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Homilies Hymns
and
Harmonies

Boyd

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Miss G. P. Hill

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FEB

HOMILIES, HYMNS AND HARMONIES

OR

Food to Strengthen and Songs to Cheer

BY

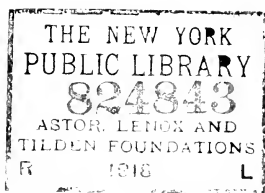
REV. J. S. BOYD

AUTHOR of "THE LOST SHIP AND OTHER POEMS." THE STORY OF
JONAH." "TOBACCO USING UNWISE," etc.

O Christian, feed upon the word,
That you may grow thereby;
Lift heart and voice to Christ the Lord;
Who blesses from on high.

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FOREWORD

“Of making many books there is no end.” And here is one more. How came it to be? Its issuance grew out of the fact that for quite a number of years a good many unpublished songs of my own composing, had been all the time increasing in number, and yet no favorable opening for their publication seemed to present itself in any direction.

Having, however, the strong desire to publish, before life's close, at least a part of these accumulated songs, I at length, after not a little considerate deliberation, decided to print a few of my SERMONS, and brief SERMON SKETCHES, accompanying each with the hymn and music composed for it when first written, or later.

These Homilies, Hymns and Harmonies are now modestly offered in the present volume, with the humble hope that they may be kindly received by devotional readers generally, and especially by friends and former parishoners, for whom they are issued as a Souvenir, and to whom they are now, with grateful feelings of kindly interest and good will, most respectfully dedicated by

THE AUTHOR.

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I.

THE BOOK OF LIFE

“And another book was opened, which is the book of life.—Rev: 30:12.

The original purpose of books was to preserve facts. For this purpose they were, and are still, important. Among imperfect men records are necessary. Titles to property become speedily clouded yea, worthless—a visionary myth—without them. Genealogies and pedigrees soon become hopelessly mixed without faithful records. In a generation or two history degenerates into the merest tradition unless written down and preserved.

Hence we find it has been the custom of all nations, from the earliest times, to faithfully keep pedigree of its people; keep genealogical tables; keep muster rolls of the soldiers in its army; to keep accurate lists of all its citizens who did any service in the government; and to itemize—write down in detail—whatever any one did in the service of the king.

After Nehemiah came up from Babylon, we are told he gathered together the nobles, the rulers, and the people, that they might be reckoned by genealogy. As he proceeded he found “a genealogy of those that came up at first” which was of much use to him in making out his lists.

When any died, their names were erased from these tables, or records. So we find Moses, in his prayer to God on one occasion, saying, in substance, he would rather die, and have his name erased from the roll of the living, than not to be allowed to see the Lord fulfil his word in leading his chosen people through the wilderness, in which they were then journeying, to the promised land, for which they had set out.

Again, it was customary for kings, at times, to read, or have read to them, these records of daily happenings in the past. Thus their memories were refreshed as to services done for themselves, or others, in other days, and as to the rewards given to those who had performed them.

We learn that, one night, Ahasuerus, not being able to sleep, called for the reading of the Court Journal, and thus, (providentially,

as we are assured it was), had his attention directed to the important, but as yet unrewarded service of Mordecai.

So, too, in those early, and in later days, when kings sat in judgment, the "books were opened," and all servants were compelled to reckon with him. Those who, by the records, were found deficient in duty were punished. Those found in debt were compelled to pay, and those who had done the king service were rewarded.

Now, the sacred writer, for the purpose of being understood, and of impressing the mind, speaking figuratively, represents a similar proceeding at the day of God's final judgment. Then the dead small and great shall stand before God, and the books shall be opened, and the dead shall be judged out of the things which are written in the books, according to their works.

WHAT BOOKS.

The book of Nature shall be opened for the condemnation of the Infidel and the Atheist. Also the wonderful Book of Providence shall be opened; and the book of Conscience—a FERAFUL book; the book of Memory, too; and that infinitely full and most accurate book—the book of God's Remembrance. And along with these, the book of Revelation—the Bible—into whose depths none ever see fully in this life; and that other far, far reaching book, the book of INFLUENCE, which no one can ever, EVER read here below.

Each book is a WONDERFUL one. No one, in this life can ever read any one of them in full. Yea, he can but dip a little into any of them here. But over there they will "be opened"—in the highest sense "opened." Their contents will all flash forth, and be seen and known. And moreover, each book will convincingly condemn every one of the countless myriads who appear at the bar. None will be found able to stand before the Judge. None can meet the things written in the books. None can answer for one of a thousand."

BOOK OF THE LIFE.

But, blessed be God, there is another book. The most glorious part of this verse it is that tells of it. And so important is it that the Holy Spirit stops in the very middle of a sentence to tell us of it, saying: "and another book was opened, which is the book of life." Of this book we are to think today.

Ask of its nature and contents, and learn that it contains lists of all the heirs of eternal life, also account of all that any of the King's servants have ever done in his service. It is the **BOOK OF THE LIFE OF THE LAMB**—blessed, blessed book above all others!

How am I to Think of It

First, As an **EMBLEMATIC** book, not a **LITERAL** one. We are to understand the term, in this and other places, as simply the emblem, or symbol, of God's knowledge of his people. We are not to suppose our Lord needs a literal folio. His infinite memory retains everything without the aid of manuscript or printed page.

The early christian churches were accustomed to keep faithful lists of their members. To these lists were added, from time to time, the names of those who accepted the Lord. The roll, (or the book, as we call it), containing these lists was called "The Book of the Life," meaning, the roll of those having life in the Lord. So when the Revelator uses these terms, he but employs phraseology that would be at once understood.

That roll was penned on parchment. "The Book of the Life," spoken of in the text, is written on the heart of the Son of God. It contains the names of all who have right to the tree of life; that is, of all who have the life of Christ in their souls.

In a more exalted sense, it signifies the book of Justification, or the register of those who, through grace, have been chosen to eternal life in Christ. "The Lord knoweth them that are his." He never forgets any of them, but, at the last day, calls every one of them to the joys of the redeemed on his right hand.

As the High Priest, in Old Testament days, when sitting in judgment, wore over his heart the Breastplate," containing, in precious stones, the names of all the tribes of the children of Israel, so Christ, our Lord, has in his heart—that is, in his unfading memory and his love, the names of all his chosen children. They are written there more permanently and indelibly than if deeply engraved on precious stones. "Ye have not chosen me, but I have chosen you." We know that "we love him because he first loved us."

Ah! precious, precious book—containing the muster roll of heaven's blessed citizens! "Written with the golden rays and beams of the Lord's eternal love." Is my name written there? Has the Lord chosen me? Will I be called and welcomed to joys on the right hand on that great day when the books are opened?

BIOGRAPHY.

But second, I am to think of this book as "the Book of the Life of the Lamb." It is so called. Revelation 13:8—"And all that dwell upon the earth shall worship the beast, whose names are not written in the book of the life of the Lamb, slain from the foundation of the world. "Revelation 21:27.—"They who are written in the book of the life of the Lamb." Did you ever think of the title in that way? The BOOK of the LIFE of CHRIST—the BIOGRAPHY of Christ.

Now when the biography of any man or woman is written, if it be in any degree full, it contains an account of the subject's lineage, of his parentage, birth, early life, and, farther on, of his purposes and of his life work, his words, his doings, and in some measure, at least, of his influence exerted. So the biography of Christ—"The Book of the Life of the Lamb." What a wonderful volume that must be!

Biographies of men are imperfect. However carefully and fully written, they must necessarily omit much. The whole history of any one man—all his purposes and plans, all his words, and acts, and influence—can never be written by any human pen. However, careful and full the biography, a hundred incidents, yea, a thousand, will be forgotten, or must be omitted in order to avoid overweighting, or putting out of balance the history.

But not so the life of the Lamb. The author of the book, being Infinite, assures A PERFECT book, an infinitely perfect one—nothing overdrawn—nothing whatever omitted—nothing far-fetched or strained—and, above all, and, perhaps, to the finite mind, more remarkable than all—influences traced in all their minutiae, through all bewildering ramifications from their source to their very farthest reach. Reverently think of such a book.

ITS CHAPTERS.

Beginning at the beginning it declares Jesus Christ to be the Son of God—the Only Beloved Son—eternally begotten of the Father. But in the fullness of time he became man; was, as to his human nature, born of a woman, yet without sin; was made under the law, cradled in a manger, and wrapped in swaddling clothes where "stalled oxen fed," yet heralded by angels, sought by shepherds from the adjacent plains, and by wise men from the far East—a foretoking, even at his birth, that he would ere long "draw all men unto" him; that Jew and

Gentile, (the middle wall of partition being broken down), would be made both one in him; that he was, indeed, the Savior—Christ the Lord—bringing “peace on earth, good will to men.”

A second chapter would tell of his early life, his boyhood home, obedience to his parents, dignity, yet lowliness, among his companions, commanding unflinching respect. It would speak adequately of the fore glimpses of his divinity given in his thought-begetting questions as he sat amid the doctors and learned men at Jerusalem at the age of twelve, and would clearly set forth a hundred things, or more that the Holy Spirit has, no doubt for the wisest reasons, left unpenned.

Another chapter would tell of his official entry upon his mission, of his baptism, and the reasons, from the nature of the ordinance, and from the teaching and usages of the past, for its mode.

Another would give a full account of his early ministry. The four Evangelists have only given us nine incidents in eleven months of this part of his life. The Book of Life would probably contain as many incidents—twice, yea, thrice as many—for each day of that period. All will appear in that exhaustless treatise. Nothing will be omitted, as nothing ever fades from the memory of the Divine.

What a chapter that would be on his miracles. And what that other on his parables! And what a wonderful one headed thus—The pain of his holy soul in contact with a sinful world.

The account of his busy life, his journeyings to and fro, would be given in one or more chapters; of his devotions and night vigils in another; of his final trial in another; of his death and his burial in another; of his resurrection and the proofs of it in another; of his ascension and welcome at the right hand of the throne on high, while all heaven rang with hallelujahs, in another; his dispensing the Holy Spirit, and thus blessing the world, again and again and again, on till the end of time in another, and another and another.

But this only just begins the chapters of this endless volume.

A SAMPLE.

I have on my shelf at home the Life of Doctor Archibald Alexander. It is a book of five hundred and fifty pages. And yet, though written by a loving son, it is only a sketch. In some places the incidents and influence of whole years, at least of months, go unnamed. Suppose all were written even by an imperfect human pen, what must be the bulk of the volume? It would reach 2000, 3000, 5000 pages.

But consider how massive it would be if the INFINITE MIND directed in its compilation, and prompted to the unerring record of the whole history of the man. Can any one conceive it? None can. Well, remember that where the finite leaves off, there the infinite only, in a high sense, just begins. "What is impossible with man is possible with God" ALL the incidents of Doctor Alexander's life, from his conversion when he was a mere youth to his death at the age of eighty—all his influence during that time, including his forty years professorship in the Theological Seminary; his influence on the hearts and lives of hundreds upon hundreds of young ministers, who scattered to preach the gospel in every part of the globe—his influence on them, theirs, again on others, and that of these still yet on others through all the crossings and re-crossings, the minglings and inter-minglings of the stream, on down to the latest time—all this lies, in unfaded and unfading outline, in the omniscient remembrance of the Almighty.

Christ, the Lamb of God, chose Archibald Alexander, sent the Holy Spirit into his heart in his youth; wrought in him more and more, and wrought through him more and more upon others. All that he was as a christian; all the christian influence he ever exerted, and all that that influence, (as his works follow him), is still exerting, came from his Lord. Christ the Lamb did it. The Book of the Life of the Lamb contains all that the Lamb ever did. Therefore, Archibald Alexander's name is in that book. In it because he was a child of The Christ, had Christ's nature, had his spirit, did like him, lived to him, wrought for him.

And his name being there as one whom the Lord had chosen and ordained to "go and bear much fruit," HE IS SAVED. He had the life of Christ—Christ's life—in his soul, and that life is never separated from him to whom it belongs. His spiritual life—this new life—Christ's life in his soul—was hid with Christ in God. So when Christ who is his life appears he then appears with him in glory.

OTHER CHAPTERS.

But let us not get away from our thought. The perfectly full life of Alexander, as written on the never forgetting memory-tablet of Jehovah, is but one page, so to speak, or one chapter, of the infinitely voluminous Book of Life. All that the Savior ever did for, and in, and through, each one of his other numberless children, is also there written—has there a place.

There is a separate chapter (if we may continue the figure), for all that our Lord ever did for, and in, and through Adam, Abel, Seth, Enos, Enoch, Noah, Abram, Isaac, Jacob, Moses, Joshua, Samuel, David, Isaiah, and also Gideon, Barak, Jephtha, Sampson, Peter, James, John, Paul and the rest. There, too, is set down all that the Lord has most graciously done in the hearts and through the lives of more modern believers, such as Augustine, Athenas'us, Luther, Calvin, Knox, Wesley, Doddridge, Elliot, Plumer, Wilson, Asbury, Joyce, McCabe, Moody, Sankey, and thousands upon thousands of others who have sought to the Lord and served him, adding to "faith virtue" and the other graces.

If you, my reader, are a christian, then all that our Gracious Lord has ever done for you, in your heart and through your influence, has a place in the Book of the Life of the Lamb. A place there, not because you are worthy, or of yourself, have done anything, or ARE any thing, but exaltedly because he is infinitely worthy, and all whom he chooses as his own, and in whose hearts he puts his own Spirit, are counted with him.

Oh, what an infinite volume the Book of Life must be. Look up into heaven with John the Revelator. See that throng. Can you count it? Ah! no. That is the "great multitude which no man can "arithmetize," as the Greek reads. Each one of them had, and has, his name in the Book of Life. There from the very nature of the case; there because the Life of the Lamb contains everything—every particular, every iota—the Lord has ever done for the salvation—in the heart and through the life—of each one of these myriads. There is written when the Holy Spirit of the Lord first drew each soul, how long he strove with it, what infinite patience he showed, what (by his glorious power) he at length wrought in that heart; what he wrought through that life, and how the influence of that chosen one of his went on cumulating for good adown all the cycles of time.

LESSONS.

But we must leave the subject. It is too lofty to be followed fully now, or ever, here below. What practical lessons shall we take to our hearts?

1. HOW ALL-IMPORTANT it is to have our names in THE BOOK of Life; that is to have the work of Christ wrought on our HEARTS AND LIVES.

2. We may KNOW OUR NAMES ARE THERE WRITTEN. The Saviour says Luke 10:20 "Rejoice that your names are written in heaven." But how can the disciple rejoice in anything of which he does not know? Surely the Saviour intimates that the disciple may know his name is written in heaven.

But how may he know it? With what spectacles may we read the fact at such a distance? Who will ascend up into heaven to see if his name is written there? Who can send a messenger hither to fetch the records?

The answer is: Turn your eyes inward. If the name of God is written in your heart, your name is certainly written in heaven. If you, in your daily life, write out a copy of God's book—the blessed Bible—here below, then assure yourself the hand of God has written your name in his Book above. Learn—

3. ONLY THOSE WRITTEN THERE ARE SAVED.

Revelation 21:27 declares: "There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; BUT they which are written in the Lamb's Book of Life." The five foolish virgins came too late, and "the door was shut." And when they begged admittance, the Lord from within answered and said: "Verily—I know you not"—your names are not on the memory tablet of my heart as my friends, and so there is no place within for you.

4. ALL WRITTEN IN HEAVEN WILL MOST SURELY REACH HEAVEN.

Revelation 3:5. "He that overcometh shall be clothed in white raiment, and I will not blot out his name out of the Book of Life, but I will confess his name before my Father, and before his angels." That Book cannot be tampered with by any outsider. No one has access to it but He who keeps it, and it is his delight to bring to himself every one who has been enrolled, and is possessed of his love.

There is, therefore, positive assurance that the salvation of those whose names are written there is forever secure. Not one will be missing. They shall be found qualified according to the order of the Book, called, redeemed, justified, raised up without spot and blessed, according to the same Book, with everlasting life. Then—

5. Though a speculative thought, yet a natural and legitimate one, surely. It may be a part of the employment of eternity to study the Book of Life. Then, no doubt, we will be always learning of God, and learning of our blessed Lord. We will learn much through

what he has done—done especially in the work of redemption—of what he has done by his love and gracious Spirit for, in, and through his people one after another. So there will be no end of delightful study.

But all this may well be left with our Heavenly Father, while we pray for evidence that our names are written in the Book of Life.

Blest Saviour Divine,
Around me entwine
Thy love till my soul grows calm;
Grant richly by grace,
My name a sure place
In the Book of the Life of the Lamb;
Oh, assure me that thine I am,
So my soul will be sweetly calm.

If sorrows distress,
Or comforts grow less;
If trials encompass me round,
I'll welcome each woe
If only I know
That my name in thy Book is found;
Oh, assurance will ever abound
If my name in thy Book is found.

Far nobler the aims
Of millions whose names
Have gained undeniable place
In the Book of the Lord,
Whose loves makes record
Of all whom he saveth by grace;
Who on high shall behold his face,
And praise evermore his rich grace.

Then, help me dear Lord
Clasp all that thy word
Of comfort and peace doth supply;
O make me rejoice
If thou hast made choice
That my name should be written on high;
For it seals me as thine for aye,
If my name thou hast written on high.

II

WITH ALL THE HEART AND MIND

“And ye shall seek me, and find me, when ye shall search for me with all your heart.”—Jeremiah 29: 13.

Largely omitting introduction which might be gathered from the context, showing that at that time, (1), The Jews were in cruel bondage, (2) God had a purpose of mercy towards them, though they deserved it not, (3) The time of their deliverance was drawing nigh, (4) As foreshadowed in their God-prompted desires and prayers for it, and expectation of it, and (5) That all this was divinely meant to have, figuratively but really, its application and fulfillment among men in general through all time; let us pass at once to insistence on the duty and privilege of every one to wait patiently on the Lord, and search for him with the whole heart.

This, indeed, is the **VERY GIST** of the text. Its emphatic thought is: Only those are saved who **EARNESTLY** and **SINCERELY SEEK** salvation from the Lord, and all such are **MOST CERTAINLY** saved. “And ye shall seek me, and **FIND** me, when ye shall search for me with all your heart.”

SEEK WHOM AND HOW?

The proposition to be before us may be worded thus: If you seek the Lord now, with **ALL THE HEART, EARNESTLY**, you will be certain to **FIND HIM** and be **SAVED BY HIM**.

There are five things in this proposition, all of them appealing in an encouraging way to inquirers, or to those who are desiring to be saved, and who wish to know the way. Repeat them.

SEEK THE LORD, NOW, WITH ALL THE HEART, EARNESTLY, and thus BE SURE OF FINDING HIM AS SAVIOUR.

1. It is the **LORD** we must seek. He is the speaker in the text. And he says: “Seek **ME**,” “Search for **ME**,” “Shall find me.” It will

not do to seek man, or wealth. They cannot save. It would be hypocritical and wicked to seek reputation and mere social advantage, or success in business by **PRETENDED** interest in religion. Moreover, those inquirers are wrong who seek **FEELING** first, as most do. The Bible don't say anything about feeling. It does say: "Seek ye the Lord." "Seek first the kingdom of God."

So, it is a great mistake to seek repentance before seeking Christ. He is exalted "to be a Prince and a Saviour, for to **GIVE** repentance and forgiveness of sins." True repentance only comes as you turn to Christ; but as truly as you turn to him repentance is **SURE** to come.

You have seen little boys play in the sunshine—play with their shadows—try to leave them on the ground—try to jump over them try to run away from them. But they never could do what they tried. But if a boy turn his face toward the sun, and run in that direction, his shadow, which is a dark thing, will be sure to come along close after him.

But no surer and no quicker will his shadow follow him than repentance will come to the sinner who first turns his face to the sun of Righteousness, accepts him, and walks ever towards him. Turn the face—that is, the desire, the purpose, the hope, the faith to Christ—your only Sun and Shield—and repentance will cast its dark shadow that instant, because you now see something of how glorious Christ is, and how unworthy you are by nature, and this double view produces in you a "godly sorrow that needeth not to be repented of." And **YOU GET. TRUE REPENTANCE IN NO OTHER WAY!** It cannot be worked up in your heart by your own efforts. You dishonor your Lord by trying it. **FIRST AND FOREMOST** seek the Lord sincerely, truly, and he will **GIVE** you repentance. And again, like the boy's shadow, as he keeps going towards the sun, true repentance will accompany you through all your christian journey. As long as you keep your face to Christ in prayerful trust, repentance will be with you, to keep you humble and lowly of heart, and to cause you to press to the Saviour, and trust him still more fully and whole-heartedly. If a boy runs under a cloud, his shadow is gone. If you grow careless, and run into sin, away from the Saviour, your repentance is gone, and you only get it again by returning to him, seeking the light of his countenance—his pardoning love.

The distress some feel when they greatly err is not always true repentance. Remorse, like that of Judas, over his betrayal of Jesus,

is not "godly sorrow." So very marked is the distinction between them that the Greek language has two words to represent it, and our language needs them. Real distress—even remorse—may be felt when the individual is living on in sin, not turning to Christ, and not seeking to turn. Godly sorrow, or true repentance, which worketh life, is never experienced till the individual HAS turned to his Lord in purpose, and prayer, and faith. But whoever so turns, however trembling his faith, and weak his purpose, that moment feels true repentance in his heart. So that no one can ever tell as to the order of time, whether true faith or true repentance comes first. They spring up together, and one never lives a moment without the other.

Repentance has been poetically called "the tear in the eye of faith;" but, in this case at least, there is a tear as soon as there is an eye. True repentance is not a DISTRESSING, but on the whole, a SWEET thing. The love of Christ constraining us, filling our soul and drawing us, it is pleasant to turn away from sin unto God with genuine purpose and effort of soul after his love. And though there is genuine grief over sin, and real sorrow for it, yet the joy that comes because of getting away from it, and having God as our Friend and Christ as our Portion, so overbalances and fills and gladdens the soul, that it courts and cultivates repentance more and more.

Now, since all this is true, we see how important it is to seek Christ FIRST—seek and accept HIM, in order that the seeker may have true repentance along with true faith and all the other graces.

By a like process of reasoning it becomes equally plain that you are not to seek happiness first, or peace, or joy first. The text don't exhort to this. No other text in the Bible teaches anything of the kind. The call is: "Seek ye the LORD while he may be found, call ye upon HIM while he is near." "Seek ye FIRST the KINGDOM OF GOD and HIS RIGHTEOUSNESS." So seeking repentance comes.

PAUL'S WORD.

The Holy Spirit through Paul makes a statement, or appeal similar to those we have just heard quoted from Isaiah and Jesus. Shall we hear it in this meeting? Suppose that much honored apostle should come in at that door, and up this aisle—a little, old, not attractive looking man. At first your thought would be: Who is that queer, old-fashioned stranger, coming in so suddenly and unexpectedly. But somebody excitedly would whisper "that is the Apostle

Paul." and you could not help it, the whisper would run all over the house, and a thrill of expectancy would fill every breast. But soon all would grow into a breathless hush as he came up to me and said: "Brother, just let ME PUT in a word to these people at this point in your discourse."

And I am delighted to let Paul take my peace, for he is eloquent, a master of language, and, moreover, also inspired. You listen with almost painful intensity as, stretching forth his trembling hand, he begins: "Behold," and you know he is going to say something very important, for that word "behold" always precedes a most weighty thought. You lean forward, while he repeats slowly, and with emphasis; "Behold, NOW is the accepting time." "BELIEVE on the Lord Jesus Christ, and thou shalt be saved,"—at once, he means. He does not say to repent first, or to seek happiness first, or peace first, or joy first, or to cure yourself of sin first, or to get ready first, or to make yourself fit first, or to think it over first, or to prepare yourself in any way first, but earnestly and thrillingly his heaven-caught message is: "Believe on the Lord Jesus Christ—for Behold NOW is the TIME to accept him. Do this at once, and as the Saviour said on the mount to hearers over-anxious about many things, "all these things shall be added unto you." Accept him FIRST and repentance, happiness, peace, joy, love and the other graces will spring up and begin in your soul at once."

This is what Paul would say—the substance of it. And you think it over, and begin to understand that to seek christian happiness, peace and joy and the rest before you seek Christ would be just like seeking fruit before you have a tree. Christ is the vine—the true vine—the only true vine. You cannot bear fruit unto God till you are truly united to him—the vine,—becoming a living branch thereof. You must seek this union, accept him, be engrafted into him, become a true branch of the true vine—a work the Holy Spirit does for you, and with you the moment you accept your Lord. Then he will at once send his own quickening life all through your life, make his life yours; and because of this, you will then begin to bear fruit—the precious fruit of the christian graces, such as repentance, happiness, peace, joy, love to God, chief love to christian brethern, and the like. Then you will begin to have your first preparation and fitness for the kingdom of God—a fitness, not at all, or in any degree, your own, but derived from him who is your life, and whose life in your heart produces in your life the fruits you now bear.

All these thoughts help to enforce the first part of our proposition: **SEEK THE LORD CHIEFLY.** Find **HIM FIRST**, and you thus find all the other graces that will spiritually enrich you. And these considerations also sufficiently illustrate our second point.

NOW.

2. **SEEK CHRIST NOW.** Now, before you leave this room, before you rise from your seat. Now, before you sin any longer, wander away any farther, or become any more indifferent. Now, before old age comes, and the hair is white, and the eyes are growing dim, or the steps begin to falter, and the bodily house is tumbling. It is not the best time when you are on a sick bed, and your body is on fire with some torturing pain—it is not the best time **THEN** to seek the Lord.

But now, this Sabbath night, this very hour. Now, in this quiet room, where there is no excitement, and you may feel the more sure of your own heart's exercises. "Now is the accepting time, now is the day of salvation."

WITH THE HEART.

Again, the thoughts before us may help to enforce a farther part of our proposition—

3. **SEEK THE LORD WITH THE HEART.** Seek with **ALL** the heart. Not with the intellect alone, though that must act. Not with the sensibilities (the affections) alone, though they must be exercised. And not merely with the intellect and the affections conjointly, leaving the will unyielding and unbent. But seek **WITH THE INTELLECT, THE AFFECTIONS AND THE WILL**—or, in other words, with all the powers of the heart. Let **ALL** be yielded up to Christ. (1) Set the thought on him. (2) Let the affections and desires go out warmly and strongly to him. And also (3) choose him. "Choose you this day whom you will serve." Choose **JUST NOW** "that good part which shall never be taken away from" you—choose the **ONE THING NEEDFUL**.

The idea and exhortation is: Seek the Lord with **ALL** the faculties, or powers, of the mind, or heart. And—

4. **SEEK EARNESTLY, INTENSELY.**

This is included in the divine exhortation of the text. With **ALL** the heart, is to be understood as meaning, not only with all the

SEPARATE FACULTIES of the heart, but with ALL THE STRENGTH of EACH of these faculties.

And does not the reason appear in what is before our minds already? This is the first thing to do. We get no comfort, peace, repentance, forgiveness, or salvation till we accept the Saviour.

And more than this, what we secure from him is WORTH more than millions of worlds. Then shouldn't we desire it earnestly? Shouldn't we struggle for it? Shouldn't we agonize to enter in at the straight gate? No other boon is equal to eternal life, which is found alone in our Lord.

Then, O why do not men struggle after it as they do after this world's wealth or pleasures? How they strain every nerve over business, and lose sleep for pleasure's sake; endure hardness, at times, for country; jostle one another, and plan and intrigue for fame; or to gratify an inordinate worldly ambition; and often neglect the seeking of the "pearl of great price"—make no struggle for eternal life in a mansion on high—or seek very indifferently and moderately, or in an experimenting kind of way which is really unbelief, and dishonoring to the Saviour, and which never results in finding. For—

5. It is only those who seek the Lord sincerely, chiefly, WITH ALL THE HEART, and EARNESTLY, who FIND. But all such are just as certain to find as that there is a Saviour, or a sinner needing him. "Seek—and ye SHALL find." The day, the moment, my hearer, when you become a christian, will be the moment you begin to seek and accept Christ the Lord earnestly with EVERY power of the heart—the UNDERSTANDING, THE AFFECTIONS and the WILL—because as soon as the WILL submits to the Lord you are INSTANTLY started in the christian life. And repentance, which then at once springs up in your heart, is a sign that you are already a christian. Likewise the joy you then feel, your peace, and your fondness for religious duties, however feeble, all are SIGNS that the current of your soul has begun to set toward Christ—SIGNS that HIS life has already begun to flow through YOURS, as the sap of a tree into the branch just grafted into it.

To repeat: Seeking Christ with ALL the heart is decidedly turning the intellect, the affections and the will to him as your Saviour in every particular. For as soon as (1) your intellect is convinced that this is a good offer, and (2) your desires draw you to the offer, and (3) your will accepts the offer, that moment the bargain is closed, the LORD IS THEN YOURS AND YOUR ARE HIS FOR EVER AND EVER.

Oh that you WOULD seek the Lord with ALL the heart, that you might find him JUST NOW, and go out of this house his child.

Years ago a vessel was lost at sea. A business man in a large city had a partner on that vessel. Supposing his partner lost, he shut up the store in mourning for a time. But before forty-eight hours there came a cablegram from the absent partner bearing the single word "SAVED," and all at home were filled with joy. The store was opened, the telegram was framed and hung in a conspicuous place, and there it hung for months. Oh, that you would let the news go from you to heaven to night. Let the word "SAVED" go from every one of you, and there will be angelic joy in the heavenly home.

You MAY be saved now. The Son of God is waiting the moment you accept him to give you a title to eternal life. Won't you do it now, and rejoice evermore? With this precious text in mind let each for himself say—

Thee now, O Lord, I seek with all the heart and mind,
 Thy most gracious favor let me mercifully find;
 Joy, peace and pardon, with abounding love impart,
 May they Holy Spirit nurture grace within my heart.

CHORUS.

Joy and peace and pardon,
 Boundless, love impart;
 May the Holy Spirit
 Nurture grace within my heart.

FEELING can never save, nor SELF for sin atone,
 All our sweetest frames present no merit of their own;
 Wealth, fame, nor fairest deeds, I dare not make my plea,
 Only thine atoning love can bring to heaven and thee.

Then, Lord, O count to me thy justifying grace,
 Which alone secures the Father's reconciled face;
 So shall I be prepared for joyful service here,
 And at length for glory when in clouds thou dost appear.

PRISONERS OF THE LORD

"I Paul, the prisoner of Jesus Christ for you Gentiles."—Eph. 3:1.

Originally the word prisoner meant, "One taken hold of and held by another." In the course of time it came to mean, one taken captive—held in captivity—shut up in prison. In its earliest use the accompanying thought was that the prisoner was held against his will. But that thought is not necessary to the word. In later times it was often applied to one WILLINGLY a captive. In this sense Paul uses the term. Though taken captive by the Lord at his will, he voluntarily went into the blessed captivity. He WILLINGLY became the Lord's bondman. So to him the term was one of honor.

See how he delights in it, using it in three epistles. In the text: "I Paul, the prisoner of Jesus Christ." In chapter 4:1 "I—the prisoner of the Lord." In Philemon 1:9 "I Paul the aged, a prisoner of Jesus Christ." To Timothy he writes: "Be not thou ashamed of the testimony of our Lord, nor of me his prisoner."

In each case, when the Apostle used the term he was an actual prisoner under man—a prisoner in Rome where he had been taken from his two year's bondage in Caesarea. But though in prison he was allowed some liberties. Permitted to converse with and instruct those around him, he preached the gospel of salvation through Christ. Permitted to write, he penned letters to the Ephesians, the Philippians, the Colossians and to Philemon. In three of these he mentions the fact that he is a prisoner, but he does not once say he is the prisoner of men—the wicked Roman. Such form of speech never escapes his lips. Always his language is: "prisoner of the Jesus Christ," "my bonds in Christ." He never utters a word of complaint against his cruel captors and judges. He only refers to himself as "the prisoner of the Lord."

Therefore, the inquiry arises: What does the Apostle mean by his repeated phraseology? When he says "The prisoner of Jesus Christ," how does he wish to be understood? Very clearly—

1. That he was in prison BECAUSE he was the FRIEND of JESUS, and had been preaching and testifying that JESUS is the MESSIAH. He was a prisoner for conscience sake—in bonds for his religion, and

because he would not cease proclaiming Christ. This was very true, but it was by no means the whole of his thought. For—

2. He meant: It is a part of the Lord's PLAN that I am a prisoner. As the Great Ruler over all, the LORD has so ordered it. As infinitely wise and good he has permitted this relation for far-seeing and blessedly benevolent reasons. I am sure I am here because the Lord knows that is the best, everything considered. I am in his hands. The Romans could never have put me in this place of confinement if the Lord had not permitted them. I am HIS prisoner—happy to say it, and feel sure of it.

This is, undoubtedly, a part of the Apostle's meaning. When viewed aright, it teaches us a precious lesson—the same we are taught in the Psalms and elsewhere, to wit: THAT ALL EVENTS IN OUR LIVES ARE ORDERED BY THE LORD. Or, otherwise stated: Our loving Father's guiding hand is the FIRST CAUSE moving through all the SECOED CAUSES of our trials.

This truth was a great comfort to the Apostle in all circumstances, and it ought to be a comfort to us. That the Lord God manages all the affairs of the world; that he overrules all things for the good of his children; that he himself avers: "All things work together for good to them who love God;" that he will not lay upon any a burden they shall not be able to bear, but will, with the burden, also make a way of escape—all this (when received by appropriating faith) is well calculated to put strength into the soul amid dark hours in life. Often has this been the blessed experience of trustful believers when enduring sharp trials.

Interesting and encouraging is it to look back over the history of our Heavenly Father's dealings with his servants and handmaidens in all past generations, and see this truth verified.

God permitted Satan to buffet Job, and in all that sad sufferer's whirlwind of trials, upheld him, so that, in his darkest hour, he was able to declare: "I know that my Redeemer liveth..... and in my flesh shall I see God." And we read: "The last days of Job were blessed more than the beginning."

When Joseph's brethern sold him to the Ishmaelites, they did a very unbrotherly, unnatural and wicked thing. But he who rules over all was behind that very reprehensible act, (permitting and ordering and arranging), to bring about what was to be a blessing to the Church—yea, a lesson even to the whole human family, for all gener-

ations down to the end of the world. How truthfully could Joseph, twenty-two years later, say to those same brethern: "God sent me before you to save life."

But that was far from being the whole of the Divine purpose in that strange, and originally cruel, act. Notice: Jacob, by this, was to be subdued by sorrow. In this way, too, Joseph's dreams were to be brought true. The lives of Joseph's father and brethern and thousands of others were to be preserved alive during the seven years of famine which the Lord knew were coming, for he himself had arranged for them.

And besides all this, the bondage in Egypt was to teach us at the present day, and all the world since that time before us, and that is to come after us for all time, in a wonderfully symbolical way, First: the reality and the dreadfulness of the bondage of sin; Second: the deliverance from bondage was to teach the way of deliverance from the bondage of sin; Third: that only God can bring it about; Fourth: that if we trust him, and do as he says, he will most surely bring it about; and Fifth: that it will be a deliverance INDEED, for he brings out with a strong hand and a mighty arm.

The Israelites never were back as bondmen in Egypt again. The Lord led them though the Red Sea; fed them with manna forty years; gave them water from the Rock which followed them—"and that Rock was Christ;" led them and preserved them as a people throughout all their journeys in the wilderness; and then safely over the Jordan into the promised Canaan, where they went on prospering, becoming, at length, a kingdom under David above all others (in honor and influence) on the face of the whole earth. Teaching how, if we only trust and obey the Lord, he will bring us safely through every Red-sea of trouble, feed us with spiritual manna and give us spiritual drink all through our wilderness journey of life, guide us as surely by his Word (as he did once by the pillar of fire and of cloud) to the end; prevent the swellings of Jordon from overwhelming us, and will, most surely, at length settle us in an eternal inheritance in the blessed Canaan above.

All this, and even more than this, the Lord had in mind, and fully purposed, when he withheld his restraints from Joseph's envious brethern, and did not hinder their selling him to the passing caravan. A "prisoner of the Lord" was Joseph in Egypt, because it was a part of the Lord's far-reaching plan—a part of his infinitely gracious or-

dering for Joseph himself, for his father's house—seventy souls in all—for Egypt, and for all lands, as well as for his church and people in all lands, for all time to come.

Then, too, later: Jacob and all his family were “prisoners of the Lord” in Egypt. Jehovah's overruling gave them a home there. And when the time of the cruel bondage had at length arrived: when they groaned under task-masters who required bricks without straw; when they were heart broken over the cruel slaughter of many of their darling babes, if they could only have had a faith like Paul's, assuring them that the Lord was with them—over, and around them, working out his own undeniably merciful and far-reaching plan, they would surely have had more comfort in their affliction, even songs in the house of their bondage.

The Lord, Jehovah, as first Cause, is over and back of all secondary causes operating amongst men. He it is who (as the Scriptures declare) “turned the heart of the Egyptians to deal subtly with his servants.” But he had infinitely wise and good purpose in it all. He it is who, ere long, brought his people—marvellously brought them—out of bondage, dealt with them so patiently and wondrously in the wilderness, giving his magnificent object lessons to the whole human race.

How true it is, “A man's heart deviseth his way, but the Lord directeth his steps.” Well may we say with Solomon: “Man's goings are of the Lord; how can a man then understand his own way.”

But all history is full of examples of the Lord's dealing with his people, wherein they were often—numbers of them, at least—literally prisoners of the Lord, or, in bondage because of the Lord's permission and merciful ordering. It was so with the captivity in Babylon, teaching its great lessons, and working for good, as did the prior bondage in Egypt. It was so with the arrest, trial and death of Jesus. God controls the free acts, (yes, even the FREE acts) of wicked men. And so it came to pass that the vacillating Pilate, who pronounced Jesus innocent, was yet prevailed on to deliver him to death, but was firm as a rock in refusing to alter the inscription on the cross, saying: “What I have written, I have written.”

Thus God “maketh the wrath of man to praise him, and the remainder of wrath he” restrains. He permitted men and devils to combine for the death of Jesus, yet out of that event he has brought eternal redemption to countless millions of souls, and eternal glory

to the whole Good-hood. For when these same enemies combined to keep the Lord in the tomb, it was not possible that he should be holden of death. Their malice and machinations were utterly impotent. Christ burst the bars of the grave, arose by his own power, and ascended up on high, leading "captivity captive."

And other innumerable instances of the Divine overruling abound. The beloved John was a "prisoner of the Lord" in Patmos—banished there because the Lord intended he should write the Book of Revelation—one of the most wonderful books of the Bible, as it is the closing one.

Martin Luther was "prisoner of the Lord" when, shut up in Wartburg castle, he translated the New Testament into German, and wrote much of his Commentary of the Epistle to the Galatians,—one of the best expositions of that book that has ever been made.

So with Bunyan in Bedford jail. A prisoner according to the will of the Lord there for twelve years, he gave to the world, (as the Lord designed he should), that most wonderful, perhaps, of all human books—the Pilgrim's Progress.

And so, also, we may well say it was with our Puritan forefathers. They were persecuted from city to city; were ready to cry with Jacob of old: "All these things are against" us. They could find no resting place anywhere till they fled to this land, then a great wilderness. "Prisoners of the Lord" they were in all this. So the Lord sent his angel before them, so to speak, and enabled them to lay most glorious foundations of civil and religious liberty upon these shores, for the after building up of a great nation.

In all these, and numberless other examples that might be given, we see how much better care our Heavenly Father takes of his people than they could take of themselves, and how he overrules the most trying events—persecutions and imprisonments—for their highest good, and for making THEM a blessing unto others. Considering it all, well may each one exclaim: "It is the Lord's doing, and marvellous in our eyes."

But the Apostle's words, used as to day's text, have still another meaning, teaching us yet another heart-interesting lesson which was to be our—

3. "I Paul, a prisoner of the Lord, am willingly and voluntarily in his service. I delight that my affections are held by him. Going up to Damascus as a bitter persecutor, he met me in the way; asked

his pitful question of me in such a way as clearly showed me myself; completely broke me down; gave me a change of heart; led me to choose him—to set my love on him; and made me his own in the sweetest and strongest bonds. My heart's affections began then to go out to him, and ever since they keep going out more and more. I am his prisoner, held by him in unbreakable bonds. No lover was ever more sweetly or surely drawn to his affianced. With David I can say to my Beloved: 'Whom have I in heaven but thee, and there is none on the earth that I desire besides thee.' Yea, 'Christ Liveth in me, and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me.' My affection is set on things above, where Christ sitteth on the right hand of God. My life—my spiritual life— my love is hid with Christ in God. So that I am sure that 'when Christ, who is my life shall appear, I shall also then appear with him in glory.'"

WILLINGLY and DELIGHTFULLY was Paul the Lord's prisoner, and his forever and ever. The Lord held him, and he wanted TO BE HELD, and NEVER DIVORCED from his heart's best Beloved.

PRACTICAL LESSONS.

Now, friends, in this latter sense of the text do we find a very important and precious practical lesson? There is such a thing as being a WILLING prisoner of the Lord Jesus—giving the love to him, and having him hold it at his will, while it is our will that he SHOULD hold it—hold it unchangably on and on. "Son," he says, "daughter give me they heart"—your trust, your confidence, your love unstinted. The Lord wants to hold the love of each of us, and wants us to want him to hold it ever. So is he pleased and also honored by having the willing, glad, voluntary and hearty affection and service of free agents. A happy thing it is, indeed, when every hearer in every congregation is a "prisoner of the Lord" in this sense, having voluntarily yielded the love and trust to him, which he holds ever in unyielding embrace, making true the language of inspiration which says: "Kept by the power of God, through faith unto salvation."

And if any one is not yet in that happy case, O may he soon, as Paul prays, recover himself out of the snare of the enemy of souls, being "taken captive by the Lord at his will."

But some other lessons are appropriately pertinent.

One is: GOD GOVERNS ALL THINGS.

This is especially seen in the amazing wonders, the infinite harmonies and accuracy of movements, of the astronomical world. But this thought hinted at already in the discourse, may not be given farther time now.

Second lesson: GOD RULES IN THE AFFAIRS OF MEN.

This lesson, too, only needs mere stating here. The limited discussion of it awhile ago must suffice for today.

Third: DO NOT RESIST THE DIVINE RULING AND OVERRULING.

"Let the postsherd strive with the potsherds of the earth, but woe unto him that striveth with his Maker." When God's will is CLEAR to us we are to SUBMIT to it, not GRUDGINGLY but with a cheerful mind, even though suffering insolence, as Paul and Silas sang praises in prison although their feet were fast in the stocks. Under persecution and defamation we may learn to do the same.

When Shimei cast stones at David and cursed him, that holy man said: "Let him alone, and let him curse, for the Lord hath bidden him." God took away restraint from the evil heart of that vile dog, and let him loose to bark at the royal fugitive. Not that it gives the Lord pleasure to have his servants abused, or to have any one curse another. David did not mean anything so absurd and unreasonable as that. But he had the faith Paul had when he said: "All things are yours," even including "persecutions," and: "All things work together for good to them who love God." He was sure that the Lord who saw his affliction, permitted Shimei to curse, otherwise he could not do it. He believed the Lord would not suffer it if it would really injure him, but that out of it all he would bring good to him in some way. Oh who now-a-days, has attained to a faith and a resignation like David's under such a trial? There is need to accept God's will, be resigned, even rejoice.

The Jews had a hard bondage in Babylon. They chafed under it and felt rebellious. But good Jeremiah was directed by the Lord to write: "Seek ye the peace of the city, whither I have caused you to be carried away captive, and pray unto the Lord for it, for in the peace thereof ye shall have peace." "Build houses and live in them; plant gardens and eat of the fruit of them;" that is, live submissively, cheerfully, happily.

Many, many people want to choose different from what the Lord chooses for them. But we are to remember that we are blind and cannot see afar off. We are not fit to choose for ourselves. The

way to do is to ask the Lord for guidance, believe he will guide, and follow his will. "Commit they way unto the Lord, trust also in him, he will bring it to pass."

Jonah did not do that. He wanted to have his own way, and tried to escape from duty. But the Lord brought up the storm, and prepared a whale to swallow the recreant prophet. He was the Lord's prisoner, and was taught the lesson he needed. Speaking figuratively, yet reverently, are there not many christian people now whom the whale has swallowed to keep them from getting out of the place, or sphere, where the Lord wants them to be. Many a toiling Home Missionary would like to run away from a feeble church and a fruitless field—away to some gold region of Tarshish—away to a charge such as some of his classmates, who used to rank below him as a student, now occupies. But the whale has swallowed him and he cannot go.

Many a christian man or woman, dotted here and there over these western prairies, or in our mining regions, would like to run away to better church privileges, and to something like former more congenial surroundings, but the whale has swallowed him or her, and, for the present, each is held where he is. Reasonable health here and nowhere else, or poor health, keeps each from fleeing to other quarters. Or property is a fetter that holds. The Lord has so overruled and ordered it. All such are "prisoners of the Lord." A dark thing, they are inclined to say. Yes, but Jesus says: "Every dark thing shall be revealed." "The day shall declare it."

Ah, dear friend, are you a prisoner on your farm, in your store, your shop, at your trade, in your home, your kitchen, or a sick chamber? Well for you, then, if you realize that you are "prisoners of the Lord." Well for you if you hear the tuneful Cowper speak to you in your modern captivity:—

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
 And scan his work in vain;
 God is his own Interpreter,
 And he will make it plain."

Oh, if we could but realize that in these apparently cramped positions in which we often find ourselves, and which seem so unfavorable for any work for the Master, lie the very indications of the work he has for us to do, then could we indeed shout for joy in our innermost heart, that we were deemed worthy to be the prisoners of the Lord in the different spheres and positions in which he holds us captive. PRISONERS OF THE LORD, rather FREEMEN, rejoicing still the same as did Madam Guyon in exile, when she sang:—

"Well pleased a prisoner to be,
 Because, my God, it pleaseth thee."

Oh, well for us if like her we have learned, or will learn, the secret of a happy life, or will surely soon learn with Paul, who knew the Lord's prisoner was just where the Lord would have him, and where, all things considered, he could best perform the Master's work—just the particular work the Master wished of him, though he could not yet fully foresee the wonderful influence he was to exert by the use of his pen while in confinement at Rome. So neither can we foresee all the good we may set in motion and that our Lord wants us to set in motion, in the different spheres where he is confining us.

But let us believe and fully trust. Like Paul, a prisoner in Rome, Joseph in Egypt, Moses in Midian, the Children of Israel in the desert, David in the cave of Adullam, Jeremiah in the dungeon, Daniel, Nehemiah and others in Babylon, Luther in Wartburg castle, Bunyan in Bedford jail, the Pilgrim Fathers in the American wilderness, and countless christians oft in straitened circumstances, on beds of affliction, hemmed in and hedged about by 'frowning providences' of endless forms, as mysterious as varied—prisoners of the Lord, inscrutably, yet surely shut up from their own way to his way, which, though often dark and high, is always unspeakably wise and kind, let us be content, and ever trustingly sing with Faber:

"When obstacles and trials seem
 Like prison walls to be,
 I do the little that I can,
 And leave the rest with thee.

Ill that he blesses is our good,
 And unblest good is ill,
 And all is right that seems most wrong,
 If it be his sweet will."

"Prisoners of hope," too, may our farther song ever resignedly
 and sincerely be:—

Like Joseph held against his will
 In Potophera's home;
 Like Paul who did in chains fulfil
 Imprisonment in Rome;

So, Lord, when providences round
 Me thicken close and strong,
 I'm sure that thus by thee I'm bound,
 Since I to thee belong.

Thy pris'ner Lord, I fain would stay
 A captive by thy will;
 Submissive to thy righteous sway,
 Thy willing servant still.

