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## The Life of Grace in the Soul

The Word of God makes plain that man is born into this world dead in trespasses and sins. By nature there is no spiritual life in the soul, no God-ward movement whatsoever, only enmity to, and alienation from God. This is the low condition into which sin brought mankind. Man lost communion with God through sin entering into the soul. It should be clear enough to us that though we are responsible for bringing death into our soul, yet that we have no power to restore the life that we have lost. The Lord declares to us in His Word "O Israel thou hast destroyed thyself but in me is thine help."

The restoration of spiritual life to the soul is a divine act. It was by a divine act that man became a living soul in the beginning and it can only be by a divine act — the inbreathing of the Spirit of God — that life can be restored. No other power on earth, in heaven or in hell can restore that life which man by his folly lost but God alone. That God in the beginning should create man in His own image and possessed of a soul capable of intimate communion and fellowship with His God was a matter for eternal wonder and praise, yet that God should restore man to this after having sinned away this blessing is surely a matter of ever more stupendous proportions and of wonder. What an act of infinite condescension and mercy and love is the bestowal of life to the soul of the poor, needy and guilty sinner.

We see then that it is by a gracious act on the part of the God of heaven that any sinner in this world comes to experience the setting up of the life of grace in the soul. It is effected through the agency of God, the Holy Spirit and for the sake of Christ. It is through Christ that the way has been opened up for the setting up of this life of grace. He laid the foun-

dation for it in the reconciliation He effected between God and sinners in His death when He gave His life a ransom for many. How precious must that life be which owes its existence to the electing love of the Father, the redeeming love of the Son, and the sanctifying love of the Holy Spirit! Those who have this life are spoken of in the Word of God as "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

Where the life of grace is in the soul there there is the exercise of a living faith. It is faith that is of divine implanting, therefore a living faith and not a dead faith. It is a faith which has as its object a living Saviour, One who was dead but who is alive and is alive for evermore and has the keys of hell and of death. Upon this Saviour the faith of the living soul rests. To this Saviour the living soul is joined and upon this Saviour the soul feeds. The life of grace in the soul is sustained through receiving out of the fulness that is in Him. All that the soul needs for its sustenance and for its growth in grace is to be found in Christ. "Out of His fulness have all we received and grace for grace." Therefore the life of grace is a life of dependence upon the divine Redeemer for all things. It is to the Saviour that the soul looks for the maintenance of the life of grace in it and it is the Saviour by His Spirit that maintains and advances the life of grace in it.

Where the life of grace is found in any soul there conflict will be experienced between the old nature and the new. In that soul there is a warfare being carried on — the flesh lusting against the spirit, and the spirit against the flesh. Where grace is there there will be a crucifying of the flesh with its affections and lusts, a putting off of the old nature and a putting on of the new. The divine life implanted in the soul is to bring forth fruit unto holiness, and the end everlasting life. Though the soul in the midst of its conflict with the old nature will have to say — "O wretched man that I am!" — and also ask the question — "Who shall deliver me from the body of this death?" — yet it will also have to acknowledge with the Apostle — "I thank God through Jesus Christ our Lord."

The life of grace in the soul is a life that is to know no death. Far from being destroyed the life is to be preserved, advanced and ultimately perfected. "He which hath begun a good work in you will perform it until the day of Jesus Christ." It cannot die, notwithstanding all the assaults it is subjected to in this life. That life cannot die, notwithstanding the fears that the individual may entertain that after all it is to

perish. Death has no dominion over the new life which was implanted in the soul in the day of God's grace. All the powers of darkness, many and mighty though they be, cannot quench it. What a comfort this ought to be to the tried and tempted child of God. To the tried child of God, Christ, the David of the New Testament says: "Abide thou with Me, fear not: for he that seeketh My life seeketh thy life: but with Me thou shalt be in safeguard."

The Lord is to perfect that which concerns His people. He will give grace and glory. Where the soul is experiencing here the rich grace and mercy of God in Christ Jesus, that soul is going to experience glory hereafter. The life of grace in the soul here is paving the way for the experiencing of glory in the world to come. The true children of God then, though called to pass through severe trials at times here (though these trials are light afflictions in view of eternity), have reason to lift up their heads as the time of their ultimate redemption draws nigh, and sing:

I shall not die but live, and shall  
the works of God discover,  
The Lord hath me chastised sore,  
but not to death giv'n over.

## Sermon

by Rev. Archibald Cook

(Translated for the Gaelic by Rev. D. M. Campbell, Chesley, Ontario).

They are not very numerous who believe the preciousness of the day of grace. There are millions today in hell who will throughout eternity be saying, O, if I had another day! They would go to the utmost ends of the earth on their knees for one offer of mercy — and they are on the earth today who will have this same cry yet, "O, that I had one more day!"

The apostle after going through hard battles was now speaking triumphantly — "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge" — yea, the righteous judge, "shall give me at that day: and not to me only, but unto all them also that love his appearing." 2 Tim. 4: 8. Since the day that the Lord met him on the road to Damascus the cry he had was: "O wretched man that I am." He faced trouble after trouble, trial after trial, but O! what a song was his at the last! "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for

me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing;" and he left this for the strengthening of the church of God until the day of judgment comes. Therefore he says "not to me only, but to all those that love his appearing!" When we spoke before from these words we desired to show:

- I Some marks of those who love the second advent (or appearing) of the Lord.
- II Some of the things that shall be unfolded, and which will make His second coming pleasing to His church.
- III That it is the duty of every believing soul to love the second coming of the Lord.

You know that before one could love the second coming of the Lord, the assent, or will, of the soul would have to be won to the way of salvation, like that leper "Lord, if thou wilt thou canst make me clean." That was not great faith; it lacked assurance, but there was hope there. Now the soul that comes thus far we may not say according to the Word of God will be lost, but we have no warrant from Scripture to say, if such a soul will come no further, that he will not be in hell. Further, those who love His second coming, we said, desire assurance of their interest in Christ, and make use of means in desiring this assurance. But no one will come to this except other things are made empty. As long as a person has anything that gives him ease, it is impossible that he come to desire rest in God. "Ye cannot serve God and Mammon." It is according to the measure in which other things are made empty to the soul, as we said, the person is brought to this. But to go to the second head, or, some things that will make the second coming of the Lord wonderfully pleasant to the saints.

**First:** There will be a wonderful unfolding of the Creation in that day. Everything God did for the church from eternity was intended for His exaltation in the sight of the soul. There is not any holy creature that does not find delight in considering the works of God, but we are so much blinded by sin that we can see little in the works of God. It is for this therefore the Holy Spirit likens human beings to brutes (Is. 1: 3). There is a certain mystery in everything God created, and it is the bringing of these mysteries to view, and the unfolding of them, that shall be some of the things that will be seen in that day — especially how the Lord left His "stamp" or seal in everything which He created. If we would see the "stamp" of God on "the flower of the grass," we would feel it hard

to crush them underfoot. It is that we are so ignorant that has left us with such strength as to be able to abuse the works of God. But the day will come when men shall see and also fear. We read about the morning stars singing in unison, and all the sons of God rejoicing together. Why? Just because of the revelation God gave of Himself in the creation.

**Second** — It will be revealed how sin has put every work of God in the world out of order, as well as how it spoiled the universe. This creation has been corrupted and therefore we read that at His second coming heaven and earth shall flee from before His face. Why? Is it not because sin lies upon them? When we see the enmity there is in the beasts one towards another, we cannot think that it was so in the beginning; it must be that the sin of man has gone right through them, and the creation must be delivered from this bondage of corruption under which the whole creation groans.

**Third** — Man was created a wonderfully glorious creature. We cannot take in the least bit of this glory. There is no one in the world, if this was revealed to him, who would not be ashamed to be alive. That this will be opened up will be one of those things which will make the second advent of the Lord pleasant to the saints. Man in his first state was the channel between heaven and earth. The body of man was taken from the dust, but the form or fashion of that body will be seen to be wonderful when it is revealed in that day. One of the divines has said that this was the created form that eternal Wisdom chose to take to Himself.

