

Gathered Grain. . .



SHORT ARTICLES CONTRIBUTED
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FROM THE AUTHOR—
W. W. FEREDAY, WIRKSWORTH, DERBYSHIRE.

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GATHERED GRAIN.

HERO OR SAVIOUR: WHICH?

THE Christ question is ever with us. And no wonder. The dignity of His person, and the magnitude of what He has accomplished are such that all other topics of discussion pale into insignificance in comparison. God will yet insist upon a distinct answer from every soul to the great challenge, "What think ye of Christ?" In vain will any plead moral doings, religious observances, or works of philanthropy; that which will decide every man's eternal destiny is the attitude of his heart towards God's Christ. "He that believeth on Him is not condemned: but he that believeth not is condemned already because he hath not believed in the name of the Only-begotten Son of God" (John iii. 18).

In what light do we regard Him? In what place do we set Him in our soul's firmament? Many are prepared to acknowledge Him as one of the world's brightest luminaries, who are altogether unwilling to confess Him as "God manifested in flesh." They would set Him amongst the heroes of antiquity—some would even set Him at the head of them all. They speak approvingly of His unique life, of His lofty teaching, and of His patience and courage in suffering and in death. In their eyes He is the flower of the human family, the crown of the race—a worthy pattern which all would do well to follow. His great utterance popularly known as the Sermon on the Mount comes in for their special commendation, though we are not aware of any person of this type who makes any serious attempt to carry into literal effect its wonderful teaching. (Of the dispensational bearing of "the Sermon," or of any other of the Saviour's teachings, one would not expect them to have any conception).

But a man may be an admirer of Christ, and perish everlastingly. Is He God and man in one sacred person, or is He man only? Was His death mere martyrdom for the truth, or was it indeed an atoning sacrifice? Is He really

forth from God (John xvi. 30); Martha expressed her conviction that He was indeed "The Christ, the Son of God, which should come into the world" (John xi. 27); but it was reserved for Thomas to add the topstone to it all, and to proclaim His full Deity in the magnificent outburst, "My Lord and my God." Truly, the last has become the first!

Wonderful words assuredly, as addressed to One Who was seeking to satisfy His doubting ones that He was really man! The question arises, was Thomas justified in speaking to Him thus? Or was it merely an outburst of enthusiasm, and therefore not to be taken too literally? A weighty question, indeed! Our eternal future depends upon the answer that we give to it in our souls.

Let us draw our shoes from off our feet, for we are standing upon holy ground. The Scriptures have come to us from heaven, penned in their every part under the inspiration of the Holy Ghost, and they affirm that "God was manifested in the flesh" (1 Tim. iii. 16), that He Who was born of Israel's stock "is over all, God blessed for ever" (Rom. ix. 5). Furthermore, the same Scriptures introduce Him to us as the Word Who was in the beginning with God, and Who was God, without Whom nothing was made that was made, and then tells us "the Word became flesh, and dwelt among us . . . full of grace and truth" (John i.). Centuries before His advent, the Spirit of prophecy declared that He Who was coming was Emmanuel ("God with us"), the mighty God, the Father of Eternity, One Whose goings forth have been from of old, from everlasting, Jehovah's fellow (Isa. vii. 14; ix. 6; Micah v. 2; Zech. xiii. 7). Jehovah's messenger should go before Him to prepare His way, and when He should suddenly come to His temple it was questioned whether men could abide the coming of such a Person, and stand when He should appear (Mal. iii. 1-2). Prophets there had been, many and great, but here was One infinitely greater than them all. Well might the Father say from the excellent glory, "Hear ye Him" (Matt. xvii. 5).

There is a generation amongst us (oh, how lofty are their eyes!) who venture to patronise the Son of God. They speak approvingly of His life and ministry (some of their

expressions being fulsome in the extreme), while denying to Him His Godhead glory. Between us and all such persons the cleavage is complete. The Deity of Christ is the very citadel of Christianity. The value of His atoning sacrifice, and all else, depend upon it. Compromise is impossible here. In a day that is coming, God will reckon with all those who traduce His Son. His heaviest strokes will fall upon such as degrade Him while pretending to honour Him. God asks no flattery for His Son. Instead, He requires reverent submission to Him in adoring faith. Our highest place is to lie low before Him, saying like Thomas of old, "My Lord and my God."

THE WORD OF GOD AND THE SON OF GOD.

"Yea, hath God said?" (Gen. iii. 1).

"If Thou be the Son of God . . ." (Matt. iv. 3).

THESE brief sentences are Satan's first recorded utterances in the Old and New Testaments respectively. They are very suggestive, showing as they do the deadly hostility of the chief rebel in the universe against both the Word of God and the Son of God.

The story of the Garden needs no repetition here. The first man was set up there in responsibility, surrounded by every bounty that a good Creator could bestow. It was at once his duty and his privilege to continue in his first estate in humble fidelity to God. But Satan came along with his poison. Gaining the ear of the woman, by her means he gained the ear of the man also. The result was disastrous. "Yea, hath God said?" It was treason so to speak. God had said, and that in terms which none could misunderstand. Presently, finding his suggestion not unobjectionable, the enemy went further, and contradicted the Word of God. "Ye shall not surely die," said he. From that day onward the energy of Satan has been ceaselessly exercised in the same sorry work of leading men to disbelieve and distrust God. He has never had more marked success than

at the present hour. "Hath God said?" is one of the great questions of our times. Not put precisely in this form, we grant. "Has God indeed spoken to men in any definite way?" "Is the Bible really the Word of God?" "Is it simply a religious production, such as the sacred books of India, Persia, etc., or is it absolutely unique in character in the realm of literature?" "Can it be trusted from cover to cover--doctrines, biographies, histories and miracles alike?" In these forms the old Eden question is surging in the minds of men to-day.

The writers of Scripture certainly had a lofty conception of their writings. The first of them says repeatedly, "Jehovah said unto Moses" (Exod. iii. 7, 14; iv. 2, 6; Lev. i. 1, etc., etc.). Believing that God had spoken, Moses and Aaron invaded the presence of the greatest despot of his day with the demand, "Thus saith the Lord God of Israel, let My people go." (Exod. v. 1). When his end drew near, Moses committed the book of the law to the Levites, and bade them put it in the side of the ark (Deut. xxxi. 24-26). Its home from that moment was thus the holiest of all.

The book of Joshua opens with the statement, "After the death of Moses, the servant of Jehovah, it came to pass that Jehovah spake unto Joshua the son of Nun." The book of Judges states in its second verse, "Jehovah said." We will not multiply instances. From the first book of Scripture to the last, it is plain that the writers had a profound conviction that God had spoken, and that they were His messengers to men. If these men were all deluded, then their writings are unworthy of further attention at our hands. I absolutely refuse to be troubled with the productions of any man who claims to be the mouth-piece or the scribe of the Almighty, if indeed he is no such thing. But if we thus cast aside the Bible, where are we? Is there a substitute for it? Has it a peer? Brethren, let us be on our guard. Our all is at stake when the old evil question is raised, "Hath God said?"

Satan's hostility, as we have said, is directed against both the Word of God and the Son of God. Accordingly, he is first introduced to us in the New Testament as approaching the Second Man even as he approached the

first. Blessed be God, he had nothing in Him (John xiv. 30). Though he found Him, not in a garden, but in the wilderness, he had to retire from His presence baffled and defeated. But the hostility continues, changing in its methods with changing times, but always the same in its essential character. He will even cry Him up as the greatest of all teachers, the holiest of all Exemplars, and the most saintly of all martyrs, if only he can thereby destroy the thought of His Deity in the minds of men.

The wiles of the devil are more to be dreaded than his loudest roar. In a refined age such as our own, the coarse practices which were successful in the past would in a large degree fail to produce the desired effect. Accordingly, roundabout methods of attack are adopted, the true object of which are only perceived by those who have anointed their eyes with eye salve that they may see (Rev. iii. 18). As an example of what we mean, take the story of Jonah. It evokes a smile to-day to refer to the prophet's sojourn in the belly of the fish as sober historical fact. Quite well-intentioned people will sometimes ask, when rebuked for their incredulity: "What does it matter whether we regard the story historically or allegorically? Nothing of a spiritual character is affected by it." Reader, *everything* is affected by it. The Son of God emphatically endorsed the Jonah story, both as regards the preaching and as regards the three days in the fish's belly, in Matt. xii. 39-41. If He did not know what He was saying, or if he knowingly endorsed a falsehood, then (God help us) all ground of confidence in the Saviour has gone. How can we trust Him concerning heavenly things (of which we can obtain no human corroboration), if we cannot trust Him concerning earthly things, *i.e.*, if He could pass on fable or allegory to us as historical truth? Satan's objective, in arousing ridicule concerning Jonah, is not the son of Amittai, but the Son of God.

Thank God, the truth abides—it "shall be with us for ever," says the apostle, in 2 John ii.; but both reader and writer may easily slip away from it, and so lose its sweetness for our own souls. As the predicted apostasy hastens on, the Lord make us vigilant that in nothing we may be deceived by the tireless deceiver.

THE FIRST AND THE LAST.

