

Jesus be merry and gay in a world which has sin wrapped up in it? There is communion with Jesus, joy in the spirit, while patient in tribulation; but this is quite another thing. It is a serious joy, though very real and blessed.

The time comes when God will judge, instead of bearing long as now; but now, at whatever cost to self, show love as Christ did. Flesh can love for love (v. 32, 33), but the disciples of Christ are called to imitate God, and walk in love. "Love ye your enemies, and do good and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest; for He is kind to the unthankful and to the evil."

What a blessed character of God comes out here! It is not righteousness, though surely there was that, but in the world where God had to do with the unthankful and evil, He shows grace. For the angels He has not grace, but love; but Christ in this world of sin is grace (i. e. love to those who deserve it not.) "Be ye therefore merciful, as your father also is merciful." It is not with but "as your Father." As He loves His enemies, so do you; He is merciful, be ye also merciful. In all this, God's character is displayed—perfect love in a world of sinners. It must cost us something; it cost the life of Christ. His love was a stream which, if it met with hinderances in its way, only went on flowing over, and leaving them behind till it reached the cross.—J. N. D.

The chains of sin can be got off. Christ looses them by His blood.

SCRIPTURAL HOLINESS, Or, the Bible Doctrine of the Two Natures.

The Lord Jesus taught that "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." John iii. 6. The flesh has no good in it, it is wholly bad. "I know that in me (that is in my flesh) dwelleth no good thing." Rom. vii. 18. Mark well that believers are never in Scripture told to put off the flesh. But we find Paul speaking of himself as "A man in Christ," yet having given to him a "thorn in the flesh." 2 Cor. 12. The flesh must have been there, or he could not had a thorn in it.

When a person is saved, there is a new life given, a new nature imparted, but the old nature is not taken away. Hence the child of God has two natures, that which is born of the flesh, and that which is born of the Spirit. The Corinthians were saved, no one doubts that, and they had the two natures. As born of the Spirit they had the new nature. They were baptised and indwelt by the Holy Spirit, yet they were carnal.—This was of the flesh, the old evil nature which is in every born again person.

Take the 7th of Romans, there is a plain example of the two natures. "I delight in the law of God after the inward man" could not be said by an unsaved person. One dead in trespasses and sins could not delight in anything of or from God. "The carnal mind is enmity against God," "alienated and enemies in your mind by wicked works." These things could not be said of the man in the