Then the king called to him, saying, "Rejoice and be merry, O my brother! eat, drink, and laugh! for here is pleasant being." But he replied and said, "O my lord and king! how can I be merry being in such danger on every side?" Then the king said, "Look how it is now with thee: so it is always with me; for if I look about me I see the great and dreadful Judge, to whom I must give an account of all my thoughts, words, and deeds, good or evil. If I look under me, I see the endless torments of hell, wherein I shall be cast if I die in my sins. If I look behind me, I see all the sins that ever I committed, and the time which unprofitably I have spent. If I look before me I see my death every day approaching nearer and nearer unto my body. If I look on my right hand, I see my conscience accusing me of all that I have done and left undone in this world. And, if I look on my left hand, I see the creatures crying out for vengeance against me, because they groaned under my iniquities. Now, then, cease henceforward to wonder why I cannot rejoice at the world, or anything in the world, but continue sad and heavy." ^c

12-14. Euphrates,^a this river, the pride and strength of the lit. Babylon was diverted from its course by Cyrus when B. was taken. This means, therefore, that whatever—answering to the Euphrates—may be the pride and strength of the mystical Babylon, shall be destroyed. three . . frogs, like frogs, unclean, noisy, loving the glimmering twilight. for . . miracles,^b "it is the uniform testy. of the prophetic Scriptures that the anti-Christian power shall work signs and wonders as means of deceiving mankind."^c gather . . Almighty, this gathering, the signal for the appearing of the Lord.^c

The three unclean spirits.—I. What they were like. They resembled frogs; reptiles, unclean; habits of the frog noisy; loves darkness and mire. II. Whence they came; from the mouth of the dragon; denoting falsehood, blasphemy, and error. III. What they are, the spirits of devils. IV. Whither they go; to the kings of the earth; aptness of kings to be deceived, being inflated by pride, and spoiled by flattery.

A popish miracle.—The blood of St. Januarius seems to have been lately in a more perturbed state, if possible, than ever. The *Libertà Cattolica* of Naples gives an account of some unusual appearances presented by this relict on the 6th inst., one of the

annual occasions on which the holy martyr is honoured in the cathedral of Naples. On the day in question, at a quarter past four p.m., the reliquary being brought out of its tabernacle, where it had remained since the 16th of last December—the Feast of the Patronage—it was found partly liquid as when laid up. It continued in the same state during the procession, and, after thirteen minutes of prayers, the sign of the miracle was given, the portion which had remained hard being perceptibly still more dissolved, so as to show that the miracle had taken place. Gradually, during the kissing of the reliquary by the congregation at S. Clara, it became entirely dissolved. On its return to the cathedral, contrary to what has taken place during the last few years, it was found to be completely hardened. When carried into the chapel of the treasury it dissolved anew and now entirely, yet remaining thick and glutinous, and in that state was laid up about 10 p.m. It would be interesting to have an analysis made of this blood by Dr. Letheby.^d

15, 16. behold . . . thief,^a see on iii. 3; and refs. garments,^b see on Re. iii. 4—18. **Armageddon,**^c the hill, or, perh., the city of Megiddo. Symbolical name for the place of final struggle betw. hosts of good and evil (all. to the famous battle-field in Canaan).

Watchfulness, the mark of Christ's true servants.—We should watch, because—I. There is something to be guarded—"garments." II. An enemy may be at any time expected. There would be no need to guard the garments, were there no enemies to fear. III. The consequences of a surprise and defeat by an enemy are most degrading. IV. Christ Himself, our great Captain, will come on us suddenly, with our reward in His hand.^d

Watchfulness.—The Honourable Robert Boyle was, from early youth, singularly attentive to derive moral and religious improvement from every object in nature, and every occurrence in life. In the year 1648, he made a short excursion to the Hague. Sailing home, between Rotterdam and Gravesend, he saw, through a perspective glass, a vessel imagined to be a pirate, and to give chase to the ship in which he was embarked. The occasion suggested to him the following judicious reflection:—"This glass does, indeed, cause the distrusted vessel to approach; but it causes her to approach only to our eyes, not to our ship. If she be not making up to us, this harmless instrument will prove no loadstone to draw her towards us; and if she be, it will put us in better readiness to receive her. Such an instrument, in relation to death, is the meditation on it, by mortals so much and so causelessly abhorred. For though most men studiously shun all thoughts of death, as if, like a nice acquaintance, he would forbear to visit where he is never thought of; or, as if we would exempt ourselves from being mortal, by forgetting that we are so; yet meditation of this subject brings the awful reality nearer to our view, without at all lessening the real distance betwixt us and death. If our last enemy be not approaching us, this innocent meditation will no more quicken his pace than direct his steps; and if he be, it will, without hastening his arrival, prepare us for his reception."

17, 18. voice, the voice of God Himself. done,^a as commanded. That is done, wh. will finish all. earthquake,^b yet

Baronius. "The features are so marked that it is easy to decipher Rome under the figure of Babylon."—*Bossuet.* "Both these schools of Rom. Cath. expositors allow that Babylon is Rome. A remarkable avowal, wh. is carefully to be borne in mind."—*Wordsworth.*

^d *Newspaper.*

Armageddon

^a 1 Th. v. 2; Ma. xxiv. 42; xxv. 6.

^b Ge. iii. 10.

^c Ju. v. 19—22; 1 S. xxix. 1; 2 S. iv. 4; 2 Ch. xxxv. 20—24; 2 K. xxiii. 29, 30. It was customary with the sac. writers to reproduce the scenes of former events as the platform on wh. other events would occur. Joel iii. 2, 12; cf. 2 Ch. xx. 22, 26.

^d *E. B. Bird.*

"It was a goodly sight to see the embattled pomp, as with the step of stateliness the barbed steeds came on, to see the pennons rolling their long waves before the gale, and banners, broad and bright, tossing their blazonry."—*Southey.*

"Repentance is heart's sorrow, and a clear life ensuing."—*Shakespeare.*

the great earthquake

^a Ez. xxxix. 8

Re. x. 7; xxi. 6;
1 Pe. iv. 7.

b Zec. xiv. 4, 5;
Hag. ii. 6.

"Lean not on earth; it will pierce thee to the heart; a broken reed at best; but oft a spear; on its sharp point Peace bleeds and Hope expires."—*Young.*

c *H. Brown.*
"Surely there is something in the unruffled calm of nature that overawes our little anxieties and doubts: the sight of the deep-blue sky, and the clustering stars above, seems to impart a quiet to the mind."—*Edwards.*

"In His miracles nature is no longer stiff, but fluent; its laws, so stubborn to others, became elastic in His hands; before Him, each of its mountains became a plain; it listens for, and hears and obeys the highest intimation of His will."—*Archbishop Trench.*
d World of Wonders.

effects of the earthquake

a Zec. xiii. 8, 9.

b Re. xviii. 5; Je. xlv. 21; Ho. ix. 7.

c The word *cup* is oft. used fig. in Scripture for the portion or destiny of anyone (Ps. xi. 6); for judgments or affliction (lxxv. 8; Je. xxv. 15, etc.).

d Ps. xviii. 12-14; Jos. x. 11; Ez. xxxviii. 22; Job xxxviii. 22, 23. *Diod. Sic.* (xix.

those that men have known include some of terrible magnitude, this, more extensive and destructive.

It is done.—Here we have the end of—I. Human history—"it is done." Time is over, eternity has begun. II. Human sin—"it is done." The sin is done, is put away, never more to be committed; but the *punishment* remains and is only just beginning. III. Human wisdom—"it is done." Henceforth angelic knowledge will belong to the blest—knowledge of the demon-world to the condemned. IV. All earthly things—"it is done." Hell or heaven must now occupy our thoughts for eternity.^c

The Lisbon earthquake.—One of the most terrible earthquakes on record is that which happened at Lisbon on November 1st, 1755. The morning was fine, and there was no apparent indication of the coming destruction. About nine o'clock a low, subterraneous rumbling was heard, which gradually increased, and culminated, at last, in a violent shock of earthquake, which levelled to the ground many of the principal buildings of the place. Three other shocks followed in rapid succession, and continued the work of destruction. Scarcely had the ill-fated inhabitants begun to realise the enormity of the disaster which had come upon them, when they were surprised by another visitation, of a different, but not less destructive character. The sea suddenly began to rush with great violence into the Tagus, which rose at once as much as forty feet above high-water mark. The water swept over a great part of the city, and many of the inhabitants fled from its approach to take refuge on a strong marble quay, lately erected. They had collected there to the number of three thousand, when the quay was suddenly hurled bottom upwards, and every soul on it perished. There was another shock in the evening, which split the walls of several houses; but when it passed away, the rents closed up again so firmly that no trace of them could be seen. What the earthquake and the flood had spared was consumed by fire. The 1st of November, being All Saints' Day, was kept as a high festival, and all the churches were brilliantly illuminated with candles; these falling, with the shock of the earthquake, against the timbers and curtains, set fire to them, and as there were no means of checking it, the conflagration spread rapidly. It is stated that, by the combined effect of these disasters, no less than 60,000 persons perished.^d

19-21. and . . city,^a Rome. cities . . fell, the capitals of the nations. Babylon . . God,^b specially remembered for her sins. cup^c . . wrath, see on xiv. 8. and every, etc., destr. utter and complete of all things, small and great. hail . . talent,^d the Gk. talent var. in dif. states. It was usually ab. half a cwt. men . . hail, blasphemy instead of repentance! great, and unprecedented.

The great earthquake.—I. The scene where it took place—the whole world; the everlasting hills, the remote islands, the great cities, and the solid earth which men trust. II. What accompanied it—storm of hail; those who fled from their homes overtaken by the hail. III. The reason for it—human sin, blasphemy against God.

Hailstones.—Natural historians record various instances of surprising showers of hail, of which the hailstones were of extraordinary magnitude. An author, speaking of the war of Louis XII. in Italy, in 1510, relates, that there was for some time a

horrible darkness, thicker than that of night; after which the clouds broke into thunder and lightning, and there fell a shower of hailstones, or rather, as he calls them, pebble stones, which destroyed all the fish, birds, and beasts in the country. It was attended with a strong smell of sulphur; and the stones were of a bluish colour, some of them weighing one hundred pounds.

45) speaks of hailstones of a mina ea. in weight as being enormous; 60 minas = a talent.

CHAPTER THE SEVENTEENTH.

1-3. one . . angels, perh. the seventh. whore, harlot. Rome, *i.e.*, the Rom. Ch., bec. she had fallen fr. her first love, gone after other lords, and given them the honour due to Christ alone.^a that . . waters,^b reigning, having dominion over many nations and languages (*v.* 15). kings . . fornication, "like another Delilah, she has made the Samsons of this world to sleep softly in her lap, and then she has shorn them of their strength."^a wilderness, her domain a moral desert. scarlet, her colour that of *blood* and *fire*. Perh. an all. to the Rom. imperial purple. beast, the Papacy. heads^c . . horns, *see* on Re. xii. 3; xiii. 1.

The woman on the scarlet beast.—I. Her character—a harlot; the adulterous union of things spiritual and secular. II. Her throne—a scarlet-coloured beast; this colour the emblem of fire, blood, and cruelty. III. Her dominion—many waters; for meaning *see v.* 15. IV. Her government—desolating; in a wilderness. Poverty and ignorance are the fruits of the Romish rule.

Splendour and poverty of Rome.—Here he was again invested with his riding dress, which was scarlet even to the hat. As he left the church, the report having already spread of his visit, a great crowd had collected, who prostrated themselves before him, as though eager to kiss the ground upon which he trod. An elegant chariot, with six horses, was in waiting to receive him, surrounded by servants in livery, and a troop of mounted soldiers in full military dress, glittering in rich armour. Behind this chariot stood the carriages of five or six cardinals, with their attendants in splendid livery. The Pope did not linger to receive the adoration of the crowd, but springing into his carriage, almost by a single bound, and the attending cardinals into theirs, the whole train, preceded by the troop of cavalry, hastily drove off. The whole street for a moment seemed to glitter with arms, and splendour and gay equipage. The prancing and richly caparisoned steeds, however, quickly bore away this princely band from our sight, and the splendid pageant vanished like a dream. We now saw nothing around us, where, but a moment before, all was glittering and gaiety, save a crowd of filthy ragged beggars. This is just what Popery leaves everywhere behind it. Everywhere in Papal countries, while a few are elevated to great eminence and splendour, we see the mass of the people in poverty and wretchedness. As this splendid pageant passed away, I could not but think how unlike the meek and lowly Jesus was this haughty, kingly Roman pontiff—who professes to be the vicegerent of the Son of God.^d

4-6. woman . . scarlet, this colour is reserved by Papal Ro. for the use of her prelates and cardinals. decked . . pearls, *see* below. having . . fornication, her doctrines, sacrifices,

the woman on the scarlet beast

a Wordsworth.

b Je. li. 13-13.

"She hath fawned upon kings and princes, and by spiritual cozenage hath made them sell their lawful authority for empty titles."
—Hooker.

c The seven hills of Ro. were the Palatine, Quirinal, Aventine, Cælian, Viminal, Esquiline, Janiculum. Ro. was called "the seven hilled city" in Jo.'s time: celebrated as such in the annual national festival, the *Septimontium*, and so called by all the Lat. poets for 500 yrs. fr. this time.

"Alexander's great success so inflated his pride, that he despised his father, put on the costly Persian garb, and finally declared himself to be the son of Jupiter."

d Glimpses of the Old World.

the name on her forehead

a 2 Th. ii. 7.

b Wordsworth.

c Ez. xvi. 44, 45.

d Da. vii. 25; xi. 33, 35; Ps. lxxix. 2, 3; xlv. 22; xciv. 5, 6; He. xi. 33—40; Da. viii. 27; vii. 28.

"The greatest cosmopolites are generally the neediest beggars, and they who embrace the entire universe with love, for the most part love nothing but their narrow self."—*Herder*.

"Who makes the fairest show means most deceit."—*Shakespeare*.

e M. Henry.

"Aspiring to be gods, if angels fell—

Aspiring to be angels, men rebel."—*Pope*.

f Wordsworth.

the origin and destiny of the beast

a "Heathen Ro. doing the work of heathenism, and persecuting the Ch., was no mystery. Infidelity, blaspheming Christ, is no mystery. Therefore the woman is not heathen Ro., and she is not an infidel power. But a Christian Ch., calling herself 'the mother of Christendom,' and yet 'drunken with the blood of the saints'—this is the mystery."—*Wordsworth*.

b Ro. xi. 7.

c Re xiii. 8.

ceremonials, etc., yet the cup containing these abominations is golden, precious and beautiful to the eye. forehead . . written, the custom with harlots. *mystery*,^a "Her title is Mystery, a secret spell, bearing a semblance of sanctity."^b *mother* . . harlots,^c the first, greatest, and progenitress of others, yet calling herself "the mother of Christendom." *wondered*,^d Jo. would hardly have wondered had this been *heathen Ro.*

The queen of evil.—Consider—I. Her appearance—gay and gaudy. Here are all the allurements of worldly honour and riches, pomp and pride, suited to sensual and worldly minds. II. Her principal seat and residence—"upon the beast," etc. III. Her name, which was "written on her forehead." IV. Her diet—"the blood of the saints and martyrs."^e

The Pope's attire.—The *Cæremoniale Romanum*, or Order of Roman Ceremonies, was written 350 years ago, by a Papal archbishop; and is dedicated to a Pope, Leo X., and was printed at Rome, A.D. 1516, and has often been reprinted as the official Directory of Papal Ceremonies (see ill. on xiii. 13—15). If we turn to that portion of this volume which describes the first public appearance of the Pope, on his election to the Pontificate, we find the following order of proceeding:—"The Pontiff elect is conducted to the Sacramentary, and divested of his ordinary attire, and is clad in the *Papal robes*." The colour of these is then minutely described; five different articles of dress, in which he is then arrayed, are *scarlet*. Another dress is specified, and this is covered with *pearls*. His mitre is then mentioned; and this is adorned with *gold* and *precious stones*. Such then is the attire in which the Pope is arrayed, and in which he *first* appears to the world as Pope. Refer now to the Apocalypse. We there see that *scarlet*, *pearls*, *gold*, and *precious stones* are thrice specified by St. John, as characterising the Mysterious Power portrayed by himself.^f

7, 8. *mystery*,^a see on v. 5. *seven* . . *horns*, see on v. 3. *beast* . . was, prob. Ro. imperial. is not, in that shape. and . . *pit*,^b the origin. and . . *perdition*, the end of Ro. spiritual. *they* . . *wonder*, at the fate of the system wherein they trusted. *whose* . . *world*,^c who have not spiritual discernment. *beast* . . is, through all its transformations it remains a *beast*—a *wild beast*.

Carnal-minded wonder.—I. Its occasion—the destiny of the beast, and its vicissitudes. II. The reason for it: 1. They have no spiritual discernment; 2. Their names are not written in the Book of Life.

Roman Catholicism.—It is not probable that any plans for diffusing education among the mass of the people will be admitted into Italy so long as the priests retain their ascendancy; for they are well aware that an increase of knowledge—I ought rather to say a diminution of their present ignorance—would render the lower classes less superstitious and submissive. In Roman Catholic countries religion seems to be entirely the affair of the clergy and the vulgar. The educated classes, or, at least, such among them as are educated to think, are, with few exceptions, totally indifferent to religion, unless it be as far as it is their policy to impress their inferiors with its importance. Nor is this at all astonishing; since it is hardly possible that a thinking man should not be staggered at the palpable absurdities of Romanism,

even in its mildest form, and secretly despise what it may not be always safe or prudent openly to impugn. The extravagances of that system have been too frequently and too ably exposed to render it necessary more than to hint at them: saint-worship, relic-worship, priest-worship, the spells of paternosters, genuflexions, tapers, processions, the imputed authority of childish legends and ridiculous tales; and to all those, though in themselves but a part, may be added the forced and unnatural celibacy of the professed religious of both sexes, with the consequent violation of their vows. That the Romish Church appears no longer the arrogant despot it formerly was, cannot be denied; but the change has been wrought from without, pressed upon it by circumstances it could not resist. Had the Reformation been extinguished in its birth, the Vatican of the nineteenth century would not have been a whit more tolerant than when in the zenith of its power; and perhaps at this very instant another Borgia or another Medici might have been seated in the Papal chair.^d

9—11. here . . . wisdom,^a see on xiii. 18. the . . . sitteth, see on v. 3, marg. kings, or kingdoms.^b five . . . one, see marg. other . . . come, prob. "The imperial power of Germany; wh., in the 11th cent. was the ruling power of Europe."^c beast . . . eighth, the Pontifical power. and . . . seven, rises out of the seven. and . . . perdition,^d as did the Son of Perdition—Judas—who betrayed Christ, with a kiss: he goeth, *i.e.* "to his own place."