THE first man who trod the earth was not first in the thoughts and counsels of God. Another Man was in the mind of God ere Adam was formed, ere the earth was established. It was the very essence of God's eternal purpose that the Son, ever co-equal with God, should come into manhood. Speaking as wisdom personified, He says in Proverbs viii. 23, "I was set up from everlasting, from the beginning, or ever the earth was." "Set up" here means "anointed," "installed," or appointed for the part He should play in the working out of the divine will. He is "Heir" of all things (Heb. i. 2). "All things were created," not only "by Him," but also "for Him" (Col i. 16). Looking forward to His wonderful place as Head and Source of blessing to all, He was "rejoicing in the habitable part of His earth, and His delights were with the sons of men" (Prov. viii. 31).

Because He was first in the thoughts of God, everything connected with Adam, as he originally came forth from the divine workshop, is typical of Him. He it is who is the very image of God; He it is who is to have dominion over earth, air, and sea; and He it is who must not abide alone, but have by His side a bride suited for His eye and heart (Gen. i. 27; ii. 18-24). Adam is expressly said to be "the figure of Him that was to come" (Rom. v. 14).

Adam failed, and all his progeny have failed. Every successive man born into the world is just Adam reproduced. The end of all flesh came before God judicially at the Cross. Disciplinary ages all ended there. God is now occupied with the Second Man. Christ is called the Second Man, because He absolutely supersedes the first. He is called the Last Adam, because in Him is expressed God's full thought concerning man. In Him finality is reached; even God Himself cannot go beyond Christ.

He is the first and He is the last. He was everything to God before earth's sad history began, and He will be everything to God when the history of earth is finished. Never will God be disappointed in Him. Once in obedience to His commandment He laid the imperishable foundation in His own precious blood upon which all the divine purposes

are immutably secured ; and to His hands will be committed the carrying out of those purposes when God's due time arrives. Faced up with the awful tragedy of our day, which has brought desolation to so many homes and hearts, feeble faith is apt to wonder whether the divine plans are being frustrated. But this can never be. Whatever the measure of God's patience with evil, He will yet be triumphant over every foe, and His will will be done on earth as it is in heaven (Matt. vi. 10). In the midst of all earth's disappointments and griefs may our affections and hope be set upon the Christ of God.

" Thy counsels ere the world began
 All centred in the Son of Man ;
 Him destined to the highest place,
 Head of His Church through sovereign grace ;
 To Him enthroned in majesty,
 Let every creature bend the knee."

"I HAVE MUCH." "I HAVE ALL."

WHEN Jacob was about to meet his brother after many years of separation he sent on before him a large present of goats, rams, camels, etc. (Gen. xxxii. 13-21). When the brothers met, Esau asked, "What meanest thou by all this drove which I met?" To which Jacob replied, "These are to find grace in the sight of my lord." Esau said, "I have enough, my brother, keep that thou hast unto thyself." Whereupon Jacob urged his acceptance of the gift, saying, "Take, I pray thee, my blessing that is brought unto thee ; because God hath dealt graciously with me, and because I have enough" (Gen. xxxiii. 8-11).

At first sight it would appear as if Jacob simply reiterated his brother's words when he said, "I have enough," but a closer inspection of the passage shows it to be otherwise. Two quite different Hebrew words were employed by them, Esau saying "much," but Jacob "all." This is deeply instructive. Esau represents the man of the world, prosperous and full, and confident in the stability of his position.

What was Jacob's drove to such a man? "I have *much* my brother," said he, "keep that thou hast unto thyself."

Jacob had not been walking at a very high level for some time, but Esau's self-complacent rejoinder woke up the faith which really dwelt in his heart. If Esau could speak of sufficiency, how much more could he? "God hath dealt graciously with me, and I have *all*."

We are reminded of the Apostle when he said, "I have all and abound" (Phil. iv. 18). Poor indeed as regards this world's good, his soul was deeply enjoying the infinite grace of God. He was consciously in union with Christ glorified, and was persuaded that every spiritual blessing in the heavenlies was his everlasting portion in Him. What then to him were all those things in which men find their pleasure? Others might set their hearts on the fading things of earth, and feel wealthy by reason of their possession of them; the man of faith felt richer than them all. Hear him again in 2 Cor. vi. 10: "As poor, yet making many rich; as having nothing, and yet possessing all things."

Let us cultivate the faith of both Jacob and Paul. By the Spirit's power let us appropriate for our present enjoyment what God has most assuredly made ours in Christ Jesus. Nothing else can make us morally independent of the scene through which we are passing, nor render our souls proof against the overtures of the great seducer. But fortified by the measureless grace of God, faith is able to say, whatever may be the present circumstances of the path, "I have *all*."

HYMN.

TUNE: *Sacred Songs and Solos*, 270.

Lord Jesus, Son of God,
 Saviour divine;
 My heart would know Thy matchless worth;
 My tongue would tell Thy glories forth:
 Worthy art Thou!
 Most worthy, Lord, art Thou!

Lord Jesus, Son of God,
 Saviour divine ;
 Thy precious blood is all my trust,
 Thy wondrous cross is all my boast ;
 Praise to Thy name !
 Praise to Thy holy name !

Lord Jesus, Son of God,
 Saviour divine ;
 Soon I shall see Thy glorious face,
 And dwell with Thee in that blest place
 Where Thou art crowned !
 Where, Saviour, Thou art crowned !

Lord Jesus, Son of God,
 Saviour divine ;
 Through all eternity Thy praise
 Shall fill my lips with sweetest lays :
 Lord Jesus, come !
 Lord Jesus, quickly come !

PRIESTS, LEVITES, AND WARRIORS.

IN Moses' day the manhood of Israel was divided into three groups—Priests, Levites, and Warriors. Comparatively few were priests, this privilege being limited to a single family ; the Levites were more in number, embracing all the men of a tribe ; the bulk of the people were warriors. The priests ministered in the Sanctuary of God ; the Levites served under them in connection with God's house ; and the warriors fought the battles of Jehovah. These all find their spiritual answer in the saints of this period. Every Christian is at once a priest, Levite, and a warrior.

Yes, every Christian is indeed a priest. Scripture affirms this most positively. To the whole body of born-again ones the Apostle says—"Ye are a holy priesthood . . . a royal priesthood" (1 Pet. ii. 5-9). What grace shines out in such words as these ! A holy priesthood Godward, with liberty of access to the holiest for the presentation of our

“spiritual sacrifices, acceptable to God by Jesus Christ;” and a royal priesthood manward, to show forth in our words and ways, for the blessing of our fellows, the excellencies of that God who hath called us “out of darkness into His marvellous light.” Satan is strongly opposed to our enjoying this wonderful priestly place, and the success which he has achieved with the mass of professing Christians, in robbing them of it by a spurious sacerdotalism, is only too sadly apparent. But souls who are established in the grace of God can say to-day what we shall say eternally, “Unto Him that loveth us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen” (Rev. i. 5, 6).

The Levites were servants. It is manifestly a greater thing to be a priest than a servant. Christians are both. The Levites were given originally to Jehovah in lieu of the first-born males of the nation (Num. viii. 16-18). Consequently they all had, as it were, the place of first-born ones before Him. In like manner the Church is called “the Church of the first-born ones which are written in heaven” (Heb. xii. 23). The Levites were servants from birth, though no labour was expected from them until they were 25 years old (Num. iii. 15; viii. 24). So now every soul born of the Spirit into the family of God is born to serve, the position and the capacity being assigned to each one by God. This leaves no room for self-will. Kohathites, Gershonites, and Merarites all had their work marked out divinely, and none dare intrude into the service of others. The Levites were given to the High Priest for service, and under his direction all their work was performed (Num. iii. 6-9; viii. 19). Even so has every Christian been divinely given to Christ and is now under His command for all that it is the will of God he should do. No drones are contemplated in God’s hive, and there is no retirement from the work. Like the Lord before us, we must work the works of Him that sent us, “while it is day: the night cometh when no man can work” (John ix. 4).

The service of the Levites was always viewed as connected with the house of God, even though their duties in some cases

carried them considerable distances from it. In this day also the intelligent Christian understands that God has a house upon the earth (1 Tim. iii. 15.), and that all his labours should have reference thereto, for its development and blessing. The realization of this puts our service upon a higher plane than mere benefit to man.

After the priests and Levites, all the Israelites were warriors, and were at Jehovah's call to do battle for Him. Israel's proper conflicts were for the enjoyment of all that which Jehovah had given them in purpose in Canaan. Other conflicts, such as the fight with Amalek in Exod. xvii., were occasioned by their own unbelief; but they were not Jehovah's wars properly speaking, and nothing was gained by them. No enemy was too strong for them; in spite of their chariots of iron the hosts of Canaan melted away before the advancing people of Jehovah. His presence and power secured the victory for them, and this in order that they might possess and enjoy all that He had promised Abraham, Isaac, and Jacob to give them.

True Christian conflict is described in Eph. vi. 10-17. In that wonderful epistle the saints are viewed as sitting in heavenly places in Christ Jesus, blessed with every spiritual blessing there. This rich portion God would have us even now enjoy by faith. All the hosts of evil are combined against us to prevent this. By craft and subtlety "wicked spirits in heavenly places" endeavour to divert our minds from the blissful contemplation of Christ, and so to impoverish us practically. Constant vigilance is called for on our part in consequence, and a ceaseless warfare has to be maintained. But in the strength of the Lord, and clad in the entire panoply of God, we need have no fear. "*They draw near that follow after mischief . . . (but) Thou art near, O Lord*" (Ps. cxix. 150, 151).

How manifold are the relationships and privileges of the believer in Jesus! As priests of God we draw nigh to Him; as servants we serve Him; and as warriors we do battle to the discomfiture of His foes and ours.

