

"MY HOME IS ON THE OTHER SIDE."

BY MARY A. BARR.

Wounded in the fight beside the Nile, Out of the watching and the strife, A soldier sought his English home, To spend his last few days of life.

She lifted up a smiling face, And in a pleasant voice replied: "Oh, no! besides I have to cross: My home is on the other side."

Visitor Pulpit.

"LET NOT YOUR HEART BE TROUBLED."

A New Sermon by Pastor C. H. Spurgeon.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you."

These words are in themselves much better than any sermon. What can our discourse be but a dilution of the essential spirit of consolation which is contained in the words of the Lord Jesus?

I. First, then, let us taste of

THE BITTER WATERS.

"Because I have said these things unto you, sorrow hath filled your heart." It was this—Jesus was to die: their Lord, whom they sincerely loved, was about to go from them by a shameful, painful death.

To-day those who love the Lord Jesus have to behold a spiritual repetition of His shameful treatment at the hands of men; for even now He is crucified afresh by those who account His cross a stumbling-block and the preaching of it foolishness.

In addition to this, the apostles had for an outlook the expectation that their Lord would be away from them. They did not at first understand His saying, "A little while, and ye shall not see Me; and again, a little while, and ye shall see Me, because I go to my Father."

sorrow; and something of this kind of feeling often crosses our own hearts as we tremble for the ark of the Lord. My heart is sad when I see the state of religion among us.

THESE DARKENING DAYS!

It is written, "There shall come in the last days scoffers;" and they have come, but, oh, that the Lord Himself were here in person! Oh, that the Lord would pluck His right hand out of His bosom, and show us once again the wonders of Pentecost, to the confusion of His adversaries, and to the delight of all His friends.

But they felt a third grief, and it was this: that He was to be betrayed by one of themselves. The twelve were chosen men, but one of them was a devil and sold his Lord. This pierced the hearts of the faithful—"the Son of man is betrayed."

Of this bitter water the faithful at this hour are made to drink; for what see we at this day? What see we in various places but persons that are reputed to be ministers of Gospel whose main business seems to be to undermine our holy faith, and batter down the truths which are commonly received in the Christian church?

It is not an enemy; then we could have borne and answered it. If the outward and avowed infidel attacks inspirations, let him do so. It is a free country let him speak; but when a man enters our pulpit, opens the sacred volume, and denies that it is inspired, what does he there? How does his conscience allow him to assume an office which he perverts? To make him a shepherd who is a wolf; to make him a dresser of the vineyard who, with his axe, cuts up the very roots of the vines; this is an incomprehensible folly on the part of the churches.

Then there came another pang at the back of this; for one of them, though true-hearted and loyal, would that night deny his Lord. Peter, in many respects the leader of the little company, had been warned that he would act the craven and vehemently deny his Lord. This is bitterness indeed, of which those that love the church of God are compelled full often to drink, to see men whom we cannot but believe to be the disciples of Jesus Christ carried away by temptation, by fear of man, or by the fashion of the times, so that Christ and his gospel are virtually denied by them.

But our Lord went much further, for He said, "I go to prepare a place for you." I think He did not only refer to the many mansions for our spirits, but to the ultimate place of our risen bodies, of which I will speak before long.

II. Under our second head let us drink of the

SWEET WATERS

and refresh our souls. First, in this wonderful text our Master indicates to us the true means of comfort under every sort of disquietude. How puts he it? "Let not your heart be troubled"—believe. Kindly look down your Bibles, and you will see that this direction is repeated. He says in the opening of the eleventh verse, "Believe Me;" and then, again in the second clause, "Believe Me."

These disciples knew that the Saviour was to be away from them, so that they could not see Him nor hear His voice. What of that? Is it not so with God, in whom we believe? "No man hath seen God at any time"—yet you believe in the invisible God working all things, sustaining all things. In the same manner believe in the absent and invisible Christ, that he is still as mighty as though you could see Him walking the waves, or multiplying the loaves, or healing the sick, or raising the dead.

But now our Lord proceeded to say that though He was going from them He was only going to His Father's house. "In my Father's house are many mansions." Ay, but this was sweet comfort. "I am going," said He, "and on My way, you will see Me scourged, bleeding, mocked, and buffeted; but I shall pass through all this to the joy and rest, and honor of my Father's house." He was in fact,

GOING HOME,

as a son who is returning to his father's house, from which he had gone upon his father's business. He was going where He would be perfectly at rest, where He would be above the assaults of the wicked; where He would never suffer or die again; He was going to reassume the glory which he had with the Father before ever the world was. Oh, if they had perfectly understood this, they would have understood the Saviour's words, "If ye loved Me, ye would rejoice, because I said, I go unto the Father." Imagination fails to picture the glory of our Lord's return, the honorable escort which heralded His approach to the Eternal City, the heartiness of the welcome of the Conqueror to the skies. "He was seen of angels." They beheld that "joyous re-entry," the opening of the eternal doors to the King of Glory, and the triumph through the celestial streets of Him who led captivity captive and scattered gifts among men.