The wise mind.—The wise mind—I. Obtains its wisdom from the infinitely wise God. II. Employs its wisdom in the consideration of moral problems. III. Exercises its wisdom on the true Word of God, and on the events of human history as the unfolding of Divine purposes.

The impiety of Popery.—

O that the free would stamp the impious name

Of Pope into the dust! or write it there,

So that this blot upon the page of fame

Were as a serpent's path, which the light air
Erases, and the flat sands close behind!

Ye the oracle have heard;

Lift the victory-flashing sword,

And cut the snaky knots of this foul Gordian word,

Which, weak itself as stubble, yet can bind

Into a mass, irrefragably firm,

The axes and the rods which awe mankind.

The sound has poison in it—'tis the sperm

Of what makes life foul, cank'rous, and abhorr'd;

Disdain not, then, at thine appointed term,

To set thine armèd heel on this reluctant worm!^e

12, 13. ten . . . kings, etc.,^a "kings or kingdoms, growing out of the Rom. Emp., at its dismemberment."^b these . . . beast, kingdoms owning the Papal supremacy.

A gang of royal galley-slaves.—We have seen more than once, in the neighbourhood of convict settlements, men yoked together, and working under the supervision of armed taskmasters. Here we have ten kings—I. Of royal title without royal liberty; II. Independent monarchs yet tributary to a sovereign; III. Proud

"The peacock, beholding only its gay feathers, may be inflamed with pride; but a look at its ugly feet will soon abate this. So with men. If there is beauty, wealth, fame, success, or any other thing that will engender pride, there is also some counterpart to it to keep us humble."

^d *Rae Wilson.*

the mind
having
wisdom

^a Da. xii. 10; Ja. i. 5; 1 Jo. ii. 20, 27; Ma. xiii. 11; Pr. ix. 10.

^b As descr. by Dan. they are: (1) Babylonian; (2) Medo-Persian; (3) Macedonian; (4) Syrian; (5) Egyptian; (6) Roman.

^c *Wordsworth.*

^d 2 Th. ii. 6—9.

"Penetration has an air of divination; it pleases our vanity more than any other quality of the mind." — *La Rochefoucauld.*

"The god, O men, seems to me to be really wise; and by his oracle to mean this, that the wisdom of this world is foolishness, and of none effect." — *Plato.*

^e *Shelley.*

the ten
kingdoms

^a Da. vii. 23, 24.

^b *Wordsworth.*

"It is better to fall among crows than flatterers; for those devour the dead only:

these, the living."
—*Antisthenes*.

"There is not one of us that would not be worse than kings, if so continually corrupted as they are with a sort of vermin called flatterers."—*Montaigne*.

c Bp. Taylor.

"When flatterers meet the devil goes to dinner."
—*De Foe*.

"No vizor does become black villany
So well as soft and tender flattery."
—*Shakespeare*.

war with the Lamb

a Da. xi. 31; Ac. iv. 26; Is. viii. 9, 10; Je. i. 44, 45; Re. xix. 19.

b Re. xix. 16; 1 Ti. vi. 14, 15; Ps. cx. 5, 6; Is. xxiv. 21-23.

c 2 Ti. 1, 9; Ro. viii. 28; Jo. xv. 16; Ep. i. 4; 1 Pe. i. 2.

d Ma. xv. 16; xxii. 14.

e 2 Pe. i. 10.

f *M. Henry*.

"It goes a great way towards making a man faithful to let him understand that you think him so, and he that does but so much as suspect that I will deceive him gives me a sort of right to cozen him."—*Seneca*.

g *Spencer*.

the destruction of the harlot

of Divine right, yet ruled by Satan's might; IV. Unfaithful stewards, using their power and strength not for the popular weal, but to advance the power of the popular oppressor.

Converts to Popery.—The converts to Romanism have gone to a Church in which men pray to saints, with the same form of words in which they pray to God; a Church in which men are taught to worship images with the same worship with which they worship God and Christ, or him or her, whose image it may be; to a Church in which they may be absolved from their vows to God, their oaths to the sovereign, their promises to man, and in some cases their duty to their parents. They are gone to a Church which pretends to be infallible, and yet is infinitely deceived in many particulars, and endures no contradiction, and is impatient if her children inquire into anything her priests obtrude. They are gone from receiving a whole sacrament to a mutilated rite; from Christ's institution to a human invention; and from ancient traditions to new pretences; from confidence in God to rely upon creatures; and from entire dependence upon inward acts to the dangerous temptation of resting too much in outward ministries, and in the external work of sacraments and sacramentals. They are gone from a Church of which the worship is simple, Christian, Apostolic, to a Church where men's consciences are laden with a burden of ceremonies greater than that which pressed so intolerably on the children of Israel.^c

14. war . . Lamb,^a by resisting His supremacy, persecuting His servants, violating the principles of His Gospel. Lamb . . them, by force of truth, and events of providence. Lord . . kings,^b all who resist His authority will be punished as rebels. called . . chosen,^c all the called are not chosen; ^d but all the chosen are first called.^e faithful, true to the faith delivered to them.

The downfall of the typical Babylon.—Here is—I. A war begun between the beast and the Lamb. II. A victory gained by the Lamb. Christ will be sure to gain the victory. III. A reason assigned for this victory. This is taken from the character of—1. The Lamb; 2. His followers. IV. A victory justly aggrandised (v. 15).^f

A contented Christian.—When Henry the Fourth, King of France, was told of the King of Spain's ample dominions; as, first, he is King of Castile, and I (quoth Henry) am King of France; he is King of Navarre, and I am King of France; he is King of Naples, and I am King of France; he is the King of the Sicilies, Nova Hispania, of the Western Indies, and I am King of France,—he thought the kingdom of France equivalent to all those. So let the soul of every good Christian solace itself against all the wants of this mortal pilgrimage in this, that it is a member of the Church. One hath more learning or wit, yet I am a Christian; another hath more honour or preferment in the world, yet I am a Christian; another hath more silver and gold and riches, yet I am a Christian; another hath larger possessions, yet I have an inheritance in heaven, I am a Christian. Were but this consideration of the true Christian's worth laid in the balance of the sanctuary, it would weigh down all temporary conceits whatsoever.^g

15, 16. waters,^a see v. 1. hate, as the whipped and branded slave hates his tyrant. shall . . naked, strip her of her trap-

pings of State. flesh, temporal power: carnal as dist. fr. spiritual element. and . . fire,^b doubtless this also will one day be lit. fulfilled.

The war of emancipation.—"Who would be free, himself must strike the blow." "The last straw breaks the camel's back." "The smallest worm will turn when trodden upon." Here we have—I. Hatred towards the oppressor; II. A struggle for liberty; III. The final overthrow of the tyrant.

Great Babylon.—A noble chamber had Pope John XXI. built for himself in the palace of Viterbo; and by the falling in of the roof he so admired, he was crushed to death. "John XXI.," writes Dr. Milman, "was contemplating with too great pride the work of his own hands and burst out into laughter; at that moment the avenging roof came down upon his head." The catastrophe was held at the time to be a special judgment on a reprobate Pontiff. Nebuchadnezzar's boast, and worse than Nebuchadnezzar's doom. The historian of Mexico tells us of Montezuma, while exacting from his people the homage of an adulation worthy of an oriental despot, and the profuse expenditure of whose court was a standing marvel, that "while the empire seemed towering in its most palmy and prosperous state, the canker had eaten deepest into its heart." Ruin was at hand. The hour was come, and the man; and that man was Fernando Cortés.^c

17, 18. God . . hearts,^a the thought and purpose. to . . will,^b while they thought they fulfilled their own will. agree, see on v. 13. until . . fulfilled,^c when, to overthrow the beast, He could cause their disagreement. and . . woman, etc., hence there need be no idle speculation as to the meaning of the woman.

The beast's dominion over earthly kings.—Here is the judgment of Babylon set down. Consider—I. What it is, and by whom it shall be—by the ten horns, that is, the ten kings. II. What these ten kings shall do—they shall—1. Hate the city; 2. Make her desolate; 3. Eat her flesh; 4. Burn her with fire.^d

Hindrances to union.—I one day met one of the ten missionaries from America, and I asked him why he didn't belong to the great body of the American portion of the Churches labouring in India? He replied that there were differences between them that could not admit of union. "Pray," I said, "what are these differences?"—"Well," he said, "there is one tremendous thing: they sing hymns." That is as worthy a man as lives, a most excellent man. I then asked if he would not, in consequence of those differences, worship Jesus Christ with them. "Yes," he replied, "under protest." I could not help saying that his was the worst Brahminism I had ever seen in India.^e

CHAPTER THE EIGHTEENTH.

1-3. earth . . glory,^a how great the glory, then, of the Lord of angels. cried . . voice, with a mighty voice: that all the world might hear. fallen,^b fr. her power and influence. devils, demons. hold, resort, rendezvous, den. cage . . bird, not a prison, but place where they are safe. wine, intoxicating,

a Ps. xciii. 3, 4.

b Re. xviii. 8; Is. xiv. 4-6; Ho. ii. 2, 3.

"All men will be Peters, in their bragging tongue; and most men will be Peters, in their base denial; but few men will be Peters, in their quick repentance."—*Feltham.*

"Posture and imposture, flections and genuflections, bowing to the right, curtsying to the left, and an immense amount of man-milinery."—*Sydney Smith.*

c F. Jacox.

union against evil

a 2 Th. ii. 11; Ro. ix. 19-22.

b Pr. xxi. 30; Is. xiv. 27; xlvi. 10. c Is. lv. 11; Ps. cxix. 8, 9; Je. i. 12.

d Dr. R. Sibbes.

"The multitude which does not reduce itself to unity, is confusion; the unity which does not depend upon the multitude is tyranny."—*Pascal* "Men's hearts ought not to be set against one another, but set with one another, and all against the evil thing only."—*Carlyle.*

e Dr. N. Macleod.

the fall of Babylon the great

a Hab. iii. 3, 4.

b Je. li. 8; Re. xiv. 8; Is. xiii. 19;

xxxiv. 11, 14; Je. li. 37; 1. 39.

"Many in hot pursuit have hasted to the goal of wealth, but have lost, as they ran, those apples of gold, the mind and the power to enjoy it."—*Tupper*.

"It is far more easy to acquire a fortune like a knave than to expend it like a gentleman."—*Colton*.

c W. Burkitt, M.A.

"The Babel-tower of sin is a tower which man builds in pride, and when its top reaches to heaven, then it is suddenly thrown down."—*Wordsworth*.

separation from sin to escape punishment

a Is. xlvi. 20; Je. l. 8; li. 6, 45; 2 Co. vi. 17; Is. lii. 11.

b Zec. ii. 7.

c Ge. xix. 16, 17, 29; Jude 23; Nu. xvi. 21; 2 Co. vii. 1.

d Re. xvi. 19; Je. li. 9; Is. xlvii. 10.

e Je. l. 15; Ps. lxxv. 8; xi. 6.

f Ex. xxii. 4.

"Cursed be the social lies that warp us from the living truth."—*Tennyson*.

g *M. Henry*.

kings of the earth bewailing her fall

a Ps. lxxiii. 3, 16, 20; Lu. ix. 25.

b Je. l. 30, 32; Is. xlvii. 5.

c Ex. x. 14; Je. li. 54—56.

pleasant draught. **kings** . . her, Rome a common courtesan, and kings her paramours. **merchants** . . delicacies, certain trades enriched by the riotous living wh. this false Ch. permits.

The destruction of the spiritual Babylon.—Observe—*I.* By whom this destruction is declared—by an angel, who is described by—*1.* The place whence he came; *2.* His authority and power; *3.* The effects of his appearance. *II.* The place denounced—*Babylon the great:* *1.* It is compared to the ancient Babylon, bec. of its likeness to it in—*(1)* Sin; *(2)* Punishment. *2.* It is called "great," because of the greatness of—*(1)* Its strength and glory; *(2)* Its power and dominion. *III.* The manner of the denouncement. Notice the repetition of the word "fallen," implying: *1.* The certainty, *2.* The suddenness, *3.* The totality, of the ruin.^e

St. Peter's at Rome.—Pope Julius II. began the building of the magnificent church at Rome, but left it unfinished. His successor, Leo X., was desirous to complete this superb edifice, but being involved in debt, and finding the Apostolic treasury exhausted, he had recourse to the selling of indulgences, a gainful traffic, for the procuring a sufficient sum of money. Accordingly, in 1517 he published general indulgences throughout all Europe, to such as would contribute to the building of St. Peter's. The sum of ten shillings was sufficient to purchase the pardon of sins, and the ransom of a soul from purgatory!

4—6. come . . people,^a hence some sincere people of God in the Romish pale. that . . sins,^b being presently coerced into adopting her faith and practice. that . . plagues,^c share in her punishment. sins . . heaven,^d ref. to number, and calling for vengeance. God . . iniquities, with a view to punishment. Men are apt to forget their faults. reward,^e words addressed to ministers of Divine wrath. double, etc.,^f her punishment shall be complete.

The ruin of the evil city, and the salvation of God's followers dwelling in it.—Observe, in these verses (4—8)—*I.* That God may have a people even in Babylon. *II.* That God's people shall be called thence, and called effectually. *III.* That they who are resolved to partake of wicked men's sins must receive of their plagues. *IV.* That when the sins of a people reach up to heaven, God's wrath will reach down to earth. *V.* That though private revenge is forbidden, yet God will have His people act under Him, when called upon, against His enemies. *VI.* That God will proportion the punishment of sinners to the measure of their wickedness, pride, and security. *VII.* That when destruction comes on a people suddenly, the surprise is a great aggravation of their misery.^g

7—10. how . . herself,^a proudly demanding the homage of men. deliciously, luxuriated, in wealth and ease: causing the inferior clergy to win credit for the superior by the self-denial and voluntary poverty of a few. so . . her, her state shall be completely reversed. for . . heart, this her secret thought. queen,^b this pretended successor of the poor fishermen of Galilee. widow . . sorrow, not thinking her overthrow possible. death,^c for her prospect of longevity. mourning, for her rioting. famine, to replace her delicacies. she . . fire, having perverted the spirit of the Gosp., she comes under the letter of the law.

strong . . her,^d in His hands her strength will be perfect weakness. kings, etc., showing the folly and the fate of those who depend on creature reliances and comforts. standing, etc.,^e and beholding with consternation. fear . . torment,^f lest they too should be consumed. alas . . city, whom all her greatness could not save.

A singular incident.—A priest, in Austria, wishing to set forth the excellence of the Romish communion, and to decry those of Luther and Calvin, adopted the following extraordinary method. Presenting a green walnut to the view of his audience, he said, "I am now about to show you the nature and comparative worth of the three religions." For this purpose, he first took off the husk, and said, "Here you have the Lutheran religion: it is not only worthless but very bitter." He then exhibited the naked shell, saying, "And here you have the religion of Calvin, which is both hard and dry. But now I shall show you the holy Catholic religion, which is the sweet kernel within." He then proceeded to crack the nut with his teeth, intending to eat the kernel and commend its sweetness to his flock; when, lo! to his own confusion the nut proved rotten, and was so offensive to his mouth, that with a blushing countenance, he was compelled hastily to lay it aside! Thus was the advocate of a corrupt religion caught in his own guile, and led to discover a truth he would have been glad to conceal! An aged Moravian minister, who was brought up in Germany, often related the above anecdote, at a friendly visit, to the amusement of many who knew him.

11—13. man . . more, i.e. such merchandise as they had to sell, including relics, indulgences, amulets, etc. thyine wood,^a "arbor vitæ," or aromatic wood, used for incense, and for building of temples."^b cinnamon, prob. the same as ours; used in anointing: ^c odours, *Gk.*, amomum, an ointment for the hair, made fr. an Asiatic shrub. flour, or meal. slaves, *Gk.*, bodies. souls . . men,^d persons of men. The commerce of Ro. was a spiritual slave trade.

The merchandise of slaves.—A late traveller at the Cape of Good Hope, says, in a letter to a friend, "Having learned that there was to be a sale of cattle, farm stock, etc., by auction, we stopt our waggon for the purpose of procuring fresh oxen. Among the stock of the farm was a female slave and her three children. The farmers examined them as if they had been so many head of cattle. They were sold separately, and to different purchasers. The tears, the anxiety, the anguish of the mother, while she met the gaze of the multitude, eyed the different countenances of the bidders, or cast a heart-rending look upon the children; and the simplicity and touching sorrow of the poor young ones, while they clung to their distracted parent, wiping their eyes, and half concealing their faces, contrasted with the marked indifference and laughing countenances of the spectators, furnishing a striking commentary on the miseries of slavery, and its debasing effects upon the hearts of its supporters. While the woman was in this distressed situation, she was asked, 'Can you feed sheep?' Her reply was so indistinct, that it escaped me; but it was probably in the negative, for her purchaser rejoined, in a loud and harsh voice, 'Then I will teach you with the *sjamboc*,'—a whip made of the rhinoceros's hide. The mother and her three children were literally torn from each other."

^d Ps. lxxxix. 8, 13.

^e Je. i. 46; li. 31, 32.

^f Ge. xix. 28; Jude 7.

"They that deliver themselves up to luxury are still either tormented with too little, or oppressed with too much; and are equally miserable by being either deserted or overwhelmed."—*Seneca*.

"We are all a kind of chameleons, taking our hue, the hue of our moral character, from those who are about us."—*Locke*.

merchants bewailing her fall

^a "The wood of the *citrus* of the Romans, prob. the *cupressus thyioides*, or the *thua articulata*. It was used for costly doors, with fittings of ivory; and for tables."—*Atford*.

^b Wordsworth.

^c Pr. vii. 17; Song iv. 14.

^d 2 Pe. iii. 3—9.

"It was a shrewd saying, whoever said it, 'that the man who first brought ruin on the Roman people was he who pampered them by largesses and amusements.'"—*Plutarch*.

There are persons who would lie prostrate on the ground, if their pride did not hold them up.

"There be that make it their glory to feed high, and fare deliciously every day; and to maintain their bodies elementary, search the elements, the earth, the sea, and air, to maintain the fire of their appetites. They that thus make, their bellies their gods do make their glory their shame."—*d. Warwick.*

her desolation

a Ez. xxvii. 30; 1 S. iv. 12; 2 S. i. 2; xiii. 19; xv. 32; Job ii. 12; La. ii. 10.

b Is. xxiii. 14; xliii. 14; Ez. xxvi. 16—18; Je. li. 37, 43.