The bondage is a sweet delight,
 A never failing source
 Of comfort 'mid each dark'ning night
 That gathers in life's course.

Oh, order all my lot in life,
 If need, against my choice;
 Send joy or sorrow, peace or strife;
 In thee I'll still rejoice.

Yea, chosen Master, thee I'll serve
 Obediently in love;
 E'er well thy blest commands observe
 Till homed with thee above.—Amen.

THE ETERNITY OF GOD

"The high and lofty One that inhabiteth eternity"—Isiah 57:15.

The whole unbounded fullness of the thought of eternity—who can ever grasp it? The poet tried to help us when he loftily wrote—

"I sat upon a gold brown eaglet's back
That hung there still, as if nailed up in air.
I knew that every seven thousand years
One of his feathers only would turn white.

And when at last, he had grown white as snow,
Then, when a hundred-thousand years had passed,
One feather would grow brown, and all at last
At such long intervals. He could not tell
How many million times he had grown white,
And then grown back to brown again with age."

In these lines see
Merely a hint of eternity.

And similar to the poet's words are those of a preacher of the past century when he said: "Eternity is a duration that excludes all number, and all computation. Days and months and years, yea, and ages, are lost in it like drops in the ocean. Millions of millions of years—as many years as there are sands upon the sea shore, or particles of dust in the globe of the earth, and these multiplied to the highest reach of number—all these are as nothing to eternity. They do not bear the least imaginable proportion to it, for these will come to an end as certainly as a day, but ETERNITY will never, never, never cease to be. It is a line without an end. It is an ocean without a shore. Ah! what shall I say of it? It is an infinite, unknown something that neither human thought can grasp, nor human words describe."

And so, dear friends, but little can be said of it. The subject is too lofty for our reach. It soon swallows up all our thoughts. We

try to think of a duration preceding the present moment, which had no beginning; and of a duration following the present moment which will have no end, but we cannot take it in. Such a thought bewilders and swamps the mind the moment the attempt is made to grasp it, or closely to investigate it. Our feeble beam of intellect can guide us but a little way in the mazes of a subject so incomprehensible. When we say, as has been said: "In eternity there is no divisibility; no majority or minority; no priority or posteriority; no accession, recession or succession; no division of time, but one individual, simple and permanent instant," what more do we know than before we employed these terms about it?

We hear a grandfather tell about what happened when he was a mere youth; we read of the times of Luther, Knox and Charles the Fifth, or we read the Decline and Fall of the Roman Empire in times away back before the dark ages; or, going still farther back, you read of Marathon and Thermopolae; you read Homer and Hesiod, and your mind is confused with things so far back in the misty past. But still farther back you learn of the rich man of Uz, in that masterly dialogue, or drama, the book of Job. Beyond this back still two-thousand years, or more, you read of the creation of the sea, earth and air and all things in them, when "the morning stars sang together, and all the sons of God shouted for joy."

And then you close your eyes and, in fancy, think back and back to a period when no planets existed, when no angel had been created, and no heavens made. And still, with infinite more speed than the lightnings flash, your thoughts dart back, and back, and back through millions upon millions of cycles in the past, and never, never, never reach a point where eternity was not. Think of it! Think of it!

And then, turning on in the future till the time of tottering steps and gray hairs in your own person; on till your own children become great grand-parents; on till the nations of the earth are bowed down as an old man; on till the earth itself becomes occupied, worked and worn, and waxes "old as doth a garment;" on till the "elements shall melt with fervent heat" and the heavens be "rolled up like a scroll," and "time shall be no longer," darting your thoughts on, and on, and on like the light through illimitable space, let them fly through the endless cycles of evermore, and you are not an inch nearer the end of eternity than you are now.

But what are we talking about? All our words here are but empty sounds. Our language has no terms with which to describe

eternity. After all illustrations you have but a faint conception of it as away, away in the past without beginning, and away, away in the future without end. AND GOD DWELLS THERE. HE "INHABITETH ETERNITY." The WHOLE of it is his HOME. He occupies IT ALL, and ALL AT ONCE. He is always the same—"yesterday, today, and forever," in the past, present, and future—self-existing and always existing—even existing in all these periods at once.

Incomprehensible, you say. Yes, indeed, incomprehensible truly! We cannot fathom it. But there are many things which outreach man's mind. His range of knowledge and conceptions, however great and godlike is still very limited when compared with the great ocean lying beyond. Man is now in this world. The language he uses belongs to this world. He cannot very well apply it to the things of God. Words are too weak, even if ideas were conceived.

But man's thinking, also, his imaginations and conceptions, receive complexion from his surroundings—from earthly things. And thus he is led astray. He mires in the swamp of his own low views and feelings; get tangled in the thicket of his own trailing conceptions.

About the things of this world he is accustomed to use such words as time days, centuries, past present and future, and he becomes so accustomed to these terms that he wants to employ them about things OUTSIDE of this world, and ABOVE it. But these terms—time, days, centuries, past present and future, cannot be applied to God. The best that can ever be done in this world is to say: "ONE ETERNAL NOW."

"Nothing there is to come, and nothing past,
But one eternal now doth ever last."

GOD NEVER HAD A BEGINNING. GOD WILL NEVER END. GOD IS WITHOUT SUCCESSION— or, minutes and hours succeeding on another as with us. -

That he is WITHOUT BEGINNING may be proved—

First, from his NECESSARY SELF EXISTENCE. "I am that I am" is his name. Or "I AM BECAUSE I AM," or still more literally, "I EXIST BECAUSE I EXIST."

He exists without a cause. You derived your being from others. Your parents must say the same. And carry the count on back as many generations as you choose, the last must say the same as the first. In this process you must at length arrive at a great First Cause

of All, which First Cause we call God.—for an eternal succession of dependent causes will be found to be an absurdity. It is only an attempt to remove the First Cause back out of sight.

Suppose a chain was seen hanging from the heavens, and extending upwards beyond your vision. Would it be satisfactory to say that the first link of this chain hung on the second, the second on the third, and so on without end? Would you not ask what holds up the whole? A chain of ten links would require a certain power to suspend it; a chain of twenty links double the power; and an infinite chain an infinite power. In a word, if the parts taken separately cannot support themselves, the whole, which is only the parts taken collectively, cannot support itself. And the longer you make the chain, the greater must be the power by which it is upheld—an infinite chain will require an infinite power—a power not in the chain, but out of it.

Now, it is exactly the same with the several generations, or, (if you will), the several links of the human family. They must be traced to a Great First Cause—a Cause OUT OF THEMSELVES on which they all depend. That Cause we call by the name God. He must be considered as self-existent, and perfect, or infinite, in ALL his attributes. “Every effect must have a cause.” This is an intuitive, or self-evident truth, which, in every sane mind, is invincible. “Every effect must have a cause.” “Every house is builded by some man,” is a proposition always taken for granted without proof. But the statement is no clearer, or truer than “He that built all things is God.”

If we say the Creator has a cause, then something must have been greater than he, and existing before him, and that greater and first existing Being we call God. SELF-EXISTING, and necessarily ETERNAL. For if there was a point, however far, far back when he began, he must necessarily be a limited Being, and therefore not God. What exists by necessity of nature must have always existed.

Again, Second: Several of God’s attributes are said to be eternal. We read of “his eternal power and God-head.” That his “mercy is from everlasting,” and that he hath “loved with an everlasting love.” But if his attributes are eternal, he himself, to whom they belong, must be eternal.

So also, Third: the Scriptures declare his purposes to be eternal. “According as he hath chosen us in him before the foundation of the world”—a phrase frequently used in the Scriptures to denote eternity past. Again we read: “According to the eternal purpose which he purposed in Christ Jesus.” And again: “He hath made with me an

everlasting covenant." referring to the covenant made with Christ in the past.

All these things prove that God is without beginning, to wit (1), his necessary self-existence, (2), Several of his attributes are called eternal. And (3), His purposes, and his covenant with Christ are pronounced to be eternal. And speaking of himself, he says: "I am from everlasting." And the Psalmist, addressing him, says: "Thou art from everlasting."

But this self-existing Being, always existing in the past is also WITHOUT END. "Even FROM everlasting to everlasting he is God." FOR ONE THING: There is no Superior Being upon whom he is dependent for existence, and who might revoke, or take away, the gift of existence.

Another thing; In his nature there is no principle of decay. Hence, for these two reasons, he cannot cease to be. Plato says: "A principal has no origin, for all things arose from a principal, but the first principal arises from nothing, for it would not be a FIRST principal if it were originated by some other. And if it has no beginning, it can have no end." Thus Plato. And the Scriptures say: "His kingdom is an everlasting kingdom," and: "The Lord is King forever and ever."

And indeed, his necessary existence shows he will never cease to be, just as it proves he never began to be. Necessity acts alike at all times. Contingent beings may exist at one time and not at another, but a necessary Being is immutable in duration. What he is at present he always will be. But notice—

Third: God is without succession—that is, without any distinction of time succeeding one to another as moments, minutes, and so forth, with us. He inhabits eternity all at once. Time, time, what is it? Time is but a LITTLE LOOP of ETERNITY LET DOWN FOR THE PRESENT, and then DRAWN UP AGAIN. Or, say of it, it is but a MEASURED INCH of God's eternity. And we may think: all events from the creation to the dissolution of the universe lie within this loop, or measured inch, and in these events, as they are related to EACH OTHER, there is succession, or progression—one thing succeeding another. But ETERNITY—an existence without BEGINNING, lapped away past the measured inch of time before it began; and ETERNITY—an existence without END, extending on forever after time's inch closes—after its loop is drawn up again—all that eternity is complete at once. It is one "everlasting NOW." And God FILLS it, fills it ALL,

fills it **ALL AT ONCE**, and **ALWAYS** fills it. And hence, we find the Scriptures saying: "He is the same, yesterday, today, and forever."

And when we read he is a Being who "was, and is, and is to come," the language is only an adaptation of the conception to our modes of thinking. Our language has no word, or words, which properly express the **UNMOVING** nature of God's eternity. So we are under the necessity of applying to it words in common use, founded on the distinctions of time among men. Even the Heathen Philosopher Plato says: "The parts of time, it **WAS**, and it **IS**, agree not to eternity, because **THESE** imply motion and succession, but eternity is always immutably the same."

And you will also observe that if God's duration were successive, or proceeded by moments, days, and years, then there must have been some **FIRST** moment, day and year when he began to exist, and hence he would not be eternal, as already proved. And hence, also, one day would he **BUT** one day with him, and not as a thousand years, as the Scriptures expressly declare.

Again, God would not be immense, immutable and perfect, if his existence progressed by moments, and hours, for then he would be older one minute than he was before, or greater, or better, which cannot be said of him.

And still farther, his knowledges proves him without successive duration, for he knows **ALL THINGS**, past, present, and to come. "Known unto God are all his works from the beginning." Says one: "He sees the present without a medium, the past without recollection, and the future without foresight." "To him all truths are but one idea, all places but one point all times but one instant."

"His boundless years can ne'er decrease,
But still maintain their prime;
Eternity's his dwelling place,
And ever is his time."

While like the tide **OUR** minutes flow,
The present and the past;
He fills his own immortal now,
And sees our ages waste."

Yes, he inhabiteth eternity ever the same unchangeable Being, "Yesterday, today, and forever."

It is no valid objection to this view to say we cannot understand it, or, to say that if there is no succession in the eternity of God, all succession among creatures is impossible, for it should be remembered, we may be equally puzzled with respect to the IMMENSITY of God, and may be ready to ask: how can he be present in different places with out being EXTENDED? as well as how can he co-exist with creatures without a SUCCESSION of duration. Or we may be equally puzzled over any other of his attributes.

It is no reason for rejecting a doctrine, established on solid grounds, that there are objections to it in finite minds. The existence of God is a high and mysterious thing. Every thing about it is mysterious to finite minds. As to its duration, has it not been plainly shown that time, from its very nature, cannot BE the measure of that existence? In a Being who had no BEGINNING, succession is IMPOSSIBLE, though we may not be able fully to understand THIS thought, or others, about such a Being.

Indeed, is it not plain that this is one of the very lessons we are to learn from this lofty subject. GOD IS COMPREHENSIBLE IN ALL HIS ATTRIBUTES. The human mind cannot grasp thought of him in full.

“In its sublime research philosophy
 May measure out the ocean deep, may count
 The sands, or the sun’s rays; but God! for thee
 There is no weight or measure; none can mount
 Up to they mysteries. Reason’s brightest spark,
 Though kindled by thy light, in vain would try
 To trace they counsels, infinite and dark.
 And thought is lost ere thought can soar so high,
 E’en like past moments in eternity.”

WHAT A FEARFUL THOUGHT TO THE WICKED THAT GOD NEVER CEASES TO BE, AND THAT HE IS ALWAYS THE SAME. ETERNITY is a word that will break sinners hearts in the place where mercy never enters. If a man’s MUSCLES ache who holds a pound weight at arm’s length for a single hour, Oh, how will their HEARTS ache upon whom rests the millstone of a rejected gospel forever, and ever more, absolutely without end. What a fearful thing to endure banishment from God’s presence throughout eternal ages.

But thanks ecstatic, all the righteous have reason to rejoice because their God liveth and reigneth for evermore, for then they will live and reign and be happy too.

“Eternity without a bound,
To guilty souls a dreadful sound,
But Oh, if God and heaven be mine,
How sweet the accents, how divine.”

Yes, I love to think of eternity; of an existence that will always last. Of a home with the Lord of Glory forever. Of the glorious company of the redeemed. Of the new song that will well up, and well up here and there, fresh and new, for evermore. And I know that if I accept Christ now, I shall be with him then, and that in ten millions of years he will be just as good to me, and just as able to help me, as he is today.

I do not know where heaven is, but I know I shall then be near him who so loved me that he shed his blood for me on the cross. Blessings be to his name, there is ONE LIVING AND TRUE GOD. And if you are Christ's today, my hearer, in ten millions of years you will know him and love him far better than you do now. Then you shall, doubtless, have explored his boundless works in Nature; you shall have studied the height, and depth, and breadth, and length of his wondrous, glorious dispensations of grace; you shall have gazed upon the holy beauty and splendor of cherubim and seraphim, and talked and served and sung with them. Ah! happy, happy thought for all those who are in Christ Jesus, the Blessed Lord of All. And so it will be forever, yes forever.

But learn also, to be amazed, and especially comforted at the CONDESCENSION of this MIGHTY ONE. “For thus saith the high and lofty One that inhabiteth eternity, whose name is holy, I dwell in the high and holy place.” But not there alone. “With him also that is of a contrite and humble spirit,”—and there for a purpose—“to revive the spirit of the humble, and to revive the heart of the contrite ones.” “Peace, peace, saith the Lord.” “The eternal God is thy refuge,” O believer, “and underneath are the everlasting arms.”

Such a Being, helping so kindly and condescendingly! What a comfort! What a blessing! Do you, beloved, accept his help, and daily and hourly use it? Then, indeed, may you be glad and rejoice in the Lord, whatever be the phase, or the measure, of trial that comes to you in life. Be not cast down. Hope thou in God; he will sustain thee.

And this, too, is the lesson for every one not yet a christian. Dear friend, the prayer for you to use as this service closes, and often, is:

“O God, my inmost soul convert,
And deeply on my thoughtless heart
Eternal things impress;
Give me to feel their solemn weight,
And save me ere it be too late,
Wake me to righteousness.”

So shall you gain God. So shall you gain Christ, who only is the eternal, blessed life for your soul forever more. Will you not accept him now, and thus make sure of a home with him throughout all the never ending cycles of his own eternity to come. Oh do. Then all of us can ever joyfully say: “Unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, Amen.”

WONDERS OF REDEMPTION*

"For God so loved the world, that he gave his Only Begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16

In trying to develop this wonderful text, consider four things—WHO LOVED, WHAT HE LOVED, HOW MUCH HE LOVED, AND WHY HE LOVED.

WHO LOVED THE WORLD? ANSWER: 1. THE ALL-POWERFUL ONE.

The same Being who made the world. The same who made all worlds. Yea, he is infinite in power, and we see signs of his might in the tiniest flower that smiles at our feet, as well as in the brightest star that shines overhead. The marks of his hands are seen in the hills and vales, streams and trees, the rocks and the rain, as much as in the tables of stone that he gave to Moses on Sinai. Every puddle and every puddle of water teems with life, and that life is all kept in being by him who upholdeth all things by the word of his power.

His might is past describing. "He hangeth the earth upon nothing." "He weigheth the mountains in scales, and the hills in a balance." "He gathereth the wind in his fists." He moves the globe without any fulcrum on which to rest his lever. He bears up the universe by his word. Yea, "speaks he the word, and a thousand worlds are born." At night look up, and out, and see the myraids of worlds he has hung in space, and admire his power. How very wondrous it is!

All these circling orbs he makes to revolve, but did you ever hear the noise they make as they turn on their axes, and swing far through space? When men make a train of cars run at the rate of sixty miles an hour, it is with a great noise, and with danger to every one aboard. But our God has ever been moving these worlds, some of them (as our earth) 68,000 miles an hour, some of them faster, and yet there is not as much noise as a boy makes in rolling his marbles over the floor, and there is not the slightest danger to person or thing.

Yet this ALMIGHTY ONE loved the world—a world, too, that could not add one iota to his power, for he is so great that he could have

*I wish to give credit to Professor Samuel J. Wilson, (afterwards D. D. and L. L. D.) for the outline and some of the applications of this discourse. When I was a student in the Seminary in 1856 I heard him preach on this subject, from this text, in the Sixth Presbyterian church, Pittsburg, Pa. A few years afterwards, when writing on the same text, I took the liberty of using his divisions throughout, and also, some of his illustrations, as far as I could then recall them.

blotted our rebellious world out of existence, and made a thousand others far greater, and far better, than the one he destroyed. But he did not. He loved the world. Behold! here is a wonder.

2. THE ALL-HAPPY ONE.

A Being, however, may be very POWERFUL and yet be UNHAPPY.

But this is not the case with our Lord and Creator. He is perfectly HAPPY. Yea, he is HAPPINESS ITSELF. He is not capable of being sad, or weary, or of suffering pain. When it is said "God repented," the words do not imply human weakness. They are only thus adapted to our finite comprehension. The Creator has pleasure without pain, or weariness, or sorrow. He enjoys infinite felicity. When he proposed to redeem man, he did not do it that it might add to his own essential happiness. He was just as happy, essentially—in his own essential being—before man and angels existed as he ever will be. When it could not, in any way, add to his essential happiness, he yet loved the world. Oh, what a wonder is here!

3. BUT THIS MATCHLESS ONE IS ALSO INFINITELY HOLY.

"In the year that King Uzziah died, I saw also the Lord, sitting on a throne high and lifted up, and his train filled the temple. Above it stood the Seraphim. Each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another and said: Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." This is a wonderful passage, indeed! How holy the Lord God is! By his holiness he has for sin the most perfect abhorrence. It is affirmed: "The heavens are not clean in his sight, and "the stars are not pure before him." By the stars here are meant the angels. He is so holy that, in comparison, even the holy angels are not called pure and yet he loved a vile world like ours. Ah, what love was that, what wonderful love! But again—

4. THE CREATOR IS OMNIPRESENT.

"Whither shall I flee from thy presence? If I ascend up into heaven thou art there; if I make bed in sheol, behold, thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me." Yes, Jehovah "fillethe immensity with his presence." There are millions of worlds, and each one millions of miles away from the others, and yet God is present at all of them—present at every part of them, and always present.

An infidel once said to a little girl: "How big is your God." He was scoffing. The word "big" cannot be applied to God. But the child having been taught by the Holy Spirit, was equal to the question. She answered: "He is so great that 'the heaven of heavens cannot contain him.' and yet he is so good and kind that he comes and dwells in my own little heart." Yea, beloved, notwithstanding, our God is so great, he still loved the world. He loves us, and will come and dwell in our hearts if we but ask him to. But—

5. HE IS ALSO A JUST GOD.

His justice flows from his holiness. So holy that he cannot look upon sin with allowance, he in justice punishes it. It is impossible for him to clear the guilty. Nothing else can he do than banish from his presence the incorrigibly wicked. His justice is absolutely inflexible. He **MUST** and **WILL** reward the righteous, and he **MUST** and **WILL** punish the wicked. So the salvation of the world would not show his justice. That justice would lead him to condemn the world. Yet he loved it, when he would have been as much glorified in its destruction as in its salvation.

His glory does not depend on the manifestation of any particular attribute of his character, but upon the display of them all on particular occasions, and in full harmony. He is glorified when he bestows blessings upon the righteous, and also glorified when he inflicts punishment on the wicked. His glory means the manifestation of his character to his creatures. **JUSTICE** is an attribute of his character. Therefore, when he displays his **JUSTICE** in punishing offenders, his glory is as much set forth as when he manifests his **MERCY** in pardoning penitents.

Now, this being true, when the world he created "good" had sinned, he might, in justice, have turned it to desolation. But he did not. Mercy rose up beside justice, and so (all powerful, all wise, all present as he was; infinitely happy, holy and just as he was) he **LOVED** the world. Loved it with an **AMAZING** love. Here is wonder, indeed! So **GREAT** a being—one so **INFINITE** in every **ATTRIBUTE**—loving those who could bring him no help, nor in any way add to his felicity, has surely earned, and will receive, the plaudits of eternity. Even here and now let us most reverently adore the wonders of such love. But—

II. WHAT DID HE LOVE?

He "loved the world," says the text. And **WHAT** is the world?

1. WHAT IS IT ASTRONOMICALLY?

In this sense it is a mere mote among mountains. There are

thousands of other worlds, and some of them a thousand times larger than our world, and yet he loved it among them all. Saturn is a thousand times larger than our earth. Jupiter 1,400 times larger, while the sun is 1,300,000 times larger. The sun's diameter is 880,000 miles. Our moon is 240,000 away from us, and in making her circuit around the earth she describes a circle which is 480,000 miles in diameter. Now, were the sun's center placed in the center of this great orbit, his circumference—his outside—would reach 200,000 miles beyond this circle in every direction, thus filling up the whole space between us and the moon, and extending nearly as far beyond her as she is from us. A traveller who should go at the rate of 90 miles a day, would perform a journey or nearly 33,000 miles in a year, and yet it would take such a traveller more than 80 years to go around the circumference of the sun.

But in the material universe there are many OTHER suns. Go out in a clear night, look up into the sky and count, if you can, the stars that glitter there. There are very many. But astronomers tell us that countless numbers of these are suns, each one having planets revolving around it, as our sun has his planets revolving about him.

And then conceive, if you can, the distance of the sun, the planets and the stars. Think for a moment of a railway to the sun. If an infant be started on a train of cars, and that train run a 100 miles an hour, the infant would grow old and die before reaching the sun. It would not be there in 100 years. Had Adam and Eve, on creation's morn, started to the planet Neptune, and travelled 50 miles a day ever since, they would not be there yet. But this hardly commences immensity. When we get to large numbers they are only cloaks for our ignorance. We can form no adequate conception of the distance of the stars. If you count twelve hours a day, it will take you a month to count a million. And yet, beyond the solar system—beyond Neptune's orbit, so far away—far beyond—there are millions of other worlds. Astronomers say there are 300,000, and the nearest of these to us is so far away that their light does not reach us in three years. If one of these worlds were destroyed, its light would still keep flowing towards us, and for more than three years it would appear just as it does now.

But some are much farther away—so far that it would take a cannon ball 450,000,000 of years to reach them. Light travels at the rate of 192,000 feet—about 37 miles—per second. And yet there are stars, worlds, suns so distant that their light has not reached us

in the 6000 years that our world has existed. Now suppose I take my station on one of these stars, and then on another, so far away that its light has not reached the first one in 6,000 years, and then on another the same distance beyond that, and so one, one after another, till the mind is lost in counting, I would not be much nearer the boundary of God's creation than I am at present. Such is but a tithe of the vastness of the universe.

And yet our most merciful God had compassion on our little world—on our world which is but a mere speck amongst so many. Surely, this ought to inflame our love. This should kindle our deepest reverence. God picked our small world out from among so many, and loved it. Infidels have used this as an argument to deny the atonement. They say that so GREAT a GOD would not do so much for so TRIFLING an OBJECT. For a long time this thought, it is said, staggered Daniel Webster's mind. But after while he grew out of it, and said in faith; "My mind, more enlightened, tells me there is a hereafter, that man is immortal, and that God, our Heavenly Father, DOES care for our world." Yes, he does care for it, and he did love it, although it is so strikingly insignificant. O the wonders of such love.

2. BUT EXEGETICALLY WHAT IS THE WORLD?

It means THOSE IN the world. It is the world of mankind. It was not the water, or the rain, the winds, or the rocks, or the trees God loved, but sinners—sinners all corrupt and vile and stained with sin—sinners who were rebelling against him, and doing all they could to oppose his government. O what honor should be paid to him!

The names of Howard and Miss Nightingale will burn with bright honor, when those of Alexander and Cleopatra will be consigned to oblivion. Yet many respect these and still dishonor God. They will not respect and honor him although he has done more, inconceivably more, for our race than Howard or Miss Nightingale ever did. He is the only fully TRUE philanthropist that ever lived. He loved mankind with a purer, holier, greater love than ever warmed the bosom of mortal. There was not a spark of selfishness in his love. It was all pure benevolence. Truly, none of our words or thoughts can do justice to such gratuitous, abundant and astonishing love of a holy Saviour to a sinful race.

But not only did he love sinners, but THE SINNER IN PARTICULAR. Yet, he hated his sin. But one says: "Does God really love me? I

am profane, and break the Sabbath; I lie and steal; I disobey all his commandments."

Yes, friend, God loves you. YOU ARE THE VERY PERSON HE LOVES, and could you realize the fulness, freeness and benevolence of that love, you would be on your knees before leaving this room.

Surpassingly wonderful, indeed, is divine love! If there had not been a single sinner saved; if Christ had never died for the world; God's name would still have been infinitely glorified. Every sinner going to eternal despair would have testified to the holiness of his law. If none had been saved, the wailings and woe of the lost would have forever declared the justice of their Creator and Judge. And yet he loved the world.

But see again, HE MADE THE FIRST ADVANCES. Man did not come to seek his favor, but he came to man to bestow his grace. "He first loved us." This is the unnatural order. But his gracious call is: "Come, let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." The rebel, the worm that spurts its venom in the face of the Almighty, has such words addressed to it. What amazing wonder in such love!

But, as we advance, the wonders thicken and deepen. This we will see by considering—

III. HOW MUCH GOD LOVED.

The text says he loved so much that he gave his Son to save us. GAVE AS A GIFT, it means—bestowed FREELY, without THE SLIGHTEST REMUNERATION. The Apostle says: "Herein is love." Yea, truly herein is love, the triumphs, riches and glory of divine love. Here is love, the FLOWER of love. "God is love," the ESSENCE of love.

But still, does any one know how much he loved? Can any one tell? I cannot. No mortal can. The chirping robin might as easily utter the words of the Apostle Paul, as for human lips to speak the measure of God's love to sinners. There is nothing on earth, nothing in the heavens with which to compare it. We love our friends—those who love us. We are pleased when they rejoice; we mourn when they are grieved; and when they are put in the grave, we weep, for we loved them dearly. Is this the measure of the love God had to the world? No, his was infinitely higher than this.

I saw a sister cling to the neck of her brother who was about to go to the civil war, and I thought—a sister's love, how pure, tender, gentle, and yet strong, earnest and steady it is. No rudeness, coldness

or forgetfulness of a thoughtless brother can change it, no absence cool it, no joy diminish it, no grief drown it, nor neglect destroy it. It burns brightly on. Was it love like this with which God loved the world? No, no, this falls far short of equalling his.

Look at that mother at the cradle of her dying babe. She wrings her hands in agony, but cannot weep. Her grief is too deep for tears. Distress seems to have benumbed her very soul. Her face mirrors pain, her body rocks to and fro, her heart is almost breaking. She trembles, and at length emotion starting, she exclaims: "O my child, my child, I cannot give you up. My darling, precious one, I cannot let you go alone. Would to God my dearest, fondest one, I could go to the grave with you.

Does this describe God's love to the world? No! no! This love is not to be compared to his. His exceeds this more than yonder sun out shines a spark at noon day. His love—but who can speak it? "High as heaven, what canst thou do? Deeper than hell, what canst thou know? the measure thereof is longer than the earth, and broader than the sea." We can only faintly conceive, we cannot sufficiently adore it. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. HE LOVED THE WORLD SO MUCH that he gave for it the best thing he had—his Son, his own Son, his only Son, his Only Begotten Son, his Well Beloved Son,—he who was in the bosom of the Father from all eternity, and who was equal with the Father. He gives us friends and bread and breath, but this gift beggars all description. A pen of fire cannot write it. Tongues of angels cannot speak it. Cherubim and seraphim have no arithmetic by which to compute it. Our Saviour himself, in the text, does not attempt to express it. He only says: "God so loved the world." God so LOVED. Paul, who had been caught up to the third heavens, could only exclaim: "O the depth." "O the depth of the riches...of God! how unsearchable" they are. Let us, like Paul, leave it, but let us adore.

But consider the reason—

IV. WHY GOD LOVED THE WORLD.

His purpose was to rescue man from DEATH and place LIFE within his reach. Christ came with salvation in his eye—with salvation in his heart. This he offers freely to all who will receive it. God gave his Son "that whosoever believeth on him might not perish, but have everlasting life." Here was the great issue and exhibition of his

love—the gift of his Son to save man from the lost world—to save him from perishing.

Perish! perish! what a fearful word! No sinner knows what it is to be shut up in the world of woe forever. There is no love, no smiles, no joy, no hope; nothing but darkness and curses, pain and hate—the “wailing and gnashing of teeth,” “where their worm dieth not, and where their fire is not quenched.” There is not even a friend among the demons.

In THIS world the worst of men still feel that some one loves them, and this gives some comfort. Man cannot live without friends; and if driven from the society of his fellows, he will go and seek sympathy among the dumb brutes. But in the place of the lost, man is deprived forever of the companionship of anyone one who CAN love,—of anyone who WILL love. Millions of years, too, will only begin eternity, and yet eternity itself will not end the racking pain of the world of woe. Oh, who can conceive the fearfulness of that terrible word “perish.”

And it was to save from perishing that “God gave his Son.” All deserved to perish. By justice all would have perished. All had rebelled; were still rebelling, and this was the only punishment suiting rebels. How wonderful! when inflexible justice said they ought to perish.

To WHAT?

But salvation is not NEGATIVE, it is also POSITIVE.

It not only saves from hell, but it elevates to heaven. The convicted traitor is not only pardoned, but preferred. He is made a favorite, and treated as one whom the King of Kings delights to honor. “Out of prison he cometh to reign.” If believers, then children, and “if children then heirs—heirs of God, and joint heirs with Jesus Christ” to a measureless inheritance. Salvation not only secures for the sinner that he shall die, but it bestows life—“eternal life,” says the Saviour.

And ETERNAL LIFE, WHAT IS MEANT BY THAT?

Death in the scriptures is often synonymous with misery, life with blessing. “Eternal life,” then, not only implies a never ending existence, but also never ending joy, as well—unspeakable felicity and unutterable, ineffable delight.

ELEMENTS OF BLISS.

But what makes the heavenly life such a glorious one?

1. IN IT WE WILL BE NEAR CHRIST.

Much of our happiness in this world arises from sociability. If that is so even **HERE**, what **WILL** our delight and fellowship be over there with Christ our chief Friend? Being near him will be the acme of joy.

A good man (Dr. Plumer) once rode on horseback for two weeks, through woods, swamps and streams, in order to visit his dying, aged mother. He thought the journey very long, tedious and tiresome, but afterwards said, that the first fifteen minutes at home with his dearest earthly friend more than repaid him for all the toil and fatigue of his long and tiresome journey. So, one hour in heaven will far more than compensate for all we suffer here below while on our way thither. We shall there be near Christ, and bask in his smile forever.

2. INCREASED KNOWLEDGE WILL ENHANCE THE JOY OF HEAVEN.

Even in this world, other things being equal, the wisest people are the happiest. But still none are fully content. From the little child blowing its soap bubble up to a Newton calculating the laws of gravitation all are still reaching after more. Contentment with what we have is never full. But in the home beyond there will be enough to forever satisfy. And that knowledge will come, too, without toil. No student will then have to labor for hours by his lamp from night to night. "There will be no night there." All will be one universal eye, all will be one universal ear, knowledge will, as it were, be poured in. Here we "know only in part." There we "shall know as we are known." and gain more knowledge still with the greatest imaginable ease. But—

3. THERE WILL BE NO SIN THERE.

Think of it! O think of it! How happy it must be! A place without sin? Why! take sin away even from the earth, and it will be a paradise. One of the early reformers of that country said: "Oh, if there was no sin in the world I could live on the highlands of Scotland forever." There is no sin in heaven. There is only imperishable bliss. We cannot at all imagine the perfection of the heavenly state. "It doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is." We shall then be near Christ—shall be like him—shall be clothed with knowledge, and shall be wholly free and absent from sin and all its consequences. Such bliss God offers, and holds himself in readiness to give, to every one who believes on his Son.

These, then, friends, are something of our Heavenly Father's great purpose of infinite love towards fallen man. It led him to in-

vent a plan by which the sinner might be saved from perishing and made an heir of glory—a partaker of the unspeakable delights of the heavenly world.

THE CONDITION.

Mark it! Eternal life is offered to all—is open to all. To the receiving of it only one condition is annexed—just one. That is faith. We must believe or we cannot receive the boon. This is the condition. You must believe that “God so loved the world that he gave his Only Begotten Son” to die for every one accepting him. Must believe that God gave his Son for YOU, that Christ died for YOU; not merely for the world in GENERAL, but for YOU PERSONALLY, INDIVIDUALLY. You must appropriate Christ to yourself, take him at his word, TRUST him WHOLLY, FREELY, FULLY, EXCLUSIVELY. How easy the condition! How small the requirement! Sinners—THE SINNER saved if he simply believes! How amazing and merciful the plan!

THE WONDERS OF IT.

In all the thoughts thus far, we see some of the WONDERS of REDEMPTION. It is a wonder that he who is so powerful would love such feeble worms! A wonder that he who is infinitely happy would love such miserable creatures! A wonder that he who is infinitely holy would love those so vile! A wonder that he who is infinitely just would love guilty rebels. A wonder that such a great God would love so insignificant a thing as our world! A wonder that he would love creatures so degraded and low as were sinners! And wonder of wonders that he loved so much!

But we can but only meagerly speak such wonders. Let us, pausing, fall down and adore. The child sports sprightly on the brook side, but stands in awe at Niagara. In adoring silence here let us stand.

LESSONS.

But while pausing in thoughtfulness let us learn—

1. HOW GOOD THE GREAT GOD IS.

He gave the worst of beings the very best thing he had. When it would not add one iota to his power or happiness, and when man deserved only wrath, he still visited him in mercy, and made it easy for him to be saved. The Lord is good. He is goodness itself. How can we sufficiently adore!

2. HOW PREPOSTEROUSLY WICKED IT IS TO BE PROFANE.

Yet many blaspheme. We can scarcely go on the street without hearing the name of God taken in vain. The Jew would not write the name Jehovah with a pen with which he had written anything else, and after writing the name he would lay the pen away and never write anything else with it. When, in reading he came to the name Jehovah, he would not pronounce it, but make a solemn pause and pass on.

O that our Americans of this twentieth century had more of this reverence! But how different it often is. And yet, of all inexcusable things, profanity is the least excusable. How sinful it is! What can be more DARINGLY WICKED than for a wretch, a worm of the dust, either lightly, or in anger, to call upon the name of the Great God, "who rulest in the heavens." Learn—

3. THE WORTH OF THE SOUL.

We estimate anything by the price paid for it. And what was the price paid for the soul? It was not a king who died for it, or a prophet, or an angel, or an arch-angel, but the Lord Jesus Christ, the Son of God—his ONLY SON. He who was EQUAL with the FATHER—who was VERY GOD HIMSELF.

This is the price of the soul, and yet how reckless men often are of its eternal interest. Life is offered, and they reject it. O how strange that many prefer a moment's pleasure to Christ's love forever, when the soul is worth so much. The world is not worth one soul. Millions of worlds are not, for Christ made all these, and yet he died for the soul. Learn—

4. THE SINNER'S INGRATITUDE.

Our Lord said that kindness to enemies would heap coals of fire on their heads. His love to us should heap coals of fire on our hearts. It should melt us to love. And yet how ungrateful many are. How little do they thank the Lord for his temporal benefits. And oh, how little for this Great Gift. Christ died for us, and we won't praise him. He offers pardon freely, and the pardon is despised. He proposes to save, and his offer is rejected. HUMAN love often melts us, but this INFINITE LOVE of the INFINITE GOD moves us not. What amazing ingratitude! What has man not done to injure God? and what has he not done to benefit and bless man? The ingratitude of the creature is unspeakable and inexplicable. But more than this—

5. THIS SUBJECT LEAVES MAN INEXCUSABLE.

O hearer, forget, if you can, all the teachings of a pious mother; forget all the good precepts of every good book you have ever read; obliterate from memory every sermon you have ever heard; blot out the remembrance of the one to which you have listened today; and you will still go to the bar of God without excuse. And as long as this one text stands, you and I will be inexcusable. Here is gospel enough for the salvation of the universe "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here eternal life is offered, and the terms stated on which it may be attained. They are easy. Every one can comply. So, if the sinner is lost it will be his own fault. Then, Oh then, love the Lord, accept his salvation, and reign with him on high forevermore.

Supremely great and blessed Lord,
 Most High and Holy One,
 Our hearts exult in glad accord
 For gift of thy dear Son.
 Thou rulest all the whirling spheres,
 The cycling worlds obey
 Thy will through all the rolling years,
 Till everlasting day.

Yet notwithstanding all thy power,
 Thy love shines forth ablaze;
 Bright angels chant it every hour
 In ringing, happy lays.
 Both cherubim and seraphim
 Extol it loud on high,
 While myriad saints exultant hymn
 In rapturous reply.

For thou didst give thine only Son
 To save a rebel race;
 To execute, while ages run,
 The purpose of thy grace.
 So now, whoever will believe
 On him thy love hast given
 Shall never perish, but receive
 Eternal life in heaven.

O Mercy, matchless, passing great!
O Love, the highest known!
Lord, help our praises emulate
The gladdest round thy throne.
O here we would admire thy grace,
Would e'er adore thy love;
Then rival there, before thy face,
Th' ecstatic choirs above.

GOD'S UPHOLDING SOUGHT

"Hold up my goings in thy paths, that my footsteps slip not. Show thy marvelous loving kindness, O thou that savest by thy right hand, them that put their trust in thee from those that rise up against them. Keep me as the apple of the eye, hide me under the shadow of thy wings."—Psalm 17:5, 7, 8.

Given a frosty air on a misty morn and pavements are soon precarious. Both little ones (and larger, as well) find them too slippery for safety. Each needs a support for sure going.

How symbolical this, of life's paths. They are slippery—often treacherous. Many an owner of incautious feet gets a tumble. And the fall is often a serious thing. There is more likelihood that the unwary one will break his own bones than that he will break the ice, or mend the path. He who trips in life's paths endures penalty. Reputation—his own, or another's—is often marred; a wrench is given to character; a detriment comes to talent or worldly means; or any one of a hundred other hurtful things follow.

And so it has ever been. The world's ways are crowded with crippled goers, and unsuccessful goers, and with goers who never get to any high and noble destination among men, much less to a holy and glorious termination at the end of the course.

And yet the unthinking multitude presses on over the same slippery spots, unprofiting by the capsizing they have seen; unheeding the warning cry that dirges back from those already wrecked in fortune, or wrecked in character—may be in both—and alas, too, still worse, often wrecked in hopes of an eternity with God in heaven. O that men would see, and hear, and learn, fear God and turn to the paths he has laid for the safety of all.

SAFE PATHS

These safe paths are God's paths, not the world's. There is the path of Life—far-stretching, shining and glorious, and into this path, on every side, at every conceivable angle, and at countless intersections lead the paths of Righteousness, paths of honor, paths of obedience, paths of reverence for God's name, his word, his house, his holy Sabbath day, and all such—crossed and re-crossed, it is true,

continually by the WORLD'S paths which would lead astray—but THEMSELVES ever leading straight on into the path of Life, if only they be followed in the name of Christ; while there above, over all, the "High and Lofty One, who inhabiteth eternity," sitting on the arch of heaven, yet condescending to earth's millions of benighted travelers, calls to all with loving interest, "This is the way, walk ye in it."

And many a willing walker along some of these paths feeling his own weakness, his own liability to err from the way, or to stumble and receive damage, cries back pleadingly to the Hearer of Prayer: "O Lord, Hold up my goings in THY paths, that my footsteps slip not."

And pleading thus is just the thing to do. Prayer is proper. Need of it there is, and many reasons prompt to it.

There is reason for this prayer because—

1. THE LORD'S PATHS ARE NOT ALWAYS SMOOTH.

Sometimes they are rough and jagged. Besides, at times, they lead through (to us) dark places. "Joseph is not, and Simeon is not, and ye will take away Benjamin also, cried old Jacob as he groped in the dark along the way of the Lord. How rugged, too, seemed the way of the Lord to David, when, fleeing from his palace because of rebellion in his kingdom—even in his own family—old Shimei went along the hill side over across the ravine, cursing him, and throwing dust in the air towards him in derision and contempt. "The Lord hath bidden him, let him alone," said David to those who would have gone over and killed the wretch. The humbled king knew, IN HIS INNER CONSCIOUSNESS, that he himself fully deserved the humiliation, and that all this was meant for his good. So, great man that he was, notwithstanding his sin, he bowed to the Lord.

HOW DEVELOPED.

Ah! our God knows best how to develop spiritual muscle and fibre, as well as how to engender faith that will "remove mountains." If he, my hearer, never led us over any rugged places, or through any dark ones, we would never grow as we should in strength of christian character, or in that clinging trust which never takes alarm, and never lets go.

Some of you have doubtless had afflictive experiences. Are you not already far enough along to bless God for them, because you now see and feel that they have done you good. When all was dark around you, a voice came, (faintly at first, it may be), but after while plainer,

clearer, stronger, singing encouragingly: "In the morning it shall be light," and your hope that had begun to waver grew steady and strong again as before.

Can you not look back now and truly say that affliction has taught you better lessons than prosperity ever did. Through dark hours rather than through bright ones have you learned something of that scripture which says: "God is faithful, who will not suffer you to be tempted"—that is, TRIED, or put TO THE TEST—"above that ye are able; but will, with the (testing), also make a way of escape, that ye may be able to bear it."

And was it not along rugged paths of the Lord's way, and your mature thought afterwards of his dealing with you then, that you gained the most realistic and comforting view, as well as the most sure experience of the divine declarations: "He doeth all things well?" "The Lord doth not afflict willingly, nor grieve the children of men?" And it was thus you grew able to appropriate to yourself (in something of its sweetness and fullness) that blessed exhortation and promise: "Beloved, think not strange of the fiery trial that shall try you, as though some strange thing happened unto you, but rejoice that the trial of your faith, being found more precious than the gold that perisheth, might be found unto praise and honor and glory at the appearing of Jesus Christ."

Yes, there are rugged places, and dark places, in the high-way of the Lord, and we need to pray—pray from the heart lest we trip and fall as we make our ascent. But prayer is needed because—

2. ENEMIES ARE NEAR.

Seeking protection from these the form of prayer is changed, or rather, a new petition is offered. Now it is: "Display thy marvellous loving kindness, O thou who savest by thy right hand those that put their trust in thee from them that rise up against them." This is not a mere collocation of beautiful words. It is that, but it is much more. It is the genuine expression of heart-bursting desire. It is no mere form on the lips of David, or many another.

Paraphrased and expanded it pleads: "O Lord, I am trying to mount up they high-way of holiness, but enemies beset me. They often come near. They make violent assaults—even ROAR upon me. But thou are my Deliverer, and strong. Thy right hand is all powerful, And thy help is most efficient. Thou dost not only scare the enemy a little, and keep him back, and give to me a LITTLE courage—a LITTLE help—a LITTLE deliverance, but thou SAVEST—dost take

ENTIRELY OUT OF the power and reach of the enemy FOREVER. Therefore, I call upon thee—I cry earnestly to thee: “display now thy kindness”—and thine affection with it—“thy LOVING kindness”—and this to an unspeakable degree—“thy MARVELLOUS loving kindness”—distinguish theyself GLORIOUSLY in my entire and eternal salvation.

SPIRITUAL ENEMIES.

Friend, did you ever, with a sincere heart, and from its depths, call upon your Divine Helper thus? Have you ever felt the assaults of spiritual enemies? Who? and what are they? Ah! “the prince of the power of the air” is the great enemy. He is that old serpent and Satan, whose power is great. He lieth in wait to deceive. How stealthy are many of his approaches. Listening closely, the wary pilgrim can sometimes hear his steps drawing near as silently and velvety as the foot-falls of a mouse-seeking cat. In “sheep’s clothing” he comes, but “a Wolf” still ready to devour the sheep. Or he makes his approach as an “angel of light”—comes as a preacher quoting scripture, as he did to our Lord in the temptation in the desert. And sometimes, in terribleness, “as a roaring lion” he rushes forth, “seeking whom he may devour.”

Then he has emisaries—many of them. Their name is legion. Some of these are WITHOUT us, and others WITHIN. These foes are all formidable—those in our own breasts no less than those external. “There were giants in those days,” we read. And we must admit there are giants in these days. There is PRIDE—“enemy of all righteousness, child of the devil.” There is ENVY, AVARICE, COVETOUSNESS UNCHARITABLENESS, WORLDLY MINDEDNESS, THE SPIRIT OF EVIL SPEAKING, and DECEIT, as well as the ROOTS and GERMS of MALIGNITY, STRIFES, BACKBITINGS, WHISPERINGS, SWELLINGS, TUMULTS, and the like—all within the heart.

These must be subdued, or they will subdue us. The pilgrim along the Lord’s high-way, who has opened his heart to Christ, and has had his own heart opened to himself, seeing what is there within him, deeply feels the need of watchfulness and prayer, lest these inner foes, which received their death wound in his regeneration, encouraged by his own carelessness and neglect, should begin to come to life again, grow strong, occupy, ensnare and benumb his soul as before. O pray constnatly, earnestly, against foes within as well as against those without.

But again, prayer is necessary and prompted because—

3. OUR STRENGTH IS ALONE IN GOD.

He it is holds up our goings, or we would slip at every step. He it is "saves"—displays his "marvellous loving-kindness" IN saving—and not we ourselves. All our help is in him. Yet the christian pilgrim is not a mere passive machine. He exerts his own strength. The whole force of his new, spiritual nature prompts to this. A revised version of the text even declares this fact. "My steps have laid hold of thy paths." So it may be read. "My steps have laid hold of thy paths."

This is very expressive. It don't hint at just the putting forth of merely a little exertion, but of heart earnestness—intense and purposeful application. Mind and will, hand and heart are in the effort. He is working out his "own salvation with fear and trembling." That is true. And at the same time it is just as true that it is God who is working "in him, both to will and to do of his good pleasure."

STRIVING.

The believer OBEYS. He exerts himself. He strives to enter in—strives "for the mastery in all things." He runs the race, presses forward in it—eye and hand and foot reaching toward the goal. He girds on "the whole armor of God." fights "the good fight of faith," and yet, he is not his own Saviour. The Lord, the glorious Prince of heaven, is. He does not conquer in his own strength. God is his strength and portion, not only now, but forever. He does not keep himself. He is "kept by the power of God through faith unto salvation ready to be revealed in the last time." He exercises faith, and shows his faith by willing, glad obedience—by earnest, active service—and God does the keeping. His faith is so strong that it reaches assurance, and he is able to declare: "I know whom I have believed, and that he is able to keep that which I have committed to him against that day."