"ASK OF ME."

At such a moment as this in the world's history, it is stimulating to the soul to contemplate the purposes of God for the coming age. The world will not go on for ever in revolt against its Creator, neither will Satan be permitted to pursue his evil schemes indefinitely. The Scriptures are quite clear as to these things.

We invite our readers to carefully peruse Psalm ii. In the opening verses, the question is asked why the nations rage, and the peoples meditate a vain thing. The kings of the earth array themselves against Jehovah, and against His Christ, desirous of throwing off their restraint absolutely. At men's foolish endeavours He that sitteth in the heavens laughs; He holds them in derision. Men might as well try to batter down a fortress with a pea-shooter, or attempt to ride the ocean in an egg-shell, as struggle to frustrate the purposes of God. God's King—the Jesus of whom men think so little—will yet sit upon God's holy hill of Zion. By this is meant, not heaven, nor a spiritual throne established in the hearts of believers, but the sacred spot in Palestine still defiled by the Turks. That spot, chosen of God, loved by Him more than all the dwelling-places of Jacob, is His rest for ever, for He hath desired it for His habitation (Psa. cxxxii. 13-14; lxxxvii. 2). There He will set up His earthly throne; His beloved Son will adorn it; and it will be the centre of a kingdom that will reach to earth's remotest bounds.

The moment will come when Jehovah will address the Son in the following terms: "Ask of Me, and I shall give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt break them with a rod of iron: Thou shalt dash them in pieces like a potter's vessel" (Psa. ii. 8-9). We repeat, the moment will come; for nothing of the kind has taken place yet. Ever since He went up on high, the rejected Christ has been sitting at the right hand of Jehovah (Ps. cx. 1). His attitude during 1900 years has been one of expectant waiting. But the sands of time are now fast running out. Man's evil is manifestly rising to a fearful height; the

moment cannot be much longer delayed when God will deal with it in His wrath. Let men speak as they may, neither Christian effort nor political diplomacy will avail to stem the torrent of human iniquity. By means of the Gospel, Christians may indeed win individual souls for the Saviour, but more than this even the Gospel will not accomplish.

Christ's voice will soon be heard in the heavens asking for His inheritance. Then He will come forth in His might, with His redeemed as His companions, and myriads of angels in His train. Man's kingdoms, with all their arrogance and oppression, will be ground to powder, and upon their ruins will be built a kingdom that will perfectly suit the mind of God, and that will bring deliverance and blessing to all its subjects. A firm government will be established, for the King will wield a rod of iron. Iniquity will be sternly suppressed, and righteousness will at last receive its due reward. God will have His rightful place, and the long-despised Jesus will be magnified. The believing heart bows down in worship in contemplation of such a kingdom.

If we were to judge by the sight of our eyes at the present crisis, we should conclude that God is being completely defeated, and that all the labours of God's saints since Christianity began have been a failure. The Scriptures put our thoughts on another line altogether. No divine purpose has failed, nor ever can fail. God's Spirit has accomplished all that He came to accomplish. Presently a new divine step will be taken. The present era will be brought to an abrupt close by the removal of the whole Christian host to the Father's house, and then (when Satan has done his utmost and worst) God will bring forth His appointed King of kings and Lord of lords. Realizing as we do the hopelessness of everything until He appears, our spirits cry: "Thy kingdom come. Thy will be done on earth, as it is in heaven" (Matt. vi. 10).

A TIMELY PROMISE.

WE are living in stormy days, and the beloved children of God can scarcely help being anxious at times. All around us is unrest. Civil war in Ireland, great continental convulsions, and labour conflicts, threaten ominously. The world's leaders are bewildered. Scheme as they may, everything is on the verge of complete breakdown. What will be the ultimate issue of all that is transpiring *they* know not.

But the children of God know that "man's day" is nearing its close, and that "the day of the Lord" is about to be ushered in. When the change of dispensation is completed, all will be holy calm. But while the changes are in progress, sorrows must needs be multiplied. Men's own violence and folly will shatter all that in which they have boasted, and the judgment of God will destroy it utterly.

Suffer us to draw the believing reader's attention to a divine assurance of the utmost sweetness which just suits the circumstances of this day. It will be found in Psalm xxix. 11: "The Lord will give strength unto His people; the Lord will bless His people with peace." This has sometimes been called "the thunderstorm psalm." A storm is seen passing through God's land from North (Lebanon) to South (Kadesh). Its devastating action is vividly described. The whole psalm should be read attentively. Then we read: "The Lord sitteth upon the flood." That is, He presides over it, and, mighty though the torrent be, He will not suffer it to go beyond His purpose. Next we find: "The Lord sitteth King for ever." He has not abdicated, nor will He ever abdicate, His throne. Satan and evil men may appear to be having things all their own way, but there is a controlling Power nevertheless. What comfort to the tried heart of the believer to be assured of this!

But further. "The Lord will give strength unto His people." He has not promised us immunity from the world's woes. When Jerusalem fell, Jeremiah suffered along with those whose sins he reprov'd. Sore afflictions

may be our portion as the end draws near. But "the Lord will give strength unto His people." Let us say it to ourselves over and over again. More still: "The Lord will bless His people with peace." Peace in confiding; resting in God. He who is to us both God and Father loves us too well to allow anything to befall us but what He can turn to our blessing. Our coldness to His name, and our but partial obedience to His will may cause Him to put us deeply into the furnace. But, oh, how blessed the issue if we become thereby purged of all that is not of His Spirit, that we may really be for His pleasure in this evil world!

Fear not, fellow-believer. All heaven is interested in us. The victory must needs be ours, though fierce may be the fight. The great disturber will assuredly meet his doom. "The God of peace shall bruise Satan under your feet shortly" (Rom. xvi. 20). Mark the title. "The God of peace," who meanwhile blesses His people with peace, will presently overthrow, once and for ever, the foe who is primarily responsible for all the upheaval and unrest of which this poor world is full.

A MEDITATION ON PSALM XLV. 1.

"The things which I have made touching the King."

PSALM XLV.

PSALM XLV. was written as the fruit of meditation. The inspiration of the Spirit of God is there, beyond all doubt, as in every other portion of Holy Scripture; but on its human side we owe this precious Psalm to the writer's ecstatic meditation upon the coming King. Hence the words: "I speak of the things *which I have made* touching the King." While he was musing the fire burned, and his tongue became the pen of a ready writer. Happy man!

There is an important principle in this. In all ages God appreciates that which flows fresh and warm from His peoples' hearts. Stereotyped utterances, however Scriptural and beautiful, are poor substitutes for this. All printed

liturgies are necessarily faulty here. However excellent the words of a collect may be, they are but the words of one long since gone to his rest, and may not express what living men feel at the moment. But while we may eschew printed liturgies altogether, under the conviction that they are out of place in a dispensation characterized by the abiding presence of the Spirit of God, it is only too easy to become stereotyped in another way. The Assembly of the living God being God's house, the gathered company should leave room for Him who dwells therein to operate upon renewed hearts, as the hands of a skilful musician play upon an instrument, producing harmony therefrom. When the divine Spirit really does this, heavenly music ascends to the ear and heart of God. But this is only possible when those present are in real enjoyment of God's things as the fruit of spiritual meditation.

Along this line there is frequently deplorable weakness. Meditation is at a low ebb in this day of rush and bustle. How else can we explain the cut and dried utterances which so often fall upon our ears? Language borrowed from magazines and hymns, and from those to whose ministry we listen. Language so similar on each occasion that we almost know what a brother will say in prayer when he opens his lips. Nothing is easier than to catch up the phraseology of others, and to use it without real exercise of heart in the presence of both God and man. In such cases can the speakers truly say: "I speak of the things *which I have made* touching the King?"

Oh, for divine originality! Whether the language be eloquent and grammatical, or neither, let it be *ourselves* who speak. But this can be only as we give ourselves to the divine exercise of meditation. "Out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things" (Matt. xii. 34-35). The Lord help us to bring full baskets whenever we come before Him (Deut. xxvi.).

A NEW START IN RIGHTEOUSNESS.

THE history of man has been a history of sin. Turning away from God at the beginning, man has utterly failed to realize the divine ideal in his creation. Successive dispensations have only served to emphasize this solemn fact. Tried without law and under law, favoured with the ministry of priest, king, and prophet, nothing but corruption has resulted. The hopeless evil of flesh has been fully demonstrated. If any proof were previously wanting, the treatment meted out to the Son of God at His coming would have amply testified to man's incorrigibility. The cross of Calvary was the close, morally, of the history of the first man as before God.

But no divine purpose can ever fail. God never knows defeat. He must and will have pleasure in man. Accordingly a Second Man has come upon the scene—"out of heaven" (1 Cor. xv. 17). Behold Him in Matt. iii. 16, 17 with the heavens opened above Him, the Spirit descending upon Him (in recognition of His perfection), and the Father's voice speaking with exultation concerning Him. This was a new thing in the earth. The days of divine disappointment were past. From that moment the heart of God found its rest.

The Second Man is also the Last Adam. As the Second Man, He has superseded the first man for ever; as the Last Adam, He has brought in finality for God. That is to say, in Him is summed up God's full thought for man. In Him the purpose of God finds its full and complete expression. There is, accordingly, nothing to follow Christ. He is the *Last Adam*.

