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ceedeth from the mouth of God doth man live." natural life depends for its continuance upon the word of God making bread the nourishment of life, so the life spiritual depends upon the continual impartation of the Spirit in the word. "If ye abide in Me, and My word in you," is the great condition of perfect and perfected life, uttered by lips from which there is no appeal. from Me ye can do nothing," because ye are nothing. The blessed Spirit of the new life is indeed incorruptible: He can never, and therefore it can never, perish in our nature. But He, like Christ, may leave us: it may be withdrawn, and in this sense too the spirit may return to God who gave it. But so great a calamity shall not be to us. We will remember the terms of our new and higher immortality, and keep our renewed spirits for ever in communion with Him who hath the words of eternal life, and who gives those words to us for our sanctification as freely as He gave the drops of His blood for our redemption.

2. Thus imparted and thus sustained, the new life will survive the mutability of mortal things. "All flesh is grass, and all the glory of man is the flower of grass." The grass does not more surely wither, nor the flower fade, from season to season, than man succumbs to change, decay, and death. Not more surely will the earth's present beautiful scarf, woven by the cunning hand of spring, wither, than the brightness of our mortal life will depart: "we all do fade as a leaf." But, in opposition to this life appointed to death, that new life endureth for ever.

We carry about in ourselves the present illustration of this truth, and the earnest of its eternal fulfilment. We have two lives within us, not indeed struggling together, but each taking its own calm course to its full development: the one, the natural life, tending surely to decay; the other, the life spiritual, tending to perfection. The gloomy side of the text has its illustration in ourselves, even as we see it affectingly illustrated in others: with

