

"THE KING'S DAUGHTER IS ALL GLORIOUS WITHIN."—PSA. XLV. 13.

We have here—1st. *Relationship.* "The King's daughter." By love, by choice, by adoption, by purchase, by vital and visible union to the King's Son. The relationship of the church to Jehovah is not merely a legally established connection; it is an actual, an indissoluble relationship, founded upon the irreversible decree of infinite wisdom. "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Consequently the interests of the church and the glory of Jehovah, are identified. If the church be benefited and exalted, the glory of Jehovah is advanced, and in each display of Jehovah's goodness, the church is a partaker of his glory.—In her education, or spiritual training, Jehovah's goodness and wisdom results in her advantage, and her fitness to become the Lamb's wife, reflects his boundless love and infinite power.

2. *Condition.* "The King's daughter is all glorious within." There is a peculiar beauty in the reflection that the training of the bride is carried on in her Father's house, upon the principles which have been established, in the enjoyment of privileges which have been secured, and in prospect of that glory which has been promised unto her by Him for whose society she is being trained; by Him whose complete satisfaction is involved in her perfection. "The King greatly desires her beauty," and as the Bridegroom is holy, the bride must likewise possess "the beauty of holiness." She must be "all glorious within." Here is *heart work*—"within;" for the eye of the Lord penetrates the inmost recesses; actions weigh with man, but the spring of action has the attention of Christ. True, the body is his temple, but the heart in the body, must be the resting place of his Shechina. Sin hath defiled the daughter of heaven's love, grace must purify, that glory may adorn her. This grace is as much the possession of Christ, as it is his gift. He gives his bride of his own. He neither borrowed nor purchased grace for his bride, though he purchased his bride, that he might be gracious to her. Jesus is a wealthy Bridegroom, and he is a glorious and liberal Bridegroom, in presenting himself to the love and embraces of his bride, with himself he presents "all things" as an immediate and eternal inheritance.

Finding her polluted, Christ presents himself as the one substitutionary offering for her sin, presents his precious blood to cleanse her personally from the guilt and defilement of her sin, and bestows upon her the robe of his righteousness, in which she is to stand approved of the Father. This constitutes her "glorious within," the robe of righteousness is not cast over her defilement, blood, cleansing blood, has first been sprinkled on the soul, and imputed righteousness is the garment given, as the seal of justification before God, the evidence of purity, the token of approval, the pledge of acceptance. Christ's blood is atoning—Christ's righteousness is justifying, and his righteousness never justifies that soul, for whose sin his blood has atoned. To conceal guilt was no part of Christ's work—to cancel guilt was his commission. To save from punishment was a secondary design of Christ's atonement; thus the virtue of his sacrifice far outstripped the efficacy of Levitical sin-offerings. Christ was not satisfied with putting away sin that was past, neither was his any compromise with the Father that the future transgressions of his people should be winked at; but while he atoned for sin, he purchased the sinner, for the purpose of making him "a new creature," in order to possess him as his "peculiar treasure," and thus to make him first, a "partaker of his holiness," and ultimately of his glory.

3. Let us remark the perfection of the condition here spoken of. "The King's daughter is all glorious within." Christ's work in her is complete. Her very desires are after holiness—her sole enjoyment is in holiness. She being foreordained to be perfectly conformed unto the image of her Redeemer, righteousness is not only imputed, but is also imparted.—*Primitive Church Magazine.*

The Last of Earth.

There is nothing so certain as death, and yet nothing so uncertain. Sure to come, but sure to come at such an hour as we think not. Sure to come in some shape, but in what shape none can tell. This combination of certainty and uncertainty, is adapted to keep alive our

attention to the subject, and to stir us up to habitual watchfulness and preparation. Death, too, possesses deep interest as a change. As the absence of change creates a monotonous and listless state of things, so change, when it comes, is always exciting. But of all changes, there is none like death,—so instantaneous, so universal, and so all-important in its consequences.

How sudden it is! The expiring mortal breathes faintly,—very faintly; and presently he breathes not again, and all is over! Nothing more is needed to effect the amazing transition. Nothing can now be done to render it more complete,—nothing to recall it. In the twinkling of an eye the irrevocable deed is done. In one instant the body which had been so full of life and sensibility in every part, becomes inert and unfeeling as the couch whereon it lies. The life which, up to that last gasp for breath, the law had guarded with such jealous care; and over which affection had watched with such impassioned tenderness and absorbing zeal,—that precious life is gone like a thing of nought. The silver cord is loosed to be knotted together no more; the golden bowl is broken beyond repair.—How quick the change! One blow from the iron sceptre of the grim king is enough.—There is no occasion to repeat the stroke.—Death strikes once, and it is all that he can do. His work is finished in the twinkling of an eye.