**Fourth** — The soul created in a distinctive way — just the breath of God, and the union there is between the soul and the body, is wonderful — the soul seeing with the eyes of the body, hearing with the ears of the body, feeling with the body, for the soul being departed, the body is as dead as any other part of earth. Further — the image of the soul shining forth from the body in such a way that all other creatures gave him respect, and were obedient to man — and further — a holy soul capable of loving the One that gave him being as the fountain of his joy.

**Fifth** — Man brought into covenant with God and communion with his Creator. Communion with God is wonderful, that is, that God would give Himself to the soul as the fountain of his happiness, for time and eternity, on the basis of a covenant! What was underlying that? Obedience to God. Loving the Lord our God with all our heart, with all our soul, with all our strength and all our mind. Now man would be under obligation to this, although there might be no covenant. It would pertain to man to give obedience to the One who gave him being, even love to

him, for the glory of His being, for there is a glory in this Being capable of giving everlasting contentment to all his creatures. But man had this also, "Do this and thou shalt live." Now it is here one may understand the nature of sin, and this will be revealed in that day, how man despised God's threatening, and how he put his eternal happiness in jeopardy for a despicable thing and how he lost all his blessedness just for that. This will be revealed in that day, and, the miserable state to which man brought himself with sin, will be all opened up. Without that, how could the glory of His sovereignty shine?

On this point: (a) How man lost the favour and communion of God will be revealed. It is amazing to see one closed out from the favour of God today, but it will be seen at that day that all mankind lost fellowship with God, and that mystery will be understood perfectly, not only that man lost communion with God, but that he lost his capability for communion with God. The Creator is holy but we are sinners; God is love, but we are enmity; He is light, but we are darkness, and it is impossible for darkness to have communion with light. What is involved in man being forced out of the garden of Eden, and the flaming sword turning every way to protect the way to the tree of life? What, but man being expelled from the favour of God, and showing that he can never again enter on the ground of a covenant of works. O! what a sight the saints shall have of this at that day: But it will be a sight that will be exalting free grace through eternity.

(b) They will be able to see how man lost his authority over the animals, and how these creatures fled the obedience of man. We read that "the creation was made subject to vanity, not willingly" (Rom. 8: 20). All these creatures that did not sin stood on God's side against man. O! what a view the saints shall obtain of how these creatures were disciplined, "not willingly." Man! that the horse, or the cow, is subject to you is flowing from the death of Christ. But the misery that sin brought upon these creatures cries out against the sin of man, and God understands their cry. There is not a sigh that they give vent to, but God understands, and it shall yet be seen how the sweat and sighs of the beasts, will be drawing flashes of wrath upon souls through eternity for the creatures do cry — were it not for how Christ "stood in" (substitution) the sun itself would refuse to give light, (Luke 23: 45) and the saints shall see this at that day.

**Also** — how man came to be so defiled and poorly, like the (new born) child in its blood in the open field with no eye to pity it, or hand that

would give relief — yea there is nothing in the creation in which there was not this cry to man “I have no relief for you.” Now the saints shall see that they themselves were in that state (and you who will be eternally happy, ask that you will be brought into understanding these points, for until then your soul will not be filled with thankfulness).

**Also** — the nature of the mystery of election shall be revealed in that day. The Scriptures declare that there is such a thing as election, yet it is but little of this that we can take in, in this world. Elect angels are spoken of. What can we understand of this? But the omniscience of God shall be made known in that day, in a most wonderful way. The election of the saints was from eternity. There is nothing in the world but the opening up of the womb of His purpose — “the womb of the morning.” God, from eternity, saw the world lying in its blood, every sin was known to His infinite wisdom, for there is nothing new with God, all sins were open to Him from eternity (yourself there like a hard rock, were like that in the sight of God from eternity). Herein then shall the sovereignty of the Almighty be revealed to the saints. If God had left the whole world to be lost, the glory of the state in which man was created would not be seen eternally; and on the other hand if all were saved, the miserable state to which sin brought man would never be seen. Now what a wonderful view the saints shall get here — of the fountain of mercy and sovereignty, that the divine sovereignty should take one from here, and one from there, in whom all the attributes of the Godhead should be glorified.

**Also** — the nature of the love of God will begin to be unfolded to the saints at that day. This is a fountain, the depths of which shall not be fathomed throughout eternity. “Yea I have loved thee with an everlasting love.” O! what there is in God! Was there anything in them to move this any more than there was in those that are in hell? Can a person not see his own effigy in hell and say, O! I was once living in the practice of that sin? What saved me from it? Just something secret in God. They shall see the end he had in view in saving them from sin, and the misery of sin, and making them holy. O! how awful the monsters that shall be in hell! Have you toothache? Are you not afraid that what you have there is a foretaste of the worm that shall be in your soul throughout eternity? Now the end that God had in view was to save his people from that, and to make them fit for fellowship with God and His angels. In this now shall the saint see that God is the fountain from whom all this flows — love and holiness flowing from God. O what a view they shall have there then! O how poor is that creature that forgets everlastingness (eternity) and that forgets his soul. Now then the covenant

of grace shall be unfolded. The saints will have no cause for boasting throughout eternity but in God. They may indeed sing, God is my hope and my trust (Ps. 71: 5).

**Also** — the mystery of godliness shall begin to be unfolded. We read of three persons in the Godhead, and the children of the covenant agree with that, but it is a mystery although the saints are reaping the fruits of it. But what was in God will have a channel through the Mediator — his mercy, his pity, his love, gathered in, as it were to this channel, and flowing through Him to never-dying souls. They shall see how the second person of the Trinity took in hand their salvation. This is the great wonder of the universe, that the One against whom man has sinned, would undertake their salvation; and the humiliation that He the second Person stooped to, that he would take bone of their bone and flesh of their flesh; and not that only, but that he would take their infirmities in Himself, without sin; that Immortality would come to suffer death, that in that nature He would be wearied; — yea, all their infirmities He would take to Himself — without sin.

Now that revelation will be wonderful. The Redeemer was more or less hidden for thirty years. It pleased the Holy Spirit to draw a veil over that period until it will be opened up in heaven — how He hungered and how He suffered until He set His face upon His death. “Without shedding of blood there is no remission of sin.” That then will be unfolded to the soul, and he shall see the things he shall inherit through eternity on the grounds of Christ’s merits, receiving everything that was in the eternal purpose as the fruit of Christ’s death. “Thou wast slain and hast made us kings and priests unto God.” O! is it any wonder that the saints, who have obtained a taste of His love, should be desiring His second coming?

**Again** — they shall see the union that exists between man and the Redeemer. He speaks of it as the union between the vine and the branches. It is spoken of as the union between a man and his wife. It is not a union of persons but a union which His people do partake of the love of God. They are in the world, but when they believe and obtain forgiveness, they have a union with Him. Is this not a wonder? He in glory and they on earth, but nevertheless partakers of His love. (You who have not this love are but like a wooden leg, not even a little of the substance of the body reaching you). The saints shall yet see this in such a way as to afford them eternal soul satisfaction — their union to Him as their betrothed husband.

**Again** — they shall see that it is the union that Christ has to God, they

will have with Him for eternity. The words "that the love wherewith thou has loved me may be in them, and I in them," are indeed wonderful, and "that thou hast loved them, as thou hast loved me," and "because ye are sons God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.

**Again** — they shall see the image that is recovered to the soul, and, at that day, the unfailing fountain they shall possess eternally. O are there not then things to be revealed that deserve delight? (You creature who are now forgetting eternity, what an awful eternity you shall see opening up before you at that day!) But:

**Again** — the providences that met the saints in the world shall be opened up at that day. Many a dark providence the saints meet with going through the world, but in their being clarified to them in that day they shall be filled with wonder saying, "He doeth all things well." Yes, they shall see that if things had been any other way, they would not have been "well," and they shall understand how all things worked together for their good. O poor soul let the fruit of these providences but reach your soul, and they shall make this world pretty empty to you till your dying day. Let but a drop of this reach your souls, and it would make you strangers and pilgrims on earth. How precious it would be at the end of the journey to be saying "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day, and not to me only but to all them who love His appearing." (O you in whom is only the love of the world, no wonder though you should have the cry when facing death, "Hast thou found me O mine enemy?" But providences will be unfolded:

Note that when the Lord comes effectually to any, that soul begins to make use of means that the Lord has instituted. If the Lord has appointed means he honours those means, and unquestionably when the Spirit of God comes to any person, he will see the neglect to these means as a sin that would eternally separate him from God. He will then begin to make use of means, and the Lord will leave him with means till he wearies himself, and he comes to the footstool of free forgiveness. He will do this to the objects of His love. Although it is His purpose to weary them with mere means, it is not His purpose to tire them off them altogether, and it is the function of the Holy Spirit of Grace, to reveal the way of salvation. This is the fruit of the intercession.

