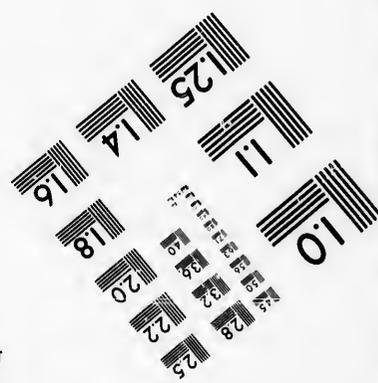
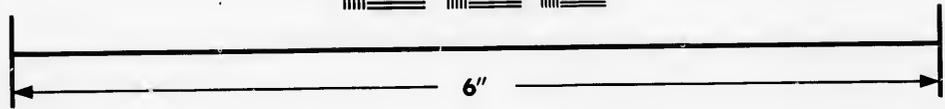
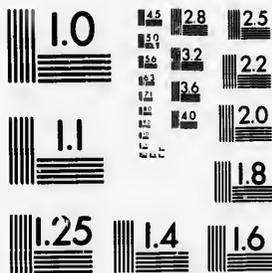


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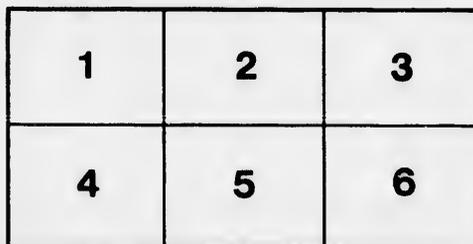
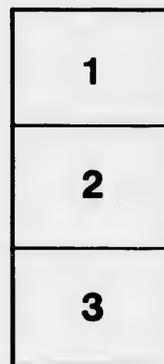
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CHRISTIAN PREDESTINATION:

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PROVIDENTIAL APPOINTMENT,

OF THEM THAT LOVE GOD,

TO SUFFER WITH JESUS,

THAT WITH HIM THEY MAY BE GLORIFIED.

BEING AN EXPOSITION OF

ROMANS VIII : 29, 30,

DEDUCED CRITICALLY FROM THE TEXT;

AND LOGICALLY, FROM THE CONTEXT:

BY THE

REV. JOHN S. EVANS

QUEBEC:

PRINTED BY MIDDLETON AND DAWSON, SHAW'S BUILDINGS, LOWER TOWN.

1862.

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"It is necessary, frequently, to visit the ground on which Christianity was first established, to ascertain the limits and extent of the primitive faith, and to recover the parts taken by unjust violence, or lost by injudicious concession."—BISHOP OF BRISTOL.

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TEXT AND CONTEXT.

Romans, viii. 17-39.

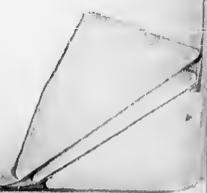
- 17 And if children, then heirs ; heirs of God, and joint heirs with Christ : if so be that we suffer with *him*, that we may be also glorified together.

- 18 For I reckon that the sufferings of this present time *are* not worthy to
- 19 *be compared* with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of
- 20 God. For the creature was made subject to vanity, not willingly, but by
- 21 rea-on of him who hath subjected *the same* in hope : Because the creature itself also shall be delivered from the bondage of corruption, into the
- 22 glorious liberty of the children of God. For we know that the whole
- 23 creation groaneth and travaileth in pain together until now. And not only *they*, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the
- 24 redemption of our body. For we are saved by hope. But hope that is
- 25 seen is not hope : for what a man seeth, why doth he yet hope for ? But if we hope for that we see not, *then* do we with patience wait for *it*.

- 26 Likewise the Spirit also helpeth our infirmities ; for we know not what we should pray for as we ought ; but the Spirit itself maketh intercession
- 27 for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.

- 28 And we know that all things work together for good to them that love
- 29 God, to them that are the called according to *his* purpose. For whom he did foreknow, he also did predestinate *to be* conformed to the image of his

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- 30 Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.
- 31 What shall we then say to these things? If God *be* for us, who *can be* against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay anything to the charge of God's elect? *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea, rather that is risen again; who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.) Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

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BRIEF ANALYSIS.

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ERRATA.

Page. 14 line 6 For "has" read, had.
 " 17 " 6 Blot out full stop after " speaks." For " The" read the.
 " " 7 Blot out " speak" and " of."
 " " 8 Blot out, " of."
 " " 13 Put as before " liable."
 " " 29 Instead of " oughtto" read ought to.
 " 20 " 3 Instead of " hy" read by.
 " 21 " 18 Et Seq. Instead of " Conybeare" read Conybeare.
 " 24 " 4 Blot out " the same word" and read, for it is the same Greek word that is translated " infirmity" in the one case and " weakness" in the other.
 " 28 " 12 Instead of ver. 28 read 29.

INTRODUCTION.

The occasion that suggested the exposition that is now submitted.

The following exposition, to which attention is earnestly solicited, was suggested by an aged Wesleyan Methodist Minister, now deceased, (the Revd. A. Prindle.) Having frequently heard that he was accustomed to think independently, as well as clearly, and coherently, and having unexpectedly met with him, I availed myself of the opportunity to request a statement of the result of his meditations on the much controverted passage that is now before us. The reply was to this effect : he had heard and read much about it from interpreters of different denominations, but nothing of a satisfactory character. The reason was this ; he perceived that all alike, neglected both the preceding and succeeding context ; and applied the intermediate words to a subject not there spoken of, and to characters not mentioned there : that the Apostle, however, gives no indication of any intended transition of thought : that hence the first, because the most natural inquiry, is this : Might not the apostle's words be applied, in some legitimate and important sense, to the very subject on which he was professedly treating, in the verses immediately before and after them ? Treasuring up these remarks, we have examined the matter. The exposition now submitted is the result.

Preliminary criticism, showing that Calvinism has no basis in this passage, tho' usually deemed its "strongest and least equivocal proof-text," and that Arminians, too, have misapplied these verses.

A refutation of the doctrines involved in any of these inter-

It has been shrewdly observed, that the surest way to prevent the discovery of truth, is to set up something in the stead of it. If so, to remove what has been thus set up, is, in such cases, a preparatory work of great importance. We deem it advisable, therefore, to occupy a few introductory pages, in shewing that certain prominent annotations, have no foundation in these

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pretations, is not here attempted. We merely show that whether true or untrue in themselves, they have no seat in this passage.

Every interpretation of these words, as far as we know, either makes no allusion whatever to the grammatical connexion of the text with the context ; or traces it no farther than the immediately preceding clause, regarded as severed from the former part of the very sentence to which it belongs. And in either case the consequence is, that the apostle's words are applied to characters directly contrary to those which the context demands.

We shall notice these two classes of interpretation in the order in which they are given.

1. We can apprehend the reason why some wholly omit allusion to the preceding context : they could not connect them, without having to admit frankly, that the foreknowledge of which the one verse speaks, must, in that case, refer to the characters,—“them that love God, (and who are “the called according to his purpose”) of which the previous verse speaks ; and such a reference, would make these verses destroy the creed which asserts that predestination, “was not influenced by the foresight of their faith or good works, or perseverance in either of them.” (Exposition of the confession, p. 65, by Revd. R. Shaw. Revised and published by the Presbyterian Board of Publication.)

To avoid such a reference, some conveniently assume that there is no connexion.

But even if there were no connexion with former texts, these verses would be as unsuitable to that system of doctrine, as if there was. How is it that they do not see this ? By sinking out of sight the manifest connexion, they remove all limitation from the range of foreknowledge. The view of foreknowledge, in that case, rests not on specified persons or characters, but extends to all persons of all characters,—to every human being. Did he not foreknow all persons ? These writers believe that he did. Let them, then, take this view of foreknowledge, and proceed through the apostle's words, in the order in which he has placed them ;—for he undeniably places foreknowledge before predestination. They must then proceed thus : God

foreknew all persons, and whom he foreknew he did predestinate, that is, he did predestinate all persons. The result, in this case, is not Calvinism. Yea it is subversive of Calvinism, if, as they contend, the predestination here spoken of is the predestination of them that do not love God, to final and everlasting salvation, and of all the means necessary to this end. If this were so, if all persons that were fore-known were predestinated to this, Universalism, and not Calvinism, is the necessary result.

But this representation is not correct. It makes predestination refer to characters, the very opposite of those to whom it is directly bound by the words of Paul. Instead of making it allude to them that love God, it makes it allude to them that do *not* love him, and that therefore still need salvation. What Paul applies to the renewed, is by them misapplied to the unrenewed and unpardoned, the depraved and the guilty. In proof of this, it is only necessary to quote their Confession of Faith. In the first section under the head of Effectual calling, it says, "All those whom God hath predestinated unto life, and those only, he is pleased in his appointed and accepted time, effectually to call, by his word and spirit, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ, &c."

Thus they not only separate the apostle's words, from the characters of whom he spoke, but dare to apply them to the very opposite characters. Having detached predestination from them that love God, they attach it to them that do not love God!

Mark the difficulty in which this wrong-doing involves them. The means necessary for the accomplishment of such an end, as the salvation of the unrenewed, are not found among those specified by the inspired author. His golden chain is several links too short for the final salvation of any one who is in a depraved and guilty state. For instance, it does not contain the link of Redemption by the Son, nor the link of adoption by the Father, nor the link of Sanctification by the Spirit. Wanting these, this golden chain cannot reach down to a single unpardoned and unsanctified individual in the whole human family. For this reason it is of no use whatever, to either the Calvinist or Universalist, as such. Unfit to save even one, it is, of

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course unfit to save the 'Universalists' "all," or the Calvinists' "few."