Yes, the Lord is the Keeper of our souls, and our bodies, and all that is worth saving about us. He is able to keep, and he will keep all who unreservedly commit themselves to him in whole-hearted faith, manifested by a whole-hearted service.

For these three reasons, then, there is call for prayer, to-wit: BECAUSE THE LORD'S PATHS ARE OFTEN RUGGED: because THERE ARE ENEMIES LYING IN WAIT TO DECEIVE, and because WE OURSELVES ARE WEAK, NEEDING GRACE, STRENGTH AND HELP, YEA, SALVATION.

But hasten to learn from the text **HOW THE SUPPLIANT EMPHASIZES HIS PETITION.**

This he does by repetition—not of words especially, but mainly of thought. Nor is the petitioner afraid of that which is poetic and figurative—even highly so. He has plead to be held up in his goings—to be saved from enemies—and wanting entire protection and safety he continues, as earnestly as beautifully: “Keep me as the apple of the eye, Hide me under the shadow of thy wings.” How beautiful, and yet expressive and strong! The Hebrew mind was poetic, the Hebrew language rugged and strong, and yet, often concealed in itself beauties that in cursory reading we never get.

Consider the first of these two petitions—“Keep me as the apple of the eye.” If any young woman, or girl, will look into the eye of any other—look steadily, closely—she will see her own likeness in miniature—see the most tiny and pretty little picture of herself in the very center of her companion’s eye. What shall she call it? The Hebrew says: “The little maid of the eye.” It is the center—the most delicate part of the eye—the PUPIL, the APPLE, the IRIS of it. Prompted by the thought that this part of the body is guarded more closely than any other, the pleading suppliant cries: “Keep me as the apple of the eye.” He feels his need of, and calls for, the most tender, full, constant and complete guardianship and protection. This is the force of the phrase.

DIVINE PROTECTION.

And shall I say also, that of all the boundless universe of God, no other part is so dear to him as his own people. To them, more than to any other, he ever extends the most tender, interested and careful guardianship and protection, figuratively speaking, as a man does to the apple of his eye—the most tender part of his body.

But the next clause is of similar poetic beauty. “Hide me under the shadow of thy wings.” The mother bird—the eagle being, perhaps, more particularly in mind—covers and protects her brood with her extended wings. (1) From ENEMIES. And this is one thing the suppliant of the text wants, as we have already seen— protection and defense from enemies without and within. (2) From STORMS. How quickly little chicks run under the mother’s wings when the rain falls or the wind blows. From the storms of life—the storms that assail the soul—every true christian pilgrim wants protection, and seeks it in the Lord who so lovingly extends it (3) From THE COLD. In the

frosty air of an Autumn day, how instinctively, clusteringly and chirpingly satisfied and contented, the little fledglings of the barn-yard cluster under the canopy pinions of their sheltering parent.

A chill, cold world sends the real child of heaven to the shelter of the Almighty. There his heart all the time whispers in assured peace: "The Lord is my rock, and my fortress, and my deliverer; my God, my strength, in whom I will trust; my buckler, and the horn of my salvation, my high tower; "he hides me under the shadow of his wings and I am safe."

But now, friends, shall we attend to a few closing lessons? The first is, A LESSON OF HOPE.

Hope is a great thing. The scriptures often speak of it. David had it. Scholars tell us we may translate: "Thou wilt hide me under" etc. or more exactly: "Hide me, as I know thou wilt, under the shadow of thy wings." Here is undoubted hope and trust. Had David not had it, we would not have had these beautiful verses, or this Psalm, or any of the other Psalms. He tried to maintain a constant hope. When tempted to despondency, he would cheer his soul by saying to it: "Why art thou cast down, O my soul, hope thou in God, for I shall yet praise him for the help of his countenance." Such hope mounts to assurance. It is a "LIVELY HOPE"—has LIFE in it—an anchor of the soul, sure and steadfast, entering into that within the veil," where Christ, our Fore-runner is for us already entered. O may you all have such hope.

But second, A LESSON OF PRAYER.

How exquisitely beautiful the forms of petition furnished us in the text. We may be counted well along towards a blessed stage of christian experience when, from the heart, we offer up such prayer.

And third, A LESSON OF TRUST.

It truly makes a very great difference who does the holding up, saving, keeping and hiding. Man letting God go—disregarding him, trying to hide HIMSELF—is like an ostrich in danger thrusting its head under the sand in fancied security. Such trust is a deception, a delusion; it is destruction. For it is only when the LORD takes hold of us we are safe.

"I can walk alone," said Mr. Moody's little girl on the icy side walk, one morning when they had left their door, and she declined her father's proffered help. Soon, however, she slipped and fell, but still declined assistance, saying: "I will just take hold of your coat, and do very well. Another fall brought out her father's hand re-

peating his offer. But she said: "I will just take hold of one of your fingers, that is all I need." Poor child, she will have to learn by experience, you think, And so she did. Very soon after a hard tumble, confidence in self all gone, with a different tone of voice, but one showing she meant it, her words were: "Papa, I guess you would better take hold of me." He did so, and little darling got no more tumbles.

Friends, are you trying to hold yourself up, or have you committed yourself to the Lord, and is HE holding you up? The two conditions are as different as weakness and strength, death and life. In mere reliance upon self is feebleness and ruin; in full reliance on the Lord is strength and eternal life. David trusted not in an arm of flesh, but in the arm of the Almighty. "Thou wilt hide me," he said. Yes, the Lord Jesus Christ is our sure defense. He alone is our Helper and Saviour. Trust him.

A FOURTH LESSON IS ONE OF SERVICE.

After Mr. Moody's little girl had committed herself to her father, and felt secure in his warm, sure grasp, she trudged along willingly by his side. She had yielded her will, but still did her own walking; was yet active, but now active in his service, walking to please him, and in so doing best pleased herself—had the most safety, and got the most joy. To the willing hearted children of the Lord, his service is no drudgery—no task. It is a delight. Their meat and their drink is to do his holy will. David could say in this fifth verse: "My steps take hold of thy paths." With whole-hearted interestedness he sought and pursued the ways of the Lord. This is what he means. This is what he did. In this he found his happiness. In following the same way we may find ours.

More than this. Willing, glad service is one of the best signs of being in a state of grace. "This one thing I do," said Paul. He was intent upon it, found his chief pleasure in it, and had no doubt of his acceptance with his Lord who met him "in the way." Some professors of religion wrong themselves, as well as their Lord, by lack of consecration. They are saying: "May I do this?" and "May I do that?" "Is this wrong, or is that wrong?" If fully devoted to the Lord, these things would not be questions in their minds at all. Things once doubtful would be settled and out of the way. The very fact that they are questioning over them in this way is a sign that they are not consecrated believers, and do not have an assured and glad hope.

It is a good sign, however, when christians are heard praying as David in the text,—to be held up in the right way; to be kept from enemies, and doubtful things,—when they are heard expressing trust, as David, saying: “Thou wilt hide me under the shadow of thy wings;” and declaring with him: “My steps take hold on they paths.” All such may expect their course to shine more and more unto the perfect day. Then it may be said of them: “Lo, they mount up with wings as eagles, they run and are not weary, they walk and do not faint in the high-way of holiness”—that way of the Lord which leads up to glory.

But taking, now, these thoughts and resolves home with us, we may well join in the prayer:—

Hide me, Dear Lord, in thee;
 Ever in thee, in thee.
 Whitherso'er my path may lead,
 This shall be all my plea;
 Daily direct me in thy way;
 Never permit my steps to stray;
 Hiding in thee, Dear Lord, in thee,
 Ever in thee, in thee.

Satan may point his darts,
 Aiming them at my life;
 Striving to poison all my joys,
 Tempting to sin and strife;
 Still, in the shadow of thy wings,
 Nestles my soul in peace, and sings
 Hiding in thee, Dear Lord, in thee;
 Ever in thee, in thee.

Running to my retreat,
 Flying at each alarm,
 Tempests of trouble rage in vain,
 Nothing disturbs my calm;
 Death has a sting no more for me,
 Over the grave is victory;
 Hiding in thee, Dear Lord, in thee,
 Ever in thee, in thee.

Summomed at length above,
Mounting through parted skies;
Hearing the welcome "come, "well done,"
Having obtained, the prize;
Still, with the myriad, harping throng,
Vieing in love, I'll swell the song,
Hiding in thee, Dear, Lord, in thee,
Ever in thee, in thee.

VII

THE CHRISTIAN'S GLORY

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world"—Galatians 6:14.

That is, God forbid that I should boast, or rely on anything else. Some people pride themselves on their conformity to the laws of Moses; others in their zeal, talents, learning, orthodoxy, honesty or kindness of heart; others in their wealth, their accomplishments, their family alliance or their birth; but the supreme reliance of the real christian is in the cross of Christ.

In the Apostle's day, as the context shows, some converted Jews still insisted on observing the rite of circumcision. They would constrain all Gentiles becoming christians to allow themselves to be circumcised. But in this their motives were selfish. It was not any true love of religion that prompted them. Their foremost motive was to escape persecution by the Jews.

They knew that if they insisted on entire dependence on the merits of Christ, and rejected all reliance on rites and ceremonies, the Jews would persecute them. Therefore, they made a show of great zeal in persuading others, when they became christians, to be circumcised, which was a Jewish rite—a ceremonial custom.

Thus they acted hypocritically. "For," says Paul, "neither they themselves, who are circumcised, keep the law, but desire to have you circumcised, that they may glory in your flesh;" that is, glory in having you come to their view, and receive circumcision. Their motive was to promote their own importance, and save themselves from persecution.

But, speaking for himself, and all christians for all time, the Apostle, in ringing words, declares: "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Literally: "For me it is not to glory, except in the cross of Christ."

The Apostle here puts himself in direct contrast to the Judaizing teachers, and shows his determined purpose to boast in nothing save in the crucified Redeemer. He had, indeed, as much occasion to boast

as any one. He had been circumcised the eighth day; had been well trained in the knowledge of the Jewish law; had entered on life with uncommon advantages; had showed a zeal that none of them had ever surpassed; and his life, so far as conformity to the religion in which he had been trained was concerned, was blameless.

But he was far from glorying chiefly in this. He would not value himself on anything he was, had been, had received, attained to, performed or suffered; but on his dependence on the sufferings and death of Christ on the cross, as a sacrifice for sin. In this, indeed, he greatly gloried; on this he solely relied, and so does every true christian.

The cross was a "stumbling block to the Jew, and folly to the Greek," but to the true child of God it is glory and joy. His heart sings:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

The discussion thus far, dear friends, enables us to see clearly that the PRIMARY THOUGHT—the LEADING THEME—of our text manifestly is: THE CHRISTIAN'S CHIEF TRUST AND GLORYING SHOULD-
EVER BE IN THE ATONEMENT WHICH CHRIST MADE FOR SIN WHEN HE EXPIRED ON THE CROSS.

THERE IS NOTHING ELSE ON WHICH WE CAN DEPEND FOR SALVATION.

ALL ELSE IS VAIN IN COMPARISON.

NOTHING ELSE CAN SAVE US.

NOTHING ELSE HONORS CHRIST SO MUCH.

THIS IS OUR ONLY HOPE, AND FOR THE FOLLOWING REASONS:

IT DISPLAYS THE LOVE OF CHRIST;

SECURES THE FAVOR OF GOD;

SUBDUES THE STUBBORN HEART;

REMOVES THE BURDEN OF GUILT;

BEGETS PEACE OF CONSCIENCE;

INFLAMES THE HEART WITH LOVE;

OBTAINS ETERNAL LIFE.

For these seven reasons Christians should trust and rejoice supremely in the cross,—that is, In Christ's vicarious death upon it. Because—

1. IT DISPLAYS THE LOVE OF CHRIST.

“For scarcely for a righteous man will one die, yet, peradventure, for a good man some would even dare to die.”

In early history we read: “The king of Armenia not fulfilling his engagements, Cyrus entered the country, and having taken him and all his family prisoners, ordered them instantly before him.”

“Armenius,” said he, “you are free; for you are now sensible of your error. And what will you give if I restore your wife to you?”

“All that I am able.”

“What if I restore your children?”

“All that I am able.”

“And you, Tigranes,” said he, turning to the son, “what would you do to save your wife from servitude?”

Now Tigranes was but lately married, and had a great love for his wife. “Cyrus,” he replied, “to save her from servitude, I would willingly lay down my life.” What love! How he loved his young wife, his best friend. But “God commendeth his love toward us, in that while we were yet (enemies)” Christ died for us.” Yes, the Lord of glory laid down his life in the midst of agony and ignominy, not for superiors, not for equals, not for those who had favored him, and to whom he was under obligation; but for those infinitely inferior to him—utterly unworthy of his esteem, and only the meet objects of his reprehension and rejection. He fixed his love on sinners, not on the holy; on enemies instead of on friends.

Hence his love is matchless. Its freeness, strength, eternity and immutability, give it a lustre beyond all examples. We read of Jacob's love to Rachel, which made him cheerfully endure summer's heat and winter's cold for many years; of Jonathan's love to David, which passed the love of women; of David's to wayward Absalom, which drew forth such a wailing heart-cry as never before was uttered; of the primitive christians love, who could die for each other; but none of these ever made such a sacrifice as our loving Lord.

It is not as much to see all the stars o'ercast, as to see one sun eclipsed. For the sun himself to become an atom of dust, or an angel of heaven to be changed into a fly or a worm, would not be so great a basement as for the Son of God to leave his throne on high, assume our nature, and die on the cross to save—whom?—his friends?—his dear friends? Nay, but to save his enemies. Oh, well may we glory in the cross, because it gloriously and wondrously displays the matchless love of Christ.

“One there is above all others,
 Well deserves the name of Friend;
 His is love beyond a brother’s
 Costly, free, and knows no end.
 Which of all our FRIENDS to save us
 Could, or would, have shed his blood?
 But this JESUS DIED to have us
 Reconciled in him to God.”

But glory in the cross also, because—

2. IT SECURES THE FAVOR OF GOD.

Sinners have incurred the divine displeasure. By their transgressions they have lost the Father’s favor. Inspiration declares: “God is angry with the wicked every day.” And elsewhere it avers: he “cannot look upon sin with any degree of allowance.” So Job’s inquiry towers in importance: “How shall man be just with God?” “If he contend with him he cannot answer him for one of a thousand.” If he try that way of justification, he cannot atone for one of a thousand of his own sins.

So the holy prophet exclaims: “Wherewith shall I come before the Lord and bow myself before the Most High? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, and the fruit of my body for the sin of my soul?”

We read that some did consume their children in the fire, to render their idol gods favorable to them, as they imagined. But all these means were ineffective—totally inadequate. Instead of thereby removing their old sins, they only added new ones. Instead of appeasing, they only the more inflamed the wrath of God by their cruel oblations.

Learn, the favor of God cannot be secured by any mere work however great. “Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above), or, Who shall descend into the deep? (that is, to bring up Christ again from the dead)—meaning, Be not perplexed about the WAY of justification. No GREAT TASK performed will ever secure the favor of God. But, “if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou SHALT BE SAVED.”

No pilgrimage, however long; no penance, however large; will ever atone for sin. To secure the favor of God, "believe in thine heart, and confess with thy mouth the Lord Jesus." He hath procured salvation for us by his death on the cross. "We have redemption by his blood, even the forgiveness for sins," but in no other way. We are exempted from punishment by his submission to it. "He freed us from the curse of the law, being made a curse" in our stead. "The chastisement of our peace was upon him." By "his stripes we are healed."

The night the first born of the Egyptians were slain, the families of Israel secured the favor of God by the blood on their door posts. So we, by the blood of Christ—by the satisfaction wrought by him when he died on the cross—get great blessing. In consideration of this, trusted in by us, God forgives us, and for no other reason.

"Not the labor of my hands
Can fulfill the law's demands;
Could my zeal no respite know,
Could my tears for ever flow,
All for sin cannot atone,
(Christ) must save, and (he) alone."

Therefore,

"Nothing in my hand I bring,
Simply to (his) cross I cling."

"Nothing either great or small
Remains for me to do;
Jesus died and paid it all,
Yea, all the debt I owe."

When I accept HIM, God accepts and pardons ME, and ONLY then. So, with Paul, rejoicing, I glory in the cross because it secures the favor of God.

And also because—

3. IT SUBDUES THE STUBBORN HEART.

The heart of man is in rebellion. By nature it is in direct, determined opposition to God and his government. The whole race lieth in wickedness. All are the captives of satan, the slaves of sin, in bondage to both, delight in their degradation, and oppose the overtures of mercy. But Christ, as King and Head of the Church, subdues

them to himself—brings them willingly and cheerfully to submit to his sway.

In this gracious overcoming, however, they are not treated as mere machines. They are not driven into the kingdom, but are rendered willing. They never act more willingly, nor with greater freedom than when they become Christ's subjects. He sweetly bows their wills, and draws their affections from the service of sin and Satan to supreme love to himself, and to his commands.

And here is the process. The sinner views the scene on Calvary; looks at the picture of salvation; begins to feel there never was love like this. And this, too, for him. His eyes fill with tears. His bosom heaves with emotion. His hard heart melts. His rebellion is removed, and his resolve is taken henceforth to be the Lord's.

With this agrees all christian experience. The Moravian Missionaries labored five years in Greenland, instructing the heathen in the existence and perfections of God, and endeavoring to enforce obedience to his law, hoping thus to gradually prepare their minds for a reception of the sublime and more mysterious truths of the gospel. But this plan proved wholly ineffectual. Not a single heathen was converted. In the preaching there was no cross as the only hope.

At length, however, after so long a time, a providential circumstance changed their whole method of procedure. The Rev. Mr. Beck, translating the gospels, read and commented on a few verses, speaking of the creation, the fall of man, and recovery by Christ; and enlarging on the merit of our Lord's sufferings, and urging his hearers to consider the expense at which Christ had wrought a ransom for lost souls. The minds of the heathen began to brighten up, and not afraid to speak out in meeting, as some people are, Rayarnak said: "How is that? Tell me once more, for I, too, wish to be saved."

Such words had not before been heard from heathen lips. The Missionary was moved, and with much feeling, gave a fuller account of the sufferings and death of Jesus as an atonement for sin. The stubborn heart of Rayarnak was subdued, he accepted what Christ had done for him, and soon became a faithful, working christian.

A great lesson was thus taught the Missionaries. Improving it, they ever after labored in the same way, and soon there were many converts. Glory be to God that the cross of Christ subdues the stubborn heart of impenitent man!

ANOTHER INSTANCE.

When christianity was first introduced into the South Sea Island of Rarotonga, a native Priest—a savage Cannibal—was so enraged at the success of the gospel, that he, with seventy more like him, vowed a vow to die rather than become christians. He helped burn the chapels and school houses and so proceeded for fifteen years.

But, somehow, a day came when he was persuaded to hear the gospel. Soon he was moved, convicted of the Holy Spirit, and five years latter, when uniting with the church, he said: "Brethern, and am I here? I who have been so wild and savage? You old men know me. You and I killed and ate so and so in yon mountain. Eleven persons have I helped to kill, and far more to feast on.

But you young men know me too. I burned the first chapels and school houses. And am I here? I who have done such horrid deeds? Some of you have been expecting me for five years. But whenever I thought of it, my awful crimes—especially my former practice of cannibalism,—kept me away. I was overwhelmed with it, till the oher day, the Missionary preached on the text in Isaiah: "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins.' Among other sins, cannibalism was named, and its enormity described. But it was shown that even IT could be 'blotted out by the blood of Jesus. I saw the way—the JUSTICE and the LOVE. My burden left me. My heart found peace, and now I, even I am here glorying in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world."

Dear hearer, who in this congregation now will not glory in the same? But farther reason for glorying in the cross lies in the fact that it Removes the Burden of Guilt, and also Begets Peace of Conscience.

These two can be well illustrated together since they are closely related in the conversion of every sinner. A penitent, trustful view of the cross—

4. REMOVES THE BURDEN OF GUILT, and at the same time—

5. BEGETS PEACE OF CONSCIENCE.

In Bunyan's ever new allegory of the Pilgrim's Progress from the City of Destruction to the Home of Glory, he introduces to us Pilgrim, clothed in rags, standing in a certain place, his face away from his own house, a book in his hand, and a burden on his back. He reads, weeps and trembles. Unable to contain, he cries out: "What

shall I do?" He is undone, tells his wife by reason of the burden that oppresses him. Moreover, their city is to be burned with fire from heaven, and he sees no way of escape.

His friends imagine that some frenzy distemper hath got into his head, and hope that sleep will settle his brains, but he spends the night in sighs and tears, and in the morning tells his friends he is worse and worse. Out in the fields alone he is met by Evangelist, who hears his story of fears and anxieties, directs his attention to a shining light, across a very wide field, just over a wicket gate, and says: "Keep that light in your eye, go straight to it, knock, and it will be told you what to do."

He runs for it. His friends entreat him to turn back, but he runs on, crying: "Life, eternal life!" But soon he falls into "the slough of Despond," and sinks in the mire "because of the burden on his back." Yet he struggles to the side farthest from his own house, and next to the wicket gate; gets out by aid of one called Help, and presses on.

But new dangers beset him. He meets Mr. Worldy Wiseman, who turns him aside to the city of Morality, to Mr. Legality, who, he said, had skill to help men off with such burdens, and to cure those crazed in their wits with their burdens; telling him that if the Elder is away, his son Civility could help him about as well as the old gentleman himself.

So Pilgrim turned to go to Mr. Legality's house, a mile off. But soon the hill seemed so high that it threatened to fall on him, and flashes of fire came out as if they would burn him, and his burden seemed heavier than before.

But good Evangelist came again, reprov'd him, and read plainly "The just shall live by FAITH, but if any man draw back my soul shall have no pleasure in him."

Pilgrim fell down as undone. But being kindly raised up by Evangelist, and given the same instructions as before, he started again for the wicket gate, reached it, and announced himself as a burdened sinner from the City of Destruction to Mount Zion, to escape the wrath to come. He is admitted, farther instructed, and journeys on, but still weighted by his burden.

The High-way up which he was to go was fenced on either side by a high wall called Salvation. Up this way he ran with great difficulty on account of his burden, till he came to a place somewhat ascending,

on which place stood a cross, and a little below, in the bottom of a depression, a sepulchre. There he stopped and began to gaze; and while he gazed at the cross, his burden loosened from his shoulders, fell from his back and rolled till it came to the mouth of the sepulchre, where it tumbled in and disappeared for ever.

Then was Christian glad, and rejoicing, exclaimed: "He hath given me rest by his sorrow, life by his death." There he stood awhile to look, and wonder, and admire. He looked and looked, till the springs that were in his head sent the waters down his cheeks.

While he was still looking, and weeping with joy, three shining Ones came and said: "Peace be unto thee." Then the first said: "Thy sins be forgiven thee." The second stripped him of his rags, and gave him a robe. The third set a mark on his forehead, and gave him a roll with a seal upon it, which he bade him to look upon as he ran. So they went their way.

Then Christian gave three leaps for joy, and went on singing:

"Thus far did I come laden with my sin;
Nor could aught ease the grief that I was in
Till I came hither, O what a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me crack?
Blessed cross! blessed sepulchre! yea, blessed rather be
The man that there was put to shame for me."

Yea, beloved, God forbid that we should glory save in the cross of our Lord Jesus Christ. Nothing will remove the burden of guilt, beget peace of conscience, inspire the heart with love and obedience, secure the favor of God, and gain a title to heaven, except the atonement which Christ has made for sin. Pilgrim's anxiety, reading, weeping, sighing, wakeful nights, solitary walks, running and struggling could not ease him of his burden, or give him peace. Morality could not do it; nor Civility; nor Mr. Worldly Wiseman himself—it was only the contemplation of Christ's love in dying on Calvary—only the consideration of the pardon thus secured, that made him leap and sing.

WHITFIELD'S CASE.

And just so is it in all genuine cases. When, as a young man, George Whitfield first went to Oxford College, England, his mind became so burdened with the great realities, that he had little heart for study. God and eternity, holiness and sin, were thoughts that haunted every moment, and made him live only for the salvation of his soul. He practiced all the sanitary specifics of a Roman pietism. Trying to exceed every thing recommended, he would fast, during Lent, on black bread and sugarless tea; would stand in the cold till his nose was red and fingers blue; would wander in the woods in hope of temptation and wild beasts.

Thus he continued till after a seven weeks sickness. Recovering, all his former gross sins set home upon him with such a weight that unable to remove it by all his penances and practices, he was "shut up to the faith." While praying and yearning over his Greek Testament "the open secret flashed upon his view." He discovered the true grounds of a sinner's hope. The testimony of God concerning his only Son brought peace and life. His burden went, his mourning ended, the Day-star arose in his heart, and he was delivered from the bondage of sin and fear. True faith in Christ—accepting and trusting implicitly in Christ—did it.

And this, friends, is the only doctrine—the only way, and it is a good way. It suits all alike—the Cannibal Priest, the untutored Savage, the learned Brahmin, the idoatrous Greenlander, the besotted African, the educated Englishman, every simple hearted pilgrim, the moralist, the legalist, living and dying thief, equally, men of every nation, rank and color. Yes, penitent, burdened one, here is the only hope, but it is a SURE hope.

"Raise to the cross they weeping eyes,
Behold! the Prince of Glory dies.
He dies, extended on the tree,
Thence sheds a sovereign balm for thee."

Look! look! look! and live. Look, and get relieved of your burden. Look, and get peace of conscience. Look, and have your heart inspired with love, which is the next reason for glorying chiefly in the cross of Christ.

6. IT INSPIRES THE HEART WITH LOVE.

The discussion thus far shows this, too. It was when Pilgrim stood

adoring the cross that the burden fell from his back, he gave three leaps for joy, and went on his way singing. When George Whitfield obtained peace, his joy and love were so great that wherever he went he could not refrain from singing psalms. Paul says: "We joy in God by whom we have received the reconciliation." And John: "We love him because he first loved us." The Father's JUSTICE does not win our hearts. It is infinite MERCY, exhibited in the death of Christ, that subdues our enmity and inflames our hearts with love—inspires them with a spirit of loving obedience to all his commands.

But again: The death of Christ on the cross—the satisfaction for sin there rendered by him, is the only thing that—

7. OBTAINS ETERNAL LIFE.

And for this reason, also, we should glory and trust in this above everything else.

Behold the christian filled with peace, assured of the favor of God, the pardon of sin, and a title to glory. It was only through the Man, Christ Jesus of Nazareth, whom God raised from the dead, that he obtained this hope. "For there is none other name given under heaven, among men, whereby we must be saved." "No man cometh unto the Father but by me."—Our Lord himself declares. And the Apostle affirms: we can only be justified "in the name of the Lord Jesus." He is the door to the upper fold. Whoever climbeth up some other way is a thief and a robber. But if any one enter by the door he shall be saved. It was when Pilgrim stood at the cross, adoring and weeping for very joy, that the "shining one" gave him a roll with a seal on it, which was his title to the life beyond.

And here, friend, is your safety. "Believe on the Lord Jesus Christ—heartily accept the satisfaction he has made by dying on the cross—"and you shall be saved." This is the only way for ANY one, it is THE way for EVERY one. The line of scarlet thread hung from the window of Rahab in Jericho, saved her and her household from temporal calamity. The red blood of the crucified One is the only means of saving you and me from eternal overthrow and banishment.

For this reason, then, as well as for many others, let us joy in God for the atonement wrought out by Christ. With Paul, let us glory above all things else in the cross of our Lord because, as we have just seen, it Displays the Love of Christ; Secures the Favor of God; Subdues the Stubborn Heart; Removes the Burden of Guilt; Begets Peace of Conscience; Inflames the Soul with :Love, and Obtains Eternal Life here and in heaven.

Oh! all is glory around the cross. It was a glorious Saviour who died on it; glorious love that led him to die; a glorious object to redeem a world, and unspeakable glory to which he will raise, by his death, all people who will accept what he has done. Oh! who would not glory in such a Saviour?

When Cyrus went away that day from the captives he had liberated, "One spake of his clemency, another of his valor, another of his equipage, another of the beauty and the graces of his person. Upon which Tigranes asked his young wife if she thought him handsome. 'Really,' said she, 'I did not look at him.' 'At whom, then, did you look?' 'Why only at him who offered to lay down his life for me.'"

O my unconverted friends, and christian friends, will you not each look to Jesus, who not only offered, but who actually has laid down his life for you? Lambert's motto was: "None but Christ, none but Christ!" Fox never denied a beggar who asked in Jesus' name. When Paul mentions that name in First Corinthians, first chapter, he. knows not how to part with it, but repeats it ten times in as many verses.

Oh, that you all would extol the Great Redeemer, and forever celebrate his praise, in the heart and audibly, with the speech voice and with singing—

1.

All my trust is in the cross, hallowed way to joys above;
It secures the Father's favor, and displays the Saviour's love;
Removes of guilt the burden, and subdues the stubborn heart;
Begets sweet peace of conscience, yea, doth all rich grace impart.

Chorus.

Then God forbid that I should glory—
Glory save in him who died—
Purchased on the cross redemption,
There for me was crucified.

2.

O atoning blood availeth for pardon, peace and joy;
Gaineth right to realms immortal, and all the blest employ.
Our Lord's all-perfect righteousness, so boundless in supply,
Entitles all receiving him to share his home on high.

3.

Boast not proudly, O my soul, of morality or worth;
Nor rely at all on lineage, or nobleness of birth;
For nothing is salvation—nor talents, zeal or fame—
But only he on Calvary who as Redeemer came.

4.

Neither learning, wisdom, works or wealth can gain a mansion
fair
In the Father's house above, or abundant entrance there;
The cross of Christ alone obtains eternal life through grace,
Alone secures with saints in heaven an everlasting place.

VIII.

TARRY WITH US

"They constrained him saying: Abide with us, for it is toward evening and the day is far spent."—Luke 24:29.

The Lord of heaven had been crucified, had lain in the tomb, had risen on the third day, had appeared to the women, then to Mary, then to Peter, all on that first day of the week, and now, towards evening, was about to make his fourth appearance to two pitifully downcast disciples, going afoot from Jerusalem out to Emmaus about seven and a half miles away.

But why were the two footmen, thus joined, so sad? What dejection oppressed them?

The reason was vividly obvious. They were still under the gloom of the last three days—the darkest—by FAR the darkest—and yet, in a true sense, the BRIGHTEST—the world ever saw. Their Lord, whom they believed to be the Messiah; whom they expected to restore "the kingdom to Israel;" had been most ignominiously put to death—had expired on the cross, praying for his enemies, and asking his Father to receive his spirit.

And what made the whole case overwhelmingly worse was that he had been so shamefully treated, and then degradingly crucified, even by his own people, the Jews—the very people who were akin to him—from among whose tribes he came, and whose Scriptures so undoubtedly promised him as their own Messiah and King—who should also, most surely, bring all other nations under his righteous sway.

Ah! the gloom of those days!—the crushed hopes in the hearts of heretofore trusting and expectant disciples, no one since living can fully appreciate, or enter into. "But we trusted that it had been he who should have redeemed Israel," they mourned; "And besides all this, today is the third day since these things were done." As much as to say: "There is no hope now."

Ah, the very pall of midnight has settled down on the hearts of these utterly dispirited ones. And as they slowly walked they sadly

“talked together of all these things which had happened.” Nothing else filled their minds. Nothing else could get into their thoughts now. No wonder their talk was evolved from their hearts burden. And no wonder if a chance traveller should join them, he would be struck at once with their anxious, earnest and absorbed manner. So seemed to be the seeming stranger who had just joined them. As yet they did not know their new companion. But verily, it was he, the **VERY LORD THEY WERE TALKING ABOUT.**

Yes, friends, it is when you are talking about your Lord, interestedly, absorbingly—talking about his death and resurrection, and your hopes in him, he will draw near to you, will go with you, will instruct you, and will reveal himself to you. He **WILL** do it—yes, he **WILL**.

Or, when you sit in the sanctuary, your heart truly engaged as the preacher holds forth Christ to you, your desires going out to him, your purposes getting strength for future more faithful service—then also, often suddenly, unexpectedly but gloriously, will the Lord appear to you in his manifest mercy and grace, bringing comfort, joy and hope to your yearning heart.

So he manifested himself to these two disciples. They were lovingly, though mournfully, talking together about him, and he appeared to them. But at first “their eyes were holden that they should not know him.” His purpose in this, however, was lofty and loving. Deftly and quietly, by questions, he draws from them a sincere and candid expression of their innermost heart and hopes. Then he proceeds to enlighten them, preaching to them as only he alone can preach. And after they are mightily drawn to him, and constrain him to “abide” with them, he then reveals himself to them, and departs, leaving with them a blessing, and an assurance of soul that would never, never never again be taken away from them.

And “they constrained him, saying: Abide with us, for it is toward evening, and the day is far spent. And he went in to tarry with them. And it came to pass as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. And their eyes were opened and they knew him; and he vanished out of their sight. And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?”

But let us, in setting forth the thought of the text and the succeeding context farther, friends, in this service, consider two things—**THE CONSTRAINING PERSUASION, and THE CHEERING REVELATION.**

1. THE CONSTRAINING PERSUASION.

We have already seen what led up to and prompted it—have seen what interested the two disciples so much in their travelling companion that they felt strongly constrained to urge him to tarry with them. They did not know who he was, yet they were drawn to him. They did not want to part company with him, and though he was a stranger, as they thought, they besought him to stay over night with them.

Interesting ought it to be to note what it was that so drew them to him. It was something IN HIM. And for one thing, his happy mode of conversation attracted them. Not every one is it who knows how to be a good conversationalist. Sometimes one makes the impression that he wants to do all the talking. He gives others but little chance to say anything, forgetting the emphatic proverb: "Speech is silvery, silence is GOLDEN." Of a usually reticent great man a thoughtful friend once said: "I envy him his silent communion with his own thoughts; I am sure they are lofty and helpful." As a rule, though, of course, having exceptions, they who talk much have not much worth while to talk about, and those who gabble continually give strong hint of shallowness and superficiality.

But mere SILENCE is INSUFFICIENT. To be a good TALKER one must be a good LISTNER. Jesus was this. At first he walked along quietly, giving close attention to the conversation of the others. Then he spoke and drew them out by a few well chosen questions. Then, when they had revealed themselves to him by declaring the fullness of their thoughts, he began speaking words to them that made their hearts burn within them. So, one secret of a good conversationalist is to LISTEN well, showing a sincere interest in the thoughts of others. This will gain THEIR attention, THEIR interest, and bring them to the point where the late LISTNER can be profitable to them by a presentation of still better thoughts, if he really has them.

Doubtless Jesus' MANNER of listening was ALSO IMPRESSIVE. It soon increased the interest of his companions in him. It is easy to imagine there was a quiet dignity about it that showed interest, humility, love—just the opposite of egoism—and that it gave plain hint of reserve power and intelligence far surpassing their own. There is much, very much in the MANNER of speaking—more, some have thought, than in the MATTER of what is spoken. But be that as it may, Jesus' MANNER was no doubt, very pleasing and very effective.

BESIDES THIS JESUS WORDS WERE WEIGHTY.

They were pregnant with importance—were the very words they needed to hear, wanted to hear, but never dreamed would ever be spoken to them, or to any other; for as yet they knew scarcely anything of the real plan of salvation. They were greatly in the dark, and ignorant, as to the meaning of their own scriptures.

So he who is about to enlighten them begins, not literally, "O fools," as in our translation, but really, "O unwise ones," O ye uninstructed, and slow of heart to believe all that the prophets have spoken, ought not (the Messiah) to have suffered these things, and to enter into his glory." Then "beginning at Moses" and going on through "all the prophets, he expounded unto them in all the scriptures the things concerning himself."

Ah, what a wonderful sermon that must have been! He explained and interpreted all their own scriptures which so often referred to himself. He, no doubt, showed them that THEIR notions of the Messiah were not according to the teachings of Moses and the prophets. THEY expected a TEMPORAL prince. They were confounded and dismayed because Jesus had not assumed the REGAL POWER, but had been PUT TO DEATH. He showed them that, according to the prophecies, he must suffer, and that his death, therefore, was NO argument that he was not the Messiah.

Oh, is it not easy for us to think how these two soul-hungry disciples hung upon the words they heard, and their heart did burn within them, as, one after another, all the prophecies relating to the incarnation, birth, teaching, miracles, sufferings, death and resurrection were, by this wonderful talk, brought forward, illustrated, and applied to himself by an appeal to well known facts which had so lately taken place during his life. We are almost irresistibly compelled to exclaim with Dr. Adam Clark the commentator, "What a pity this discourse had not been preserved!" A masterly one it must have been, indeed. Well were it if modern sermons were more like it. Who can fail to conceive how it must have gone home to the hearts of his hearers, and warmed their pious feelings, even, perhaps, to some real lively hope.

How must these two pedestrians, a while ago so sad, have been engaged, and led along by every word, wondering, wondering, who the remarkable stranger could be, and sensible of a sweet and heavenly glow that kindled peace and hope in their hearts. No wonder they constrained him to stop, to tarry, to lodge with them, as the

word means. Prompted by his power to set forth truth; by his charming manner; and by the wonderful matter of his discourse, they pressed him, with earnest entreaty, that he would not pass on, but that he would become their guests for the night.

This is the FIRST characteristic marking their INVITATION, OR PERSUASION. There was a zeal and ardor about it.

And SECOND, they used ARGUMENT. They urged: "It is toward evening, and the day is far spent." They present the lateness of the hour as a motive for tarrying, rather than to travel on. Thus they urged their hospitality upon him. But notice next:—

2. THE CHEERING REVELATION, OR THE OUTCOME OF THEIR URGENCY.

He accepted their invitation, and went into their lodging place with them.

And what then? Ah, soon he revealed himself to them. This he did as at table "he took bread, and blessed, and brake, and gave it to them." And right in the midst of the process, and BY it, "their eyes were opened, AND THEY KNEW HIM."

Oh, the thrill of that moment! What a mighty rush of thoughts and feelings would fill and overwhelm their souls, even show plainly on their faces, which would mirror forth their mingled astonishment, gladness and hope, with doubts and sadness departing. No wonder they could not speak, but were held spell-bound till "he vanished out of their sight." And then no wonder that, as soon as utterance came back to them, their very first words were: Oh, "did not our heart burn within us, while he talked with us, and while he opened to us the scriptures?"

Dear friends, is there not something—even much in this text—even in this whole incident—for us?—something we ought to lay hold of, and take home to our hearts very warmly and earnestly?

First, Mirrored forth for us here is something of our Lord's plan of grace. One part of that plan is to draw us out in the expression of our beliefs; and doubts, too, if the latter exist. We see in the narrative the wise method of our Lord, used for the important purpose of drawing from his hearers a familiar and plain declaration of their thoughts; and besides, in this case, to obtain this testimony to the whole transaction—a testimony which is to go down to the latest day.

Our Lord wants us to talk of him, and talk to him, setting forth all that is in our hearts, so that he may bless us accordingly. He

sometimes holds our eyes from seeing him—withdraws himself from our sensible recognition of him, so that we, impelled by our need, may feel after him till we find him. Part of our Lord's purpose with us is, by his hidings, and by whatever is mysterious in his dealings, to draw us out in earnest inquiry ABOUT him, and earnest seeking OF him. Yes, Jesus wishes to be sought unto.

When he and the two disciples "drew nigh unto the village whither they went, he made as though he would have gone further." This does not imply he dissembled. The words mean he was going on—he was not turning aside with them, but passing on his way—as one who would go farther, and would have gone farther if he had not been asked to tarry. He wishes us to ASK him into our homes—into our hearts. His plan is to be INQUIRED OF by men to do these things for them. My hearer, ask him to tarry with you, and he will. He graciously says: "If ANY one hear my voice, and OPEN THE DOOR, I will come in to him, and sup with him, and he with me." Oh, who will not accept his tender invitation?

But another precious part of our Lord's purpose and plan is to REVEAL himself to us.

That is why he joined the two disciples on their way to the country. That is why he asked them questions. That is why he accepted their invitation to tarry with them, and why he took bread, blessed it, and brake, and gave it to them, very much as he had done a few evenings before when instituting the Lord's Supper in that upper room at Jerusalem. That, too, was why he spoke to the Syrophenician woman as a stranger, but soon revealed himself as a friend—the best Friend. So did Joseph in Egypt to his brethern, you remember. This is the way of our Lord's rich grace—to first call forth our earnestness, and acting out of self, and then right after, to show himself our Lord.

Thus he did to the disciples on the sea. It was not that he would appear to them as a SPIRIT, but he allowed them to THINK him so by his walking to them on the water. Our Lord sometimes comes to us in a sea of troubles. We think it is some frightful spirit, but it is our Lord, and he means to reveal himself to us. He means we should receive him, and take him gladly with us, trust him, get comfort from him, have our faith strengthened, and be stilled with the great calm which always follows his word: "Peace," when spoken to the soul. Yes, Christ's purpose in all his mysterious dealings with us is to reveal himself more fully to our hearts, so that we may rest in him. His

sincere and encouraging call is: "Come unto me, all ye that labor and are heavy laden, and I will (rest you.)"

But inquire farther: HOW DOES the Lord reveal himself to our souls? Always by the Holy Spirit. The Spirit takes of the things of Christ, and shows them unto us. Sometimes he reveals himself through afflictions, as we have just seen. Blessed are they who have afflictions thus sanctified to them—who by these are brought to see their Lord more clearly, and to trust him more fully.

But it is in his WORK OF GRACE that he ever reveals himself to souls in ALL FULLNESS.

"Here the whole deity is known,
Nor dares a creature guess
Which of the glories brighter shone,
The justice or the grace."

It is as we view his broken body on the tree—see, and understand what he did by dying there—that our eyes are opened. We do not know him till we see him as we ought, in the very act of love to us sinners. It is only after we receive him in his atoning character that we see him as he is." At table he blessed, and brake, and gave bread to the two disciples.

And THEY TOOK IT. That was a very necessary part of the transaction. It was as they took it they, perhaps, saw the print of the nails in his hands, and the thought flashed upon them who he was. At any rate, it was just THEN "their eyes were opened, and they knew him."

Oh, friend, RECEIVE the Lord Jesus Christ as your soul's only portion. You cannot know him without this. No unconverted person has ever yet, in the true sense, SEEN JESUS. The unconverted man or woman only has Jesus revealed to him, or her, as each, with the heart, ACCEPTS Jesus as his atoning Sacrifice and Substitute. Before that he only see Jesus as a mere historical character. He only has INTELLECTUAL faith, and does not see Jesus at all as the true christian sees him.

But when you, my hearer, once RECEIVE him as your own very personal Saviour and Redeemer, then you see him with the eye of saving faith, and your heart burns within you as never before. Then, afterwards, you may experience the hidings of the Lord's face, but these will always be followed by blessed REVEALINGS of himself to

you, so that your soul is ever getting better and better acquainted with him, and ever gaining more and more accretions of hope, joy, assurance, love and faith.

The christian often has new revelations of his Lord when talking to him in prayer, when thoughtfully reading his word, when reverently worshipping in the sanctuary. Or he discerns his Lord at the sacramental table in the shadows and symbols which the Lord himself has appointed, and by which he so often reveals himself to those seeking his love. It is as HE gives us the elements that we know him as our risen Lord and adorable Saviour—the very crucified one.

Then, who that loves the Lord, and truly seeks after him, can ever afford to miss an ordinance where Christ is wont to appear and make himself known to his darkened and sorrowful disciples? Who can afford to omit secret prayer to him or to miss the public preaching of the word, where those who heartily join are always blest? No one can afford to miss any of these, or to be irregular in them. This is how the Lord reveals himself—the means THROUGH WHICH he reveals himself to longing souls, viz: by the HOLY SPIRIT; by his ORDINANCES; by PRAYER; by PREACHING, and by the SACRAMENTS.

But he also revealed himself to these two disciples by VANISHING “OUT OF THEIR SIGHT,” and also by their REMEMBRANCE OF HIM AFTERWARDS.

In each of these ways they KNEW it was the Lord, and their faith was greatly strengthened—even more strengthened than in their ardor and excitement while he was WITH them.

Even so at the present day. Christ's special presence is to be enjoyed now, not in his bodily presence, but in the “remembrance of him,” as the HOLY SPIRIT works his graces, and his likeness, in our hearts. So may we be assured of his presence with us.

Then, O beloved, talk together of the Saviour, and of his grace. When christians travel together, or are in each others company, they should be careful to commune of those things which relate to their gracious Lord, and to open their difficulties to each other for mutual edification and helpfulness. When thus engaged, they may confidently expect that Jesus himself will be invisibly, but really present. Yea, more: he will sometimes speak to them by those with whom they are not acquainted, or from whom they have no expectation at all of hearing of him.

But, besides christian conversation, do not be absent from the Lord's table whenever spread. There he comes ESPECIALLY. Nor stay away from the services of his house, where he comes to meet with all people who assemble with hearts desiring his presence. Do not neglect the family altar, nor forget your closet. And when you feel the Lord's presence constrain him to tarry with you. You may even use arguments.

Cleopas and his companion reasoned: "It is toward evening, and the day is far spent." One of YOUR pleas may be for the Lord's own glory. The more he does in the hearts of his people, the more he gets glory to himself. You may plead his promise that "where two or three are met together in his name there he will be in the midst of them." You may plead the advantages of the church, which is his own body, and needs to be cared for by him—the Head; needs to feel his life-giving presence in every member. You may set forth, as a plea, your own spiritual need, and your own heart-felt pleasure in his presence.

All these pleas it is your great privilege to make. And if the day of your life be far spent, and you be near the end of your earthly pilgrimage, how urgent you may be on your own account, that he may "tarry with you," and that the sight of his rod and staff may give you comfort as you go through the "valley and shadow."

No such blessing ever comes to the pilgrim through this wilderness world, as inures from the real presence of Christ in the souls of those making the lonely journey. Each one needs this presence. Each needs it in order to be safe, and in order to be happy; in order to be fully useful, and in order to reach the final home in triumph. Seek that presence then, in earnest prayer.

Blessed Saviour, tarry with us,
 Leave us not, we pray;
 Let thy hallowed presence cheer us
 All our pilgrim way.

Chorus.

Tarry with us, Tarry with us,
 Leave us not we pray;
 Let thy presence cheer and bless us
 All our pilgrim way.

Make our hearts to burn within us,
As thy truth we trace;
Showing how by death thou livest,
Saving us by grace.

Since thou now hast all things ready,
Having spread the feast;
By thy loving kindness drawing,
Bid us all to taste.

Granting still thy gracious blessing,
Open thou our eyes;
Let thy light dispel our darkness,
Make us truly wise.

When we meet with thy disciples,
O be in our throng;
Speaking "peace" to hearts dejected,
Brighten grief to song.

If we're called to urge thy message,
Winning souls to thee;
Work thou in, and by, and through us,
To us all things be.

Tarry with us all life's journey,
Over Jordan guide;
Then with thee we'll tarry ever
On the other side.

IX.

OUR BODIES FOR GOD

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.—1 Corinthians 6:19, 20.

One of the standing-out thoughts of this text is: **OUR BODIES FOR GOD.** Many will admit the soul is for God, and to be used in loving and serving him. The Apostle here argues, our bodies are God's, and should be used in his service, even as a living sacrifice. He urges this because—

1. **GOD OWNS OUR BODIES.** And 2. **HE USES THEM.**

They are his property, and they are tenanted by himself. He built them, and dwells in them. He has an inherent and original right to them, and he has the right of life-long occupation. So that in every way—whether primarily or secondarily, naturally or spiritually, without thought on our part or voluntarily, temporally or eternally—we belong to him. He owns us altogether.