"There is a Spanish proverb that a lapidary who would grow rich must buy of those who go to be executed, as not caring how cheap they sell; and sell to those who go to be married, as not caring how dear they buy."—*Fuller.*

c *Rae Wilson.*

the good rejoice over her fall

a Is. xxvi. 1, 5—8.

b Ps. lviii. 11; lxxix. 10; Ro. xix. 2.

"Heaven often regulates effects by their causes,

14—16. fruits, dainties, luxuries. soul . . after, instead of higher good. are . . thee, and left thee in extremest poverty. thou . . all, how much soever thou mayest seek them. which . . her, their gain being the highest good they sought in their trade. shall . . off, helpless beholders. for . . torment, lest it should reach them. wailing, bewailing the loss of a chief source of profit. saying, *etc.*, the chief concerns of such traffickers being loss of profit.

Wesley and the Papacy.—Mr. Samuel Wesley, the father of the celebrated Mr. John Wesley, being strongly importuned by the friends of James the Second to support the measures of the Court in favour of Popery, with promises of preferment, absolutely refused even to read the king's declaration; and though surrounded with courtiers, soldiers, and informers, he preached a bold and pointed discourse against it from these words:—"If it be so, our God whom we serve is able to deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up."

17—19. one . . nought, ill-gotten riches have swift wings. shipmaster, pilot or captain. all . . ships, passengers, tourists, or merchants. as . . sea, exporters, *etc.* stood . . off, fig. for mental posture of awe. cried . . burning, it was so vast and dense. what . . city! so splendid in her prosperity, so mournful in her fall. cast . . heads,^a Oriental mode of sig. great grief. rich, this word shows the secret of their grief. costliness, costly treasures, great wealth. for . . desolate,^b her rise the growth of centuries, her fall so sudden. (This may be ill. by burning of London, Chicago, Boston.)

Chambery in Sardinia.—On entering the principal church, my attention was caught by an object that appeared quite out of its place in such an edifice, and so ludicrously grotesque, that had I met with it anywhere else, I might have been rather amused by its oddity. This was a figure in a smart silk dress, and a no less smart bonnet, of most fashionable calibre according to the taste then in vogue, and adorned with bunches of artificial flowers. This millinery-bedecked puppet held a smaller one in its arms, upon the head of which was a wreath of roses. These miserable dolls were borne in procession round the church, with a priest walking on each side, and preceded by some boys in surplices, carrying enormous wax tapers. Truly I am inclined to think that the Sabbath cannot be more shamefully profaned, nor religious worship more flagrantly burlesqued, than by such arrant mum-mery. So that it becomes a question whether Sunday theatrical performances, so universal in Roman Catholic countries, are not the lesser scandal of the two.^c

20. rejoice . . her,^a occasion of the joy of holy nature. Both the sorrow and joy of earth dif. viewed fr. higher ground. heaven, including angels and the redeemed, who rejoice when sinners repent. ye . . prophets,^b as ye see that your warnings and predictions are verified. for . . her, vindicated your character, wh. she maligned; and your words, wh. she scorned.

Romanism and Atheism.—Blanco White, in describing the state of his mind on the discovery of Popish imposture, says:—"The confession is painful indeed, yet due to religion: I was bordering on Atheism. If my case were singular, if my knowledge of the

most enlightened classes in Spain did not furnish me with a multitude of sudden transitions, from the most sincere faith and piety to the most outrageous infidelity, I would submit to the humbling conviction, that either weakness of judgment or fickleness of character had been the only source of my errors. But though I am not at liberty to mention individual cases, I do attest, from the most certain knowledge, that the history of my own mind is, with little variation, that of a great portion of the Spanish clergy. The fact is certain. I make no individual charge. Every one who comes within this general description may wear the mask which no Spaniard can throw off without bidding an eternal farewell to his country." In tracing the past struggles of his mind, he shows that it was the doctrine of infallibility that led him to infidelity; and he asserts that, wherever the religion of Rome reigns absolute, there is but one step between it and infidelity. One other instance may be given, and the inference left to the reader's meditation. It is a well-known fact, that Cardinal Dubois, himself an infidel, recommended to Louis a man of his own stamp to fill an important office. The monarch was astonished, and told the Cardinal that the man was a Jansenist (one of the numerous sects into which this one and indivisible Church had been split up and divided): "The man is a Jansenist," said Louis, "and will never do." "Oh no, sire," said the Cardinal, "he is only an Atheist." All was safe, and the man got the priory!

21, 22. stone, etc., a stone great as a millstone. cast.. sea, where it would be instantly lost to sight. violence, with a rush. great.. down, her mighty battlements dismantled, her stone walls razed. shall.. all, no more than the stone in the depths of ocean. voice, sound. pipers, flute-players. shall.. thee, all joy and revelry shall cease. craftsman, artisan. sound.. thee,^b no consumers of food, depopulated.

Science abused, or Popish jugglery.—A poor man having heard a discourse from a Catholic priest on the seven devils which had been ejected from Mary Magdalene, shortly afterwards fancied himself to be possessed of an equal number of these fiendish beings. In his trouble he applied to the priest, who, taking advantage of the man's ignorance, told him that it would be necessary to combat with these spirits singly: and on a day appointed, the poor man came with money in hand, without which, the father had forewarned him, no evil spirit could be dislodged. The priest then bound a chain, connected with an electrical machine in an adjoining chamber, round his body, lest, as he said, the devil should fly away with him; and having warned him that the shock would be terrible when the evil spirit went out of him, he left him devoutly praying before an image of the Madonna; and after a time gave him a pretty smart shock, at which the poor wretch fell insensible on the floor from terror. As soon as he recovered, however, he protested that he had seen the devil fly away out of his mouth, breathing blue flames and sulphur, and that he felt himself greatly relieved. Seven electrical shocks, at due intervals, having extracted seven sums of money from him, together with the seven devils, the man was cured, and a great miracle was considered to have been performed.^c

23, 24. light.. thee, no more splendid illuminations. voice.. thee, the pomp of thy marriage ceremonies shall cease.

and pays the wicked what they have deserved."—*Cornelle*.

"In vain we attempt to clear our conscience by affecting to compensate for fraud or cruelty by acts of strict religious homage towards God."—*Blair*.

"Fair Laverna, give me a prosperous robbery, a rich booty, and a secret escape. Let me become rich by fraud, and still be accounted religious."—*Prayer of Rom. Robber to Goddess Laverna, Horace, Ep. I. Bk. i. 15. 60.*

her destruction and desolation

^a Is. li. 25, 62, 64; Ex. xv. 5, 6; Ne. ix. 11.

^b Is. xxiv. 1.

"It had been hard to have put more truth and untruth together in a few words than in that speech; 'whosoever is delighted with solitude is either a wild beast or a god.'"—*Bacon*.

"The most affluent may be stripped of all, and find his worldly comforts like so many withered leaves dropping from him."—*Sterne*.

^c *Rome in 19th Cent.*

her sins

^a Ge. iv. 10; π

6; Ps. lxxix. 2,
3; Je. li. 35.

"Such are the vicissitudes of the world, through all its parts, that day and night, labour and rest, hurry and retirement, endear each other. Such are the changes that keep the mind in action; we desire, we pursue, we obtain, we are satiated; we desire something else, and begin a new pursuit."—*Johnson*.

"Defeated, but not dismayed,—crushed to the earth, but not humiliated,—he seemed to grow more haughty beneath disaster, and to experience a fierce satisfaction in draining the last dregs of bitterness."—*Washington Irving*.

"One thing pride is, which no other vice that I know of has; it is an enemy to itself; and a proud man cannot endure to see pride in another."—*Feltham*.

merchants . . earth, who decked thee with jewels, and made their profit out of thy trade. They shall be brought low. sorceries, bedevilments, witchcrafts, poisons. found . . saints,^a their blood staining the ruins; fig. for her great blood-guiltiness. all . . earth, for their fidelity to the truth.

Trousseau of a princess.—A correspondent of the *Swiss Times* writes that he (or she) has just seen in the *atelier* of Madame Cortonesi, in the Corso, at Rome, a considerable portion of the wedding wardrobe of the youthful Donna Anna Maria Torlonia, which is estimated to cost £10,000. There are forty splendid dresses made for morning and evening wear. There is a royal-looking ruby velvet trimmed with white Brussels lace, a blue velvet visiting dress trimmed with chinchilla fur; a black velvet trimmed with costly sable; a green velvet with a new *passementerie* to match; and another black velvet with lace. All these velvet dresses are lined with the richest silk of the same colour, such silks as dresses are made of. Amongst the evening dresses, one of the prettiest is a pale blue silk, trimmed with Brussels and Venice lace, eighteen inches deep, and a border of blue feathers. Another exquisite costume is of mauve satin, also trimmed with feathers, tulle, and lace. Then there is an exceedingly beautiful black lace dress, to be worn over white satin, a ponceau satin trimmed with black lace flounces, and a faille dress of the new saumon shade, trimmed also with black lace and flowers to match. The visiting dresses are of violet silk, with velvet and violet blonde trimming; there is a dark blue faille, with Chantilly lace. The morning dresses are exquisite, and three of them are miracles of comfort and beauty. One of them is of white cashmere, lined and trimmed with cherry-coloured silk and *passementerie*. Another, Irish poplin, pearl-grey, lined and trimmed with pink silk. A third, of Cachemire des Indes, of the shade called Caffé-latte in Rome, lined with blue silk and trimmed with velvet to match. The enormous stores of linen garments, which every Roman princess bride is provided with, have all been made and embroidered at the Conservatorio Torlonia at Sant' Onofrio, where there are sixty orphan girls maintained and educated.

CHAPTER THE NINETEENTH.

Alleluia to
the Lord
our God

^a Ps. lxxvi. 1, 3—
5; 8; Is. xii. 2.

^b Is. xlv. 21;
Ps. cxlv. 17;
lviii. 11.

^c Re. xiv. 8;
xviii. 20.

"Things should not be done by halves; if it be right, do it boldly; if it be wrong, leave it

1, 2. of . . heaven, the redeemed. Alleluia,^a Heb., Praise ye Jah., or Praise ye the Lord. A word oft. found in the Pss. and in the LXX. unto . . God, belong to Him. true . . judgments,^b however terrible. judged,^c sentenced, condemned. avenged, exacted retribution. blood, shed by her. of . . servants, "precious shall their blood be in His sight."

Relics.—The Christian traveller who visits the monastery of Great St. Bernard, cannot but be deeply pained to see the worship that is paid in the chapel belonging to this establishment, to the waxen figure of a young woman, richly dressed, and contained in a glass case, the framework of which glitters with gold and jewellery. Nothing can exceed the earnestness of the priest who conducts this worship; his expressions of respect, faith, and love are most numerous and varied. This waxen image contains some

bones said to have belonged to a noble Roman lady named Faustina, who suffered martyrdom under the reign of Nero! A well-worded certificate declares these relics genuine! They were purchased at Rome by a man who holds a high situation as a member of the Reformed Church of Switzerland. He presented them to this chapel, and the Pope paid the expenses of the statue and case. This may remind us of the conduct of those Europeans who have lately made, and sent into India, images of the idols worshipped there, and who thus contribute to strengthen the stupid and barbarous idolatry which the missionaries of the Gospel are labouring to abolish at the peril of their lives. It is not, however, probable that the Swiss gentleman would be well satisfied with the effects produced by his present, if he were to witness the devoted idolatry which he has occasioned. His conscience, perhaps, would remind him that he will one day be called to give an account of it before the tribunal of the living God, who has declared that He will not give His glory to another. Who knows what will be the end of this impious worship, which has now existed two or three years? Who can tell how many souls it may be the means of leading from the paths of truth, to perish in the way of deceit? It has been particularly noticed, that this newly set up image attracts the notice and fervent adorations of many of the pious travellers who pass that way.^d

3, 4. her . . ever, see on xiv. 11. and, etc., see on iv. 4, 6, 8-11.

St. Patrick.—The name of St. Patrick has been long familiar to the Irish, and it is interesting to know that their obligations to him originated in his attachment to the Sacred Scriptures. It was in his sixteenth year that he was carried captive into Ireland, where he was obliged to keep cattle, on the mountains and in forests, in hunger and nakedness, amidst snow, rain, and ice. Here he learned the language and customs of the country; and afterwards, in better circumstances, travelling over the whole of the island, he not only preached frequently, but maintained and educated many children, and instructed the natives in the use of the Roman letters. This he considered necessary, that his new converts might read the Sacred Scriptures and other good books, without which they would not be able to instruct their countrymen in learning and religion. The labours of this indefatigable man, though blended with some superstitious observances, appear to have been eminently successful, and Christianity was very generally embraced throughout the island. Fiac, one of his converts, whom he appointed bishop of the Church of Sletty, wrote a poem in his praise, which is yet extant. In one of the verses of this poem, it is said, "He daily sang the Apocalypse, and hymns; and the whole Psalter he sang thrice; he preached, and baptized, and prayed; and he incessantly praised God." But we are also informed, by the same author, of his superstitions; for it is stated that one of his usual acts of mortification was, to stand every night in the fountain of Slan, which was never dry, whilst he sang a hundred Psalms. He died about the year 461.

5, 6. ye . . him,^a the praise of such alone acceptable. both . . great, for ea. has some reason for praising God: the Creator, Preserver, Redeemer of both great and small. voice . . waters,^b see on xiv. 2. and . . thunders, loud resounding. for . .

undone. Every day is a little life, and our whole life is but a day repeated." *Bp. Hall.*

"Heaven is above all yet; there sits a judge that no king can corrupt." — *Shakespeare.*

"The mean and servile soul of a hypocrite is like a dead carcass, in which there is neither heat, fire, nor spark of life remaining." — *Rousseau.*

d Archives du Christianisme.

the elders, etc., praise God

"Some people think black is the colour of heaven, and that the more they can make their faces look like midnight, the more evidence they have of grace. But God, who made the sun and the flowers, never sent me to proclaim to you such a lie as that." — *Beecher.*

"It is hard to personate and act a part long; for where truth is not at the bottom, nature will always be endeavouring to return, and will peep out and betray herself one time or other." — *Tillotson.*

a great multitude praise God
^a Ps. i. 1, 14, 23; xxii. 22, 25; He.

Re. 11, 12; Zec. iv. 7.

Re. xi. 15—17; Is. xxv. 7.

1 Ch. xxix. 11.

"Our imagination so magnifies this present existence, by the power of continual reflection on it, and so attenuates eternity, by not thinking of it at all, that we replace an eternity to nothingness, and expand a mere nothing to an eternity; and this habit is so inveterately rooted in us that all the force of reason cannot induce us to lay it aside."—*Pascal*.

d Anon.

e T. Preston, M.A.

"God's great heaven stands open day and night to man and spirit; for all are of the race of God, and have in themselves good."—*Bailey*.

f H. Rogers.

"The thought of eternity consoles for the shortness of life."—*Malesherbes*.

the marriage of the Lamb

a Re. xxi. 29; Ma. xxv. 6, 10; Zep. iii. 17; Song vii. 1—5.

b Ps. xlv. 13, 14; Is. lxi. 10; Ep. v. 25—27.

c Ep. i. 4.

d Re. vii. 14.

e Ro. v. 19; Zec. iii. 4.

"Happiness and virtue reach upon each other,—the best are not only

reigneth,^c the King of kings, eternal, immortal, reigneth over all, for ever more.

Joy in God's government.—I. The fact—"the Lord God Omnipotent reigneth. We are under the moral government of God as—1. Lawgiver; 2. Ruler of providence; 3. Mediator. II. The sentiment justified—"Alleluia." It is a matter of devout gratitude that—1. We live under the government of a God of grace; 2. This government is in the hands of Christ; 3. It rightfully belongs to Him; 4. Its end and object are identical with the one great object of His atoning work; 5. Our great King honours and rewards all His faithful followers. III. The expression to be given to this sentiment: 1. Look out upon events with a calm, if you cannot always with a triumphant eye; 2. Let the fact be greeted with actual thanks; 3. Cultivate a spirit of patient acquiescence, holy cheerfulness, and joy.^d—*The marriage of the Lamb*—(on vv. 6, 7).—Here is—I. A concert of heavenly minstrelsy responsive to a voice which issued from the throne of God. II. The occasion of this heavenly song. It celebrates the dominion and triumph of the Omnipotent God, who hath redeemed the Church. III. The proclamation of the glory and blessedness of the Church in her "espousal, as a chaste virgin, unto Christ."^e

Christians in heaven.—I once heard the following droll story of a certain Canadian convert:—He had a dream, he said, one night, that he was translated to heaven, which, to his imagination, seemed very much like a large church or meeting-house" (I devoutly trust he was mistaken in that). He said he thought Jesus Christ questioned each one before Him as to his ecclesiastical position. One said he was an Episcopalian. "Then," said Christ, "you can go and sit down in that pew—there all the Episcopalians are gathered together." Another said he was a Baptist; he was in like manner told to repair to another pew. A third said he was a Presbyterian, a third pew was assigned to him; and so of the rest. At last it came to the turn of the poor savage to be catechised; and not being sufficiently up to the nice divisions of ecclesiastical and doctrinal theology, he was afraid that there would be no "pew" found for him. Trembling he replied, when asked what he was, "I am a—Christian, and love the Lord Jesus with all my heart." "Oh, then," said the Saviour, "you may walk all about heaven, and hither and thither just as it pleases you."^f

7, 8. give . . him, the source of our joy and rejoicing. for . . come, the highest occasion of joy. wife,^a the Church. hath . . ready,^b has completed her adornment. granted, "Justification is a free gift." fine, not earthly woven. linen, no mixture of human merits. clean,^c free fr. earthly impurity. white,^d emblematical of holiness. for . . saints,^e unto all, and upon all those who believe.

The marriage of the Lamb.—I. The bride—the Elect Church, loved by Christ with an everlasting love, redeemed by Him, chosen in Him from the beginning, appointed of the Father, and at last to be glorified with Him for ever. II. The marriage—this does not take place at the death of believers, but it will happen at the grand Resurrection-day. III. The preparation of the bride for this great solemnity: 1. This is attributed to Christ Himself; 2. It includes the imparting of everything, necessary to fit each member of the Church for his appointed place: 3. The glory of

God will be its completion. *f*—*The marriage of Christ, the Lamb.*
—Consider—*I.* The spiritual union which exists between Christ and His Church. As in a marriage there is here—1. Mutual choice; 2. Mutual interest; 3. Mutual affection; 4. Mutual intercourse. *II.* The glorious manifestation of that union to which the text refers. This marriage conveys to us three ideas: 1. Purity; 2. Increase; 3. Love. *III.* The preparation necessary to the Church, before she can be introduced into the enjoyment of that glory. In this preparation is included—1. Church union; 2. Liberality; 3. Prayer; 4. Expectation; 5. Faith; 6. Humility. *g*

The blessedness of heaven.—The Earl of Balcarres, when near his end, said to his wife: “How sweet is rest to a wearied soul, and such a rest as this is that I am going to! O blessed rest! where we shall never cease, day or night, from saying, ‘Holy, holy, holy, Lord God Almighty!’ where we shall rest from sinning but not from praising.” Dr. Nisbet, too, the first president of Dickinson College, in his last efforts at vocal utterance, articulated with peculiar fervour the words, “Holy, holy, holy;” and with that exclamation on his lips, fell asleep.