As the links not here, are necessary to adapt the chain to their use of it, they wonder at the omissions; and regarding them as unintentional, they think they may venture to sunder the chain in different places, and insert the so-called missing links. It was so dealt with by the Confession of Faith, in Chap. iii., Section 6, which thus presents the result: "As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto. Wherefore they, who are elected, being fallen in Adam, are redeemed by Christ—are effectually called unto faith in Christ by his Spirit working in due season—are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, but the elect only." This is, obviously, a paraphrase of the verses under consideration, and as obviously adds to the number of its terms. But in doing so, they practically condemn this series of Scripture terms, as essentially defective, and practically admit, that without this human addition, it can neither be felt, nor shown, to answer their design.

2. The other class of interpreters, differ from the ones just noticed, in that they cannot overlook the evident connexion of verses 29, and 30, with the 28th verse. Dr. John Brown, for instance, (in his Analytical exposition of the Romans, p. 250,) remarks: "Whom he did foreknow" is plainly an imperfect expression. It looks back to the words immediately preceding:—"Whom he did foreknow" are plainly "the called according to his purpose."—Why not go back a step farther to ascertain that the called according to his purpose, are plainly "them that love God," and that were loving God, at the time this call came. He dare not let foreknowledge extend to them: it would rend asunder his creed. To save it, he rends asunder the closely related clauses of one sentence; and then makes the separated clause denote characters the very reverse of those plainly expressed in the preceding clause.

Thus every Calvinistic comment on the verses before us, rests from first to last, on a false basis. Indeed, no interpretation of them can

be Calvinistic without doing so—without applying to children of the wicked one, terms which Paul applies only to the children of God.

But Dr. Brown would complete the "plainly imperfect expression" thus : " Whom he did foreknow, as to be called, according to his purpose." Here he uses the word "foreknow" in the sense of foresee ; but instantly he abandons this meaning, a meaning which would lead us to suppose, that " the called" were " them that love God," when called, and when foreseen. As if to avoid this reference he prefers to make it mean fore-appoint, and thus ventures to confound its meaning with that of predestination :—" Whom God fore-appointed to be called he also predestinated"—fore-appointed, 'to be conformed to the image of His Son.' Strange ! this makes the apostle imply that they were fore-appointed to be called, before it was decided what they were to be called to ; and that the object of the calling was determined subsequently, and as the second step ! Is this to be regarded as a proper exhibition of the order of thought in the Divine mind ? Or is it, merely, an ingenious effort to turn away the attention, from that still prior, but associated clause, which dare not be grappled with, or even formally brought to remembrance.

In short, a fundamental error is committed by those who undertake to explain these verses. They apply the Spirit's words to characters wholly contrary to those contemplated by the mind of the Spirit. And hence they mistake the object of the predestination too. They imagine that it is a predestination of the dead in sin to eternal life, instead of a predestination of the already quickened child of God, to be made perfect through suffering as the Son of God was. And this has been the grievous error of Arminians, as truly as of Calvinists. Equally have they attached this chain to the wrong subjects. They have, in common, supposed that the chain was intended to lift, the yet unpardoned and unrenewed " out of the state of sin and death, in which they are by nature, into a state of holiness and salvation." And neither party can apply it to this work, without first disuniting it from its proper holdfast. Not merely so, the divinely-joined links must be severed, for the unwarrantable purpose of adding new links, or stretching old ones, before it can reach far enough to be attached

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to their new theme. Until thus wrested, undesignedly, indeed, but really it is utterly unfit for the work usually assigned it.

When these verses are supposed to contain a predestinating plan of salvation from guilt and depravity and when it is seen that in a passage supposed to treat professedly on this plan, there is an omission of the atoning work of God the Son, and of the other things referred to ; then the ground is laid for the inference, that the omitted things belong not to the plan of salvation at all ; or, at least, are of minor importance. So natural is the tendency to this result that we are prepared to hear that it has been realised ;—that even millions have, by such a process of thought, rejected the doctrines not expressed in these verses.

Dr. Lewis, Bishop of Ontario, in his recent charge to his Clergy, has traced this tendency in his own church, during the eighteenth century, which he calls "that dark age of the Reformed Church of England." He says : "The habit of viewing our salvation as the predetermined decree of God the Father, who elected and fixed an unalterable number from all eternity, by degrees drew men away from considering in its true significance the work of God the Son. The tendency of the human mind to disparage part of the system in proportion as it unduly magnifies another part, developed itself. As compared with God the Father's election of men to salvation, irrespective of anything but his own arbitrary decree, the work of God the Son appeared of second-rate importance, and gradually receded from view, till the result appeared in that widely-spread Arianism and open Socinianism which disgraced the church in the last century."

What happened in the Church of England, took place, on a far larger scale, among the Presbyterians. According to the Revd. Flavel Mines (*Looking for the Church*, p. 176) : "More than thirty millions of Presbyterians, in Switzerland, in Germany, in Ireland, in New England, in Old England, and wherever Presbyterianism has held sway ;—both pastors" (numbering "from fifteen to twenty thousand") "and parishes," ("from fifteen to twenty thousand,") "in one terrific mass, have disowned the Trinity, and denied the divinity of Jesus."

But let the divinely wrought links be allowed to remain as they are, and the divinely appointed connexion be preserved, and the chain is not too short for the work contemplated by its maker. No link of redemption, or adoption, or sanctification is needed, and none should be supplied; because the chain is attached to them that love God, and that therefore has been redeemed, adopted and sanctified by other means previously considered.

In fine, the series of Scripture terms employed have nothing whatever to do with any plan, whether Calvinistic or Arminian, of saving them that do not love God, from guilt and depravity, into final and everlasting glory. On the other hand, they refer solely to them that love God, "viewed in relation to the sufferings of the present time." Some have admitted that the words under consideration are capable of being applied, in part, to the topic just mentioned, and to which the apostle's previous remarks undoubtedly refer. But, in their view, the reference is merely indirect. And, therefore, it is only in an incidental manner that they take notice of it. They merely hint, parenthetically, that it has this, in addition to a widely different design, which, with their utmost efforts, they try to present prominently, and to impress permanently. Thus they virtually make void, and set aside, the other, and previously admitted, application.

Yet to this the inspired words apply more appropriately, than to any other topic. And used thus, they exhibit nothing to divide, or perplex, the brethren of Christ; but much that is directly intended, and admirably fitted, to unite and harmonize, as well as individually to glorify, every child of God in every Denomination.

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EXPOSITION.

“ For whom he did foreknow, he also did predestinate *to be* conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called ; and whom he called, them he also justified ; and whom he justified, them he also glorified.”—Romans, viii., 29, 30.

What student of the precious Bible has not prayed frequently and fervently that the Spirit whose inspiration dictated these confessedly important words, may exhibit the train of thought which they convey ? We believe that a proper sense of responsibility for the manner in which we search the Scriptures, that a teachable mind and a heart inclined to do whatever we may ascertain to be the Divine pleasure respecting us, will be given by the Spirit to those who rightly implore these things. But even the answer to such prayers will not supersede the necessity of paying attention to every jot and tittle of the written word. And to the partial neglect of the latter, rather than to the absence of the former, would we attribute the unhappy diversities of interpretation given to these much disputed words. Having prayed as others have done, let us search more thoroughly to find the clue that can conduct along the royal pathway.

Prayer and searching the Scriptures must be combined.

It plainly appears that the exposition of these verses does not depend on themselves alone, for they are not detached insulated texts. It is evident to every person from the commencing “for,” that they are verbally joined by the inspired author to some preceding proposition. A connexion of words

As the text is grammatically and logically joined to the context, we must go back to find the subject of these connected observations.

implies a connexion of thought. And by this grammatical and logical connexion their right application must be determined. It would be exceedingly wrong to interpret a passage without its context or contrary to its context. We must, therefore, look back to find the subject of these connected observations.

We point to the 17th verse. Having, previously to this, stated how persons may become the children of God, he, in this verse, proceeds to announce :—

Ver. 17. And if children, then heirs ; heirs of God, and joint-heirs with Christ ; if so be that we suffer with him, that we may be also glorified together.”

Now, it is obvious that the words of this verse, have a meaning nearly related to those we want to expound aright. . As the 29th verse speaks of being conformed to the image of the Son as the first step, so does the 17th verse speak of suffering with Christ ; as the 30th verse speaks of being glorified in consequence, so does the 17th verse. And as this verse contains the first statement of the topic, so it definitely teaches us, in what respect we were to be conformed to the image of the Son. It was very important to state this. For, as the conformity of men, to one who was God as well as man, can only be “in part,” it was a wise precaution to prevent mistakes on this point. Besides it was all-wise to specify that part to which he now thought of our being conformed. It is expressly pointed out, that the conformity contemplated, is a conformity in suffering, in order to a conformity in the glory that should follow. But alas ! this specification of the apostle has been unheeded, and, consequently, the object of this conformity has become a matter of conjecture, and conjecture has sadly erred. And thus have originated the false and injurious comments that have been associated with this scripture.

The general topic is announced in the 17th verse to be this : The regenerate as children of God must suffer with Jesus the Son of God, that with Him they may be glorified

The general topic then is this : The children of God are appointed to suffer with the Son of God, that they may be also glorified together. They are to be joint sufferers in order to their being jointly glorified, and if they have been the former they shall be the latter.