As the Last Adam He is a "a life-giving Spirit" (1 Cor. xv. 15). Thus we see Him in John xx. 22 breathing into His disciples. The cross being past and over, the complete victory over sin and death having been gained, He could bring His own into association with Himself in resurrection life. Next, we see Him ascending up where He was before, and welcomed into heaven's glory. Righteousness has granted Him the seat at the right hand of the Majesty on high. A

new order of man has thus been established before the face of God, and we belong to that order, for we are "in Christ." This is put very strongly in 2 Cor. v. 21: "He hath made Him to be sin for us, who knew no sin, that we might become God's righteousness in Him." The position in which God has set Christ, and in which we are set in Him, is the very expression of divine righteousness. So perfect is the work of Christ, whereby every question has been settled for ever, and so complete is the delight of the heart of God in Him, that it was righteous to establish Him where He is, and to establish us there in association with Him. Nothing else — nothing less — would have been *right*. Wondrous thought!

Those who belong to the new order should now earnestly eschew the ways of the old order. Our very Christianity implies that we "have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge according to the image of Him that created him" (Col. iii. 9, 10). Heavenly men should cultivate heavenly ways. The customs of the old creation ill become those who belong to God's new creation. What we shall be morally by and by that we should seek by the Spirit's power to be to-day. Thus will the miracle that has been wrought within us become manifest to all, and God will be glorified.

A VALUABLE ASSET.

THE presence of the Church on earth is a most valuable asset for the world, though the world understands it not. By "the Church" we do not mean any of the great pretentious religious systems which so style themselves; we mean the aggregate of those who have been washed from their sins in the blood of the Lamb, and who have been sealed with the Holy Spirit. These are found in various parts of the earth, and they constitute the Church which is Christ's body, God's habitation in the Spirit (Eph. i. 22, 23; ii. 22).

What the world owes to the presence of the Church no one can fully estimate but God. The world is evil enough, and its evil increases daily, but the condition of things would be a thousand times worse than it is if all Christian influence and testimony were withdrawn. The Church is "the salt of the earth," preserving the mass from total corruption. It is also "the light of the world" (Matt. v. 13, 14). Men dare not do in the light what they would if all were darkness around them. It is the property of light to make all things manifest (Eph. v. 13).

The Church's testimony is of value in measure as it is unequivocal. Here we have to acknowledge deplorable failure. Worldliness and trifling with revealed truth are rampant. The true calling and pathway of the Church are scarcely discerned by the majority of God's saints. The effect of this is serious for the world. We have a strong feeling that the growing lawlessness of our time is largely due to unhealthy religious influence. The Church having stooped to the world's level in its practices has lost the world's respect to a great extent; while the unbelief that is tolerated within the Church concerning sacred things has tended to kill in the minds of men outside whatever fear of God they once possessed.

Corporate failure serves to emphasize the importance of individual fidelity. If I cannot get masses right, I can at least get myself right. Beloved Christian reader, note this solemn fact. The world needs your influence and testimony. In their impiety men may scoff at your confession of Christ, and ridicule your earnest endeavours to live for Him; but the world needs you, nevertheless. This scene will be just pandemonium when the Lord presently removes all His own to the Father's house on high. But you can only be of spiritual value in the world as your testimony is clear and firm. Make it manifest to all observers that Christ is your only object and hope. Let every one see that this world is a small thing in your eyes compared with that other world of which Christ is the centre and the sun. Refuse absolutely to unite with the ungodly in their schemes for world-betterment. Reject firmly all men's maxims and ways. Show plainly by your words and manner of life that you regard the world's

present position with a we, as rushing headlong to destruction, and make all understand that your great business is to win individuals from it ere the final crash comes. You will then be a spiritual asset here below.

“ TAKE CARE OF HIM.”

PRECIOUS words from the lips of the Lord of all, and uttered concerning you and me, dear fellow-believer in His name. They occur in the well-known parable of the good Samaritan (Luke x. 30-36). The poor man lying by the roadside weltering in his blood is just the picture of ourselves in the condition to which departure from God had reduced us. Neither priest nor Levite ventured to his aid, and he must surely have perished, “but a certain Samaritan, as he journeyed, came where he was, and when he saw him, he had compassion on him, and went to him, and bound up his wounds,” etc. This is none other than the Saviour Himself, on His wondrous journey from the throne of glory to the cross and the tomb. Picking up the poor sufferer, the Samaritan undertook the entire charge of him—“he set him on his own beast, and brought him to an inn, and took care of him.” In like manner, He who had mercy on us in our ruin has made Himself answerable for everything connected with us for all eternity. Oh, the fulness of His love! Passing on his way the next day, the Samaritan is represented as saying to the host: “Take care of him, and whatsoever thou spendest more, when I come again, I will repay thee.”

Yes, “take care of him” is the Saviour’s charge concerning all His saved ones to all whomsoever they may concern. We are the objects of divine care continually. Not a sparrow falls to the ground without our Father, and we are of more value in His sight than many sparrows. The very hairs of our head are all numbered (Matt. x. 29-31). If all this be true (and who can doubt it?) every unbelieving fear that finds even a moment’s lodgment in our hearts is to our shame. We ought to pass through the world without a furrow upon the brow, and without a single anxiety in our hearts.

Dear fellow-Christian, do you sometimes feel that the circumstances of the way are too painful to be borne? Is the burden of life greater than you can carry? Comfort your heart with the Saviour's precious words—"Take care of him." No really evil thing can ever befall you. Every sorrow shall work for your good. Out of the eater shall indeed come forth meat, and out of the strong one sweetness (Jud. xiv. 14). Both present and future are guaranteed for us by the infinite love of both the Father and the Son. In the light of this, let us heed the counsel of the Spirit in 1 Pet. v. 7: "Casting all your care upon Him, for He careth for you."

A THIEF'S CONFIDENCE IN THE SAVIOUR'S GRACE.

It was a truly wonderful petition that came from the thief's lips when he said: "Lord, remember me when Thou comest into Thy kingdom" (Luke xxiii. 42). It goes without saying that a work of the Spirit had been operating in his hitherto benighted soul. Else he could not have publicly acknowledged One dying by his side, in circumstances of deepest humiliation and shame, as "Lord," and administrator of the predicted kingdom. But more than this, he requested, apparently without any apprehension of denial, a place and a portion in that kingdom. On the previous evening, the Saviour had said to His disciples: "I appoint unto you a kingdom, as My Father hath appointed unto Me, that ye may eat and drink at My table in My kingdom," etc., but they were *disciples*. Presently we read in the same Gospel of Joseph of Arimathea, that he "waited for the kingdom of God," but he was "a good man and a just," who had not consented to the counsel and deed of his fellows (Luke xxiii. 50, 51). He corresponded to the divine description in Psalms xv., xxiv. 3-5. In contrast with these, the man who made his request to the Saviour was a thief, and at one moment a reviler of the Crucified! What claim had he to recognition in the coming kingdom?

Here let us remind ourselves that the first characteristic of the kingdom of God is righteousness (Ps. lxxii. 2; Isa.

xxxii. 1). During the whole term of His rule the Son will be engaged in subjugating evil in its every form. But what can this mean for thieves and blasphemers? "In His days shall *the righteous flourish*" (Ps. lxxii. 7); and "the wicked shall be silent in darkness" (1 Sam. ii. 9). In 2 Sam. xxiii. the royal prophet sees God's King rising up before his eyes, and of His day he says; "the sons of Belial shall be *all of them* as thorns thrust away . . . and they shall be utterly burned with fire in the same place." In Ps. ci. we hear the voice of the King Himself declaring how He will order both His house and His kingdom. Among other things He says: "I will not know a wicked person . . . mine eyes shall be upon *the faithful* of the land, that *they* may dwell with Me: he that walketh in a perfect way, he shall serve Me . . . I will early destroy all the wicked of the land; that I may cut off all wicked doers from the city of Jehovah."

Yet a malefactor, who was constrained to say to his fellow, "we receive the due reward of our deeds," prays to be remembered when the Lord cometh in His kingdom! Surely this is the confidence that is bred of divine grace! How often it was said of the Saviour, "this man receiveth sinners"! Here, then, we have a sinner casting himself unreservedly upon Him as such, and claiming, not only pardon, but remembrance in His glorious kingdom. Faith can never be too bold. The bolder the faith the greater the pleasure to the heart of God. So absolutely convinced was the dying transgressor of the goodness of the Saviour's heart, that all fear of judgment in the kingdom (though so plainly declared in Scripture) was banished from his breast, and instead he dared to anticipate a share in its blessings and joys. Such faith can never be disappointed. But much as he had asked, he had not asked enough; accordingly, the Saviour replied: "Verily, I say unto thee, to-day shalt thou be with Me in Paradise" (Luke xxiii. 43). Kingdom bliss was as yet far ahead (and to this hour the kingdom has not been manifested); but that very evening, when the soldiers broke his legs, the believing penitent followed the Lord Jesus into the Paradise of God. The blood of the Cross, which alone could make peace, explains these marvels of sovereign grace.

A MODEL DISCIPLE.

THE last glimpse that we get of the beloved Apostle in his own Gospel is both deeply interesting and highly instructive. We will quote the passage at length. "Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on His breast at supper, and said, Lord, which is he that betrayeth Thee? Peter, seeing him, said to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren that that disciple should not die; yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true" (John xxi. 20-24).

There are four things to be noted here concerning the Apostle—following, leaning, waiting, and testifying.