But our Lord went much further, for He said, "I go to prepare a place for you." I think He did not only refer to the many mansions for our spirits, but to the ultimate place of our risen bodies, of which I will speak before long. In our Lord's going away, as well as in His continuance in His Father's presence He would be engaged in preparing a place for His own. He was going that He might clear all impediment out of the way. He was going there to assume the reigns of Providence, having all things put under his feet, and having all power given to Him in heaven and in earth. He might bless His people abundantly. By being in heaven our Lord occupies a vantage-ground for the sure accomplishment of His purposes of love. As Joshua went down into Egypt to store the granaries, to prepare for Israel a home in

Goshen, and to sit upon the throne for their protection, so hath our Lord gone away into the glory for our good, and He is doing for us upon His throne what could not so advantageously have been done for us here.

A PLACE NOT A STATE.

At the same time, I am inclined to think that there is a special sense in these words over and above the preparing of heaven for us. I think our Lord Jesus meant to say, "I go to prepare a place for you" in this sense—that there would in the end be a place found for their entire manhood. Mark that word, "a place." We are to apt to entertain cloudy ideas of the ultimate inheritance of those who attain unto the resurrection of the dead. "Heaven is a state," says somebody. Yes, certainly, it is a state; but it is a place too, and in the future it will be more distinctly a place. Observe that our blessed Lord went away in body; not as a disembodied spirit, but as one who had eaten with His disciples, and whose body had been handled by them. His body needed a "place," and He is gone to prepare a place for us, not only as we shall be for a while, pure spirits, but as we are to be ultimately—body, and soul, and spirit.

The next consolation was the promise of

HIS SURE RETURN.

"If I go to prepare a place for you, I will come again." Listen, then! Jesus is coming again. In the same manner as He ascended He will return—that is, really, literally, and in bodily form. He meant no play upon words when He so plainly said, without proverb, "I will come again," or more sweetly still, "I go away and come again unto you." This is our loudest joy-note, "Behold, He cometh!" This is our never-failing comfort.

Observe that the Saviour, in this place, says nothing about death, nothing about the peace and rest of believers till He is come; for He looks on to the end. It is not necessary to put every truth into one sentence; and so our Lord is content to mention the brightest of our hopes, and leave other blessings for mention at other times. Here the consolation is that He will come, come personally to gather us in. He will not send an angel, nor even a host of cherubim to fetch us up into our eternal state; but the Lord himself will descend from heaven. It is to be our marriage-day, and the glorious Bridegroom will come in person. When the Bride is prepared for her Husband, will He not come to fetch her to His home?

O beloved, do you not see where our Lord's thoughts were? He was dwelling upon the happy day of His ultimate victory, when he shall come to be admired in all them that believe. That is where He would have His people's thoughts to be; but alas! they forget His advent. The Lord shall come; let your hearts anticipate

THAT DAY OF DAYS.

His enemies cannot stop His coming! "Let not your heart be troubled." They may hate Him, but they cannot hinder Him; they cannot impede His glorious return, not by the twinkling of an eye. What an answer will His coming be to every adversary! How they will weep and wail because of Him! As surely as He lives He will come; and what confusion this will bring upon the wise men who at this hour are reasoning against His Deity and ridiculing His atonement! Again I say, "Let not your heart be troubled" as to the present state of religion; it will not last long. Do not worry yourselves into unbelief though this man may have turned traitor, or the other may have become a backslider, for the wheels of time are hurrying on the day of the glorious manifestation of the Lord from heaven! What will be the astonishment of the whole world when with all the holy angels He shall descend from heaven and shall glorify His people!

For that is the next comfort—He will receive us. When he comes he will receive his followers with

A COURTELY RECEPTION.

It will be their marriage reception; it shall be the marriage supper of the Son of God. Then shall descend out

of heaven the New Jerusalem prepared as a bride for her husband. Then shall come the day of the resurrection, and the dead in Christ shall rise. Then all His people who are alive at the time of His coming shall be suddenly transformed, so as to be delivered from all the frailties and imperfections of their mortal bodies: "The dead shall be raised incorruptible, and we shall be changed." Then we shall be presented spirit, soul, and body "without spot or wrinkle, or any such thing;" in the clear and absolute perfection of our sanctified manhood, presented unto Christ himself. "Let not your heart be troubled," all this is near at hand, and our Lord's going away has secured it to us.