9, 10. write, specially, emphatically. the . . Lamb,^a the beginning of endless joy. Good viands, holy guests, the Lord Himself their host. these . . God, and shall most indubitably come to pass. fell . . him, in gratitude and reverence to one who had imparted such great things. fellow-servant, a little higher in rank, yet a servant. and . . Jesus, good men are companions in labour with holy angels. worship God,^b and Him alone. the . . Jesus, *i.e.* the witness borne to Jesus. the . . prophecy,^c the spirit which animated the prophets; all God’s servants are bound together by one purpose, and one all-directing, all-animating spirit, wh. leads them to bear witness to Christ.

Marriage.—Let us consider the subject of marriage.—*I.* Its nature. It is a sacred union of two persons. It derives its origin from God, and is sanctioned by Him. *II.* Its peculiar objects and duties: 1. To check selfishness. “It is not good for man to dwell alone.” 2. The proper and careful training of the children. 3. The enforcement of mutual love and good-will. *III.* Of what it is an emblem or figure—of the union established between Christ and the believer. “Blessed are they,” etc. Blessed in—1. The present life; because they are sanctified, and their consolations in Christ abound; 2. The life to come.^d—*The marriage supper of the Lamb.*—Let us inquire—*I.* What is this state, which is called “the marriage supper of the Lamb.” *II.* Who are they who are partakers of it—“they which are called.” *III.* The blessedness of such.^e

The true sayings of God.—“Well, Hodge,” said a smart-looking Londoner to a plain cottager, who was on his way home from church, “so you are trudging home, after taking the benefit of the fine balmy breezes in the country this morning.”—“Sir,” said the man, “I have not been strolling about this sacred morning, wasting my time in idleness and neglect of religion; but I have been at the house of God, to worship Him and to hear His preached word.” “Ah, what then you are one of those simpletons, that, in these country places, are weak enough to believe the Bible? Believe me, my man, that book is nothing but a pack of nonsense; and none but weak and ignorant people now think it true.” “Well,

the happiest, but the happiest are usually the best.” Lytton.

f S. Minton, M.A.

“There is in man a higher aim than love of happiness; he can do without happiness, and instead thereof find blessedness.”—Carlyle.

g Dr. Stoughton.

“Truth and happiness inhabit a palace, into which none can enter but humble, sincere, and constant lovers.”—Lucas.

the true sayings of God

a Lu. xiv. 15; Ma. xxii. 2, 11, 12; Song i. 4; Lu. xxii. 15—18, 29, 30.

b Ma. iv. 10; Ac. x. 25, 26.

c Jo. v. 39; Le. xxiv. 27; Ac. x. 43; 1 Pe. i. 12, 11.

“To be humble to superiors is duty; to equal, is courtesy; to inferiors, is nobleness; and to all, safety; it being a virtue that for all her lowliness, commandeth those scorn it stoops to.”—More.

d R. Thursfield, B.A.

e R. Cecil, M.A.

“A man may find much amusement in the Bible; variety of prudential instruction; abundance of sublimity and poetry; but if he stops there, he stops short of its great end; for ‘the test-

mony of Jesus is the spirit of prophecy.' The grand secret in the study of the Scriptures is, to discover Jesus Christ therein, 'the Way, the Truth, and the Life.'—*Cecil*.

"Happiness is no other than soundness and perfection of mind."—*Antoninus*.

faithful and true

a Ps. l. 2, 3; ex. 1, 2; Is. xxviii. 5, 6; Ma. xxiv. 30, 31; Jo. v. 26, 27; Ps. xlv. 3, 4; Is. lxi. 2.

b Re. i. 13, 14; ii. 18; Mal. iii. 2.

c Ps. xxi. 3; cxxxii. 18; Ph. ii. 8—11.

d Re. iii. 12; Ma. xi. 27.

e Is. lxiii. 1—3; lix. 16—18; ix. 5.

f Ho. i. 3; 1 Jo. v. 7; He. xi. 3; Ps. xxxiii. 6; 1 Pe. i. 23; 2 Pe. iii. 5—7; Jo. xii. 48; Ps. cxxxviii. 2.

"A king ruleth as he ought, a tyrant as he lists; a king to the profit of all, a tyrant only to please a few."—*Aristotle*.

g S. W. Clark.

h R. S. M'All, LL.D.

i Spurgeon.

armies on white horses

a Re. vi. 2; Zec. i. 8; vi. 2—7; Re. vii. 9; Jude

Mr. Stranger, 'but do you know, weak and ignorant as we country people are, *we* like to have *two strings to our bow*.'" "Two strings to your bow! what do you mean by that?" "Why, sir, I mean, that to believe the Bible and to act up to it, is like having two strings to one's bow; for if it is *not* true, I shall be the better man for living according to it, and so it will be for my good in this life—that is one string; and if it *should* be true, it will be better for me in the next life—that is another string; and a pretty strong one it is. But, sir, if you disbelieve the Bible, and on that account do not live as it requires, you have not one string to your bow. *And O! if its tremendous threats prove TRUE, O think, what then, sir, will become of you!*" This plain appeal silenced the coxcomb, and made him feel, it is hoped, that he was not quite so wise as he supposed.

11—13. white horse, *etc.*,^a see on vi. 2. Faithful, to His followers. True, to His word. and . . . war, this a triumphal progress. eyes . . . fire,^b penetrating, commanding, consuming. head . . . crowns,^c of creation, providence, grace, glory. name . . . himself,^d none but He knows all its depth, *etc.* blood,^e His own: in wh. also ours must be dipped. word . . . God,^f [ii. 225].

The crown wearers.—Let us look at some of the crowns—I. Worn by Christ. There is the crown of—1. Victory; 2. Glory; 3. Redeemed souls; 4. Thorns—the crown of suffering. II. That we may wear. The crown of—1. Salvation; 2. Lovingkindness; 3. Glory with Christ; 4. Life eternal; 5. Rejoicing.^g—*The royalty of the glorified Redeemer.*—Consider—I. The glory of the great Redeemer: 1. His essential majesty; 2. His peculiar functions; 3. The greatness of those obstacles He is represented to have overcome; 4. The completeness of His victories in themselves; 5. His consequent satisfaction, and the fulness of His joy; 6. The preservation and progress of His cause on earth, in spite of all dangers; 7. The results of His redemption. II. The obviously practical reflections the subject so forcibly suggests: 1. The sentiments we should habitually cherish respecting His power and glory; 2. The inquiries we should make of ourselves as to whether His reign in our hearts has yet commenced.^h

Heaven a scene of triumph.—Heaven is a place of complete victory and glorious triumph. This is the battle-field: there is the triumphal procession.—This is the land of the sword and the spear: that is the land of the wreath and the crown. This is the land of the garment rolled in blood, and the dust of the fight: that is the land of the trumpet's joyful sound; that is the place of the white robe, and of the shout of conquest. Oh, what a thrill of joy shall shoot through the hearts of all the blessed when their conquests shall be completed in heaven; when death itself, the last of foes, shall be slain; when Satan shall be dragged captive at the chariot-wheels of Christ; when he shall have overthrown sin, and trampled corruption as the mire of the streets; when the great shout of universal victory shall rise from the hearts of all the redeemed!ⁱ

14, 15. armies . . . followed,^a holy angels, glorified saints. clothed . . . clean, garments of victory, holiness. out . . . sword,^b see on i. 16; and ii. 12, 16. rule . . . iron,^c see on ii. 27; and xii. 5. winepress, *etc.*, see on xiv. 19, 20.

The grand review.—I. What is meant by this figure of the

armies of the glorified riding upon white horses. It shows—1. The strength of the redeemed; 2. Their fleetness; 3. The victory they have gained; 4. Their innocence. II. Consider the battalions of the saved. Here are the regiments of—1. Christian martyrs of all times and countries; 2. Christian philanthropists; 3. Christian poor; 4. Christian invalids; 5. Christians of all grades and ages.^a

Our perfect consummation of bliss.—The glory of Christ seems not to be complete, till the glorification of His members. His absolute will is not perfectly contented, till His desire of having His people with Him be satisfied (Jo. xvii. 24). The departed saints are happy, yet they have their desires as well as fruitions: they long for the full perfection of that part of the family which is upon earth. Christ Himself is happy in His glory, yet the same desires He had upon earth to see His believing people with Him in glory, very probably do mount up to His soul in heaven; and though He fills all in all, and hath Himself a fulness of the beatific vision, yet there is the fulness of the body mystical, which He still wants and still desires. The Church, which is His body, is called His fulness (Ep. i. 33). It is then His glory is in a meridian height, when He comes to be glorified with all His saints about Him (2 Th. i. 10). The elevation then of the Head is a pledge of the advancement of believers in their persons, and a transporting them from this vale of misery to the heavenly sanctuary. His death opened heaven, and His exaltation prepares a mansion in it: His death purchased the right, and His glory assures the possession.^e

16. vesture . . thigh, written (*Alf.*) partly on the vesture and partly on the thigh, "at the part where, in an equestrian figure the robe drops fr. the thigh: some (*Grotius*) say thigh-sword. King . . lords," see on xvii. 14.

Christ's universal dominion.—Consider—I. The name by which He is called. It denotes—1. His universal dominion; 2. His proper Godhead. II. The manner in which it is manifested: 1. The "vesture dipped in blood" denotes His past victories; 2. The sword hanging upon His thigh denotes His state of preparation for future triumphs. Inferences:—(1) How deeply we are concerned to know whether Christ be our King! (2) How awful it will be to be found amongst His enemies; (3) How secure are all His faithful subjects!^b

The attributes of kings.—

Why, man, I never was a prince till now!
 'Tis not the bared pate, the bended knees,
 Gilt tip-staves, Tyrian purple, chairs of state,
 Troops of pied butterflies, that flutter still
 In greatness' summer, that confirm a prince;
 'Tis not the unsav'ry breath of multitudes,
 Shouting and clapping with confusèd din,
 That makes a prince. No, Lucio; he's a king,
 A true right king, who dares do aught save wrong;
 Fear nothing mortal but to be unjust;
 Who is not blown up with the flatt'ring puffs
 Of spongy sycophants; who stands unmoved,
 Despite the jostling of opinion;
 Who can enjoy himself, maugre the throng
 That strive to press his quiet out of him;

14, 15; Ma. xxv. 31; xxiv. 30, 31; Zec. xiv. 4, 5; Hab. iii. 16; Ma. xvi. 27; De. xxxiii. 2; 2 K. vi. 17.

^b He. iv. 12; Ep. vi. 17; Is. xi. 4; Nu. xxiv. 17, 19.

^c Da. ii. 44; Ps. ii. 9.

"It is only necessary to make war with five things; with the maladies of the body, the ignorances of the mind, the passions of the body, the seditions of the city, and the discords of families."—*Pythagoras.*

^d *T. de Witt Talmage, D.D.*

^e *Charnock.*

King of kings

^a Is. ix. 6, 7; De. x. 17; Ps. cxxxvi. 3.

"It is better to have a lion at the head of an army of sheep, than a sheep at the head of an army of lions."—*DeJoa.*

^b *C. Simeon, M.A.*

"A brave captain is as a root, out of which (as branches) the courage of his soldiers doth spring."—*P. Sidney.*

"War, even in the best state of an army, with all the alleviations of courtesy and honour, with all the correctives of morality and religion, is nevertheless, so great an evil, that to engage in it without a clear necessity is a crime

of the blackest dye. When the necessity is clear, it then becomes a crime to shrink from it."—*Southey. c Marston.*

the supper of the great God and the defeat of the adversaries

a Is. xiii. 4; Zep. iii. 8; Is. viii. 9—10; Ac. iv. 26; Ps. cx. 5, 6.

b Da. vii. 8, 11; Re. xiii. 1-5; 2 Th. ii. 8; 1 K. xviii. 40; 2 K. x. 18-22.

c Ma. v. 22; Lu. vi. 23.

d Re. xx. 10.

e Re. xx. 14.

f Re. xxi. 8.

g De. xxxii. 39; Ju. v. 31; He. x. 35-39.

"Crime and punishment grow out of one stem. Punishment is a fruit that, unsuspected, ripens within the flower of the pleasure that concealed it."—*Emerson.*

"Eternal torments, baths of boiling sulphur, vicissitudes of fires, and then of frosts."—*Dryden.*

h T. Dicks, LL.D.

the binding of Satan

a 1 Co. xv. 47; Jude 6.

b Ps. xci. 13; Ge. iii. 15; Ro. xvi. 20; Jo. xii. 31; Lu. x. 18.

c Is. xiv. 7; xxvii. 1; Job xxxviii. 1, 8, 11.

Who sits upon Jove's footstool as I do,
Adorning, not affecting, majesty;
Whose brow is wreathed with the silver crown
Of clear content.—This, Lucio, is a king;
And of this empire every man's possess'd
That's worth his soul.^c

17-21. angel . . sun, central, commanding, glorious place. fowls . . heaven, birds of prey. come . . God, that He as the Conquering King will prepare for you. that . . eat, etc., slain in the last great conflict; fig. to show certain destr. of the King's foes. and . . beast, etc.,^a see on xvi. 13, 14, 16; xvii. 12-14. false . . miracles, see on xiii. 11-17. mark . . image, see on xiii. 14. lake . . brimstone,^b hell, Gehenna,^c the destination of Satan,^d death,^e and Hades; the second death.^f remnant, kings, etc., who follow the beast. sword,^g His Word powerful to create or destroy.

Misery in hell.—Our sense of touch is at present accompanied with a thousand modifications of feelings of pleasure; but there everything that comes in contact with the organs of feeling may produce the most painful sensations. Here the variety of colours which adorn the face of Nature delights the eye and the imagination; there the most gloomy and haggard objects may at all times produce a dismal and alarming aspect over every part of the surrounding scene. Here the most enchanting music frequently cheers and enraptures the human heart; there nothing is heard but the dismal sound of "weeping and wailing, and gnashing of teeth." Here they hated the society of the righteous, and loved to mingle with evildoers in their follies and their crimes; there they will be for ever banished from the company of the wise and the benevolent, and will feel the bitter effects of being perpetually chained to the society of those malignant associates who will be their everlasting tormentors. Here they delighted to give full scope to their depraved appetites and passions; there they will feel the bitter and horrible effects of the full operation of such lusts and passions. If to these be added the consideration, that, in such minds, the principles of malice, envy, hatred, revenge, and every other element of evil which pervaded their souls while in life, will rage without control, we may form such a conception of future misery as will warrant all the metaphorical descriptions of it which are given in Divine Revelation, without supposing any further interposition of the Deity in the direct infliction of punishment.^h

CHAPTER THE TWENTIETH.

1-3. key,^a see on i. 18 and iii. 7. of . . pit, the abyss: see on ix. 1. great . . hand, fetters large and strong. dragon . . Satan,^b see on xii. 9. and . . years, he who had bound so many. shut . . him,^c securely imprisoned him. till . . fulfilled, prob. the num. of yrs. is to be taken fig., and may mean "the day of the Messiah;" or, "the dispensation of Christ."^d But some^e say it must be taken lit., and ref. to millennial reign of Christ. after . . season, see on v. 7.

Satan imprisoned.—We have here—I. The great enemy of

humanity described. His power is seen in the vast authority he wields over fallen angels—and over men. His existence is demonstrated by these considerations—that there is nothing antecedently improbable in such a supposition—that there is something in human experience that would suggest the probability of it—that there are statements in the Bible that clearly demonstrate it as a fact. We are taught by such an existence the fallibility of the holiest creature—Satan was holy once—the independent force of moral mind, the mysteriousness of the Divine government. II. The great enemy of humanity imprisoned. His imprisonment is effected by—1. A Divine messenger—"angel;" 2. Divine authority; 3. A Divine instrument. From this subject infer—(1) The true sphere of heroic action—"resist the devil;" (2) The grandeur of the Christian character—"put on the whole armour of God."

The wild waste of hell.—

At once, as far as angels ken, he views
The dismal situation waste and wild;
A dungeon horrible, on all sides round,
As one great furnace, flamed; yet from those flames
No light, but rather darkness visible
Served only to discover sights of woe,
Regions of sorrow, doleful shades, where peace
And rest can never dwell, hope never comes
That comes to all, but torture without end
Still urges, and a fiery deluge, fed
With ever-burning sulphur unconsumed:
Such place eternal Justice had prepared
For those rebellious; here their prison ordain'd
In utter darkness, and their portion set
As far removed from God and light of heaven
As from the centre thrice to the utmost pole.^e

4. thrones . . them^a [i. 134]. beheaded, *Gk.*, struck off with axe. witness . . God, see on vi. 9; and xii. 11; and xi. 7. mark, etc., see on xiii. 16. lived, *i.e.*, lived again. reigned . . Christ,^b took part in His regal authority. a . . years, see on v. 3.

Christian magistracy.—Consider Christian magistracy—I. As an ordinance of Christ. II. As a Gospel mercy. A Gospel mercy is one that—1. Is for the benefit of Christians; 2. Is dispensed by Christ in a Gospel way of dispensation; 3. Promotes and advances the Gospel. III. With regard to its great work—the execution of judgment.^c

Accepting martyrdom.—Towards the end of the third century, a holy man named Phocas dwelt outside the gate of the city of Sinope, in Pontus, and lived by cultivating a little garden, the produce of which, after supplying his own necessities, he distributed to the poor. Uniting prayer and contemplation with labour and charity, his garden was to him an instructive book, his flowers supplied him with a fund of holy meditation, and his little cottage was open to all strangers and travellers who were in want of a lodging. One night, as he sat at his frugal supper of herbs, some strangers knocked at his door; and he invited them to enter, and repose themselves. He set food before them, and gave them water for their feet; and when they had eaten, and were refreshed, he asked them concerning their business. They told him that they were sent there in search of a certain Phocas,

d Wordsworth.

e Alford.

"Of all the agonies in life, that which is most poignant and harrowing—that which, for the time, annihilates reason, and leaves our whole organisation one lacerated, mangled, heart—is the conviction that we have been deceived where we placed all the trust of love."—*Lytton.*

f Dr. Thomas.

