

is the fact. "*Mortify therefore your members which are upon the earth*": that is the conclusion. Make that true in yourself which is already true for you in Christ: translate his outward dying on the cross into your inward dying through self mortification. It is in Christ that our dying *for* sin is accomplished. "*Now if we died with Christ,*" it is by the Spirit that our dying *to* sin is accomplished. "If ye through the Spirit do mortify the deeds of the flesh ye shall live." May this be our daily aim and prayer, to attain such deadness and insensibility to sin that we shall not feel its motions, and that its solicitations shall have no more effect upon us than the pricking of a pin has upon a corpse.

"TILL HE COME."

BY THE EDITOR.

THE hope of our Lord's return is considered by many to be something dreamy, visionary and profitless. But let us remember that it is mentioned in words and exhibited in symbol every time we celebrate the communion. The words, "*Till he come,*" sound out like the music of the golden bells on the high Priest's garments within the veil every time we sit at this table, and the cup says, "I will drink it new with you in my Father's kingdom."

Now, I believe that those who live most in the future live best in the present. It is because so many Christians inhabit that little Island called "now," that they are so selfish and narrow-minded and short-sighted. A life which never goes beyond the present tense, will never go much beyond the first person singular. That is to say, if you are principally concerned with the life that now is, you will be mostly occupied with the question "What shall I eat, and what shall I drink, and wherewithal shall I be clothed?" Hence the gospel does not allow us to live exclusively in the present, hemmed in by our own garden walls. It puts a telescope in our hands called "Hope;" that through it we may take in the hills of Beulah, and "see the King in his beauty, and the land that is very far off." It is a remarkable fact that in the strongest exhortation to holy living found in the new Testament, Paul exhorts us that "Denying ungodli-

ness and worldly lust ye should *live soberly, righteously and godly in this present world*: it should be immediately added, "*looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ.*" There is a deep reason for this. No mariner can steer safely by merely watching the helm of his ship; he must keep his eye on his ship indeed, but he must also keep watch of the pole star, and guide his vessel by it. That is really Paul's exhortation. Live soberly, righteously and godly in this present world:" but in order to do this, "Look ever for that blessed hope of Christ's appearing; guide the bark of life by the bright and morning star."

For two reasons: for our *admonition*, and for our *encouragement*, do we need keep our eye upon the promise "*till he come.*"

For our Admonition. When tempted to sin, remember that Christ will come in judgment, when every secret thing shall be revealed; when grieved because you have been sinned against, remember again that Christ will come in judgment to right all wrongs and justify the injured; when tempted to avarice remember yet again that the Lord will descend in flaming fire, and that those who heaped up treasure for the last days will see them consumed before their eyes; when sensible of spiritual indolence and inactivity, remember him who said "Occupy till I come," and ask what would he find me doing for him should he come this moment? When conscious that your garments have become spotted with the flesh, think of his solemn word who says, "*Behold I come as a thief: blessed is he that watcheth and keepeth his garments.*" When you have lapsed into guilty, spiritual sleep, recall your master's words, "*Watch therefore, lest coming suddenly he find you sleeping.*" The mightiest motives and inspirations for the Christian lie in the future. We shall not seriously and thoughtfully attend to present things, unless we keep vividly before our eyes "the things which must shortly come to pass." Call it star gazing if you will: but if there were more star-gazers in the church there would be fewer dust-gatherers,—"*men with a muck rake,*" whom Bunyan describes, to whom the things of

this life, which perish with the using, are more than all the garnered wealth of the New Jerusalem.

2. *And for our Encouragement* also we need to keep this promise, "till I come," vividly before us.

If I could see no dispensation to follow more victorious than this, I should be utterly disheartened. Not that there are not wonderful triumphs of the gospel everywhere visible; but there is such a mingling of triumph and defeat: through the open doors of China opium going in by shiploads to destroy its hundreds, while the gospel saves its one: through the gates of the Congo whiskey pouring in to ruin whole tribes, while we are doing our utmost to save a few. Such are the hard facts. We need not be pessimists, but we must be truthists, looking at things just as they are. Oh, Saviour! I thank thee that when we see the shadows of evil eclipsing the brightness of thy gospel, we can hear thee saying, "Hold fast till I come." It puts courage into our hearts and assures us that though victory is slow it will surely come, and we who have fought thy battles shall shout, *Oh, Immanuel, thou hast conquered!*"

We were reading the other day how the wives of the fishermen on the shores of the Adriatic, when their husbands have sailed far out upon the deep, are wont to go down on the shore at eventide, and, with their clear, penetrating voices, sing a stanza of a favorite hymn, and then listen to hear the second stanza come back from the lips of their husbands. They know all is well when they can hear their answer. Something like this is the representation which we find in the Apocalypse of the attention of the Church towards her absent Lord. As age after age of suffering and trial and victory intervene, her voice is heard, like the sound of deep calling unto deep, crying, Come! come! come! And evermore the answer is borne back, "Behold, I come quickly."

The gloomy night will soon be past,
The morning Star appear;
The rays of blessed light at last,
Each waiting eye shall cheer.

End

001

THE SEALING OF THE SPIRIT.

BY F. E. MARSH.

The Holy Spirit, as the Seal, shadows forth the truth that Christ has accomplished His work as to our acceptance with God; and the Holy Spirit having quickened the sinner, and the sinner having accepted Christ, the Holy Spirit takes up his abode in the believer, and witnesses to his acceptance in Christ. Thus the sealing of the believer may be summed up in one clause: it is *the believer's conscious acceptance in Christ*. There are four points we would notice — 1, the Sealer; 2, the Scaled; 3, the Seal; 4, what the Seal implies.

I. THE SEALER. — The Sealer is God the Father. Christ's own testimony about His own sealing, as the Son of Man, is, "Him hath God the Father sealed" (John vi. 27). Believers are also sealed by God the Father. Remember how the apostle brings this out in the first chapter of Ephesians: "Chosen and blessed by *God the Father* in Christ, and sealed upon believing with the Holy Spirit of Promise" (Eph. i. 13). Again, "Now *He* that stablisheth us with you in Christ, and hath anointed us, *is God*, who hath sealed us" (2 Cor. i. 21, 22). We are too apt to forget the Father's work. It is well for us to remember that the Father is the *source* of every blessing, Christ the *channel*, and the Spirit the *power*. The Father *gives*, Christ does the *work*, and the spirit *applies*. God *chooses*, Christ *procures*, and the Spirit *quickens*.

II. THE SEALED. — Believers in Christ, and believers only, are sealed with the Holy Spirit of promise. As sinners, we were quickened; as saints, we were sealed. As an illustration of this truth, we cannot do better than look at the sealing of Christ. As to the fact that Christ was sealed, listen to the testimony of John: "John bare record, saying, I saw the Spirit descending from heaven like a dove, and it *abode* upon Him." At the sealing of Christ as the Son of Man, at His baptism, we see three things: — 1, the descent of the Holy Spirit upon Him; 2, the voice of the Father from the