For remember: "He hath made us, and not we ourselves." Such machines could not be their own manufacturers. Such animals, with all their beauty, power and perfections, could not develop from a tadpole or a monkey. Divinity must have shaped us. We are, indeed, HIS workmanship, for so the Scriptures declare, and so our own consciousness asserts. A watch or a wagon cannot make another like itself, and if it could, who made the first one? Nor can a man build his own body, or another like it, and breathe into it a living soul. Whenever he thinks of his origin, every intelligent human being must feel and say: "Thy hands have made me and fashioned me."

"**FEARFULLY AND WONDERFULLY**" made, too. **MARVELOUS** works are these pulse-throbbing bodies—these frame works "made in secret, and curiously wrought," as says the Psalmist. And how forcible his literal expression—"embroidered." The complicated tissue of this human frame has been "embroidered" all in the dark, just as well as in clear day, is a part of the idea. "Fearfully and wonderfully made," too.

Job says: "Thou hast poured me out as milk, and curdled me like cheese. Thou hast clothed me with skin and flesh, and fenced me with bones and sinews." What a figurative process of creative work this is! First as milk. Then as cheese. Then changed into flesh and covered with skin. Next, toughened sinews and hardened bones supplied as a fence, or as strong braces to support and strengthen every part. "FEARFULLY AND WONDERFULLY MADE." "EMBROIDERED IN SECRET."—in the womb, the meaning is.

BONES, MUSCLES, ETC.

Including teeth and vertebrae there are in the human body 246 bones—bones in every part—bones of almost every shape, and every one of them having its place to fill, and filling its place.

There are also 527 muscles, intended and fitted to produce motion—curiously wrought"—wisely designed.

Besides this, there are, on every square inch of the body, 2,800 little pores—little breathing tubes through the skin—7,000,000 of them on a full grown man, without which he could not live. For cover the body with paint, or let the skin over the surface become scalded, and the person must die, for then these little mouths are stopped, and cannot breathe out the impurities that are constantly piling up within and most surely destroying life.

Again, from the heart as a center go out the arteries. Beginning with one large trunk—called the aorta—they end in all the near and remote parts of the body, in almost infinite numbers of minute tubes.

The converse of these are the veins. They begin in the flesh over all parts of the body, with tubes almost infinitely small and numerous, and end in one large trunk at the heart. Through the arteries the fresh, pure blood is carried out to every part of the body to nourish and build up. Through the veins the refuse, impoverished blood, is carried back again to the heart, and by it sent to the lungs, to lose its dead and worthless part by breathing out, and to get new life and vigor by breathing in, so that, after this, the renewed and re-vivified blood shall again be fit to go on another tour of blessing to every part of the body. The arteries are laid deep and well protected, being the more important. The veins are near the surface, being less important.

Once more: From the BRAIN as a center go out the nerves of feeling, and also the nerves of motion.—two distinct and separate systems. Each effects its own purpose, and no more; and each one neither interferes with, nor can take the place of the other.

These nerves go out in main stems, or trunks, but soon divide and multiply until their branches reach every part of the body, and every organ, muscle, and blood-vessel is connected with the brain by its own proper nerve.

You, your mind in the brain, determine to move a finger or a foot, and (quick as lightning) the stimulus of motion runs along its proper nerve out to the member wanted, and it immediately obeys. With a needle or a knife, prick a toe or a tooth, and quick as lightning, again, the news is carried back to the brain, and, at once, you know you are hurt.

And so numerous and minute are these nerves of feeling, and nerves of motion, and the blood vessels before spoken of, and also the tiny breathing pores in the skin, that the point of the finest needle cannot be put down without wounding one or more of each, so that you feel pain, you draw blood, and you stop a little mouth that ought always to be open, at one and the same time, even with so small a thing as a needle's point.

"Wonderfully made," surely! Bones, sinews, muscles, arteries, veins, nerves of motion, and nerves of sense, all woven and interwoven, twined, inter-twined, double-twined and myriad-twined, and yet with the greatest accuracy of system, economy of space and wisdom of design. MARVELLOUS COMPLEXITY! AMAZING "EMBROIDERY," indeed. None other, none other, surely, than the DIVINE ARCHITECT could ever produce a fabric so "curiously wrought," and at the same time, so useful and noble in purpose and plan.

MUCH MORE.

But not the half has been told yet. Time would fail to describe perspiration, and respiration, and digestion in all its marvellous process. You would tire to hear how the food, in the mouth receives the salivary juice, in the stomach the gastric juice, in the duodenum the pancreatic juice,—each and all of them so absolutely necessary to turn the food we take into the milky, pulpy, nourishing chyle, out of which the lacteals—those myriads of microscopic absorbents—suck up that which is nutritious, pass the greater part of it along the tiniest little tubes, which soon unite, two and two and more, becoming fewer and larger, and still fewer and larger, until they are at length all joined in one large tube, or canal, which runs up just along the inner side of the back-bone, and, finally, pours its contents into the great vein at

the left side of the heart, from which it is sent to the lungs, there to be purified and vivified, and returned to the right side of the heart, from thence, through the arteries, to be sent out on its health-giving mission—each particle to its own part of the body—to help build up, atom by atom, and thus produce bone, muscle, brain, skin, hair, nails, tears, saliva, fatty matter and perspiration,—all out of the same food at first masticated and swallowed. “WONDERFUL,” exclaim again!

MORE YET.

But still more. If I descended to particulars, and minutely described any one part of this whole process, the word must yet be “WONDERFUL.” But you understand it all, do you? Can you tell exactly how you swallow? Or how the food, in the course of digestion, produces heat as well as gives nourishment? You know, do you?

The minute glands that supply by saliva and those that supply the pancreatic juice may be compared to little mills, or manufactories. But how are they kept running? Who supplies the power, and keeps their minute machinery so long and so accurately in operation? Do you know how you go asleep? And what is sleep? And how do you wake up from slumber? How is it that during sleep this wonderful digestive process goes on, and you keep breathing all the time and don't know it? and your heart keeps beating, beating, beating as regularly as when you are awake—at every throb (in a healthy man) sending out two ounces—and in 24 hours, pumping into the arteries 50 barrels of life-giving blood—yea, LIVING blood—for “the blood is the life thereof”—made so by Him who is the Source of all life.

No, no, you “are not your own.” These bodies are not your own to do what you please with them. Wonderfully made, they are loaned to you to live in, and to use for the purposes for which they were ever intended. He who built them owns them; owns them because he built them; and building and owning them, he has an inherent and inalienable right to the service of all their powers. Therefore, insists the heaven inspired Apostle, “Present your bodies a living sacrifice unto God, which is your reasonable service.” But again—

2. THE SAME BEING PRESERVES OUR BODIES.

He has not only embroidered this wonderful fabric—not only constructed this amazing apparatus—but thus far he has shielded it, and kept it going. No other power could so long, and so well, have kept

it in running order. Whenever his hand lets go, all these powers and processes then at once come to a stand still. Bones, muscles, arteries, veins, nerves, glands and lacteals, heart and lungs, continue to perform their proper functions, because he who made them is ever present with them, keeping all this amazing complex machinery in gear, and (in his own way) supplying the power that moves it ever in most beautiful and compensating harmony.

Strange that "a harp of thousand strings should keep in tune so long." No, not strange, when he who was able to string it at first, ever stands by it to keep it in order.

Friend, the very fact that your digestion, your breathing, and your heart beating goes on regularly and always, whether you sleep, or wake,—whether you are thinking of it or not—this very fact ought to be an undoubted and overwhelming proof to you that God is ever present with you. He is working IN you and keeping you. He keeps you alive, not only by keeping up the action of this inner, complex and hidden machine, but by warding off innumerable outward, unseen dangers.

Addressing Jehovah, the Psalmist could say: "By thee have I run through a troop." Having the same Divine Guide and Protector, we have all run through a great troop of dangers we never knew anything about. We are liable to fatal accidents every time we eat, or walk out, or ride abroad. And yet, how safe we commonly are!

The air we breathe is just suited to our lungs. But were a very little change made in it, it would poison us. Who keeps it as pure as it is all the minutes of so many days and years together? Who wards off the lightning's stroke, so that it scarcely ever comes very near us? Who holds back the flood and the earthquake that might swallow us up with scarce a moment's warning?

Five-hundred children, in a town of five-thousand people, each take five-hundred steps a day, in their bare feet, for weeks together, in the summer time, and yet how seldom does any one of them step on a rusty nail, and die of lock jaw, when any one of those 250,000 steps a day might do the dreadful work! Who, O who, is ever so tenderly guiding the little feet that they are put down safely so often.

Parent, where is your gratitude? Young friend, where is your loving consecration to your Protector and Guide? Children, and all, hearken: "Ye are not your own." You belong to God. He owns

you, because, First he made you, and Second, He preserves you. But more than this, Third, he owns you because he bought you. "Ye are not your own, ye are bought with a price."

BOUGHT BACK.

This is the Apostle's strong argument. Ye had been sold, WILLINGLY sold. Yea, ye sold yourselves—and for naught. Satan had taken possession, and held you in a slavery darker and more despairing than the bondage in Egypt ever was, for the natural heart loved the condition, and cared not to be free. All the powers were alienated from God, and enjoyed the alienation.

Ah, what a condition! No other such an iron slavery exists. But thanks be unto God, there is redemption. And all you who have consented to come out of bondage, have been redeemed—bought back again to God, and re-instated in the Divine favor. "Received again unto the adoption of sons." The Lord has redeemed you out of bondage—"visited and redeemed his people," and says: "Fear not, for I have redeemed you."

The words redeem, redeemed and redemption are used in the Scriptures over one hundred times. Seventy or eighty times they refer to the bringing back to God those who were held captive by Satan at his will. And being bought back, and brought back to him, the duty is to serve him. "Glorify God in your bodies."

THE PRICE.

But still yet, THINK OF THE PRICE PAID, and feel the force of this thought still the more. It was no insignificant payment that was made. "Bought with a PRICE," says Paul. He cannot venture to say how LARGE it is. His mind staggers at it. Language fails him. But elsewhere he simply tells us WHAT it is, without trying to measure it. "The Church he has redeemed with his own precious blood," he avers to the Ephesians. And to the Hebrews he declares: "Christ has become a High Priest, neither by the blood of goats and calves, but by his own precious blood—having (thus) obtained eternal redemption for us." And Peter affirms: "Ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ."

AMAZING PRICE, INDEED. The Son of Man came to the World—came, not to be ministered unto, and made-of, "but to minister"

—yea, even, “to give his life a ransom for many.” And he gave it. He laid it down. “Know ye not that he died for (you) according to the Scriptures?” He poured out his life unto death,” and that, too, for you and for me—for our bodies, even.

“There is a fountain.” “Well, what of it,” you say “There are many fountains. You tell me nothing new. “But please do not interrupt me, for I wish to tell you ‘There is a Fountain filled with blood.’” “Filled with blood, is it? Why, who ever heard of the like? A fountain filled with blood! Where is it? and how came it?” “Oh, it is drawn ‘from Immanuel’s veins.’” “Why wonderful! awful! A fountain filled from such a source! Immanuel’s blood there? But don’t it become stagnant, foul and putrid, and lose its efficacy?” Ah, no, no, not at all. And right here is its grandeur and its good, for ‘Sinners plunged beneath that flood

Lose all their guilty stains.’

Do you hear it?—

‘Sinners plunged beneath that flood

Lose all their guilty stains.’

And if not plunged their stains remain.”

Young man, young woman, have you been to this Fountain? Are your sins washed away? Are your bodies cleansed? If not, ye are yet in your sins, with not a particle of fitness for heaven. But if you have been cleansed, pardoned and bought back, O remember the price at which it has been done, and that you “are not your own,” but God’s, for he has MADE you, and KEEPS you, and above all, has BOUGHT you with his own Son’s blood.

FULLNESS OF REDEMPTION.

He made, keeps, and has bought your bodies as well as your souls. For notice, he uses your body. He not only OWNS it by CREATION, by PRESERVATION and by AMAZING REDEMPTION, but he DWELLS IN IT NOW, and RAISES UP AT THE LAST DAY. To all true christians young and old, the language is: “Know ye not that your body is the temple of the Holy Ghost, which IS IN YOU, which ye HAVE OF GOD?”

Friends, if any of you are true converts—out and out christians—Christ is in your body now. The text is a proof, “Your body is the temple of the Holy Ghost, who is in you.” Verses fifteen and

seventeen also prove it. "Your bodies are the members of Christ." 'He that is joined to the Lord is one spirit,'—that is, has one spirit with him—not merely the same disposition, or state of mind, but has the same principle of life.

Can you say with Paul, "Christ liveth in me." Yea, friends, Christ is in his people, and so in them that he and they are ONE. He says: "Inasmuch as ye have done it unto one of the least of these, my brethern, ye have done it unto me." He and his brethern are ONE. What a wonder! but a blessing! Christ in us, if we are his, "the hope of glory."

O how careful we ought to be, then, of the way we use our bodies. Christ is in us for sanctification, we may be sure, and not for evil. Therefore, "Flee fornication." "Depart from evil, and do good." "As ye have received Christ, so walk ye in him, that the life also of Jesus may be made manifest in your mortal flesh." Having joined himself to our bodies for sanctification, purity and growth in grace, not even death itself can work a separation, for heaven's assurance is: He will raise the bodies of his people at the last day—raise them for himself to all eternity—raise your mortal body "by his Spirit which is in you." "If we dead with Christ, we shall also live with him."

He shall change our vile body that it may be fashioned like unto his own glorious body. Clothed in white robes, we shall sing, "allelujah," to the Lamb forever, because he bought us, and cleansed us, and dwelt in us here, (as in a consecrated temple), and did not leave us in the grave, but raised us up, and made us kings and priests unto God for evermore.

He MADE our bodies, and PRESERVES them, and if we are christians he DWELLS IN THEM, and WILL RAISE THEM UP FOR HIMSELF AT THE LAST DAY. And if any of us are not true christians we surely ought to be, so as to have Christ dwelling in "us the hope of glory."

Unto all of both classes, then, christian and non-christian, the earnest plea of this discourse, today, as it closes, may appropriately be—

Ye are bought with a price, so are not now your own,
 But to Christ your Redeemer belong;
 He by death on the cross for your sin did atone,
 So in body and spirit O serve him alone,
 And his praise celebrate with a song.

With embroidery marvellously complex and rare,
Our Creator knit body and brain;
Laid the arteries deep with considerate care,
Inter-twined in a net-work beyond all compare
Fiber, tendon and muscle and vein.

Countless nerves of sensation and motion as well,
Controlled by, or informing the mind;
Every skillfully builded corpuscle and cell,
With the pores in the skin so innumerable,
He all these labyrinthal combined.

Chorus.

Then, O magnify his name,
Since he wore our wondrous frame,
And displays his unspeakable love
In saving by his grace,
And exalting to a place
In the realms of the ransomed above.

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SINGING IN WORSHIP

"Praise God in his sanctuary."—Psalm 150:1.
(Read Psalms 148, 149, 150.)

MUSIC LOVED.

The love of music is innate and universal. The world over, among all classes, the cry has ever been—

"O give me music, give me music,
Plaintive hymn or simple song."

Away back before the flood, Jubal handled the harp and the organ. After the escape from the Red Sea, Miriam and other women, (playing exultingly on "timbrels," a kind of tambourines), answered back to the chorus of men, triumphantly singing that oldest Hebrew poem now extant, which had just been composed by Moses:

"I will sing to Jehovah, for gloriously glorious is he,
The horse and his rider now throwing he hath thrown in the
sea."

A thousand years before Christ, David, tuning his harp, breathed into song those inspired Psalms which have been a treasure of the Church ever since.

From a little spring often flows a great stream. "The first hymn of the Christian Church was sung at the last supper in an upper chamber in Jerusalem less than twenty centuries ago, and now the christian hymn is one that never ceases, one that is heard in every tongue, and the whisper of that upper chamber is a chorus that fills the world."

In Judah's day, when the tribes went up—"the tribes of the Lord unto the testimony of Israel"—they chanted thanks unto the name of the Lord; and so now, when christian churches engirdle the globe, sacred song is a part of every service. Man's inner and better nature calls for this.

Go into the place of worship on the Sabbath, and for one day let the organ be mum, let the Psalm not sound, let the voices be silent

let the song of praise be unheard, and every one will be ready to implore: "O praise God in his sanctuary." "Sing unto him with the voice of a Psalm."

The unconverted are more likely to be attracted and suited by this part of worship than by any other. Long years ago, those who carried Israel away captive had a curiosity and a desire to hear a specimen of the grand temple music; so they urged their captives: "Sing us one of the songs of ZION." And many at the present day, who cannot be said to truly worship in song, yet welcome the singing. Though not themselves serving God "in spirit and in truth," the service which others render would be still more uninviting and irksome to them were it not for the musical part of it.

Many such persons, (though with unlike motives—, can yet truly join the devout worshipper in his heart expression: "Sing unto the Lord with a harp; with the harp and with the voice of a Psalm." "Rejoice and sing praise." "Sing unto him, sing psalms unto him." "Sing unto him a new song, and his praise in the congregation of his saints." "Praise him with stringed instruments and organs." "Play skillfully with a loud noise." This demand is almost, if not quite, universal.

MUSIC ENJOINED.

But more than this: there is also an express direction of the Lord in the matter. There is not only a DEMAND of the people, but there is a COMMAND of God to heartily praise in the Sanctuary—to sing with the voice of devout adoration.

Looking in the book of Psalms alone we find that the word "bless," in such expressions as "Bless the Lord," is used 24 times. In similar exhortations, the word "rejoice" is employed 35 times. The word "sing," as "Sing unto the Lord," "Sing and give thanks," is found 28 times. While the word "praise" is used 130 times.

Thus thanksgiving is frequently and urgently enjoyed, even thanksgiving with singing. Not merely making melody in the heart, but also with the voice—the SONG voice, surely, as well as the SPEECH voice, for the exhortations: "Rejoice in the Lord for praise is comely," "Praise the Lord with the voice of a Psalm," "Sing unto him a new song," without doubt, require VOCAL music as well as INSTRUMENTAL.

Inspiration not only calls out: "Praise with stringed instruments and organs," but also fairly shouts to us: "SING unto him; sing PSALMS unto him, sing UNTO THE LORD with the VOICE OF A PSALM."

ALL TO SING.

But "who are to sing?" it is asked. The inspired answer is: "All, every one." Twice in the compass of three short verses, the earnest divine instruction is: "Let the PEOPLE praise thee, O God, let ALL THE PEOPLE praise thee." And to this divine rule no exception is given. No privileged class can claim the option of sitting MUM and DUMB when the congregation join in the service of song. For "Kings of the earth and all people, princes, and all judges of the earth; Both young men and maidens, old men and children," are solemnly called upon to praise the Lord.

"But I can praise without actually singing," says Mr. Morose. I can praise as hills and trees do, and as the snow, and vapor, and stormy wind fulfill his word."

"Very true," replies Mr. Singer, "you can. But our God has given you ability to do more than this, and is there not gratitude enough in your heart to do it? Is there not obedience enough? For to you, as much as to me God says: "Let ALL the people praise."

This is the first reason why all should sing.

GOD COMMANDS IT.

Most graciously, but repeatedly, and with great variety of language, (see the last three and other Psalms) he commands it. And that command surely begets obligation.

"And I can give another reason," adds Mr. Singer, becoming still more pointed and personal. "Every one ought to sing because possessed of POWER to OBEY God's command."

HAVE ABILITY.

"It is the opinion of eminent teachers, who have had great experience, that all children who can learn to talk can also learn to sing. If they begin the use of the song voice as early, and use it as earnestly, as they do the speech voice, they will learn the one as well as the other.

Science undoubtedly shows that both speaking and singing are learned by imitation, and that if effort to SING is made just as early, and as often, and as earnestly as the effort to speak, every child would be just as sure to do the one as the other.

The contention is that if it were possible for a child, or for any number of children, to grow up without ever hearing the speech voice at all, but always hearing singing, every such child would learn to sing

and not learn to speak at all. As it is, every perfect child learns to talk just because he constantly hears talking. But if every such child heard singing, and no talking at all, he would learn to sing and not to talk.

To make a sound the ear must first hear it, and thus the mind get a concept of it, and then the voice try to imitate it. And **CONSTANT TRYING SUCCEEDS**. In this line of attainment, repeated and repeated effort, in countless trials, gains the goal; does so because the same muscles and chords of the mouth and throat that enable one to speak, also enable the same person to sing, **IF** he only uses these muscles and chords as much for singing as he does for speaking.

Therefore, it is unhesitatingly held that all persons have the song voice as well as the speech voice; or had it originally given to them by our Heavenly Father, and are responsible for its use. True, if ever since the song voice was given any one has let it lie dormant and unused till now it is called for, he may find it departed—find it taken away because not returned with usury to the Kind Giver of it.

But he had it. Yes, even you, Mr. Morose, had the song voice. You received it at the same time you received the speech voice. The talent was committed to you, and you are responsible for what has become of it. Voices have been given to the masses. They have been made able to sing, and it is their bounden duty to use diligently the talent most surely once committed to them."

Now, this is good argument. Mr. Singer is orthodox. He is scientific. He preaches the truth. Every one who, by the conformation of the mouth, and of the muscles of the mouth and throat, is able to speak is also able to sing, and if from childhood he tries the one as much as the other he will do the one as well as the other. The great Dr. Rush of Philadelphia, 130 years ago, showed this. And Dr. Lowell Mason, and many others since, have insisted on the scientific and practical accuracy of the same thing. And whoever studies enough to understand the fact must be convinced of its truth.

And so it follows that it is a thing perfectly reasonable and right, and altogether consistent with the laws of nature, for God to require—yea, **REQUIRE**—every one to utter praise in the sanctuary—even praise with the voice.

THE WHY OF IT.

But inquire further: Why has God made singing a part of his worship? He has never given a command without a reason for it. Why does he exhort all the people to sing with the voice of a Psalm? Surely not simply to please himself; for we cannot say that he is gratified with music in the abstract, however good it is; nor yet, mainly, to help those who listen to the music, though that is often important; but first, foremost and chiefly, to benefit the active worshipper—to help the one who sings.

God has ordained music as a part of his worship, largely for the blessing that results from it to the individual who conscientiously uses it. We all ought to sing, First for example's sake; Second, for the sake of the influence the human voice, and especially the blending of voices, has over others; but Third, ESPECIALLY for OUR OWN GOOD—for the blessing it will bring to ourselves.

HELPS THE SINGER.

Notice, we cannot do a single right act without being benefited by it. This is a fixed principle in human training. If any one does not love a neighbor, for instance, but will try to, and keep on trying, and still trying, he will grow more and more friendly.

A man has wronged another, and keeps away from him, but grows no better—no more kindly. At times he feels prompted to confess, but holds back, and grows more and more sour and distant all the time. But at last, he goes and confesses, and, by that act, helps his own heart probably more than the others. He HIMSELF is benefited, yes, HE IS. He has done something, and gets good thereby.

So, if any person looks over a hymn carefully, he is benefitted a little. If he listens to others use it in song, it may help him some. But to get the greatest good from it, let him sing it—sing it in earnest—sing it with his whole soul.

Take, for instance, that precious hymn: "My Jesus, I love thee, I know thou art mine." Let any one look it over closely, or listen to it, and his heart may be somewhat lifted up. But time and again let him sing it with his own voice, trying all the while to do so truthfully and earnestly, and his better emotions will most surely be drawn out, trained and strengthened, till, after while, with sincere affection, he will be able to join in the chorus:

“If ever I loved thee, If ever I loved thee,
My Jesus, 'tis now.”

Thus, even if religious feeling is weak, let it be exercised, and it will grow stronger. “He that watereth shall be watered also himself.” He who conscientiously tries will be helped by his trying. Reflex benefit will come back to his own heart by every such effort. Those who sing most in the right way love most. Where there is the most hearty music in God’s worship, there is the best spirit. In revival times nearly every body sings. And singing, in turn, promotes the revival. Those who sing most become the most sociable—the most interested—the best christians. They feel the most kindly towards every body. Communicating more and more with each other in the thrilling sympathy of sacred song, their love and joy are increased—they are lifted nearer to heaven and God.

Two or three persons silently walking the same road in company repel each other rather than attract. But let them begin conversation, and they are drawn together. And if they are christians, and love to talk of the things of God, their hearts will soon burn together by the way, and the Lord will come and go with them as he did with the two to Emmaus so long ago.

And just so it is with singing. It has power. It draws others to us. But, better still, it warms our hearts toward them. And besides this, sacred song lifts our hearts towards our heavenly Friend.

ONLY GOOD CAN BE SUNG.

Singing is the expression of our BETTER emotional nature. It gives utterance to adoration, thanksgiving, reverence, devotion and like feelings. But nothing ugly, or unkind, can ever be wafted on the waves of song. Music responds only to sentiments of the pure and noble sort, and utterly refuses to express anger, fear, revenge, or hatred. A frightened bird, or an angry one, may scream, but it never sings. So we can sing only the kindly emotions. Only those that are gay, cheerful, happy, Christ-like and lovely, the plaintive and the mournful, can ever be inexpressed in the voice of song. Hence, the more we sing, the more we are benefited in a good way.

Therefore, surely, it becomes us to use most faithful and conscientious effort to obey the Divine command: “Sing unto the Lord,.... sing with the voice of a Psalm.”

MONOTONES.

"But," says Mrs. Monotone: "I cannot sing, indeed, I cannot. My ear is good; I know when there is a discord, but my own voice will not vary in pitch up or down the scale. It just goes along on one key, and that, for the most part, not the right one."

"Very well," replies Mrs. Music, "then let it just go that way. You should not miss the benefit of the utterance of the words by your own voice. If from long neglect and disuse (for which you ought, of course, to be sincerely sorry, and try now to make amends), your voice is as rigid and unmanageable as you say, then just TALK the words. While the congregation is singing, you just speak the words along at the same time, and do so loud enough for your own ear to hear your own voice.

In congregational singing this is the way to do. Every one present should utter the words with song voice, if able, but if not able to do this, then with the speech voice, by all means, as Mr. Moody was accustomed to do. He was not a singer, but would speak the words over along with the singers, trying to keep time with the music; not speaking too loud, but still loud enough to be heard distinctly by his own ear."

This is a part of Mrs. Music's thought, and it is sound. But this is not all. The good lady has something more to say. She insists: "Do this for—

EXERCISE STRENGTHENS."

And she adds: "I feel sure, Mrs. Monotone, if every young person would pursue this course Sabbath after Sabbath till adult age, every one of them, without exception, would learn to sing. I also am well satisfied that if every non-singing adult had followed this course from youth up, he would now be able to sing well enough to join comfortably in this part of worship.

"But this is the smallest part of the benefit. Whoever follows this course faithfully will not only, First, sooner or later learn to sing—especially if this practice is begun early enough in life; and, Second, he will be setting the example to others he is under sacred obligation to set. But above all, Third, the reflex benefit of his practice will be of immense value to himself. Constituted as we are, it cannot be otherwise. This is one of God's unfailing laws, established in his love for the good of devout people.

If you, My Dear Mr. or Mrs. Monotone, in a worshipful way, always speak the words along with the singing of the congregation, the profit you will surely gain will be beyond estimation. Whether you learn to sing or not, (and I do think you may learn), and whether you help others or not, this course, conscientiously pursued, will help your own heart anyhow, and help it very much. Use your arm more and more, and you strengthen it. Exercise your kindly emotions in song, (and it is only the kindly emotions that can be so exercised) and those emotions grow. The christian singing his love, joy, devotion and the like, grows in these graces. This is one means God has kindly ordained for growth—for our good.

NOT BY PROXY.

“But more than this, besides being an EXERCISE, singing is also an EXPRESSION of our better emotional nature. And it is important ever to bear this essential fact in mind, viz: NO ONE ELSE can express our feelings IN OUR STEAD. Another person cannot sing our affection for us; for besides the fact that no two persons have affections exactly alike, this is plainly a work that cannot be done by proxy.

Every one, therefore, who wishes to improve his emotional nature in a right way, must exercise it HIMSELF.”

So Mrs. Music reasons, argues, pleads. Ah, she is a philosopher, truly. She gets down to the core of the question. And understanding this law which the Creator has established for the good of his intelligent creatures, she, (with a christian conscience), tries to obey it herself, and, with earnest plea, faithfully endeavors also to persuade others to put this blessed Divine law in practice.

Let us, friends, do the same. For right in this thought we find the great reason why the inspired direction reads: “Let ALL the people praise.” “Praise God in the sanctuary.” “Sing with the voice of a Psalm.” It is because, First, no one else can do this for us; Second, each one’s own heart needs this practice for itself; and Third, each one’s own heart is first helped, and always helped, by this exercise regularly and conscientiously engaged in. The best part of our nature is drawn out and strengthened by it.

And if we are christians, as all ought to be, the leading spiritual graces find their natural expression, and a most helpful training, in the voice of song.

1. Then sing to God most High,
Sing Psalms with loud accord;
By all beneath the sky
Be his rich grace adored.

Chorus.

Oh, wide as Lord he reigns;
In everlasting strains
His hallowed name be sung
Aloud by every tongue.

2. He gave his only Son,
To save us from our woe;
From Satan, sin and death,
And every hurtful foe.
3. Rulers and judges, fear
The Lord, your Sovereign King;
And while you rule us here
His heavenly honors sing.
4. Maidens and youths, engage
To sound his worthy praise;
While infancy and age
Their grateful voices raise.

XI.

MAKING OUR DAVID KING

FOR CHRISTIAN ENDEAVORERS and ALL.

"These are the numbers of the bands that came to make David King over all Israel."—1 Chronicles 12:23, 38.

The name David means beloved. He was a type of Christ, God's well beloved Son. And typical farther in that he was made king. Bands from all the tribes came to crown him. Soon the territory over which he ruled extended "from the river to the ends of the earth"—typical of the universal rule of Christ.

And all the bands loyal to him were types and representatives of people now from every land, every denomination and class, who join together in willing and hearty efforts to make Christ the spiritual King of all nations.

A MIXED BAND.

First, there was a band of malcontents, or dissatisfied ones. I Samuel 22:2 says: "Every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him, and he became captain over them."

Where are these classes of people now a days? Are there none in distress in Minnesota?—no body in debt?—no body discontented? Have any of you heard of such coming to Christ to have him as Captain over them—the Captain of their salvation? That is a part of what debt means, and what hard times, sickness, stritened circumstances and disappointments mean. That is the influence they should each have on every one afflicted with them. They are intended for salvation. And this is **THE GREAT THING**. The blessing of the Saviour in the soul and on the life—on one's business and pleasures is the best blessing in the world. This maketh rich, and never adds a sorrow.

So friend, troubled and tried, do not wait till you are out of debt, or free from difficulties, or over your discontent, before you choose the Saviour as your Almighty Helper and Friend. Pinching times, obstacles and trials are the Lord's voice calling you to come to him who can make you rich unto everlasting life, giving you treasure in heaven.

A DEVOTED BAND.

But note; A second band of those who came to crown David king were some of Saul's brethern of Benjamin, "who could use both the right hand and the left" in the service of their rightful king. That is, they were wholly devoted. They kept nothing back.

Just the kind of christians needed in every age. The Church needs them now. The Lord needs them, and calls for them. Are we Christian Endeavorers of the sort the Lord seeks? No man having put his hand to the plow and looking back is fit for the kingdom of heaven. Trying to take hold of Christ with one hand, and to hold on to the world with the other is a sure way to defeat one's christian usefulness, as well as to destroy his comfort and joy. Being a member of the church and saying bad words; being a member of the church and attending to business or to pleasure on the Sabbath day, makes a sorry sort of a christian. Such are a grief unto their Lord. His wish is to have in the church those who use both hands in his service—keeping nothing back—wholly consecrated. "He that forsaketh not all that he hath cannot be my disciple," he says.

Dear friends, some of the words our Lord uses about half-hearted, half-devoted professors, are FEARFUL. "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." May the gracious Holy Spirit warm all our hearts quickly and fully, so that such language may never be addressed to us. Come, come, christian soldier, be loyal. With left hand, as well as right hand, help to make Jesus King of all the world, by engaging willingly, gladly, actively in his service and conquests where ever you may be.

A BOLD BAND.

A third band were the Gadites—bold, courageous fellows. Of them there separated themselves unto David into the hold, or the cave where he was in the wilderness, men of might, whose faces were as the faces of lions, and who were as swift as the roes upon the mountains, swimming the Jordan when it had overflowed all its banks—the very hardest time to cross so swift a stream—appalled by no danger, deterred by no obstacle.

Courageous people like these are a class the Lord wants in his service ever. And the rule works both ways. It takes courage to come to Christ, and it takes courage to serve him afterwards against an opposing world. But whoever genuinely comes to him he **MAKES**

courageous. This is why Peter and John had such power. They were not afraid of all their Jewish persecutors. Uneducated and untrained men, as they were scholastically, they yet withstood, and in argument silenced, all the Doctors of the Law. With what effect? Why, when the Sanhedrim, and all the learned men, "saw the boldness of Peter and John, they took knowledge of them that they had been with Jesus." Yes, they had been with their Lord, and learned of him. So they were bold.

It takes courage to carry on church-work in such an age as this, and the Christian Endeavor part of it as well as any other part. It takes courage, begotten of Christ's Spirit, to enable any professing christian to resist temptation, and to cultivate piety in his own heart in the midst of all the environments of the present day. It takes courage.

And the Spirit of the Lord can give that courage. He gave it to Caleb and Joshua that day when they came back from spying out the promised land, and so bravely withstood, and out-spokenly opposed, the evil report of the ten other spies who had gone with them. See them stand there, vigorous in faith, trusting in God, as they "stilled the people before Moses, and said: "Let us go up at once and possess the land, for we are well able to overcome. it."

Like them, the courageous, bold, aggressive men and women of today, who are filled, and balanced by the Holy Spirit's wisdom and grace, are the class of christians who help on rapidly and successfully with the church's triumphs. Do you believe it? More of us ought to be Gadites—Calebites—obeying the Lord promptly and fearlessly. How alert we should be. And bold, too, with faces like lions, as these Gadites; as swift as roes upon the mountains, appalled by no danger, stopping for no obstacle, keeping our Christian Endeavor pledge, always at the weekly prayer meeting, at the Sabbath School, at the public services, and out in the field, ever awake to the honor of our Master and the good of his cause. And older christians should, also, ever conscientiously pursue the same course.

A LOVING BAND.

The fourth band were emblematic of Christ's love to his true followers, and of the peace he puts into their hearts. (vss. 15, 16)." "And there came of the children of Benjamin and Judah to the hold unto David." These came with nothing at all to hold them but the

promise of the banished king: "If ye be come peaceably unto me, to help me, mine heart shall be knit unto you."

Oh, friends, it is a blessed thing to have the heart of our Lord and King knit to us, and to know it. The assurance that our Lord's love is extended to us is strength and life. Paul was able to declare "The life that I now live, I live by the faith of the Son of God, who loved me and gave himself for me." Every one who is, indeed, a christian, may hear our David saying: "My heart is knit to yours," that is, "our hearts are one." So, if our hearts are one with Christ, we shall BE like him, FEEL like him, TALK like him, HAVE HIS SPIRIT, and KNOW we are HIS.

A WELL-TO-DO BAND.

The next band who came to David represents the well-to-do and well fed of this world coming to Christ. (v. 29). "Of the kindred of Saul three thousand came, for hitherto the greater part of them had kept the ward of the house of Saul." They seem to have been his royal body guard. No doubt they were well armed, well dressed, well fed. Great must have been the attractiveness of the young, absent, God-appointed king, to draw such as these away from the reigning monarch.

Oh, how many now-a-days have begun to see the attractiveness of our David? Thanks be given that there are many hearts attuned, in some measure, at least, to say: "Whom have I in heaven but thee, and there is none on the earth that I desire (above) thee." Thou art the "chiefest among ten thousand" to my soul.

Into the mouth of every warm hearted christian does Paul put most fitting words: "I count all things but loss for the excellency of the knowledge of Jesus Christ my Lord, for whom I have suffered the loss of all things, and do count them (but rubbish) that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

Paul was a talented man before his conversion, well fed, well clad, honored and on the way to fame. But the Holy Spirit brought him to his senses, put such a Spirit in him that he was glad, and considered all other things but loss in comparison with Christ, and was ready to fling them away as refuse, or rubbish, if they in any degree, kept him from his Lord.

Like him all the rich and well-to-do today ought to see such attractions in Christ, our spiritual David, that they will leave all for him. No one ever loses by such a course. He gains by it. "Verily I say unto you" (our Lord's own words) "that ye who have left all and followed me, in the day of regeneration which is coming, ye shall receive far more than you gave up—shall receive a hundred fold more, even in this world, and shall inherit everlasting life."

AN INTELLIGENT BAND.

But hasten to note another class, (v. 32). Some of the children of Issachar came. These "were men of understanding of the times to know what Israel ought to do." Most useful and necessary are such helpers in the army of God's people. They form a solid nucleus around which others gather. They give direction to great enterprises, and lead in safe pursuit of them. Inspiration says: "Wisdom is good with an inheritance. For wisdom is a defense." "Wisdom strengtheneth the wise more than ten mighty men which are in the city." "There was a little city, and few men within it. And there came a great king against it and besieged it, and built bulwarks against it. Now, there was found in it a poor wise man, and he, by his wisdom, delivered the city." This rates wisdom far above strength.

Therefore, "Get wisdom, and with all thy getting get understanding." But not merely the wisdom of this world, for it is foolishness with God. It is written: "He taketh the wise in their own craftiness." "The Lord knoweth the thoughts of the wise, that they are vain." "Therefore, let no man glory in man." Let no one trust in mere HUMAN wisdom. It is our Heavenly Father's will that every one should obtain "the wisdom that is from above." His word declares that the fear of the Lord is the very beginning, and the essence of it.

Then, by prayer and humiliation let every one seek this heavenly wisdom. Let every one "ask of the Lord who giveth to all men liberally, and upbraideth not, and it shall be given him." Those thus endowed are the most useful, and the most influential helpers. Look abroad everywhere and see this to be the rule. Those who "having understanding of the times, and know what Israel ought to do," are the class of people who are the most helpful in the church, and who are confidently sought for and to by their brethern.

When Deacons were first wanted in the early Church, the Apostles,

who were inspired men, said: "Brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Well may we pray the Lord that he send us such men and women at the present day, that the church's affairs, and the affairs of the state, may all be conducted with efficiency and wisdom.

A DISCIPLINED BAND.

But still another type of people came to make David king. Fifty thousand from another tribe—from Zebulun—came. (v. 33). They were men "who could keep rank," and "who were not of double heart." One thing, they could keep rank.

Such people are a real acquisition to the Church. Keep rank. Stay in line. Be on hand at muster time. Attend the weekly Prayer Meeting, the Sabbath School, the Church services, and don't get out of sorts with other christians, and refuse to drill with them.

I once heard an eminent minister of the gospel, now deceased, lament the influx into the Church of crotchety people, and cranky folk, who were influenced by petty jealousies; who would not stay in place, attend their church regularly, nor work in it always, according to their spheres and opportunities. In this way the church is constantly weakened, for thus the Lord's blessing is kept away.

The Saviour says: "If two of you agree"—his word is "sympsonize." "If two of you symphonize," that is, if you make one chord—if you are "of one accord"—"if two of you chime together" thus on earth as touching anything that you shall ask, it shall be done for you by my Father who is in heaven."

Agree. Be of one accord. Harmonize. Remember it is the Holy Spirit who makes christian hearts beat in unison. The Holy Spirit is One. And when he works his work in each of our hearts, then we are AT-ONE. Then we work together harmoniously. Christ dwells in our midst, the Father bestows his blessing, and the Church is ever in a revived and growing state.

Archbishop Leighton once stayed all night with one of England's dignitaries, who showed much uncharitableness towards some of his associates in the Government. When about to leave in the morning, when expressing thanks for hospitality, he said to his host: "May I recommend to you the eleventh Commandment?" "The ELEVENTH COMMANDMENT!" said the host, "why, I thought there were only

ten Commandments." "There are eleven, my friend, TEN in the OLD Testament, and ONE in the NEW. You remember our Saviour said: "A new Commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." "This is a very important Commandment." It is reported that the host at once saw the point, and profited by it.

It would surely be well if all people, in all places, were much more carefully observant of this eleventh Commandment, which is but the substance of the last Six Commandments of the Decalogue, enforced by the love of Christ. "Let nothing be done through strife or vain glory," pleads the Apostle, "but in lowliness of mind, let each esteem other better than" themselves.

Were this the case, the Church would be strong. It would then receive the blessing of heaven. That, in fact, would BE the blessing of heaven. For when the people are of one mind, and keep rank, and pull together—harmonize and agree—it is then that the Church becomes efficient and powerful for good.

BAND OF SINGLE AIM.

But another thing: These Zebulunites were "not of double heart." How important it is for professing christians to be SINGLE in aim and purpose. Like Paul when he said: "This one thing I do." Many people have too many irons in the fire. They accomplish little, comparatively, because their efforts are divided. They are not single in aim. This is true in secular things, and, alas! just as true with reference to the glory of Christ, the advancement of the Church and our preparation for heaven. "Ye cannot serve God AND Mammon."

Some try both—serve God a little, and Mammon much; turn feebly towards God, and strongly towards the Mammon of unrighteousness. They are of double heart, and the world gets the larger share. We are to be careful that it be different with us—see to it that the world don't get all our hearts. Weighty and solemn is the warning: "He that loveth father or mother more than me is not worthy of me." So, our Lord's sincere and urgent invitation is: "Son, give me thy heart"—your HEART—not merely a little piece of it—a FOURTH, or the THIRD of it—but your WHOLE heart. Let it not be DOUBLE, or DIVIDED. When our hearts are single in aim, central in affection, being set chiefly on Christ, then we honor him; then we are a help to the Church. Then it is we keep rank and do most good.

A MISCELLANEOUS BAND.

But one more band ought to be mentioned. There came to David a miscellaneous crowd that could not fight. These all helped in their way. (v. 40). They brought bread on asses, and on camels, and on mules and on oxen—brought in this primitive way, as at that day, there was neither railroad or freight wagon. They brought “meat, meal, cakes of figs, and bunches of raisons, and wine, and oil, and oxen, and sheep abundantly”—the poorest and weakest rendering some service, and presenting some gift, to hasten the crowning of the king, “for there was JOY in Israel.”

UNITY OF PURPOSE.

All had one object. All the Bands, and all this miscellaneous company were of one mind, that is, to crown David king. So with christian people of every grade, and station, and degree of talent. The purpose of each is to crown our Lord as King and Saviour.

This is, in fact, one of the lessons of this discourse. All the tribes are to come to our David—all kingdoms, nations, languages and dialects among men are to come.

“Let every kindred, every tribe
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of All.”

FULL CONSECRATION.

Another lesson for us is: BE WHOLLY DEVOTED, like these Benjaminites, who used both hands, holding nothing back. Every corner of our hearts should be given to our Lord. “Take my hands, feet, lips, eyes, voice, love, my all” should be the prayer and the vow of each one.

HOPEFUL AND COURAGEOUS.

Another thing: Every christian should be bold and hopeful like these Gadites. And each one should overflow with love, like those who came from Judah—the relatives and kindred of the proposed king. Of the whole round of graces, “Love is the brightest of the train, and strengthens all the rest.”

Once when the surgeons were probing among the shattered ribs of a wounded French veteran for the fatal bullet, the suffering man

exclaimed: "A little deeper and you will find the Emperor." He meant his love for the Emperor was deeper than his wound. So every true christian loves his Saviour more than all other people or things. Deeper than his love of home, of kindred, of rest and recreation, of life, even, is his love towards his Lord.

ALL WELCOMED.

As David accepted all comers, so our Lord gladly accepts every one sincerely seeking him. He turns no one empty away. His own positive word is: "I will in no wise cast out." So all down the ages, from Adam, Abel, Enoch and Noah to the present, he has been accepting willing hearted ones, and giving them the blessings of his kingdom. Rich and poor alike he welcomes. The rich, who cast in of their abundance, and the widow who gives her two mites; the one breaking the alabaster box in his honor, and the one but giving a cup of cold water in his name—each and all have a share with him in his glory.

ALL HONORED FOREVER.

And this is our last lesson. He honors all, and all alike. All who came to David, afterwards shared in the great prosperity that came to his kingdom. So every one of Christ's follwers gets blessing from him. The humble are not overlooked, or left out, any more than the great, because the lowly and humble may desire his presence, and love his person, just as much as the talented and the influential.

A loving little girl, in expressing her warmth of affection for her Mamma, said: "I wants nosin' only just to be wis' oo." The lowliest christian just as emphatically as the one most prominent can just as truly and earnestly, (in the ardor of his faith and love) say to the Lord: "Whom have I in heaven but THEE."

An invalid old lady was asked her most earnest wish. "Like Paul, she said, "that I may know HIM." As she grew more and more feeble, her mind became clouded, and she forgot all her friends. One after another said: "Do you know me? "No, I don't know you," she kept answering. But some one asked, "Do you know Jesus?" "Oh, yes, He's my Saviour," while her countenance brightened, and her whole tone of voice and manner changed. CHRIST HONORS ALL, AND HONORS ALL SUITABLY.

All these people came to honor David by making him king. But David could not honor or reward each one of them suitably or fully. Our Lord, however, can and will honor publicly, and in the right degree, each one of his servants—each one who is now sincerely trying to honor him. He never forgets, and never will forget, anything you do for him. He has a Book of Remembrance, we are told.

The Bible speaks of three wonderful B's. In Job it is a BAG for our sins. In the Psalms it is a BOTTLE for our tears. In Revelation it is a BOOK for our names.

First, you accept Christ as your only Saviour, and your sins are pardoned and put away forever, as if gathered up in a BAG and buried. Second, you pray to your Lord in faith and love, and your prayers are not lost. They are, as it were, BOTTLED UP and preserved before God, and may be answered long, long afterwards. Third, your names are not forgotten. They are, as it were, kept in God's BOOK of ETERNAL remembrance.

What a wonderful day that will be, when poor, humble christians who have feebly, and yet sincerely, helped to make Jesus King, get home to glory. There was joy in Israel when David came to the throne. There is more joy now under Christ, and will be more after while in heaven. Then many who were very retiring on earth will be publicly honored, no doubt. That is a part of what Christ does. He not only honors all, and honors suitably, but also publicly.

A young Englishman once saved a Peer from drowning. In recognition of his deed he was elected a member of a Royal Society among Nobles and dignitaries in London. Soon afterwards a banquet was given by the Society. He greatly shrank from going, but friends persuaded him to attend. He entered the hall with great timidity, and tried to keep out of sight. But right away the man whose life he had saved saw him, hastened to him, and embracing, praised him aloud in the presence of all the brilliant assemblage.

Beloved, greater honor than that will Christ give to the very humblest who reach the radiant throng in glory. Christ saves YOU. You, under HIM, become the means of saving OTHER SOULS—one or more—and the Lord accepts your act as if done directly TO and FOR himself; and he will UNSPEAKABLY honor you at length before assembled worlds. Oh, who will not loyally help to make him King, sincerely pledging, and keeping the pledge—

With loyalty and love, O Lord,
True homage now we bring;
Our hearts attuned in glad accord,
Unite to make thee King.
Thy loving grace we fond recall,
And crowning thee as Lord of all,
Exultant praises sing.

Soon may the nations of the earth
Thy blessed will obey;
Soon all of high or lowly birth
Thy service choose alway.
May even every soul among
Each alien kindred tribe and tongue
Own quickly Thy full sway.

Oh, what a bright and glorious day,
When thus Thy rightful reign,
Extending far, shall wide convey,
(As Thou dost ever deign),
To us and all in boundless store
Exhaustless blessings o'er and o'er,
That waxing never wane.