"Ev'n thus in hell wander the restless damned: from scorching flames to chilling frosts they run; then from their frosts to fires return again, and only prove variety of pain."—*Rowe.*

g Milton.

the martyrs enthroned

a Da. viii. 9, 22, 27; Ma. xxv. 31; Re. iii. 21; Ro. v. 17; 1 Co. vi. 2, 3; Ps. cxlix. 9.

b 2 Ti. ii. 12; 2 Th. i. 10; Ma. xiii. 43; 2 Ti. iv. 8.

c *J. Lightfoot, D.D.*

"It is more difficult, and calls for higher energies of soul, to live a martyr than to die one."—*H. Mann.*

"When we read, we fancy we could be martyrs; when we come to act, we cannot bear a provoking word."—*H. More.*

"Happiness must not only be pre-

pared and fitted for man, but man for his happiness; he must become a rational creature before he can enjoy a rational pleasure."—*Lucas.*

d Mrs. Jameson.

the first resurrection

a Acc. to *Wordsworth*, the spiritual resur. of the soul is the first resur.; then, aft. 1,000 yrs. is the general resur. of the body. But *cf. Alford. Tertullian* says: "Within an age of 1,000 yrs. is concluded the resur. of the saints, who rise again at an earlier or later period acc. to their merits."

b 1 Th. iv. 16; Jo. v. 21; 2 Ti. ii. 11, 12.

c Ro. xxi. 8.

d Ex. xix. 5, 6; Is. lxi. 6; 1 Pe. ii. 9.

e *Dr. Thomas.*

f *J. Pearson, D.D.*

Gog and Magog

a Ge. x. 2; Ez. xxxviii. 2; xxxix. 1; 1 S. ii. 10.

b *Alford.*

"It is through madness that we hate an enemy, and think of revenging ourselves; and it is through indolence that we are

who had been denounced as a Christian; and that they were commissioned to kill him wherever they should find him. The servant of God, without betraying any surprise, conducted them to a chamber of repose; and, when they were at rest, he went into his garden, and dug a grave amid the flowers. The next morning he went to his guests, and told them that Phocas was found; and they, rejoicing, asked, "Where is the man?" He replied, "I myself am he." They started back, unwilling to imbrue their hands in the blood of their host; but he encouraged them, saying, "Since it is the will of God, I am willing to die in His cause." Then they led him to the brink of the grave, struck off his head, and buried him therein.^a

5, 6. rest . . dead,^a those not ref. to in v. 4. until . . finished, when they also shall be raised. this . . resurrection,^b of those who die *in* and *for* Christ. blessed . . holy, see on xiv. 13; and xix. 9. the . . power,^c see on ii. 11. priests . . reign,^d see on i. 6; and v. 10.

Soul-priesthood.—Why should the true work of the soul be called a priesthood? Because it implies—I. A consciousness of the Divine. The very idea of priesthood implies the practical recognition of God. Souls should be ever conscious of God's presence, because it is—1. Reasonable, 2. Obligatory, 3. Necessary. II. A fellowship with the Divine. Has man a capacity for this? He has. This is the glory of his nature. III. A devotion to the Divine. The priests, under the law, were devoted to God to offer sacrifices for—1. Themselves, 2. Others.^e

Assurance of the resurrection.—Beside the principles of which we consist, and the actions which flow from us, the consideration of the things without us, and the natural course of variations in the creature, will render the resurrection yet more highly probable. Every space of twenty-four hours teacheth thus much, in which there is always a revolution amounting to a resurrection. The day dies into a night, and is buried in silence and in darkness; in the next morning it appeareth again and reviveth, opening the grave of darkness, rising from the dead of night; this is a diurnal resurrection. As the day dies into night, so doth the summer into winter: the sap is said to descend into the root, and there it lies buried in the ground; the earth is covered with snow, or crusted with frost, and becomes a general sepulchre; when the spring appeareth, all begin to rise; the plants and flowers peep out of their graves, revive, and grow, and flourish; this is the annual resurrection.^f

7, 8. when . . expired, see on v. 3. Satan . . prison, to test finally the force of truth, and manifest the unchanged nature of an evil spirit. deceive, with many well-contrived devices. nations . . earth, who in the absence of the deceiver may have appeared upright. (*Ill.*, many appear upright bec. they have never been greatly tempted.) Gog . . Magog,^a names used in Rabbinical bks. to sig. the nations wh. should, in the latter days, come up to Jerus. to fight ag. the Messiah.^b number . . sea, *i.e.*, innumerable.

Satan's work.—From the text we observe—I. That Satan's great work and business that he follows is, to deceive. It was the first thing he did after his fall; he has been doing this ever since; he will ever be doing it, while the world lasts. II. That

it is his great masterpiece to deceive in matters of religion. He deceives the nations with a false religion. III. That it is his ultimate refuge to raise persecution when he cannot deceive. Learn:—That is the true religion: (1) That Satan hates the most; (2) That shows forth the greatest power of godliness.^c

Satan liberated.—An islander in the South Seas once proposed the following query to the missionaries:—"You say God is a holy and a powerful Being; that Satan is the cause of a vast increase of moral evil or wickedness in the world, by exciting or disposing men to sin. If Satan be only a dependent creature, and the cause of so much evil, which is displeasing to God, why does God not kill Satan at once, and thereby prevent all the evil of which he is the author?" In answer he was told, "that the facts of Satan's dependence on, or subjection to the Almighty, and his yet being permitted to tempt men to evil, were undeniable from the declarations of Scripture, and the experience of every one accustomed to observe the operations of his own mind. Such an one, it was observed, would often find himself exposed to an influence that could be attributed only to Satanic agency; but that, why he was permitted to exert this influence on man, was not made known in the Bible."

9, 10. breadth . . earth, *i.e.*, overspread it. camp . . city, the Church, or taken *lit.*, as some,^a Jerus. fire . . heaven,^b no weapon formed ag. thee shall prosper. cast . . brimstone,^c see on xix. 20. where . . are, companions in sin, and now in suffering. for . . ever,^d *lit.* to the ages of the ages.

Description of hell.—

I'll tell thee what is *hell*—thy memory
Still mountained up with records of the past,
Heap over heap, all accents and all forms,
Telling the tale of joy and innocence,
And hope, and peace, and love; recording too,
With stern fidelity, the thousand wrongs
Worked upon weakness and defencelessness;
The blest occasions trifled o'er or spurned;
All that hath been that ought not to have been,
That might have been so different, that now
Cannot but be irrevocably past!

Thy gangrened heart,
Stripped of its self-worn mask, and spread at last
Bare, in its horrible anatomy,
Before thine own excruciated gaze!^e

11, 12. great, as comp. with those mentioned in v. 4. white, throne of unimpeachable justice. him . . it,^a God, see on iv. 3; and xxi. 5. earth . . away, see on 2 Pe. iii. 10. dead^b . . God, a countless number. and . . opened, see below—homilies. another . . life^c [iv. 261]. judged, tried and sentenced. things . . written, by an unerring pen. books, imperishable records. works, number, nature, moral character of deeds [ii. 259].

And the books were opened.—What are the books which will be opened? I. The book of the material universe. II. The book of human consciousness. The human soul is a great storehouse of thoughts—all these will be opened. III. The book of Divine remembrance. God "will bring to light the hidden things of

appeased, and do not revenge ourselves."—*La Bruyère.*

"Revenge is a kind of wild justice, which the more man's nature runs to the more ought law to weed it out."—*Bacon.*

c J. Lightfoot, D.D.

"Hell is full knowledge of the truth, when truth resisted long, is sworn our foe, and calls eternity to do her right."—*Young.*

the great deceiver punished

a Alford.

b Ps. xi. 6; 2 Th. i. 8; Job xxxiv. 30; Ps. xxi. 9, 11; ix. 16; xviii. 8; Is. lxvi. 16; li. 13; 2 K. i. 10; Lu. ix. 54.

c Is. xxx. 33.

d Re. xiv. 9—11.

"What do the damn'd endure but to despair; but knowing heaven, to know it lost for ever?"—*Congreve.*

e *Starkey.*

the dead are raised

a Ps. xcvi. 13; ix. 7; Da. vii. 9, 13, 14; Jo. v. 22.

b He. vi. 2; Ac. xxiv. 15; Jo. v. 28, 29; Ac. xvii. 31, 32.

c Ph. iv. 3; Re. iii. 5; xiii. 8; xxi. 27.

"These books and the book of life bore inde-

pendent witness to the fact of men being or not being amongst the saved: the one by inference from the works recorded; the other by inscription or non-inscription of the name in the list."—*Alford.*

d E. S. Porter.

e N. Macleod, D.D.

f R. Harvey, M.A.

the sea gives up its dead

a Jo. v. 28, 29.

b 1 Co. xv. 26; Job xxviii. 22.

c Alford.

d Ex. xxxii. 33; Ma. xiii. 40—42; Mk. ix. 43—48; Re. xix. 20; Ps. ix. 17; Re. xxi. 8; Lu. xii. 5; 2 Th. i. 8, 9.

e W. R. Williams, D.D.

"The ocean's surfy, slow, deep, mellow voice, full of mystery and awe, moaning over the dead it holds in its bosom, or lulling them to unbroken slumbers in the chambers of its vasty depths."—*Halliburton.*

f Mrs. Hemans.

new heaven and new earth

a Is. lxxv. 17 lxii. 12; 2 Pe. ii. 13.

b F. Wagstaff.

"The whole of the things described in the remaining portion

darkness." *d*—*The opening of the books.*—There will be opened the book of—I. Providence. This will be opened at the judgment, that all may know what Christ has done for each of us, and what we have done for Him. II. Memory—an awful volume! III. Conscience. This will afford abundant evidence, when read along with the books of memory and providence, of the witness in every man's soul for the moral government of God. IV. Life. Here are inscribed the characters of all God's people, and the evidence of the reality of their faith in, and obedience to, Christ. *e*—*The second advent.*—Consider—I. The people who shall be tried. It is impossible to count, or conceive, a multitude like this; all who have ever lived and died are here. The greatest cannot escape; the meanest will not be overlooked. II. The manner of their being examined—"the books were opened." Clearness of judgment is implied. *f*

13—15. sea . . it, fr. all the wrecks and foundering of the past. death . . them, *a* summoned back to life by the voice of God. they . . works, see on v. 12. death . . hell, *b* here regarded as two demons, enemies of God. *c* this . . death, see on v. 6. whosoever, *d* etc., acc. to judgment based on the other books: see on v. 12.

The sea giving up its dead.—Consider—I. The resurrection of the dead, generally. The meetings of persons by which it will be attended, will form no small part of its terrors. II. The sea giving up its dead. It is a place of—1. Quiet burial; 2. Battle; 3. Shipwreck. Hence it has its dead. These it must give up at last. III. The meeting of the dead of the sea with the dead of the land. *e*

The sea a burial-place.—

What hid'st thou in thy treasure-caves and cells?

Thou hollow-sounding and mysterious main!

Pale glist'ning pearls, and rainbow-coloured shells,

Bright things which gleam unreck'd of, and in vain?

Keep, keep thy riches, melancholy sea!

We ask not such from thee.

To thee the love of woman hath gone down;

Dark flow thy tides o'er manhood's noble head,

O'er youth's bright locks and beauty's flowery crown;

Yet must thou hear a voice—Restore the dead;

And earth shall claim her precious things from thee,—

Restore the dead, thou sea!

CHAPTER THE TWENTY-FIRST.

1. for . . away, *a* see on xx. 11. there . . sea, wh. now sunders, and engulfs, and terrifies: nor of that wh. the sea emblematises—commotion, strife, etc.

The new heaven and the new earth.—These words suggest to us—I. That our future state of being will partake very largely of a material character. II. That our occupations in a future state will be greatly influenced by material things. III. That we shall have future opportunities to unravel the perplexities of a Divine providence. IV. That we shall be afforded opportunity for the more perfect comprehension of the mysteries of grace. *b*—*No more*

sea.—The sea is the emblem of—I. Division—it separates nations and sunders peoples from each other. In the new dispensation there will be no such barrier. II. Change—it is never long the same. Earth is constant only in her inconstancy, but in the heavenly state all mournful change shall be unknown. III. Storm—wrecking our hopes, and drowning our joys. The sea of glass in heaven glows with a glory unbroken by a wave. No tempest howls along its peaceful shores.^c

Heaven a home.—"Home"—oh, how sweet is that word! What beautiful and tender associations cluster thick around it! Compared with it, house, mansion, palace, are cold, heartless terms. But "home!" that word quickens the pulse, warms the heart, stirs the soul to its depths, makes age feel young again, rouses apathy into energy, sustains the sailor in his midnight watch, inspires the soldier with courage on the field of battle, and imparts patient endurance to the worn-down sons of toil. The thought of it has proved a sevenfold shield to virtue: the very name of it has been a spell to call back the wanderer from the paths of vice. And far away, where myrtles bloom and palm-trees wave, and the ocean sleeps upon coral strands, to the exile's fond fancy it clothes the naked rock, or stormy shore, or barren moor, or wild highland mountain, with charms he weeps to think of, and longs once more to see. Grace sanctifies these lovely affections, and imparts a sacredness to the homes of earth by making them types of heaven. As a home the believer delights to think of it. Thus, when lately bending over a dying saint, and expressing our sorrow to see him lay so low, with the radiant countenance rather of one who has just left heaven than of one about to enter it, he raised and clasped his hands, and exclaimed in ecstasy, "*I am going home.*"^d

2. saw . . Jerusalem,^a the glorified Church. come . . heaven, grand procession of the redeemed to take possession of the renewed earth. prepared . . husband,^b see on xix. 7.

The new Jerusalem (on v. 2-4).—I. What is meant by "the holy city, new Jerusalem." Here we may remark—1. That whilst this coming down of the holy city is the grandest jubilee of the universe, we should not undervalue our present privileges; 2. That we are introduced to the heavenly Jerusalem only through our death. II. The transfer of God's pavilion and seat of government to the new heavens and new earth. III. The felicity of the saints—"wipe away all tears," etc.: 1. No more tears—no more grief; 2. No more death; 3. No more sorrow of any kind; 4. No more murmuring; 5. No more pain; 6. No more earthly things.^c

The celestial city.—A city never built with hands, nor hoary with the years of time—a city, whose inhabitants no census has numbered—a city, through whose streets rush no tides of business, nor nodding hearse creeps slowly with its burden to the tomb—a city, without griefs or graves, without sins or sorrows, without births or burials, without marriages or mournings—a city, which glories in having Jesus for its king, angels for its guards, saints for its citizens; whose walls are salvation, and whose gates are praise.^d

3, 4. tabernacle,^a home, dwelling place. he . . them,^b source of happiness, guarantee of safety. Emmanuel. they . .

of the book are subsequent to the general judgment, and descriptive of the consummation of the triumph and bliss of Christ's people with Him in God's eternal kingdom."—*Alford*.

c C. H. Spurgeon.

"Speak no harsh words of earth; she is our mother, and few of us her sons who have not added a wrinkle to her brow."—*A. Smith*.

"Nature has perfections, in order to show that she is the image of God; and defects, in order to show that she is only His image."—*Pascal*.

d Dr. Guthrie.

the new Jerusalem

a Is. lii. 1; He. xiii. 14; xi. 16; Jo. xiv. 1, 2.

b Jo. iii. 29; Ps. xiv. 13, 14; Ep. v. 25-27; Is. liv. 5; Ho. ii. 16, 19, 20; Song iv. 7, 11.

c J. Stratten.

d Dr. Guthrie.

"Plätarch has a fine expression with regard to some woman of learning, humility, and virtue;—that her ornaments were such as might be purchased without money, and would render any woman's life both glorious and happy."—*Sterne*.

all tears wiped away

a Ex. xxv. 8; Ez. xxxvii. 27; Is. xxv. 9; Ps. lxxviii. 18; Ez. xlvi. 35.

b Ma. i. 23; Jo. i. 14; 2 Co. vi. 16.

c 1 Co. xv. 26, 54; Jo. xiii. 14; Lu. xx. 36; Is. xxv. 8; 2 K. ii. 21; Is. xxxv. 10; xxxiii. 24; 2 Co. iv. 17, 18.

"Tears, idle tears, I know not what they mean—tears from the depth of some divine despair rise in the heart and gather in the eyes, in looking on the happy autumn fields, and thinking of the days that are no more."—*Tennyson*.

d R. S. M'All, LL.D.

"God is the summit of man's happiness; and religion is the way to it. Till we arrive at Him, we are but vapours, tossed about by inconstant winds."—*Feltham*.

e J. Hunter.

Varro reckons up two hundred and eighty different opinions of what constitutes happiness. Lucian gives a long catalogue of the ideas of philosophers, and refutes them all.

f A. C. Thompson, D.D.

water of life

a 2 Co. v. 17; Is. lxxiv. 4; 1 Co. iii. 2.

b Ps. cxix. 89, 90; Ma. xxiv. 25; 1 Pe. i. 23, 25.

c Is. lv. 1; Jo. iv. 10, 14; Re. xxii.

people, to exclusion of all others: and for ever. God . . . eyes, see on vii. 17. and . . . pain,^c all evil removed. for . . . away, with every occasion of pain, etc.

God's tabernacle with men.—Consider—I. The sentiments of which this proclamation is expressive. We perceive in it—1. The exultation of joyous discovery; 2. The rapture of sacred astonishment; 3. The eagerness of solemn expectation; 4. The expression of the force of a benevolent interest in all that pertains to the welfare and destiny of man; 5. The satisfaction of devout intelligence, beholding, in the events which it contemplates, fresh attestations of the stability and fulness of its own eternal welfare, as dependent on the Divine counsels and character; 6. Preparation for instant and cheerful concurrence in the effecting of God's purposes, and the advancement of His glory. II. The events by which it is called forth: 1. The wonders of providence; as exhibiting God's concern, and individual as well as constant regard, for human welfare; 2. The sublimer wonders of redemption; 3. The mysteries of the sanctifying influence; 4. The final revelations of the Divine power and greatness through all time and eternity. III. The manner wherein it teaches us to reflect both on our privileges and duty. We should meditate upon this subject with—1. Mingled gratitude and wonder; 2. United watchfulness and diligence; 3. A corresponding appreciation of every ordinance which confirms it; 4. A sacred ambition and ardour to diffuse its knowledge among those yet destitute of it; 5. Holy desire for the final manifestation of God.^d—*The mission of pain.*—Consider—I. That the existence of pain is a fact which none can ignore or deny. II. That, though there is much pain, perhaps the most of the pain we know, traceable to sin, still no one can deny that it existed even before the creation, as geology proves, and certainly before sin darkened the earth. III. That pain is revealed by Christianity to be part of a grand economy of discipline, and that this is confirmed by human life and history: 1. Pain, either latent or felt, is a necessary condition of the highest forms of mental life—necessary since it effectually develops our mental faculties; 2. It is also necessary as a test of moral principle, and as it stimulates and promotes the development of moral character; 3. It is necessary since our personal education and welfare are subordinate to the welfare and perfection of the whole race of which we are single members.^e

Ever with the Lord.—"Reading tires me," said Brown, of Haddington, "walking tires me, riding tires me; but were I once with Jesus, fellowship with Him will never tire me. 'So shall we ever be with the Lord.' Oh, that sweet little sentence, 'We shall be for ever with the Lord.' Oh how sweet!—for ever with the Lord! And that which makes the wonder is this, that it is we that are to enjoy this happiness; we pitiful wretches are to be for ever with God our Saviour,—God in our nature!"^f

5, 6. I . . . new,^c in place of the old and its associations with sin, etc. write, emphatic. true, in every particular. faithful,^b shall be realised in future experience of men. Alpha . . . end, see on i. 8. athirst, for the blessedness of heaven, etc. (no other thirst), see vii. 16. of . . . freely,^c see on vii. 17.

