

thereof to others, but as a necessary precaution lest he himself should lose it, is the truth signified.

"For joy thereof." The joy is that which gives strength to the finder to part with all else. So S. Augustine, describing the crisis of his conversion says, "How sweet did it at once become to me, to want the sweetness of those toys! and what I feared to be parted from was now a joy to part with. For Thou didst cast them forth from me, Thou true and highest sweetness. Thou castest them forth, and for them interest in Thyself, sweeter than all pleasure." The love of Christ constrains to all self-sacrifice for its sake.

Next S. we will consider more particularly *what* the τ and Pearl really signify, and what it is to "sell all" to obtain it.

Part II.

Recal shortly lessons of last S. What does τ and ρ mean? The κ . of H. and all the riches and blessing wh. it possesses for men.

God has always—at least since time of Abraham willed to bless men through an outward, visible organization, or Church. He has called some out of the world (Ecclesia, Greek word for Church, means "called out,") as His peculiar people, and has given to them special revelations and privileges that through them the world might be blessed (Rom. iii. 2, ix. 4, 5). So it is still. Christ came to found a κ . (S. Matt. iii. 2, iv. 17, 23, S. John xviii. 37, S. Matt. xvi. 18) After the Day of Pentecost, when that κ . was founded, it is said, Acts ii. 47. that body is temple of H. Spirit (1. Cor. iii. 16). Whotherein unites souls to Christ, gives them forgiveness of their sins, strengthens with the Bread of Life, and sanctifies them wholly.

"He who recognizes the ϵ , not as a human institute, but a divine, as a dis-

penser not of earthly gifts, but of heavenly, who has learned that God is in the midst of it, sees. . . . That it is infinitely precious for the sake of its inward glory wh. is revealed to his eyes. And he sees, too, that blessedness is unalterably linked to communion with it. . . . he cannot have Christ except in his Church, (for it is His Body the fulness of Him); none but the golden pipes of the sanctuary are used for the conveyance of the golden oil (Zech. iv. 12); he cannot have Christ in his heart, and at same time, separate his fortunes from those of Christ's struggling, suffering war-
ing Church"—Trench.

So to those without, the heathen world, to have found the κ meant also to have found Christ and all His blessings. To us who are already in the κ . it must mean to have found the "great gift" for which it exists, "the treasure of forgiving, regenerating, sanctifying grace which is in it."

When we recognize what Christ has to give the soul, the joy makes it ready to give up all else. Note how early Christians had to do this, literally, and some in heathen lands, even now (Phil. iii. 8) Even if we have not, Christ demands of us the willingness to do it if necessary. At all events all that comes between the soul and Christ must be given up. S. Mark viii. 36, S. Luke x. 42.

Think of gracious promise to those who do make spiritual things their first chief care and thought. S. Matt. vi. 33.

The fear of doing right is grand treason in times of danger.

"No work truly done, no word earnestly spoken, no sacrifice freely made, was ever made in vain. Never did the cup of cold water given for Christ's sake lose its reward."—F. W. Robertson.