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What are these common sufferings? From the nature of the case, we judge that there can be no allusion here to the extraordinary or atoning sufferings, which were laid on Christ alone.

And there is not. It is the ordinary and common "sufferings of this present time" of which the apostle speaks. The sufferings to which they are subject as men and as Christians speak not of self-imposed sufferings, but of those which Divine Providence appoints or permits others to inflict.—(See verse 18.)

These Jesus endured. "As the children are partakers of flesh and blood, he also himself likewise took part of the same." Heb. 2. 14. And the infirmities of such a body, rendered him, liable as we are, to every distressing excess of heat and cold, to all the pangs of hunger and to parching thirst, to all the agony of disease and the torture of persecution. He did not shield himself from these, by assuming worldly rank, or using divine power.

All who are in flesh and blood are liable to endure these sufferings. But, observe, while all pass through them with the same bodily sensations, they do not go through them with the same inward spirit. All who have the same state of body have not the same state of soul. And hence sufferings that produce the same sensations in the one, may produce very different emotions in the other. Some persons give way to all impatience and murmuring in afflictions, in which others are strengthened to all patience and joyfulness.

Jesus as "the holy one of God" manifested the right spirit. "Though he were," as Trench remarks, it ought to be "though he was a Son, yet learned he obedience by the things which he suffered."—Heb. 5, 8. It would seem that these statements of the inspired writer of the Epistle to the Hebrews, refer, in some sense, to the whole of Christ's "days in the flesh;" but yet have a particular illustrative reference to some one scene. For this latter some look to the Garden of Gethsemane. But the death referred to cannot be witnessed there. It cannot be either his atoning death, or his death as a martyr; because he was

The sufferings referred to are not the atoning sufferings, but the sufferings of the present time.

The son of God, and the children of God, subject to these.

All men feel these but do not endure them with the same spirit.

Jesus left us an example of the right spirit.

not saved from undergoing either of these. We cannot think that he even prayed to be saved from the former. We do think he prayed to be relieved from a martyr's death, at the hands of those for whom he was making atonement; but his conditional and submissive prayer for this, was not complied with. He was, "with wicked hands, crucified and slain."

We must look elsewhere for the scene alluded to. We find it in the wilderness, when, having fasted forty days and forty nights, he was afterward an hungered. As he was tempted forty days, and, therefore, before the final temptations of which a report is given in Matt. iv., it must appear probable, that Satan then tried to induce him to fear death by famishment,—a suggestion that would artfully prepare the way for the more special temptation, to command stones to be made bread. If such fears were suggested, Jesus would certainly resort to prayer, to Him that was able to save him from death. If this is the case referred to, it would follow, that he was heard in that he feared. In answer to prayer, the fear of such death was taken away, as being only a temptation. But, the suffering of hunger being allowed to remain, he would still have to learn obedience by the things which he suffered. In due time, however, angels ministered to his bodily necessities.

This view is in harmony also with the context. For, as Ebrard remarks, "the design of the author is to shew that the first requisite of every high priest—that, namely, of being taken from among men, and clothed with infirmity,—was not wanting in Jesus."

The example of Jesus as a sufferer may be imitated by them that are renewed in spirit.

This example can be imitated by those who, by regeneration, have been made the children of God. Having then the same state of spirit that Jesus had, as well as the same state of body—a holy spirit in a frail body—they can bear the sufferings to which the latter exposes, with the disposition which the former supplies. Hence Christians can obediently suffer with Jesus; and Christians only can do so, in the sense which the apostle intended to convey.

That they may do so, motives are presented.

That the children of God may pass through these trials of their faith as the Son of God did, Paul gives them, in this chapter, the reasons that

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should induce them to do so ; the very reasons for which he himself desired to know "the fellowship of his sufferings, being made conformable to his death."—Phil., 3. 10.

Ver. 18—"For I reckon, that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

The present suffering scene will soon give place to a glorious scene, in which will be found abundant compensation.

He reckons that the whole suffering scene now manifest before us will give place to a glorious scene, which shall be revealed unto us ; one which will, as every one must admit, abundantly compensate those who suffer as Christians. For suffering there will be glory. For light suffering there will be an exceeding weight of glory. For momentary suffering, everlasting glory. And this exceeding and everlasting weight of glory is not far distant ; for, according to the literal meaning, it is "about to be revealed." And, as the suffering is preparatory to the glory, no one can for a moment doubt the wisdom of enduring the one in order to attain the other. The sufficiency of the compensation is seen without lengthened investigation. It is evident at a glance. Who is it that thus reckons ? Paul, who, at the time of writing these words, was bearing "in his body the marks" of persecution, and expecting bonds and imprisonment. Who was "in stripes above measure, in prisons frequent" ? Paul, with all his trials, could still reckon so ; because, as the suffering becomes less light, the glory becomes more weighty. Having made this general allusion, the apostle proceeds to treat separately of the glory pertaining to the body and of that pertaining to the soul, and in the order just mentioned.*

* Note.—The apostle continues to make suffering his theme, through several successive verses. It is very obvious that he does so down to the end of the 27th verse at least, so that we might pass at once to the 28th verse. But as interpreters seem to apply the intermediate words to sufferings of any kind, rather than to those special sufferings, and for those special objects, which the apostle had exclusively in view, we shall take a few additional moments to take our exposition continuously through. We observe, however, that whether our restricted view of the kind of sufferings referred to in ver. 19, 22, be adopted or not, the right interpretation of verses 29 and 30 will not be affected thereby ; for our interpretation of these would follow from either the restricted or unrestricted view of verses 19, 22.

The glory of the resurrection state is looked for by the Christian's frail body.

Verse 19.—“ For the earnest expectation of the creature waiteth for the manifestation of the sons of God.”

The creature, in earnest expectation, waiteth for the manifestation of the *glory* of the sons of God, as the previous verse shows. And we believe the glory here referred to, is the glory of the resurrection body of the children of God,—the glory that will follow “ the redemption of the body.” (Verse 23.)

The word rendered creature, may mean any created thing. The inspired writers, however, sometimes apply it to human, as distinct from other animate beings. It occurs in Mark 16, 15 : “ Go ye into all the world, and preach the Gospel to every creature,” i. e., to every human being. By a farther limitation, it seems to be here applied to a human body as distinct from the soul,—to the body as it now is, exhibiting the old creation, in distinction from the glorified state of the body, which will exhibit the new creation. This meaning of the word can be uniformly adopted in the different instances in which it occurs in this connexion. It is the same Greek word that is rendered creature, in the 19th, 20th and 21st verses, and creation, in the 22nd verse. It is more natural to suppose that the Apostle intends to attach the same meaning to the same word in each successive verse, than that he uses the same word to express different meanings in closely connected sentences. And that this one meaning is that which we have assigned it, is, we think, made evident by the next, or 23rd verse, where the Apostle employs the explanatory phrase, to wit, the redemption of the body.

Flesh and blood cannot inherit the kingdom of God. Hence, a renewal of the body is necessary, even in the case of those who have been already renewed in spirit. To these, the redemption of the body is still a felt want,—an object of earnest desire. Especially so, as, at the time of redemption, the bodies of “ the sons of God ” will manifest a difference, from even the resurrection bodies of the wicked. It is the Holy Spirit that will renew the bodies of the saints. In every case, in which the Divine Spirit had renewed the soul after the

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image of God, he will renew the body also, after the image of Christ's resurrection body. In the former part of the chapter, the apostle had assured them of this: "If the Spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you." The Spirit of God will fashion the bodies that were his temple, like unto Christ's glorious body. For this reason, when the children of God have become the children of the resurrection, they will be manifestly distinguished from the children of the wicked one, as seen in their resurrection state, by even a peculiar bodily glory.

Ver. 20.—"For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope."

This expectation is warranted by a correct view of God's final purpose when appointing the present state of probation.

When first subjected to vanity, it was subjected in hope of subsequent deliverance, and final glorification. It is a historical fact, that the human body was subjected to vanity, "to that transitory nature which causes all the animated creation so rapidly to pass away," (Conybeave and Howson in loco.) This frail state of body was "not willingly" brought on, as far as Adam was concerned. It was not among the consequences anticipated by him at the moment of sinning. He did not then expect that this would be done; that God would say, "Dust thou art, and unto dust shalt thou return." And when God, the subjecting power here referred to, did say this, it was in hope that, "as in Adam all die, so in Christ shall all be made alive;" or rather, as the Apostle here states it in its relation to them that are the children of God, it was, ver. 21, "in hope that the creature itself also, shall be delivered from the bondage of corruption into the glorious liberty of the children of God." It was in hope that the body should be delivered from the bondage of subjection to vanity "into the liberty of the glory," or "into the freedom which belongs to the glorification of the sons of God." So Conybeave and Howson say the last clause means.

But the event hoped for has not yet been accomplished :

That the expected glorification of the body has not yet taken place, is evident from the nature of things; but the continued anticipation of it is authorized.

Ver. 22. "For we know that the whole creation groaneth and travaileth in pain together until now."

Instead of "the whole creation," the margin puts "every creature." We think the Apostle meant to say, the whole creature, i. e., the entire body of a child of God, groaned, &c., for "if one member suffers, all the members suffer with it." The whole body is continuing to suffer the pangs of labor until now, and therefore has not yet brought forth. It groans, therefore it is not yet glorified.

