

than this, he advocated their claims in all parts of the kingdom.

In connection with his efforts to advance the religious and social condition of the people, Lord Shaftesbury has several times spoken on ecclesiastical subjects. He enjoyed the privilege and honour of taking his full share of the work of inaugurating those religious services in theatres which have certainly been a means of saving many who would otherwise have remained in the darkness of sin.

Such is a brief resume of the labours of the nobleman (in the highest sense of the word) who peacefully fell asleep in Jesus on Thursday, October 1st. He has won the blessing of those who consider the poor; and it is striking to note what a number of blessings scattered throughout the Scriptures are applicable to such a life. "He that hath mercy on the poor, happy is he."

Three Looks at Jesus.

BY GEORGE SOLTAU.

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father."—Rev. i. 5, 6.

I. *The Backward look.* To the Cross. He loved me and gave himself for me. The love was strong as death. Many waters could not quench it, nor could the floods drown it. The "waters" of divine wrath that swept over the head of the Son of God could not extinguish his love to us sinners; the "floods" of human and satanic malice were unavailing to drown out his love to a perishing world, and thus enable him to save himself by coming down from the cross. "Having loved his own which were in the world, he loved them unto the end."—John xii. 1.

He that "loved us" is called in verse 5, "The Faithful Witness." He gave evidence as to the state of God's heart of love toward the world, and said: "God so loved the world." He gave equally faithful witness as to what he saw in the hearts of men, and never concealed the naked, ugly facts of sin. As the Faithful Witness, he endorsed the action of the law in sentencing sinners to death, and paid the death penalty himself, to prove his love and give further evidence to us of the truth of God's word. This all happened *yesterday*, and he was the same yesterday as he is to-day.

II. *The Upward Look.* "Him that washed us from our sins." Look up, and behold steadfastly the Lord Jesus; for this is the only power over sin. Look around, and only the presence of sin is seen. Look within, and only unbelief is visible. Look up, and there will be seen the "First Begotten from the Dead"—the Jesus of to-day—risen and exalted for the purpose of saving us and keeping us from sin. The power to serve God, and to carry on the work of testimony, was given to Elisha when he saw his master Elijah,

taken from him, and ascending in the whirlwind. Then the mantle fell at his feet, and taking it up he rent his own clothes. The birth-right portion of the spirit rested on him, and he went forth in the power and spirit of his ascended master.

We now look up and find that the mantle of the Holy Spirit has descended from our ascended Lord, as the first begotten from the dead. If we rend our own garments of self-satisfaction, self-indulgence, self-pleasing and put on His mantle, we shall be loosed from all the power and fascination of sin, and begin to sing the doxology with fuller notes of praise.

And he is the same *to-day*, he can accomplish the same blessed deliverance from the power of sin as he did "yesterday." Be they evil or dumb spirits that have possessed us, he can cast them out. Be they grave-clothes of formalism and bad habit that have encased the limbs and render the newly risen soul inactive in His service, He can say: "Loose him and let him go." Be it the blindness that obscures the clear view of one's responsibility, or of one's danger, or of himself as friend, he can open the eyes, and loose from the power of darkness, and enable the soul to see how to follow him.

The world, religious and secular, hates the testimony to a risen Jesus, begotten from the dead. It is dazzling and uncomfortable to look steadfastly upward so high as this. When Stephen bore testimony to seeing the Lord risen, he was stoned. When Paul bore testimony to His resurrection, some mocked and some spoke of him as "a setter forth of strange gods;" and yet, to see him and know him as on the throne is the great hope of the believer, for he can dispense grace from his throne, and the needy require so much of it because they have so many "times of need." "Being reconciled by his death, much more we shall be saved by his life."—Rom. v. 10.

III. *The Onward Look.* "Made us kings and priests." When Christ takes his own throne and receives the promised kingdom, we, whom he has loved and washed, are to be joint heirs with him, sharing all he has, ruling with him, exercising dominion for him where once we were dominated by the power of his great enemy. This is the hope of the church. We look on for the manifestation of the king, and when he is manifested, we, too, shall appear with him in glory. When he comes we shall see him as the Crucified One, as the Risen One from the dead, and as the King of Kings, and our hearts will know that it will be so *for ever*. No change in him or his. He is the Priest forever after the order of Melchizedek; we are priest unto God forever. His kingdom is an eternal kingdom, we are the eternal companions of the King.

At the communion of the Lord's Supper, we *look back* and see our Sin-Bearer, and we show forth the *Lord's death*. We *look up* and see our Risen Head, and know that "as He is, so are we in this world." We *look on* and remember it is only "till he come."—*Words and Weapons*.