Now what has moved the Saviour to this? Is it not His own fellow-

feeling? This is revealed in Scripture but one cannot see it with only the light of nature, but when the Spirit of Grace comes to one, that poor creature will be looking to Christ for salvation. Here I note that His dealings with His own are so singular that it gives a darker appearance to the Providences. He may sometimes give to some an assurance of His love. This was a comfort to the apostle, "I know whom I have believed; and I am persuaded that he is able to keep that which I have committed to Him against that day." Now, that was a sovereign act on God's part. But there are some who are left full of doubts and fears. We read of some who were through fear of death, all their life-time subject to bondage. This is a safe condition but not a joyful one, but it often has been the condition of Christ's children, some so much so that they were ready to give up hope. We read about "weak hands" and "feeble knees", and this leaves them a broken people. Now this is a dark condition for them, nevertheless their eye is upon Himself for salvation. But I notice further: that there are some of God's children who although they would get a drop of spiritual joy, no sooner have it than something connected with their circumstances deprives them of it — maybe a desire in their nature, perhaps a temptation, or a cross — and that robs them of their only joy, even the one gleam of spiritual joy they might have had. Now, friends it is not easy for the soul that is like this to believe that others are used to that kind of experience. Now how precious will be the unfolding of this to the soul that has been indeed bruised? Some of the Lord's people, the divine wisdom thought proper to keep poor in the world. Some were rich, but often they were stripped of the things of the world until they were brought to such a condition that they were living "from hand to mouth," and the world enjoying all of the world's comforts — yea, some were in want, wandering in deserts and on mountains and in dens and caves of the earth." Now would they be ready to look at these things as an indication of God's love? Might they not have been more ready to regard them as the indication of the wrath of God against their old sins, and consequently "their sore did run and ceased not?" Many such a dark providence the saints have met with — yea some doubtless learned that there was nothing which they looked to for some comfort, but had a worm in it, that possibly turned it into a cross to bruise them, or whatever comfort they might have had, there was something at its root that was keeping them mindful that this world is a wilderness. Everything in this world was ordered from eternity, the very devils for their harassment, as well as the fleshly world; their lot was ordered from eternity.

Friends, when we look at things outwardly we will murmur, but when

a little of these matters are disclosed, it will shut out murmuring. We can understand only a little of this, but it will be revealed "at that day." It shall be, and how the Redeemer Himself was exercised in these trials of theirs and that must necessarily be an infinite fountain of sweetness to their soul. O how little of this they can see in this world. They may see a little — some got the insight at the throne of grace, but that was but the "overflow" from the infinite ocean that is in God. But further: The gracious soul needs to be broken and bruised to keep it from getting its happiness in the world, and the Lord may make use of one sin, to break the person away from another sin. O when it shall be revealed how He kept them thus from being lost, and from the things that would be a grief to themselves . . . ! The kind of sins that man is open to in time are indeed amazing, from which no-one except the Saviour Himself could save him. O the long-suffering with which he bore with men in the world is wonderful. Friends, it requires but little to awaken murmuring in the soul. Look at the church in the wilderness. Was there a step she took other than rebellion or murmuring? Now, was there anything in them except things that are in a gracious soul in the world? When these things will be adequately revealed to them and they shall see that all things were working together to bring about their eternal glory, and when they shall see in these things the fulfilling of the words, "I will bring the third part through the fire, and I will refine them as silver is refined, and will try them as gold is tried; they shall call on my name and I will hear them. I will say it is my people and they shall say the Lord is my God." Now when this is disclosed to them shall it not be a wonderful revelation? Will they not confess then, that He hath done all things well? What, although He took the world from you? Did He do well? O! He has made all things well! When He laid His hand on your body, did He do well? O! He has done all things well. When He took your child from you, did He do well? O! He has done all thing well! What, when He withdrew His presence from you and left you a broken creature from one "means" (of grace) to the other, weeping over a hard heart, and an unfruitful spirit in the means of grace, did He do well? O! He hath made all things well! All these things which were "but for a moment, working for you a far more exceeding and eternal weight of glory." O! He has made all things well!

And the Judge will bring to light how His own people were exercised in their troubles, and when He will unfold this, heaven and earth will declare the righteousness of the Judge in putting them in possession of the crown. And on the other hand the great Judge will bring to light the hidden works of the ungodly, and when that shall be revealed every

creature will put his "amen" to the righteousness of the Judge in banishing them to hell.

There will not be a dark providence that met with the saints, that will not be opened at that day, and the fellow-feeling that the Lord has for them in their suffering will be manifested. This is hidden in the world but at that day it shall be revealed. O you who are the cause of a groan from one of them, are in danger that you are drawing a sigh from God, and that you have put another drop of wrath in your own cup. It is impossible for a man or a devil "to touch" a gracious soul, without touching God, and having more wrath put in his cup. O it would be better for you to have the power of Great Britain against you, than that a gracious soul should be complaining about you at a throne of grace. O! remember the millstone, "whosoever will offend one of these little ones who believe in me, it would be better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea."

But to conclude at this time:

I. Let us remember that this is not our dwelling-place, for the time of death will come, and it will alter everything and it often comes on the ungodly when they say, "Soul thou hast many good things laid up in store for many years, take thine ease . . ." — just when the nest is warm. You are here and you are in such a hurry regarding the things of the body, you have no time to think that you have a soul; but poor soul, that will be no comfort to you in the world of spirits. Many a poor creature is going through life without a thought of eternity. they are today in hell who have done this before you, and what profit is it though a man gain the whole world and lose his soul? Awful are the words, "Son, remember that thou in thy lifetime receivedst thy good things, and Lazarus likewise evil things, but now he receiveth comfort, and thou art in torment." O! you who have nothing but the world, what will you do when you see it aflame? O! the scream you shall have saying O! that I had been wise, that I had made choice of the one good thing. O! eternity, eternity, eternity, that when millions of years have passed will still be eternity! O! eternity, eternity.

II. Although the human being is not able to make a change in himself, each one has a sin that he is able to cease from as a rational creature, and it is as rational creatures that God will deal with us. You who live in a sin that you know, and are keeping up worship, are just mocking your own soul, and also mocking God; yes, mocking God, and as long as that guilt lies upon your soul you will not experience power in the Word of God till

the day of your death. O! let us beware: "Be sure your sin will find you out." Though you would be buried in the depth of hell your sin will find you out, and it will be a sting in your soul throughout eternity crying out for the wrath of God.

III. You who are "weighing up" eternity, seek that you will have comfort in nothing, till the day of judgment is made a comfort to you. If the love of sin were broken in your soul, the Creator would not be a terror to you. You get the love of sin slain in your soul, and thoughts of the day of judgment will bring you comfort. You shall see there the extremely cursed things that were going on in the world brought to light, and Christ's poor ones shall put their amen to the sentence, "depart from me ye cursed into everlasting fire prepared for the devil and his angels." That is the last word the ungodly will hear from God for eternity, "depart from me . . . into . . . fire, yes, everlasting fire, prepared for the devil . . .". In the last place:

The poor of the Lord shall bear their tribulations with patience. Eternity will be long enough — and for you who obtained a spirit of repentance, the day is coming when the Lord will wipe away all tears from your eyes and you will get the harvest of attending the means of grace. And what is that? To have Himself as your eternal portion or inheritance. O! solemn eternity! How abject is that person that will sell his soul for naught here in the world! But there shall yet be seen the nature of the words: They that be wise shall shine as the sun and as the brightness of the firmament in the kingdom of their own Father forever and forever, Amen.

## "Come Out!"

by Bishop J. C. Ryle.