But such a state of the body is evidently not intended to be permanent. The very struggles which the creatures here spoken of "make against pain and death, show that pain and death are not a part of the proper laws of their nature; but rather a bondage imposed on them from without." Such, say Conybeave and Howson, is the argument of the Apostle. And it is as original as it is profound. The inspired philosopher infers that such struggles are evidently only for a little while, and will terminate in joyful results.

The desire of the mortal body for regeneration is sympathetically felt by the already regenerate soul.

Ver. 23. "And not only *they*, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, *to wit*, the redemption of our body."

Not only do our mortal bodies groan, "but we ourselves,"—our souls,—which we properly call ourselves, groan for the body's deliverance. It is "we ourselves," our souls, that "have," that already enjoy "the first fruits of the Spirit," in the form of regenerating and sanctifying grace. But as the saints, while in a mortal body, have only the first fruits of the Spirit, they groan for the completion of his work, to wit, the redemption of the body. Even disembodied souls long for a resurrection body, Rev. 6, 4. But those in a mortal body groan, feeling the present body, in its best state, to be a burden; a body that veils our vision, disturbs attention, enfeebles effort, and causes frequent and long interruptions to noble, intellectual and spiritual employments. And we sigh for that glorified state of body that will subserve all the

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purposes of a sanctified spirit, with full and unwearied efficiency. We groan, but murmur not, for we expect deliverance in the fulness of time.

Ver. 24. "For we are saved by hope : We regard this but hope that is seen is not hope : for what future salvation of a man seeth, why doth he yet hope for?" the body as a thing realised in hope.

In reference to the redemption of the body, of which he had just been speaking, we are saved by hope : for the time for this salvation is yet future. He does not here allude to the salvation of the soul. For this, "now is the accepted time ;" hence this is received by faith. This salvation being the first fruits of the Spirit, they had already in possession. But the salvation of the body, being as yet unfelt and unseen, may be hoped for. And, regarding it as a thing that will certainly take place in our own case, we may say we are saved by hope.

Ver. 25. But if we hope for that we see not, *then* do we with patience wait for it." Certain hope causes patient waiting.

Though hope does not prevent the sufferer from feeling and groaning, it gives him the sustaining power of patience under afflictions. It looks a little into the future, and sees them passing away. And it views the end at which afflictions aim as more desirable than a premature release, which would leave the design wholly or partially unfulfilled.

The sustaining effort of human hope is great, but is not sufficient ; and hence is not left alone.

Ver. 26, 27. "Likewise the Spirit also helpeth our infirmities : for we know not what we should pray for as we ought ; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts, knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to *the will of God.*" The Divine Spirit aids their bodily infirmities to sustain the sufferings.

The word translated "helpeth," expresses the idea of co-operation. The Spirit, working beside hope, co-operates with it, in helping our

infirmities, i. e., our infirmities of body, to bear the sufferings of the present time. When Paul sought the removal of the thorn in the flesh, God said, "My grace is sufficient for thee: for my strength is made perfect in weakness," (infirmity, the same word.) He is not speaking of souls that, through the feebleness of depravity, sink under the power of sin. He would not call sin, as some dare to do, by the mild name of infirmity. He talks about the body, and its sufferings, and of the aid that is needed by the christian, who is subject to these. The ungodly man proudly hardens his heart against suffering, because, as he refuses to lean on the strength of God, he considers it would be a reproach, to feel, or acknowledge his weakness. The godly man reclines on the Divine arm, and is not reluctant to admit honestly, his own feebleness. He does not, like the stoic, try to imagine suffering to be a plaything, and agony to be pleasure. He has finer sensibilities, and feels them to be what they are,—an oppressive burden that causes groans, and oft times groanings that cannot be uttered.

In many cases, says one, we know not enough of the consequences, or designs of present trials and sufferings, even to venture on making a definite request with regard to them; because we know not whether relief from them is best or not. At other times, suffering so overwhelms and stupifies, that our groanings are unattended with a single explanation to man, or prayer to God. But, at such times, the sympathising Spirit is present with all true christians, and makes intercession for them. And, knowing the deep things of God, he knoweth what is best for them, and what is agreeable to the will of God,—to God's final object in the appointment of the sufferings. And from the Throne of Providence, or Grace, the suitable answer comes, to console, to temporarily relieve, or strengthen, the sufferer, to make the sufferings work together for good, or to dismiss them eternally.

All the sufferings of the present time that affect the children of God, are made to work together for good to their souls.

Ver. 28. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."

Not only shall we be aided under these sufferings, we shall be benefitted by them. In the corresponding clause of the Greek Testa-

ment, the word "all" is not followed by the word "things." There is an ellipsis of the noun. This often happens, when a word is not necessary to convey the meaning of a sentence, though it would be necessary to complete the grammatical construction. The translators thought it best to complete the construction of the sentence; and with this intention, inserted the word "things," after "all." The Apostle, however, had not been treating about all things, but about all the "sufferings of the present time," that affect "the children of God," ver. 17, and that make them "groan," ver. 23. It is the "*ta pathemata*" of the 18th verse, that has been omitted after the "*ta panta*" of the 28th verse. Accordingly, the proper translation is . "We know that all the sufferings work together for good to them that love God."

It is important to supply the ellipsis properly. If it was supposed that the apostle placed "things" after "all," his statement might be interpreted as including sins as well as sufferings, and the sufferings of eternity as well as those of time, among the workers together for good. In which case, some might be emboldened to imitate those who "do evil that good may come," and "whose damnation is just," Ro. 3. 8. We are prevented from running into such fatal errors, by giving attention to the context, which shows, that the apostle was speaking exclusively, of the sufferings of this present time, to which the children of God are, or may be, subject. And he now says, that all these work together for good to them that love God.

This statement shows that his mind has passed from the consideration of the body, and the glory for which it waits, to the soul, and the glory that pertains to it. Sufferings work for the good of the soul, not of the body.

The sufferings of the present time, are innocent tests of character, and yet, are the most thoroughly sifting ones that exist. That this is so, the simplest examples, said one who touched incidentally on this point, may teach us. "Are the cravings of the imtemperate palate for wine, as hard to be endured as the natural thirst of him who pants for the gushing fountain, and cannot find them? Ask the parched Ishmaelite

The sufferings that come to Christians through the innocent infirmities of the body, are the most searching and improving tests of character.

in the desert. Is the pampered appetite of the epicure, as importunate in its demands, as the unavoidable and ravenous hunger of the famishing man? Ask the wretched mothers who, in the siege of Samaria, bargained to slay in succession their own children that they might subsist a few days longer on their flesh :—yet it is obvious that they should have determined to die of famine, rather than commit these horrid and unnatural murders.” By such illustrations he establishes this position : “ That those temptations which are the most sifting, severe and terrible, in their nature, may be, precisely, those which are the farthest removed from being sinful,”—those which come to us through the innocent infirmities of the body. And, by means of these, the soul, after being saved by sanctification from sinful propensities, continues in probation of the highest kind. Through these infirmities, Jesus could be tempted, and was tempted, and that more severely than the mothers of Samaria. Having fasted forty days and forty nights, he felt hungry, and, under the indescribable sensations which hunger then must have caused, was tempted of the devil to command stones to be made bread,—a temptation artfully made such as to be aided by all the cravings and dictations, of famished appetite. But to have given such a command, at that time, would have impliedly charged Divine Providence with want of sympathy, for the sufferings of even holy humanity. To avoid making this imputation Jesus blessedly endured the temptation, and thus admitted that the kindest providence may subject genuinely holy beings to fiery trials, in order to their being made perfect through suffering.

Jesus was made perfect through suffering.

And through suffering Jesus was made perfect as his Heavenly Father intended. “ For it became him for whom are all things, and by whom are all things in bringing many sons to glory, to make the captain of their salvation perfect through suffering,” Heb. 2. 10.

By imitating his example, his adopted brethren too, can be made perfect thro’ suffering.

Christians, too, can be made perfect through suffering. Suffering can perfect a sanctified soul. It cannot sanctify an un sanctified soul ; only the Spirit of God can do this. It cannot atone, in whole or in part, for a guilty soul ; only the Lord Jesus Christ could effect this work. But it can perfect a pardoned and sanctified soul, by

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peculiarly exercising, and thereby strengthening and maturing the grace already in possession ; and by occasioning need for more grace, and thus leading them to pray and obtain more grace than would otherwise be necessary. It cultivates the noblest traits of character. Personal sufferings give exercise to patience and resignation, passive fortitude, or active heroic courage. The sufferings of friends call forth benevolent aid in every form of self-denying watching, weeping sympathy, and gentle assistance. So that amidst them, a great part of existing friendship and brotherly love is formed and cherished. Amidst them too, life is uncertain, and the constant uncertainty of life, ever points to present duty, as that which imperatively demands present attention. They have a tendency likewise, to wean us from undue attachment to earthly things, and to increase the desire to "depart and be with Christ."

Accordingly it has been observed, that those christians whose sufferings are the longest, and the most severe, are the most patient sufferers.

It is not said that these sufferings work together for good to them that do *not* love God. In such, alas, they often occasion sullenness, fretfulness, murmuring, blasphemy, stupid despondency, or dire despair. When this is the case, they, of course, are prevented from working for good. But for them that do love God, they work for good. The verbs are in the present tense, so that the sense is : For those that now love God they now work for good.