The A and the Z.—Christ is the beginning and the end—the A and the Z—of—I. The physical universe. By Him were all things made that are made. II. The Bible. Take Him from it:

and what remains? III. The Christian ministry. A sermon that has no Christ in it is a dead failure. IV. The world's rescue. The only hand swung out to catch the world, when it broke loose, was that of Christ. V. Heaven. There He will be the centre of all attraction.^d—*The fountain of the water of life.*—Consider—I. The character under which Christ here represents Himself—"the Alpha and Omega." This title is peculiarly descriptive of His eternity, and consequently of His divinity. II. The persons to whom He promises a blessing—those who are athirst; athirst for the Gospel of life. III. The nature of the blessing to be bestowed—the water of life; the various benefits procured for man by the Redeemer. IV. The manner of its bestowal—freely.^e *Christ freely giving of the water of life to the thirsty.*—Let us consider—I. The character—"him that is athirst." Mark—1. The definite, 2. The universal, application of these words. II. The declaration—"I will give." Christ is—1. Able to give. He is full of grace; 2. Appointed to give; appointed by God; 3. Willing to give. He has a heart to do it. III. The mercy—"the fountain of the water of life;" not a pool, but a fountain, ever springing up. IV. The encouraging terms of the promise—"freely;" without money and without price.^f

The glories of heaven.—All the visions were rich, but this the richest,—that the floor of the house shall be covered with gold. The floor and street are walking-places, and how rich will our steps be then! Alas! here we sometimes step into the ruin, and then, again, stumble upon blocks and stones. Then we sometimes fall into the holes, and have our heel caught in a snare; but *then* there will be none of these. Gold, gold! all will be gold and golden perfections when we come into the Holy Place. The idolatrous temple of Diana was so bright and dazzling, that the door-keeper cried always to them that entered, "Take heed to your eyes!" What faculties of vision must we have to behold the glory of the temple above!^g

7, 8. *overcometh*, the world, the flesh, and the devil. shall . . . things,^a all good things, in all their fulness. I . . . God, to be loved, worshipped, trusted for ever. *he . . . son*,^b to be cherished, guarded, and made happy, like his Father, for ever. *fearful*,^c timid, moral cowards who were afraid to confess Christ. *unbelieving*,^d who did not trust in Christ. *abominable, etc.*,^e all grades and classes of sinners. *shall . . . brimstone*, see on xix 20. *this . . . death*, see on xx. 14.

The Christian conqueror.—Consider—I. The Christian's enemies: 1. The world; 2. A treacherous heart; 3. Spirits of evil. II. His aids: 1. Prayer; 2. The promises; 3. Christian fellowship. III. His reward: 1. A glorious, 2. An everlasting inheritance.^f

9—11. *seven . . . plagues*, see on xv. 1. The same angels may be both ministers of wrath and mercy. *bride . . . wife*,^a the most magnificent of all created things (see below, homily). *having . . . God*,^b *i.e.*, the glorious presence of God. *light, brightness, sheen, radiance.* unto . . . *precious*,^c a gem finely cut and polished. *jasper*, see on iv. 3. Some think the diamond is meant.

The Lamb's wife to be seen by us.—"Come hither," and see the Bride—I. As thou hast never seen her before: 1. In the enjoy-

17; Jo. vii. 37; Ps. lxxxvii. 7; Ps. xxxvi. 8, 9; xvi. 11.

d Dr. Talmage.

"False happiness is like false money,—it passes for a time as well as the true, and serves some ordinary occasions—but when it is brought to the touch we find the lightness and alloy, and feel the loss."—*Pope.*

e T. Bissland, M.A.

f Dr. R. C. Dillor.

"God's livery is a very plain one; but its wearers have good reason to be content. If it have not so much gold-lace about it as Satan's, it keeps out foul weather better, and is, besides, a great deal cheaper."—*Lowell.*

g Buck.

the victor's inheritance

a 1 Co. iii. 21—23; Ep. i. 22.

b Jo. i. 12; Ga. iv. 6; 1 Jo. iii. 1, 2; 2 Co. vi. 17, 18. *c* 1 S. xv. 24; Ma. xxv. 25; Lu. xii. 9.

d 1 Jo. v. 10; Jo. iii. 36; 2 Th. ii. 12.

e Tit. i. 16; Ep. v. 12; Le. xviii. 29, 30.

f W. W. Wythe.

the Lamb's wife

a Song vi. 4; Ez. xl. 2; Is. ii. 2; Zec. viii. 3; Joel iii. 17; Ps. xlviii. 1, 2; Ga. iv. 26.

b Song vi. 10; Ep. v. 27; Song iv. 7.

c Mal. iii. 17; Is. lxii. 3; Song vii. 1; i. 10, 11; Zec. ix. 16; Ez. xvi. 10—13.

"Heaven's gates are not so highly arched as princes' palaces; they that enter there must go upon their knees."—*D. Webster.*

"He who seldom thinks of heaven is not likely to get thither; as the only way to hit the mark is to keep the eye fixed upon it."—*Bp. Horne.*

d *And. Griffin.*

A missionary from India relates the experience of a native Christian whom he was called to visit. Inquiring the state of her mind, she replied, "Happy, happy! I have Christ *here!*" laying her hand on the Bengalee Bible, "and Christ *here!*" pressing it to her heart, "and Christ *there!*" pointing towards heaven.

"Nothing is farther than earth from heaven; nothing is nearer than heaven to earth."—*Hare.*

e *Bryan.*

walls and gates of the city

a 1 Ch. xxvi. 1—19; xv. 23, 24; Ps. lxxxiv. 10.

b Ez. xlvi. 31; Nu. vii. 84; Ro. ii. 12.

c Ps. xlvi. 12—14.

ment of nearer communion; 2. Participating in the highest honours; 3. Possessing enlarged knowledge; 4. Entirely absorbed in contemplation of Him. II. Where she never was before. She is—1. Beyond the tempter's power; 2. The rage of poverty and the experience of famine; 3. Far removed from the doubts of the enemy; 4. Away from the vineyard. III. As she herself never expected to be: 1. She expected much; 2. She never conceived of this. IV. As she was ever decreed to be: 1. Her glory not owing to God's caprice; 2. Nor even to her own effort; 3. But to God's eternal wisdom and power. V. As she shall for ever remain: 1. Her husband has paid her debts—no prison for her; 2. He is unchangeable—His affection can never depart; 3. No fear of divorce—sin alone *could* separate, and the very root of that is destroyed; 4. No fear of estrangement on her part; 5. No death. VI. As she should *now* aim to be: 1. Seek her beauty—pray for love, gentleness, meekness; 2. Renounce all other save the Master's laws. Live to please Him.^d

The city of the skies.—

I saw the city of the skies;
And oft, by faith-light, gaze
From earth toward the great sunrise
Of everlasting days,
And ponder 'mid the glittering domes
And spires of our eternal homes.

It seemed as if on mountain-height
I walked attent to view
Jerusalem, spread out in light,
And made in all things new
And holy, for the pure in heart
To dwell in and no more depart.

Far off, up in a silvery clime,
The sainted city lay,
Blazing in bright worlds not in time,
And not to pass away
Like earth and its revolving spheres,
Corroded, and grown dim with years.

'Twas founded deep in sacred ground,
And walled with jasper high,
To shine on heaven's remotest bound,
And down the steepy sky
To earth, where man may see the ray,
And traverse back its glorious way.^e

12, 13. wall, a walled city, sugg. the idea of society, separation, security. thereon,^a *i.e.*, on the gates. names . . Israel,^b whence we learn that some of ea. tribe enters the city. east, etc.,^c the gates face all the quarters whence the redeemed arrive.

The new Jerusalem.—In its general plan, the symbolical city presents a striking resemblance to the description of Ecbatana, furnished by the Father of secular history. "Of this city, one wall encompassed another, and each rose by the height of its battlements above the one beyond it. The ground, which was a circular hill, favoured this construction; but it owed still more to the labours bestowed upon the work. The orbicular walls were seven in number: within the last stood the royal palace and the

treasuries. The largest of the walls nearly equalled the circumference of Athens. The battlements of this outer wall were white; those of the second, black; of the third, purple; of the fourth, blue; of the fifth, orange; all the battlements being thus covered with a pigment. Of the last two walls, the battlements of the one were plated with silver, those of the other with gold." Thus the Median city consisted of seven circular terraces, each distinguished by the colour of its wall; whereas the Apocalyptic city is described as a quadrangle of twelve stages or foundations; but the points of coincidence are highly illustrative of the emblematic description. The precious stones of which the walls of the holy city appeared to consist, whatever mystical or symbolical significance may attach to them, are obviously intended to describe the colour of each resplendent elevation; and although the colours do not occur in the precise prismatic order, the combination would have the general effect of a double rainbow.^d

14, 15. wall . . foundations . . Lamb,^a to show that the Ch. is built on their teachings and labours. he . . me, see v. 9. read,^b see on xi. 1. measure . . thereof, the Ch. built acc. to plan wh. the Divine Architect had in his mind bef. one of the living stones were laid.

Heaven, the house of God.—This glorious world is "the house of God," or the peculiar and favourite place of His residence; the place where those manifestations of Himself are seen, which He is pleased to make, as the most special displays of His presence and character. Present in all other places, He is peculiarly present here. It is also "the throne of God," the seat of universal and endless dominion; where the Divine authority is peculiarly exercised and made known, and the splendour of the Divine government exhibited with singular effulgence and glory. It is the residence of His most favoured creatures; of the saints, who are redeemed by the blood of His Son; and of the angels, who, innumerable in multitude, "stand round about His throne." It is the everlasting seat of consummate holiness or virtue; where that Divine principle shines without alloy, flourishes in immortal youth, and reigns and triumphs with eternal glory. It is the place in which are seen all the finishings of Divine workmanship, and in which the beauty and greatness of the Infinite Mind, and the endless diversities of omniscient skill, appear in all their most exquisite forms, and in the last degrees of refinement and perfection. It is the centre of all Divine communications; the city in which all the paths of Providence terminate; the ocean from which all the streams of Infinite Wisdom and Goodness proceed, and into which they return, to flow again and for ever. It is the theatre in which an eternal providence of progressive knowledge, power, and love, rendered daily more and more beautiful and amiable, wonderful and majestic, is begun and carried on through ages, which will never approach towards an end. It is the place where all the works of God are studied and understood, through an eternal progress of knowledge; where all the diversities of virtuous intelligence, all the forms and hues of moral beauty, brighten in an unceasing gradation; and where gratitude, love, enjoyment, and praise, resound day and night in a more and more perfect harmony throughout the immensity of duration.^c

"Heaven hath many tongues to talk of it, more eyes to behold it, but few hearts that rightly affect it."—*Bp. Hall.*

"By heaven, we understand a state of happiness infinite in degree, and endless in duration."—*Franklin.*

d Josiah Conder.

foundations of the city

a Ep. ii. 20.

b Ez. xl. 3.

"The city is an epitome of the social world. All the belts of civilisation intersect along its avenues. It contains the products of every moral zone. It is cosmopolitan, not only in a national, but in a spiritual sense."—*Chapin.*

"Compare a Solomon, an Aristotle, or an Archimedes, to a child that newly begins to speak, and they do not more transcend such a one than the angelical understanding exceeds theirs, even in its most sublime improvements and acquisitions."—*South.*

"Heaven will be inherited by every man who has heaven in his soul. 'The kingdom of God is within you.'"—*Beecher.*

"Heaven, the treasury of everlasting joy."—*Shakespeare.*

c Dr. Dwight.

shape, size,
and material
of the city

a Zec. ii. 4, 2.

b Re. xiv. 1; vii. 1.

c Is. lx. 17, 18; 1 K. vi. 21, 28; Ps. xlv. 9; lxxii. 15; Ge. ii. 11, 12; La. iv. 2; Re. iii. 18; Mal. iii. 2, 3; Job xxiii. 10; Zec. xiii. 9; 1 Pe. i. 7; 2 Co. iv. 17, 18.

"Grandeur and beauty are so very opposite that you often diminish the one as you increase the other. Vanity is most akin to the latter, simplicity to the former."—*Shenstone*.

d Wordsworth.

the garnish-
ing of the
walls

a Is. liv. 11, 12; Job xxviii. 12—19; Da. x. 5, 6.

b The Heb. name is: *tarshish*. *Genesis* imagines it to be so called because it was brought fr. Tarshish, i.e., Tarsessus, in Spain.

c Indian gem, so called bec. said to resemble in colour the juice of the leek, interspersed with golden spots. It has been sup. to have some medicinal virtue in diseases of the eyes.

d Ex. xxviii. 19; xxxix. 12.

e Heb. *ahhlamah*, fr. supposed property of inducing dreams. Its *Gk.* name (whence the English) implies that it was a charm against drunkenness.

16—18. twelve . . furlongs,^a or stadii. A *Gk.* stadium = 606 ft. 9 in. English. This will make the length 1383½ ms. if it be taken lit., but this measure prob. denotes perfection. length . . equal, the height of earthly Jerus., which supplies the fig., was measured fr. the valley beneath. So the height here *may* be from the base to the summit of the plateau on wh. it was situated. wall, height commencing with top of plateau; or thickness. an . . cubits,^b ab. 250 ft. taken lit. according . . man, the cubit was a measure taken fr. the elbow to point of middle finger. that . . angel, who, to make it clear, took a familiar measure. (But the *lit.* sense must not be insisted upon,) jasper, see v. 11. gold . . glass,^c pure, transparent, amber-like.

The heavenly city.—

The appearance, instantaneously disclosed,
Was of a mighty city—boldly say
A wilderness of building, sinking far,
And self-withdrawn into a wondrous depth,
Far sinking into splendour without end!
Fabric it seemed of diamond and of gold,
With alabaster domes and silver spires,
And blazing terrace upon terrace, high
Uplifted: here, serene pavilions bright
In avenues disposed: there, towers begirt
With battlements, that on their restless fronts
Bore stars—illumination of all gems.^d

19, 20. garnished,^a adorned. jasper, v. 11. sapphire (*beauty, splendour*), bright blue, transparent, only inferior to diamond in hardness. chalcedony, prob. a species of agate, pale yellow, but nature is uncertain. emerald, see on iv. 3. sardonyx, var. of onyx; opaque white and orange brown. sardius, or sardine, see on iv. 3. chrysolite (*golden stone*), var. of topaz; golden streaked with green and white. beryl,^b perh. a var. of topaz, green, blue, or yellow. topaz, prob. our chrysolite (see above), so called perh. from Sans. *pita*, yellowish, pale. chrysoprasmus^c (*golden leek*), a kind of beryl. jacinth, perh. a red var. of zircon, elsewhere called the figure.^d amethyst,^e violet, or red; a var. of quartz; very beautiful.

Description of heaven.—

Her streets with burnish'd gold are paved round;
Stars lie like pebbles scatter'd on the ground;
Pearl mixt with onyx, and the jasper stone,
Made gravell'd causeways to be trampled on.
There shines no sun by day, no moon by night,
The palace glory is the palace light;
There is no time to measure motion by—
There time is swallow'd in eternity:
Wry-mouth'd disdain, and corner-hunting lust,
And toady-faced fraud, and beetle-brow'd distrust,
Soul-boiling rage, and trouble-state sedition,
And giddy doubt, and goggle-eyed suspicion,
And lumpish sorrow, and degen'rous fear,
Are banish'd thence, and death's a stranger there:
But simple love and sempiternal joys,
Whose sweetness never gluts, nor fulness cloy:
Where, face to face, our ravish'd eye shall see,
Great God, that glorious One in Three,

And Three in One—and seeing Him shall bless Him,
And blessing, love Him—and in love possess Him!

21-23. pearls,^a see below. gold . . glass, see on v. 18. and I saw, etc.,^b the object of all worship and the great sacrifice being present, no place of worship was needed. for . . it,^c i. e., the Shekinah, see v. 11.

The Lamb the light of heaven.—Light is the emblem of—I. Joy. The joy of the saints in heaven is comprised in this—Jesus whose us, loved, bought, cleansed, robed, kept, and glorified us; we have all through Him. II. Beauty. Nought of beauty is left when light is gone. III. Knowledge. Christ is the fountain whence our heavenly knowledge will flow. IV. Manifestation.^d—*No temple in heaven.*—I. The import of this. It implies that there are no—1. Special sacred places in heaven; 2. No specially sacred persons there; 3. Special sacred seasons; 4. Special sacred services. II. The reason for it—"the Lord God Almighty," etc. God's presence renders unnecessary all—1. Temple instructions; 2. Temple worship; 3. Temple commemoration; 4. Temple convocation.^e—*Christ the glory of heaven.*—Jesus Christ is in heaven—I. The rightful and acknowledged Head of His redeemed people. II. The Author and Dispenser of all its blessedness: 1. Its redeemed inhabitants are there through Him; 2. The sources of its joy are in Him; 3. Its permanency is His work. III. The most happy of all its glorified inhabitants. IV. The object of all adoration and praise.^f

Inquiries about heaven.—"My chief conception of heaven," said Robert Hall to Wilberforce, "is rest." "Mine," replied Wilberforce, "is love." Perhaps both conceptions are true; and union of perfect love with perfect rest conveys our best idea of heaven, considered simply as a state. But what is the manner of existence there, and what is the true physical theory of another life? How shall we see without these eyes, hear without these ears, act without this material instrument of being? What are the visions, the emotions, the specific employments of heaven? Where and what is the region itself? Is it a star? Is it a sun? Is it a vast and splendid cluster of worlds, or is it some spacious, magnificent, and unlimited continent of light and beauty? Where are "the holy places not made with hands"? Where are "the many mansions of our Father's house"? Where is the grand metropolis of God's moral rule, whence His laws go forth, and "whither the tribes go up, the tribes of the Lord," from every realm of earth, and every age of time? Where stands that throne before which, at this solemn instance, the innumerable companies of the glorified bend in an ecstasy of adoration? The Heir of Glory dies—"He giveth up the ghost, and where is He?" These questions are unanswered and unanswerable.