(Continued from page 298)

"Come out from among them, and be ye separate, saith the Lord." 2 Cor. 6: 17.

(f) Last, but not least, he that desires to "come out from the world and be separate" must be *careful how he allows himself in friendships, intimacies, and close relationships with worldly people.*

We cannot help meeting many unconverted people as long as we live. We cannot avoid having intercourse with them, and doing business with them, unless we "go out of the world" (1 Cor. 10). To treat them with the utmost courtesy, kindness, and charity, whenever we do meet them is a positive duty. But acquaintance is one thing, and intimate friendship is

quite another. To seek their society without cause, to choose their company, to cultivate intimacy with them, is very dangerous to the soul. Human nature is so constituted that we cannot be much with other people without effect on our own character. The old proverb will never fail to prove true: "Tell me with whom a man chooses to live, and I will tell you what he is." The Scripture says expressly, "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed" (Prov. 13: 20). If then a Christian, who desires to live consistently, chooses for his friends those who either do not care for their souls, or the Bible, or God, or Christ, or holiness, or regard them as of secondary importance, it seems to me impossible for him to prosper in his religion. He will soon find that their ways are not his ways, nor their thoughts his thoughts, nor their tastes his tastes; and that unless they change, he must give up intimacy with them. In short, there must be separation. Of course such separation will be painful. But if we have to choose between the loss of a friend and the injury of our souls, there ought to be no doubt in our minds. If friends will not walk in the narrow way with us, we must not walk in the broad way to please them. But let us distinctly understand that to attempt to keep up close intimacy between a converted and an unconverted person, if both are consistent with their natures, is to attempt an impossibility.

The principle here laid down ought to be carefully remembered by all unmarried Christians in the choice of a husband or wife. I fear it is too often entirely forgotten. Too many seem to think of everything except religion in choosing a partner for life, or to suppose that it will come somehow as a matter of course. Yet when a praying, Bible-reading, God-fearing, Christ-loving, Sabbath-keeping Christian marries a person who takes no interest whatever in serious religion, what can the result be but injury to the Christian, or immense unhappiness? Health is not infectious, but disease is. As a general rule in such cases, the good go down to the level of the bad, and the bad do not come up to the level of the good. The subject is a delicate one, and I do not care to dwell upon it. But this I say confidently to every unmarried Christian man or woman, — if you love your soul, if you do not want to fall away and backslide, if you do not want to destroy your own peace and comfort for life, resolve never to marry any person who is not a thorough Christian, whatever the resolution may cost you. You had better die than marry an unbeliever. Stand to this resolution, and let no one ever persuade you out of it. Depart from this resolution, and you will find it almost impossible to "come out and be separate." You will find you have tied a mill-stone round your own

neck in running the race towards heaven; and if saved at last it will be "so as by fire" (1 Cor. 3: 15).

I offer these six general hints to all who wish to follow St. Paul's advice, and to come out from the world and be separate. In giving them, I lay no claim to infallibility; but I believe they deserve consideration and attention. I do not forget that the subject is full of difficulties, and that scores of doubtful cases are continually arising in a Christian's course, in which it is very hard to say what is the path of duty, and how to behave. Perhaps the following bits of advice may be found useful. — In all doubtful cases we should first pray for wisdom and sound judgment. If prayer is worth anything, it must be specially valuable when we desire to do right, but do not see our way. — In all doubtful cases let us often try ourselves by recollecting the eye of God. Should I go to such and such a place, or do such and such a thing, if I really thought God was looking at me? — In all doubtful cases let us never forget the second advent of Christ and the day of judgement. Should I like to be found in such and such company, or employed in such and such ways? — Finally, in all doubtful cases let us find out what the conduct of the holiest and best Christians has been under similar circumstances. If we do not clearly see our own way, we need not be ashamed to follow good examples. I throw out these suggestions for the use of all who are in difficulties about disputable points, in the matter of separation from the world. I cannot help thinking that they may help to untie many knots, and solve many problems.

IV. I shall now conclude the whole subject by trying to *show the secrets of real victory over the world*.

To come out from the world of course is not an easy thing. It cannot be easy so long as human nature is what it is, and a busy devil is always near us. It requires a constant struggle and exertion; it entails incessant conflict and self-denial; it often places us in exact opposition to members of our own families, to relations and neighbours; it sometimes obliges us to do things which give great offence and bring on us ridicule and petty persecution. It is precisely this which makes many hang back and shrink from decided religion. They know they are not right; they know that they are not so "thorough" in Christ's service as they ought to be, and they feel uncomfortable and ill at ease. But the fear of man keeps them back. And so they linger on through life with aching, dissatisfied hearts, — with too much religion to be happy in the world, and too much of the world to be happy in their religion. I fear this is a very common case, if the truth were known.

Yet there are some in every age who seem to get the victory over the world. They come out decidedly from its ways, and are unmistakably separate. They are independent of its opinions, and unshaken by its opposition. They move on like planets in an orbit of their own, and seem to rise equally above the world's smiles and frowns. And what are the secrets of their victory? I will set them down.

(a) The first secret of victory over the world is a *right heart*. By that I mean a heart renewed, changed and sanctified by the Holy Ghost, — a heart in which Christ dwells, a heart in which old things have passed away, and all things become new. The grand mark of such a heart is the bias of its tastes and affections. The owner of such a heart no longer likes the world, and the things of the world, and therefore finds it no trial or sacrifice to give them up. He has no longer any appetite for the company, the conversation, the amusements, the occupations, the books which he once loved, and to "come out" from them seems natural to him. Great indeed is the expulsive power of a new principle! Just as the new spring-buds in a beech hedge push off the old leaves and make them quietly fall to the ground, so does the new heart of a believer invariably affect his tastes and likings, and make him drop many things which he once loved and lived in, because he now likes them no more. Let him that wants to "come out from the world and be separate," make sure first and foremost that he has got a new heart. If the heart is really right, everything else will be right in time. "If thine eye be single, thy whole body shall be full of light" (Matt. 6: 22). If the affections are not right, there never will be right action.

(b) The second secret of victory over the world is a *lively practical faith* in unseen things. What saith the Scripture: "This is the victory that overcometh the world, even our faith?" (1 John 5: 4). To attain and keep up the habit of looking steadily at invisible things, as if they were visible, — to set before our minds every day, as grand realities, our souls, God, Christ, heaven, hell, judgement, eternity, — to cherish an abiding conviction that what we do not see is just as real as what we do see, and ten thousand times more important, — this, this is one way to be conquerors over the world. This was the faith which made the noble army of saints, described in the eleventh chapter of Hebrews, obtain such a glorious testimony from the Holy Ghost. They all acted under a firm persuasion that they had a real God, a real Saviour, and a real home in heaven, though unseen by mortal eyes. Armed with this faith, a man regards this world as a shadow compared to the world to come, and cares little for its praise or blame, its enmity or its rewards. Let him that wants to come out

from the world and be separate, but shrinks and hangs back for fear of the things seen, pray and strive to have this faith. "All things are possible to him that believeth" (Mark 9: 23). Like Moses, he will find it possible to forsake Egypt, seeing Him that is invisible. Like Moses, he will not care what he loses and who is displeased, because he sees afar off, like one looking through a telescope, a substantial recompense of reward. (Heb. 1: 26).

(c) The third and last secret of victory over the world, is to attain and cultivate the *habit of boldly confessing Christ* on all proper occasions. In saying this I would not be mistaken. I want no one to blow a trumpet before him, and thrust his religion on others at all seasons. But I do wish to encourage all who strive to come out from the world to show their colours, and to act and speak out like men who are not ashamed to serve Christ. A steady, quiet assertion of our own principles, as Christians, — an habitual readiness to let the children of the world see that we are guided by other rules than they are, and do not mean to swerve from them, — a calm, firm, courteous maintenance of our own standard of things in every company, — all this will insensibly form a habit within us, and make it comparatively easy to be a separate man. It will be hard at first, no doubt, and cost us many a struggle; but the longer we go on, the easier will it be. Repeated acts of confessing Christ will produce habits. Habits once formed will produce a settled character. Our characters once known, we shall be saved much trouble. Men will know what to expect from us, and will count it no strange thing if they see us living the lives of separate peculiar people. He that grasps the nettle most firmly will always be less hurt than the man who touches it with a trembling hand. It is a great thing to be able to say "No" decidedly, but courteously, when asked to do anything which conscience says is wrong. He that shows his colours boldly from the first, and is never ashamed to let men see "whose he is and whom he serves," will soon find that he has overcome the world, and will be let alone. Bold confession is a long step towards victory.