First, *Following*. It is a good thing to follow Jesus. Man being a lost creature in a ruined world needs one to mark out the way. Apart from such an one all is bewilderment and darkness. Jesus says, "I am the way." He leads; His saints follow. He leads us outside of, and apart from, the world, and fills our hearts with bright anticipations of another scene altogether. Following Him, we have "the light of life" (John viii. 12); for us, blundering and darkness are past. To follow Him now may cost us something, for the world has no place in its scheme for those who remind it of Jesus; but the reward is sure when this poor world is no more. John was ever a devoted follower of Jesus, leaving all at His call; shall we not aspire to follow Him with equal devotedness?

Next we are reminded that John "*leaned* on His breast at supper." John could not get too close to his Lord, so deeply did he appreciate His love. Five times in his Gospel he describes himself as "the disciple whom

Jesus loved." Why does he not say, "the disciple who loved Jesus"? The truth is, that he was not occupied with his own affection for Jesus, but with the affection of Jesus for him. Let us dwell much upon this. We are loved with all the strength of the heart of our Lord. What comfort to know it! What support to the soul in the midst of all the anxieties of such a scene as this!

Third, we find John *waiting*. The Lord's words, "If I will that he tarry till I come," though they did not contain any pledge that John would not pass through death (as his brethren mistakenly thought), would at least put John in the attitude of continual expectation. "Till I come" would be daily ringing in his ears. Is it so with us? We are living far down the dispensation, and all the signs are suggestive that the Lord is coming soon: are we thoroughly alive to the fact? Are we indeed *waiting*? Are our hearts aflame with expectation? And is our continual cry, "Come, Lord Jesus?"

While waiting, John *testified*. He was a witness for Jesus. So likewise is every believer. Granted the special place that was John's as an inspired Apostle, we may all imitate him in his unequivocal testimony to the departed Jesus. In his Gospel he portrays His wondrous life and death; in his Epistles he defends the truth of His person against all assailants; and in his Apocalypse he vindicates His right to everything in heaven above and earth beneath. The testimony of the humblest saint is precious. Every word concerning Jesus which flows from an appreciative heart is capable of being used by the Spirit of God for the blessing of others. Shall we hold our peace? Shall we indeed refrain ourselves? The day of testimony will soon be over; the Lord keep us active in His testimony until His return.

THOUGHTS ON ROMANS XI. 36.

I HAVE been meditating somewhat on Romans xi. 36. It is a truly marvellous verse. God fills it throughout its entire length and breadth. "Of Him, and through Him, and to Him are all things, to Whom be glory for ever. Amen."

God is the great source and originator of everything. "Of Him . . . are all things." All that which meets our eyes both above and around us, and all that which the eye cannot see (the "invisible" of Col. i. 16, of which we know absolutely nothing) owes its being to Him. He is *Creator*, and the whole universe is the work of His hands. Coming to that which is nearer to our hearts, He is the originator of our salvation and blessing.

"'Twas great to call a world from nought,
'Twas greater to redeem.

Those wonderful thoughts of love and grace which found their ultimate expression in the cross of Calvary sprang up spontaneously in the divine heart. There was no counsellor capable of offering suggestions to Him.

"For, sure, no other mind,
For thoughts so bold, so free,
Greatness or strength could ever find,
His only it could be."

It was a wonderful moment for our souls when we learned that "Salvation is of the Lord." How often the awakened one turns to his own devices, looking within for some power to help, like the "wretched man" of Romans vii. But how great the deliverance, how complete the victory, when the eye travels away from self altogether, and gets fixed upon God as the alone source of all good and blessing!

But not only "of Him," but also "through Him," are all things. What He planned, He has Himself carried into execution. Amongst men, master minds prepare the plans, and lesser minds perform the labour. But who, of all the creatures of God's hand, was competent to carry into effect

His "thoughts of grace"? No angel, and certainly no man, could attempt anything of the kind. *God* has done it all. He became incarnate amongst us in the person of the Lord Jesus. He undertook the sin question Himself, and perfectly solved it at the cross of Calvary. Where does man come in here? Nowhere, save to wonder and adore.

Further, "to Him are all things." He is Himself the object for whom everything was created, and for whose glory and delight every divine purpose was framed. Was the earth created merely as a habitation for man, where he might disport himself at his pleasure? Far from it. The earth was created as a scene where God might glorify Himself in the Man of His counsels, the Lord Jesus. Was our salvation planned merely that we might escape the damnation of hell? Higher thoughts than this filled the mind of God. When He delivered Israel from Egypt it was to make for Himself an everlasting and a glorious name (Isa. lxiii. 12-14). Luke xv. reveals to us the blessed fact that whatever joy sinners may experience in being favoured by God, each of the three Persons in the Godhead finds His own joy in the gracious work. The joy of our salvation and the glory of it are peculiarly God's, hence the words of the Apostle in Eph. iii. 21, "Unto Him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

Romans xi. 36 comes at the end of a lengthy discussion of the Israel question. The ways of God in this connection are opened up with remarkable lucidity. The nation as such has been put aside because of sin and unbelief; others are now being blessed as a result of their defection; presently, when God's due moment comes for it, the people will be taken up again, not upon the ground of law, but in sovereign mercy, and so "all Israel shall be saved." As the Apostle's soul dwelt upon this matchless divine working, the complete triumph of divine good over creature evil, he burst forth in praise—"Of Him, and through Him, and to Him, are all things, to whom be glory for ever. Amen."

“GOD’S HUSBANDRY.”

THE Church on earth is neither a desert nor a common, but a cultivated field, every believing soul being a plant therein nourished and cared for by God Himself (1 Cor. iii. 9). There are those in the religious realm who have not been divinely planted, and these, we are assured by the Lord Himself, will be rooted up (Matt. xv. 13). They take upon themselves His name without right, being merely formal adherents of a creed. As cumberers of the ground they will be removed in judgment when the long-suffering of God reaches its end. This may be very shortly!

It is exceedingly blessed to have a place in the circle of the divine interests, and the Church of God is this while the world remains hostile, and Israel continues ungathered. God’s object, in all His gracious work in His cultivated field, is to produce for Himself the fragrance and the fruit which ever delighted Him in Christ when He sojourned amongst us as Man below. Every Christian being a partaker of the divine nature, and withal indwelt by the same Spirit as dwelt within the Man Christ Jesus, it is expected that each one should walk even as He walked (1 John ii. 6). The world has lost Christ but it is still face to face with Christians, every one of whom should be a living reproduction of the One whom men have cast out and crucified.

There is a twofold divine action of which we are all partakers in a greater or less degree. First, watering; second, pruning. Our souls are watered by the Spirit’s ministry of the word of God, which may be conveyed to us either directly as the result of private meditation, or mediately as the result of public teaching of the various gifts of the ascended Christ. It is no part of the divine plan to furnish mere information for the mind. The Scriptures are indeed a storehouse of truth, much of which might conceivably be apprehended by the intellect in the same way as any other branch of useful study. But the divine aim is to water the soul by means of the truth

ministered, that so there may be spiritual growth, and true development in the ways of the Lord Jesus. Are we thus responsive to the loving care of Him with whom we have to do? Are we so drinking in that with which He so graciously blesses us from time to time, that fruit is abounding in us to His glory?

The pruning is as needful as the watering. The knife is required for this. It is discipline. Heb. xii. 5-11 suggests that the Father's discipline may be treated in three different ways. One may despise it, faint under it, or be exercised thereby. Only in the latter case is fruit resultant. We are told, for our encouragement, that whereas the fathers of our flesh chastened us as seemed good to them (and they sometimes erred in wisdom), the Father of our spirits always chastens us for our profit, that we may be partakers of His holiness. Let us then humble ourselves under His mighty hand.

Brethren, let us give joy to our God and to His Christ. Infinite care and love is being bestowed upon us unceasingly. Let us yield ourselves willingly thereto, so that every carnal growth may be removed from us, and the flowers and fruits of Christ's graces and perfections be produced in us abundantly.

HOLY, HOLY, HOLY!

Holy, Holy, Holy! God of grace and glory!
 Unto everlasting days our song shall rise to Thee:
 Holy, Holy, Holy, merciful and mighty!
 God revealed in Jesus, sacred mystery.

Holy, Holy, Holy! All the saints adore Thee,
 Every knee must bow to Thee, to Thy supremacy;
 Every tongue shall own Thee, and the Man before Thee,
 Slain once, but now enthroned in majesty.

Holy, Holy, Holy! Light divine surrounds Thee,
 And the eye of sinful man Thy glory cannot see:
 Just God and a Saviour! There is none beside Thee,
 Perfect in power, in love, and purity.

Holy, Holy, Holy! God of grace and glory!
All Thy works shall praise Thy name in earth, and sky
and sea;
Holy, Holy, Holy! merciful and mighty!
God in three persons, Blessed Trinity.

Adapted from Bishop Heber.

THE GOSPEL OF THE GLORY OF CHRIST.

THE message of God to men speaks not only of a Saviour crucified, but also of a Saviour glorified. He who descended is the same also that ascended up far above all heavens that He might fill all things. So we learn in Eph. iv. 10. Love sent Him from on high to endure the death of the cross, and in this wonderful way the sin question has been once and for ever settled; the work being thus accomplished, righteousness raised Him from the dead, and glorified Him at the right hand of the throne above.

