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 vail 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
The Watchword.

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 Sealed; 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 stabliseth 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

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

End

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