

will be, whatever may oppose, or whoever may scoff and despise it. A little flock has always existed, and will exist, which cleave to Him with all their heart, and will finally triumph over every thing, and all become one fold under one shepherd.—*Krummacher*.

Whoever will to heaven ascend,
Away from earth his steps must bend;
If Thy example we pursue,
We must expect affliction too;
The path of suffering Thou hast trod
Is that which leads to heaven and God.

2ND SABBATH, JANUARY 12TH.

"Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me."—*PSALM L. 15.*

The Lord seeks to accustom His people to trust solely upon Him. It appears as if they ought to habituate themselves not to take a single step without Him, nor ever despair with Him. They ought never to suppose that all distress is at an end; but be at the same time convinced that in every extremity the Lord is able and willing to deliver. From all this a life of entire dependence upon God and resignation to Him ought to arise, as well as a wonderful confidence in Him, all which are things pertaining to true godliness. Jeremiah establishes it as something well understood that God does not afflict men willingly nor for the purpose of plaguing them, but for their profit. We ought therefore to leave Him to act, humble ourselves and wait in hope. It is necessary that we should feel our deficiencies that confidence in ourselves should disappear, and that we may learn to hope in His power and fidelity. Nor must it seem strange to us if we are generally rather scantily supplied and feel ourselves compelled to cleave to Christ like the ivy to the oak, that we may hourly receive what is needful for us for life and for godliness.—*Ibid.*

How great Thy condescension, Lord,
Thus to invite each troubled soul
So often in Thy sacred Word
Its anxious cares on Thee to roll!

Emboldened thus, I now draw near,
And plead Thy promise thus bestowed;
For my relief, O Lord, appear!
And show Thou art a faithful God.

3RD SABBATH, JANUARY 19TH.

"There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit."—*ROMANS VIII. 1.*

For those that are in Christ, and live no longer according to the flesh, there is no more condemnation. Sin, that dreadful monster, urges their condemnation indeed with furious impetuosity; but he is deprived of this sting, which is the law and its curse. O glorious kingdom! God manifests Himself in it, not as upon Sinai on a judgment-seat which spreads mortal fear and terror round about. but on a throne of grace, close to which is a Lamb, as it had been slain—one who died for all; whence we conclude that all were dead—who inter-

cedes for us, and where without the smallest worthiness of our own we inquire, "Who shall condemn, who accuse? Lo, Christ is here!" In this glorious kingdom sin can no longer reign, God Himself has condemned sin in the flesh and hurled it from the throne, which otherwise it would have eternally possessed. Ought we to despair therefore, though our sins may have grown over our heads and tower aloft towards heaven? though all our resolutions are fruitless, and like fighting with Leviathan, which mocks at the shaking of the lance, and counts iron as straw and brass as rotten wood—despair, because in us there is no might? O no! "Sin shall not reign over you; for ye are not under the law but under grace."—*Ibid.*

When nothing of myself is seen,
But Christ alone abides within—
What condemnation can I fear,
Since Christ with all His grace is here?

4TH SABBATH, JANUARY 26TH.

"Follow peace with all men and holiness, without which no man shall see the Lord."—*HEB. XII. 14.*

The end to which the Christian religion is intended to conduct us is expressed in the words, "To see the Lord;" that is, know Him and have perfect fellowship with Him. This is eternal felicity. It is granted to no one without sanctification. The latter is of a twofold nature; that which is the chief and the primary one takes place by blood—the blood of Jesus Christ. It is that which He Himself expresses in the words, "I sanctify myself for them, that they also may be sanctified in the truth." It is otherwise called the atonement and the justification of life. He that has not this shall not see the Lord, whatever he be. We call it the first, because it must precede the other. Take heed, therefore, that you are not satisfied with anything less than that intimated in the epistle to the Hebrews, "Having our hearts sprinkled from an evil conscience," and having peace with God through our Lord Jesus Christ. Now from this flows, and is inseparably connected with it, the second sanctification, which is effected by water and fire—by the Holy Spirit. It consists in the conformity of our minds and wills with God, without which it is impossible to see the Lord; for without it we should be His enemies and be unable to hold fellowship with Him.—*Ibid.*

O Lord, renew and cleanse my heart;
Bid every secret sin depart;
Inflame my soul with heavenly love,
And fit me for Thy courts above.

ETERNITY.

"Eternity! eternity!
How long art thou eternity!
'O man, I warn thee, think on me,
Think oft on me, eternity;
For I the sinner's woe shall prove,
And recompense of pious love,'
Mark well, O man, eternity!