"He that hath found some fledged bird's nest may know
At first sight if the bird be flown;
But what fair field or grove he sings in now,
That is to him unknown."^g

24, 25. them . . saved,^a only those; the rest will be in outer darkness. walk, live. in . . it, enjoying its radiance. kings . . earth, some of whom, also, will be saved. bring . . it,^b and consider it their greatest glory and honour to be permitted to do so. gates . . there,^c the gates of cities were

f Quarles.

the glory of
the city

a Ma. xiii. 45, 46.

b 2 Ch. vi. 18;
1 K. viii. 27; Is. lxvi. 1, 2; Ac. xvii. 24; vii. 48—50; Jo. iv. 21—24; Mal. i. 11; Jo. ii. 19—21; Ma. xxvii. 39—43.

c Is. lx. 1, 19, 20; 1 Co. xiii. 10; Ps. lxxxvii. 3; cii. 16; xc. 20.

d C. H. Spurgeon.

e D. Smith, D.D.

"All which pearls do receive their lustre and worth from Christ, that pearl of price, like as the pearl by being often beaten upon by the sun-beams, becometh radiant as the sun."—Tressp.

f G. Spring, D.D.

"If I am allowed to give a metaphorical allusion to the future state of the blessed, I should image it by the orange-grove in that sheltered glen on which the sun is now beginning to shine, and of which the trees are, at the same time, loaded with sweet golden fruit and balmy silver flowers. Such objects may well portray a state in which hope and fruition become one eternal feeling."—Sir Humphry Davy.

g C. Stanford.

no night
there

a Is. lx. 3-5; Ac. xiii. 47; Is. lvi. 18.

b Ps. lxxii. 8-11.

c Is. lx. 11; Mi. iv. 4; Is. xxxiii. 20; Zee. xiv. 6—11.

d G. B. Ide, D.D.

"The worm of conscience is the companion of the owl; the light is shunned by sinners and evil spirits only."—Schiller.

e J. Parsons.

"The cripple, tardy-gaited night, who, like a foul and ugly witch, doth limp so tediously away."—Shakespeare.

"Night! that great shadow and profile of the day."—Richter.

f Dr. Thompson.

heavenly citizens

a Mi. iv. 13.

b 2 Pe. ii. 13; Is. lii. 1; xxxv. 8; He. xii. 14; Jo. iii. 3.

c Ma. xiii. 41; Ps. lxix. 28; Ro. iii. 5; Da. xii. 1; Ph. iv. 3; Re. xvii. 8; xiii. 8.

"He that has light within his own clear breast may sit in the centre, and enjoy bright day."—Milton.

"I pray Thee, O God, that I may be beautiful within."—Socrates. d Dr. J. Burns.

"There shall in no wise enter into it anything that defileth. Heaven is not like Noah's ark, that received clean and unclean. A sinner is compared to swine (2 Pe. ii. 22), and shall a swinish creature tread upon the golden pavement of heaven? Indeed the

usually open in the day and closed at night: since there will be no night they will be never closed. Perfect safety. No foe near. City never besieged.

Heaven without night.—Night is the symbol of—I. Weariness. In heaven our feeble bodies will be endued with everlasting power. No need of sleep there. II. Ignorance. In heaven there will be no intellectual night. III. Sin. Into the holy realms no impurity can ever be admitted. IV. Danger. No possibility of evil can ever menace our peace above. V. Want. In the land of Divine fulness, every need will be supplied. VI. Death. In heaven, no more death to our persons—to our attainments—to our usefulness—to our joys. No night there!^d—*The happiness of heaven.*—I. The import of the representation by which this state is here distinguished. It is to be observed that night is the symbol of—1. Fatigue; 2. Insecurity; 3. Sin; 4. Privation; 5. Death. II. The conclusions which our contemplation of the heavenly state under this representation ought forcibly to impress upon our minds—1. Preparation; 2. Gratitude; 3. Desire.^e

No night in heaven.—The tombstone of a sweet girl, blind from her birth, bears this inscription: "There is no night there." "Names of Christ flowed in upon my mind," said Catherine Adams, when made acquainted with the fact that she could live but a short time, "and I once awoke with these words in my thoughts, 'And there shall be no night there.' Now I know that I am to die, I feel less nervous. I have a calm unruffled feeling."^f

26, 27. bring . . it,^a good men are the glory and honour of nations. and . . defileth, etc.,^b no wicked men or evil influences shall enter. but they . . life,^c see on xx. 12; called the *Lamb's*, bec. they are those for whom He gave His life. It is the register of the living ones.

The heavenly register.—Observe—I. The book, or register: 1. It is the book of Life. It involves—(1) The blotting out of the names found in the book of guilt, (2) Their justification and acceptance with God, (3) Their spiritual regeneration, (4) Their heavenly enfranchisement; 2. It is the *Lamb's Book*. His, as He is—(1) The Author of Life, (2) The Head of the Church, (3) The Judge of all. II. The names registered—of—1. Repentant sinners; 2. Living believers; 3. Sanctified disciples of all ages—countries—dispensations—and conditions. III. The privileges of the registered: 1. Divine honour; 2. Divine riches; 3. Every good; 4. Heavenly glory.^d

Fitness for heaven needed.—A clergyman once said to a profane coachman, "I cannot imagine what you will do in heaven! There will be no horses, or coaches, or saddles, or bridles, or public-houses in heaven. There will be no one to swear at, or at whom you can use bad language. I cannot think what you will do when you get to heaven!" Some years after, the clergyman, detained at an inn, was told that a dying man wanted to see him. "Sir," said the man, "do you remember speaking to the coachman who swore so much as he drove over the Newmarket heath?" "Yes." "I am that coachman," said he, "and I could not die happy without telling you how I have remembered those words, 'I cannot think what you will do in heaven.' Often and often, as I have driven over the heath, I have heard those words ringing in my ears; and I have flogged the horses, to make them get over that ground faster, but always the words have come back to

me, 'I cannot think what you will do in heaven.' The words apply to every human being, whose chief interest lies in other things than doing good and being good, and who delights in saying and doing what is evil. There is no making money in heaven, there is no promotion, there is no gossip, there is no idleness, there is no controversy, there is no detraction in heaven. *I cannot think what you will do in heaven.*^e

CHAPTER THE TWENTY-SECOND.

1, 2. pure . . life,^a grace that will eternally refresh and enliven. clear, etc., no earthy, polluting elements in it. proceeding . . lamb,^b "all grace and glory given to men flows from the Father through the Son."^c midst . . it,^d i.e., of the city. and . . river, i.e., "the trees were on ea. side in the middle of the space betw. the street and the river."^e tree . . life,^f see on ii. 7. bare . . month,^g a constant supply of various fruit. leaves . . nations, the leaf thereof for medicine; the fruit for the citizens, the leaves for the cure of others that they may enter the city healed.

The river of life.—Consider—I. The sources whence this river flows—"the throne of God and of the Lamb:" 1. It originates with the Father; 2. It is dispensed by the Son. II. The qualities of the water: 1. Pure, clear as crystal—hence good for drink and pleasant to look upon; 2. Possessing life-giving power. III. The scenes through which it flows—the regions of eternal bliss. IV. The fruitfulness by which its course is marked—on both banks grew the tree of life, of which even the leaves were full of healing virtue.^h

The attractions of heaven.—And is there nothing in the seven-fold light of that Mount—nothing in the goodly fellowship which is there being so rapidly perfected—nothing in the bright and loving spirits which are there—nothing in the deep and living communion which is there enjoyed—nothing in the sublime service which is there carried on—nothing in the fountain-fulness of joy which is there ever flowing forth in crystal purity—nothing in the perpetuity of the scene, and the society, and the fellowship of the place—above all, is there nothing in the abiding presence and glory of the Lamb as He stands in the midst of the throne to attract us thither? All the light of earth is but a shadow, and all the joys of time are but a dream, compared with the brightness and the blessedness of the world to come.ⁱ

3, 4. there . . curse,^a the old original curse shall be abolished bec. there is no more sin. throne . . lamb, as fountain of authority and order. and . . him,^b cheerfully, constantly, perfectly. and . . face,^c i.e. they shall be near Him: admitted to His royal favour. his . . forehead,^d He will see their faces also and see the mark of His ownership upon them.

They shall see His face.—I. The memories the sight will awaken. When we see His face—1. What memories of scenes of hallowed commune will crowd upon the mind; 2. We may also gaze and wonder at the distorted portraits fear drew; 3. What memories of the looks of goodness and love which we have seen on earth will be awakened. II. The expressions His face

frogs came into King Pharaoh's court, but in heaven there is no entertainment for such vermin."—*T. Watson.*
e Dr. Stantley.

the river and tree of life

a Zec. xiv. 8; Ps. xlvi. 4; lxxv. 9; Joel iii. 18; Ez. xlvii. 1-9.

b Jo. iv. 10, 11; vii. 37-39.

c Wordsworth.

d Re. xxi. 21.

e Aiford.

f Pr. iii. 18.

g Song ii. 3; vii. 13; Ez. xlvii. 7-12.

"Trees the most lovingly shelter and shade us when, like the willow, the higher soar their summits the lowlier droop their boughs."—*Lytton.*

h H. S. Phillips.

"They have destroyed the beaten track to heaven; we are now compelled to make for our selves ladders."—*Joubert.*

i Dr. R. Ferguson.

no more curse

a Ge. iii. 17; De. xxvii. 15, 26; 2 K. ii. 21; Ga. iii. 13.

b Re. vii. 15-17.

c Ex. xxxiii. 20; Jo. i. 18; 2 Co. iv. 6; He. i. 2, 3; 1 Ti. vi. 16; Jo. xvii. 24; 1 Co. xiii. 12; Jo. xiv. 3; Job xix. 27.

d Re. iii. 12; xiv. 1.

c R. A. Griffin.

'All evil, in fact, the very existence of evil, is inexplicable until we refer to the paternity of God. It hangs a huge blot in the universe until the orb of Divine love rises behind it. In that apposition we detect its meaning. It appears to us but a finite shadow as it passes across the disc of infinite light.'
Chapin.

"Julius Cæsar coming towards Rome with his army, and hearing the senate and people had fled from it, said, 'They that will not fight for this city, what city will they fight for?' If we will not take pains for the kingdom of heaven, what kingdom will we take pains for?"
—T. Watson.

f Spurgeon.

the light of heaven

a Re. xxi. 23—25; Ps. xxxvi. 9; 1 Jo. i. 5; Heb. iii. 4.

b Ma. xvii. 1, 2; Mal. iv. 2.

c R. A. Griffin.

"The first creation of God in the works of the days was the light of the sense; the last was the light of the reason: and His Sabbath-work ever since is the illumination of the spirit."
—Bacon.

A converted heathen child coming to the gates of death said, "After this, heaven!" Blumhardt, when

shall wear: 1. Welcome; 2. Intense love; 3. Triumph. III. The inspiration it will breathe—activity for Him. IV. The knowledge it will impart—every mystery will be opened, every difficulty cleared away. Application:—Some of you feel no joy at this announcement. You would rather not see His face. No wonder—it will be the face of one you have slighted and spurned. But remember we must see His face—all of us.^c

Shut out of heaven.—Several years ago we heard an old minister relate the following incident:—"He had preached the Word for many a year in a wood 'hard by a beautiful village in the Invernessshire Highland, and it was his invariable custom, on dismissing his own congregation, to repair to the Baptist Chapel in this village to partake of the Lord's Supper with his people assembled there. It was then usual to shut the gates during this service, in order that communicants might not be exposed to any disturbance through persons going out or coming in. On one occasion the burden of the Lord pressed upon His servant with more than ordinary severity, and anxious to deliver it and clear his soul, he detained his hearers a little beyond the time, and consequently had to hurry to the chapel. As he drew near he noticed the doorkeeper retire from the outer gate, after having shut it. He called to him, quickening his pace at the same time, but his cry was not heard, the attendant retreated inside, and the minister came up 'just in time' to see the door put to, and hear it fastened from within. He walked round the chapel looking up at the windows, but could gain no admittance; there was only one door, and that door was shut. He listened and heard them singing, and thought how happy God's people were inside, while he himself was shut out. The circumstance made an impression upon him at the time which he could never afterwards forget, and he was led to ask himself the question, 'Shall it be so at the last? Shall I come up to the gate of heaven only in time to be too late, to find the last ransomed one admitted, and the door everlastingly shut?'"

5. there . . night,^a physical or moral: no darkness of sin, sorrow, error, &c. and . . sun, the darkness will be overcome, not by any candle, or work of their own skill; nor yet by the sun or natural source of light, nor by nature or art; but the God of nature. for . . light,^b heaven illuminated by the brightness of His glory. they . . ever, how this will contrast with the short, fitful reigns of earthly monarchs.

The gift of God.—I. The giver. He was Jehovah-jireh to us on earth. One who—1. Delights in the gift Himself; 2. Does not give sparingly or unwillingly; 3. Will never take away the benefit. II. The gift—"light:" 1. A desired gift—appreciated; 2. A valuable gift—by this all else revealed; 3. A perfect gift—our torches flicker here. III. The recipients—"them"—they who have walked in the light.^c

The glories of heaven.—

There God unfolds His presence, clouded here,
And shines eternal day. All, all is there
Bright effluence of the uncreated mind:
Infinite beauty all! A vernal life,
A fire ethereal, unperceived itself,
Felt in its glorious energy, pervades
And thrills through every part the taintless whole:

The air, the soil, the rivers, fruits, and flowers,
Instinct with immortality, and touch'd
With amaranthine freshness, by the hand
That form'd them and the beatific smile
That ever beams around them. Every heart
Catches that smile; each eye reflects it: all,
In body and in spirit, sumless myriads,
Fill'd with empyreal vigour, fill'd with God,
And radiant in the glory of the Lamb!^a

6, 7. these . . . true,^a see on xix. 9. and xx. 5. of . . . prophecy, *Gk.*, of the spirits of the prophets, "i.e., of those spirits of theirs wh., informed by the Holy Spirit, have become the vehicles of prophecy" (*Alford*). angel, etc., see on i. 1. quickly,^b shortly. keepeth,^c in heart and life. sayings, admonitions, promises, revelations, etc.

The coming of Christ.—No man rightly desires Christ's coming, but he that hath assurance and benefit of His coming. To him the day of Christ is as the day of harvest to the husbandman, as the day of deliverance to the prisoner, as the day of coronation to the king, the day of wedlock to the bride; a day of triumph and exultation, a day of freedom and consolation, a day of rest and satisfaction. To them the Lord Jesus is all sweetness, as wine to the palate and ointment to the nostrils, saith Solomon; honey in the mouth, saith St. Bernard; music in the ear, and a jubilee in the heart. Get assurance of Christ's coming, as a ransom to redeem you, as a conqueror to subdue all your enemies under you, as a friend to comfort you, as a bridegroom to marry you, and then shall you with confidence and boldness, with joy and gladness, with vehement and holy longings, say, "Come, Lord Jesus."—*Grosse*.

8, 9. saw . . . heard, saw the visions: and heard the words recorded in this book. And when, etc.,^a see on xix. 10.

Worship of God.—I. Who is God?—1. God has described Himself to His servants; 2. His servants have described Him to us. He is a Spirit—infinite, eternal, invisible, and unchangeable. II. What is it to worship him? 1. Externally—assembling together to praise Him; 2. Internally—the religion of the heart.^b

Angels not to be worshipped.—Although the holy angels are the most excellent creatures, yet they are but creatures; and therefore we must not be so scared and dazzled with their excellence as to fall down and worship them, but rather join with them in rendering all Divine honour to the supreme God alone, to whom we are fellow-servants with them, although in a lower rank or station. Hence the angel that appeared to St. John would not suffer him to fall down before him for this reason, that he was his "fellow-servant" (Rev. xxii. 8, 9). We may observe, that the angel styles himself the "fellow-servant" not only of St. John and those other excellent men the prophets (who by their office and extraordinary mission from God were themselves, after a sort, made angels of God), but universally "of them which keep the sayings of this book," i.e. of all faithful, all truly pious men; so that, if the meanest sincere servant of Christ had been in St. John's room, and done as he did, the angel would, after the same manner, have refused the honour done to him, and for the same reason, because he was his "fellow-servant."^c

dying, exclaimed, "Light breaks in! hallelujah!" and expired. Olympia Morata, dying, declared, "I distinctly behold a place filled with ineffable light,"
d Grinfield.

faithful sayings

^a Re. i. 1; 1 Co. xii. 7, 8, 28; 2 Pe. i. 19-21.

^b Re. iii. 11; 2 Pe. iii. 8.

^c Jo. v. 39; 1 Th. v. 20; 2 Ti. iii. 16, 17; Ac. xvii. 11.

"Learn the value of a man's words and expressions, and you know him. Each man has a measure of his own for everything; this he offers you inadvertently in His words. He who has a superlative for everything wants a measure for the great or small."
—*Lavater*.

worship God

^a Ac. x. 25, 26; Ma. iv. 10.

^b *W. Stevens*.

"Testimony is like an arrow shot from a long bow; the force of it depends on the strength of the hand that draws it. Argument is like an arrow from a cross-bow, which has equal force though shot by a child."
—*Johnson*.

^c *Dr. Bull*.

"All great natures delight in stability; all great men find eternity affirmed in the very promise of their faculties."
—*Emerson*.

the time is
at hand

a De. xxix. 29;
Re. x. 2; i. 3; v. 5.

b Ec. xi. 3; Ma.
xxi. 19; Pr. i. 24
—28; Ma. xxv.
10—13, 46; Ez.
xxiv. 13; Ps. lxxix.
24—28; Ac. xxiv.
25; 2 Co. vi. 2;
Is. xxxii. 17; Ro.
xii. 1; 1 Co. iii.
17.

c Wordsworth.

d W. B. Sprague,
D.D.

"Lost, yesterday,
somewhere
between sunrise
and sunset, two
golden hours,
each set with
sixty diamond
minutes. No re-
ward is offered,
for they are gone
for ever!"—*H.
Mann.*

e S. Martin.