The change is universal. It affects the whole man, his entire body and spirit, all his personal interests, and all his relations to others. It leaves nothing as it was. Of all changes, this is incomparably the most thorough. The touch of death transforms, in an instant, the whole condition of man.

The consequences of this change are inconceivably important. It terminates probation at once; "and if the tree fall toward the south or toward the north, in the place where the tree falleth, there it shall be." The opportunity of correcting past mistakes, of repentance for past sins, and of securing pardon and heaven is at an end. While other changes but partially affect a man, this does at once all that they could do in long succession.—The results are vast beyond computation. The account of life is sealed up for the judgment, and the endless and irreversible retributions of eternity are begun. Oh, what change will compare with this, which fixes the immortal character and condition beyond the reach of further change forever and forever!

It is the height of presumption, not to be prepared for such a change, so constantly impending over us, and liable to come upon us at any moment. How wakefully should we look for its coming, and how carefully prepare for its results. So long as life is haunted by this shadow, he well may tremble and sigh for sorrow of heart, who cannot triumph in the Lord as the conqueror of death; and who cannot truly say, "For me to live is Christ, and to die is gain."—*Puritan Recorder.*

Faith Works by Love.

That only is the true Christian faith, which works by love; by which a man is made a new creature, by which he is regenerated, by which he is united with God, by which Christ lives in him, by which the Holy Ghost dwells and works in him, by which the kingdom of God is established in him; and by which lastly, through the Holy Ghost purging and enlightening him, the purification and illumination of the heart is begun, carried on, and perfected. To which belong many golden oracles of the Holy Scripture, such as that in particular: "He that is joined unto the Lord is one spirit." And what is it to have the spirit of Christ, and to breathe with it, as having one spirit with him, but to have the same mind and understanding, and the same heart and will? which joint-breathing and oneness of spirit, is nothing else but a new, holy, noble, heavenly, spiritual, and heroic life of Christ in us. Another oracle of truth, not unlike to the former, is this: "If any man be in Christ, he is a new creature;" where to be in Christ, is not only to believe in him, but to live in him. Also, "I will betroth thee unto me forever; in faith I will espouse thee to me." Which indeed signify nothing else but that a man wholly and spiritually is to be united to Christ; so that where faith is, there is Christ; where Christ is, there his life is in man; where the life of Christ is, there is love; where love is, there is God himself, forasmuch as *God is love*; and there the Holy Ghost remains, being the Spirit of love. For all things are connected and closely chained

together; they cleave to each other no otherwise than the head to the members, and as the cause is linked with the effect.

Which connection of faith and life, St. Peter admirably representing to us, writes thus: "Giving all diligence, add to your faith, virtue; and to virtue knowledge, and to knowledge temperance, and to temperance, patience; and to patience godliness; and to godliness, brotherly kindness; and to brotherly kindness charity: For if these things be in you, and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these, is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Where the apostle evidently declares in whom this conjunction of faith and life is, and in whom it is not, and when one may be said to be ignorant of Christ, to fall from faith, and to walk in darkness. For it is the property of true faith to change a man wholly, to renew him, and to quicken him in Christ; so that he may henceforth live and remain in Christ, and Christ may live and remain in him.

Outward Ordinances.

The robes of the worshippers in heaven were once, indeed, defiled and stained by sin. Their garments were as mean and polluted as ours are now, and neither men nor angels could have cleansed them. Ten thousand tears of penitence could not have washed them white, nor the blood of martyrdom concealed their stains. How, then, was their filthiness removed? By the water of baptism? It was not this which purified their souls. Daily experience proves, that no outward means can remove the crimson stain of sin, or do away its filthiness. While we are contending that baptism has this power, thousands around us, who have been baptized in the name of Christ, are giving a death-blow to all our reasonings by their worldly and ungodly lives. This, as well as every other ordinance, is, indeed, sometimes made the means of communicating blessings to the soul; but there is no inseparable connection between the outward visible sign and the inward spiritual grace of any sacrament. A man may go to the table of the Lord, and yet not discern the Lord's body there. He may be washed in the water of baptism, and yet be as much in the gall of bitterness and in the bond of iniquity as Simon Magus or Judas Iscariot.

Could we but once be brought, brethren, to see something of the real nature and extent of the depravity which reigns within us, we should that very moment be convinced that no outward ordinances, no human exertions can cleanse the soul from its pollution; that the evil is too powerful and too deeply seated to yield to such remedies as these. We should see that the matter will not admit, for a moment, of doubt or argument. Our feelings would at once refute the most subtle reasonings.

The Eventful Prayer.