Lord, as in David's kingdom joy
And blessed peace were found,
May every good without alloy,
In all our hearts abound.
May myriads thus redeemed by grace,
In heaven at length behold Thy face,
And evermore be crowned.

XII.

THE MERCY SEAT

“And thou shalt make a mercy-seat of pure gold. Two cubits and a half shall be the length thereof, and a cubic and a half the breadth thereof. “And thou shalt put the mercy-seat above the ark.”—Exodus 25:17:21.

This was the lid of the ark. It was forty-five inches long and twenty-seven inches wide, and just fit in closely and neatly inside the projecting cornice which was around the top of the ark, so as to provide a perfect cover for it.

This lid was made of pure gold, and so must have been heavy, and very precious. From its Hebrew name it is called the “covering” of the ark, and from its Greek name it is called the “propitiatory.” The Apostle (Rom. 3:22) applies the name to Christ. “Being justified by the redemption that is in Christ Jesus, whom God hath set forth to be a PROPITIATION.... for the remission of sins”—the very word that is translated “mercy-seat.”

Therefore, as the ark as a whole represents Christ, so does the lid of the ark especially represent him. He is our PROPITIATORY—our PROPITIATION—our MERCY-SEAT—the “COVERING”? for our sins.

This is a reason why our Lord is called the Mercy-seat. He COVERS our sins—puts them entirely out of view, and keeps them so hid forever. It is easy to see how this was typified by the ark. Without its lid the ark did not cover, and fully protect, the tables of stone inside of it, on which the ten commandments were written. Though nearly surrounded by golden walls, the precious contents are still exposed, until after the perfectly fitting lid is put in place. Then there is full protection. Then the law, the whole law, is kept within; perfectly kept, and constantly kept.

So, in Christ, we find our COMPLETENESS. He is our Mercy-seat, as well as our ark. And our perfect Ark, because our Mercy-seat as well. He is the Protector and Fulfiller of law. He only doeth all things well. Of all mankind, he only has completely met all the demands of God’s infinitely righteous law. He alone has paid universal obedience to its preceptive claims. Hence he is the Lord our Righteousness. He is our Substitute. He has kept the law in our

stead; has "covered" all its demands upon us, so that they do not, and cannot, now flame forth against us.

But there are two aspects of this fundamental idea, the one negative, the other positive. First: The law PROHIBITS certain things FROM BEING DONE. Let it be specially noted: The Decalogue presents law to us chiefly in the negative form. Eight of the ten Commandments are formal negatives, yet involving substantial affirmatives. Another—the fourth Commandment—is largely a negation. So that only one of the ten, that is, the Fifth, is purely affirmative.

But even in this negation-form our Saviour fulfilled all law. All men come short in many things. Jesus failed in no thing. He did no evil. Guile was not found in his mouth. The wretched magistrate who handed him over to execution, washing his hands, said: "I am pure from the blood of this (innocent) person, take ye him and crucify him, for I find no fault in him." A great blessing, indeed, is it to the whole world of mankind that Christ came short in no thing.

And second: NEITHER DID HE TRANSGRESS. The law is not a mere negation. IT IS POSITIVE. It does not hold out eternal rewards for mere inaction. It requires active exercise of all talents bestowed, and it exhibits positive benefits as the rewards of active obedience.

This is made clear in the parable of the talents. The servant who hid his Lord's money, and afterwards returned it every cent, was not rewarded for his negative action. He was punished—"cast ye the unprofitable servant into outer darkness," was the sentence. But these servants who made gains by trading received reward and commendation. They had DONE something.

Plain is it that LAW IS POSITIVE. It requires active exercise of all talents bestowed. And it exhibits positive benefits as the reward of active obedience. Praise and thanksgiving are ever due that thus our Redeemer fulfilled all law. The only positive Command of the ten he observed rigidly. He was obedient to his parents, staying at home under their care until he "began to be about thirty years of age."

And equally full and complete was his compliance with all the other positive requirements of the law. Malignant ingenuity put forth its utmost efforts to prove against him omission, or commission, but in vain. He stands perfect in rectitude on the very records of the court that handed him over to the executioners.

As the Mercy-seat PERFECTLY COVERED and kept the two material tables of the law, so Christ has PERFECTLY KEPT the moral and spiritual meaning of the writing on these tables, as well as all the OTHER requirements of the Great Giver of it. And having kept them fully, they are "covered" by him—our Mercy-seat—away from us. Their claims do not reach us, but stop IN HIM, because they have been met by him. Thus—

Third, we SEE HOW IT IS that IN HIM WE HAVE JUSTIFICATION.

"He is the PROPITIATION for our sins." So that if we accept him, and stand in him alone, we are treated as if we had no sin—that is, we are justified. But ask: How can any one be justified? The mind can only conceive three ways.

Either (1) BY SUFFERING THE PENALTY, or (2) BY OBEDIENCE OF THE INDIVIDUAL, or (3) BY THE OBEDIENCE OF A SUBSTITUTE.

Now, penal suffering can never merit reward, or happiness, as the teachings concerning the altar of Burnt Offering show. It is only ACTIVE, HOLY OBEDIENCE—that is, it is only STRAIGHTNESS, RIGHTNESS, or RIGHTEOUSNESS—that a just God EVER CAN reward with life and blessedness.

And this is the very foundation principle of the Divine Government. Deny this, and we lose the very conception of such government. Holy action shall be rewarded. Unholy action shall be punished. But perfect holy action—that is, perfect obedience to the divine law, or righteousness—has been lost by all men by sinful nature, and by actual sin, and so is no where to be found except in the Divine Man, Christ Jesus our Lord. And being found in him, it is passed over to all who accept and rest, or trust, in him alone.

Or to word the thought differently: real, justifying righteousness, which is found alone in Christ, is LEGALLY ACCREDITED in the scheme of salvation TO ALL WHO BELIEVE. As saith the Scripture: "Now the righteousness of God without the law," (that is, without the Moral law being fulfilled by man), "is manifested, being witnessed by the law," (that is, by the Ceremonial law) "and the prophets." What righteousness? Why, "even the righteousness of God, which is by the faith of Jesus Christ into all, and upon all them that believe," both Jew and Gentile, "for there is no difference."

And a little farther on the Spirit exclaims: "To declare at this time HIS righteousness, that HE might be just, and (at the same time) the Justifier of him that believeth in Jesus."

Thus the mercy-seat proclaims the fulfillment of the Divine Law by the gracious Mediator, and his holy and perfect obedience set down to THE BENEFIT of ALL BELIEVERS, as theirs for JUSTIFICATION.

The practical lesson from all this for us is: COME TO CHRIST. It is our great privilege to rest in Christ, trust in him alone. Doing this we obtain from God PARDON, JUSTIFICATION, ADOPTION and SANCTIFICATION BEGUN, and SANCTIFICATION MORE and MORE WROUGHT in OUR HEARTS as we keep on coming to God through Christ.

But learn second: This great truth is emphasized farther when we consider that the Mercy-seat represents not only THE LAW KEPT, but also THE BLOOD OF JESUS THE SAVIOUR.

Annually, on the Great Day of Atonement, the High Priest was to take of the blood of the bullock sacrificed on the altar of Burnt-offering out in front of the Holy Place, bring it back into the Most Holy Place, and sprinkle it on the Mercy-seat, and before the Mercy-seat, with his finger, seven times.

It was BY DYING—by SHEDDING HIS BLOOD—by becoming OUR BURNT-OFFERING—that Christ became our MERCY-SEAT—our PROPITIATION. It was thus he kept the law, and satisfied the justice of God. So we must not despise the blood that was shed. It is only when we come by the blood unto God, that we ever obtain PARDON, JUSTIFICATION, ADOPTION and SANCTIFICATION.

But there is still a THIRD lesson that should not be forgotten. It is only by way of Christ, our Mercy-seat, that we gain access to GOD IN PRAYER even. It is only through him that God speaks to us, and that we can ever talk to God as our Heavenly Father, the Hearer of Prayer. "There will I meet with thee," said the Lord to Moses,—"There will I meet with thee, and commune with thee above the mercy seat, from between the cherubim." And this promise he afterwards repeated several times.

And there it was, after this, that God spake with Moses, and there it was that Moses talked to God. There they communed with each other. There all the other Ceremonial Commandments and Ordinances were given. So our communion with God is only through Christ, who is our PROPITIATION between God and us—our MERCY-SEAT.

He is THE SEAT—THE FOUNDATION, on which mercy rests. Mercy from the Father never goes forth except through the Lord Jesus Christ. But through him it is MOST SURELY and EVER exercised and extended,

so that the very lowest amongst men may find access to God, and thus hold communion with him "There will I meet with thee, and commune with thee ABOVE THE MERCY-SEAT."

God did not promise to commune with Moses at, or through, the brazen altar where the sacrifices were offered; nor at the laver, where cleansings were accomplished; nor at the candlestick in the Holy Place; nor at the table of shew-bread on the other side of the Holy Place; nor even over the altar of incense just in front of the veil which separated the Holy Place from the Most Holy; but only from above the Mercy-seat, from between the two Cherubim, where the base of the Pillar of Cloud rested, just inside the Most Holy Place—inside the veil.

The mercy-seat was a part of the Ark itself—its LID—its COVER, concealing the law, but yet honoring it. Teaching (1) That MERCY is founded only on JUSTICE—grows OUT of it—cannot intelligently and rightly go forth WITHOUT ITS COMPANY—is never exercised apart from it. And (2) In Christ is the seat of mercy—our Mercy-seat. So, it is only through him we can hopefully and successfully approach God to gain pardon, and hold communion. "No man cometh unto the Father but by me," is his own positive word.

But a Fourth lesson is important, as well as encouraging. Through him EVERY ONE may come for pardon, and through him every PARDONED ONE MAY CONTINUE TO COME AND ENJOY COMMUNION WITH GOD. "For through him we both" both JEWS AND GENTILES—ALL BELIEVERS "have access by one Spirit unto the Father." "And truly our fellowship is with the Father and with his Son, Jesus Christ."

What a rich blessing is in such communion. How delightful to the advanced believer to hold sensible fellowship and intercourse with him "who has begotten (him) again to (live) hope." Even Jacob who was yet not very far on in God-likeness, found it as the very gate of heaven to his soul. (Gen. 28.) And rapturously could David say: "Thou hast made me exceeding glad with thy countenance"

After being persecuted, Peter and John "went to their own company;" made report; all prayed and talked to God with one accord, and the place where they were was shaken; they were all filled with the Holy Ghost, and so elevated with heavenly joy that "they spake the word of God with boldness."

And many modern believers have had their seasons of rich experience. Sometimes their intercourse with their Lord has risen to

rapture. One in West Virginia years ago, the joy of whose christian life was at times an ecstasy, near the close of his earthly pilgrimage, would often call to his wife: "Come Mary, and sit by me, that I may tell what a great blessing I have had in communion with my Lord." Another, a lady of cool and well-balanced mind, but eminently spiritual, had, long before her decease, visions of glory that filled her soul with rapture. God, the Father, was pleased to talk with his loving child.

It is the blessed privilege of the christian to have communion with his Father in Heaven, and this communion is the highest favor ever granted the soul on this side of the home beyond.

But a brief closing lesson presses for a moment's attention. "Put the MERCY-SEAT above, upon the ark." This means—DO NOT TRUST YOUR OWN RIGHTEOUSNESS.

You cannot keep the law yourself. The lid, or Mercy-seat must cover it.

It means, second: TRUST CHRIST.

You must put HIM ABOVE THE LAW—BEFORE it—and trust to him, and not to your own obedience. He is ALL. He is our SUBSTITUTE. He shields from the law's flashings and frownings, having endured its penalty in our room. Through him alone we find God. As our Great High Priest Representative he has gone into the Most Holy Place above, where the Mercy-seat is, but he has not entered without blood—even his own precious blood. With THAT the Mercy-seat is sprinkled, so to speak. It is blood-bought. Our Saviour has made the purchase by his atoning sacrifice. By virtue of the price he paid he now reigns the Prince of Peace to every trusting soul.

Come, then, dear hearer, unto God by him. O come fully trusting, and humbly gain the Mercy-seat, gather near it, press around it, bow before it, wait upon it. Do this renewedly. do it by faith, and gain peace, sure ease from sorrow, growth in grace, victory in conflict, communion with the Father, even foretaste of heavenly joy.

Come, swell the glad refrain,
 Jehovah's praise repeat;
 He saves the souls who humbly gain
 The blood-bought mercy-seat.
 The mercy-seat, the mercy-seat,
 By faith, come, humbly gain the mercy-seat;
 The mercy-seat, the mercy-seat,
 Humbly gain the mercy-seat.

Our Father bows his ear
 To suppliants at his feet,
 Communes with all who gather near
 The blood-bought mercy-seat.
 The mercy-seat, the mercy-seat,
 By faith, come, gather near the mercy-seat.
 The mercy-seat, the mercy-seat,
 Gather near the mercy-seat.

Pardon and peace are found,
 And sorrow's cup made sweet,
 By pressing ever closely round
 The blood-bought mercy-seat.
 The mercy-seat, the mercy-seat,
 By faith, come, press around the mercy-seat;
 The mercy-seat, the mercy-seat,
 Press around the mercy-seat.

Dark fears oppress no. more,
 Dread foes alarmed retreat,
 If, penitent, we bow before
 The blood-bought mercy-seat.
 The mercy-seat, the mercy-seat,
 By faith, come, bow before the mercy-seat;
 The mercy-seat, the mercy-seat,
 Bow before the mercy-seat.

O soul, bid doubts begone,
 Here oft the Saviour meet,
 And never cease to wait upon
 The blood-bought mercy-seat.
 The Mercy-seat, the mercy-seat,
 In faith O wait upon the mercy-seat;
 The mercy-seat, the mercy-seat,
 Wait upon the mercy-seat.

XIII.

SCRIPTURE ALL ABOUT CHRIST

“Search the Scripture, for in them ye think ye have eternal life, and they are they which testify of me.”—John 5:39.

That is, “search the writings”—the things that have been written. Not merely any things that have been written, but **THE WRITINGS**. Search that particular collection which, in contradistinction from all others, is known as **THE SCRIPTURES**.

The Saviour’s audience, when he spoke these words, (most of whom were Jews), very well knew what writings were meant. Their sacred books—Moses, the Prophets and the Psalms—they considered as so eminently above all others, that they alone were entitled to be called **THE Scriptures**. And so they termed them, just as we now say **THE BIBLE**. or **THE BOOK**, as superior to, and distinct from, every other book. The only Scriptures written at this time were the Old Testament Scriptures. The text is, therefore, a divine direction to search the Old Testament, **ALL** of which was then written, and **ONLY** which was then written.

HOW SEARCH?

The word “search” is a strong one. It means not merely to read hastily, to glance at a little, but to scrutinize—to look into closely—to search, as with a lighted candle, every nook and corner of a darkened room.

A wealthy man once, in a large city, having a diamond ring, some how or other, in winter, as he was stepping from a street car, dropped the ring in the snow. Down on his knees he went at once, and felt about with his hands, but, as it was growing dark, he could not find it.

What did he do? Calling a policemen, he hired him to bring a store-goods box, and turn it with the open side down over the exact spot where he had dropped the ring, and then stand there on guard all night long. At early dawn, the anxious owner himself was there, sifting section after section of the snow under where the box had lain, till he found his precious jewel.

So are we to search the Scriptures—with close scrutiny—with anxious carefulness—for they contain THE PEARL OF GREATEST PRICE. Use means to discover it. Spend money and lose sleep, if necessary, in order to secure their hid treasure.

Take the Scriptures in sections, according to topics, and as with an eagle eye, look into passage after passage with keen and close scrutiny, praying ever for a heart reception of the truth discovered, and you cannot fail of a rich and everlasting reward.

WHY SEARCH?

But WHY search the OLD Testament Scriptures in this way? From many reasons select three.

1. ALL OF THEM ARE THE WORD OF GOD.
2. THEY ARE ALL ABOUT CHRIST. AND—
3. THEY ARE ALL FOR OUR USE.

1. The entire Bible, the OLD Testament as well as the NEW—is the word of God. Look 2 Tim. 3:14, 17. Paul the aged, with earnest freedom, warns Timothy, the young preacher, that he may expect “heresies” and “persecutions,” “evil men and seducers,” and then earnestly exhorts: “But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them, and that from a child thou hast known the holy Scriptures.”

But when Timothy was a child, no Scriptures had been written except the Old Testament. Paul, therefore, undoubtedly meant the Old Testament Scriptures. And he tells Timothy that these are able to make him “wise unto salvation,” not of themselves, but “through faith which is in Christ Jesus.” And then pitching his theme to a loftier key, he sends out a bugle note, which the Holy Spirit means shall ring through all the earth: “All Scripture is given by inspiration of God, and is profitable.

Inspiration means divine dictation, divine direction, keeping from error. And Paul says that not only a PART of Scripture was given thus, but the WHOLE—not SOME, merely, but “ALL.”

And what does the word “Scriptures” mean? It signifies Writings, as already noted. And writings are made up of letters and syllables. Therefore, we may understand the affirmation to be that every “i” and “t,” every “and” and “to,” from the first verse of the Bible to the last, is given by God breathing upon his chosen penmen, keeping them from error in the most minute particulars.

SCRIPTURE ILLUMINATING.

But take another passage: 2 Peter 1:19, and read: "We have a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." Ah, many people say that prophecy is a very uncertain thing—"we don't know about its terms, or times, or meaning." But the Holy Ghost don't say that. The Holy Ghost says the "word of prophecy" is "sure."

But some say, prophecy is a dark place, I'll skip it. But the Holy Ghost don't say it is a dark place. He don't say it is like a dark place. He does say it is like a light shining in a dark place. There is a very great difference, surely, between a dark place, and a light shining in a dark place.

You have seen miners in their pits, every one of them with a little lamp hanging on his hat rim to make the darkness light about him. A good lady, out in Missouri, was taken by friends into a mine when the men were at work. Looking, she said: "Every miner's lamp reminds me of prophecy." Why so?" was asked. She answered: "Because it is a light shining in a dark place." Yes, thanks be given. And we do well if we take heed to prophecy's light. It would be hard to think of any study more worthy the attention of christians than that of the prophecies.

INSPIRED.

But note the next verse (20): "No prophecy of the Scriptures"—that is, of the inspired records—the Old Testament prophetic writings, for they were the only prophecies then penned and called Scripture—and none of these, says the Apostle, "is of any private interpretation" or disclosure. They are not of human origin. "For (v. 21) "prophecy came not in old time"—or at any time, the word may mean—"by the will of man; but holy men of God spake as they were moved by the Holy Ghost"—literally, *SPOKE* as they were borne along.—that is, directed—influenced—by the Holy Ghost.

A vessel at sea is impelled by the wind which fills its sails. Peter says, the prophet—pious men employed by God—moved as they were moved by the divine on-breathing, or in-breathing—they were carried along (in making revelations) by the impulse of the Holy Ghost on each mind.

This then, is a strong passage. Taken with the passage in Timothy, it settles the question of the inspiration of the whole Old Testament. And this is one reason for the close studying all of its thirty-nine books—or each one from Genesis to Malachi. But—

2. THE WHOLE OF THE OLD TESTAMENT IS ABOUT CHRIST.

Why, says one, don't it contain history, and biography, and prophecy, and poetry, responsive songs, and didactic discourses? Yes, very true, but all these speak of Christ. They are FULL of Christ. He is their marrow and their fatness.

Turn to John 5:39 again—the text. "Search (these Old Testament Scriptures) for in them ye think ye have eternal life, and THEY ARE THEY WHICH TESTIFY OF ME." Thanks again, for this divine declaration. What better testimony could be given than this of Christ Himself? What better employment could occupy us than to be learning about Christ? And here is the book that tells of him, ALL THROUGH, FROM LID TO LID.

ABOUT CHRIST.

Luke 24:27, consult. After the crucifixion; just after the reported resurrection, two disciples, disheartened and sad, were walking together to Emmaus, when Jesus himself, (though they didn't then know who it was), joined their company, and asked the nature of their sorrowful conversation. And when they expressed surprise at his want of information, (as they supposed), and went on to give him an outline of the great events of the past few days, he, the Great Teacher of Teachers, at length very tenderly replied: "Ought not Christ to have suffered these things, and to enter into his glory?" "And beginning at Moses and all the prophets he expounded unto them in all the Scriptures the things concerning himself."

This is another of the Lord's own testimonies. He began at the books of Moses; showed there were in them references to himself. He also quoted from the prophets—not merely some of them, but all of them. More than this, "he expounded unto them IN ALL THE SCRIPTURES"—not in some of them, merely, but in ALL OF THEM—"the things concerning himself." Yes, without doubt there are things about Christ in every part of the Old Testament. And when Christ himself, to two of his own dear disciples, (who had not seen the force of these references till now), pointed them out in his own masterly way, no wonder those disciples uttered to each other their spontaneous

exclamation: "Did not our heart burn within us, while he talked with us by the way, and while he opened unto us the Scriptures?"

What moved them so was the OPENING OF THE SCRIPTURES, and the discovery that IN THEM ALL were so many things about Christ. And if we want to make the heart of our Sabbath School scholars, or any companions by the way, to burn within them, we must intelligently and feelingly open to them the Scriptures about our Lord Jesus. But, to do this we must first search them well for ourselves.

Look verses 44, 45. On the same evening the disciples were assembled in a room, (all of them except Thomas), and Jesus all at once appeared in their midst, calmed their minds; showed them his hands and his feet; ate a piece of fish and honey-comb with them; and then said: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were WRITTEN IN THE LAW OF MOSES, and IN THE PROPHETS, and IN THE PSALMS concerning me." This proves there were references to Christ in EVERY PART of the Old Testament.

We speak of the Old and New Testaments. By them we mean the entire Bible. It was just as common among the Jews in Our Lord's time to speak of the three divisions of the Old Testament—Moses, the Prophets and the Psalms, and by these terms they meant the whole of the Old Testament. These divisions included everything in their Scriptures. And Christ affirms that in each of these divisions were things concerning himself.

EXAMPLES.

And did you ever try to study the Old Testament with this idea in mind? What is there about Christ in this passage? When we have had Sabbath School lessons in the Penteteuch, in the books of Samuel, of Kings, or Proverbs, we found, if we studied as we should, that every one of these lessons had something in it pointing to Christ. And part of the great business of the Sabbath School teacher, in every lesson, is to point out, and try to impress what there is of Christ in it. In giving instruction to others, no parent, no Sabbath School teacher, should be satisfied unless he discovers Christ in every chapter, in every section.

Take, for instance, the first six chapters of Leviticus, which contain so many minute directions about the burnt offering, the meat offering, the peace offering, the sin offering, the trespass offering.

They are FULL of the GOSPEL—RICH with its truth. Every VERSE helps teach of Christ, our Great Sacrifice, who offered up himself once for all. And these Levitical chapters are but samples of all Old Testament writings. The description of the Tabernacle and its furniture, along with the account of its services, are wonderfully rich in teachings about Christ. The first four verses of the first chapter of first Chronicles contain only a list of names from Adam to Japheth, yet in the meaning of these names is found the whole gospel.

PAUL PROLIFIC.

But take a New Testament passage—Acts 17:1, 3. In “Thessalonica there was a synagogue of the Jews, and Paul, as his manner was, went in unto them, and three Sabbath days reasoned”—not philosophically—not on science, it is clear—not merely to make a show of his oratory—but “reasoned with them out of the Scriptures”—these same Old Testament Scriptures. Not on various topics, either. He stuck to one subject; kept “opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is THE Christ.”

Ah, how few people there are now-a-days who can find enough in the Old Testament about Christ, to talk about for three days. Some, even learned men and public teachers, only think they find something about Christ in the eighth Psalm; in the sixteenth, twenty-third and sixty-ninth Psalms, the fifty-third of Isaiah, the second of Micah, and a few other places. And they could tell it all in a very short time. But Paul, a master in condensation, found enough to speak on for three Sabbath days—not three mere brief half hour sermons, like modern ones—but doubtless for three good, old-fashioned services, or for several services on one day, he dwelt on the same theme.

He did not speak of ALL things in the Old Testament about Christ, but set forth specially two points. First, that it was necessary for the Messiah to suffer and rise again. And second, THIS JESUS IS THE MESSIAH. Doubtless, all of us as teachers and preachers might learn much from Paul.

Apollos, too, it is clear, was a preacher of the same kind. Acts 18:24,28. He was “an eloquent man and mighty in the Scriptures.” He “helped them much who had believed through grace. For he mightily convinced the Jews, and that publicly, showing by the Scriptures that Jesus is the Christ.” This was the essence of preaching

in that age, as it ought to be in our age. Every preacher then preached Christ—and out of the Scriptures—that is, they showed what the Scriptures clearly said of him.

See again, Acts 28:23. Paul was a prisoner in Rome. But this seems to have been during his first imprisonment, for then he had more liberty than during his later confinements. He was permitted to “dwell in his own hired house, and receive all that came in unto him.” Some wanted to hear what he had to say about the new christian sect that they heard was everywhere spoken against. “And when he had appointed them a day, there came many to him into his lodging to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the Prophets, from MORNING UNTIL EVENING.”

Ah, what a meeting must that have been! ALL DAY LONG, “from morning until evening, persuading them” out of the Old Testament Scriptures concerning Jesus. And then Paul had not nearly exhausted the subject. Every Old Testament chapter speaks of Christ. And the whole book was given to show why Christ must needs come, and how to be saved through him. And still farther—

3. ALL OF THE OLD TESTAMENT, AS WELL AS THE NEW, IS FOR OUR USE.

But let this proposition be considered in the next chapter, while we learn from what is already before us—

1. THAT WE OUGHT TO APPRECIATE THE SCRIPTURES.

2. THAT WE OUGHT TO SEARCH THE SCRIPTURES.

3. THAT WE OUGHT TO BE THANKFUL FOR THE OLD TESTAMENT AS WELL AS FOR THE NEW TESTAMENT, while in prayerful gratitude we sing:—

O Lord, my thoughts engage
 To search thy holy word;
 With light divine illumine each page,
 And all I need afford.

Chorus.

The Bible, precious Bible,
 Message of heavenly love!
 In every need, Lord, help me read,
 And learn the way above.

May I its truth perceive,
Its doctrines rightly know;
With all the heart on Christ believe.
Just as its precepts show.

Be it my true desire.
Thy will to fully trace,
As I within this book inquire
In every doubtful case.

My life O may it bless,
Correcting all my ways;
Instructing me in righteousness
Till I shall live thy praise.

XIV.

SCRIPTURE ALL FOR OUR USE.

“Whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope.”—Romans 15:4

“Whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope.”—Romans 15:4.

By the word “aforetime” the Apostle means Old Testament days. By the “things written” THEN he means the Old Testament Scriptures. And he affirms that all of these “were written for our learning”—for our instruction, edification and comfort. And BEING written for this VERY PURPOSE, we surely ought to USE them.

There are many reasons why we should be diligent and faithful in learning what the Scriptures were meant to teach us. Use and study, love and prize, the Old Testament Scriptures because—

1. THEY ARE ALL GOD'S WORD.

2 Tim. 3:16.—“All Scripture is given by inspiration of God, and is profitable.” 2 Peter 1:21—“Holy men of God spake as they were moved by the Holy Ghost.” They were “moved along” by the Holy Spirit—and wrote down what he, the adorable third Person of the Godhead, prompted them to say. So we should faithfully study the Old Testament Scriptures for this reason—they are all God's word. And—

2. THEY ARE ALL ABOUT CHRIST.

He himself says so. John 5:39—“Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.” He makes this as a positive statement. Then again, the first afternoon after the resurrection, when two sorrowing disciples were on their way out to Emmaus, he, the risen Lord, joined them, and for their “comfort” and “hope,” “beginning at Moses and all the prophets, he expounded unto them IN ALL THE SCRIPTURES the things concerning himself.” Yes, all Old Testament Scripture is about Christ, and ought to be studied much for this reason. But—

3. THEY ARE ALL FOR OUR USE.

They were all "written for our learning," And being written for this very purpose we should most surely feel it to be our bounden duty, and great privilege to study them. We cannot properly, or profitably, learn them without study.

This, of course, will call for "patience." But very sure it is that patient, plodding perseverance in the study of the Holy Scriptures will bring us many blessings. Such study, prayerfully pursued, will beget "comfort," assurance and the "hope" spoken of in the text.

But let us note in succession some of the many things it is our great privilege, and our duty, to learn from the Scriptures.

And consider first—

THEIR PROPER STUDY AFFORDS INTELLECTUAL AS WELL AS SPIRITUAL ENJOYMENT.

The scholarly Doctor Kennicott, with masterly erudition, spent thirty years collating the Hebrew Scriptures—making that his chief work for so long a period. So economical of time was he that, when driving out daily for air and exercise, he was accustomed to have his wife go along to read to him the portions he suggested.

At last, after so many months and years, the great work was completed. And the next day, when about ready to go out for their usual drive, his wife said: "And what book shall I now take?" "Oh," he exclaimed, "let us begin the Bible again." He felt that he was not through yet—that he had only just begun—that the thirty years' feast he had enjoyed was too good to leave off now—that he was ready for thirty years more of light, life and intellectual as well as spiritual enjoyment.

Don't think, friends, that you can master God's word in a little while. Don't wait till later years to commence close study of the Old Testament and the New. Begin now. Begin in early years. And be diligent, for a life time of "learning" will only just introduce you merely to the vestibule of this great store house of heavenly wisdom. But learn next:—

THE SCRIPTURES ARE ADAPTED TO ALL.

As they were written for all, they are suited to all. Every order of mind, every posture of heart, every grade and shade of intellectual attainment here finds suitable pabulum and pasture. Take this illustration. In the insect world there are millions of tiny creatures so small—so very small—we scarcely observe them. Yet each of these little microscopic animalculæ has an optic nerve—has an eye,

as truly as we have. And the wonderful thing is: that the same light of God's glorious sun, which is adapted to our eyes, is also adapted to the tiny, ophthalmic orbs of these little ephemeral insects.

And just like this is the light of God's precious truth. It shines for all. It is adapted to all. If the unlearned, or the most learned, but open their eyes and look—look inquiringly and expectantly—they will soon be illumined—will soon rejoice in the light, so that even an inspired Apostle could say of them: "Whereas ye were once dark, yet now are ye light in the Lord," and that because "the day star" from on high hath shined "into your hearts,"—not merely into the mind—the intellect, but into the HEART. Yes, learn that the Scriptures are superlatively adapted to every grade and order of intellect.

And learn farther, that the thing of most importance and concern is:—

GOD'S TRUTH, AND NOT MERELY THE HUMAN WRITER OF IT.

It is true the inspired Apostle does say, THEY were "holy men" who, (controlled by the "Holy Spirit"), gave us these truths. These writers were holy, and ought to be honored; but still, the men themselves are not so important as the truths the Holy Spirit prompted them to write. The truths delivered rank away above the writers who, merely, as instruments, delivered the truths.

Remembering this fact may be a help. to us in "comfort" and "hope" in these days of obstructive criticism.

Higher critics at the present day, (or some of them), are saying Moses did not write the Penteteuch; nor Isaiah all of the prophecy under his name; nor John the Gospel history ascribed to him. But what is that to you so long as you have the most thoroughly convincing evidence that what was written is from God—is his holy word?

A citizen of a monarch has a piece of gold that he knows to be of true weight, and sees it stamped with the king's image. So what cares he to know the name of the man who mined, or of the man who coined it? And like him we, seeing this precious book to have the undoubted image and superscription of our Caesar—our King Eternal—seeing it has the incontestable stamp of the Holy Spirit, need not be specially curious to know who were its penmen.

What matter if no one knows, or can now certainly find out, the author of the book of Ruth. What matter, (so far as religious knowledge and heart experience of the truth is considered) if Job did not write all, or any, of the book that bears his name?

You are travelling in England, and have grown utterly weary of cities, sights and excitement. It is summer time, and you want to get to the woods and rest. Well, here is a forest. People tell you it was planted by William the Conqueror. But what care you whether he planted it or not? If you can only ride through it, or pause under the cool shade of its spreading trees. That is what you most want, and what will most help you. The name of the man who planted it, is of comparatively small moment to you, if you can only enjoy its refreshing coolness, and its restful quiet.

So, what matter to you, specially, if you cannot prove that David wrote all the Psalms; or if some skeptics say the Psalms are not inspired? You can confidently affirm: "I know that no other hymnals ever went sounding through three-thousand years of the world's history, developing power and sweetness in all their melodious way. They have sung, and they have taught the world to sing." And if you are a child of God you can gladly add: "and they have taught my own heart to sing—I have an EXPERIENCE of their divine origin, and no ARGUMENT of gainsayers can ever upset, or change, EXPERIENCE."

And the same answer may be given to those who declare that the holy Scriptures have been so changed by numerous translations, and multiplied copyings, that they have lost their value. We know better than this, for we see the power and blessing of this holy book in the world is ever increasing—its light shining more and more. We know that the little inaccuracies and discrepancies that have crept in through copying, translating and printing, obscure their heavenly light no more than the particles of dust on our window panes shut out the light of the glowing sun.

Here comes the beaming light of gospel truth flooding in past these notes, these mistakes, these trifling defects that have their origin in human weakness,—here it comes unmistakably, irresistibly, more and more, giving light, life and health to a world groping in spiritual darkness and death. And doing this repeatedly, continuously, we are invincibly sure it comes from God himself, who is its Author. Therefore, with unshakable loyalty and love, our resolute chant shall ever be: "Oh, we won't give up the Bible." "We won't give up the Bible."

All its teachings are the truth of God. All "were written for our learning, that we, through patience and comfort of the Scriptures might have hope." These holy Scriptures—the Old Testament

Scriptures, the Apostle is speaking of—beget “patience and comfort;” they beget “hope”—the sure hope of everlasting life and blessedness in heaven. But learn again.—

THE BIBLE’S MINUTE HISTORICAL INCIDENTS ARE ALL FOR OUR BENEFIT.

I Corinthians 10:11 declares: “All these things were written for our admonition, upon whom the ends of the world have come.” In this place the Apostle had just been speaking about the escape of the Children of Israel from Egypt, and the journey to Canaan. He had mentioned several incidents connected with the pilgrimage, and enumerated a number of faults of the Lord’s people then, against which he warned believers now, and then he says: “All these things happened unto them for ensamples (to us), and they are written for our admonition.”

Hear this. Every little incident during the forty years pilgrimage has a meaning and a use for us now. The Red Sea; the pillar of cloud by day and of fire by night; their meandering course; many disappointments; the waters of Meribah; the Rock smitten; the fiery serpents; the tabernacle and its service; the manna; their murmurings; the turning back from Kadesh-Barnea; the final crossing of the Jordon into the Promised Land; the taking of Jericho; the scarlet thread over the wall that saved Rahab, are all examples to us—all figurative, divine teachings for our study and profit during our earthly pilgrimage through this wilderness world, beyond the ordeal of death, to the Canaan above,

And this is true even of the more hidden, and less apparent, variations and coincidences. The Holy Spirit has a wise and blessedly beneficent design in it all. Illustrate this point by the Manna.

In Exodus sixteenth chapter it is said the Manna was “white like coriander seed, and had the taste of honey.” In Numbers eleventh, we read that thirty-nine years after this it “was the color of bdellium, and tasted like fresh oil.”

Everybody, perhaps, knows that the Manna symbolized Christ. He is the Manna on which we are to feed. But how many know that in these passages in Exodus and Numbers there is reference to the fact that whilst to the young christian Christ is very pleasant and attractive, he, at the same time, to the christian who has been feeding on him every day for forty years, is nourishing, strengthening, comforting and satisfying, indeed. There is a blessed growth—an enriching advance.

The Holy Spirit teaches us this in what is said about the *Manna*. There was a change, a progress. At the beginning of the pilgrimage it was white, and tasted like honey. Near the close, it was of a golden brown color, and tasted like fresh oil. Oh, thanks forever from all the Church for the exceeding preciousness of God's holy word. It is so wonderfully full and rich, and was all written for our use. Even its little historical incidents are all meant for our good—designed for our constant guidance in avoiding evil and doing good, all through **OUR** earthly pilgrimage.

But learn farther, especially—

THE HOLW BIBLE HAS BEEN WRITTEN TO BRING US TO ACCEPT CHRIST.

This is, indeed, one foremost purpose of all its teachings. An inspired Apostle declares: The "Scriptures are able to make (us) wise unto salvation through faith which is in Christ Jesus." In the Old Testament the Lord himself calls: "Look unto me, and be ye saved all ye ends of the earth, for I am God, and there is none else." And in the New Testament he affirms of himself: "I am the way, the truth and the life; no man cometh unto the Father but by me." And the Holy Spirit declares through Peter: "There is none other name under heaven given among men, whereby ye must be saved." And his word through Paul is: "Believe on the Lord Jesus Christ, and thou shalt be saved." And this being true, the converse of the statement must also be solemnly true: "If you do NOT believe in the Lord Jesus Christ you shall NOT be saved." Therefore, from the "things written" be sure to learn to accept Christ as your personal Saviour, for there is none other.

And learn also from the Scriptures—

HOW TO BE BUILT UP IN CHRIST—HOW TO GROW IN HIS LIKENESS.

The divine call is: "Desire the sincere milk of the word, that ye may grow thereby." This is one all important means of growth, which is always found to be a blessing. Those who keep reverently and often beholding "the glory of the Lord," in the looking-glass of his holy word, are "changed into the same image, from glory to glory, even as by the Spirit of the Lord." Then, friend, be sure and "Let the word of Christ dwell in you richly in all wisdom." "Feed upon the good word of God," and you will thereby grow in the likeness of your Lord. Neglect not other means of growth, but this **TOWERS** in importance.

In the city of London there was once a fair at which prizes were given for the best specimens of handicraft, and the best fruits and flowers. Among others, an award was made for a fine geranium. At first the owner of it could not be found, but at length it was discovered that the flower belonged to a little half-clad girl, who was shrinking away on account of her shabby appearance. Her father was dead, her mother was an invalid, lived in a hovel, and the child took care of her.

“How did you grow such a fine geranium?” asked one. “Why, a good lady gave me a slip. I planted it in a little box. It grew. Then I put it in a bigger box, and just gave it all the water it needed, and kept it all the time in the sunshine in our window, and it grew like this.”

Here was the secret. Her mother not being rich, did not have curtains to keep out the grand sunshine; and so, whenever not cloudy, that glorious sunshine just poured in upon the flower making it, after while, the best flower of its kind in all London.

Oh christian, you may grow strong, if you live continually in the sunlight of God’s word, and you cannot grow strong without this. Every day water your christian life with prayer, and find Christ, the Sun of Righteousness, in some of these Scripture passages, and you will ere long, be richly blessed with great hope, patience, comfort, joy and peace. All the word of the Lord has been written for OUR USE.

But learn one still farther lesson, and this is: “These things were written aforetime” THAT WE MAY MOST CERTAINLY KNOW WHEN WE HAVE UNDOUBTEDLY ACCEPTED THE SAVIOUR, AND ARE HIS.

In 1 John 5:12 inspiration declares: “He that hath the Son hath life, and he that hath not the Son of God hath not life—the eternal life just spoken of. This is a very important thing, and each of us surely ought to search the Scriptures” diligently to learn if we are in a state of salvation.

In verse 13 the Apostle goes on to say: “These things have I written unto you who believe on the name of the Son of God, that YE may KNOW that ye HAVE eternal life, and that ye may believe on the name of the Son of God.” Or, to change the order—“That YE (who believe on the name of the Son of God), may KNOW that ye HAVE eternal life.”

Do you, my hearer, want to know if you are a christian? Look not alone and merely at your own heart—your own feelings—but look into the word of God. No one can ever safely determine the question without searching the Scriptures.

A little girl came into Doctor Pierson's study one Monday at the hour appointed for inquirers. He said, "Well, Anna, did you come to talk with me about the christian life." "Yes, sir," she said. "Well, do you think you are yet a christian, Anna." "Why, I KNOW I am." Astonished, the doctor asked: "Well, how do you know?" She, in child-like simplicity, replied: "why, he says so." Still more astonished the pastor asked: "Where does he say so?" "Why, he says 'Him that cometh to me, I will in no wise cast out,' and I know I have come to him, and he never tells any stories. So he has accepted me, and I am his." Yes, beloved, if we are really in a christian state, his WORD is one of the best evidences of it. You believe on the Son, do you? The Apostle says he has written these things to those of you who believe, that "ye may KNOW ye HAVE eternal life."

And elsewhere the same Apostle says: "He that believeth on the Son HATH everlasting life"—h-a-t-h—present tense—has it NOW. The word says so. Do you believe it?

Another Apostle says: (Romans 10:9), "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Emphasize the last four words. How is it? You have really believed, and you have sincerely confessed, then you are "SAVED." The word of God says so, and that is better than the word of any mere man.

The things in the Scriptures were written that those who believe on the Son may KNOW they HAVE eternal life. Written, also, that those who do not believe, and receive the Son of God, may know that they have NOT eternal life, but are making "God a liar."

CONCLUSION.

These, friends, are some of the reasons why we should search the Scriptures. As we saw in the former discourse. 1. THEY ARE ALL DIVINE. 2. They are all about Christ. And today, we learn, 3. THE ARE ALL FOR OUR USE, and that in many particulars. They have been written for our admonition, and for the admonition of all—to instruct and save sinners; to edify and comfort CHRISTIANS.

They are written for a few foremost, blessed purposes, all of which have been named in the present service. One is, that we may find Christ, and have him as our personal Saviour and Redeemer. Another is, that we may be built up in him, and be made to grow in his likeness more and more. A third reason is, That we may know we have him as ours—have his likeness—have in our souls that eternal life which is in him— have joy, peace, patience and comfort, strong faith and hope. And a fourth special reason may be named, which is: They are written to make us better teachers of others. Well would it be for us all to bear in mind that no one is at all fully fit to be a teacher in the family, or in the Sabbath School, who is not daily learning from Christ out of this book, ALL of which is about HIM.

A gentleman once went to his neighbor, and said: "I want permission, if you please, to hang my canary beside yours for a time. For the last week or two I have kept mine hanging among the trees in the yard. I didn't think of it, but the sparrows came around, and now my canary does nothing but just jabber like the sparrows. Your canary is a good singer, and I think if I place mine in its company, mine will learn to sing again canary-like.

So, if any one just reads the newspapers, magazines, and the books of men, he may sit down before a Sabbath School class and jabber, jabber, jabber like men of the world, but he cannot speak from the heart as a christian, for he has not been keeping constant company with Christ. But let him regularly keep Christ's company in prayer, and by "searching the Scriptures," which are full of him, and then his dialect will be that caught from heaven, his song will be that of the very angels: "Peace on earth, good will to men" through the Saviour born, crucified, buried and risen again for our salvation.

Nearly, or quite, 1500 years ago, when Augustine, who had been a great profligate, was finally brought under deep conviction of sin, he was one day praying and wrestling beneath the trees in the garden, when all at once, like the song of angels from heaven, there fell upon his ears the sweet voices of children singing: "Take up and read the bible."

Hastening to his room, he offered a prayer for guidance, opened the holy book, and the very first verse on which his eyes alighted darted divine light into his soul, and from that moment he went forth light-some and happy, because glad in the consciousness of pardoned sin.

The exhortation of those children may be considered a suitable one for each of us in any and every uncertainty in life.

Take up and read the bible, friend,
 O read it o'er and o'er;
 To all its heavenly truths attend,
 And love it more and more.
 Take up and read the bible, yes,
 Its news of peace and love;
 Pursue its paths of righteousness,
 And learn the way above.

Chorus.

Take up and read the bible, read,
 Its tidings of peace and love;
 O read and heed in every need,
 And learn the way above.

Ponder its precepts day by day
 With gratitude and prayer;
 Its leaves display a bright array
 Of truths beyond compare.
 Doctrines and duties here invite
 To faith and practice, too;
 The doctrine all shall know aright
 Who will the duty do.

Mandate of mercy from a throne
 Where perfect justice reigns;
 Justice and mercy met in one,
 This wondrous book proclaims.
 Christ is the Sun of all its love,
 The Substance of its worth;
 Redemption's star! it points above,
 Whence souls receive new birth.

Burdened with sin, turn here and find
 The way of peace made plain;
 Here pardon, hope and joy combined,
 By faith in Christ obtain.
 Chastened of God by trials sent,
 Or cheered by mercies given,
 O read and learn 'tis love's intent
 To guide you home to heaven.

May not the sentiment of the following hymn be also profitably pondered?

O wondrous, blessed book divine,
Where hidden treasure lies;
Where boundless love and truth combine
To make us truly wise.

Mysterious teachings here I view,
Yet much as bright as day;
As clear as sunshine, and as true
To melt our clouds away.

No other words so well express
My love and hope and faith;
My joy and peace and thankfulness,
As what the Scripture saith.

My motives, purposes, desires,
Confessions, prayer and praise,
The Holy Spirit here inspires
In sweetly lofty phrase.

So may I know I am the Lord's
And banish every fear,
When my experience accords
With what is written here.

Shed, Holy Ghost, abroad Thy light
Within this soul of mine,
As thou hast made Thy radiance bright
Through all these pages shine.

THE LORD WILL HOLD THY HAND

"I the Lord thy God will hold thy right hand," "Yea, I will uphold thee with the right hand of my righteousness."—Is. 41:10, 13

Beautiful expression of our Father's kindly interest in his people. The verses give assurance of Divine guidance to all doing right—to all pursuing "righteousness." They promise protection and deliverance from enemies and all harm—promise this, not only to the church at large and in the aggregate, but also to every individual christian. The pledge is—

First: TO THE CHURCH AS A WHOLE.

The words in these two chapters—(40, 41)—are addressed by the Lord to the Jews as his people. At that time they, his chosen were in bondage in Babylon; had been there now for nearly seventy years, and were beginning to grow greatly discouraged. But he who had chosen them at first, and had guided them thus far, had not forsaken them. Though they had sinned against and forsaken him, he still loved them and purposed their deliverance. Through the prophet, whom he sent, he proclaims a cheering message: "Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned." (Ch. 40:1, 2).

Then the verses go on to promise return from captivity along a "highway" made "straight in the desert" for the purpose. They assure: "The glory of the Lord shall be revealed," And it was revealed, soon after this, in their deliverance from Babylonian bondage, and restoration to their own land. It has also been revealed ever since in the way of his merciful dealings with them, ESPECIALLY in bringing out of their very midst the SAVIOUR of the WORLD. Yea, the Lord is ever leading his people by the hand. Most remarkably and marvellously has he led them all the way—adown all their history.

The nations by whom they were often grievously oppressed—the Egyptian, the Assyrian, the Chaldean, the Macedonian and the Roman, —have each long ago passed away, whilst, owing to his constant loving

care, guidance and protection, his people, (often persecuted, despised and distracted) still subsist, the Jews even still remaining a distinct nation. It is "the Lord's doing and marvellous in our eyes."

The clear lesson at this point is: That in the whole past history of the Church,—in the vast changes that have come to it, and to the nations,—we see unmistakable signs of the fulfillment of God's early pledged promise: "I the Lord will hold thy right hand."

Our Gracious Heavenly Father has been doing this, and will continue to do it unto the end.

But the promise of the text is also assuredly given—

Second: TO EVERY MEMBER OF THE CHURCH—TO EVERY INDIVIDUAL CHRISTIAN.

The Lord not only leads, guides, protects, helps delivers and keeps his people AS A WHOLE, but he also assuredly does this for each ONE OF THE AGGREGATE. "I the Lord thy God will hold thy hand."

"I'll strengthen Thee, help thee, and cause thee to stand, Upheld by my gracious, omnipotent hand."

If our faith is what it ought to be, we may still hear these words spoken to ourselves. Then, O my hearer, should'nt we each be glad? The CERTAINTY of DIVINE GUIDANCE is one of the sweetest assurances in life. Well is it for each of us to ask for that guidance, and to expect it, as we need it "every hour"—be assured of it in all unforeseen changes, and in all the untold varied experiences in life.