"An ever great-
ening sense of
ill and woe, aye
crushing down
the soul, but fill-
ing never its in-
finite capacity of
pain."—*Bailey.*

"Hell, their fit
habitation,
fraught with fire
unquenchable,
the house of woe
and pain."—*Mil-
ton.*

work
rewarded

a Ja. v. 8.

b Job xxxiv. 11.

c Ro. ii. 6; xiv.
12; Ps. lxxii. 12.

d E. Johnson, B.A.

"It is the amends
of a short and
troublesome life,
that doing good
and suffering ill
entitles man to
one longer and
better."—*Wm.
Penn.*

10, 11. seal . . . book,^a i. e. do not seal up the sayings, etc., cf. x. 4. for . . . hand, when the prediction shall be fulfilled. he that,^b etc. "Here is a remarkable testy. to the liberty of the human will: and this testy. is coupled with emphatic declarations of the abundance and freeness of divine grace."^c

The probability of perdition inferred from present impenitence.—The truth of this doctrine is proved by these considerations:—I. You can never expect that any better adapted means will be used for your salvation than have been used already. II. Probably, in respect of most of you, the greater part of life is already past. III. The nature and power of habit. IV. The idea of your being converted supposes a change of which there is not at present the least indication. V. At any given period, by far the greater number of individuals in a Christian land are, to all human appearance, unconverted.^d—*Holy and unholy still.*—I. That our Saviour knows the human race individually. He knows every man. II. That He discriminates character even to the finest shades. III. That, at the right time, He will seal every character.^e

Eternal punishment.—President N—, of the United States, once preached a discourse, in which he set forth the intense and eternal torment of the finally impenitent. One of our modern restorationists heard the discourse, followed the president to the house, and introduced himself by saying to Mr. N—, "Well, sir, I have been to hear you preach, and have come hither to request you to prove your doctrine." "I thought I had proved it, for I took the Bible for testimony," was the reply. "Well, I do not find anything in my Bible to prove that the sinner is *eternally damned*, and I do not believe any such thing." "What do you believe?" "Why, I believe that mankind will be judged according to the deeds done in the body; and those that deserve punishment will be sent to hell, and remain there until the debt is paid," &c. "I have but one word to say to you," replied the president; "and, first, for what did Christ die? and lastly, there is a straight road to heaven; but if you are determined to go round through hell to get thither, I cannot help it." The man took his leave, but his mind was ill at ease. "There is a straight road to heaven," still rang in his ears; he went home, read his Bible attentively, and was soon convinced of his error, and acknowledged it, and, after a suitable time, united with the followers of the Redeemer.

12, 13. quickly,^a v. 7. reward . . . me,^b in my purpose and in my hand. give . . . be,^c [iii. 271]; see also on xx. 12. I. Alpha, etc., see on i. 8. 11.

The Alpha and the Omega.—Christ is the Alpha and the Omega in—I. The work of creation: 1. He called the world into being; 2. He established the order of creation; 3. He ever sustains and supports the universe; 4. All is at His absolute disposal; 5. He is perfectly independent of all; 6. He will finally perfect the whole creation. II. The scheme of redemption; 1. How fitting that He should become the incarnate Redeemer; 2. He undertakes the work of expiation; 3. All power is therefore in His hands; 4. He is still carrying on the mediatorial work.^d

Looking for the advent.—I was told of a poor peasant on the Welsh mountains who, month after month, year after year, through a long period of declining life, was used every morning,

as soon as he awoke, to open his casement window, towards the east, and look out to see if Jesus Christ was coming. He was no calculator, or he need not have looked so long; he was no student of prophecy, or he need not have looked at all; he was ready, or he would not have been in so much haste; he was willing, or he would rather have looked another way; he loved, or it would not have been the first thought of the morning. His Master did not come, but a messenger did, to fetch the ready one home. The same preparation sufficed for both, the longing soul was satisfied with either. Often when, in the morning, the child of God awakes, weary and encumbered with the flesh, perhaps from troubled dreams, perhaps with troubled thoughts, his Father's secret comes presently across him, he looks up, if not out, to feel, if not to see the glories of that last morning when the trumpet shall sound, and the dead shall arise indestructible; no weary limbs to bear the spirit down; no feverish dreams to haunt the visions; no dark forecasting of the day's events, or returning memory of the griefs of yesterday.^e

14, 15. that . . life,^a "by the death of Christ *alone*, men have access to the tree of life; yet none can derive any benefit fr. that only access, unless they walk in the way of obedience."^b It is a *right* conferred by grace, not nature. enter . . city, open to all, but entered only by those who keep the road. without, judicially and morally disqualified fr. entering. dogs, etc.,^c impure persons, and var. classes of sinners.

The reward of debt and the reward of grace.—We shall consider—*I.* The work: "Blessed are they that do His commandments." There are three essentials, which constitute an act good in God's sight. It must be good in—1. Principle. That principle must be the love of Christ; 2. Rule. That rule must be the Word of God; 3. Its end. That end must be the glory of God. *II.* The reward: "That they may have right to the tree of life."^d *Heaven gate; or, the passage to paradise.*—Here we have—*I.* The motion—"enter in." They are blessed who enter in; perseverance only makes happy. *II.* The manner—"through the gates"—not a gate, but gates. Heaven has twelve gates. These are to be not literally but mystically understood. In brief, there are two gates: 1. Adoption; 2. Sanctification. Of these gates faith is the foundation, patience and innocence are the two pillars, and charity is the root. *III.* The city: 1. Its situation—above; 2. its Society 3. Its glory,

Society in hell.—Sometimes, as you pass along the street, you see a man you think you don't like—there is something in his countenance which distresses you—you fancy you see the blasphemer, the man reprobate in every good work, the man steeped in all corruption; and if one were to whisper in your ear that you must live a month with that man, and never be out of his society one day, you would be afflicted; but if you were told you must live in his fellowship a whole year and never be removed from the region of his pestiferous breath for a single moment or day in that year, what an affliction would it be! And if you were to spend a whole life, and never be separated from him a single instant, what a gloom would it spread over your mind! Hell is the place where there are many such—where all the inhabitants are such: "Without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh

"All men, if they work not as in a great task-master's eye, will work wrong, work unhappily for themselves and you."—*Carlyle.*

"As he who runs in a race must run to the end to be crowned, so the Christian must be faithful unto death to receive eternal life."—*Cawdray.*

e Fry.

character of the excluded

The reading of this text is rather doubtful. The reading of the A. V. has the authority of many MSS., but the Sinaitic and Alex. MSS. read: "*Blessed are they who wash their robes,*" etc.

a Ma. vii. 21—25; Ps. i. 1—3; Ex. xii. 50, 51; Ps. xv. 1—5; xxiv. 3—5; 1 Jo. iii. 23; Ro. xvi. 26; Jo. iii. 36; xiv. 21.

b Wordsworth, who adopts the reading of our A. V.; but *Alford* prefers the other, *c*

c Ph. iii. 19; Ga. v. 19—21; Jo. iii. 36; Is. lxvi. 24.

d D. Kelly, M.A.

e T. Adams.

"We hold not to the prosperity of the wicked and the misfortunes of the just; for life is a book where the *errata* are at the end."—*J. Petit Senn.*

As the workman is paid after his work is done so

the Christian is rewarded when life is ended.

f Dr. Beaumont.

the morning star

a Is. xi. 1, 10; Ma. xxii. 41—44; Ro. i. 3, 4.

b Nu. xxiv. 17; 2 S. xxiii. 4; Mal. iv. 2; Lu. 1. 78, 79; 2 Pe. i. 19.

"Our distinctions do not lie in the places which we occupy, but in the grace and dignity with which we fill them."—*Simms*.

c E. Johnson, B.A.

d A. Butler.

come

a Jo. xvi. 5—7; xiv. 16; xvi. 13—14; Ac. xi. 12; viii. 29, 39; xvi. 7.

b Ps. xlii. 1, 2.

c Dr. R. Sibbes.

"God takes men's hearty desires and will instead of the deed, wherethey have not power to fulfil it; but he never took the bare deed instead of the will."—*R. Baxter*.

"Small cheer and great welcome makes a merry feast."—*Shakespeare*.

d R. Gray.

"Heart's-case is a flower which blooms from the grave of desire."—*W. R. Alger*.

a lie,"—whatever is abominable. Oh, tell me not of the fire and the worm, and the blackness and darkness of hell; to my terrified conscience there is hell enough in this representation of it—that it is the common sewer of all that is abominable and abandoned and reckless as to principle, and depraved as to morals; the one common eddy, where everything that is polluted and wretched and filthy is gathered together.*f*

16. angel, see on i. 1. root . . David,^a see on v. 5. bright . . star,^b see on ii. 28. *

The root and offspring of David.—This title—I. Implies the entire identification of Christ with humanity. II. Connects Him with the stream of human history. III. Establishes a unity in the history of the Jewish nation. IV. Embodies a reference to the kingly office of Christ. V. Alludes to the vigorous growth and surpassing greatness of Christ's kingdom.^c—*The bright and morning star.*—This title suggests—I. The brilliance of His lustre; II. The power of His attraction; III. The fixity of His office; IV. The hope of humanity.^c

Christ in heaven.—Christ is as necessary to the heavenliness of heaven, as He is to the holiness of earth. In the very height and rapture of the sanctity of heaven, when every thought of all its radiant multitudes is captive to the obedience of Christ, and knows its happiness only in that blessed bondage, were the horrid conception possible that Christ Himself should suddenly cease to exist, that instant every ray of its holiness would expire; not merely the heart would seek *in vain* its resting-place, it would no longer possess the *desire* to seek it; not merely the light would be *wasted* in the void abyss, it would be *quenched* utterly and forever.^d

17. spirit,^a *i.e.*, the Holy Spirit. He calls by the word, conscience, means of grace, etc. bride, Church. Her members, ordinances, and agencies. come, in the way of faith and obedience. let . . heareth, the hearer of the invitation is not only to accept it for himself, but repeat it to others. come, with us. Let us all unite in coming. athirst,^b for spiritual refreshment. come, who is there who does not thirst. will, the Lord having inclined his will. let him, *whosoever* he may be, so that he *thirsts* and *wills*. take . . life, see v. 1. freely, gratuitously, abundantly.

The Church's echo.—I. The person wishing, and her condition—the bride, united to her husband in nature, grace, and glory. II. The desire of the bride, the Church—that Christ will come. III. The moving cause that stirs her up to desire Christ's coming—the Spirit.^c—*The Gospel invitation.*—This invitation is—I. Precious. Look at the blessings it offers: 1. All men need them; 2. No man can rest without them; 3. They never fail to satisfy when received; 4. They invigorate as well as refresh. II. Universal—"whosoever will:" 1. This meets the timid who need every help; 2. While God is no respecter of persons, He is of character. III. Divine—"spirit"—God. To this end—1. His laws are framed; 2. His love is revealed; 3. His providence is ordered; 4. The human mind is constituted.^d

A heathen tradition.—Some of the South Sea Islanders have a tradition of a river in their imaginary world of spirits, called the "Water of Life." It was supposed that if the aged, when they

died, went and bathed there, they became young, and returned to earth, to live another life over again.^c

18, 19. if . . things,^a if any one, to suit personal or party views, shall add to the words, or wrest the sense. and . . prophecy,^b by omitting, or misquoting, or softening down the meaning. God, etc., how men should venerate the Scriptures, since their Divine Author so guards them fr. convenient mutilations, additions, etc.

The perfection and sanctity of the Holy Scriptures.—I. The perfection of the Scriptures: 1. As a revelation from God; 2. As a directory to us. II. Their sanctity: 1. Nothing can exceed the strictness with which the smallest alteration of them is forbidden; 2. Nor is this severity at all more alarming than the occasion requires. III. The reverence due to them: 1. In our exposition of their import; 2. In our submission to their authority.^c

A pointed reply.—An eminent man is said to have been so remarkable for his reverence of the Divine name, that even the bold blasphemer was awed before him, and could not swear. A youth, who was his nephew, one day said to him, "Sir, I believe some parts of the Bible." The uncle replied, "Great condescension in you, no doubt, to believe anything your Maker has said. Vain boy! whether you believe it or not, that Word with which you trifle shall judge you in the Last Day."

20, 21. quickly,^a to judge, reward, punish. Amen, so it shall be, a solemn affirmation. even so, let it be as Thou hast said. come . . Jesus,^b as the King and Saviour of Thy people. the . . all,^c what more is needed, what less will suffice than the grace—the favour—of Him who loved us and gave Himself for us. Amen, so let it be, and earnest subscription to the Lord's will. The saints' response to the Saviour's AMEN.

The promised coming of Christ.—We may learn a few lessons worthy of our consideration from the subject of our text: I. We remark that He who here testifies of His quick return is indeed the Saviour of sinners. He proves Himself, even when testifying of future judgment, to be full of compassion. II. We gather, from the text, the fact that Christ's coming, there referred to, is continually taking place. III. This, again, suggests, that Christ directs and orders the affairs of the world. IV. This conviction also serves to remind us how fleeting time itself is. V. The whole remind us that we should adopt as our own the response of St. John, and should hail with readiness the promised coming of the Son of God.^d—*The farewell promise.*—Here we have for consideration—I. A description of Jesus—"He which testifieth these things." He tells us—1. True things; 2. Great things; 3. Good things. II. A saying of Jesus—"surely I come quickly." He comes—1. Surely; 2. Swiftly; 3. Suddenly. III. A prayer to Jesus—"even so, come, Lord Jesus." There are three things here implied:—1. I wish; 2. I watch; 3. I work, for Jesus' coming.^e—*Man hailing the judgment.*—There are four states of mind amongst men in relation to the Last Day. Some are indifferent to it, as were the antediluvians in relation to the Deluge; some scornfully deny it, as did the infidels in the days of Peter; some are horror stricken at it, as were the demoniacs in the time of Christ; and some welcome it, as John did now. Three things implied in this last state of mind:—I. A conviction that such a

^e Dr. Turner.

the unalterable word

^a Pr. xxx. 6; De. iv. 2; Ma. xv. 9; De. xii. 32; 1 Co. iii. 12, 13.

^b Je. xxvi. 2; Ga. i. 8, 9.

"Here is a prophetic protest ag. the spurious revelations forged by false teachers in the name of the Apostles."—Wordsworth.

Jones, on the Canon i. 26—33; Lücke, Comm. 45—50.

^c C. Simeon, M.A.

even so, come, Lord Jesus

^a Re. iii. 14.
^b Ph. iii. 20; Tit. ii. 13; 1 Pe. i. 3; Is. xxv. 9; 2 Th. iv. 8; He. ix. 28; Is. lxiv. 1; Ps. cxliv. 5; xl. 17; lxx. 5; Song viii. 14.

^c Zec. iv. 7; Ro. v. 20; Ep. ii. 7; Jo. i. 16—17; Pa. xlv. 2; 2 Co. xii. 9; Ep. vi. 24.

^d M. Fearman, M.A.

"We account the Scriptures of God to be the most sublime philosophy. I find more sure marks of authenticity in the Bible than in any profane history whatever."—Sir Isaac Newton.

^e Dr. J. Edmond.

"I know the Bible is inspired, because it finds me at greater depths of my being than any other book."—Coleridge.

f Dr. Thomas.

g C. B. Woodman.

"How incomparably excellent is the glory of heaven, where no changes shall be, where shall be wonderful advancement, but without injustice; abundance of glory, but without envy; infinite wealth, but without woe; admirable beauty and felicity, but without vanity or infirmity." —

Bolton.

h H. J. Marshall, B.A.

"Heaven, the perfection of all that can be said, or thought, riches, delight, or harmony, health, beauty; and all these not subject to the waste of time, but in their height eternal." —

Shirley.

"The song of heaven is ever new; for daily, thus, and nightly, new discoveries are made of God's unbounded wisdom, power, and love, which give the understanding larger room, and swell the hymn with ever-growing praise." —

Pollok.
"I die in the faith of the speedy accomplishment of those glorious things which are spoken concerning the city of God and the kingdom of Christ. 'Amen. Even so, come, Lord Jesus! Come quickly!'" —

Increase Mathcr.

day will dawn. II. A conviction of a preparedness to enter on the trial. III. A conviction that the results of that day will be fraught with personal good. f—*Christ's second coming anticipated.*—The believer in Christ rejoices at the prospect of the Last Day, because—I. He will then awake in the likeness of Christ's glorified body; II. He shall then receive a favourable sentence, and be welcomed to his everlasting reward; III. He then will be admitted to full intercourse with Christ; IV. Justice will then be done to Christ's character; V. The mysteries of providence and of grace will then be explained. g—*The grand Amen of the Bible.*—Regard this "Amen" as—I. The conclusion to a glorious work. The Bible is glorious in—1. Its Author. This is God, who used men as His instruments. They were the pens of the Almighty; 2. Its objects. The conversion of mankind; 3. Its work. It reveals God's love to fallen man, and the means provided for his redemption; it shows us the heavenly country, and points out the path by which we may attain it; 4. Its fruits. Consider the good it has already done, is now doing, and will do in the future. II. The portal to a glorious eternity. It lights us through the ages to the time when, around the throne shall stand a mighty host, the redeemed of the Lord, with harps in their hands, and the new song ever upon their lips. h

Even so, come, Lord Jesus.—These words have often been in the lips of departing believers. They were the last uttered by Burkitt. They were the closing prayer of Bishop Abbott, who died early in the seventeenth century. "It is death, it is death," exclaimed Robert Hall, "oh, the sufferings of this body!" His wife then asking him, "But you are comfortable in your mind?" he answered, "Very comfortable," adding, "Come, Lord Jesus, come." He then hesitated, as if unable to utter the next word, and one of his daughters added, "quickly;" whereupon her dying father gave her a look expressive of the utmost delight. Lady Colquhoun seemed to long for her release, and frequently repeated the words, "Come, Lord Jesus, come quickly." Dr. Andrew Eliot, of Boston, in his last sickness, expressed unshaken confidence in the doctrines of grace which he had preached, and would frequently breathe the ejaculation, "Come, Lord Jesus, come quickly." Under similar circumstances, the Rev. Dr. Joseph Sewall was sometimes heard to say, with great pathos, "Come, Lord Jesus, come quickly." The last words of the pious and benevolent Henry Homes, of Boston, were, "Lord Jesus, come quickly." In their primary sense, as referring to Christ's personal and glorious advent, these words have often dropped from the lips and the pens of earnest believers. In a somewhat desponding mood, Martin Luther broke out, "May the Lord come at once! Let Him cut the whole matter short with the Day of Judgment; for there is no amendment to be expected." The martyr Ridley wrote: "The world, without doubt,—this I do believe, and therefore say it,—draws towards an end. Let us with John, the servant of God, cry in our hearts unto our Saviour Christ, 'Come, Lord Jesus, come!'" —Dr. A. C. Thomson.

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