It only remains for me now to conclude the whole subject with a few short words of application. The danger of the world ruining the soul, the nature of true separation from the world, the secrets of victory over the world, are all before the reader of this paper. I now ask him to give me his attention for the last time, while I try to say something directly for his personal benefit.

(1) My first word shall be *a question*. Reader, are you overcoming the world, or are you overcome by it? Do you know what it is to come out

from the world and be separate, or are you yet entangled by it, and conformed to it? If you have any desire to be saved, I entreat you to answer this question.

If you know nothing of "separation," I warn you affectionately that your soul is in great danger. The world passeth away; and they who cling to the world, and think only of the world, will pass away with it to everlasting ruin. Awake to know your peril before it be too late. Awake and flee from the wrath to come. The time is short. The end of all things is at hand. The shadows are lengthening. The sun is going down. The night cometh when no man can work. The great white throne will soon be set. The judgment will begin. The books will be opened. Awake, and come out from the world while it is called to-day.

Yet a little while, and there will be no more worldly occupations and worldly amusements, — no more getting money and spending money, — no more eating and drinking, and feasting, and dressing, and ball-going, and theatres, and races, and cards, and gambling. Reader what will you do when all these things have passed away for ever? How can you possibly be happy in an eternal heaven, where holiness is all in all, and wordliness has no place? Oh, consider these things, and be wise! Awake, and break the chains which the world has thrown around you. Awake, and flee from the wrath to come.

(2) My second word shall be *a counsel*. Reader if you want to come out from the world, but know not what to do, take the advice which I give you this day. Begin by applying direct, as a penitent sinner, to our Lord Jesus Christ, and put your case in His hands. Pour out your heart before Him. Tell Him your whole story, and keep nothing back. Tell Him that you are a sinner wanting to be saved from the world, the flesh, and the devil, and entreat Him to save you.

That blessed Saviour "gave Himself for our sins that He might deliver us from this present evil world" (Gal. 1: 4). He knows what the world is, for He lived in it thirty and three years. He knows what the difficulties of a man are, for He was made man for our sakes, and dwelt among men. High in heaven, at the right hand of God, He is able to save to the uttermost all who come to God by Him, — able to keep us from the evil of the world while we are still living in it, — able to give us power to become the sons of God, — able to keep us from falling, — able to make us more than conquerors. Reader, once more I say, Go direct to Christ with the prayer of faith, and put yourself wholly and unreservedly in His hands. Hard as it may seem to you now to come out from the world and be

separate, you shall find that with Jesus nothing is impossible. You, even you shall overcome the world.

(3) My third and last word shall be *encouragement*. Reader, if you have learned by experience what it is to come out from the world, I can only say to you, Take comfort, and persevere. You are in the right road; you have no cause to be afraid. The everlasting hills are in sight. Your salvation is nearer than when you believed. Take comfort and press on.

No doubt you have had many a battle, and made many a false step. You have sometimes felt ready to faint, and been half disposed to go back to Egypt. But your Master has never entirely left you, and He will never suffer you to be tempted above that you are able to bear. Then persevere steadily in your separation from the world, and never be ashamed of standing alone. Settle it firmly in your mind that the most decided Christians are always the happiest, and remember that no one ever said at the end of his course that he had been too holy, and lived too near to God.

Hear, last of all, what is written in the Scriptures of truth:

“Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God” (Luke 12: 8).

“There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My sake, and the gospel’s. “But he shall receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life” (Mark 10: 29, 30).

“Cast not away therefore your confidence, which hath great recompence of reward.

“For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

“For yet a little while, and He that shall come will come, and will not tarry” (Heb. 10: 35-37).

Christian reader, those words were written and spoken for your sake. Lay hold on them, and never forget them. Persevere to the end, and never be ashamed of coming out from the world, and being separate. Be sure it brings its own reward.

## NOTE

Thoughtful and intelligent readers will probably observe that, under the head of worldly amusements, I have said nothing about ball-going and card-playing. They are delicate and difficult subjects, and many classes of society are not touched by them. But I am quite willing to give

my opinion, and the more so because I do not speak of them without experience in the days of my youth.

(a) Concerning *ball-going*, I only ask Christians to judge the amusement by its tendencies and accompaniments. To say there is anything morally wrong in the mere bodily act of dancing would be absurd. David danced before the ark. Solomon said, "There is a time to dance" (Eccles. 3: 4). Just as it is natural to lambs and kittens to frisk about, so it seems natural to young people, all over the world, to jump about to a lively tune of music. If dancing were taken up for mere exercise, if dancing took place at early hours, and men only danced with men, and women with women, it would be needless and absurd to object to it. But everybody knows that this is not what is meant by modern ball-going. This is an amusement which involves very late hours, extravagant dressing, and an immense amount of frivolity, vanity, jealousy, unhealthy excitement, and vain conversation. Who would like to be found in a modern ball-room when the Lord Jesus Christ comes the second time? Who that has taken much part in balls, as I myself once did, before I knew better, can deny that they have a most dissipating effect on the mind, like opium-eating and dram-drinking on the body? I cannot withhold my opinion that ball-going is one of those worldly amusements which "war against the soul," and which it is wisest and best to give up. And as for those parents who urge their sons and daughters, against their wills and inclinations, to go to balls, I can only say that they are taking on themselves a most dangerous responsibility, and risking great injury to their children's souls.

(b) Concerning *card-playing*, my judgement is much the same. I ask Christian people to try it by its tendencies and consequences. Of course it would be nonsense to say there is positive wickedness in an innocent game of cards, for diversion, and not for money. I have known instances of old people of lethargic and infirm habit of body, unable to work or read, to whom cards in an evening were really useful, to keep them from drowsiness and preserve their health. But it is vain to shut our eyes to facts. If masters and mistresses once begin to play cards in the parlour, servants are likely to play cards in the kitchen; and then comes in a whole train of evils. Moreover from simple card-playing to desperate gambling there is but a chain of steps. If parents teach young people that there is no harm in the first step, they must never be surprised if they go on to the last.

I give this opinion with much diffidence. I lay no claim to infallibility. Let every one be persuaded in his own mind. But considering all things,

it is my deliberate judgement that the Christian who wishes to keep his soul right, and to "come out from the world," will do wisely to have nothing to do with card-playing. It is a habit which seems to grow on some people so much that it becomes at last a necessity and they cannot live without it. "Madame," said Romaine to an old lady at Bath, who declared she could not do without cards, — "Madame, if this is the case, cards are your god, and your god is a very poor one." Surely in doubtful matters like these it is well to give our souls the benefit of the doubt, and to refrain.

## A Lily among Thorns

or, Recollections of a Gipsy.

"I ever felt," writes a dear friend of hers, "how *beautiful* the Christian character appeared in Jeanie; and that even the unconverted must have admired it. She was spoken of among the children as 'the old woman who loved God.' I have never know them bestow the same appellation upon another." She had a very happy way of winning the artless affections of children, and never missed an opportunity of dropping an earnest word to them about the blessed truth which all must become little children to learn, telling them that thus they would either be "prepared for longer days or fit for early death." The admonitions are still remembered which she addressed one day with gushing fervency to some young persons about to leave the parental roof, beseeching them to beware of the deceitfulness of sin, the allurements of the world, and the friendship of those who feared not God. She had the high art — and God gave it her — of uttering even words of warning in a *winning way*. Her kindness of heart showed itself in peculiar kindliness of manner. And there was a power in her eminent holiness which gave weight to the lightest things she said. She spoke of God as one who lived in His presence, and of Christ as one dwelling near His cross. Hence it was that in a wide circle of Christian friends her name became a sort of inspiring watchword for the cultivation of heavenly graces and heavenly affections. Often on Sabbath "between sermons" there might be seen directing their steps to Jeanie's garret on the Castle Hill students who were preparing for the ministry of the Gospel. She was a stranger to the names of their classical poets and orators, but they felt that she was well fitted to instruct them in everything spiritual, being so richly familiar with the strains of "the sweet singer of Israel," and with the nobler eloquence of Him who "spake as never man spake." They went to that favourite spot

to learn their practical theology, to study "the faith and patience of the saints," and often might they have been heard saying to each other as they returned, "Did not our hearts burn within us?" She "cautioned" them frequently against the danger of putting active zeal in the room of heart-Christianity — of confounding frequent thinking or speaking of the things of God officially with the graces of His Spirit in the soul. She reminded them that "a servant cannot live on the act of preparing food for others, that she must have her own meals besides." She urged them to live much in the spirit of dependence and of prayer, and never to forget that sweet word of Jesus. "Abide in me." "Be sure," said she, "that you commend Christ well wherever you go. You'll never be able to tell sinners half of His worth. For He is just a Nonsuch. There's nae spot in Him."