There is thus a man in the glory of God. Of this profound fact the Holy Ghost personally present upon earth is the living witness. The consequences of this for all who believe are immense. No Satanic cavils concerning our iniquities can ever be entertained. He who made Himself answerable for them all being now established at the right hand of the Majesty on high, the proof is indisputable that they have been removed from the sight of God for ever. All who believe are justified from all things. The Gospel of the glory of Christ, unlike the law of Moses, is a ministration of righteousness (2 Cor. iii. 9). It speaks not of righteousness demanded *from* man (a thing he could never render), but of righteousness *for* man as the fruit of the atoning blood.

Moreover, a new order of things for man has been opened up by the great fact that Christ is glorified. Originally, the garden of Eden was man's portion. This

he has lost irretrievably by his disobedience. To Israel Jehovah spoke of Canaan—"the glory of all lands" (Ezek. xx. 6); and He spoke also of rich temporal and spiritual blessings to be enjoyed in Canaan if the people were faithful. But Israel's unfaithfulness has involved the forfeiture of that good land, which can only be enjoyed by a new stock upon a new basis altogether (Rom. xi. 26-32). Now the glory of God is opened to man. Christ is installed there, and His saints are viewed as in Him. Our association is with a heavenly Christ, and, in consequence, we are a heavenly people. We sojourn here for awhile in testimony, but our home and portion are in the world of glory above.

These facts should influence us profoundly. Gazing by faith upon Christ glorified, and conscious that we belong to the new heavenly order ourselves, our whole deportment should be unmistakably of a heavenly character. Normal Christian experience is that of being changed into Christ's image from glory to glory, even as by the Lord the Spirit (2 Cor. iii. 18); but practically, what do we know of this? Paul the apostle was spiritually moulded by what his faith beheld and his lips preached. 2 Cor. iv.-vi. shows this in much detail. Shall we not imitate him? (Phil. iii. 17). Consistency with the wonderful place in which the grace of God has set us is the urgent need of our time. Never was truth so well known with so little visible result in walk and ways.

Against the glad tidings of the glory of Christ, Satan has ever most earnestly directed his energies. Hence the solemn words of 2 Cor. iv. 4: "The god of this age hath blinded the minds of them which believe not, that the light of the gospel of the glory of Christ who is the image of God, should not dawn upon them" (R.V.). Accordingly, men pursue their ways of darkness, and even Christians fail to perceive the brightness of the glory which shines in the face of Jesus Christ. May the Lord in His great mercy clear our spiritual vision, that our lives may more fully show forth His praise.

THE LIFE OF JESUS.

EVERY Christian has, through grace, been brought to participate in eternal life in Christ. Scripture is plain and unequivocal in its statements as to this most blessed fact. Eternal life is not mere endless being—all men have that as the fruit of the divine inbreathing at the beginning of human history. Neither is it immortality, which (as a term applied to Christians) has reference to the body only. Eternal life is something beyond and above both, involving the blessedness of fellowship with the Father and the Son. I have been brought by sovereign favour to share in that which had no beginning, and which will have no end. The fulness of it cannot be known until Christ comes. At His return that which is mortal in me will be swallowed up of life (2 Cor. v. 10). The last link with the present order of things will then be sundered, and the body (as now the spirit) will be instinct with eternal life.

There is a practical side to this. It is the will of God that the life that is in us should be in active display, and that daily. Hence the words of the apostle in 2 Corinthians iv. 11: "That the life also of Jesus might be made manifest in our mortal flesh." When He was here eternal life was manifested in His person and ways. 1 John i. 2 assures us of this. Though this wonderful manifestation was before the eyes of all, only men born of God were capable of understanding and appreciating it. Even the sun in the heavens shines in vain for the blind. John the apostle could say with adoration: "The life was manifested, and we have seen it." And again: "We beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth" (John i. 14). In Him, as it were, heaven was brought down to earth, into the midst of the desolation and death caused by the creature's sin.

But Christ has gone, and *we* are here, possessed of His life—"Which thing is true in Him *and in you*" (1 John ii. 8)—and indwelt by the same Spirit as dwelt in Himself when man below. Now God looks for the active display of the life of Jesus in us His saints. Heaven's blessedness should be both enjoyed by us and manifested in us. "In

our mortal flesh," says the apostle. How often we excuse the shortcomings of to-day with the reflection that we shall do better by-and-by. But this will not do for God. "The life of Jesus" will undoubtedly be manifested in our immortal bodies, but there is a power by which that life may be manifested now. This is the practical application to ourselves of the death of Christ. It is one thing to know, as a matter of doctrine, that God reckons His death ours; it is quite another to apply practically the sentence of death to ourselves in connection with the thousand and one things by means of which the flesh would intrude itself. Death wrought in the apostle. He habitually bore about in the body the putting to death of Jesus, with the result that in his life Christ was displayed, and his ministry was fruitful in life in others. The latter is shown in 2 Cor. iv. 12.

May the good pleasure of our God be wrought in us during the little moment of our sojourn here. May all our actions and words come before Him as a sweet savour of Christ.

"WE BELIEVE AND THEREFORE SPEAK."

THE Apostle's use of Psalm cxvi. 10 in 2 Cor. iv. 13 is most interesting and instructive. He quotes the Psalmist's words as expressing the great governing principle of his ministry. The Psalmist said, "I believed, and therefore have I spoken;" the Apostle, "having the same spirit of faith," says, "We also believe, and therefore speak." His profound conviction of the soundness of the verities of Christianity was a sufficient explanation of his mighty labours and abundant ministry. To him it was no matter of doubt, but of divine assurance, that God has been down here in the person of Christ, that the sin question has been righteously and for ever settled by His death, and that complete victory has been gained over Satan and the grave by His resurrection. Deeply impressed with the importance of these tremendous facts, and of men's deep need of the knowledge of them, he went everywhere preaching the Word. His life was devoted

to the work. Nothing availed to shut his mouth or damp his ardour. In like spirit Peter and John said to those who would suppress their testimony, "We cannot but speak the things which we have seen and heard" (Acts iv. 20). As well bid the sun cease its shining, or the river cease its flowing, as bid such men be silent. Their souls were too profoundly moved to render silence possible.

We long to see "the same spirit of faith" in all the saints of our own time. There are amongst us a deplorable number of silent tongues, of non-working Christians. Granted that the unspoken witness of a godly life is of even greater importance than readiness of speech; but while this is true, the testimony of every sanctified tongue is of exceeding worth. "This ought ye to have done, and not to leave the other undone" (Matt. xxiii. 23).

The world is in a pitiable plight at this crisis. Hearts are everywhere torn and bleeding, and, alas! the great majority know not where to turn for true peace and rest. It is literally true that many are perishing for lack of knowledge. Not only in Heathendom, but in Christendom also. We might well ask ourselves in the language of Bishop Heber:—

" Can we whose souls are lighted
With wisdom from on high,
Can we to men benighted
The lamp of life deny?
Salvation! O salvation,
The joyful sound *proclaim*."

We are addressing ourselves just now to those to whom the facts of Christianity are *facts indeed*. Brethren, how comes it that, when we are in the company of the unconverted, we are practically tongue-tied concerning the Lord Jesus? We speak readily enough of the weather, the war, and other topics; why do we find it so very difficult to speak of the greatest and most needed topic of all?

What is the remedy for our deplorable reticence? Let us meditate deeply and long upon the wondrous stoop of the Son, when He emptied Himself in order to become man; let our souls dwell upon the matchless grace displayed in His wondrous Cross; let us exultingly think of His trium-

phant resurrection, whereby all our foes were put to the rout for ever; then surely our lips will speak. As the Psalmist puts it, "while I was musing the fire burned; then spake I with my tongue" (Psa. xxxix. 3). "My tongue is the pen of a ready writer" (Psa. xlv. 1). The Divine Spirit, who has come down from heaven to bear witness to the absent Christ, is ever ready to make use of those whose souls are aglow with the wonderfulness and the blessedness of the things which pertain to the Lord Jesus Christ. *And men need our testimony.*

"SORROWFUL, YET ALWAYS REJOICING."

A REMARKABLE paradox is suggested in these words (2 Cor. vi. 10), as true for us as for the apostle who wrote them. The Christian belongs to heaven, and is entitled to know his present association with Christ glorified there. Living by faith in the enjoyment of this, he is filled with joy—"joy unspeakable." But at the same time, the Christian is still, in fact, in this world, face to face with all that goes to make up its present condition. Regarding these things from the divine standpoint, and with divine sympathies, he is necessarily sorrowful, for all the foundations are out of course.

Just a few details. This world was made for Christ—a theatre for the display of His glory. Man was created for God's pleasure, and before time began Christ's delights were (anticipatively) with the sons of men (Prov. viii. 31). But man is in revolt against God, and in consequence, everything is wrong down here. Christ is rejected and absent; woes and wrongs abound. The nations seek each other's destruction, and Satan controls in every quarter. If we glance at the sphere of special relationships—Israel, called out from amongst the peoples in order to be a channel of blessing to them all, is scattered and peeled as the fruit of unfaithfulness. Zion—God's loved centre—is trodden under foot by the stranger. Israel has not wrought deliverance in the earth (Isa. xxvi. 18). The Church, formed to be the living reflection of the glory of Christ in a scene where He is

not, has utterly failed to realize the divine ideal. No-where has God been so deeply dishonoured. Who can contemplate such conditions as these, and not be "sorrowful"? The heart must indeed be far removed from communion with God that can consider these things, and *not* be sorrowful.