I am a native of a rural neighborhood in a country town. At the time to which I allude (more than twenty years ago,) I may have been ten or twelve years old; old enough, at least, to feel the importance of becoming a Christian. In that state of mind I was sent on an errand early one morning to a neighbor's house. I arrived there just as the father was preparing for family worship. Instead of asking my errand and then sending me back as soon as might be, Mrs. H. invited me to take off my cap and wait till after prayer. I did so more willingly than she suspected; for I had great confidence in the piety of both, and somehow hoped that good would come to me from being with them in so sacred a service as their family devotions. Mr. H. had a peculiarly thoughtful, deliberate and earnest manner in prayer. I could perfectly understand every petition, and I felt sure it was a sincere petition. During all the prayer, I stood in one corner of the kitchen, leaning against the ceiling, with my face hid in my cap. I do not now recollect that there was any special allusion to me in the prayer; but he who prayed for us seemed to be so near to God himself so filled with reverence and confidence united, it seemed to bring me so near to God, and unfold his goodness to me in such a light, there was such a reality about it, that altogether it was more than heart could endure. I wept in penitence and grief. I prayed, if ever I prayed; and if ever I was heard, it was in that unspoken cry for mercy. I was too young to know whether I was a Christian or not; indeed, I did not think I was for some years afterwards; I only

knew that I felt towards my Saviour as I had never felt before.

But as I now look upon the event, and as I have looked upon it for years, it seems to me clearly to have been the turning point in my probation, the eventful moment to me. For years I have regarded it as the occasion of my happiness as a Christian, and of whatever success I may have had in my ministry.

That was an eventful prayer to me. Was it not also an eventful prayer to him who offered it? After the moment of his own conversion, could any moment be more pregnant with consequence to him than that which led to the conversion of another? And yet, at the close of that very prayer, unbelief may have taunted him with the inquiry, "What profit shall we have, if we pray unto Him?"

God is more faithful to his promise than we dare to think. He makes great events to turn on small pivots. No Christian knows what consequences may hinge on each sincere prayer he offers. Least of all should he distrust its efficacy or the faithfulness of God, merely because he cannot count up the persons converted in answer to it.—*Puritan Recorder.*

The Forsaken of God.

Men often mourn that they have been abandoned by the Holy Spirit. But their grief indicates that they have not thus been abandoned. Those who are really forsaken of Him, are usually indifferent to their loss. They are reckless and giddy, and know not, until the flood comes. The unconcerned transgressor has reason to tremble, lest he be given up of God. The convicted, desponding, inquiring sinner has a sign in his very fears, that the Divine Spirit is still operating on his heart.—Let this disconsolate transgressor relapse into security, and his reason for painful apprehension returns. It is a proverb, 'they who weep over errors are not fromed for crime.' Therefore there is danger in proportion to the feeling of security. Where there is the most alarm, there is the least occasion for it.—*Congregationalist.*

Systematic Benevolence.

From a little work entitled "The Divine Law of Benevolence," by Rev. Parsons Cooke, of Lynn, Mass., just published by the American Tract Society.

Mr. Nathaniel Ripley Cobb, an exemplary young merchant, connected with the Baptist church in Boston, at the age of 23, drew up and subscribed the following covenant:—

"By the grace of God, I will never be worth more than \$50,000

"By the grace of God, I will give one-fourth of the net profits of my business to charitable and religious uses.

"If I am ever worth \$20,000, I will give one-half of my net profits; and if I am ever worth \$30,000, I will give three-fourths; and the whole after \$50,000. So help me God, or give to a more faithful steward, and set me aside.

Nov., 1821.

N. R. COBB.

To this covenant Mr. Cobb adhered with conscientious fidelity till he had acquired \$50,000, after which he gave all his profits. On his death-bed he said to a friend, "By the grace of God—nothing else—by the grace of God, I have been enabled, under the influence of these resolutions, to give away more than \$40,000. How good the Lord has been to me."

A Shoemaker is mentioned in an Episcopal periodical at Burlington, N. J., whose benevolence was known to be large for one in his circumstances. Being asked how he contrived to give so much, he replied, that it was easily done by obeying St. Paul's precept in 1st Cor. xvi 2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." "I earn," said he, "one day with another, about a dollar a day, and I can, without inconvenience to myself or family, lay by five cents of this sum for charitable purposes; the amount is thirty cents a week. My wife takes in sewing and washing, and earns something like two dollars a week, and she lays by ten cents of that. My children each of them earn a shilling or two, and are glad to contribute their penny; so that altogether we lay by us in store forty cents a week. And if we have been unusually prospered, we contribute something more. The weekly amount is deposited every Sunday morning in a box kept for that purpose, and reserved for future use. Thus, by these small earnings, we have learned, that it is more blessed to give than to receive. The yearly amount saved in this way is about twenty-five dollars; and I distribute