At another time, when speaking of "the winning of souls as being the grand thing we want, and ministers who will really *seek* to win them," she added. "But mind, you maun gang warily aboot it, for perishing souls are just like a man lying on the brow of a rock, sleepin', wi' the sea below him. Eh, how canny you would deal wi' a man like this! You would na' gie a wild shout, in case you waukened him in a start, and he lost his balance. Wouldn't you try to draw him aff to a place o' safety wi' great tenderness and affection? 'He that winneth souls is wise'."

*Love for the preached Word* formed a prominent feature in Jeanie's character. So long as she was able, the Sabbath and the week-day services were prized and improved as precious opportunities of acquiring heavenly wealth. She used to tell that "while working hard for her daily bread, she had sometimes been *tempted* not to go" to the latter; but "the snare was broken and she escaped," and her joyful testimony often was that she "had never been a loser, but always a gainer by so doing." Her attachment to the ministry of Dr Smart (Mr Campbell's successor) was very strong; and one of the reasons she gave for this was strikingly characteristic of a renewed soul. "No one," said she, "expresses my feelings or presents my wants before God as he does in prayer." It was often with difficulty she could be convinced that some person who knew the state of her mind had not informed Dr Smart of it, since in the pulpit he so graphically depicted the varieties of her experience. She had no wounds which the unction of the Gospel as preached by him did not heal, no burdens which if did not strengthen her to bear. "How beautiful upon the mountains were the feet of him who thus published peace!"

Ministers and Christians of different denominations came to "take sweet counsel" with Jeanie, for she loved all who loved her Lord, and

whom her Lord loved. His image attracted her wherever it shone. Mr McMillan, a Baptist pastor, held a weekly meeting in her house for some years before her death; and this means of grace was greatly valued by her, and doubly so, because during eighteen years she was almost constantly confined to bed.

*The written Word* was her daily and nightly companion, "her meat and her drink, the joy and rejoicing of her heart." She was accustomed to speak of the Bible as "its own interpreter;" and it was her chief delight to "compare spiritual things with spiritual," pouring over them the silent and dewy influence of prayer. To adopt the words of a worthy minister who knew her well, "The Word dwelt *richly* in her, especially considering that throughout her earlier life it had been to her a sealed book. She repeated it not only with perfect accuracy, but with singular appropriateness. Not a topic could be started, not a case mentioned in Christian experience, but Jeanie would bring to bear upon it some pointed passage. For every difficulty she had ready her key, and for every sore her balm, derived from the Bible. To hear her quote a text was sometimes almost like hearing a sermon on it, there was such a flood of light shed on it by the circumstances to which it was applied. She had her favourite portions of the Word on which she mediated and expatiated with peculiar interest. Among these, we recollect, was the conversion of Saul of Tarsus, and the case of the woman of Canaan; and what gave such passages their charm was that in telling the tale of others they told so much of her own." "Her prevailing disposition of mind," continues the same minister of Christ, "was cheerfulness. Though entirely dependent for many years on the bounty of the kind ladies and others who came to see her — though at the end of one meal she frequently did not know how or where she was to get the next — she was still cheerful. Though the subject of a long, lingering, and often painful disorder, still the smile was seldom off her face, and the language of praise as seldom off her tongue."

As the days of her pilgrimage drew to a close, there was a rapid waste of bodily strength in poor Jeanie, but a manifest "growth in grace" — increasing weanedness from the world and ripening for glory. Once, when she was in a fainting fit, a friend who was with her thought her dying. Jeanie, on recovering, saw her weeping, and exclaimed, "Oh, why are you greetin'? you should rather have been on your knees praying that I might get hame." A woman standing by asked — "How are you sure of that, Jeanie?" Thus beautifully she replied — "When all is dark, and a candle is brought into the room, it makes all bright; so, when Jesus, the

Sun of Righteousness, has risen upon the dark soul, it makes all light there." She meant that though he who "is in darkness knoweth not whether he goeth," it is otherwise with those who have been "made light in the Lord."

About the same time, another Christian friend, calling on her, found her in great pain, and expressed sorrow at seeing her suffer so much. "Oh," said Jeanie, "it's just an answer to prayer. Ye see, I've long prayed to be conformed to the image of Christ. And since this is the means, I've naething to do wi' the choosin' o' them. That's the end I seek. It is ours to aim at meetness for His presence, and to leave it to His wisdom to take his ain way wi' us. I would rather suffer than sin ony day. I'm no wearied o' suffering, but oh! I'm wearied o' sin." The same visitor, another day, found her very low from a relapse of severe influenza. To her expression of sympathy, the aged saint replied, "What syne, my dear, it will sune be ower."

"What think you of Christ?" was the first question put to her by the Rev. Mr Marshall, Congregational minister, when he came to see her. "I canna'," she instantly responded, "I canna' think o' Him as He deserves to be thocht o'. And I canna think o' Him as I would wish to think; but I'm sure o' this, He's the chiefest among ten thousand, and altogether lovely." Another visitor remarked to her, "If you are in 'His everlasting arms' they will never lose their hold of you." "No," said she, "it's mony a year now since He first said to me, 'I have loved thee with an everlasting love,' and 'He is faithful who hath promised.' You'll mind there are a hundred and forty and some odd thousands who stand before the throne, and they are a' 'sealed ones.' No ane o' them amissing. His seal can never be broken. For 'the foundation of God standeth sure, having this seal', 'the Lord knoweth them that are His'."

When asked if a friend should pray with her, she would answer with uncommon fervency, "Oh, yes; wi' a' my heart, wi' a' my heart! What shall I render! What shall I render!" Sometimes she would make every request her own by an audible "Amen." Or if not, there was eloquent prayer in her silent look heavenwards.

The conversation once turning on the mutual recognition of saints in glory, Jeanie said she "had aye been in the way o' thinking they would be so much taken up with the sight of Jesus, that for a whole year at least they would see naething but Himsel'." When reference was made to the decay of her faculties, she exclaimed, "Most gladly would I glory in my infirmities, that the power of Christ may rest upon me." Well might she hail the declining shadows of the troubled day — well might she speak of

“taking rest in the sleep” of death! “Death’s sting,” said she, “is gone, quite gone, because Jesus died. And if I had wings, I would fain be away.” Then she checked herself, and added “But no, I must wait His time, and its weel worth the waiting for! To think of going before His time! O, shame! shame! He knows the time best, and His time is best for me. I’m willing to stay till He’s willing to come. ‘He shall come, and will not tarry’.”

