

faith of what Christ as the vine is. *He really will be to thee all that a vine can be,—holding thee fast, nourishing thee, and making Himself every moment responsible for thy growth and thy fruit. Take time to know, set thyself heartily to believe: My Vine, on whom I can depend for all I need, is Christ. A large, strong vine bears the feeble branch, and holds it more than the branch holds the vine. Ask the Father by the Holy Ghost to reveal to thee what a glorious, loving, mighty Christ this is, in whom thou hast thy place and thy life; it is the faith in what Christ is, more than anything else, that will keep thee abiding in Him. A soul filled with large thoughts of the Vine will be a strong branch, and will abide confidently in Him. Be much occupied with Jesus, and believe much in Him, as the True Vine.*

And then, when Faith can well say, "He is my Vine," let it further say, "I am His branch, I am in Him." I speak to those who say they are Christ's disciples, and on them I cannot too earnestly press the importance of exercising their faith in saying "I am in Him." It makes the abiding so simple. If I realize clearly as I meditate: Now I am in Him, I see at once that there is nothing wanting but just my consent to be what He has made me, to remain where He has placed me. *I am in Christ*: This simple thought, carefully, prayerfully, believingly uttered, removes all difficulty as if there were some great attainment to be reached. No, *I am in Christ*, my blessed Saviour. His love hath prepared a home for me with Himself, when He says, "Abide in my love," and His power has undertaken to keep the door, and to keep me in, if I will but consent. *I am in Christ*: I have now but to say, "Saviour, I bless Thee for this wondrous grace. I consent; I yield myself to Thy gracious keeping; I do abide in Thee."

It is astonishing how such a faith will work out all that is further implied in abiding in Christ. There is in the Christian life great need of watchfulness and of prayer, of self-denial and of striving, of obedience and of diligence. But "all things are possible to him that believeth." "This is the victory that overcometh, even our faith." It is the faith that continually closes its eyes to the weakness of the creature, and finds its joy in the sufficiency of an Almighty Saviour, that makes the soul strong and glad. It gives itself up to be led by the Holy Spirit into an ever deeper appreciation of that wonderful Saviour whom God hath given us,—the Infinite Immanuel. It follows the leading of the Spirit from page to page of the blessed Word, with the one desire to take each revelation of what Jesus is and what he promises as its nourishment and its life. In accordance with the promise, "If that which ye have heard from the beginning abide in you, ye shall also abide in the Father and the Son," it lives by every word that proceedeth out of the mouth of God. And so it makes the soul strong with the strength of God, to be and to do all that is needed for abiding in Christ.

Believer, thou wouldst abide in Christ: only believe. Believe always; believe now. Bow even now before thy Lord, and say to Him in childlike faith, that because He is thy Vine, and thou art His branch, thou wilt this day abide in Him.

**THE PROTESTANTISM BY WHICH ALONE POPYERY WILL BE EFFECTUALLY OVERCOME.**

It is not a formal, a theoretical, or a political Protestantism in the higher classes, or a mere traditional or party Protestantism in the lower classes—a Protestantism that allows prevailing worldliness and selfishness, deceit and indolence, that is worth anything for the professor's happiness, or as an evidence against error, or as having power to withstand or overthrow it. Such Protestantism is the weakness and disgrace of the reformed Churches. It is a living Protestantism,

resting on God's word, kindled by the Spirit of God, and animated by the grace of Christ; willing, from happy personal experience of the power of the Gospel, to go through daily self-denying toil, to labor, to suffer reproach and loss, and if need be persecution, imprisonment, and death for Christ's sake, that can stand and make progress and triumph in these days. There must be reality—there must be vital godliness, an energetic principle that has counted the cost, and lives by faith in the sight of the coming judgment and the eternity before us, the wrath everlasting and the life everlasting, and will not be flattered or swayed from a faithful confession of Christ crucified, for usefulness and success. And, on the other hand, a pretended Church-of-Englandism, chiefly busy in beautiful structures of churches, and in music and outside show and order, and which loves to have the pre-eminence, and thinks Popery and Protestantism equally bad, and rests in an imaginary unbroken succession of Episcopacy, and delights in dwelling on the faults of Protestants and the virtues of Papal priests, is little better than a betrayal of the true Church of England into the hands of the Pope, and gives the greatest advantages to those who wish for nothing so much as its entire overthrow. The Pope can far outshine us in such things.

The doctrine of Christ's death, being a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world, and our free justification by his blood—this is our mighty weapon against Popery. The heartfelt experimental testimony to this vital doctrine:—Christ putting away our sins by the sacrifice of himself, and our free salvation through faith in him only,—a living faith purifying the heart and working by love,—this fundamental doctrine must be faithfully preached to overcome this "wicked one, whose coming is after the working of Satan, with all power, and signs, and lying wonders." "They overcame him by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto death."