But there is always the other side. The Christian belongs, through grace, to another world than this. As before remarked, he belongs to heaven. Christ has gone in there in righteousness, and is glorified at the right hand of the Majesty on high. The Christian is "in Him," accepted in His acceptance, blessed with all His blessings, and loved as He is loved. The Church, too, is His body, united to Him indissolubly by the Spirit. It is "the fulness of Him that filleth all in all" (Eph. i. 23). Eternal life capacitates the soul to enter into the enjoyment of these wonders here and now, and so to live in heart and mind outside the wreck of all things below. The world of the first man is ruined indeed; into the world of the Second Man ruin can never come. How can one look up by faith into the glory of God, and gaze upon the changeless Christ, in whom every divine thought finds its full realization, and not be "always rejoicing"?

"WHO HATH BLESSED US."

ONE of the world's poets has said, "Man never *is*, but is always *to be* blessed." Unhappy soul! He spoke from the standpoint of human hopes and anticipations, which are continually being dangled before men's minds by the great deceiver, but which yield nothing but heartache and disappointment, for they are ever elusive.

The Christian is taught by the Spirit of God to use wholly different language. Not only are all such *to be* blessed, but they *are* blessed even now. The reason is this. The atoning sacrifice of the Lord Jesus has made it righteously possible for God to take into His affections even the most unworthy, and to bless them with all the blessing of

Christ for ever. This is in fulfilment of His eternal purpose, for "He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love." This is the consummation; this is that toward which we are hastening; but we are divinely blessed before the consummation is reached. Not only are our sins forgiven, but we are partakers in Christ of eternal life, we are sharers with Him of sonship and heirship; yea, we are sharers of all that God has given to Him as the fruit of His great Calvary work. Hence we can say with the Apostle, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. i. 3).

Beloved Christian reader, are you in the power and enjoyment of this? Everything earthly is at the present crisis being shaken to its very foundations, and men who have only a portion here, if at all thoughtfully inclined, are surely quaking in their souls with apprehension as they peer into the future, but our portion is beyond the reach of harm, being secured to us in the risen Christ at God's right hand. But it is one thing to know as doctrine that such a portion is ours; it is quite another to be living upon it in actual experience. A man may be sure that a million of money is standing to his credit at the bank, and may even produce, for the inspection of others, the papers relating thereto, but of what benefit is it to him if he nevers draws upon his wealth? When Israel was about to cross the Jordan, Jehovah said, "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses" (Josh. i. 3). It was necessary, therefore, for the people to display some energy, and go boldly in, and take full possession. Enemies were there, of course, and their power was great, but Jehovah was with His people, and that was sufficient for every need.

There are foes to be encountered to-day. Eph. vi. 12 brings them before us. These are determined, if possible, to prevent us from entering into practical possession of the grace of God. This calls for the armour and for ceaseless prayer. But victory can never fail to be ours if we seek it in simple faith.

In the circumstances of difficulty and stress with which the dispensation is closing, nothing will avail us but happy enjoyment of our place and portion in Christ by the power of the Holy Ghost. This will lift us above the way, and will also render us strong and vigorous for the testimony that we have to maintain, and for the work which our God would have us accomplish. Well-fed, thoroughly happy, supremely satisfied souls are alone competent to act for God in a needy world.

EVERY FOE SUBJECTED.

It is the purpose of God that every created being shall bow at the name of Jesus, and acknowledge Him Lord. Heaven, earth, and the infernal regions must unite in this homage (Phil. ii. 9-11). Satan, the great deceiver, with his whole tribe of revolted angels and men—even the most malevolent of them—will yet be broken by the power of God. But this is not salvation. It is God's public vindication of the rights of His beloved Son, so long scorned and hated by human and spirit foes alike.

Scripture does indeed say that "all things," both heavenly and earthly, are to be reconciled to God in virtue of the blood of the cross (Col. i. 20); and it is also stated that God will "make all things new" (Rev. xxi. 5). But *things* are not *persons*, and it is suicidal to confound them. The reconciliation of *things* means that God will have pleasure once more in the works of His hands, every sinful stain introduced by rebellious angels and by wicked men being removed. But elsewhere there will be a restricted area in the universe of God known as "the lake of fire," into which Satan, and all who have heeded him, whether angels or men, will be cast, and from which none will ever emerge while eternal ages roll (Rev. xx. 10-15). Not a tongue there will dare to move itself against either God or His Son. The same heart-hatred in which the enemies of God indulge to-day will be with them for ever, but its

activity will be restrained by the power of God. Absolute subjection will characterize that woeful throng.

Oh, that men would humble themselves at the divine feet *now*, while grace abounds. No truly penitent cry will pass unheeded *now*. The vilest sinner may be saved *now* by simple faith in the Saviour's name. But when the border-line is passed, let none hope for another overture of mercy, or for ultimate deliverance from the Gehenna of fire. All such hope is vain.

THE ETERNAL COVENANT.

“Now the God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen.” (Heb. xiii. 20-21).

EVERYTHING in the Epistle to the Hebrews is eternal. The Jewish system, hoary in its Sinaitic origin, had already been morally set aside in the death of Christ, and was now about to be swept out of the sight of both God and man by the ruthless legions of Rome. “That which decayeth and waxeth old is ready to vanish away” is the word of the writer in chap. viii. 13. But Christ has introduced another order of things which, by reason of the majesty of His person and the perfection of His work, must needs abide for ever. Hence, He is the “Author of *eternal* salvation unto all them that obey Him”; He has “obtained an *eternal* redemption”; and He has secured for God's called ones “the promise of an *eternal* inheritance” (Heb. v. 9; ix. 12-15).

The old covenant has been divinely set aside as faulty. It depended upon man. “Thou shalt” was God's word to the creature, constantly reiterated. But since man never does what he ought to do, anything that is contingent upon his fidelity can never gratify the heart of God. Accordingly, in the new covenant, “I will” is substituted for “thou shalt” (Heb. viii. 10-12). Everything thus rests with God.

His love will have its way, even in regard to the most unworthy. He gives because He delights to give, and He blesses because it is His sovereign pleasure to bless. Creature deservings have nothing whatever to do with His wonderful ways of goodness in connection with the new covenant.

Let us see to it that we understand the force of the word "covenant" as used in Scripture in relation to God's dealings with man. Let us not confound it with a "bargain," wherein two contracting parties, acting upon equal terms, bind themselves toward each other. God could never stoop to bargain with His own creatures. God's covenant is the declaration of the terms (laid down by Himself without consultation with those to whom He addresses Himself) upon which He will have to do with His people. Of old it was the principle of obedience, with blessing dependent thereupon; now it is sovereign grace, fruit of His own eternal thoughts of love.

This is necessarily abiding. The law has run its disciplinary course, and the evil of man has been exposed thereby; now God is free to tell out all that is in His heart for His poor perishing creatures. There can be no advance upon God's present terms of dealing with His people; neither can God ever find fault with His own plan of grace; the covenant is therefore everlasting. Our God be praised!

The *spring* of everything for us is God's own sovereign disposition towards His people; the *foundation* is the blood of Christ ("this is My blood of the new covenant, which is shed for many for the remission of sins" Matt. xxvi. 28); and the *assurance* is the fact that God has "brought again from the dead our Lord Jesus, that great Shepherd of the sheep." Well may such a God declare Himself "the God of peace." His own matchless working has dispelled once for all every cloud of judgment, and has ended for ever the controversy between man and God.

Well might the apostle pray for us, and most suitably might we pray for ourselves, that there might be produced in us all that is well-pleasing in His sight. His will should be our deep delight. Yet even this is the fruit of His own divine operation within our hearts. Truly it is all of grace.

GOD'S PRIESTS.

THERE is an immense contrast between Christianity and Judaism in the matter of priesthood. Under the ancient régime priesthood was restricted to a special class—the family of the High Priest. The intrusion of anyone else upon priestly functions was a grievous sin, as King Uzziah proved to his ruin (2 Chron. xxvi. 16-21). But since Christ died and rose again, all God's people are priests, without any distinction whatsoever. There is now no class or family more favoured than another. All God's redeemed stand upon common ground. All are equally near to God, and all have the same liberty of access to Him in virtue of the blood of Jesus. Thus Peter addressed the whole Christian company as “an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” (1 Peter ii. 5). Another apostle invites all his believing readers to “draw near with a true heart, in full assurance of faith” (Heb. x. 22).

The functions of God's priests are twofold; they render worship to God, and they seek blessing for men. As holy priests they offer spiritual sacrifices to God: as royal priests they show forth to men His moral excellencies. In consonance with this, God's priests are exhorted to make “supplications, prayers, intercessions, and giving of thanks, for all men” (1 Tim. ii. 1). Not for men of any one nation exclusively, but “*for all men.*” The hearts of God's priests must be as large as the heart of God Himself, who “so loved the world, that He gave His only-begotten Son.”

There never was a moment when the intercessions of God's priests were more needed than the present. Practically the whole world is in sorrow. Men in their madness are inflicting wounds upon one another too fearful to contemplate. Who can stay these disasters, or heal men's wounds but God? And who can make intercession to Him for these things but His priests—men and women redeemed by blood? The world is not in relationship with God, and it has no desire towards Him. Though He is indeed their

only hope, in their spiritual blindness they do not think so. Their reliance is upon their own strong arm of flesh, and their mighty implements of war rather than upon the eternal God.