The longed-for summons came at last, and “with oil in her vessel,” and her lamp brightly burning, she “went forth to meet the Bridegroom.” On the Saturday before her departure, she felt better than usual, but on that evening she was seized with dysentery. So quickly was she reduced by it, that when a friend called on the Sabbath, who had conversed with her the preceding day, it was with the greatest difficulty that her words could be caught, or her meaning apprehended. In the evening she rallied considerably, and on being told the text of the afternoon sermon (Rom. 5: 3, 4), “Tribulation worketh patience, and patience experience, and experience hope,” she added, with much animation and emphasis, “Ay, and hope maketh not ashamed.” She knew that the hope which has Christ for its source and centre, points to no inheritance but what shall certainly be reached, and paints no vision but what shall be more than realised. On Monday she dozed very much, and expressed her conviction that “her journey’s end was surely at hand noo.” And it was indeed evident to all around that she was passing through the valley of shades. But, she told us, “It was not dark.” She had the presence of Jesus as a friend, and the care of Jesus as a shepherd, and she “feared no evil.” Although in the last stage of physical weakness, such was the clearness of her mind that recollecting it was “Hansel-Monday,” she desired that some pence should be given from her to some children, whose parents had shown her kindness, with this message, that it was “Jeanie Wilson’s hansel.” So unselfish and considerate was she to the very last! On Tuesday morning, after some hours of unconsciousness, “the silver cord was loosed,” so gently, that those who stood by scarcely knew that she was gone. Her earnest and oft-repeated prayer was answered. She fell asleep. She was with Jesus. The redeemed soul had met its Redeemer, to “see him as he is,” “without a veil between.”

Dear reader, would it be the same with you if this night your soul were required of you? In a dying hour, would you not be ready to give ten thousand worlds, if you had them, for one smile of the face of God, for one good hope of heaven? Oh, if such a smile, and such a hope, be worth so much at that hour, why should they be less worth at this hour? Yes, at

this hour, for can you assure yourself you have another hour to live? And why should not this hour be the hour of your salvation? The wondrous grace that saved Jeanie Wilson is the only grace that can save you. Paul singles himself out as an intended pattern of the riches of God's "long-suffering" love to "sinners the very chief." Since his day many a proof-impression has been taken from that "pattern." Jeanie Wilson was one of them. Nor is the plate yet worn. Mighty Gospel, it alone can save! It is "the power of God unto salvation, to every one that believeth." It offers us at the very outset a glorious righteousness, not to be achieved by our working, but simply received by our believing. It offers all the joy of pardon, and the wealth of a better world, alike to the outcast and to the ornament of society; to the debtor of 500 pence and to the debtor of 50; and because "neither have any thing to pay, it frankly forgives them both." Here is the "feast of fat things" to which all are bidden. "God is rich in mercy." Jesus "died the just for the unjust." "Grace reigns through righteousness unto eternal life by Jesus Christ our Lord." No hope for man but here. And here is hope, good hope for the vilest of the vile. Jeanie Wilson heard that joyful story, and was taught of God to count it true. Trustfully she "laid her sins on Jesus," and having done so, she feared no further ill, for it was God's own Lamb she saw bearing her sin, and bearing it away. "Jesus had loved her, she could not tell why." But she let in the Saviour's love, and along with that love the Spirit's fire, which gradually consumed her corruptions, and left her so bright with the "beauties of holiness." In an honest, unreserved aim to please God in all things, she found the secret of that holy, happy living, which leaves nothing for a dying hour but the anticipations of glory.

All this bliss, beloved reader, may be yours. It can only become yours through your knowing the holy love of God as seen in Christ crucified, but through the knowledge of that love it will certainly become yours. That love is the very "core of the Gospel," and nothing else in the universe can meet the obduracy of the human heart. Blessed be God, nothing more is needed than that love lodged in the heart by the Spirit's power, to slay the sinner's enmity, and to supplant the sullen suspicion of the slave by the confiding affection of the little child. And shall that love be allowed to lie at your unopened door? Oh, that you knew it in the tenderness of it, in the freeness of it! We beseech you to make sure, very sure, that you begin at the beginning of your religion, for that is the only way of reaching the end — "the end of your faith," the salvation of your soul. Make this your first, grand, urgent business, with instant haste and boundless gratitude, to abjure self and embrace the Saviour. He wants

no mere resolutions or promises for the future. These often satisfy and deceive. He wants an immediate reliance on the naked merit of his true atonement, and an honest putting of yourself into his hands, to be by His Spirit made meet for glory.

"This man receiveth sinners," sinners that answer to their names. Whom has he ever turned away? Where is the soul that ever perished at His feet? Has earth ever seen such a wretch? Can hell boast any such victim? And will heavenly mercy begin its repulses with you? O, come now, without price or preparation! Come with your bad heart within you, your bad life behind you, and all your badness about you. Come to a "full Christ" as an "empty sinner," and you shall find the warmest welcome which the God of love can give. For, "God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." "This is life eternal, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

— Christian Treasury 1854.

## Feeding Sheep or Amusing Goats

(An Extract from the Writings of C. H. SPURGEON)

An evil is in the professed camp of the Lord, so gross in its impudence, that the most short sighted can hardly fail to notice it. During the past few years it has developed at an abnormal rate, even for evil. It has worked like leaven until the whole lump ferments. The devil has seldom done a cleverer thing, than hinting to the Church that part of their mission is to provide entertainment for the people; with a view to winning them. From speaking out as the Puritans did, the Church has gradually toned down her testimony, then winked at and excused the frivolities of the day. Then she tolerated them in her borders. Now she has adopted them under the plea of reaching the masses.

My first contention is that providing amusement for the people is nowhere spoken of in the Scriptures as a function of the Church — if it is a Christian work why did not Christ speak of it? "Go ye into all the world and preach the gospel to every creature." That is clear enough, so it would have been if He had added, "and provide amusement for those who do not relish the gospel." No such words however, are to be found. It did not seem to occur to Him. Then again, "He gave some apostles, some prophets, some pastors and teachers, for the work of the

ministry." Where do entertainers come in? The Holy Spirit is silent concerning them. Were the prophets persecuted because they amused the people or because they refused? The concert has no martyr roll.

Again, providing amusement is in direct antagonism to the teaching and life of Christ and all His apostles. What was the attitude of the Church to the world? "Ye are the salt," not the sugar candy — something the world will spit out, not swallow. Short and sharp was the utterance "Let the dead bury their dead." He was in awful earnestness!

Had He introduced more of the bright and pleasant elements into His mission, He would have been more popular when they went back, because of the searching nature of His teaching. I do not hear Him say, "Run after these people Peter and tell them we will have a different style of service tomorrow — something short and attractive with little preaching — we will have a pleasant evening for the people. Tell them they will be sure to enjoy it. Be quick Peter, we must get the people somehow!" Jesus pitied sinners, sighed and wept over them, but never sought to amuse them. In vain will the epistles be searched to find any trace of the gospel of amusement, their message is, "Come out, keep out, keep clean out — anything approaching fooling is conspicuous by its absence." They had boundless confidence in the gospel and employed no other weapon. After Peter and John were locked up for preaching, the Church had a prayer meeting, but they did not pray, "Lord grant unto thy servants that by a wise and discriminating use of innocent recreation we may show these people how happy we are." If they ceased not for preaching Christ, they had not time for arranging entertainments — scattered by persecution they went everywhere preaching the gospel. They turned the world upside down, that is the only difference! Lord clear the Church of all the rot and rubbish the devil has imposed on her and bring us back to apostolic methods.

Lastly, the mission of amusement fails to affect the end desired. It works havoc among young converts. Let the careless and scoffers, who thank God because the Church met them half way, speak and testify. Let the heavy laden who found peace through the concert not keep silent! Let the drunkard to whom the dramatic entertainment had been God's link in the chain of their conversion, stand up! There are none to answer — the mission of amusement produces no converts. The need of the hour for today's ministry is believing scholarship, joined with earnest spirituality, the one springing from the other as fruit from the root. The need is biblical doctrine so understood and felt, that it sets men on fire.

*Q. What is required in the second commandment?*

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.

*Q. What is forbidden in the second commandment?*

A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

## Book Reviews

**Letters of Samuel Rutherford** Banner of Truth Trust. 744pp. £7.95.

The letters of Samuel Rutherford need no commendation from us. They contain the effusions of a heart that was filled with love to Christ and are the writings of one whose praise is in all the Churches. From time to time carnal professors have found fault even with such letters as these, but not so the living exercised children of God, who have ever found them most precious. Here we have the outpourings of soul of one who knew what it was to enjoy seasons of sweet fellowship with Christ. These outpourings of soul must sound strange in the ears of the backslidden Church of our day. Yet where grace is in the heart, surely even in this dark day they are fitted to impress on the minds of the people of God from whence they have fallen and of the need to recover such intimate, living communion with God as is given expression to in these letters.