1. WHEN SEEKING THE SAVIOUR.

If you are but at that place in your experience—want salvation, and are seeking it honestly through repentance and prayer—the Lord will be sure to hold your hand, and guide you to a glorious outcome. He affirms "They that seek me early shall find me." "Come unto me all ye who labor, and are heavy laden, and I (will rest you.)"

2. WHEN UNITING WITH THE CHURCH.

After BELIEVING, this will be your NEXT step. Here is the right way. "The Lord added to the Church DAILY such as (were being saved)." This is the more exact reading. Believe, then join the church without delay, is the Lord's way. He does not think one "can be as good a christian out of the church as in it." He would have a public profession of faith made soon after faith is first exercised. He proclaims: "If thou believe in thine heart, and CONFESS-WITH-THY-MOUTH the Lord Jesus, thou shalt be saved," So it is wrong to PUL OFF public profession—that is, openly uniting with the Lord's people.

Is there perplexity here? There often is. But be sure and go forward. "The Lord will hold thy hand," and be certain to lead with a sure guidance. And you surely wish to please him, and have his blessing.

3. IN CHRISTIAN WORK AND DUTY.

After PROFESSION comes SERVICE—a life time of it. Jesus "went about doing good." So should each of his followers. Not all, of course, in the same sphere, but each in his own. And often that sphere will be a humble one. "You in your small corner, and I in mine." But there we are to serve. Life's journey will not be done in a day. Often there will be perplexities—often unforeseen hard places. But there should be perseverance—a pressing forward "toward the mark for the prize of the high calling of God in Christ Jesus."

And this will ever be, if faith is strong. The assurance that the Lord is holding the hand—is leading, sustaining and guiding—will buoy the soul in storms, and give needed courage in darkness. The assurance that the Lord was guiding—holding the hand—helped Joseph all his days in Egypt; helped Moses in the oft great trials of the desert journey; helped David, also, in the perplexities and great vexations in his kingdom. In darkest hours, talking trustfully to the Great Hearer of Prayer, he could confidently say: "I am continually with thee; thou hast holden me by my right hand. Thou wilt guide me with thy counsel." Paul, too, was sustained by the same blessed thought. When in prison in Rome, and abandoned by friends, he could, when writing about it afterwards to Timothy, say: "At my first trial no man stood by me, but all forsook me. Yet the Lord stood with me, and strengthened me."

So Paul rose above his trials, as with like faith did many others. So did "Gideon, and Barak, and Samson, and Jephthae, and Samuel and the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises" and all the other wonderful things told of them in the holy word. And so are believers doing now. Faith is getting victories today as of old. The Lord is holding the hand of each of his children now as surely as he used to do in bible times.

Notwithstanding, all the help he has hitherto extended, and all the strength he has expended in the past, "his arm is not shortened that it cannot save." Therefore, O beloved, in calm trust, and with earnestness say to him: "Lord, I will clasp Thy hand in mine,

Nor ever murmur nor repine;
 Content, whatever lot I see,
 Since 'tis Thy hand that leadeth me.

4. IN "THE VALLEY AND SHADOW" AT LAST.

All must go that way. Approach to it is even now being made. "The shadows are lengthening—the sun is 'westering'—the dusk of life is hastening on apace." Sooner or later, every one must pass over from this life to the next. When the crossing-time comes, each may be, and ought to be, able with David to say: "I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." Viewing the Shepherd going on before, true faith imparts courage and quiet to every soul making the dark passage. Listening each may hear the Shepherd's kindly voice calling encouragingly: "Fear not, for I am with thee. Be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee." "Yea, I the Lord thy God will hold thy right hand." So held, every trusting one is safe, as were Bunyan's pilgrims when they at length came down to Jordon's brink.

Such, friends, are some of the clear lessons of this subject.

The Lord holds the hand. He leads, guides, supports and helps his people AS A WHOLE—and does this also for EVERY INDIVIDUAL CHILD of his, in EVERY STAGE of his experience—WHEN FIRST SEEKING CHRIST: when ACKNOWLEDGING CHRIST by a PUBLIC PROFESSION; when SERVING HIM ALL THROUGH LIFE'S JOURNEY, and when FINALLY CROSSING OVER TO "THE OTHER SIDE." Sing then, O believer, most trustingly sing—

In helpless guilt I lay until
 I heard love's sweet command;
 Arise, and walk to do my will,
 The Lord will hold Thy hand."

Chorus.

The Lord will hold Thy hand, (O yes),
 Trust him, he'll hold Thy hand;
 Whate'er betiding, safe homeward guiding,
 The Lord will hold Thy hand.

Then to the fold of Christ allured,
 I sought a like blest band;
 In loving work grew more assured
 The Lord doth hold my hand.

A pilgrim yet, I'm traveling
To Canaan's heavenly land;
My guiding Star I see, and sing:
"The Lord doth hold my hand."

O soul , if doubts becloud Thy faith,
Still on the promise stand;
Hear what the voice from Heaven saith:
"The Lord will hold Thy hand."

XVI.

MANNA LESSONS.

This is the bread which the Lord hath given you to eat."—Ex. 16:15.

Slowly read the whole chapter. Read also John 6: 25—71.

All our Lord's dealings with the children of Israel have lessons for us. They were written for our profit. The going down of the people into Egypt; their deliverance from bandage; their settlement in Canaan; and their after history in all particulars, are all equally suggestive. In the spiritual thought of this chapter—Exodus 16—there is easily seen a clear foreshadowing of John 6 in the New Testament.

Israel of old was a type of the Church from above journeying home. The church now is making its pilgrimage through the wilderness of this world.

Israel, while journeying, needed food from heaven every morning. The people of God now must daily have the Bread of Life which cometh down from God. This alone satisfies and sustains.

Important, then, is it to duly recognize the Great Giver of the Gift; to fully appreciate the nature of the Gift, and our need of it; and to make its heart reception a realizing fact.

1. THE GIVER OF THE MANNA.

He is the Lord God of heaven—the same who gives us spiritual food—who gave himself. But note some characteristics of his giving.

1. HE GIVES FREELY—without purchase by the recipient—"without money and without price." No one buys. "Whosoever WILL, may take."

2. GIVES SUFFICIENTLY.

There is no lack. Millions are dependent, yet all are fed. Through his blessing, the earth from year to year yields food enough for all people.

3. JUST ABOUT WHAT IS NECESSARY AND NO MORE.

He could easily give superfluously, but usually does not. How remarkably, take the world over, does his supply equal the demand.

4. GIVES CONTINUOUSLY.

From youth to age all have bread to eat. From Noah's day till now, "seed time and harvest" have never failed. Day by day the manna fell. Day by day the sun rises. Day by day the night comes. Day by day we have food supplies, just as day by day we have the bible to read, and as day by day some trial endured strengthens us, some sweet promise recalled cheers our hearts, and the Saviour's love, freshly fed upon, begets health and blessing. O believer, the wilderness is strewn all around your tent with the small round thing, small as the hoar frost on the ground." Have you overlooked it, or have you gathered up his bounteous gifts, according to your day and need? Have you taken Christ into your soul? Then, surely, you have all things—you are full and abound. But—

II. THINK OF THE GIFT.

Those who first saw it said: "Manhu," or "Manna," meaning: "It is prepared"—"appointed"—"portioned out." They meant: This is the food before predicted, which God hath prepared, or appointed, for us.

1. IT WAS LITTLE YET LARGE.

It lay on the ground all around about the camp in small, small grains, "like coriander seed," but enough, when gathered, to satisfy the hunger of every man, woman and child in all the encampment. It came in blessing—a little for each, but the aggregate abundantly sufficient for all who were needy.

2. A TYPE OF CHRIST.

(1). In that the multitude had to be told what it was. Moses said: "This is the bread which the Lord hath given you." And to his auditors Jesus said: "I am the Bread of Life." Every where it is necessary that Jesus be preached that he is the Son of God, the Saviour of men.

(2). Without the manna all must perish. This was true in the wilderness, and is true now of our spiritual food. For forty years the children of Israel had no other sustenance. Daily must they eat of it, or die. So must we feed on Christ—morning, evening, hourly, without cessation on to the end of our pilgrimage to the heavenly canaan. There is no other way of sustaining soul-life.

(3). The manna was sufficient for all. A precious type of Christ in this. Christ is all-sufficient. None need spiritually starve. True, none ever enter heaven without the robe of Christ's righteousness.

but that robe—"the wedding garment"—is gratuitously provided for every one who accepts the sincere invitation to the feast above. All are invited, and the Lord himself says: "Him that cometh unto me I will in no wise cast out," and to every one such it is "the Father's good pleasure to give the kingdom." But another type—

(4). Each one could only take enough for himself. He could not lay up in store for any one else, nor eat for another.

So, in accepting Christ no one can gain a righteousness to be transferred. A parent cannot lay up piety for a child, or a friend for a friend. Each soul must feed on Christ for its own life, as the pilgrim in the desert must eat of the manna for himself or starve. But note especially—

(5). The manna was pleasant to take—a marked type of Christ in this. It was "like wafers made with honey"—one of the most palatable things the Jew could think of. O how pleasant Christ is. He satisfies the soul—fills it with delight—makes it sing for joy—

"Jesus, the very thought of Thee,
With sweetness fills my breast."

Oh, "Whom have I in heaven but thee, and there is none on the earth that I desire besides thee."

In all these five points the manna was a type of Christ. But consider—

III. THE RECEPTION OF THE GIFT.

This is unspeakably important. To get benefit from it, it must be taken and used. The Lord sent the manna. The people must gather it, and also eat, in order to live.

WE have a work to do—have OUR PART. Christ is given. We must believe on him—must receive him—commit ourselves to him—trust him at first, and afterwards rely upon him day by day—take strength from him hour by hour—"every one according to his eating"—his need. Gather up all that Christ gives, and feed upon him, and it will be found to be a satisfying and strengthening portion just such as we need.

Oh, who here today is surely feeding upon Christ, the Bread of Life? So then only is the soul in the enjoyment of spiritual life and health, and getting ready for the "abundant entrance" beyond.

ADDITIONAL LESSONS.

But some other practical lessons inwoven with this subject may properly be noted.

1. THE HISTORY OF THE CHILDREN OF ISRAEL IS THE HISTORY OF THE HUMAN HEART.

Discontent, ingratitude, murmurings, disobedience—all are shown. Told not to hoard the manna, yet some did. Told it would not fall on the Sabbath, yet some went out on that sacred day to look for it. A pity it is, the human heart is the same today. There is a wonderful lack of contentment and of acquiescence in our Lord's dealings with us. We are prone to undervalue our mercies, aggravated our trials, be discontented and thankful. We condemn the Israelites, and yet do worse than they, for we have greater privileges. We need a new nature like the Divine, and to be brought more and more into sweet accord with his in obedience and love.

Much allowance, indeed, is to be made for the Israelites. Much better off are we. From youth up we have been taught to walk by faith. We have the full light of the entire Scriptures, which they had not. More than a Moses have we for our Leader through this wilderness world—even the Great Teacher and Guide, the Captain of our Salvation. We should trust God, and not sinfully fear we will become poor, lack food, or fail in reaching the heavenly Canaan.

“Ye trembling saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.”

2. HOARDING IN COVETOUSNESS AND DISTRUST IS FORBIDDEN.

Such storing up will do no good. It may do harm to children, or to ourselves. Therefore, set not the heart upon riches, which so often take wings and fly away. But “trust in the Lord, and do good, and, verily, thou shalt be fed.” Heed the words of inspiration: “I have been young, but now am old, yet have I not seen the righteous forsaken, nor his seed begging bread.”

But this incident also teaches—

3. TO BE LIBERAL.

Even the poor are to be beneficent. If any Israelite gathered over an omer full—about three quarts—he was to give the overplus

to his neighbor who had less. So it is the Lord's will that the poor be liberal of their little, as well as the rich of their abundance.

4. KEEP THE SABBATH.

How remarkably God honors his own holy day. Even before a single precept of the Mosaic law was give, he wrought three miracles out of regard to the day, and he continued to work these three miracles once a week for forty years for the same purpose. First, double the quantity of manna fell on the day before the Sabbath; second, none at all fell on the Sabbath; and third, that which was laid up for the Sabbath did not sour, and spoil, and breed worms, as when kept over night any other day of the week. Teaching us to consider the day as God's special gift to us, and that we should conscientiously contrive everything, even in regard to our food, in that way which may best render this sacred day one of holy rest from all worldly business and pleasures, as well as one of holy rest in spiritual employments.

5. LIVE IN DAILY DEPENDENCE ON OUR HEAVENLY FATHER.

Full reliance on our Heavenly Father who knoweth what is best for us is the right and best thing. A friend, who for a time, was rendered blind by smallpox, was accustomed in the morning when told, "It is daylight now," to pray: "O Father, give me strength just for this day." And in the evening, when told it was night, her prayer invariably was: "Now, Father, give me strength for another night, it's all I ask now." We are in our best condition spiritually when we are living a day at a time, by faith in the Son of God, leaning on Jesus hour by hour. Take little things to God. Live right to today. Humbly trust for tomorrow. Let unbroken communion with our Elder Brother—our constant unerring Leader and Guide—ever be our comfort and stay, while we cheer our hearts by singing—

Lay morn by morn the manna round,
 God-given from the sky;
 The hosts of Israel ever found
 For each a full supply.

It day by day like dew distilled,
 Nor failed from year to year,
 Till God's sworn promise was fulfilled,
 And Canaan did appear.

We praise our God we daily have
The Living Bread from heaven,
More excellent to cheer and save
Than that through Moses given.

Our Bread of Life the Saviour is,
Imparting daily strength
For pilgrimage, till reaching his
Eternal home at length.

O Lord, supply our daily need,
And day by day Thy grace;
Our souls with heavenly manna feed
Till we behold Thy face.

O'er Jordan then, where fair doth lie
Our Canaan so esteemed,
In songs seraphic we will vie
With all the blest redeemed.

XVII.

CHOOSING THE LORD.

“Choose you this day whom you will serve.”—Joshua 24:15.

That is just the thing to do. And now is the time. “Today, if you will hear his voice, harden not your heart.” Choose the Lord in youth—enter then into covenant with him that is to last forever. He wants to be gracious. And it pleases him to be trusted and loved.

WHAT IS CHOOSING?

Everybody knows that it is the opposite of refusing, or neglecting, and that it includes an act, or decision, of the will. Yet, when it comes to choosing Christ, and thus becoming a christian, many are not so clear. An illustration may be helpful.

Hear that store-keeper talking to his customer. What is he saying? He is speaking of the quality of his goods, or of some particular article, telling where it grew, how it was cultivated, imported, or prepared for the trade. Or, if a fabric, where it was made and by what company; how reliable the Company is, and so forth; and he will enlarge more or less about the good qualities of this particular line of goods. And he may even venture a word or two about the customer's need of just such an article.

In all this his purpose is clear. It is to impart information—to enlighten the mind of his customer. This is the first step. And why this? The answer is: in order, second, to beget a desire in the heart of the customer to become the owner of those goods. And why both these steps? Why, of course, to reach the WILL, and induce a choice, which is the third step in every bargain. It is very plain there is no closing of the deal until the mind—that is the WILL—acts, and chooses for the article. Then there is a decision that counts. Then there is an agreement, and the article passes over to a new owner, who is hence the possessor.

Now, whether the tradesman, or customer, have ever studied Mental Philosophy or not, they constantly observe, and act on, the laws of mind. 1. There is information of the understanding as to

one's own need, and as to the good qualities of an article to supply that need. 2. Desire, or wish, for the article springs up, and then, 3. The WILL acts—the choice is made. And this is the mental operation in every case, whether the bargain be about a horse or a harrow, a new dress or a pound of steak.

And no different from this is the mental operation in choosing the Saviour. 1. There is some enlightening of the understanding—some information, first, as to one's need; and second, as to the advantages and blessings to be found in Christ. 2. The affections begin to be moved towards Christ—desires and longings for him begin to be felt; then, 3. The choice is made. The soul—the heart—the mind—chooses “that good part which shall never be taken away from it.” This is the simple, plain, clear process. This is what each of you has to do with, and be concerned in. The Holy Spirit does the rest. Trust him, and ask him for his aid.

But why is the bargain not always closed, and Christ accepted? Going back to the salesman and his customer, note—

1. The mind of the customer may be well informed. He may admit “I believe all you say, but I don't DESIRE the article, and so will not buy.” Or he may say: “I believe the article good, but don't need it, and will not buy.” Or say: “I do really need it, believe it all right, would much like to have it, but am not ready to get it yet.” The point is, there is no bargain till the will acts—actually assents, consents and chooses.

And just so does one become a christian. There are several places where persons stick and stall in the choice, and do not make it. One says: “I do not believe in Christ.” Another: “I do believe all the bible and preachers say about Christ, but I do not feel any need of him.” Another: “I do not feel much need, and so will be in no hurry—will see if I cannot get along some other way.” Another says: “I believe all, and have desires, but am not ready to accept yet—there are some things I cannot give up just now.”

So, in all these cases there is no choice, and either much unhappiness, or a losing of interest and right feeling, and a pitiable settling down to indifference, self-deception, or both—one of the most dangerous and alarming conditions it is possible for a soul to settle into. Oh, no wonder the holy Scriptures urge, and do so repeatedly: “Choose you this day.” “Accept now.” “TODAY, if ye will hear his voice, harden not your heart.” “Seek ye the Lord while he may

be found, call ye upon him while he is near." "Remember now thy Creator in the days of thy youth, (before) the evil days come when thou shalt say: I have no pleasure in them." But there are—

OTHER PHASES.

One is: A customer in a store often hesitates because drawn to some other article. The choice of the one will be the refusal of the other, and it is hard for him to decide.

So in religion there is a choice between two—God and mammon—Christ and the world—pleasures heavenly and pleasures earthly. Choosing Christ, when sincerely and truly done, is really refusing the world—not, of course, the good, proper and helpful things of the world, but the hurtful and unhelpful things; and many are not prepared to do this, or only do it, after a very great struggle. They are held to some forbidden thing, and the ringing call from heaven moves them not, as it pleads: "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

They would like to be the children of a president, a congressman or a millionaire; of an Astor, a Gould or a Vanderbilt; yet when One infinitely greater than any earthly dignitary; when One who is a King—even the King of heaven, the Lord Almighty—most sincerely and urgently calls them to be HIS children—kindly proposes to adopt them—even make them his real SONS AND DAUGHTERS—they hesitate, and hold back, even decline, being "lovers of pleasures more than lovers of God," as Paul says of some in his day.

Alas! the deceitfulness and the unfeelingness of the natural heart! Alas! the snares of the great enemy of souls! God forbid that this enemy shall ever entrap any of the present congregation. The preacher's voice must repeat the call: Come out, Oh come ye out and be separate. Choose this very day the Lord's service.

We read: "This world's pleasures are like the crackling of thorns under a pot"—soon die out, leaving nothing but blackness and nothingness forever. Heavenly pleasures LAST, filling the soul on and on, never growing or glowing less, but increasing more and more as time goes on. And all SUCH pleasures are found in Christ Jesus. Choosing him, secures them. So, by all means, choose him, and do it today—now.

SELF PROBING.

This subject, too, should prompt every professing christian to self-examination. Each may well ask himself: "Did I, when making a profession, simply CHOOSE THE CHURCH, or had I really, BEFORE THAT, first chosen Christ—yielded the will to him, and then afterwards united with the church, for one thing, to show that I had first yielded to Christ; for a second thing, to get good by obedience and willing service; and for a third thing: to do good all my days."

Choosing Christ is the FIRST, FOREMOST AND TOWERING THING IN LIFE.

"They left all and followed him." Giving up ALL for Christ is the only way to be a true christian, and the great deceiver should never be allowed to persuade otherwise.

But a closing lesson—

YIELDING THE WILL IS THE TURNING POINT IN A SOUL'S DESTINY.

To unwilling ones the Saviour declares: "Ye WILL NOT come unto me that ye may have (eternal) life." If the will is yielded to the Saviour, eternal life is then at once the sure possession of the soul that yields. For "whosoever will"—whosoever yields the WILL—may "take the water of life freely." Eternal life is his just then, and forever. He does not need to buy it. It is his "freely"—as a free gift—"without money, and without price," forevermore.

Oh, then, let every one just now heed grand old Joshua's ringing call: "Choose the service of the Lord now—today." No one can have any christian experience in advance of receiving Christ any more than one can have water without a fountain, or fruit without a tree. Therefore, choose now, and "all things are yours, and ye are Christ's and Christ is God's forever.

Loud rings the voice of Mercy's call
 In every sinner's ear;
 Choose now the Lord, O yield Him all,
 In love and rev'rent fear.
 He yearningly awaits your choice;
 E'en down from heaven above
 Calls pleadingly with suppliant voice,
 "My son, give me thy love."

Chorus.

O heed his call, without delay;
Hold nothing back, but yield him all,
And gladly, lovingly obey.

His love, surrounding you in youth,
Has blest you all your days;
He spake his everlasting truth
To guide you in his ways.
To every chamber of the soul
His love should hold the key;
Of every cherished wish the whole
Surrendered him should be.

Then, wand'rer, choose now God the Lord,
Nor longer from Him roam;
With all your powers in full accord
To Him believing come.
Your warmest aspirations breathe
To Him who quells alarm—
Upholds by putting underneath
His everlasting arm.

Accept Him, then, with all the heart,—
Affection, mind and will—
His joy and peace He will impart,
Till all your soul they thrill.
Behold! now is the accepting time,
And now salvation's day;
O choose the Lord in early prime,
And gain his love for aye.

XVIII.

GIVING THE HEART TO GOD.

"My son, give me thine heart."—Prov. 23:26.

In meditating on this Scripture a sincere inquirer will note carefully just two things—the Speaker, and the Speaker's plea.

1. WHO IS THE SPEAKER?

A little thoughtful study will show that he is the Lord Jesus Christ. Four considerations authorize this view.

1. All through the book of Proverbs the true Wisdom is PERSONIFIED—is represented as SPEAKING, and using TERMS of ENDEARMENT to offspring who are the objects of his love, just as, from what we learn of the Son of God from other parts of the bible, we would expect our Lord to do.

2. In a number of places, the term "Wisdom" is in the PLURAL NUMBER; meaning excellent Wisdom, Wisdom pre-eminent, Wisdom above all others, Wisdom of Wisdom, the Supreme Wisdom, or Wisdom of God. But elsewhere in the Scriptures the Wisdom and "the Word" of God are identified—that is, they are spoken of as one and the same, The WORD "was in the beginning." "By the Word of God were the heavens made." "By him all things consist." And John first chapter clearly teaches that the Word is the Lord Jesus Christ. Therefore, he is the Wisdom of the text.

3. A FUTURE VERB is sometimes used. Our version of chapter 1:20 reads, "Wisdom crieth without." But the real reading is: "Wisdom will cry without; she will utter her voice in the streets; she will cry in the chief places of the concourse, in the openings of the gates; in the city she will utter her words," and so on—all of which is a striking promise for the future. Wisdoms—the Divine Wisdom—the Lord who is Wisdom par excellence, "will cry in the streets—in the chief places where people throng.

And we may note in passing how strikingly this prophecy is being fulfilled at the present day. The Lord Jesus, through the gospel; through pulpits and preachers everywhere; through bibles and the printed page, and missionary operations, and the lives of his people;

s now calling to all people the world over: "How long, ye simple ones, will ye love your own ways?" "Turn ye at my reproof." "Behold! I will pour out my Spirit unto you." All this makes it clear that the Speaker in the text is our Lord. But clearer still, if any difference, when we consider—

4. That Wisdom ALWAYS EXISTED. In chapter 8:23 and on, Wisdom affirms: "I was set up from everlasting, from the beginning or ever the earth was.... When he prepared the heavens I was there... I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him." Such words cannot in any true sense be possibly affirmed of any other than our Lord, the adorable second person of the holy Trinity. This fact gives life and heightened force to the words that follow to the end of chapter 8. "Therefore, hearken unto me, O ye children, for blessed are they that keep my ways. Who so findeth me findeth life, and shall obtain favor from the Lord." Dear friends, in these words let us hear the voice of our blessed Lord calling earnestly—calling tenderly—calling for you and for me. But note—

II. THE SPEAKER'S PLEA.

His words are a call, a plea, an invitation, a tender entreaty. The first one, "son" is a kindly one, full of meaning. (1). It includes DAUGHTER, too; just as often in the Scriptures the masculine includes the feminine. "Fathers, provoke not your children," means mothers as well. And so in other places. But (2) "Son" also means CHILD, and so may be thought of as addressed to CHRISTIANS—to the Lord's own true children—Just as often elsewhere. "Hear, O daughter" is spoken to the Church.

"Cast thy burden on the Lord," is a call to christians. "I stand at the door and knock," is addressed to the members of the church of Laodicea, and through them to christians of all time. "Enter in at the straight gate" is urged upon disciples. So "son" first means one already a child of God. The Lord wants the love of his own spiritually begotten ones.

But (3), the term "son" includes NON-CHRISTIANS, too. It is spoken to every one who belongs to the Lord by creation and preservation, in which sense every one belongs to him, and each one should at once hear him say: "O give me your heart," and should instantly respond. He longs for every uncovered one to accept and love him, just as every true parental heart yearns for the warm affection of offspring.

Second, this thought is enforced much by the use of the word "HEART," which includes in it the idea of REAL SINCERITY—PURE AFFECTION— and NOT MERE FORMS. Of course, forms must be used—forms of public worship, and forms of secret devotion. Yes, they are necessary. Use them, use them faithfully, regularly, diligently, but only as helps. Be sure that the heart goes past the form to the Lord, who wants informal and untrammelled love. "Give me the HEART." Doing this will produce a right use of forms; will beget real sincerity in worship, warm hearted devotion and a loving, trustful "walk and conversation" at all times. The Lord "seeketh such to worship him."

Third, the word "ME" focalizes the call. "Love not the world, neither the things of the world." "Give ME thine heart." Don't give it to the world, or to any other. The Lord is jealous of a rival. He wants the constant and true heart trust of every one of his own. He knows that two chief affections cannot occupy one heart at the same time. If the heart is going to the world chiefly, it is not going to Christ chiefly. If it is going to Christ chiefly, as it ever should be, it is not then going to the world chiefly. "Ye cannot serve God and mammon."

And another thing is true. As the love of the one goes out the love of the other will come in. If the christian, who was ardent and warm hearted in his early experience and devotion, lets his love to Christ begin to cool and depart, there will not be a vacuum in his heart very long,—will not be at all. For the thoughts and the love of the world will rush in and occupy all the space with seven-fold more power and tenacity than they held the same citadel before it was first swept and garnished to make room for Christ.

So, on the other hand, when the love of the world and worldly lower life—begins to be put out of the heart, just then there begins to be room for Christ to come in. And the more and more these sordid and sensual loves are expelled, just in the same proportion more and more does Christ, by his Holy Spirit, fill, with his blessed love, the space made vacant. How important, therefore, to make room for our Lord.

"As one thinketh in his heart, so is he." As the deepest and strongest current of the soul draws, so is that one. If this drawing and turning is most decided and vigorous towards Christ, the man or woman, old or young, who feels it, is undoubtedly a christian. If not yet chiefly drawn thus, he is not yet the Lord's, but is, as Simon of

Samiria, still "in the gall of bitterness and the bond of iniquity." Each of us can ask self, which way does my heart palpitate constantly, and with the most vigor?

But fourth, the word "GIVE" is a plea (1), for that which is VOLUNTARY, SPONTANEOUS, WILLING and SINCERE. As if the Lord said "Your heart is your own. You are a free agent. You are not compelled to love me. Indeed, I don't want unwilling love. That is not what I hunger for, but for the willing love of spontaneous and glad affection. O give me this, and help satisfy my hungry heart. Give it and receive my blessing more and more into your own soul that needs it.

But the word "give" is also a plea (2) for UNSELFISHNESS IN LOVE. The one giving it is not seeking returns. The true christian loves the the Lord not so much for gain to himself—even the gain of heaven—as because he WANTS to love him. He gives, not so much to get back in return, as because his heart's hearty love prompts to its own exercise. It delights him to give his love to his Lord.

And that is just what the Divine Saviour wants. And should not the tenderness and affection of his earest plea move us very much? More than twenty times in this book of Proverbs does he say to each of us, "My son." There is great love and heart yearning in the words. "My son, forget not my law"—"My son, receive my words." "My son, let them not depart from thine eyes." "My son, if sinners entice thee, consent thou not." "My son, walk thou not in the way with them." "My son, give me thine heart." And so on, repeating the term of endearment over and over again and again. Oh! we can only faintly conceive how our Lord longs for our welfare, and for our love and loving service.

The great lesson, then, in closing this service is: It is A DUTY TO GIVE OUR LOVE TO OUR LORD. He pleads for this, and it is his due. He gave his life for us. He has bought us. We belong to him—unconverted as well as those converted. He has an infinite right to our strongest affection and our heartiest service all our days. Our duty it is to give this, and our privilege as well. Oh! therefore, for his sake, and for our own good will we not do it? Amen.

O heed the Saviour's yearning plea,
 Nor grieve him to depart;
 How tenderly He calleth thee,
 "My son, give me thine heart."
 "Thou art my child, yea from above
 I have begotten thee;
 O deign not to the world thy love,
 But freely give it me.

Chorus.

My son, O give to me thy heart,
 Thy love is due, I died for you;
 Oh, now mine own thou art.

"I am the Living Way, the Truth,
 The Life, and all you need;
 The Savior of both age and youth,
 For whom I intercede.
 I want not empty, lifeless forms,
 But worship true, sincere;
 The service of a heart that warms
 With love and godly fear.

"The voluntary, earnest choice
 Of mind, and soul, and strength,
 Both pleases me, makes you rejoice,
 And gains you heaven at length.
 Yea, love it is I covet most,
 O give it all your days;
 Then with the glorious heavenly host
 Forevermore you'll praise."

Dear Soul, reply: "Blest Son of God,
 I'll heed Thy warm behest;
 O by Thy Spirit shed abroad
 Thy love within my breast.
 So shall I love Thee more and more,
 While lagging time goes by,
 And when imperfect days are o'er
 Love perfectly on high."

XIX.

THE PEERLESS NAME

“God also hath given him a name that is above every name”—Phil. 2:9.

That is the name Jesus. None other is so honored, nor has such a reputation, nor is so well known.

The text is not speaking of our Lord's titles. Of these he has many, such as Christ., Lord, Redeemer, Days-Man, Mediator and other supereminent appellations. All his titles are Scriptural, and worthy of all honor. They are sacred and very significant. But the text is speaking of our Lord's NAME—of his GIVEN name, Jesus, and declares that IT is above all others.

In the service of this hour we are to note some things in which the name “Jesus” is so peerlessly high.

I. THE FREQUENCY OF ITS USE IN THE NEW TESTAMENT.

This may be merely mentioned in passing. From Matthew to Revelation the name Jesus occurs about 700 times. In the same compass none of our Lord's TITLES are used over 300 times. And no mere HUMAN name is mentioned anything like that often. So, his name is above all others in this particular—its frequent occurrence. Then, too,—

II. HIS WORK EXALTS HIS NAME—MATCHLESSLY EXALTS IT,

And what is his work? It is that of saving. His name, Jesus, means Saviour, and that work is his eternal mission. Consider—

1. THE CHARACTER OF THE SAVING HE DOES.

He saves souls. “Thou shalt call his name Jesus, for he shall save his people from their sins.” There are many saviours. Moses saved from bondage; Gideon from the enemy's army; a boy saved a man from the wrong road; a man saved a fellow man from drowning; a doctor saved a patient from dying. But none of these saved like Jesus. His work is much more than even saving the body from natural death. His is saving the soul from eternal death. So his name is above all others. But note—

2. THE SUCCESS AND EFFICIENCY OF HIS WORK OF SAVING.

He saves many. Saviours on earth seldom save more than a few at most—one or two from a fire, or a flood, from a wreck, or a run-

a-way, or from getting lost or being robbed. But Jesus has saved millions upon millions already. If you could look up into heaven now, you would see a holy and happy throng there so large that you could not count it in a life time. That throng is the "great multitude which no man can number." As easily enumerate the stars, or the sands of hill-side, mountain, or sea shore.

But more: Jesus is still at his blessed work—still saving. Millions upon millions has he already saved, and he will yet save millions upon millions more "before the judgment is set, and time shall be no longer." Ah, well may we change our version and sing:

"No other name so great on earth,
Nor one so great in heaven."

But note also—

3. THE VALUE OF HIS WORK OF SAVING.

This is seen (1), In what he saves FROM. He saves from sin; from the bondage of Satan; from eternal death; from rebellion against God; from self; from unbelief; from an ugly heart; from banishment from God's presence forever.

By nature man don't care for salvation, don't want it, don't seek it. He has no power in himself to turn to God, and no inclination to turn, yea, is entirely alienated. But Jesus comes to his imbecility and spiritual weakness, puts power in him, gives him inclination, kindly and strongly woos him till he becomes willing, anxious, yields, accepts and is saved. The rebel becomes a son, with a new-born nature in him; with a son's affection, a son's loyalty, and a son's obedience in his heart. He is now an heir of the King of heaven, and after while gets his inheritance. Ah, our Saviour is above all Saviours—his "name above every name" in what he saves man FROM.

But still more (2), In what he saves man TO.

He saves him to God; saves him to his own higher self; saves him to happiness; to holiness; to the company of the redeemed; to the bliss of the glorified; to association throughout eternal ages with his own exalted Lord; as well as with his own pious friends and relatives who have preceded, or may follow him to glory.

This surpassingly wonderful work gives our Saviour "a name that is above every name." No other saves like him. Some have saved bodily life—have often done this. No one of all the millions that have ever lived, has ever saved a soul from eternal death, and taken it to the heavenly home forever. Yea, surely, a "name that is above

every name" is his who has done this untold times, and is doing it still every day as it passes. O sing, ever sing—

“There is no name so sweet on earth,
 No name so sweet in heaven,
 The name before his wondrous birth
 To Christ the Saviour given.
 We love to sing around our King,
 And hail Him blessed Jesus;
 For there's no word ear ever heard
 So dear, so sweet as Jesus.”

Considering Jesus' work—in what he saves man FROM, and in what he saves him TO, we behold his name rightfully has a place “above every name.” But note carefully—

III. THE WAY HE WAS PREPARED FOR HIS WORK OF SAVING.

He was first humbled, then exalted. Note in their order:—

1. HIS HUMILIATION.

This was a part of his preparation for his unspeakably great work. He was humbled. And what is that in his case? Humbled, what from? Where from? Who was he? From all eternity he was in heaven; from all eternity was God. The context declares he was “in the form God”—“equal with God.” Nor did he think this “robbery.” He felt he had a right to it. It belonged to him by nature. He was the Only Begotten Son of God—ETERNALLY begotten, and therefore he WAS God, equal with the Father, and ONE with the Father, as the Scriptures show.

But he “emptied himself,” (as verse seven literally reads). He “emptied himself... and took upon him the form of a servant, and came into the likeness of men”—did this of his own accord. “And being found in fashion as a man, he humbled himself” still farther, becoming “obedient unto death, even the death of the cross.” He did not cease to be God, but only for a time veiled his Deity, consenting to be “born, and that in a low condition, to be made under the law, to undergo the miseries of this life, the wrath of God, the cursed death of the cross, be buried, and to continue under the power of death for a time.”

“What He endured no tongue can tell,
 To save our souls from death and hell.”

But without enlarging, (as might easily be done), on his humiliation, consider—

2. HIS EXALTATION.

This was also a part of his wonderful preparation for his redemptive work—a GLORIOUS part of it. Because he so humbled himself, God the Father also did something. For the reason named, “God also highly EXALTED him, and gave him a name that is above every name, that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.”

His exaltation consists mainly in four things—“in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to Judge the world at the last day.” In his resurrection he was exalted, in his ascension he was highly exalted, and in his sitting on the throne as Mediator between God and man he “was exalted above all exaltation,” as the word in the ninth verse really reads. There, on high, at God’s right hand—the place of honor and influence—“he maketh continual intercession for us.” There he intercedes for all for whom he died, and “him the Father heareth always.” So, if you, my friend, are his, your salvation is infinitely secure.

How varied and wonderful, does all this show, were the steps in our Lord’s preparation for his work—the steps both in his humiliation and his exaltation. He stooped—became man—was “made in the likeness of sinful flesh”—looked LIKE a sinner, yet never sinned; died as a sin-offering, yet rose, ascended, and took his place on the throne. There he is now. He has authority, being God. Has sympathy, still yet being man as well as God. If he was God alone we could not—we dare not approach him. But since he is man also having the two natures in one person, with “BOLDNESS”—that is, with FULL LIBERTY—we may come and entreat him to intercede for us. Sacredly has he pledged himself to do this, and he will do it for every trusting suppliant.

In all the universe of God, only One has ever been found in humiliation and in exaltation like our Saviour Jesus.

“No other name like this on earth,

No name like his in heaven.”

Hence, from all this discussion our CLOSING PRACTICAL LESSON is obvious, and that is: TRUST THE LORD JESUS CHRIST.

We need an Almighty Saviour, and HE is JUST THE ONE. He is Almighty, and there is none other. "There is none other name under heaven, given among men, whereby we must be saved." He himself affirms: "No one cometh unto the Father but by me." Money cannot save us, nor education, nor good works or merit of our own. Only HIS RIGHTEOUSNESS set down to our credit will, or can, give us a case, or any chance, before the Court of Heaven. But HAVING THIS we get pardon, and adoption, and sanctification, and keeping unto eternal salvation.

To us, then, the name Jesus is, and ought to be, the name "above every name," and his character "the fairest among ten thousand, the One ALTOGETHER lovely." Let grateful praise from all go out to him in song.

All hail the name that e'er his birth
 Was to the Saviour given;
 The name he wore while here on earth,
 And still retains in heaven.
 That name above all other names
 Stands peerless and supreme;
 Sweet thought of it the heart inflames
 With heav'en-born, warm esteem.

Chorus.

O Jesus, Lord, with glad accord,
 We sing Thy grace that frees us
 From sin and shame, and hail Thy name
 Above all names, blest Jesus.

'Tis thine, O Lord, to seek the lost,
 And save their souls from death;
 To give them life, although it cost
 Thine own expiring breath.
 From deepest depths of woe, Thy love
 Amazing stoops to raise
 To highest heights of bliss above,
 Eternally to praise.

Glad multitudes already stand
 Around Thy throne on high,
Redeemed by Thee from every land
 Beneath th' encircling sky;
And millions more Thou yet wilt bring
 To swell the throng with palms,
Till none can count there all who sing
 Glad hallelujah psalms.

O so superior is Thy worth,
 Such Thy surpassing grace,
All things in heav'n and in earth
 Shall fall before Thy face.
Thus glory shall to Thee be given,
 Ecstatic the acclaim,
While all the corridors of heav'n
 Ring honors to Thy name.

Chorus

DIVINE INDWELLING SOUGHT

"Arise, O Lord, into thy rest; thou, and the ark of thy strength. Let thy priests be clothed with righteousness, and let thy saints shout for joy."—Psalm 132:8, 9. II Chron. 64:1.

Read also II Chronicles, chapters 5, 6, and 7.

The prayer in the Psalm was used by David some years before the temple was built. The same prayer, with verbal variations, found in Chronicles, was used by Solomon after the erection of the temple, at its dedication.

The term "Arise" was a suitable one. David used it in connection with the ark being brought up from Kirjath Jearim to Jerusalem, which was ascending country all the way. And after reaching Jerusalem, it was taken up still higher to the elevation called Mount Zion, where a new tabernacle had been prepared for it.

When Solomon used the term "Arise," it was when the ark was being brought up from the lower Mount Zion, where the tabernacle was, to the higher Mount Moriah, where the temple was—up through the court of the Gentiles; up still higher through the Court of the Women; up still higher through the Court of the Men; up higher yet through the Court of the Temple itself; then back through the Holy Place of the temple into the Most Holy Place where it rested—found its rest. And as the ark represented the presence of the Lord, it was very suitable, indeed, for each petitioner to solemnly and sincerely pray: "Arise, O Lord, into thy resting place."

The word "rest" was also appropriate. At first the tabernacle was to be a temporary "resting place" for the ark. Then the temple was to be its permanent abode for many, many years. So the words of the text were literally suitable. "Arise into thy RESTING PLACE." And as the ark represents Christ, and our hearts, if we are true christians, represent the temple of God, it is most suitable for us to often and devoutly pray: "Arise, O Lord, into thy rest"—come into our hearts by thy most Holy Spirit, and dwell there hourly ever.

TYPICAL.

The ark and the temple were each symbolical—typical both of Christ's character and work and of the Father's presence and power.

I. OF CHRIST'S CHARACTER AND WORK.

1. It was a SYMBOL OF CHRIST'S OBEDIENCE in four particulars. (1), It kept the law. The tables of the ten commandments were enclosed and retained safely within it. So Christ has kept the law. "I delight to do thy will," he says to the Father. And adds: "Yea, thy law is within my heart."

(2). The ark kept the whole law. ALL the commandments were inside of it. None were left out. So Christ has kept "the whole law," "magnified it, and made it honorable."

(3). The ark kept the law PERFECTLY. It was a perfect enclosure for all the commandments. No part of the tables protruded, or were exposed. So in keeping God's infinitely holy and perfect law Christ "has come short in no thing." He is "the end of the law for righteousness to every one that believeth." That is, he has satisfied, finished, ended, the demands of the law by his all-perfect keeping of it—has fully satisfied, finished, ended its high demands against all—has done this in the room and stead of every one who accepts his keeping of it in the sinner's room. As soon as any one sincerely trusts in what Christ has done for him, that moment the demands of the law against him, (now trusting in Christ's righteousness), is ended, and he, as a true believer, is henceforth at peace.

(4). The ARK was COSTLY. It was made of acacia wood—the finest known—and entirely covered with pure gold. Christ is "the Pearl of great price, "the One altogether lovely," "without spot or blemish"—pure, holy, divine, "full of grace and truth."

II. THE ARK SYMBOLIZED GOD.

1. It was a SIGN of GOD'S PRESENCE. Over the ark in the midst of Israel in the wilderness, and afterwards in Jerusalem, God appeared in the pillar of cloud by day and of fire by night. When the ark was taken to the army, the soldiers shouted with joy, hope and courage, being assured of God's presence with them, and of victory over those opposing them. They knew that the commandments were kept securely within the ark; that God was where ever his law was kept; and hence now he was in their midst to help them, they confidently believed.

We, however, may have a better faith; may believe that Christ is "God manifest in the flesh;" may behold his glory—"the glory as of the Only Begotten of the Father;" may be assured that he is "the brightness of the Father's glory, the express image of his person," for that we are told he is. Old Simeon understood it. As soon as he saw the infant Jesus, a thrill went through him, and, taking the child "up in his arms," and speaking right out where he was, "he blessed God, and said: "Lord, now let thou thy servant depart in peace, for mine eyes have seen thy salvation."

Yes, Christ was God, and God was "in Christ reconciling the world unto himself," and is doing so yet. Where ever Christ was, God was. Where ever Christ is, God is. Whoever sees Christ, sees God. Whoever accepts Christ, accepts God. Whoever is at peace with Christ, is at peace with God, for God is "IN CHRIST reconciling the world"—the world of mankind—"Unto himself." So the ark was a symbol of God's presence. But—

2. THE ARK WAS A PLEDGE OF GOD'S HELP.

(1). It was called "the ark of the COVENANT."—that is, the SIGN, or PLEDGE, of God's bargain in which his Son undertook to "keep the whole law for his people, and to suffer the punishment due to their sins," as our children recite. The Jewish economy had this covenant which is spiritually binding yet. We have a covenant-keeping Redeemer, who has kept the law perfectly for us—rendered complete and full satisfaction in our stead.

(2). Over the ark was the mercy seat. This was a part of the ark—its lid. It was over the law. Where the law was kept was its only place. Yes, mercy is founded on justice. They are never separated. They go together. God never lowers or bends justice in order to exercise mercy, but is merciful in perfect consistency with justice. In Christ is the seat of mercy—our mercy-seat. In him "mercy and truth are met together." Mercy is only exercised where the law is kept, and justice is satisfied. Christ alone of all earth's millions has satisfied god's infinitely righteous law, but he has fully satisfied it. Therefore, God and the sinner can meet in love only in Christ, but in him they can always thus meet. In Christ God is love. Out of Christ "God is a consuming fire." But note farther—

The TEMPLE was also SYMBOLICAL.

1. It was typical of Christ's NATURAL BODY. Once when his attention was called to the great stones of the temple, he said: "De-

stroy this temple, and I will raise it up again in three days." "But," we are told, "he spake of the temple of his body."

2. IT SYMBOLIZED CHRIST'S SPIRITUAL BODY.

And it so does today as much as ever in the past. He, the Head is in heaven. His body—the church—is on earth. Many Scriptures call the whole company of believers "the body of Christ." and speak of him as being "the Head of the body which is the Church." Paul declares: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "The temple of God is holy, which temple ye are." And in another Scripture he affirms: "Ye are the temple of the living God, as God hath said: I will dwell in them, and walk in them, and I will be their God and they shall be my people." The ark represents Christ, and God's presence is always in Christ. But true christians are Christ's spiritual body. Therefore, God is in the hearts of true christians—there by his Holy Spirit, to help and bless continually. Thanks ever be to his great and holy name. But note also, particularly—

3. THE TEMPLE WAS BUILT FOR THE ARK—BUILT FOR GOD'S PRESENCE.

So were our bodies. THEY were made for God. We were created for HIM, and our heart's affections were given us that they might chiefly go out to Christ, in whom God ever fully dwells.

Oh, have we fully let them do so? Do we have him in our hearts now by the gracious indwelling of his Holy Spirit? If not we are wronging him. He has a holy right to a place within us. Inspiration pleads with us to give it to him. "I beseech you by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." "Glorify God in your body and in your spirit which are God's."

In closing, however, consider the—

PRAYER ARGUMENT.

Verse 9 may be read: "Then shall thy priests (the ministers of religion), be clothed with righteousness, and thy saints shall shout for joy." When Christ is in his temple on earth—in his church—in the hearts of his people—then ministers of the gospel are imbued with power from on high, and very successful, and the Lord's people are joyful in the midst of constant revival. So the text argues, and prays "Arise" for this reason.

May the heart of the speaker, and of every hearer, be Christ's resting place. May he dwell in us by faith, casting out every idol, cleansing us from evil, consecrating us as his temple, and shedding abroad his love in our hearts more and more while ever sincerely we pray: "Arise, O Lord, into thy rest, thou and the ark of thy strength."

Arise, O Lord, in love arise,
And take Thy place within my breast;
Fain will I such indwelling prize,
If Thou wilt make my soul Thy rest.

Chorus.

Then arise, O Lord, arise and take
Thy hallowed place within my breast;
O Arise in love, arise and make
My soul the temple of Thy rest.

O blessed boon it is to be
Filled, Lord, with Thine own Spirit here,
In Thee the Father's face to see,
With Thee at length in heaven appear.

Thou the Ark of all my hope,
My cov'nant-keeping Saviour, Friend;
Faith, trusting Thee alone, looks up
In full assurance to the end.

Since Thou hast kept the law for me,
Most fully kept its high demands,
Securing thus salvation free,
I'll take it gladly at Thy hands.

With all the heart I'll seek Thy grace,
With all the soul Thy pard'ning love;
Then, evermore behold Thy face
Entempled in Thy home above.