Popery is a miserable substitute for this precious truth, but it is a substitute just suited to the corrupt heart of man. It is very acceptable to him, as it gives present ease to his conscience, without requiring the mortification of his pride and self-righteousness, or the crucifixion of his inward lusts. It magnifies bodily austerity, and works of supererogation, to the exaltation of man and the disparagement of Christ.

We must, then, have the spirit of adoption to overcome the spirit of bondage. We must have the peace of God through our Lord Jesus Christ, which follows being justified by faith, to prove the emptiness and worthlessness of the peace which Rome gives. Nothing but evangelical doctrines can, among the mass of mankind, vanquish Roman doctrines. Let us go forth against Antichrist with the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost in our own hearts; and indulgences and masses, and human pardons, and priestly dominion, and spiritual bondage, will be dispelled and vanish before the pure light of Scripture, as the misty shadows of the night before the rising sun.—*Rev. E. Bickersteth.*

**THE RENT VEIL.**

The rent veil was a death-blow to localism. Hitherto it was in an earthly temple that men could approach the living God. No more was there to be a mercy seat overshadowed with cherubim, where the blood of the sacrifice was to be presented. The type was put away. The reality had come. So that henceforth wherever men alone, or by two or three, met together for worship, there the Lord would meet with them. Not Jerusalem, not Gerizim, but the altar of the believing heart was the true shrine where Jehovah

would be worshipped. (John iv. 23, 24.) It was the death-blow of symbolism. Henceforth, symbol, and shadow, and ceremony were to give place to the fulness of grace and truth. But very few and very simple were to be the ordinances of the New Testament. But the waters of baptism to point to the cleansing of the soul. But the bread and wine to point to the nourishing of the soul by the body and blood of Christ. Alas! for the grievous sin and error of those who would raise up a new ceremonial, and thus overlay the glorious simplicity of the Gospel of Christ! It was the death-blow of sacerdotalism. The whole priestly system centred around the Temple and especially around the Holy of Holies. When the veil was rent, God proclaimed that no longer was any priest on earth to offer sacrifice for sin, nor was human priest to act the part of Mediator between God and man. The one Priest had offered up the one sacrifice, and henceforth at the right hand of the Father He was to stand alone as the one High Priest of His Church. Let not men under any plea revive the notion of a sacrificing or mediating priesthood. Were it the will of God it must have been plainly taught us in the Epistle to the Hebrews. But the Epistle leaves no room for any such system. Henceforth the ministers of Christ are ambassadors, stewards, messengers, teachers, presbyters, but in no sense sacrificing priests. In Christ alone now abides the office of Mediation and Priesthood before God. But the rending of the veil teaches more than this. It teaches the unity of the body of Christ. The middle wall of partition between Jew and Gentile is broken down. Henceforth there is neither Jew nor Greek, rich nor poor, but all believers are one in Christ Jesus. Most of all it teaches the blessed truth that there is an open door to our Father's presence. The way into the Holiest is made plain. No former sins, no amount of guilt, no distance and separation in the past, need hinder our access. No fears, no doubts, need come between to bar our approach to our Father's throne. "Having, therefore, brethren, boldness to enter into the Holies, by the blood of Jesus, by a new and living way which He hath consecrated for us, through the veil, that is to say, His flesh, and having a high priest over the house of God, let us draw near with a true heart in full assurance of faith." (Heb. x. 19, &c.) Let none refuse to enter. The greatest transgressor may come by this path and he is welcome. By this path the backslider may return, and his backslidings shall be healed, and love be poured into his soul. By this path the believer may ever draw nearer and nearer and taste more of the abundance of the Father's house. Only come. Only come in genuine sincerity and steadfast faith. Only come and come now. For the Father waits for you. The High Priest is pleading. The blessed Spirit, the Comforter, is ready to help you.—*G. Everard, April, 1884.*

**British & Foreign News.**

**ENGLAND.**

**WYCLIF GLEANINGS.**

IN the Wyclif Quincentenary the last interest of the season's "May Meetings" seemed to culminate. The morning sermon by the Bishop of Liverpool (and a better choice of preacher could scarcely have been made), the addresses at the afternoon Conference, and those delivered at the great meeting in the evening, were all of them deeply interesting and full of suggestiveness.

**BISHOP RYLE** delivered in St. Andrews-by-the-Wardrobe (Blackfriars) a thoughtful sermon, teeming with characteristically straightforward truths. After delineating Wyclif, the man and the Reformer, the preacher mentioned four reasons why the name and teaching of Wyclif should be honoured.

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