

seeking to glorify Christ to the utmost of your ability. There must be an absolute resignation of self and selfish desires in order to be a perfect believer. You must come to the point where the poet's words will be the honest expression of your soul:

"To do, or not to do; to have,
Or not to have, I leave to Thee;
To be or not to be I leave;
Thy only will be done in me!
All my requests are lost in one,
'Father, Thy will be done.'

"Suffice that for the season past
Myself in things divine I sought;
For comforts cried with eager haste,
And murmured that I found them not.
I leave it now to Thee alone;
'Father, Thy will be done.'

"Thy gifts I clamor for no more,
Or selfishly Thy grace require
An evil heart to varnish o'er;
Jesus, the Giver, I desire,
After the flesh no longer known;
'Father, Thy only will be done.'

"Welcome alike the crown or cross,
Trouble I cannot ask, nor peace,
Nor toil, nor rest, nor gain, nor loss,
Nor joy, nor grief, nor pain, nor ease,
Nor life, nor death; but ever groan,
'Father, Thy only will be done.'

—*Mile-Stone Papers.*

THE FEEDING OF ELIJAH.

There is something both interesting and instructive in the extraordinary modes in which God fed the Prophet Elijah on several occasions. He was supplied with food in an extraordinary manner; first by the ravens; then by the poor widow; then by the Angel Jehovah Himself. I do not claim to have discovered the exact spiritual significance of all this, but I can certainly draw from it lessons for my own heart, which may be a help also to others. We see his table spread, first on the plain of *law*, nature and its instincts; secondly, on the plain of *human fellowship* and combined faith; thirdly, on the plain of the *supernatural* and communion with celestial beings.

1. *The feeding by the ravens* (see 1 Kings xvii. 3-6). God said to Elijah, "Hide thyself by the brook Cherith, and I have commanded the ravens to feed thee there. And the ravens brought him bread and flesh in the morning, and

bread and flesh in the evening; and he drank of the brook." How simple the words, "I have commanded the ravens." How God holds every element and law of nature under His immediate "command," and can work all to the benefit of His children. Those ravens were not aware of any special command from God, they simply followed a mere impulse impressed on their instincts by the hidden finger of their Creator. They brought the prophet two good meals a day, with all the silence and undeviating regularity of a natural law. There is a correspondence to this in the way God feeds His children in the infant stages of grace. Not only are we convicted by the law and led to Christ, but after we are converted we are at first nourished through what may be termed the *natural law of religion*. As a young vine needs a trellis to lean on, so the young believer needs specific and external and prescribed *routine duties* in order to bring the soul to the habits of grace. He cannot yet nourish himself from deep spiritual processes, and needs the regularity of set times and rules like the instinctive ravens to serve as conductors of soul food.

2. *Fed by the widow* (1 Kings xvii. 8-9). "Arise, get thee to Zarephath: behold I have commanded a widow woman there to sustain thee," Did God utter an articulate command to the widow to feed Elijah? The record does not so indicate. He who "commanded" the ravens "commanded" also the widow; but God articulates His word according to the nature addressed. The ravens were creatures of instinct, and God issued His command to them in the shape of a new instinct within them; but the widow was a creature of *faith*, and God issued His "command" to her in the shape of a new and vigorous stretch of faith. The highest voice of God's commandment is when it is uttered in the *bias of souls*. Here we see Elijah fed from the table of *faith* and *fellowship*. Notice, the visit of the ravens had the appearance of natural law and instinct; but there was neither instinct nor natural law in the incoming of meal into the barrel: in the first case it looked like reposing on a law; in the other it was repose on a naked promise. It was not only faith,