For this was the last point of the consolation, that when He came and received His people to Himself He would place them eternally where He is, that they may be with Him. O joy! joy! joy! unutterable joy! Can we not now, once for all, dismiss every fear in the prospect of the endless bliss reserved for us?

"See that glory, how resplendent! Brighter far than fancy paints! There in majesty transcendent. Jesus reigns, the King of saints. Spread thy wings, my soul and fly straight to yonder world of joy." "Joyful crowds, His throne surrounding, Sing with rapture of His love; Through the heavens His praises sounding. Filling all the courts above. Spread thy wings, my soul, and fly straight to yonder world of joy."

The Lord talks to us as if we now knew all about His goings and doings; and so we do as far as all practical purposes are concerned. He says, "Whither I go ye know." He is not gone to a place unknown, remote, dangerous. He has only gone home. "Whither I go ye know." When a mother sends her boy to Australia she is usually troubled because she may never see him again; but he replies, "Dear mother, the distance is nothing now, we cross the ocean in a very few weeks, and I shall speedily come back again." Then the mother is cheered; she thinks of the ocean as a little bit of blue between her and her son, and looks for him to return, if need be. So the Saviour says, "Whither I go ye know." As much as to say—"I told you, I am going to your own Father's house, to the mansions whither your spirits will soon come, and I am going for the blessed purpose of making it ready to receive you in the entirety of your nature. You are thus made to know all about My departure and My business. I am going to a glorious place which eye hath not seen, but My Spirit will reveal it to you. You know where I am going, and you know also the way by which I am going—I am going through suffering and death, through atonement and righteousness; this is the way to heaven for you also, and you will find it all in Me. You shall in due time enter heaven by My atonement, by My death, by My sacrifice, for 'I am the way.' You know the way; but remember.

IT IS ONLY THE WAY,

and not the end. Do not imagine that the wicked can make an end of Me; but believe that Christ on the cross, Christ in the sepulchre, is not the end, but the way."

This, beloved, is the way for us as well as for our Lord. He could not reach His crown except by the cross, nor His mediatorial glory except by death; but that way once made in His own person is open for all who believe in Him. Thus you know where the Lord has gone, and you know the road; therefore, be encouraged, for He is not far away; He is not inaccessible; you shall be with Him soon. "Let not your heart be troubled."

O brave Master, shalt thou be followed by a tribe of cowards? No, we will not lose heart through the trials of the day. O holy Master, Thou didst meet Thy death with song, for "after supper they sang a hymn;" shall not we go through our griefs with joyful trust? O confident Lord, bidding us believe in Thee, as in God Himself we do believe in Thee, and we also grow confident. Thine undisturbed serenity of faith infuses itself into our souls, and we are made strong. When we hear Thee bravely talking of Thy decease which Thou hadst to accomplish at Jerusalem, and then of Thy after-glory, we also

think hopefully of all the opposition of ungodly men, and, waiting for Thine appearing, we solace ourselves with that blessed hope. Make no tarrying, O our Lord! Amen.

NEW BLOOMFIELD, MISS., Jan. 2, 1880.

I wish to say to you that I have been suffering for the last five years with severe itching all over. I have heard of Hop Bitters and have tried it. I have used up four bottles, and it has done me more good than all the doctors and medicines that they could use on or with me. I am old and poor but feel to bless you for such relief by your medicine and from the torment of the doctors. I have had fifteen doctors at me. One gave me several ounces of solution of arsenic; another took four quarts of blood from me. As they could tell was that it was skin disease. Now, after these four bottles of your medicine, my skin is well, clean and smooth as ever. HENRY KNOCH.

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Did She Die?

"No! 'She lingered and suffered along, Pining away all the time for years,' 'The doctors doing her no good.' 'And at last was cured by this Bitters the papers say so much about. 'Indeed! Indeed!' 'How thankful we should be for that medicine.'"

A Daughter's Misery. "Eleven years our daughter suffered on a bed of misery. 'From a complication of kidney, liver, rheumatic trouble and Nervous debility. 'Under the care of the best physicians 'Who gave her disease various names. 'But no relief. 'And now she is restored to us in good health by a simple remedy as Hop Bitters, that had shunned for years before using it.'"

Father is Getting Well. "My daughter says: 'How much better father is since he used Hop Bitters.' 'He is getting well after his long suffering from a disease declared incurable. 'And we are so glad that he used your Bitters.'—A LADY of Utica, N. Y.

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