ON THE OTHER SIDE

"What shall we have, therefore.?"—Matthew 19:27

The question is about heaven—about its rewards and blessings Peter asked it. But not for himself alone. He represented all the disciples of our Lord at that day, as well as all christians for all time. Every true believer has heart inquiries about the hereafter. Every growing, meditative christian thinks much about the heavenly home and what its enjoyments are going to be. Therefore, he often turns to the promises of the word of the Lord in the bible, and finds his joy, peace, comfort and hope much strengthened thereby.

To Peter's anxious query, our Lord graciously answered; but answered "to THEM," the verse says. Knowing that the heart of each disciple present throbbled with the same inquiry, "Jesus said unto them"—to them all as well as unto Peter—"Verily I say unto you, That ye who have followed me, in the regeneration"—that in the RENOVATION,—the NEW CREATION—the GREAT FUTURE—"when the Son of Man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." "And"—besides you—"EVERY one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, FOR MY NAME'S SAKE, shall receive an HUNDRED FOLD, and shall inherit eternal life" besides.

O inquiring christian, the query of Peter is a proper one for you. We may make it our own, and ask: "What shall we have" over there—on the other side." Trying to, (in part at least), answer the question, let us note that one thing will be the company of angels. In Revelation 5:11 the Revelator says: "I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands." Oh, what a vast number of unfallen associates will those redeemed from the earth have in heaven!

Then, too, their own number will be arithmetically countless. From Rev. 7:9 we learn that they are "a great multitude, which no

man can number—arithmetize”—that they come from “all nations, and kindreds, and people, and tongues;” that they “stand before the throne, and before the Lamb;” are “clothed in white robes” and have “palms in their hands.” Their robes are made white by “the blood of the Lamb.” Christ’s atonement cleanses from all sin, and leaves no stain. In sure token of this the redeemed are clothed in white.

More than this: “The Lamb who is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters.” There is “a pure river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb.” And “on either side of (this river so clear) there is the tree of life which beareth twelve manner of fruits, and yieldeth her fruit every month,” and even the very “leaves of the tree are for the healing” of every body who will partake, of every nation on the whole face of the earth. Yes, all the spiritual food of heaven will be most nourishing and soul satisfying.

And still farther unspeakable blessing: “God shall wipe away all tears” from all eyes, and “there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for” all such “former things” of this lower, sinful world of ours have “passed away.”

Moreover, besides: there “shall be no need of the sun, neither of the moon to shine in it, for the glory of God shall lighten it, and the Lamb shall be the light thereof.” “And the gates of it shall not be shut at all by day,” and “there shall be no night there.” No need to shut the gates, for there is not a particle of danger of any enemy whatever approaching. This is one thing. And another: The gates being always open, the redeemed can come at any hour from any part of the universe, find easy entrance, and be forever welcome.

Then too, over there where “there shall be no night, and they need no candle, neither light of the sun, for the Lord God giveth them light,” they—the saved—“shall REIGN for ever and ever.”

Oh, heaven’s joy is absolutely unspeakable, and it never ends—is eternal—continues growing in bliss and blessing throughout the never ending cycles of evermore. Then, O then, who will not begin now to “lay up treasures in heaven,” and to have his “heart also where his treasure is.”

If we accept Jesus, who is offered to us “freely,” he becomes our Fore-runner—goes on in advance, as he has done, to “prepare a

place for" us, and sympathetically encourages by saying to all trusting, inquiring ones: "As sure as 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."

What shall we have in heaven? We shall have all that is promised—all the wonderful things promised—in the holy Scriptures; and these things shall beget bliss untold forever. Every one who has forsaken all to follow Jesus shall receive a hundred fold more "in this present time," "and in the world to come eternal life" with all its indescribable blessings. The hymn that follows tells but a little of what we shall have "on the other side," but enough to give us cheer and longing hope.

Where shall we end our sorrow?

On the other side.

Where begin the glad tomorrow?

On the other side.

There bright angels plume their wings;

Saints on harps strike loud the strings

Gladdest music ever rings,

On the other side.

Where flows the crystal river?

On the other side.

Where shall servants reign forever?

On the other side.

They no earthly manna need,

Christ who guides his flock shall feed,

And to living waters lead,

On the other side.

Where are angels thousands sealing?

On the other side.

Where the leaves the nations healing?

On the other side.

Never night nor death appears;

Banished gloomy doubts and fears;

God shall wipe away all tears,

On the other side.

Where is Christ our loved ones bringing?

On the other side.

Where shall we soon hear them singing?

On the other side.

O we'll join them—charming sight—

Waving palms and wearing white,

Serving God both day and night,

On the other side.

XXII.

HUMILITY IN HEAVEN

"And the four and twenty elders fell down and worshipped him that liveth forever and ever."—Revelations 5:11.

Prostration was a sign of worship. It betokened adoration. Often indicated humility. When the humility was genuine, (as was the case in the text), it was an expression of it. It showed that those bowing felt themselves to be inferior to the Divine One before whom they bowed in worship.

From this text and others like it we learn that this humble, reverential feeling is one of the marked characteristics of all the glorious inhabitants of heaven. The four and twenty elders, seen in John's vision in Revelation, were the representatives of the **WHOLE CHURCH**, in every land, in every age of the world. In chapter 5:9 they say to the Lamb who had been slain as man's atoning sacrifice: "Thou hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." So they "worshipped him who liveth for ever and ever." And all the rest of the heavenly host joined them.

Chapter 7:11 declares: "And all the **ANGELS** stood round about the throne, and about the elders and the four living creatures, and fell before the throne on their faces, and worshiped God."

And besides all these, "lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying: Salvation to our God who sitteth upon the throne, and unto the Lamb."

These verses do not, in so many words, say that the innumerable company of the **SAINTS** in heaven literally fall—or prostrate themselves—before God; but it is affirmed that they join the rest of the heavenly host in devout worship, and **THAT**, (as appears from the Scriptures quoted above), included the most sincere reverence, humility and adoration.

Humility is one ingredient of true and devout adoration. The multitude of the heavenly host, who "as the voice of many waters, and as the voice of many thunderings, sing: Hallelujah, for the Lord God Omnipotent reigneth," exhibit, in their worship this lovely grace

along with all the others which adorn the christian heart and honor God.

And this thought is in exact keeping with what the Holy Spirit teaches us in Philippians 2:9,10 where we read: "Wherefore," that is, as the context shows, because Jesus "HUMBLED himself, and became obedient unto death," therefore, "God also hath highly exalted him, and given him a name that is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth." Every knee in heaven shall bow. Yes, there is real genuine and God-accepted humility felt and shown by all the holy inhabitants of heaven.

From the Reverend Daniel Baker, an old time Texas missionary, we learn: That once in a very sickly time—yellow fever in fatal form prevailing—a little girl down in that state said to her father: "Papa, so many good people are now dying and going to heaven, I fear there will not be room enough for me. But then, you know, I can stand in a corner and sing hallelujah." Her thought has been given the following mould:

The lowest room in heaven above,
 Among the white-robed throng,
 Is bright enough with joy and love
 To fill my heart with song.

Chorus.

I will be so glad to sing hallelujah,
 Any where in heaven to sing hallelujah,
 I will be so glad to sing hallelujah,
 Standing with the white-robed throng.

Such myraids there already sing,
 Can there be room for me?
 Yes, Christ his lowliest ones will bring
 To join their minstrelsy.

Oh, when I gain yon harping band,
 I'll take some humble place,
 Ecstatic with the ransomed stand,
 And sing redeeming grace.

Lord, grant that brought by Thee I may
 In glory tune my lyre;
 So will I praise through endless day,
 With all the heavenly choir.

CHRISTIAN ENDEAVOR

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus"—Philippians 3:13, 14.

That was Christian Endeavor in earnest. But Paul was not the first Endeavorer. Many preceded him. Abel, not far from the gate of Eden, "brought of the firstlings of his flock, and of the fat thereof," in the service of his Lord. And many think that Adam and Eve began serving God before their expulsion from the garden. (Gen. 3:21). "The Lord God made coats of skins, and clothed them." The skins, many believe, were obtained from animals sacrificed by our first parents in devout worship, and in token of their faith in the Atoning Redeemer who had just been promised to them by their Divine Creator and Judge.

At any rate, soon after the Fall we find Abel serving the Lord acceptably—a real Christian Endeavorer. Then, too, later, "Enoch walked with God," and "he had this testimony, that he pleased God." "And he was not, for God took him." Lamech and Methuseleh, also, doubtless were servants of the Lord, working for him. Then, for 120 long years, Noah preached righteousness to unbelievers, and kept on year after year without converts, all the time working hard to get the Ark ready, thus showing his unswerving faith in the Lord's promise that a flood would come and destroy all people of the earth.

After the flood, what a princely Enreavorer was Abram. And following him came Isaac, Jacob, Moses, Joshua, Samuel, David, Josiah, Gideon, Barak, Jephthae and hundreds upon hundreds of others in Old Testament days. And after the New Testament period began the number of such Christian Endeavorers has been countless—Peter, James, John, and Paul being among some of the earlier and best known of all who wore the christian armor, and engaged in christian service.

PLEDGE TAKING.

Of many the Pledge was never written. By all, however, it was virtually, in mind and heart, taken and loyally kept. Of the Pledges

recorded and handed down to us the wording differs, according to the genius of the Pledge-taker and at the age in which he lived. Jacob's is unique. When a young man, fleeing for his life, away from home and no where to lodge, sleeping one night on the clustered leaves in the heart of a hazel-bush thicket, with only a stone for a pillow, he saw a vision of a ladder from heaven and "the angels of God ascending and descending upon it."

Deeply impressed, he arose early in the morning, set up his pillow for a pillar of remembrance, solemnly poured oil on the top of it, called the place **BETHEL**—the house of God—which name the place bears to this day—and with great reverence and sincerity, he "vowed a vow"—that is, took his Pledge—"If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God, and this stone which I have set for a pillar, shall be God's house; and of **ALL** that thou shalt give me I will surely give the **TENTH** unto thee." Yes, the giving of tithes was a thing known back in his day. And we cannot but feel that his whole Pledge was very solemnly taken.

And so of others later. Before his death, Joshua gathered all the leaders of Israel together—a vast congregation—publicly gave his own Pledge—"As for me and my house, we will serve the Lord" and earnestly plead with those assembled till they, too, of their own accord, enumerating some of the Lord's great special mercies to them, joined in pledging themselves, declaring: "We also will serve the Lord, for he is our God." And they showed their earnestness by **REPEATING** the Pledge.

David often vowed to the Lord. Once when deeply penitent, he plead in prayer: "Have mercy upon me, O God".." "Restore unto me the joy of salvation,Then will I teach transgressors thy ways, and sinners shall be converted unto thee." Bestow thy pardon, "and my tongue shall sing aloud of thy righteousness, ...my mouth shall show forth thy praise." So he pledged. These **FEW** are but specimens. **ALL** are examples for us. Every true christian vows and engages with Christ. In the text note one of—

PAUL'S PLEDGES.

This one is figurative, but sincere, as all his other engagements are. He is now thinking of the Grecian games—in this text of foot-

racing—and he declares: “Forgetting those THINGS which are behind — his garments, heavy shoes and so forth laid off—“and reaching forward unto those things which are before, I PRESS toward the mark for the prize of the high calling of God in Christ Jesus.” Having the same figure of foot-racing before his thought, he also, in Heb. 12:1 (after naming in the eleventh chapter a long list of those who were victors in the race “by faith,”) most earnestly exhorts us, and all christians, to join him in the contest, pleading: “Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beat us, and let us run with patience”—that is, with energetic perseverance—“the race set before us, Looking unto Jesus”—as our all-perfect example, and as the One who will make the blessed award to us when we gain the goal.

At another time when telling his experience and his purpose, having vividly in mind the contest of “boxing,” he affirms: “I keep my body UNDER,” that is, “I subdue it”—literally, “I strike my body under the eye” or, “in the face”—the most tender place,—where the blow will be the most telling—the effort the most successful to keep the body in subjection to the Lord.

PLEDGING RIGHT.

Learn, friends, it is proper to pledge like Paul, Jacob, Joshua, David and others. Not that the conscientious, determined christian really NEEDS to take a formal and public pledge. He has already really, and sincerely, done this in his own heart before God. His devout purpose is, and ever since his conversion has been, “Trusting in the Lord Jesus Christ for strength,” to strive to do whatever he would like to have him do; to make it the rule of his life to read the Bible every day, and to support his own church in every way, especially by attending all her regular Sunday and midweek services, unless prevented by some reason which he could conscientiously give to his Saviour as a sufficient excuse for absence.

But already having this Spirit-begotten purpose, he may help to strengthen others having the same purpose, as well as to strengthen himself, by joining with them in publicly pledging and promising that which he has already, in his own heart, covenanted to do. Forming a Christian Endeavor, or other similar society, is right and proper. It may be much help to each member—may help each to get good and

to do good—may help each (1) to cultivate piety,—to grow in grace, and (2) to do christian work—to better the church, and to gain outsiders, bringing them to Christ and into the fold. But—

WHAT IS PLEDGING?

A pledge is a promise. It is a promise given by one person to another. In it there is ever a purpose. It is given as security for the performance of something, or a number of things, agreeable, and also generally due to the person to whom the promise is made.

A man seriously gives his word that he will do so and so, and that sacred word of honor is accepted by another as a pledge for fulfillment. The solemn making of the promise is a pledge. Or, in other words, pledging is engaging by sacred promise.

Now, limiting our thought, at present to the Christian Endeavor Pledge, one foremost thing clearly appears. That is, the Pledge is a SACRED engagement; yea, an ESPECIALLY sacred one, and, therefore, ought to be considered solemnly binding by all who take it. Whoever reads it over carefully will no doubt agree to this claim for it of sacredness and binding force. The person to whom the Pledge is given, the standard of its agreement, as well as the number and importance of the different things pledged, all combine to impart to it a hallowed sanctity much above the ordinary. These points may be looked at briefly in the order named.

I. THE DIVINE PERSON TO WHOM THE PLEDGE IS GIVEN.

It is made with the Lord Jesus Christ. So reads its first sentence.

“Trusting in the Lord Jesus Christ for strength, I promise HIM.”

It is not a promise made merely to a parent, to a brother or sister, to a companion, or to a stranger; but, if rightly entered into, it is a solemn engagement between the soul and the Saviour. It is given to the Searcher of Hearts, the Lord over All. Slowly read, “I promise HIM.” This is a high and holy agreement. Its loftiness and sacredness are indisputably pre-eminent because it is made with the divine Saviour.

II. BECAUSE OF THE STANDARD AGREED TO.

That standard is very high. The WILL of the LORD HIMSELF is the rule of performance. “I will strive to do whatever He would like to have me do.” Nothing low in such a pledge. “Whatever He would like to have me do.” Not simply my own will, or the will of imperfect friends; however well meaning, but the will of Him who

looketh into the hearts and knoweth all its promptings, motives and feelings—His will shall be my guide in all that I do. A high and sacred promise, surely.

III. THE SACREDNESS AND LOFTINESS OF THE PLEDGE ALSO APPEARS FROM THE THINGS PROMISED.

1. "Trusting in the Lord Jesus Christ for strength, I promise Him that.....I will pray.....every day."

2. "I promise that I will read the Bible every day."

3. "I promise that I will support my own church in every way," I will support it "especially" in the two ways that are easy for me, and that are suited both to my needs and my abilities, that is: first, "by attending all her regular Sabbath services:" and second, "by attending all her regular mid-week services, unless prevented," in either case, "by some reason which I can conscientiously give my Saviour."

4. "I promise" to make these things my regular habit. I will not merely do them in a hap-hazard way, or only if I happen to feel like it, but "I will make it the rule of my life"—my invariable practice—to do them.

5. "I promise" to do all these things "throughout my whole life," not growing 'weary in well doing,' but "persevering there in unto the end."

6. "I promise" that by doing these and other things "I will," to the end of my earthly pilgrimage, "just so far as I know how..... endeavor to live a Christian life." Moreover,.....

7. "As an active member I promise to be true to all my duties" to the Society.

8. "I promise to be present at.... every Christian Endeavor prayer meeting, unless hindered by some reason which I can conscientiously give to my Lord and Master."

9. "I promise..... to take some part, aside from singing in every" meeting that I attend.

10. "I promise that.... if obliged to be absent from the monthly consecration meeting of the Society, I will, if possible, send at least a verse of scripture to be read in response to my name at the roll-call." This is the least that I conscientiously feel that I can and ought to do.

So the Endeavorer promises, solemnly pledging with the Lord. These three main points, and the ten particulars under the third one vividly mirror the outline—the analysis of the Pledge. Holding them

all in mind we cannot fail to see the high import of the whole sacred engagement. First, the Exalted Friend to whom the Pledge is given; second, His will being the rule and guide in making and keeping it; and third, the number, variety and great importance of the various things solemnly promised immeasurably exalt its hallowed sanctity.

The sacred inference, then, from the whole consideration—or, in other words, the undoubted lesson, surely is: The Pledge should be kept. A sacred promise so sacredly made should have sacred fulfillment. Every Endeavorer may well say: "Making the Lord's will my guide; striving to do whatever he would like to have me do'... 'I will read the bible' to find out what His will is. Yea, I will read it 'every day' for this purpose. And that I may understand, and be prompted by what I read, I will (also) pray, every day, not merely in a formal, hurried and thoughtless way but with reverent seeking and heart desire. I will pray for strength to growingly better do all my duties in the Lord's service. And that I may become more intelligent; still better understand; set a better example every way; and so better serve my Divine Master, I will regularly attend church Sabbath morning and Sabbath evening, and also regularly be present at the weekly prayer meeting of the church. Being sure that if I trust myself I will fail, (for I am very weak) I will trust only the Lord Jesus Christ; seek Him earnestly and constantly for strength' to perform all my Christian and all other duties. And all this I will faithfully endeavor to do 'throughout my whole life.'

When the Pledge is properly taken this is what is promised. The Pledge-giver binds himself to be a Pledge-keeper. All the things named he sacredly agrees to do. And besides these, that he "will strive to do **WHATEVER**" the Lord "would like to have (him) do."

The Pledge should be often carefully and prayerfully recited and thought over. A poetic setting of it, containing most of its points may be easier for some to recall.

1. Relying on our Gracious Lord
 To strengthen and help us ever,
 We'll cherish and keep with loyal accord
 Our Pledge of Christian Endeavor.

Chorus.

Our Pledge of Christian Endeavor, yes,
We'll keep, we'll keep it ever;
To joyously reap we'll loyally keep
Our Pledge of Christian Endeavor.

2. Our own church services we'll each
Attending, abandon never;
Thus practicing preach, while other
we teach
Our Pledge of Christian Endeavor.
Chorus.

3. We'll read the bible every day,
Nor duty from doctrine sever;
We'll speak and we'll pray, in ALL
things obey
Our Pledge of Christian Endeavor.
Chorus.

4. Good warfare, Lord, we fain would wage,
Not doffing our armor ever;
E'en down to old age, O help us engage
In loyal Christian Endeavor.
Chorus.

XXIV.

THY WILL BE DONE.

“Thy will be done in earth, as it is in heaven.”—Matthew 6:10.

This is the third petition of what is called the Lord's prayer. So named because he gave it. His disciples came to him and said: “Lord, teach us to pray, as John also taught his disciples.” In response, the Saviour dictated this form. But he did not mean it as a form to be always used. He furnished it merely as a GUIDE to devotion—as a SKELETON, a FRAME-WORK of all petition. Christ was not then teaching WHAT, but HOW to pray. He does not mean that all prayer shall be in these words. Luke gives it in a different form, and our Lord and his Apostles used other words in their petitions. “After this MANNER pray ye.”

Pray not as the heathen, who stood in public to be seen of men, and used vain repetitions; but be short, be concise, yet comprehensive and to the point. Invoke some attribute, or attributes, of God. Consider his glory as SUPREME, just as in this form there are petitions that he hallow his name, advance his kingdom, and do his will, before the suppliant asks anything for himself. Like the ten commandments, the first four declare duty to God. The last six duty to man. So the lesson there as here is: God first and afterwards man. “Seek FIRST the kingdom of God.” In this prayer, first we exalt God, and then pray for ourselves.

Observe that in this prayer there are eight parts—a preface, six petitions and a doxology. After the Preface, “Our Father, who art in Heaven,” three petitions exalt God—

“Hallowed be thy name,”

“Thy kingdom come,”

“Thy will be done in earth, as it is in heaven.”

Then three petitions invoke blessings upon ourselves—

“Give us this day our daily bread;”

“Forgive us our debts as we forgive our debtors;”

“Lead us not into temptation, but deliver us from evil.”

After these six petitions follows the Doxology: “For thine is the kingdom, and the power, and the glory, forever, Amen.”

How systematic, simple, beautiful, concise, deep and comprehensive! Every thing we need to pray for has its GERM in the Lord's prayer. It is included in some one of these six petitions.

THE TEXT UNFOLDED.

But for the present let us view more especially the third petition—"Thy will be done in earth, as it is in heaven."

This seems like an appendix to the second petition. "Thy kingdom come. May all people on earth do thy will, as it is done in heaven."

What is to be done? God's will. Where is it to be done? On the earth. How is it to be done? As the angels and glorified do it in heaven. Repeat and expand a little these inquiries.

I. WHAT IS TO BE DONE?

The will of God—his wish, desire, purpose, plan. And note, his will is two-fold—PROVIDENTIAL and PRECEPTIVE. His providential will means his government of the universe according to his own eternal purpose and sovereign pleasure. It means the disposing of all events and all creatures throughout his vast dominions as seemeth to him wise and good.

In our imperfect state in this world, however, we do not always see that his will is best. Often are we inclined to hold back, object and not yield submission. The way looks dark, and we find it hard to acquiesce. We feel like repining, if not rebelling. But those who offer this petition honestly and sincerely are ready to comply with God's way of procedure whether their own desires are gratified or not.

And this is ever the reasonable and the right thing. For God knows the end from the beginning. He worketh all things according to his own infinite wisdom; and he has declared that he will 'cause all things to work together for good to those who love him.' His will must, therefore, be better for us than our own. Hence we should desire that his will should be done instead of ours. If God does a thing that is reason enough for our cheerful, at least willing, submission.

A widow woman once lost her only son—the stay of her declining years. Her friends came to comfort her. Various topics of consolation were offered, various reasons set forth why she should be resigned. She listened for a time, and then said: "There may be reason in what you say, but I cannot feel it. If it were not for one thought I could not bear my trial. God has done it, and I will not murmur." O the blessedness of the one who can say in regard to everything that takes place: "God has done it, and I will not murmur."

But this petition refers also to God's PRECEPTIVE WILL, that is, to his will given in precepts in his word—the Bible. So when the petition is sincerely offered it is a prayer that "God by his grace would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven."—to know, obey and submit to his PROVIDENTIAL will, and his PRECEPTIVE will too, and fully.

II. ON EARTH IS THE PLACE WHERE THE PRAYER ASKS THAT GOD'S WILL BE DONE.

There is a work for this world, and a work for the next, and the business of the one cannot be done in the other. We can never obey God's will in heaven unless we first obey it on earth. In fact we are here on probation, as it were, and it should be "our meat and our drink—that is, the great and most interesting thing in our lives—to do our Heavenly Father's will now. There will be no work of repentance in heaven. Unless each, individually, accept Jesus Christ as our personal Saviour now, we can never live with and serve him or enjoy his home hereafter. Now, Now, Now, here on earth is the time and the place to begin and to keep on sincerely and gladly doing God's holy will. Inquire, however,—

III. HOW IS GOD'S WILL TO BE DONE?

The answer is: "As it is done in heaven." And here the word "as" implies RESEMBLANCE and not EQUALITY. There is a perfection of knowledge in the angels; an absorption of their wills in the will of God, and a readiness and completeness of their obedience, that no one on earth, since the fall of Adam, ever did or ever will at all equal. Still, there may be, and there ought to be, a good degree of resemblance. Our obedience here may be LIKE that of the glorified over there.

A Sabbath School teacher asked her six girls how they thought the angels and happy spirits in heaven do the will of God, our Heavenly Father. One little girl said: "They do it immediately." Another said: "They do it diligently." Another said: "They do it always." Another said: "They do it with all their hearts." Another said: "They do it all together." And after quite a pause, the sixth little girl said: "They do it without asking any questions."

1. IMMEDIATELY.

The happy spirits above do God's will at once, with no delay, no putting off. So should we do it on earth. There should be no dilly-dallying, objecting, hesitation or unwillingness. Never should we say "Have me excused." We should be sure to accept Christ,

and begin to serve him gladly at once. "Behold, now is the accepting time, now is the day of salvation." "Seek ye first the kingdom of God and his righteousness." There is no day like today. "Yesterday is gone, tomorrow is the Lord's." But—

2. DILIGENTLY.

There is no lagging, lazy service in heaven. Minds and hearts are ardently awake, intent and active. So is our service of God to be on earth—sedulous, attentive, industrious, persevering and sincere, remembering the text: "Thou hast commanded us to keep thy precepts diligently." "Not slothful in business, fervent in spirit," THUS "serving the Lord."

3. ALWAYS.

"Who are these in bright array,
This exulting, happy throng,
Round the altar NIGHT AND DAY
Hymning one triumphant song?"

They are the redeemed. Theirs is not a work merely for Sabbath days or set times—for seasons with long periods of neglect between. No, there is not a moment when they are not, in one way or another, obeying the will of their Heavenly Father.

And so is his will to be done on earth. Religion does not consist merely in certain stated acts of devotion and praise, and occasional efforts to do good. On the other hand, every act in life ought to be performed as a religious act. "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God"—do all in his service. When any one is doing, at any particular time, just what God would have him doing, he is performing a religious duty, and may be sure his service is acceptable. Always, and in all things, should each one of us be performing the will Divine.

When John Wesley was once asked what he would do if he knew he would die at midnight that night, he replied: "Just what I expect to do any how. After dinner I would rest and read the news for an hour, then study two hours, then ride over, and as a pastor visit a sick neighbor, come back, put up and care for my horse, feed my cow, eat supper, play with the children for a time, give them some instruction, have family worship, go to my study, and at ten o'clock I would read a chapter in the Bible, join in secret prayer, lie down, go asleep and wake up in glory." O friends, let us do the will of God always, and

in all things, and then whenever death comes we will not be taken by surprisc, but will be translated from our imperfect service here to engage forever in the perfect service of the glorified over there. But—

4. WITH ALL THE HEART.

So the celestial inhabitants. They do the will of God whole-souledly. They obey with alacrity and joy. Like theirs OUR service should be a hearty one. The Psalmist's words are: "I will keep thy precepts, O Lord, with the whole heart." "Blessed are they that keep his commandments with the whole heart."....That is the way for us. Our service is to be HEARTY.

"May I resolve with all my heart,
With all my powers to serve the Lord,
Nor from his precepts e'er depart,
Whose service is a rich reward."

5. ALL TOGETHER.

God's will is done in heaven by all at the same time. From the highest archangel down through the entire hierarchy there is no exception. All do his will, and do it in unison and harmony. What a heaven it would be on earth if all did the will of God without clashing or contention. Such would have been the blessed state of the human family had Adam not fallen. Such will it be when Christ restores the race again to its first estate. For this he came into the world. And for this the Holy Spirit, the Sanctifier, is now working in the hearts of men. For this, without ceasing, we and all christians are to labor, hope and pray: Thy will be done, O Lord, not only at once, diligently, heartily and always, but also by all.

"Both young men and maidens, old men and children," "Kings of the earth and all people, princes and all judges of the earth," are to do the will of heaven, "praising the name of the Lord, for his name alone is excellent, his glory is above the earth and the heavens." You, my friend, whatever be your age or occupation, whatever be your opinions or talents, whatever be your excellencies or your failings, you are bound to do the will of God and to pray that all others may do it likewise. What a glorious condition of society it would be if every community in this whole land was wholly given to the service of him to whom all that service is due! Our country would then be "Immanuel's land," as it ever should be. But lastly—

6. WITHOUT ASKING ANY QUESTIONS.

In heaven they obey whether they understand the reason for it or not. Good children obey their parents even when they do not understand the reason for that which is required. In fact, a parent may often have reasons for a command which it would be improper, even impossible, to explain to the child. A general often issues orders to his troops, the reasons for which it would be very unwise to proclaim to the men in the ranks. So with the behests of our Heavenly Father. He may have infinitely high and holy reasons for what he commands which we, with our finite minds, could not understand if explained to us. All we need in order to obedience is to know assuredly that the thing itself is required. Knowing this we are to obey. Knowing his will we are to do it whether we understand or not. Ask no questions. Just as Abram did when directed to sacrifice his own and only son. He argued not in opposition, but proceeded at once to virtually obey.

To submit thus is the hardest thing God ever gives us to do. We may talk lightly of submission and obedience. It may all ordinarily seem easy and plain. But if in the command we, like Abram, can see nothing but the bald, naked requirement, (or prohibition), our unregenerate souls quickly tend to rise in undisguised rebellion. Well, then, is it for us to pray fervently often: "Thy will be done." No power but God's can ever bring about so great and desirable a result. So we are to cry mightily to him or the end will never be at all attained.

CONCLUSION.

But recapitulate and close. We have seen (1) That it is the will of God that is to be done. (2) The prayer is, that his will be done on the earth. And (3) that it be done as the angels and saints do it in heaven—IMMEDIATELY, DILIGENTLY, ALWAYS, HEARTILY, ALL TOGETHER AND WITHOUT ASKING ANY QUESTIONS. Let us learn—

1. It is our duty to STUDY the REVEALED will of God, to KNOW it, and OBEY.

2. To submit to the PROVIDENTIAL will of God. Just as the Saviour did who is our Great Exemplar. He said: "I came down from heaven not to do mine own will, but the will of him that sent me." "My meat and my drink is to do" his will. "Not my will, but thine" was his ever submissive word. And he may be understood

as pointing to his own example when he taught to pray, "Thy will be done."

3. We are to learn the need of grace and Divine help for these two things—UNDERSTANDING God's REVEALED will, and SUBMITTING to his PROVIDENTIAL will.

4. Learn it is our duty, and our privilege as well, to send the revealed will of God unto all people everywhere who have it not, for it is inconsistent to pray: "Thy will be done" and not try to make that will known to those who are ignorant of it. A true missionary spirit is the right one for each of us. Do we have it? Let us sincerely ever pray:

Our Heavenly Father, Thee we pray
That all through life's meandering way
Our hearts submissively may say:
O Lord, Thy will be done.

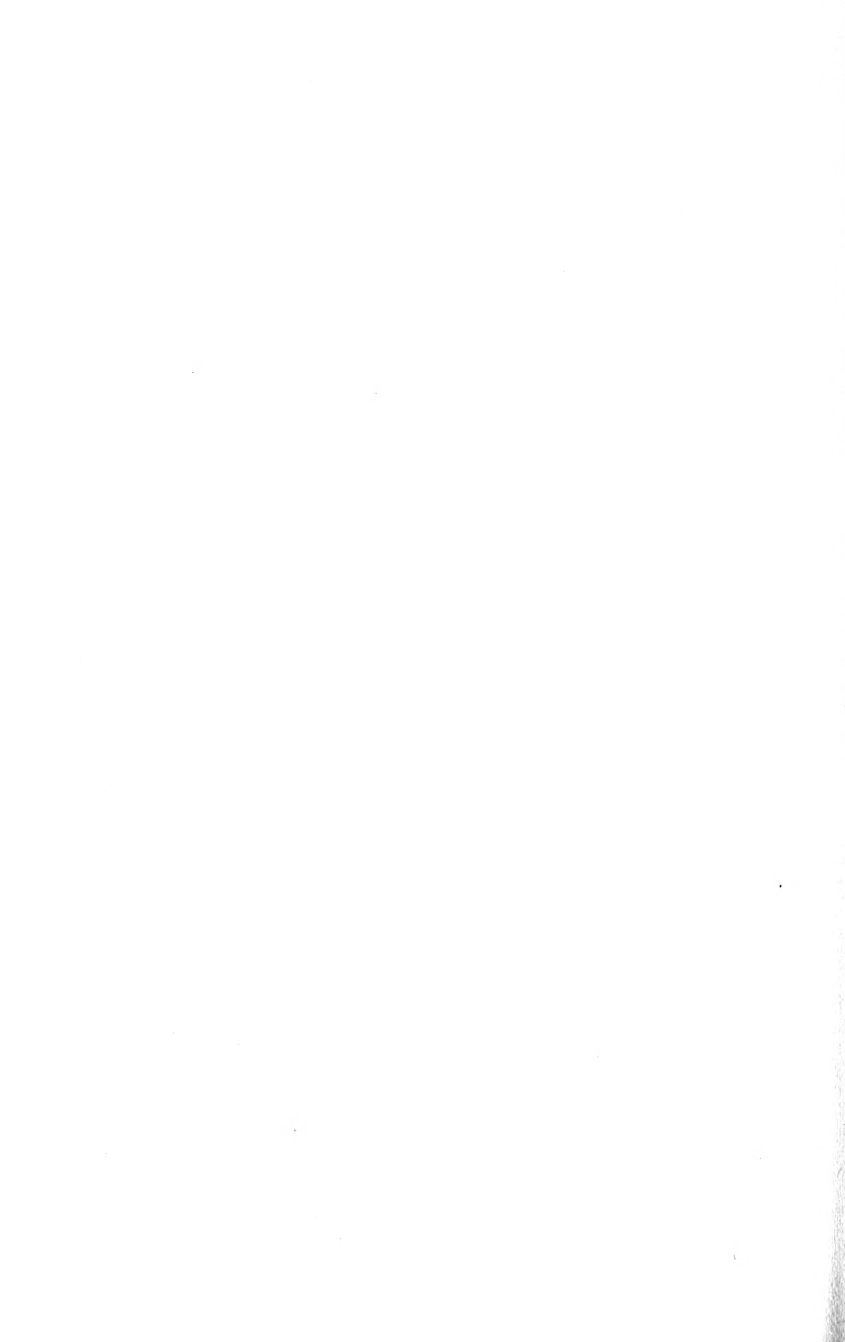
Bowing in faith from day to day,
Saviour, to Thee we humbly pray,
Teach our reluctant hearts to say:
O Lord, Thy will be done.

Needing Thy grace when trials smart,
Ever to us that grace impart,
While we implore with all the heart,
O Lord, Thy will be done.

If liveliest hope our souls en-thrill;
If darkness overhang us, still,
Without delay, in joy or ill,
O Lord, Thy will be done.

If Plenty be consumed by dearth,
If sorrow wholly banish mirth,
Yet, as in heaven so on earth,
O Lord, Thy will be done.

Saviour, incline our hearts to Thee,
Help humble faith to bow the knee,
And earnestly waft up the plea,
O Lord, Thy will be done.



PRAISE AND HOPE OF KINDRED.

"Children are an heritage of the Lord,"....."like olive plants round about thy table."—Psalms 127:3, 128:3.

Olive plants are emblems of luxuriance and fruitfulness. Heritage means inheritance, or gift of God. The combined teaching is that children are a rich reward from the Heavenly Father to his people. Such they should ever be thought of and treated. If trained aright, and spared to grow up, they generally become a help and a comfort to parents in their declining years.

Then, too, they are the seed of the Church, and often prove to be its support long after their parents decease. Many instances might be given to show that this has been true in countless cases. Pious children have succeeded pious parents on down for untold generations. So was it with Abraham, among whose descendants, doubtless, even today are found some who are serving the Lord as their far back fore-father did. And the SPIRITUAL descendants of that early "father of the faithful" are as the stars for multitude. This is according to the promise in the second Commandment where the language of him giving all the Commandments is; I will "shew mercy unto thousands of them that love me and keep my Commandments."

Turning to the parallel passage of this last statement, found in Deut. 7:9, we find the meaning to be: The Lord will "keep covenant and mercy to a THOUSAND GENERATIONS of them that love and obey him." And his word is true. Wherever we turn we find undoubted proofs that this blessed promise has been, and is still being, kept by our Heavenly Father. To pious parents he raises up godly children on down through many succeeding generations. Blessed instances of this are without number. It may be fitting to name, for the present, but one out of many.

Back not long before the year 1770, in the north of Ireland, a young Scotch-Irish family was started. The ancestors of the bride and groom had been christian people on back till before the time of John Knox the Reformer. They themselves each publicly acknowl-

edged the Saviour as their own. As the months passed, two little boys, one after another, came into the home nest. In 1772 this little family, along with quite a number of other relatives and friends, came to the United States and settled in Westmoreland County, Pennsylvania. As years passed other "olive plants" gradually clustered "round about" the parental table, till there were nine all told—seven boys and two girls.

Looking two or three decades later we see four of these boys were ministers of the gospel in the Presbyterian Church; three other sons were Ruling Elders, and the two daughters wives of Ruling Elders in the Presbyterian Church, whilst the father of all of them had long been a Ruling Elder in the same church.

It was not long, however, till death began to make inroads in their ranks, and yet the family tree kept on ever growing. Godly descendants kept constantly multiplying in number. One hundred and nine years after the original family landed in America, a great grandson—a member of the fourth generation—after much pains-taking labor (for very many of the tribe had scattered far and wide), succeeded in making out a list, (including those who had married into the line) of over twelve hundred descendants of the original pair. And nearly all these, including not a few in the Fifth generation, were professing christians, quite a number being active in christian work, among them several in the Gospel Ministry.

A call was issued for a Convention of the kin-folk to be held in Beaver, Pa., October 26 and 27, 1881. At the time and place announced a goodly number of the clan gathered. And it goes without the saying that one part of the exercises of the occasion was united thanksgiving to the Great Giver of all Good for his never failing mercies to all the kin-folk of the clan,—for his unceasing and countless blessings to Great Grand Parents, to Grand Parents, to Parents, Uncles, Aunts, Cousins, Second and Forty-second Cousins in all the history of the whole tribe. Divine leading and guiding in the past called forth gratitude, and gave courage and fond anticipation, for the future. So the "Praise and Hope of Kindred" was a central sentiment of that assembly.

One of the clan, of the fourth generation, living far West, being requested to furnish a poem for this Beaver meeting, complying, penned some verses in semi-historical form, closing his lines with a hymn for which he composed the music, slips, or sheets of which he

had printed and sent on to the Convention for its use while in session. It was so used at the time, and later the entire poem, along with quite a number of other poetical compositions, were published in book form as a Souvenir for all relatives and friends.

The Hymn and Music were as follows:—

Now rev'rently our hymn we sing;
 Yes, thankfully our tribute bring
 To Jesus Christ our Lord and King,
 Who guides us all our ways.
 Our fathers and forefathers, too,
 He led by love they never knew
 Till homed in Heaven its springs they view,
 And shout His worthy praise.

The glass of life so quickly runs,
 That many of our sires and sons,
 And many happy little ones
 Have passed beyond the flood;
 For mothers, too, and sisters dear,
 We drop the warm but trustful tear,
 For faith assures they now appear
 Around the throne of God.

When gathered at the Judgment Day;
 When, "Come, ye blessed," Christ shall say;
 As rolls eternity away,

 Shall we each other know?
 With kindred born before our birth,
 Shall we then meet and talk of earth,
 And loudly sound his praises forth,
 Who died for us below?

Ah! surely we shall grasp the hand
 Of loved ones in that happy land,
 Around the throne together stand
 And tell our mercies o'er;
 If each on earth did Christ profess,
 And trust alone his righteousness,
 Then, all above in heav'nly dress
 Shall meet to part no more.

This truth the blessed hope inspires,
That we shall joyful strike our lyres,
Where harp nor harper ever tires,
 With those ne'er seen on earth;
That John and Abram, Margaret, James,
And Henry, Mary—all the names—
Our Grandsires loved and our Granddames—
 We'll greet through Jesus' worth.

How glad the re-united throng,
And oh! how jubilant the song
which they forevermore prolong
 For God's mysterious love;
That love which first did condescend;
Which sought and made each one a friend,
And cheered and kept until the end,
 Then took to Heaven above.

O Lord, may those now far away,
Whose hearts are with us here today,
Clasp hands with us on high, we pray,
 As near the throne we press;
May every family of our kin,
Yea, every soul a mansion win,
And all at last be gathered in
 Through Christ our Righteousness.

Then, Lord, we'll lift our loftier praise,
 Our hallelujahs higher raise,
Thy love proclaim through endless days,
 In one ecstatic song;
To God the Father, God the Son,
And Holy Spirit, Three in One,
Shall honors evermore be done
 By all the white-robed throng.

XXVI.

ONE THING DESIRED

"One thing have I desired of the Lord, that wili I seek after that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple."—Psalms 27:4.

This is a Psalm of David. Evidently it was written in some time of conflict or danger—perhaps penned during his "cave of Adullam" experience when hiding from Saul, or may be, in some, later extremity.

Its purpose seems to have been to silence the fears of David's companions by assuring them of the Source of his own hope—its strength and its reasonableness. His followers and friends were discouraged, but David virtually says: Cheer up, friends, though there are many discouraging things, yet I am not utterly cast down. Though our way does seem DARK, yet "the LORD is my LIGHT and my SALVATION;" and that being so, "whom shall I fear?" "The Lord is the strength—the strong-hold—of my life, of whom shall I be afraid?" "In the drawing near me of evil doers, such as Saul and others, to devour my flesh as wild beasts, it was they (and not me) that have stumbled and fallen."

As if by faith he was enabled to say: "Even in the most imminent dangers that have hitherto befallen me, the Divine protection has enabled me to see those who have sought to overwhelm me overwhelmed themselves. So, in the future, I will hopefully trust. Though there encamp against me a whole encampment—a host, an army—my heart shall not fear. Though there arise against me war, even in this, (or such), extremity, am I confident. My assured hope does not forsake me. I confidently expect better days to come."

"One thing, however, I do miss much, and that is public worship—the services of the Sanctuary. This one thing have I desired, even asked, above all others, and will continue to seek; that is, that I may be permitted to dwell permanently in the house of Jehovah, to gaze at the beauty of Jehovah and to inquire in his temple."

Note, David was a poet, and fond of writing Psalms. He was a musician, and could play skillfully on the harp. He was a brave soldier. He was a renowned commander and conqueror. Moreover,

he had been anointed king. And although he did not despise, or lightly esteem, any of these, yet, when deprived of the privilege of public worship, as he was now, and for sometime past had been, it was the one uppermost desire of his heart above all others, and his constant prayer, and hopeful, persevering endeavor, that he might again be allowed to dwell in, or at, the Tabernacle of the Lord at Jerusalem, there to behold—literally, to ‘GAZE AT’—the beauty—that is, the loveliness and desirableness, of Jehovah.”

The Psalm was written before the Temple was built; written while the Tabernacle was still the place of worship among the people. David longed and confidently hoped that circumstances—the undesirable posture of affairs that then so embarrassed him—would soon so change favorably that he and all his companions could freely and regularly attend the tabernacle services—the ordinances there administered. He deemed this privilege superlatively desirable because these ordinances (1), Were types of the promised Messiah and his salvation; (2), They were the means of grace to believers, and (3), They were acts of the worship of God.

THE REAL MEANING.

But let us note particularly that David’s heart desire to “dwell in the house of Jehovah,” as herein expressed, meant more than merely having the privilege of frequenting his Sanctuary as a place of worship. Just as in Psalm twenty-three, sixth verse, last clause, the language, “dwell in the house of the Lord,” means:—

1. BEING A MEMBER OF THE LORD’S HOUSEHOLD, AN INMATE OF HIS FAMILY.
2. ENJOYING HIS PROTECTION.
3. HOLDING COMMUNION WITH HIM, AND—
4. SUBSISTING ON HIS BOUNTY.

All this (the literal meaning of the words really teach), David included in his longing desire—not merely the privilege of going to God’s house, but the greater privilege of being a member of his household, enjoying his protection, holding communion with him, and subsisting on his bounty.

But without waiting to expand these points, which might very profitably be done, pass to note that THE PROMINENT LESSON standing out clearly here is:—

THE TRUE CHILD OF GOD EVER SINCERELY APPRECIATES THE PRIVILEGE OF ATTENDING AND JOINING IN THE SERVICES OF THE SANCTUARY.

On another occasion David beautifully and forcibly expressed the same idea when he poetically sang: "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for—literally, sing with joy unto—the living God." "Happy are the dwellers in thy house, for they will be still praising thee." O "better is a day in thy courts than a thousand others; I would rather be a doorkeeper in—or more literally, guard the threshold of—the house of my God, than to dwell within the tents of wickedness."

In David's time all that the true worshipper at the tabernacle could do was to stand at the threshold and look within. Only the Priest went inside to offer incense. But David avers that he would vastly prefer to be permitted to stand on the threshold of the Tabernacle, which was only a tent, and look inside, as Jewish worshippers did, than to have the privilege of rightfully living inside the tents, or tabernacles, where God is not worshipped, and where only sin and the non-servants of God are found. Learn—

1. TO APPRECIATE OUR PRIVILEGES.

We live in better days than David's. We are not driven from home; are each permitted to "sit under our own vine and fig-tree." There is "none to molest or make us afraid." The church door is open for us every Sabbath. We are not compelled to stand on the outside—merely on the threshold. We may come INTO his courts—worship WITHIN the Sanctuary; and, keeping silence before him there, be blessedly refreshed with the dews of heavenly grace.

But not only learn to APPRECIATE our privileges, but also—

2. TO IMPROVE THEM.

"Not forsaking the assembling of yourselves together, as the manner of some is." Heb. 10:25. Here the literal word is "synagogue." "Not forsaking the synagogueing of yourselves." Synagogues were the church buildings of New Testament days. There it was the duty and the privilege of the people to assemble for God's worship. And the Apostle's inspired words come to us just as much as they came to those specially addressed in his epistle—"Forsake"—neglect not—the assembling of yourselves together in the house of

worship to receive religious instruction, and to sincerely join with others in public worship.

Like that of the sacred writer, the real prompting of every heart should never fail to be: "I was glad when they said unto me, let us go into the house of the Lord." The place is a sacred one. There God has promised to meet with his people, and he does it. There, especially he sheds abroad his Holy Spirit, and blessedly communes with waiting souls. Next after the desire and purpose to accept and serve Christ the Saviour, no more holy desire and purpose ever swells the devout heart than that which moves it to regularly worship in the Sanctuary, not neglecting to try to persuade others also to religiously do the same. To this religious desire and purpose expression may be given in the following form.—

One thing I of thee Lord desire;
That after will I seek;
That I may swell within his house,
T' inquire from week to week.

Chorus.

That I may dwell in the house of the Lord,
That I may dwell in the house of the Lord,
To behold the beauty of the Lord,
And to inquire within his temple
All the days of my life."

Assembling there for praise and prayer,
I'll worship Him in love,
Whose blessings rare beyond compare
Distil from Heaven above.

When worshippers come gladly here
Each holy Sabbath day,
I'll rev'rently with them appear,
With them devoutly pray.

A member of Thy household, Lord,
I fain would ever be;
Communing through Thy holy word
And prayer of faith with Thee.

In hope and cheerful toil we raise
This heav'n-ward pointing spire;
While Him who giveth all we praise,
To Him lift each desire.

When in this house we hear the word,
May each resolve in love:
By grace, through faith, I'll serve the Lord,
Till homed with Him above.



CHORUS LEADING.

"And besides this, giving all diligence, add to your faith virtue" and the rest.—[1 Peter 1:5, 7.

"Besides this." Beside what?

1. The Father's power hath given us all things that pertain to life and godliness.
2. He hath given us these through Christ.
3. Christ calls to glory and virtue.
4. By h|m, too , are given us exceeding great and precious promises.
5. By these we may become the partakers of the Divine nature. Wonderfully great blessings and benefits, surely. God does this. Here is HIS part of the work. But there is a HUMAN side also. Man is to ADD the graces and virtues named.