This volume is beautifully bound and is produced in fairly large readable type. It contains a biographical introduction by Rev. Andrew Bonar, has an index of places and individuals referred to in the letters, also an index of special subjects and a glossary of archaic words, of which there are a great number. An appendix contains, in addition to a list of various editions published of this work from 1664 to 1891 (the present volume being a reprint of the 1891 edition), the well known poem of Mrs Cousin, "The Sands of Time are Sinking," containing the last words of Samuel Rutherford. We hope this volume will have as wide a circulation at home and abroad as it had in the past.

D. B. M.

**The Life of John Murray** by Iain H. Murray. Banner of Truth Trust. 158 pp. Price £2.95.

This booklet gives the life of the late Professor John Murray of Westminster Seminary, beginning with his young days at Badbea in Creich, Sutherland. It then goes on to his experiences in the Great War

and afterwards his studies for the ministry of the Gospel. It gives an account of his difference with our Church over the question of withholding church privileges from those who used public transport run in systematic disregard of the Sabbath. This account is similar to what already appeared in the smaller booklet issued soon after Professor Murray's death and shows that Rev. William Matheson, Chesley and he were of one mind on this issue. Rev. William Matheson's stance brought about the separation of two congregations in Canada from the Free Presbyterian Church.

The booklet largely reviews Professor Murray's labours in Westminster Seminary over the long period of 30 years where he taught Systematic Theology. The booklet finally deals with his days of retirement, though not of inactivity, when he returned to Badbea for the closing years of his life.

The author of this booklet, Rev. Iain Murray appears to be of the view that Professor Murray's difference with his Church led him to a greater sphere of influence than if he had remained within her bounds. While not wishing to detract in any way from the beneficial influence that Professor Murray exerted in Westminster and in America during his long stay there, we do not share the opinion that that influence would have been less had he remained of one mind with, and within the bounds of the Church in which he had been nurtured.

D. B. M.

## Notes and Comments

### **Iona Ecumenical Meeting**

The recent ecumenical meeting at Iona of the Roman Catholic Archbishop Winning and Bishop Conti with the Moderator of the Church of Scotland was instigated by the Pope's appeal at Bellahouston Park in Glasgow two years ago when he asked Roman Catholics and Protestants to go hand in hand as pilgrims. At the same time the Pope in Switzerland on a tour there said that Christ meant the Bishop of Rome to be the supreme ruler of the Church.

Lord Macauley, the eminent historian, says, "The loveliest and most fertile provinces of Europe have, under Rome's rule, been sunk in poverty, in political servitude, and in intellectual torpor; while Protestant countries, once proverbial for sterility and barbarism have been turned by skill and industry into gardens, and can boast a long list of heroes and statesmen, philosophers and poets." John Ruskin, who was not a Puritan, although of Puritan extraction, called Romanism "the most debasing and degrading of all creeds." Sir Walter Scott termed it

"a mean and depraving superstition." Dickens said it was "the most horrible means of political and social degradation left in the world," and Gladstone termed it a "perpetual war against the progress and movement of the human mind."

(Rev.) D. J. MacAskill.

### **Romanist Interference in Education**

A Roman Catholic teacher, Mrs Maureen Ruddy, has fallen foul of the Roman Catholic hierarchial authorities because she sends her own children to a non-denominational school. The R.C. Authorities have opposed her appointment as head teacher of St. Fergus R.C. Primary School on these grounds. An interim interdict was obtained by the R.C. Bishop of Dunkeld against her appointment. The Bishop then wrote to the Scottish Secretary on this matter but Mr Younger has supported the appointment of Mrs Ruddy. The reason Mrs Ruddy gives for sending her children to a non-denominational school is that her children will receive a better education there. Let other Roman Catholic parents follow suit and let the R.C. Church cease to exercise the baneful influence which it does in the field of education.

## **Church Notes**

### **Committee Meetings (D.V.)**

The following Committees will meet at Inverness Church:

#### **Tuesday 2nd October**

|                         |                             |
|-------------------------|-----------------------------|
| 9.00 a.m. — 10.15 a.m.  | Church Interests            |
|                         | Home of Rest                |
| 10.15 a.m. — 11.00 a.m. | Training of Ministry        |
| 11.00 a.m. — 12 noon    | Church Magazines            |
| 12 noon — 1.00 p.m.     | Publications                |
| 2.00 p.m. — 3.00 p.m.   | Welfare of Youth            |
| 2.00 p.m. — 4.30 p.m.   | Finance                     |
| 3.00 p.m. — 4.00 p.m.   | Sabbath Observance          |
| 4.30 p.m. — 5.30 p.m.   | Dominions and Overseas      |
|                         | Religion and Morals         |
| 7.00 p.m. — 9.00 p.m.   | Jewish and Foreign Missions |

### **Illness of Overseas Ministers**

Towards the end of August, Rev. J. A. T. Van Dorp while on his way to the Grafton Communion took a heart attack and was taken into hospital in Sydney. We are glad to know that Mr Van Dorp is now

recovering and hopes to return to New Zealand on 11th October (D.V.). The Grafton Communion was held this year on the 1st Sabbath of September as Rev. E. A. Rayner underwent an operation in September. We trust that both ministers will be fully restored and raised up again to usefulness in the Lord's vineyard.

### **Church Deputy to Australia and New Zealand**

Rev. D. A. Ross, Laide is due to leave (D.V.) on 3rd October for Sydney as Church Deputy to Australia and New Zealand. Mr Ross expects to be away until the end of December. We pray that he may be brought in safety to his destination and that his labours in both countries may be blessed of the Lord.

## **Acknowledgment of Donations**

The General Treasurer, Mr W. D. Fraser, 20 Daleview Avenue, Glasgow, G12 0HE, acknowledges the following donations with sincere thanks:

**Foreign Mission Fund:** A Friend, Inverness, £200; A Friend, £1,000; Gisborne Congregation, £125.74 for hunger relief; H. L. Williams, Lutterworth, £50; "Inverness", £5; Anon., Canada, \$100.00 for hunger relief (Twice).

**Home of Rest Fund:** Anon., £40; £40; £40; £40; £60; £40; £40; £60; £60; £60; £20; Friends, £5.

**Sydney Church Building Fund:** "Ebenezer — hitherto etc." £500.

**Wellington Church Building Fund:** "Ebenezer — hitherto etc." £500.

The Publications Treasurer, Mr R. W. M. MacKenzie, C.A., Geanies House, Fearn, acknowledges with sincere thanks the following donations:—

**Free Distribution Fund:** M — £10.

**Welfare of Youth Fund:** M — £10.

**Publications Fund:** Per St Jukes Treasurer, £20.50; Per Applecross Treasurer, £9.50; M — £10.

The Treasurers of the following Congregations acknowledge with sincere thanks the following donations:—

**Dingwall:** Friend, £4 for Church Funds.

**Edinburgh:** Anon., £50 for Sust. Fund.

**Fort William:** Friend, Stornoway, £5; D. and J. MacD., Ormskirk, £15; MacC., Onich, £8; J. MacPh., Ballachulish, £5; Caol Friend, £5; Friend, Miavaig, £10; Anon., £5, all per Rev. J. A. MacDonald and all for Sust. Fund.

**London:** Dr R. J. D., £15 for Congr. Fund; Inverness Postmark, £30 for Congr. Fund, both per Rev. A. MacPerson.

**Portree:** A. M., £3; A. M., Edinburgh, £5, both per F. M.; Anon., £5 (envelope in plate), all for General Purposes; D. G., Fraser Cres., £50 for T.B.S. (envelope in plate); Mrs N., Peinchorran, £2 for Church Bus (envelope in plate); D. & C. M., £20 for Manse Repairs per S. Y. M.

**South Harris:** Friend, North Uist, £10; Friend, England, £5, in memory of her family, both for Congr. Fund; Friend, Tarbert, £5 for Car Fund, all per Rev. D. MacLean; Friend of the Cause, £40 for Congr. Fund; Friend of the Cause, £10; Friend, Leachlee, £10, both for Comm. Exps, last 3 per D. MacKenzie; Friend of the Cause, £15 for Seilabost Renovation, per J. MacKay.