And they work together. As the Divine Spirit co-operated with the spirit of the christian, in helping his infirmities, to sustain his sufferings ; so these sufferings co-operate in working good for those who thus sustain them. And as a whole, they co-operate with other departments of God's special providence.

That they will do so, is regarded not as a possibility, or probability, but as a certainty. "We know," with full assurance of understanding, that all these things shall work together for good to "them who are the called," literally, says Dr. J. Brown, "to them being called according to God's purpose," *i. e.*, to them, because they are "the called according to God's purpose."

Accordingly, God's guardian love deliberately purposes that his children should attend this perfecting school and calls them to it.

If, then, a scene of suffering is the place to learn the highest kind of obedience, if those who already hate sin and love God may be perfected here ; we are prepared to hear that their Heavenly Father purposes to place them in this training school, and that they are called to it for this purpose.

As a call cannot be from eternity, but must be given in time ; so those to whom this call came, were, when it arrived, ones that had the love of God in them. It is they "that love God" that are called according to the purpose here mentioned. The special object of this call is again stated and submitted for our approval.

This appointment to suffer is expressly and fixedly made by the Divine will, because it is only by being conformed to the image of the Son in suffering, that they could be conformed to his image in the glory that shall follow.

would read thus : For them that love God whom he did foreknow he also did predestinate, &c. Or, in other words, whom he did foresee, he did foreappoint, &c.

It has been truly remarked, that in point of order, St. Paul makes God's prescience precede God's predestination ; not God's predestination precede God's prescience.—(Faber on Election, p. 272.) To place predestination before foreknowledge, is to destroy foreknowledge altogether, by reducing it to present knowledge of existing decrees.

As the apostle speaks of foreknowledge as preceding predestination, so this foreknowledge has reference to character,—to them that love God, that had already acquired the true principle of personal holiness. And personally holy ones being the characters foreknown, are the ones that are predestinated. Now when it is as such they are predestinated, it must be for the attainment of something that is subsequent to the genuine commencement of a holy life. Accordingly, the whole context shows, that it is a predestination of THEM THAT LOVE GOD, to be "conformed to the image of the Son" as "*a man of sorrows and*

Ver. 28. "For whom he did foreknow, he also did predestinate *to be conformed to the image of his Son*, that he might be the first-born among many brethren."

"Whom" obviously refers to them that love God, and that are called according to the purpose here alluded to. If, then, the antecedent of the relative were expressed again, the passage

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"acquainted with grief"—a predestination to conformity in suffering, in order to conformity in the glory that should follow. This conformity in suffering is plainly exhibited as the purposed consequence of the predestination spoken of. They were foreseen as persons that love God, and, as such, were predestinated to be conformed to the image of the Son, in suffering, and then in glory.

The Greek word, that is here rendered "conformed," is *summorphous*. The verb corresponding to it, is used by the same apostle with the same reference to suffering. It occurs in Phil., 3, 10, when he speaks of desiring to know Christ and the fellowship of his sufferings "being made conformable to his death;" his death as a martyr, the only death of Christ to which man could be conformed.

The same word is used by him, to denote a joint participation of the resulting glory. It is thus used in Phil., 3, 21, where it has special reference to the bodily glorification to be obtained at the second coming of Christ; "who shall change our vile body that it may be *summorphoumenos* fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things to himself."

In the text the word *summorphous* combines these references. It denotes conformity to Christ's suffering body, in order to conformity to his glorified body; including, of course, under each all that is respectively implied.

With this view, too, agrees the clause "that he might be the first-born among many brethren." The expression "first-born among many" &c., here points to Jesus as in possession of a glorified body. Among "the children of the resurrection" he is the first-born. In Col., 1, 18, and in Rev., 1, 5, he is called "the first-begotten from the dead;"—the first that was raised from the dead, to die no more.

His glorious body will be the model after which the resurrection bodies of his brethren will be fashioned. As his once frail body, was made in all things like unto his brethren, so their resurrection bodies shall be in all things made like unto his now glorified body.

And since it is as brethren of Jesus—God's true and proper son, that they become children of God, and heirs of God, they shall partake of the glorious rewards, conferred on Christ as a sufferer, in proportion to

As in suffering, so in the glory that follows it, Christ is pre-eminent.

the degree in which they suffered with him. While Jesus submitted to the ordinary kind of sufferings, he felt some of them more intensely than any mere man could do. For instance, as no ingratitude of man to a mere human benefactor, could be as base, as ingratitude towards a Divine and only Redeemer; so he was pained by the contradiction of sinners against himself, by their reviling, and evil speaking, and persecution unto death, far more intensely than any man could be, by similar treatment. Hence as in the sufferings, so in the glory, he will have the pre-eminence, yea and "in all things."

Now, since the apostle does not represent the predestination as commencing with those spoken of when in a state previous to that of personal holiness, hence the conforming process cannot, as some think, include a change from depravity to holiness. Besides, such a change would not be in conformity to any thing that Jesus ever underwent. He never was changed from depravity to holiness: nor could such a change in his brethren be effected by any of the series of divine acts, specified in the next or 30th verse. In this series is found no regenerating or sanctifying act. The reason is plain, they were viewed as already circumcised in heart to love God, when predestinated to suffer with Jesus, that like him they may be made perfect through suffering.

Our interpretation of the whole clause is confirmed by its analogy to the 17th verse, which, as already noticed, announces the topic which the Apostle is unfolding. As there, the apostle spoke of suffering with Jesus, as the first step, that they may be glorified as the final step: so here, conformity to the image of the Son as the man of sorrows, is the first step, and the last is that "he might be the first-born among many brethren," in the "glorified" state. And the characters spoken of in the one passage, namely "the children of God," are the same with "them that love God," and who are spoken of in the other passage.

Our interpretation is sustained also, by its analogy to other parallel passages, where we find the same sacred writer, treating of the same subject, in connection with the same characters. Paul, writing to the Thessalonians, whose "work of faith and labour of love, and patience of hope," he remembered, informs them, that he sent Timothy to comfort them concerning their faith; "That no man

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should be moved by these afflictions : for yourselves know that we are appointed thereunto. For verily, when we were with you we told you that we should suffer tribulation ; even as it came to pass, and ye know. For this cause, when I could no longer forbear, I sent to know your faith, lest by some means the tempter should have tempted you and our labor be in vain," 1 Thes. 3. 2-5. The apostle himself returned to the children of God at Antioch, Iconium, and Lystra, " to confirm their souls" amid sufferings ; by assuring them, that " we must, through much tribulation enter into the kingdom of God," Acts 14, 22.

Thus the meaning which we have given is in entire harmony with the analogy of faith. It is, undoubtedly, the doctrine of the Bible, that they that love God must pass through much tribulation. Why must they ? Because they "are appointed thereunto." Why are they appointed thereto ? They are predestinated to be conformed to the image of the Son, who though he was a Son, yet learned obedience by the things which he suffered, and who, through sufferings, attained to the glory which should follow.

Accordingly, the souls that have been regenerated are allowed to remain for a time in frail bodies that are susceptible of suffering. Causes of suffering crowd around them. Wicked men are permitted to persecute. And the course of physical nature is made to abound in sources of pain as well as of joy.

The arrangements for carrying into effect the Divine will are made and continued by Divine Providence.

The afflictive character of the present state of nature, is, evidently, the appointment of God ; for the very same relation, aptitude, and correspondence, of parts, which are present, to prove that what is joyful belongs to the things that are made, are present, likewise, to prove, that what is afflictive belongs also to the things that are made. As the argument from design, proves that what is afflictive comes from God, as truly as what is joyous ; so does the testimony of Scripture, Thus saith God himself, " I form the light, and create darkness ; I make peace and create evil. I the Lord do all these things," Is. 45. 7. Again, in the 54th chap. and 16th ver., he says, " I have created the waster to destroy."

While Jesus submitted them more intensely to ingratitude of man and ingratitude towards him by the contradiction of evil speaking, and every man could be, by the glory, he will

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For the sake of illustration let us look particularly at those sufferings called diseases. These evidently are not the work of accident. "If," says a physician, "disease be the result of pure accident, it will be characterised by the total absence of all method, contrivance, and design, for it is irrational to believe, that anything can follow from the blind operation of chance, but irregularity, and confusion. But is this the character of diseases? No. They are pervaded by sufficient regularity and order, in their progress to maturation, and in their decline, to show us that they are the work of an intelligent agent. They do not, however, exhibit that absolute unvarying uniformity that results from the same causes, when brought into operation under one general law. They may be produced by occasional causes, and they admit of varying changes. Many of the causes are within our knowledge and power. Several of them, however, are beyond our foresight, and above our control, and are brought into operation only by the unseen finger of special Providence. Thus every man is kept ever dependent on the direct appointments, and overruling arrangements, of Him that sitteth in the Heavens.

In general, we may remark that as man is the subject of a special providence, so God has left numerous openings for its operation. For, as good writers have shown, those parts of nature that are nearest to man, and on which his sustenance and health most intimately depend, are precisely those parts in which "human science and human sagacity, and human potency," are most at a loss,—which he cannot so arrange into a system as to foresee all their operations, and thus evade, or counteract, those that may have disagreeable effects. Whereas the parts of nature, whose operations are "the most simple and general, and, therefore, the most easily arranged into a science," are those parts that are the most distant, and that are, on that account, beyond his control. It thus happens, as Dr. McCosh (in his *Divine Government Physical and Moral*, p. 178) remarks, that man can draw out an astronomical almanac for centuries to come, but he cannot tell in what state any animate object that is dear to him may be on the morrow. He can tell in what position a satellite of Saturn will be a hundred years after this time, but he cannot say how his own bodily health shall be an hour hence." So that the things that are governed by *general* providence, and are, therefore, within our foresight,

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are too distant, or vast, to be within our power, while things that are small enough, and near enough to be within our power to some extent, are things which may be brought into operation without our foresight, and which, therefore, answer the purposes of a *special* providence, and enable it to get at the accomplishment of its designs in different ways, as circumstances require.