I appeal to my fellow-Christians everywhere. Brethren, a grave responsibility rests upon us at this juncture. Do we realize it? Is it our present habit to besiege the throne of grace with cries and prayers? Are we training our souls to take a broad outlook upon the world at large in order that we may make intercession to God for all men, irrespective of tribe and nation? When the Jewish people were in peril through Haman's intrigues, Mordecai urged upon Esther to make the fullest use of her near relationship to the king to make intercession for them. "Who knoweth," said he, "whether thou art come to the kingdom for such a time as this?" (Esther iv. 14).

Let those words sink into our ears.—"*Such a time as this.*" One nation was imperilled in Mordecai's time; many nations are imperilled to-day. Who knows what the result would be if God's priests everywhere gave themselves seriously to the holy business of prayer and intercession to God on behalf of the nations? Present blessing would undoubtedly accrue to ourselves in deepened communion with God, and deliverance might speedily come for the poor harassed children of men.

JOSEPH'S BONES.

THE only thing recorded of Joseph in "the faith chapter" is the fact that, "when he died, he made mention of the departing of the children of Israel; and gave commandment concerning his bones" (Heb. xi. 22). This is very remarkable, and it reads a lesson to us of the deepest importance. It shows that Joseph apprehended the calling of God for His people; and, realizing that Canaan, not Egypt, was their true home and portion, he desired that at least his bones might repose there.

Yet Egypt had served Joseph well. His trouble in connection with Potiphar's wife being over, he became, in the ordering of God, the chief officer in the land under the king. In such esteem was he held that all his kindred were welcomed into Egypt, and treated liberally for his sake. No sign of bondage appeared when Joseph lay dying. But, whatever his honours and prosperity, Joseph's heart was not in Egypt, but in Canaan. "Carry up my bones from hence," was his dying appeal. Even though Pharaoh might be contemplating the costliest of tombs for him, the glory of it was as nothing compared with burial in God's inheritance. In the midst of all Israel's murmuring and unbelief during the forty years in the wilderness, when they repeatedly turned back in heart to Egypt, the coffin containing the bones of Joseph silently witnessed against them. Their hearts might hanker after the things behind; Joseph's heart was set on the things that were before.

The Christian is a partaker of "a heavenly calling" (Heb. iii. 1). Above, not below, is our portion. We have a hope laid up for us in the heavens, of which we have heard "in the word of the truth of the Gospel" (Col. i. 5). The Lord Jesus once said: "Where your treasure is, there will your heart be also" (Luke xii. 34). But how far is this true of us practically? To what extent have we apprehended that for which we have been apprehended by Christ Jesus? With what measure of spiritual energy are we reaching forth unto the things which are before? Can each one of us truly say with the devoted apostle: "I press toward the mark for the prize of the high calling (or, the calling on high) of God in Christ Jesus" (Phil. iii. 12-14)? These are serious questions, and they demand from our hearts serious answers.

Our whole manner of life, as well as our words, should be a practical confession that we are "strangers and pilgrims on the earth." It should be manifest to all that we "seek a country" (Heb. xi. 13, 14). If our minds are truly set "on things above," it will be apparent to every observer. Under the mighty influence of Christ and heavenly things, all that we handle here will be gripped with a loose hand. Detached in mind and heart from earth, and attached in heart to heaven, when the voice of the Lord falls upon our ears,

saying, "Surely I come quickly," we shall joyfully respond, "Amen; even so, come, Lord Jesus" (Rev. xxii. 20). One simple-hearted, unworldly believer is of greater spiritual value than a crowd of half-hearted Christians. Demas forsook Paul, "having loved this present age" (2 Tim. iv. 10); Joseph only thought of Egypt (type of the world that now is) as a place to be quit of when God's opportunity should come. Of whose order are we, Demas' or Joseph's?

THE FATHER'S HOUSE AND THE FATHER'S HEART.

THE Father's house is the destined home of all the children of God. This was settled in the divine counsels before time began, as we read in Eph. i. 4: "He hath chosen us in Him (Christ) before the foundation of the world, that we should be holy and without blame before Him in love." To have part in the Kingdom is a wonderful thing: to have part in the Father's house is immeasurably more wonderful. During a thousand years the Son will administer the government of the universe, with all His saints in association with Him; but the blessedness of the Father's house knows no limitations—it is the saints' everlasting home.

All are familiar with the Saviour's parting promise to His disciples. "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. And if I go and prepare a place for you, I will come again, and receive you unto Myself, that where I am, there ye may be also" (John xiv. 2-3). His presence on high on the ground of redemption has made ready the place. The way is now open, when the divine moment comes for it, for all the brethren to be where the First-born has gone. The knowledge of this unsettles us as to everything in this world. We belong to another scene altogether, and our hearts are there even while yet we sojourn here.

What a moment it will be when the well-known voice is heard, "calling His brethren up, e'en to His Father's home." What joy for Him! What joy for us! For Him it will be the ingathering of the precious fruit of His suffering and toil: for us it will be the realization of every hope, the consummation of every desire. When all those whom the Father has given to Him are with Him where He is, it will be the Son's delight to display to us the glory which the Father has given Him: for the Father loved Him before the foundation of the world (John xvii. 24). As unending ages roll on their course, this marvellous tale of love and glory will be told to our adoring hearts; and yet never fully told, for the depths of the infinite can never be exhausted by the finite, even in the glorified condition above.

But the Son has not yet brought us to the Father's house. For this we wait with patience, as Scripture enjoins. But He has already brought us to the Father's heart. "I have declared unto them Thy name" (John xvii. 26). Not Jehovah's name, but the Father's name. Who could declare this but the Only-Begotten Son, who is in the bosom of the Father? (John i. 18). Of Him we truly sing—

" Dwells in His bosom—knoweth all
That in that bosom lies,
And came to earth to make it known,
That we might share His joys."

Mark His wonderful words to the Father on the night of His betrayal: "Thou hast loved them as Thou hast loved Me . . . I have declared unto them Thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them, and I in them" (John xvii. 23-26). Here all is told. We are loved even as the Son is loved. We have been brought right into the Father's heart, and we are there for evermore.

Here, indeed, is a satisfying portion. Farewell to the world. It is sufficient for us that all that is therein—"the lust of the flesh, the lust of the eyes, and the pride of life"—is not of the Father (1 John ii. 16). To it all, our eyes

and hearts are closed for ever. The light and warmth of the Father's love keep heart and mind in one perpetual blissful glow. This is life indeed. Would that men everywhere knew its sweetness and reality.

Be of good cheer, dear fellow-believer. You will soon find yourself in the Father's house, in eternal relationship and intimacy with the Father and the Son. Meanwhile, "through time with all its changing scenes, and all the grief that intervenes," let this be your comfort and stay, that you are already in the Father's heart, loved with an everlasting love.

THE LAST WORDS OF SCRIPTURE.

It was no mere formality when the Holy Spirit concluded the canon of Scripture with the sweet words, "the grace of the Lord Jesus Christ be with you all" (Rev. xxii. 21). Something is indicated in this divine farewell of the deepest importance to every believer, and of the greatest possible blessedness,

Let us briefly consider the situation. The Revelation is the book of the last things. Therein everything is seen passing in review before the all-searching eye of God. Judgment scenes characterize the book. The Churches, Israel, Satan, his chief agents, the Beast and the False Prophet, and finally, the unbelieving dead, all come under the divine sentence. There will be no execution of the sentence until the appearing of the Lord Jesus to take to Himself His world-kingdom (Rev. xi. 15-18). And for this there is a preparatory step, His descent into the air according to 1 Thess. iv. 15-17, to gather home His heavenly elect, for all these are to share with Him His glorious reign. For this we wait, and it is to this the Lord refers in His last words to His own in Rev. xxii. 20, "Surely I come quickly."

Christians are thus a waiting people. We are strangers and pilgrims in the earth. If we were of the world, the world would love us ; but because we are not of the world, but have been chosen out of the world, therefore the world hates us (John xv. 19). What this means, the Church has frequently been made to prove most painfully. But here comes in the Spirit's farewell message, "the grace of the Lord Jesus Christ be with you all." This is what we have to stay our hearts upon while we look for the return of the Saviour. His grace never fails. Rough seas and stormy skies have often been the Church's lot, but through all vicissitudes the grace of Christ has sustained every believing heart. Men may change, nay, do change, but not *He*. Human resources may dry up, but not *His*. In His person He abides the same, and His grace is exhaustless.

We feel that the Lord's coming is very near, but the last chapters of the history of the Church may be exceedingly painful ones. The forces of evil are banding themselves together on every hand, and the horizon is full of portents of the gravest kind. Had we to make all needful provision for ourselves in view of these things, our hearts might well droop within us. But, blessed be God, we have the grace of the Lord Jesus ever flowing down from above, and this is amply sufficient for every contingency.

We take note of what is happening around us, and it is wisdom on our part to do so, But let not our hearts get *occupied* with what man and the devil are doing. This would be to our hurt. Let us, instead, drink deeper than ever at grace's exhaustless spring. Thus will our minds be kept in holy calm, and our hearts will be buoyant within us. During nineteen centuries the grace of the Lord Jesus Christ has sustained His saints, and the same infinite grace will sustain us to the end.

" His love in time past forbids us to think
He'll leave us at last in trouble to sink ;
Each sweet "Ebenezer" we have in review
Confirms His good promise to carry us through."