And it may be noted: The word "add" originally meant EXHIBIT, that is, manifest, or bring into view for constant exhibition, as on a theatrical stage. So we may read the whole passage: "And bringing into use, in addition, all diligence, exhibit, chorus-like, along with your christian faith, virtue—literally uprightness, or staunchness of christian character—and along with these the other qualities named a complete octave—a full chorus of blessed beattitudes. Doddridge gives the sense: "Be careful to accompany your soul trust in Christ with all the lovely train of attendant graces. Let faith lead on, as at the head of the choir, and let all the others follow in their order."

Note each grace, with its more exact translation, or paraphrased meaning.

1. Faith—christian faith—personal trust in Christ.
2. Virtue—uprightness—staunchness, or manliness of Christian character.
3. Knowledge—Christian intelligence—prudence or common sense.
4. Temperance—Christian moderation—self-control.

5. Patience—patient endurance—bearing up under afflictions and trials.

6. Godliness,—devoutness—a worshipful spirit.

7. Brotherly kindness (Greek, Philadelphia)—love for Christians—special affection for them AS SUCH.

8. Charity—good will to all other people—desire for the highest welfare of all persons not christians.

Note: The exhortation is: Acquire the whole chorus of actors. Give all diligence to do it. Let not a single member be lacking. This, of course, does not mean, use them just in this order, but employ them all at once, as a tree bears its leaves. In a rightly balanced Christian life virtue chimes in with faith and all the rest. So does patience; so does godliness, so does charity. Each member of the chorus harmonizes perfectly with all the others. Well may we covet and pray for this.

“Come, Holy Spirit, Heavenly Dove,
With all thy quickening powers,”
Implant the graces that Thy love
Begets in hearts like ours.

O help us cultivate and prize
Thy gracious virtues given,
Till we more fully realize
Their matchless worth in Heaven.

The Greek leader only brought on his chorus now and then, at stated times. Daily hourly is the Christian's to be used. Every believer is to be a constant example to all others “in word, in conversation, in charity, in spirit, in faith and in purity.” Holy in all his walk and conversation, showing out of a good Christian behaviour “his works with meekness and fear.”

The succeeding context gives reasons for cultivating these graces.

1. For EXAMPLES SAKE—usefulness—winning and helping others in Christian life. “If these things be in you and abound”—that is, be in you ABUNDANTLY—if you are EMINENT for them—“they make you that ye shall neither be barren nor unfruitful.” They will increase your success in doing good to all people around you, and all the time.

2. For SOUL COMFORT. For “he who lacketh these things is blind, and cannot see afar off.” He lacks evidence that he is a Chris-

tian—does not have assurance, peace and joy—his “calling and election” is not sure. One’s own spiritual comfort and assurance should therefore, stongly persuade to a faithful heeding of the call of the text.

3. THE END OF LIFE APPROACHES. “Seeing, then, ye look for such things, what manner of persons ought you to be, in all holy conversation and godliness.” etc. But—

4. TO GAIN A HIGH PLACE IN HEAVEN. “For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” Those obeying the Holy Spirit in these verses shall be RICHLY saved, as the word “abound,” and “abundantly” mean. If these graces abound—in you, the entrance into heaven will abound to you. The REWARDS of grace hereafter shall exactly correspond to the WORK of grace HERE.” And surely every one wants to be trained and qualified to take in a LARGE share of glory.

Surely every Christian earnestly desires these four rich benefits. For them all we may unitedly pray—

O tune our hearts in full accord,
The chorus of Thy graces. Lord,
To train and lead for Thee;
Faith, virtue, knowledge and the rest,
Help us exhibit at their best,
That we like Thee may be.

If in our hearts while here below,
These gifts and graces lively grow
From Thee their Living Head;
No barrenness we then shall know,
Or poverty of spirit show,
But fruitfulness instead.

Grant, Lord, from gloominess surcease;
O let our happiness increase,—
Our comforts and our joy;
Until from sin we gain release,
And for the victories of peace
Glad songs in heaven employ.

“For so”—the word outstrips compare—
 Abundant entrance shall be there
 Administered in love
 To all who in these things abound;
 Yea, they exalted shall be found
 In honored place above.

MY BIBLE.

Search the Scriptures. The law of the Lord is perfect.

J. S. B.

J. S. BOYD.

1. A - noint mine eyes, O Ho - ly Dove, That I may prize This book of love.
 2. Oh, make mine ear, Most gracious Lord, A - lert to hear Thy precious Word.

My heart inspire With fil - ial awe, As I inquire With - in Thy law.
 To me un - fold Thy depth of love, Till I be - hold Its height a - bove.

XXVIII.

GOD'S THOUGHTS NOT OURS.

"For my thoughts are not your thoughts.....saith the Lord.—Isaiah 55:8

God's thoughts are ever right. Ours are only right when we have accepted and adopted his. Yes,

WE NEVER THINK RIGHT TILL WE THINK AS GOD THINKS.

This is true in common things, in Science and all studies, as well as in spiritual things. God has stamped his own impress upon them, and so the laws that belong to and govern them are but the life of his thought upon them and in them. Two and two are four because He made it so in the beginning. And so throughout the whole range of Mathematics to the very highest. So, too, in all studies. In Geography, Botany, Geology, Philosophy and the rest, God's thoughts on each are the laws he has stamped on each.

Scholars pursuing these at school or college are learning God's thoughts all the time. And well so to do. Mount to the church spire, and God don't think that you can fall off, or jump off without injury; and to be safe you must have his thought about it, and practice accordingly. The infinitely wise and good law of gravitation which he has impressed upon all physical things, must be obeyed in order to safety.

And this is just as true in morals and religion. We only think right when we think as God thinks on any question of casuistry or salvation. This is true of the question of **WORLDLY AMUSEMENTS** **CAPITAL PUNISHMENT**, **WOMAN SUFFRAGE**, or any one of a **HUNDRED OTHER** questions that are puzzling the brains of many.

And just as true also is it of the plan of salvation. God's thought of how the sinner is to be saved, and how he is to help save the world afterwards, are ever higher than ours till we learn, and fully accept his.

There are two leading things in this chapter. The verses preceding the text speak of the one, and the verses **SUCCEEDING** it of the other. Read them carefully, and practice them. "Let the wicked forsake his way., and the unrighteous man his thoughts, and let him

return unto the Lord and he will have mercy upon him, and unto our God, and he will abundantly pardon." Here God's thought is different from man's, and higher. Men find it hard to pardon AT ALL, or pardon OFTEN, or pardon AGGRAVATED OFFENSES, but He will "ABUNDANTLY pardon"—will MULTIPLY pardons.

Then, second, as to Christian work, and the way of success in it after pardon has been experienced. Here peruse and ponder the words that FOLLOW the text—the tenth to the thirteenth inclusive, so as to get God's thought, understand and not be discouraged in service." As the rain cometh down" etc. "So shall my word be," etc. "Ye shall go out with joy," etc., and wonderful things shall follow, just as they are taking place in missionary lands today. Consecrated Christian workers are the FIRST, the CHIEF and CRYING NECESSITY in order to a flourishing Church, and also to the world's salvation. "Go ye out into the highways and hedges, and compel them to come in." Begin at home, but also be sure and "go to the uttermost parts of the earth." is God's thought. He strongly favors Foreign Missions, but would not have us neglect the home field. Surely we should ever pray and study his holy word in order that we may come to think as he does on all the great and important questions pertaining to the world's salvation, as well as on the things of every day life.

When man sees light in God's own light,
And ever seeks to see,
He then is freed from saddest blight,
The truth has made him free.

No more enslaved his thoughts go out
As heaven would have them go;
He knows the Lord without a doubt,
And follows on to know.

Ho! then, whom mental chains have bound,
And this world's god made blind,
Seek truth in ways 'tis only found,
And seeking you shall find.

Your opinion must be right,
Or you're not entitled to it;
Thinking wrong is but a blight,
At the bar of God you'll rue it.

WITHOUT EXCUSE.

“Therefore, thou art inexcusable, O man, whosoever thou art.”—Romans 2:1

The infidel and sinner have no valid excuse whatever for either ignorance, unbelief or lost condition. For every one who honestly uses the light he has may learn the way of salvation and reach heaven. Beginning just where he is; using just what he has, (if that be ever so little), he will get more light, and continuing to use well what he newly acquires, he will get more still, until, ere long, the Sun of Righteousness shall shine in his heart and give him “the light of the knowledge of God in the face of Jesus Christ.” The Apostle’s promises are unanswerably logical.

1. NATURE PROVES THERE IS A GOD.

Rom. 1:20—“The invisible of things of him from the creation of the world are clearly seen” etc. There are evidences of design—wisdom, power and goodness. So there must have been a Great Designer of all. And no difference how far back we put the origin of things, of if we believe in the development theory, there must have been an original Creator to give a start to things. So that reason itself, when rightly exercised, recognizes a Great First Cause, and Original Designer, endowed with unlimited powers, boundless wisdom and infinite goodness. Yea, this paradox is true: “The INVISIBLE things of him are clearly SEEN.” Nature incontestably proves a Creator of all things to whom belong wisdom, goodness and power.

This is the first step. Next what? Why—

2. A REVELATION FROM THAT CREATOR IS POSSIBLE.

Able to cause people to live, he, without doubt, is able also to tell them why they live, and how to live. A Creator existing of course a revelation from him is POSSIBLE. But more—

3. A REVELATION IS PROBABLE.

Having created a race of thinking, inquiring, intelligent beings having longings after immortality; he would surely tell them how to gratify those longings. A GOOD Being would do this, and nature shows the Creator to be a good Being. This becomes still more evident when we consider—

4. THAT A REVELATION IS NECESSARY.

Here is man, created for a purpose, endowed with reason and yet a free agent. He needs something to guide his reason—some map, chart, compass or finger-board of direction from his Creator, or he will be ever going astray. So the Creator, ABLE to give a revelation, INCLINED to give it, and man greatly NEEDING it, would most surely do first, what he COULD do; Second, what he WISHED to do, and Third, what would be SUCH A HELP to the one he had created and so highly endowed.

The conclusion is, therefore, immanent, there MUST BE a revelation from the Creator to his intelligent creature man.

5. THE BIBLE IS THAT REVELATION.

It must be—must be for several reasons. (1). No other CAN BE. The Koran, the Vedas, the Shaster, the writings of Confucius, cannot be compared to the Bible. In dignity, aim, scope, lofty morality, simple yet soaring thought none other equals the Book of Books.

(2). The Bible CLAIMS to be a revelation from God, 2 Tim. 3:16 and other passages.

(3). MIRACLES ATTEST ITS GENUINENESS.

(4). PROPHECIES FULFILLED prove it to be of Divine origin. Also

(5). Its FACTS, as of the deluge, are a proof.

Note this: Both history and geography prove there was a deluge. The tradition of all nations says so, and says, too, that a few persons were saved in a great ship. But how did the builder of that ship come to get it ready? How did he know the flood was coming? Why, the Creator, who foreknew all things, must have told him. And this foretelling we call a revelation. And if it took place in one case it may have in hundreds of others. This we claim is clear, and is just what took place.

(6). See, too, how the Bible has been LOVED—no other book like it. Many have given their lives for it. This proves it to be more than human in its origin.

(7). So does its INFLUENCE prove the same. No merely human work has had, or could have such power all adown the slowly revolving ages.

(8). Its PRESERVATION is also a proof. Men have opposed it, wrote against it, proscribed it, tried to destroy it by fire and every way possible, but still it continues to us unchanged during all the

ages—an indisputable proof that it far excels any mere HUMAN production.

(9). Its wonderful CIRCULATION is a proof of its Divine origin. During the last century 150,000,000. copies were distributed. And now over 1,000,000 copies a year are being put in circulation. No other book like it, for no other is Divine. And many other things prove the Divine origin of the Scriptures. Note now but one—

(10)). There are only FIVE PARTIES from whom the Bible can possibly be supposed to emanate—BAD MEN or BAD ANGELS, GOOD MEN or GOOD ANGELS, or from GOD. Now, neither BAD men or BAD angels gave us the Bible, for (a) they could not PROPHECY, nor could they WORK MIRACLES in proof of their claims, and (b), the Bible everywhere CONDEMNS their badness, and they would not thus condemn THEMSELVES.

That neither GOOD men or GOOD angels gave the Bible is clear from the fact that it often SAYS they did not, and GOOD beings would not be guilty of FALSEHOOD oft REPEATED.

So, then, if neither of these four parties gave us the Bible we are shut up to the undoubtable fact that GOD gave it, just as it so often claims. Therefore, there being a God, and a Bible from him, the infidel and the sinner—EVERYBODY—is inexcusable if he do not turn to the One through the other, and speedily find the way of eternal life and blessing.

The thoughts thus far may be given the following cast:—

This round, rock-ribbed, revolving earth,
 And what springs from its bosom forth—
 Each tree and budding flower,
 And beast and man and creeping thing,
 Their blended testimony bring,
 There is a God of power.

His goodness, too, is manifest
 In that his creatures all are blest
 With life and loving care;
 His boundless WISDOM flames to view
 In things he made, of wondrous hue
 And adaptations rare.

Nor unbelief can frame excuse,
 If Nature's light it fail to use,
 And find the Source of all;
 For God is seen in sun and sky,
 And stars and firmament on high—
 E'en this whole earthly ball.

Since, then, a God exists, so great
 And wise and good, who did create
 Man with aspiring mind,
 He surely would inform him why
 He gave him life, and how on high
 Eternal days to find.

Yes, revelation possible,
 And also highly probable,
 It doubtless would be given;
 Most needful this man's guide to be,
 His compass true on life's dark sea,
 And shining chart to heaven.

This chart and compass, then, possessed;
 This wondrous will of God addressed
 To fallen man in love,
 The infidel and heathen, too,
 Are bound believingly to view
 And learn the way above.

O man immortal, search this book,
 Come, scan each line with rev'rent look,
 Con well its message o'er;
 "Believe and live," O hear it say,
 "Look and be saved," find here the way
 To heaven forevermore.

Man is without excuse if he do not begin with Nature and learn that the Bible is from God. Then, opening the Bible he finds how he is wholly without excuse if he do not accept the way of salvation therein clearly set forth.

1. **MAN IS A SINNER**—at first innocent, but now fallen. Rom, 5:12. Catechism Answers 12, 13, and 16. Rom. 5:19, 1st Cor. 15:22 Ecc. 7:29.

2. **EARLY IN LIFE HE SINS.** Gen. 8:22. Ps. 51:5, and so forth.

3. **IS IN DIRE CONDITION.** Eph. 2:12.

4. **BUT THERE IS A SIN-BEARER.** Is. 53:6. Who is he? Gal. 4:4. Gal. 3:13, and so forth.

5. **CONDITIONS.** (1). John 1:12—must RECEIVE our Sin-Bearer, John 3:16, Acts 16:31—must BELIEVE in, REST on, TRUST in him. (2), Not saved IN SIN. Matt. 1:21, Acts 3:26, Eph. 1:4, 1 John 1:9.

PARDON and CLEANSING are a part of salvation. As we sing in Rock of Ages, "Cleanse me from its guilt and power." Guilt is one thing and power another. Our Saviour rescues from both.

6. **WHEN saved?** John 3:16, 6:47, 1 John 5:10. "Hath" means at present, as other Scriptures read—"hath passed from death unto life," "shall not come into condemnation," etc. O what a blessed thing it is to be saved.

7. **WHO MAY BE SAVED?** All. Whosoever will. John 3:16, Rev. 22:17. Is. 35:22.

Dear hearer, if you are saved, rejoice. "Seek the things that are above" Col. 3:1. Set your affection there "Let the peace of God dwell in your hearts."—Col. 3:15, 17.

But if not yet saved, don't put off. Yield the heart, the will, now. Pray Ps. 51:10, and 90:14. Also Mark 9:24. Besides the whole hymn "Just as I am without one plea."

And may the rich blessing of our kind Heavenly Father ever be yours.

SONGS FOR PRECEDING CHAPTERS

The Book of Life.

"And another book was opened, which is the Book of Life."—Rev. 20: 12.

J. S. B.

Rev. J. S. Boyd

1. Blest Sav-iour di - vine, A - round me en - twine Thy love till my
 2. If sor - row dis - tress, Or com - forts grow less; If tri - als en -
 3. Ah! no - bler the aims Of mill - ions whose names Have found unde -
 4. Then, help me, dear Lord, Clasp all that Thy word Of com - fort and

soul grows calm. O grant by Thy grace My name a sure place
 compass me round; I'll wel - come each woe, If on - ly I know
 ni - a - ble place In the book of the Lord, Whose love makes re - cord
 and peace doth supply; O make me re - joice, If Thou hast made choice

In the Book of the Life of the Lamb; O as - sure me that
 That my name in Thy book is found; Blest as - sur - ance will
 Of all whom He sav - eth by grace Who on high shall be -
 That my name should be writ - ten on high, For this seals me as

Slower.

Thine I am; Yea, as - sure me that Thine I am.
 thus a - bound, If my name in Thy book is found.
 hold His face, Ev - er saved by His rich - es of grace.
 Thine for aye, When Thou writ - est my name on high.

Thy Will Be Done.

Matt. 6: 10.

J. S. B.

REV. J. S. BOYD.

Slowly. Sincerely.

1. Our Heav'nly Fa-ther, thee we pray That all through life's meandering
 2. If liveliest hope our souls en-thrill, If dark-ness ov - er - hang us,
 3. If plen-ty be con-sumed by dearth, If sor-row whol-ly ban-ish
 4. Saviour, in - cline all hearts to Thee; Help humble faith to bow the

legato ad lib.
 way, Our hearts submissive - ly may say, O Lord, Thy will be done.
 still With-out delay— in joy or ill— O Lord, Thy will be done.
 mirth Yet as in Heaven so on earth; O Lord, Thy will be done.
 knee, And earnestly waft up the plea: O Lord, Thy will be done.

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If desired, these two stanzas may be used as the Second and Third of the above Hymn

- | | |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>2. Bowing in faith from day to day Savior, to Thee we humbly pray, Teach our reluctant hearts to say, O, Lord, Thy will be done.</p> | <p>3. Needing Thy grace when trials smart, Ever to us that grace impart, While we implore with all the heart, O, Lord, Thy will be done.</p> |
|--------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|

With all the Heart and Mind.

J. S. B.

Jer. 29: 13.

Rev. J. S. BOYD.

1. Thee now, O Lord, we seek with all the heart and mind;
2. Feel - ing can nev - er save, nor self for sin a - tone;
3. Then, Lord, O count to us Thy jus - ti - fy - ing grace,

Thy most gra - cious fa - vor let us mer - ci - ful - ly find.
All our sweet - est frames pres - ent no mer - it of their own;
Which a - lone se - cures the Fa - ther's re - con - cil - ed face;

Joy, peace and par - don, with a - bound - ing love im - part;
Wealth, fame, nor fair - est deeds we dare not make our plea,
So shall we be pre - pared for joy - ful serv - ice here,

May the Ho - ly Spir - it nur - ture grace in ev - 'ry heart.
On - ly Thine a - ton - ing love can bring to heav'n and Thee.
And at length for glo - ry when in clouds Thou dost ap - pear.

CHORUS.

Joy and peace and par - don,
Joy and peace and par - don,
Joy and peace and par - don,
Joy and peace and par - don,

With all the Heart and Mind.—Concluded.

Bound less love im - part; May . . . Thy
 Boundless love impart, oh, boundless love impart; May Thy Ho-ly Spir-it,

Ho-ly Spir - it Nurture grace in ev-'ry heart.
 May Thy Ho-ly Spir-it, A-men.

Daily Manna.

J. S. B.

Ex. 16: 14.

Rev. J. S. BOYD.

1. Lay morn by morn the man - na round, God
 2. We praise our God we dai - ly have The
 3. O Lord, sup - ply our dai - ly need, And
 4. O'er Jor - dan, then, where fair doth lie Our

giv - en from the sky, The hosts of Is - rael dai - ly found
 liv - ing Bread from heav'n; More ex - cel - lent to cheer and save
 day by day Thy grace; Our souls with Heav'n-ly Man - na feed
 Ca - naan so es - teemed, In songs ser - aph - ic we will vie

rit.

For each a full sup - ply, For each a full sup - ply.
 Than that thro' Mos - es giv'n, Than that thro' Mos - es giv'n.
 Till we be - hold Thy face, Till we be - hold Thy face.
 With all the blest re - deem'd, With all the blest re - deem'd.

The Peerless Name.

J. S. B.

Phil. 2: 9.

Rev. J. S. Boyd.

1. All hail the name that ere His birth Was to our Sav- iour giv'n; The
2. 'Tis Thine, O Lord, to seek the lost, And save their souls from death; To
3. Glad mul-ti-tudes al- read- y stand A- round Thy throne on high, Re -
4. Oh! so su- per- ior is Thy worth, Such Thy sur- pass- ing grace, All

name He wore while here on earth, And still retains in Heav'n, That name, a- give them life al- though it cost Thine own ex- pir- ing breath. From deepest deem'd by Thee from ev'ry land Beneath th'en- cir- cling sky. And millions things in heav- en and in earth Shall fall be- fore Thy face. Thus glo- ry

bove all other names, Stands peerless and supreme; Sweet tho't of it the depths of woe Thy love, A - maz- ing, stoops to raise To highest heights of more Thou yet wilt bring 'To swell that throng with palms, Till none can count there shall to Thee be giv'n, Ecs- tat- ic the ac - claim, While all the cor- ri-

heart inflames With Heav'n-born, warm esteem.
bliss a- bove E- ter- nal- ly to praise.
all who sing Glad hal- le- lu- jah psalms.
dors of heav'n Ring honors to Thy name.

CHORUS.

O Jesus, Lord, with

O Jesus, Lord,

glad ac- cord We sing Thy grace that frees us From sin and shame,
with glad accord From sin and shame,

The Peerless Name.—Concluded.

rit. ad lib.

And hail Thy name A - bove all names blest Je - sus.
 And hail Thy name oth - er

Blessed Saviour, Tarry With Us.

J. S. B.

Luke 24: 29.

Rev. J. S. Boyd.

1. Bless - ed Sav - iour, tar - ry with us, Leave us not, we pray;
2. Make our hearts to burn with - in us, As Thy truth we trace;
3. Since Thou now hast all things read - y; Hav - ing spread the feast,
4. Tar - ry, Lord, thro' all life's jour - ney, O - ver Jor - dan guide;

Let Thy presence cheer and bless us, All our pil - grim way.
 Show - ing how by death Thou liv - est, Sav - ing us by grace.
 By Thy lov - ing kindness draw - ing, Bring us all to taste.
 Then with Thee we'll tar - ry ev - er On the oth - er side.

CHORUS.

Tar - ry with us, tar - ry with us; Leave us not, we pray.

Let Thy hal - low'd presence cheer us, All our pil - grim way.

Take Up and Read the Bible.

J. S. B.

Is. 31 : 16.

Rev. J. S. Boyd.

1. Take up and read the Bi - ble, friend; O read it o'er and o'er;
2. Pon - der its pre - cepts day by day; With grat - i - tude and pray'r;
3. Man - date of mer - cy, from a throne Where per - fect jus - tice reigns;
4. Burden'd with sin turn here and find The way of peace made plain;

To all its heav'nly truths at - tend, And love its more and more.
 Its leaves dis - play a bright ar - ray Of truths be - yond com - pare.
 Jus - tice and mer - cy met in One, This wondrous book proclaims.
 Here par - don, hope and joy combined, By faith in Christ ob - tain.

Take up and read the Bi - ble, yes; Its news of peace and love;
 Doc - trines and du - ties here in - vite To faith and prac - tice, too;
 Christ is the sum of all its love, The sub - stance of its worth;
 Chast - en'd of God by tri - als sent, Or cheer'd by mer - cies giv'n;

A little slower.
 Pur - sue its paths of right - eousness, And learn the way a - bove.
 The doc - trine all shall know a - right Who will the du - ty do.
 Redemption's star! it points a - bove, Whence souls receive new birth.
 O read, and learn 'tis love's in - tent To help you home to heav'n.

CHORUS.

Take up and read the Bi - ble, read, Its ti - dings of peace and love;
 Take up the Bi - ble, read its ti - dings of peace and love.

Take Up and Read the Bible.—Concluded.

rit.

O read and heed in ev - 'ry need, And learn the way a - bove.

Singing in Worship.

Alt. from WATTS.

Ps. 148.

Rev. J. S. BOYD.

Energetically.

1. Come sing to God most high, Sing psalms with loud accord, By all be -
 2. He sent His on - ly Son, To save us from our woe, — From Sa - tan,
 3. Rul - ers and judges, fear The Lord, your Sovereign King; And while you
 4. Maid - ens and youths engage To sound His praise divine, While in - fan -

CHORUS.

neath the sky, Be His great name a - dored.
 sin and death And ev - 'ry hurt - ful foe.
 rule us here, His heav'n - ly hon - ors sing. } O wide as
 cy and age, Their hap - py voic - es join. } O wide as

Lord He reigns; In ev - er - last - ing strains, His hal - low'd name be
 In ev - er - last - ing strains,

sung A - loud by ev - 'ry tongue; A - loud by ev - 'ry tongue.
 a - loud by

Prisoners of the Lord.

J. S. B.

Zech. 9 : 12. Eph. 6 : 20. Eph. 3 : 1.

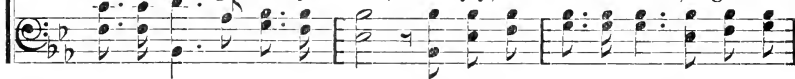
Rev. J. S. BOYD.



1. When dark-ly gath'ring prov-i-denc-es hem me round, And shading
 2. Sub-mis-sive to Thy rule, dear Lord, I fain would be, With full con-
 3. Such bond-age faith and hope es-teem a pre-cious boon, A nev-er
 4. O or-der Thou my lot in all the paths of life, E'en when it



ev-er more still darker grow, I'm sure that thus, O Lord, Thy pris'ner
 sent a cap-tive by Thy will; Sur-ren-der'd ev-er-more in heart and
 fail-ing source of comfort here While pilgrims, oft a-mid un-cer-tain-
 seemeth best, against my choice; Send joy, or sor-row's wave, or gen-tle



I am bound, For Thou in love hast or-der'd so.
 life to Thee, Like Paul Thy will-ing serv-ant still.
 ties and gloom, Till safe o'er Jor-dan we ap-pear.
 peace or strife, In Thy blest deal-ing I'll re-joice.



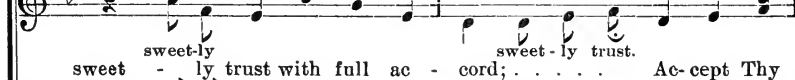
CHORUS.



O all Thy gra-cious o-ver-rul-ing I'll ev-er
 gra-cious-ly bless-ed rul-ing I will trust,



sweet-ly trust with full ac-cord; sweet-ly trust. Ac-cept Thy



trust, sweet-ly

Prisoners of the Lord.—Concluded.

ritard.

prov-i-den-tial deal-ing, and rejoice To be by grace Thy pris-'ner, Lord.
willing

Singing Hallelujah.

J. S. B.

Rev. 19: 6.

Rev. J. S. BOYD.

1. The low-est room in heav'n a-bove, A-mong the white-robed throng,
2. Such myr-iads there al-read-y sing, Can there be room for me?
3. Oh, when I gain yon harp-ing band, I'll take some humble place,
4. Lord, grant that brought by Thee I may In glo-ry tune my lyre;

Is bright e-nough with joy and love, To fill the heart with song.
Yes, Christ His low-liest ones will bring To swell their min-strel-sy.
Ecs-tat-ic with the ransomed stand, And sing re-deeming grace.
So will I praise thro' endless day With all the heav'nly choir.

CHORUS.

I will be so glad to sing hal-le-lu-jah, A-ny-where in heav'n to sing hal-le-

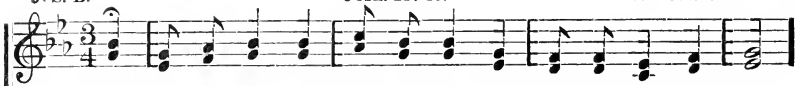
lu-jah, I will be so glad to sing hal-le-lu-jah, Standing with the white-robed throng.

Choose Now the Lord.

J. S. B.

Josh. 24: 15.

Rev. J. S. BOYD.



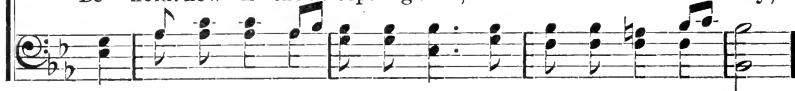
1. Loud rings the voice of Mer-cy's call In ev - 'ry sin - ner's ear,
2. His love surround - ing you in youth, Has blest you all your days;
3. Ac - cept Him, then, with all your heart, Af - fec - tion, mind and will



Choose now the Lord, O yield Him all, In love and rev - 'rent fear.
He spake His ev - er - last - ing truth To guide you in His ways.
His joy and peace He will im - part, Till all your soul shall thrill.



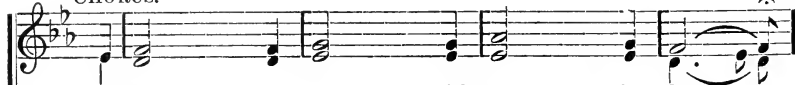
He yearn - ing - ly a - waits your choice, E'en down from heav'n a - bove,
To ev - 'ry chamber of the soul That love should hold the key;
Be - hold! now is the ac - cept - ing time, And now sal - va - tion's day;



Calls plead - ing - ly with winning voice, "My Son give me thy love."
Of ev - 'ry cherished wish the whole Sur - ren - dered Him should be.
O choose the Lord in ear - ly prime, And gain His love for aye.



CHORUS.



O heed His call with - out de lay;
Heed the Saviour's call, Heed without delay, Gladly yield Him all, Lovingly obey.



Choose Now the Lord.—Concluded.

Hold nothing back, sur-render all, And glad-ly, lov-ing-ly o - bey.

The Lord Will Hold Thy Hand.

J. S. B.

Isaiah 42: 6.

Rev. J. S. Boyd.

1. In help-less guilt I lay; un-til I heard love's sweet command:
 2. Then to the fold of Christ al-lured, I sought a like bless'd band,
 3. A pil-grim yet, I'm trav-el-ling To Ca-naan's heav'nly land,
 4. O soul, if doubts be-cloud Thy faith, Still on the prom-ise stand;

rit.
 A - rise and walk to do my will, The Lord will hold Thy hand.
 In lov - ing work grew more as - sured The Lord doth hold my hand.
 My Guid - ing Star I see, and sing: The Lord doth hold my hand.
 Hear what the voice from heav-en saith, "The Lord will hold Thy hand."

CHORUS.
 The Lord will hold Thy hand, Trust Him, He'll hold Thy hand.
 O yes:

rit. ad lib.
 What-e'er be - ti-ding, safe home-ward guiding, The Lord will hold Thy hand.

One Thing I of the Lord desire.

For Dedication.

Rev. J. S. B.

Rev. J. S. BOYD.

1. One thing I of the Lord de - sire; For that I'll ev - er seek;
2. By prayer and cheerful toil we raise, Our heav'n-ward pointing spire;
3. When in this house we hear the word, May each re - solve in love;

That I may dwell with - in his house, To praise from week to week.
While him who giv - eth all we praise, And lift each heart's de - sire.
By grace, thro' faith, I'll serve the Lord, Then reach his courts a - bove.

CHORUS. Ps. 27: 4.

That I may dwell in the house of the Lord, That I may

That I may dwell in the house of the Lord, That I may

dwell in the house of the Lord. To be - hold, to be -
in the house, the house of the Lord.

dwell in the house of the Lord. To be - hold, be - hold the

One Thing I of the Lord desire—Concluded.

hold the beau - ty of the Lord, and to inquire with-in his
inquire with-in

beauty of the Lord and to in - quire within, in - quire with-in his

To behold, behold the beau - ty of the Lord,

tem-ple, behold the beauty of the Lord, and to inquire with-

Rit.

in his tem-ple all the days, all the days of my life,

To be sung after the last verse.

Rit.

Slow.....

All the days of my life, All the days of my life. A - men, Amen, Amen.

Our Pledge of Christian Endeavor.

Eph. 6: 13-18.

J. S. B.

REV. J. S. BOYD.

1. Re - ly - ing on our Gracious Lord To strengthen and help us ev - er,
 2. Our own church services we'll each At - tend - ing, a - ban - don nev - er;
 3. We'll read our Bible every day, Nor dut - y from doc - trine se - ver;
 4. Good warfare, Lord, O help us wage, Not doffing our armour ev - er;

We'll cherish and keep with loy - al ac - cord Our pledge of Christian En -
 Thus practis - ing, preach, while oth - ers we teach Our pledge of Christian En -
 We'll speak and we'll pray, in all things o - bey Our pledge of Christian En -
 There'en to old age, we'll joy to en - gage In loy - al Christian En -

deav - or, (we'll keep,) Our pledge of Christian En - deav - or.
 deav - or, (we'll teach,) Our pledge of Christian En - deav - or.
 deav - or, (o - bey,) Our pledge of Christian En - deav - or.
 deav - or, (en - gage) In loy - al Christian En - deav - or.

Our pledge of Christian En - deav - or, yes, We'll loy - al - ly keep it

ev - er; To joy - ous - ly reap, we'll cher - ish and keep Our

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FINE. After last stanza.

pledge of Christian En - deav - or. Our pledge, our pledge, we'll

D. S

keep, we'll keep, And serve our Saviour ev - er; To

Making Our David King.

"And these are the numbers of the bands that came with a perfect heart to Hebron, to make David King over all Israel."—1 Chron. 12: 23, 38.

J. S. B.

Rev. J. S. BOYD.

1. With loy - al - ty and love, O Lord, True homage now we bring; (we bring;)
 2. Soon may the na - tions of the earth Thy bless-ed will o - bey; (o - bey;)
 3. Oh, what a bright and glorious day, When thus Thy rightful reign; (shall reign;)
 4. Lord, as in David's kingdom joy And blessed peace were found, (were found,)

Our hearts at-tuned in glad ac - cord, U - nite to make Thee King.
 Soon all of high or low - ly birth Thy serv-ice choose al - way. (al-way.)
 Ex - tend - ing far, shall wide con-vey, (As Thou dost ev - er deign.)
 May ev - 'ry good with-out al - loy, In all our hearts a - bound. (abound.)

Thy lov-ing grace we fond re - call, And crowning Thee as Lord of all,
 May ev - en ev - 'ry soul a - mong Each al - ien kin-dred, tribe and tongue
 To us and all in boundless store Ex - haust - less blessings o'er and o'er,
 May myriads thus redeemed by grace, In heav'n at length be - hold Thy face,

Ex - ult - ant prais - es sing; Ex - ult - ant prais - es sing.
 Own quickly Thy full sway; Own quick - ly Thy full sway. (full sway.)
 That wax - ing nev - er wane; That wax - ing nev - er wane.
 And ev - er - more be crown'd; And ev - er - more be crown'd. (be crown'd.)

O Mercy, Matchless.

J. S. B.

John 3: 16.

Rev. J. S. BOYD.



1. Su-premely great and blessed Lord, Most wise and ho-ly One, Our hearts ex -
2. Yet notwithstanding all Thy pow'r, Thy love shines forth ablaze; Bright angels
3. For Thou didst give Thine only Son To save a reb-el race; To ex - e -
4. O Mer - cy, matchless, passing great, O Love, the highest known; Lord, help our



ult in glad ac-cord For gift of Thy dear Son. Thou rul - est all the
chant it ev -'ry hour In ring-ing, hap - py lays. Both Cher - u - bim, and
cute, while a - ges run, The pur - pose of Thy grace. So now, who - ev - er
prais - es em - u - late The gladdest round Thy throne. O here we would ad -



whirling spheres, The cy - cling worlds o - bey Thy will thro' all the circ - ling years,
Ser - a - phim, Ex - tol it loud on high, While myriad saints exultant hymn
will believe On Him Thy love hast giv'n, Shall never per - ish, but re - ceive
mire Thy grace, Would e'er a - dore Thy love; Then ri - val there be - fore Thy face



Till ev - er - last - ing day, Till ev - er - last - ing day, Till ev - er - last - ing day.
In rap - tur - ous re - ply, In rap - tur - ous re - ply, In rap - tur - ous re - ply.
E - ter - nal life in heav'n, E - ter - nal life in heav'n, E - ter - nal life in heav'n.
Th' estatic choirs a - bove, Th' estatic choirs a - bove, Th' estatic choirs a - bove.



The Bible.

(Ps. 119. 33. 36.)

J. S. BOYD,

Rev. J. S. BOYD.



1. O Lord, my thoughts engage, To read thy ho - ly word, With
2. May I its truth per - ceive, Its doc-trines right - ly know, With
3. Be it my true de - sire, Thy will to ful - ly trace, As
4. My life, oh, may it bless, Cor-rect - ing all my ways, In-



light di-vine il - lume each page, And all I need af - ford.
all the heart on Christ be-lieve, Just as its pre - cepts show.
I with-in this book inquire In ev' - ry doubt - ful case.
structing me in right-eousness Till I shall live thy praise.



CHORUS.



The Bi - ble, prec - ious Bi - ble! Message of heavenly love! In



ev' - ry need, Lord, help me read, And learn thy way a - bove.



The Mercy Seat.

J. S. B.

Ex. 25: 22.

Rev. J. S. BOYD.



1. Our Lord and Sav-iour reigns, Let earth His praise re - peat; He
 2. Par - don and peace are found, And sor - row's cup made sweet, By
 3. All sad - ness will sub - side All foes, a-larm'd re - treat, If
 4. Sin - ners, dis-miss your fear, Fall pros-trate at His feet; O



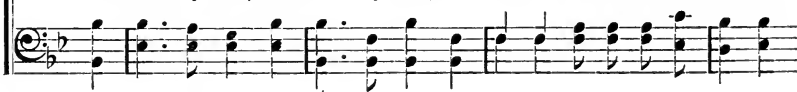
saves the soul that hum-bly gains The blood-bought mer - cy seat.
 press-ing ev - er close-ly round The blood-bought mer - cy seat.
 sup - pli-ant we kneel be - side The blood-bought mer - cy seat.
 live by faith for - ev - er near The blood-bought mer - cy seat.



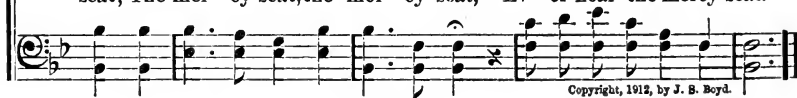
CHORUS.



The mer - cy seat, the mer - cy seat, By faith, O humbly gain the mer-cy
 The mer - cy seat, the mer - cy seat, In love O press around the mer-cy
 The mer - cy seat, the mer - cy seat, In pray'r O kneel beside the mer-cy
 The mer - cy seat, the mer - cy seat, O live for ev-er near the mer-cy



seat, The mer - cy seat, the mer - cy seat; Humbly gain the mercy seat.
 seat; The mer - cy seat, the mer - cy seat, Press around the mercy seat.
 seat; The mer - cy seat, the mer - cy seat, Kneel beside the mercy seat.
 seat; The mer - cy seat, the mer - cy seat, Ev - er near the mercy seat.



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God Forbid That I Should Glory.

J. S. B.

J. S. BOYD.

1. All my trust is in the cross, hallowed way to joys a - bove; It se -
 2. The a - ton - ing blood a - vails for my par - don, peace and joy; Gain - eth
 3. Boast not proud - ly then, my soul, of mor - al - i - ty or worth, Nor re -
 4. Learn - ing, wis - dom, works or wealth can - not win a man - sion fair In the

cures the Father's favor, displays the Saviour's love; Removes of guilt the burden, sub -
 right to realms immortal, and all the blest em - ploy; The righteousness of Je - sus, so
 ly at all on lin - eage, or no - bleness of birth, For nothing is sal - va - tion—nor
 home of God the Father, nor right of entrance there; Naught but the cross of Jesus gives

dues the sin - ful heart, Begets sweet peace of conscience, and doth all rich grace impart.
 bound - less in sup - ply, En - ti - tles all who love Him to a home with Him on high.
 tal - ents, zeal or fame, But He who un - to Cal - v'ry to re - deem poor sinners came.
 sinners life, through grace; A - lone se - cures in heaven with the glo - ri - fied a place.

CHORUS.

Then God for - bid that I should glo - ry, Glo - ry save in Him who died; Who
 Then God for - bid that I should glory, Glo - ry save in Him who died; Who

- purchased on the cross re - demp - tion, There for me was cru - ci - fied.
 purchased on the cross redemption, cru - ci - fied.

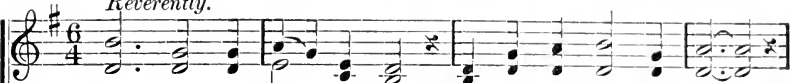
Hiding, Dear Lord, in Thee.

J. S. B.

"Hold up my goings in Thy path." "Hide me under the shadow of Thy wings."—Ps. 17: 5, 8.

Rev. J. S. BOYD.

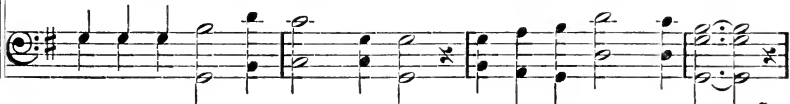
Reverently.



1. Hid - ing, dear Lord, in Thee, Ev - er in Thee, in Thee;
2. Sa - tan may point His darts, Aim - ing them at my life,
3. Run - ning to my re - treat, Fly - ing at each a - larm,
4. Sum - moned at length a - bove, Mounting thro' part - ed skies,



Whith - er so e'er my path may lead, This shall be all my plea.
 Striv - ing to poi - son all my joys, Tempting to sin and strife;
 Tem - pests of troub - le rage in vain, Nothing dis - turbs my calm.
 Hear - ing the wel - come, "Come, well done," Having obtain'd the prize,



Hold up my go - ings in Thy way, Nev - er per - mit my steps to stray,
 Yet in the shad - ow of Thy wings, Nestles my soul in peace and sings,
 Death has a sting no more for me, O - ver the grave is vic - to - ry,
 Still, with the myr - iad, harping throug, Vieing in love, shall ring the song,



Hid - ing in Thee, Dear Lord in Thee; Ev - er in Thee, in Thee.
 Hid - ing in Thee, Dear Lord in Thee; Ev - er in Thee, in Thee.
 Hid - ing in Thee, Dear Lord in Thee; Ev - er in Thee, in Thee.
 Glo - ry to Thee, Dear Lord to Thee, Ev - er to Thee shall be.



Give Me Thy Heart.

J. S. B.

"My son, give me thine heart."—Eecl. 23 : 26.

Rev. J. S. BOYD.



1. O heed the Saviour's yearning plea, Nor grieve Him to de-part; How ten-der-
2. "I am the liv - ing Way, the Truth, The Life, and all you need; The Saviour
3. "The volun - ta-ry, earnest choice Of mind, and soul, and strength, Both pleases



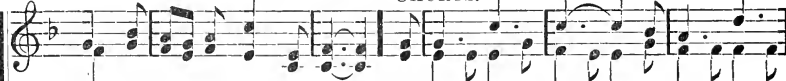
ly He call-eth thee, "My son give me thy heart," "Thou art my child, yea, of both age and youth, For whom I in - ter - cede. I want not emp - ty me, makes you rejoice, And gains you heav'n at length. Yea, love it is I



from a-bove I have be - got - ten thee; O deign not to the world thy senseless forms, But worship, true, sin - cere; The serv - ice of a heart that cov - et most; O give it all your days; Then, with the glorious heav'nly



CHORUS.



love, But free-ly give it me." } My son, O give to me thy
 warms With love and godly fear. } My son, O give to me thy heart, Its fullest con - fi -
 host Forevermore you'll praise. } 4th. I'll hear Him say give me thy



heart, Thy love is due, I died for you; O now mine own thou art.
 dence impart,



Arise, O Lord, Arise.

J. S. B.

Ps. 132: 8.

Rev. J. S. Boyd.

1. A - rise, O Lord, in love a - rise, And take Thy place with -
2. O bless - ed boon it is to be Full'd, Lord, with Thine own
3. Thou art the Ark of all our hope, Our cov'nant - keep - ing
4. With all the heart I'll seek Thy grace, With all the soul Thy

in my breast. Fain will I such in - dwell - ing prize, If Thou wilt Spir - it here, In Thee the Fa - ther's face to see, With Thee at Sev - iour, Friend; Faith, trust - ing Thee a - lone, looks up In full as -

ad lib.

make my soul Thy rest, If Thou wilt make my soul Thy rest.
length in heav'n ap - pear, With Thee at length in heav'n ap - pear.
sur - ance to the end, In full as - sur - ance to the end.
in Thy home a - bove, En - tem - pled in Thy home a - bove.

CHORUS.

Then a - rise, a - rise and take Thy hal - low'd place within my breast,

O Lord,

Not too fast. Distinctly.

O a - rise, a - rise and make My soul the temple of Thy rest.

On the Other Side.

J. S. B.

Rev. 22: 1-5.

Rev. J. S. BOYD.



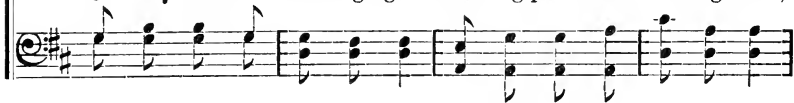
1. Where shall we end our sor - row? On the oth - er side.
2. Where flows the crys - tal riv - er? On the oth - er side.
3. Where are an - gels thou - sands seal - ing? On the oth - er side.
4. Where is Christ our loved ones bring - ing? On the oth - er side.



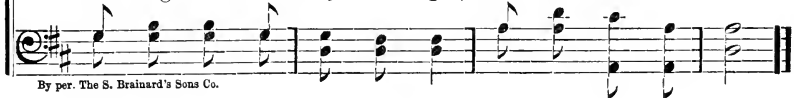
Where be - gin the glad to - mor - row? On the oth - er side.
Where shall serv - ants reign for - ev - er? On the oth - er side.
Where the leaves the na - tions heal - ing? On the oth - er side.
Where shall we soon hear them sing - ing? On the oth - er side.



There bright an - gels plume their wings; Saints on harps strike loud the strings;
They no earth - ly man - na need, Christ who tends His flock shall feed,
Nev - er night - nor death ap - pears; Ban - ished gloom - y doubts and fears;
O we'll join them—charming sight—Wav - ing palms and wear - ing white,



Glad - dest mu - sic ev - er rings, On the oth - er side.
And to liv - ing wa - ters lead, On the oth - er side.
God shall wipe a - way all tears, On the oth - er side.
Serv - ing God both day and night, On the oth - er side.



The Praise and Hope of Kindred.

Rev. J. S. Boyd.

REV. J. S. BOYD.

1. Now rev'rently our hymn we sing; Yes thank-ful-ly our tribute bring;
 2. The glass of life so quickly runs, That many of our sires and sons,
 3. When gathered at the judgement day; When "Come ye blessed" Christ shall say
 3. Ah surely we shall grasp the hand Of loved ones in that happy land,

We all u-nite to praise our King, Who guides us all our ways,
 And ma-ny hap-py lit-tle ones Have passed beyond the flood;
 As rolls e-ter-ni-ty a-way, Shall we each oth-er know?
 And 'round the throne togeth-er stand, And count our mercies o'er;

Our fa-thers and fore-fathers too, He led by love they never knew,
 For mothers, too, and sisters dear, We drop the warm but trustful tear,
 With kindred gone before our birth Shall we then meet and talk of earth,
 If each on earth did Christ profess, And trust alone His righteousness,

Till home in heav'n its springs they view, And shout His worthy praise.
 For faith assures they now ap-pear A-round the throne of God.
 And loud-ly sound His praises forth Who died for us be-low?
 Then, all a-bove in heav'nly dress Shall meet to part no more.