From what has been said, it appears that the afflictive things belonging to the *present* state, are not unintentional indications of weakness, or of want of sympathy in the Divine author of nature ; but are intentional arrangements of wisdom and power. And, though capable of being used, as they sometimes are, in executing judgments on the wicked, to manifest his providential displeasure ; or to inflict fatherly chastisements on unfaithful children : yet were they expressly designed and appointed to make the faithful ones who love God, perfect through suffering, as Jesus was ; that, in the resulting glory, he might be " the first-born among many brethren."

We know that there is a widely-prevalent opinion that every pain we feel, at least, that every pain that can be traced to our own actions, is a divinely intended punishment. And, by parity of reasoning, that every pleasure that is annexed to our actions, is a divinely intended reward. That the pleasure is a lawful and sufficient inducement to perform one action, and a reward for performing it. That the pain is a lawful and sufficient warning against another action, and a punishment for doing it.

But, as pleasure is attendant on many vicious actions, these, according to this principle, are rewarded with that pleasure. And if a moral government should reward vice with any degree of happiness, it would be unrighteous ; and could not become righteous, merely by making virtue upon the whole, happier than vice, in the present world.

On the other hand, as many virtuous actions are attended with pain, suffering, &c., they, according to the principle noted above, are punished. And if a moral government were to punish virtue with any degree of pain, it would be unrighteous ; and could not become righteous merely by punishing the wicked more severely.

There seems to be something grossly indiscriminating, in giving the name of rewards, to those kinds of pleasures, and the name of punish-

ment to those kinds of sufferings, that are common to virtuous and vicious actions, and that therefore belong to the actions as actions, and not to the virtue or the vice of them.

It is deeply to be regretted that Butler, in his celebrated "Analogy," sometimes made use of expressions that seem chargeable with this want of discrimination, and with the assumption of the opinion referred to. He soon found, however, that, on this ground, he could not prove "the beginning of a righteous administration." And though he did not wholly and steadily renounce it, he was constrained to take other ground, and to distinguish between "actions themselves, and that quality of them called virtuous or vicious." And practically, though not so expressly, to make a corresponding distinction, between those pleasures and pains that are immediately produced by our own act, and those pleasures and pains that are remotely consequent, and are caused by the agency of others under whose power and government we are. The following quotation shows that he regards the remote consequences as the proper proofs: "Indeed when one has been recollecting the proper proofs of a future state of rewards and punishments, nothing, methinks, can give us so sensible an apprehension of the latter, or representation of it to the mind, as observing, that after the chief bad consequences, temporal consequences, of their follies have been delayed for a great while, at length they break in irresistibly, like an armed force."

By examining instances of this kind, he finds that vice is sometimes, and virtue never, punished as such; that virtue is sometimes, and vice never, rewarded as such. And, therefore, by means of these cases, "the beginnings of a righteous administration may, beyond all question, be found in nature."

Now, if the examination of those remotely consequent pleasures and pains, furnishes proofs of "the beginnings of a righteous administration," then it was not necessary for this object, to assume that every pleasure and pain, the concomitant, as well as the consequent, is a reward, or a punishment. It was not only not necessary, it was unwise. To class all pleasures indiscriminately under the head of rewards, and all pains indiscriminately under the head of punishments, would be to prove, not a righteous, but an unrighteous, administration of moral government, as has been already stated.

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Those instances of pleasure and pain that are instances of reward and punishment, administered by a moral governor for actions regarded as virtuous or vicious, are those that are produced by acts subsequent to the vicious or virtuous acts,—namely, by the act of our own reviewing conscience, or by the act of a human, or Divine, Governor. But those instances of pleasure, which are immediately attendant on actions that may be subsequently punished ; and those instances of pain that are connected with actions, that may be rewarded at a future time ; are those which constitute the present state, a state of probation.

What proof of obedience to God, could our first parents have shown, by abstaining from the forbidden fruit, if it were not “ pleasant to the eyes” and “ good for food ?” If it were evidently nauseous to the taste, and poisonous to the blood, the refraining from it would, probably, be an act of self-love merely, not an exercise and manifestation of love to God. But to be called to obey God, when obedience requires self-denial, and especially when it requires (as, since the fall of Adam, it does require), toil and suffering,—is to be called to act from love to God, as a principle distinct from, and superior to, love to self. The full adoption and cultivation of that superior principle could make us consistent and steadfast commandment-keepers, in any circumstances in this world, or in that which is to come.

Hence the design of many of the pains and pleasures of the present world is to constitute a system of probation, for the very purpose of exercising, strengthening, and confirming, the principle of love to God ; that, as it ought, it may ever be stronger than love to any or to all things else. Fully under its influence, we would not barter the approving and sympathising smile of God, for the possession of any of the allurements, or for freedom from any of the sufferings, of this present time.

In short, the not keeping steadily in view, the distinctions between the sufferings belonging to the state of probation, and those pertaining to the beginnings of a system of punishment ; has occasioned some dangerous misconceptions of both systems. And this, perhaps more than anything else, has prevented Arminians from discovering the proper exposition of the part of the 8th chapter of Romans now before us.

Not merely so, the dangerous misconceptions referred to, have been selected, and made the basis of several spreading heresies :—a topic to which we may yet call special attention.

These arrangements leave free the human will.

Since this predestination, is a predestination to the sufferings of the present time, it does not act directly on the *will* of man. And since it is a predestination of those who love God ; and since such willingly, yea, joyously, submit to the sufferings, appointed by their Heavenly Father, for their good, taking " pleasure in infirmities, in reproaches, etc., for Christ's sake," being " ready to be bound," " not accepting deliverance that they might obtain a better resurrection ;" it is, accordingly, a predestination which manifestly leaves free the human will.

God calls them that love him to submit to the appointed sufferings voluntarily, and joyfully.

Ver. 30., " Moreover whom he did predestinate them he also called."

Having been viewed as them that love God, when this call came, it is evident that this call cannot involve the doctrine of irresistible regeneration, or regeneration in any way. And for the same reason, it cannot be the call to them that do *not* love God ; and which refers to repentance and faith. With these things, or those characters, it has here nothing to do. It is a call or invitation given to them that do love God, to suffer with Jesus.

The apostles informed and reminded Christians of this call. For instance, Peter says, (1st Epistle, 2nd ch., 20, 21 verses), " If, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps." The sufferings which Christ endured, for the purpose of leaving us an example, were, of course, not the peculiar sufferings that were connected with his atonement, but the ordinary sufferings pertaining to this present world. His example under these, we may be, and are, called to follow. Jesus himself called every follower to suffer these with him. " If any *man* will come after me let him deny himself and take up his cross and follow me."—Mat. 16. 24. And as Jesus endured the cross for the joy that was set before him ; so we are called to " count it all joy" when we fall into divers trials of our faith.

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Ver. 30, (second clause). "And whom he called them he also justified."

As this justification has relation to the preceding call, and as this call was an invitation to them that love God, to submit to appointed or permitted sufferings, with the mind that was in Jesus as a sufferer; therefore, the justification that refers to this call, cannot be the justification of the ungodly who believe for pardon and regeneration. It must be the justification of the godly, who willingly obey the call to suffer as Christians; not gloomily, as if they were called to do penance, but cheerfully, as those who are promoting their present good, and heightening their future glory.

Having appointed and called them to suffer, God justifies them in regarding this call as coming from Divine love; and in exercising, accordingly, patient and joyful hope, in the midst of tribulation.

But what justification do they need? And how do they come to need it? The answer to these questions will be apparent, when we advert to the common, though strange fact, that men are disposed to give calumnious explanations, of the sufferings of the children of God. Where has it not been thought or said, that this or that professor of religion cannot have genuine piety, seeing that the one has such severe and long continued illness, and that such heavy calamities have passed successively over the other? So it was in the case of Job. Simply because of his sudden worldly losses, his family bereavements, his loathsome and terrible disease, it is judged, even by his friends, that notwithstanding all his high profession, he is in nothing better than a hypocrite. And, after seven days of amazed and upbraiding silence, they harshly utter stern accusations against him, as one guilty of dreadful, if not unpardonable, sins, which must sooner or later come to light.

But God justified the afflicted chieftain, by publishing to the world his testimony that "that man was perfect and upright, one that feared God and eschewed evil," Job 1. 1., when these tribulations came upon him. And that he was, accordingly, right in saying, "Though he slay me yet will I trust in him," Job 13. 15.

Jehovah-Jesus, too, being "a man of sorrows and acquainted with grief," had his character suspected and falsely spoken against, as a sinner "stricken, smitten of God, and afflicted." But "he was justifi-

fied in the Spirit." "He was declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead," Rom. 1., 4.

And so the children of God in general, who "glory in tribulation also : knowing that tribulation worketh patience ; and patience experience ; and experience hope ;" are justified in thus hoping, for "hope maketh us not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." By thus giving them the comforts of the Spirit, God justifies them in glorying that God is their God, notwithstanding their tribulation ; yea, and is employing this tribulation, to perfect that which concerns them.

