

statutes, and ye shall keep my judgments, and do them."

(5.) But yet again, the loosing of the old bonds is the source and spring of the new, in that, along with power, it brings to bear on the soul all manner of inducements, persuasives, arguments, considerations, motives, to the service of God; and, specially, among these the motive of an overpowering gratitude and love, under the influence of which it comes to pass that, whereas we could not before serve God, now we cannot *but* serve him, as David sings in this psalm, "What shall I render unto the Lord for all his benefits towards me?"—"Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee, for thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living." "A certain creditor," said Jesus, "had two debtors; the one owed five hundred pence, and the other fifty; and when they had nothing to pay he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered, I suppose that he to whom he forgave most"—"The love of Christ constraineth us." We love him, because he first loved us." In one of the Southern States of America, in the old days of slavery, there was a slave girl whom a noble-hearted Christian man purchased at a large price, for the purpose of bestowing her freedom upon her. When the writing of liberty was placed in her hand, she did not at first understand it. But when it was explained to her, she refused to leave her benefactor—insisted on following him, and serving him all her days. And when afterwards, strangers, visiting at the house of her master, marked her untiring, devoted, eager, service of him, and would learn the secret of it—"he redeemed me!" was her one answer—"he redeemed me! he redeemed me!" The song of heaven is, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood." "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; to him be glory and dominion for ever and ever. Amen."

Thus of the old bonds loosed; and of the new, which have come in the place of them for ever. I would address a closing word or two, first, to those who are strangers altogether to the new bonds; and second, to those that are not strangers to them, but have exchanged for them the old for ever.

First I speak a word to you who are strangers altogether to the new bonds. You are not

strangers to *bonds*, however. You are in the old bonds—"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" The Apostle goes on to ask of those to whom he wrote, and who had been loosed from their bonds, "What fruit had ye then in those things whereof ye are now ashamed?" Ah! it may be that *you* are not ashamed. But will you just read the text thus, "O Satan, world, self, sin—truly I am your servant." You shrink from that. Well; you cannot be loosed from the old bonds save by exchanging them for the new. And the Lord Jesus bids you welcome to make that exchange: "Come unto me," he says, "all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you"—I will give you rest from your own yoke, from the old bonds—then "take *my* yoke upon you," the new bonds, "and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy, and my burden is light." "Ah! I can speak to you. But God can speak after another manner, "When I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live; yea, I said unto thee, when thou wast in thy blood, Live." "Come unto me, all ye that labour and are heavy laden, and I will give you rest."

Second, those who are not strangers to the new bonds, but have exchanged for them the old for ever, I would simply say, Happy, thrice happy servants of the Lord! When the Queen of Sheba visited Solomon, and witnessed the grandeur of his court, she exclaimed, "Happy are thy men, happy are these thy servants, which stand continually before thee." Oh, poor, poor Solomon! Happy servants, I repeat, of our Solomon—of the King of kings, the blessed and only Potentate! What a service! What a Master! What a reward (though, indeed, this service is its own reward), "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world!" "There shall be no more curse; but the throne of God and of the Lamb shall be in it: and his servants shall serve him; and they shall see his face; and his name shall be in their foreheads." What remains, but that you remember well, and meditate often on the old bonds loosed—the bonds, and the wondrous loosing of them; that you may again and again renew your self-dedication to the Lord, saying, "O Lord truly I am thy servant; I am thy servant, and the son of thine handmaid: thou hast loosed my bonds."

## Miscellaneous.

### CHRISTIAN WORK IN LODGING-HOUSES AND WORKHOUSES.

IN walking through some of the lowest districts of the metropolis,—to take, for example, the Mint, Spitalfields, or the courts and alleys around Bald-wins Gardens,—the reader's attention may perhaps have been directed to the number of houses in which the an-

nouncement is made of "Lodgings for single men," "Lodgings for travellers," "Good beds at twopence a night." In the Mint and in the neighbourhood of Spitalfields there are groups of houses occupied by lodgers from basement to attic: and it is one of the sights of London to spend an hour or two any winter's night in either locality, and watch the travellers who repair thither in quest of shelter. In