Yea, he glorifies them by means of the very sufferings which some regard as badges of shame.

Ver. 30 (last clause), "Whom he justified, them he also glorified."

He has not merely freed them from the surmisings and accusations, that were erroneously grounded on their afflictions ; he has made these afflictions the means of giving increased stability, and heightened lustre, to their character and reputation. He has caused them to be benefited, and honored, and praised, in a high degree, by means of the very things that many suppose to be only badges of shame.

Who has not got a soul to venerate the noble army of martyrs, who stood up, singly, against the tyranny of the world, and unflinchingly contended for liberty to express, and act on, their conscientious convictions, in reference to the faith once delivered to the saints. Even those who meanly choose for themselves a retreat of inglorious ease, under the smiles of worldly prosperity, are so constituted as to reserve their highest admiration, for those who uphold and defend a just or holy cause, even in perilous times, "unawed by power, and undismayed by fear." The trial of their faith is already "found unto praise, and honor, and glory." But this glory will not fade away ; it will continue until the appearing of Jesus Christ, and then be perpetuated for ever by the public plaudit, "Well done, good and faithful servant." God has made the sufferings of Job, for instance, the means of magnifying him in the eyes of the world ; so that he is

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approvingly spoken of to the present day. And as Jesus "humbled himself, and became obedient unto death, even the death of the cross; wherefore, God also hath highly exalted him, and given him a name which is above every name."—Phi., 2, 8, 9.

The soul may not only be glorified by others, but may glory itself. So thought Paul when he said, "Most gladly, therefore, will I rather glory in my infirmities that the power of Christ may rest upon me. Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong."—2 Cor., 12, 9, 10. It is not difficult to see the ground of this glorying. While exposed to such circumstances he needed more grace than he would have needed in different scenes. Where there is need of greater grace, a greater supply is given. And there is so much fresh consolation in every additional degree of grace, that everything that gives occasion to seek it, is hailed with pleasure, and gloried in. Hence "we glory in tribulations also." "If God had told me sometime ago," said Dr. Payson, "that He was about to make me as happy as I could be in this world, and then had told me that he should begin by crippling me in all my limbs, and removing me from all my usual sources of enjoyment, I should have thought it a very strange mode of accomplishing his purpose. But as every one was removed, he has come in and filled up its place; and now, when I am crippled and not able to move, I am happier than ever I was in all my life before. God is able to make me happy without anything else;" or, he might have added, in the midst of everything that is permitted to prove me and try me.

Indeed, it is this heroic and cheerful spirit that calls forth the admiration of others, and leads them to acclaim, "Happy are ye, for the spirit of glory and of God resteth upon you." And as the noble spirit that commands our admiration, is discovered in the midst of sufferings, which appeal to our kindest sympathies; hence, while the admiration heightens our esteem, the sympathy promotes our fellowship. Thus God's method of glorifying *each*, is one that, at the same time, unites *all* in delightful harmony. Other methods of promoting individual glory have a tendency to disunite, to forbid fellowship. But God's method promotes at once the glory of the individual, and the communion of the "many brethren."

Not only does this plan secure their companionship—it heightens their mutual love. “Pity,” remarks Dr. Thomas Brown, “promotes the growth of the benevolent affections. For which child is it that the heart of the mother, who strives to divide her attentions equally, feels in secret, notwithstanding every effort to equalize her love, the warmest attachment? It is for that one which has been feeble from infancy, which has existed only by her continued care, which has deprived her of most hours of occupation or amusement abroad, of most hours at night of repose.”—(Phil. of the Human Mind, p. 634.) Thus sufferings harmonize and unite, while they glorify, them that love God. May we not proceed with this thought, and infer that, as sufferings touch the softest sympathies of the ministering angels, they strengthen in them attachment to those to whom they minister, and thus prepare angels and saints to blend more intimately in one blissful company for ever? May we not carry out this thought still further, and suppose that something analogous to what we have mentioned, takes place in that infinitely benevolent Being who in all our afflictions is afflicted? Does not such full and constant sympathy cause the smiles of Divine love to be more affectionate, and its embraces to be more tender, through all eternity? And is it not partly on this account that those who come “out of great tribulation,” are, therefore, “next the throne?”

Other interpreters apply the verb glorified, though in the past tense, to a glory which is yet wholly future. But this, as Faber remarks, is “grammatically inadmissible;” so that those interpretations are utterly without basis in this passage. They could be sustained only by altering the tense of this verb, in addition to all the other changes to which we have adverted.

The verb affirms that the glory has been actually bestowed; for the glory here spoken of, pertains in part to the soul, and is a glory, that may be realised while remaining in the midst of sufferings. But though begun here it will be continued, and become everlasting glory, and be connected with the glory of the resurrection state, and of final rewards.

Some bring in the sanctification which their theory demands, under the term glorified. But as they have to throw the word glorified into

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the future tense, and its fulfilment into the future world ; so they are obliged to throw the involved sanctification, too, into the future state. Thus they originate or support a dangerous error.

Thus we have simply showed, that the apostle's words can be applied more directly and fully to the subject mentioned by him in the preceding context, than to any new subject ; that there is no warrant whatever for changing the subject ; that the links which some unjustifiably, and misleadingly, weld on, are additions that make it wholly unfit for its intended work ; and therefore productive "of no effect ;" that there is no need of such links ; and that the chain, left in connexion with the theme that runs through the preceding verses, is found to be perfect and entire, wanting nothing.

That the preceding train of thought is the one that runs through the 29th and 30th verses, is farther evident from the fact, that it continues to run through the subsequent context also. We shall follow it, but our remarks must be brief.

Ver. 31.—What shall we then say to these things? If God be for us, who can be against us?

The same theme runs also through the succeeding context.

What shall we that love God say to these statements, which shew that even in appointing, or permitting, the sufferings of this present time "God is for us," because he thereby intends the perfecting of our character, and the heightening of our glory. "The emphasis," says Dr. Brown, "is on the word God. 'If God be for us, who can be against us?'"

Many may resolve to be "against us," and may try to inflict irremediable injury ; yet to accomplish their purpose, they can use nothing beyond the sufferings of this present time. But all these are made to work together for our good,

By thus employing sufferings, God counteracts the attempts of adversaries, and reverses the results at which they aim.

by that infinitely loving, faithful, wise and powerful Being who is "for us." And the degree of present sufferings is limited. God has given us a "frail body, which soon interposes death, and thus limits the degree of pain which they can inflict." And "after they have killed the body, they have no more that they can do." Let them do what they can, therefore ; their restricted and transient efforts will,

under the controlling superintendence of Providence, become instruments of good working for us. "Who can be against us?"

All this is only what may be naturally expected from such a God as ours.

Ver. 32.—He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

That "all things," or rather (*ta panta*) all *the things* referred to, that even all the varieties of suffering should be given as workers for good, seems an astonishing array for the benefit of creatures. And yet the absence of such an array would be more astonishing, in view of the fact that these creatures are redeemed creatures, and that those things are under the power and direction of a faithful Creator, whose redeeming love towards us, was so tender, so infinite, as not to "spare his only begotten Son, but to deliver Him up for us all," i. e., in our stead, and for the expiation of our sins.

Who then will henceforth think present suffering a sufficient ground for an accusatory charge against God's elect?

Ver. 33.—Who shall lay any thing to the charge of God's elect?

The words "any thing" are not in the Greek Testament. The original merely says, "Who shall charge" (bring as an accusatory charge) "against God's elect?" Charge what? Of course what he had been writing about. Who will henceforth argue against God's elect, that the fact of their continuing to suffer since their professed conversion is a proof of their continued sinning, and of the continuance of God's judicial displeasure? Who henceforth will say this, after learning what an inspired apostle has revealed to be the true significancy, and design, of the sufferings of them that love God, and that, as such, are God's elect?

Will God make such accusation against those whom he now justifieth?

Ver. 33 (last clause).—*It is* God that justifieth.

Some think that this should be put in the interrogatory form. Will God that justifieth? Will the accusatory charge be brought, at some future time, by that unchangeable One who now justifieth them? No, God will never become the accuser of any conduct, or state of things, of which he is now the justifier.

Ver. 34.—Who *is* he that condemneth?
It is Christ that died, yea rather, that is
 risen again, who is even at the right hand
 of God, who also maketh intercession for
 us.

Will Christ who
 suffered and died a
 martyr's death, and
 attained a martyr's
 resurrection, con-
 demn those who fol-
 low in his train?

Some would put the latter part of the verse in the form of interro-
 gation: Will Christ who died? Will Christ whose acquaintance
 with grief was consummated by a martyr's death, inflicted by wicked
 hands, will he condemn his brethren who, in obedience to his command,
 take up their cross and follow him?

"Yea rather that is risen again," and whose own resurrection life,
 therefore, gives evidence that his submission to death was justified, by
 that Being whose power raised him from the dead. Will he condemn
 in others, what has been justified in himself?

"Who is at the right hand of God?" Will he who personally
 realises the glory that was to follow the sufferings, condemn us for
 suffering with him, that we may be also glorified together?

"Who also maketh intercession for us." Who having been in all
 points tempted as we are, now sympathises with us, and maketh inter-
 cession for every kind of Divine assistance, that may cause our trials
 to end, as his did, in praise and honor and glory. Will his interced-
 ing lips condemn those for whom he maketh intercession? No: he
 ever liveth to make intercession, and that on behalf of suffering saints.

As the condemnation which the apostle supposes to be brought
 against those of whom he speaks, is not Divine condemnation on the
 ground of personal sin, but human condemnation on the ground of
 personal sufferings; it necessarily follows that these verses furnish no
 foundation whatever, for the doctrine of the irreversible justification
 from all sin, of all who have been at any time believers. Yet some
 have strangely imagined that they saw it seated here.

Verses, 35, 36.—Who shall separate us
 from the love of Christ? *shall* tribulation, or
 distress, or persecution, or famine, or naked-
 ness, or peril, or sword? (As it is writ-
 ten, for thy sake we are killed all the day
 long: we are accounted as sheep for the
 slaughter.)

Assured by the
 fact of Christ's in-
 tercession for us, of
 his continued love to
 us, no tribulation or
 &c., shall separate
 our love from his
 love.

Assured of his love to us, we allow not the sufferings of this present time, notwithstanding their dread array of agencies and means, so to occupy the attention of our minds with our own cases, as to crowd out of our hearts, our love to him. Having all spiritual joys and hopes, we are not alienated, because we have not all earthly comforts too. On the contrary, every sorrow becomes resignation, and all long-suffering is with joyfulness ; knowing that every light affliction will be an exceeding and everlasting weight of glory. And thus we are more than conquerors through him that loveth us.

Tried grace can glory. Untried grace is no ground of glorying. But tried grace is a ground of glorying. By trial the Christian is convinced, that he possesses the principles and the spirit of a Christian, that he esteems religion above every thing else that he could enjoy. Hence, when in circumstances in which the profession of religion may hazard his highest worldly interests, his life, liberty, and estate, and when, therefore, he is called to prefer either the gain of the world with the loss of the soul, or the salvation of the soul with the loss of the world ; he discovers at once his unconquerable and triumphant attachment to his predominant interest, by demanding, " Who shall separate us from the love of Christ ?" &c

Christians can overcome even such circumstances ; and make them opportunities of fulfilling their duty and improving their character and reward.

Ver. 37.—" Nay, in all these things we are more than conquerors through him that loved us."

The graces that compose the christian character are so varied, and so wonderfully adapted to everything that transpires in the world, that even his most subtle and untiring enemies cannot place him in circumstances contrived so artfully as to leave him no way of pleasing God. " If a man interrupts me at my devotions," said one, " he just gives me an opportunity of having patience with him." When Satan destroyed the property, and plagued the person of Job, even then, Job had an opportunity of exercising patience. Patience was then the very duty which was required, and the grace whose exercise was then the most pleasing to God ; because the one for which Providence and Revelation then unitedly called. Present duty is ascertained by this two-fold

demand. The Bible tells us the principles according to which we should act, when called on to act ; or suffer, when called to suffer. But whether the next call will be one to act, or one to suffer, is not to be learned from the Bible. It is the course of events, as they turn up under the management of Divine Providence, that will specify this. And if we act from scriptural principles, when the providence of God calls us to act, and suffer according to scriptural principles, when called to suffer ;—then we are in harmony with the Bible and with Providence, and with both at the same time. And christians can maintain this two-fold harmony, though opponents, human or satanic, should do all they are permitted to do. They may, indeed, disarrange and set aside self-made plans, but the hinderance is a providential call to providential duty. In silencing one christian grace they call into exercise another. Even when hindering us from acting as christians, they cannot hinder us from willing, and praying, and suffering, and loving as christians. He that loves us, gives us grace to endure the contradiction of sinners, as well as to perform the duties of saints, and accordingly, in every possible position of our endlessly varied circumstances, we can find an occasion, and a call, for the use of some part of our christian character. We may, then, and can, continually, and everywhere, improve our character, and increase our reward. And thus “in all these things we are more than conquerors through him that loved us.”

Ver. 38, 39.—“For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”

We know that God's love in Christ towards us, will not be alienated from us, by any changes in our appearance, which pain or persecution may cause ; or by any surmisings, revilings, evil-speakings, or accusations, which those sufferings may

God's love in Christ being unspeakable, and being incapable of being alienated from us, by any changes which suffering can produce in us ; or by any charges founded on them, which enemies can present against us : awakens responsive love to him, and hence has more influence over us than all things else.

occasion among the accusers of the brethren ; even though these accusers and opposers included fallen angels, as well as wicked men, and were so numerous as to be organized under principalities and powers ; and though their present attempt should be repeated, or increased in the future.

The love of God in Christ towards us, has vastly more influence over us than all the pleasures and pains, the hopes and fears, arising from any or all forbidden, or opposing things. So that the Christian is sustained, not merely by joyful hope of the future recompense of the reward ; but by responsive and adoring love to the Giver of every good and perfect gift. He himself becomes our portion, and "comforteth us in all our tribulation, making us say with Samuel Rutherford, in his season of banishment and imprisonment, "My Lord Jesus hath fully recompensed my sadness with his joys, my losses with his own sweet presence." And with the poet we sing :—

" I cannot always trace the way
Wherein the Almighty one doth move ;
But I can always, always say
That God is love."

Conclusion. Glory results to the providence as well as to the grace of God.

Thus the whole plan of Providence, as well as of grace, redounds to the praise and glory of God. Had this scene of probation closed after our first parents sinned because placed under a single privation, the universe might have inferred that man was incapable of acting from the principle of love to God, as distinct from, and superior to, the principle of love to self ; or that God could not secure continual obedience from every creature, on whom he would impose self-denial. God, however, determined to demonstrate that he could secure, and that man could render, the fullest and most cheerful obedience in any circumstances of the kind. He accordingly multiplies copies of "Thou shalt not touch it," and puts them on many things. He diffuses around all the sad variety of pain and diversity of woe : and introduces them that love God into all the sufferings of this present time : and appoints them to learn "in whatsoever state they are to be content ;" "to suffer all things lest they should hinder the Gospel of Christ ;" "to take pleasure in infirmities, in reproaches, in necessities, in persecutions for Christ's sake ;" "to be strengthened unto all patience

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and long-suffering with joyfulness :” in a word, to demonstrate that the principle of love is stronger than the feeling of suffering, is made perfect through suffering, and thus attains to higher degrees of glory everlasting.

“ Life I repeat, is energy of love
Divine or human ; exercised in pain,
In strife, or tribulation ; and ordained,
If so approved and sanctified, to pass
Through shades, and silent rest, to endless joy.”

Reader, if you have not the love of God in you, you are passing through the toils and pains of earth, in such a way as to derive no present or future benefit. Yours is all the anguish, but none of the resulting ecstasy. See the folly of sin even in relation to the subject under consideration. Abandon it at once, and for ever ; and pray “ Lord, remember me with the favor thou bearest unto thy people.”

Ye that love the Lord, frequently meditate on the part of the chapter now brought to your remembrance. It furnishes more fully than any other scripture, the reasons for which God determined, that those who love him should remain a little while amid the sufferings of the present time ; and the motives that can strengthen them to be more than conquerors.

Since one end of suffering, as a moral discipline, is “ to enable us at last to bear the unclouded happiness of eternity, let us learn to apply, in hours of happiness on earth, the lessons already learned in the school of sorrow. If we cannot recollect, and practise, the lessons of adversity, in the intervals of prosperity, no beneficial moral result has been wrought in us.” But if “ every sorrow be resignation” and causes “ every joy to be gratitude,” we may feel assured that to us every light affliction will result in a “ weight of glory.”

Forget not, like the Hebrew Christians, the exhortation which speaketh unto you as unto children : “ My son, despise not thou the chastening,” the training, the instruction, “ of the Lord, nor faint when thou art rebuked of him.” Recognizing that God is “ too wise to err” respecting afflictions, you will not “ despise” them. And you will not faint under them when, you are persuaded that he is “ too good to be unkind,” that “ where there is tenderness there cannot be tyranny.”

You will not feel disheartened, if you properly observe that the path you have to tread is a beaten path, one that has been safely and triumphantly passed by "many brethren." Behold them encompassing you as a great cloud of witnesses, uniformly affirming that faith can overcome the world, and gain an abundant entrance into the everlasting kingdom. Among them see those individual examples of faith, to whom the finger of inspiration pointed the Hebrews; and notice that, in each case, "there was always some possession which they renounced, or some earthly privation and affliction which they endured, but, on the other hand, a future reward which they saw before them."—(Ebrard.) Especially keep "looking to Jesus," who is, by far the brightest example amidst the whole. For Jesus was a man of sorrows, and endured even the ignominy of being crucified and slain, and he endured all, through the sustaining power of faith "in the joy that was set before him." And therefore is he (the *archeegon*, not "author" but leader, captain, as in Heb. 2, 10) the leader who stands at the head of the host of witnesses, and the one in whom the faith, by which they overcame, is exhibited in full and perfected glory, the perfecter of the faith.

"Meditating on these things," "looking unto Jesus," and praying in the Holy Ghost," you will not feel "concerning the fiery trial that is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy."—1 Peter 4, 12, 13.

Child of Grace, remember that thou art a child of Providence, of a special Providence, that is most wisely, and kindly, training thee to be an heir of glory, even a joint heir with Christ.

Now "the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle *you*. To him be glory and dominion for ever and ever. Amen." 1 Peter, 5, 10, 11. "Wherefore also we pray always for you; that our God would count you worthy of *this* calling, and fulfil all the good pleasure of *his* goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ."—2 Thes. 1, 11, 12.

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