

Rev. A. J. Hughes  
Rev. 3:4, "They  
e worthy."

Lydia, in Asia  
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Charles Lamb, with  
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e Lord Jesus Christ  
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God defers to their

The redeemed soul,  
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But the man for whom  
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with their Lord in the

(b) Again, here shall Christ's people walk with Him in the white of a sanctified character. This does not mean sinlessness. The best people do not claim that attainment, and some very good people who do claim it so qualify and conditionate the claim as to make it a nullity. But it means a sin-loathing state. The truly redeemed soul loathes the sin that once enthralled it. He does not simply deplore the consequences of that sin upon his person or estate, but there is a loathing for the sin itself. Moreover, it is a sin-subduing state. The believer is given power to subdue his sinful tendencies. They may be formidable, but he does not quail before them, as David did not before the giant. It was a high-sounding challenge that the giant flung at the stripling, and no doubt the Philistines applauded, but it did not terrify David, for he was armed with something more terrible than sword and spear and shield, namely, with the power of God. The presumptuous oak may challenge the lightning, and the trees of the forest may applaud him, but the oak will not be formidable at all to the lightning, which, with one thrust, will rive the tree from summit to root. So with David and his antagonist; so, too, with the believing soul and its baser tendencies. The might of subjugation has been given it, and that issues in a growing sanctity of character, in the whiteness of which the believer walks with his Lord.

(c) But not only here, but above, is it the faithful Christian's privilege to walk with his Lord. There he will walk with Him in the white of a glorified state.

Heaven is a place. Said Jesus, in parting with His disciples, "Let not your heart be troubled. Ye believe in God; believe also in me. In my Father's house are many mansions. I go to prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." As Phoenixville, or Pennsylvania, or America, or the earth, is a place, so is heaven a place. The word of the truthful and infallible Christ for that.

Jesus has gone to heaven. What an event was his going! He led the company of His followers out to Mt Olivet, gave them parting counsel, spread His hands in benediction, and was received up, and to the apostles, straining their eyes for a last look at the ascending form, the angel said that now they were to cease looking after the departing Christ, and begin to look for His return. And His Ascension day was also the day of His Coronation. For, arrived in heaven, and ere yet He had taken the seat of power, the thrones and dominions and powers of heaven came forth, I believe, and put upon that radiant brow the crown of universal sovereignty.

Because Jesus has gone to heaven, His people are going there too. One thing that justifies this statement is that He prayed that they might. In His intercessory prayer He prayed, "I will also, Father, they also whom Thou hast given me be with me where I am, that they may behold my glory." And what Jesus prays for He gets. His sigh, "Ephphatha," for the blind man, was a prayer in his behalf, and He got His request in the boon of vision for the man. He prayed that Lazarus might be given back to life, and he that was dead came forth. So His prayer that His people be with Him in glory shall be answered. And they shall be with Him freed from all the limitations of their present sinful and perishable estate. A most significant and inspiring utterance is that in Philipians 3: 21—"Who shall change our vile bodies, that they may be fashioned like unto His glorious body." In the Revised Version it reads, "Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory." Said a gifted and sainted minister, commenting on the passage, "Christ in the garden, on the cross, in the sepulchre, was in the body of His humiliation. Christ risen, ascended, and seated at God's right hand, is in the body of His glory, and yet it is the same body—flesh and bones still; wearing the authenticating nail-prints still; only transfigured and glorified. So we are taught that our bodies shall be changed—not sloughed off as too ignoble to share in Christ's redemption, but 'fashioned anew,' all traces of sin and deformity and disease banished—the mortal body made immortal, and 'conformed to the body of His glory.' How vast the change, and yet not to be discredited because so vast. Put the dull, black, lustreless piece of charcoal side by side with the brilliant and sparkling diamond. How utterly unlike! And yet science tells us that the two are the same in substance. Charcoal is carbon in its humiliation; diamond is carbon in its glory. The wise do not mock at chemistry for asserting their identity. "Why should it be thought a thing incredible with you that God should raise the dead?" It is not incredible, and in their risen and glorified bodies, the saints shall be in heaven with their Lord.

In heaven His people shall walk with Him. They will find him an approachable Christ. Some mothers in Palestine brought Him their little ones when He was here, and His disciples sought to make him unapproachable by warning them away, but He rebuked them saying, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." The Christ who was accessible to the little children when here, will be accessible to the least of his followers in heaven.

His people will find Him a communicative Christ. What a scene that was on one of the spurs of Mt. Hermon

when Moses and Elijah came down and talked with the transfigured Christ! He was communicative, for He talked with them of the decease so soon to be accomplished at Jerusalem. So will He be communicative with His people in heaven, conversing with them touching all the events and verities of His kingdom.

His people will find Him a companionable Christ. With the two who walked to Emmaus with sad hearts He joined Himself as a companion, and they never forgot the walk. "Did not our hearts burn within us as He talked with us by the way, and opened to us the Scriptures?" they asked one of another, after He had vanished from their sight. So will the saints in glory find Him the companionable Christ as they shall walk with Him in Paradise, and He shall interpret to them, not only the inspired Oracles, but the mysteries of God's providences, and the deep things of His kingdom, as well.

III. Christ's people are to walk with Him thus because "they are worthy." Not in a legal sense, for that consists in doing. Said a psalmist, "Not unto us, not unto us, O Lord, but unto Thy name be the glory, for Thy mercy and for Thy truth's sake." And another said, "If Thou, Lord, shouldst mark iniquity, O Lord, who shall stand." Not for what they do are they worthy. Their worthiness is evangelical rather than legal, and that consists in receiving, not in doing. They have received Christ. That makes them fit for service here, and for glory hereafter. Have you received Him? Then give Him a still larger reception into your life. Are you rejecting Him? Then for you is reserved, not the privilege of "walking with Him in light," but the doom of walking without Him in eternal darkness.

### Paul Weeping—Why?

From "How Christ Came to Church," by A. J. Gordon.

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3: 16, 17.

We do not judge that the defilement here mentioned is that of personal impurity, in which one sins against his own body by the indulgence of fleshly lusts and passions. Though the words are often applied in this way there seems to be no good ground for so construing them. It is the corporate body which is spoken of, not the individual body; and to defile the temple of God is to profane that temple by bringing into its precincts idolatrous rites and ceremonies, secular and carnal indulgences, unsanctified amusements and frivolous entertainment to minister to "the lusts of the eyes, the lusts of the flesh, and the pride of life." Here we shall refer only to what we know as being carried on within the circle of Protestant and Evangelical churches, confessing as we do so, that it is a shame even to speak of the things done by them in public. Nevertheless we must look at the unseemly catalogue: Performers brought from the opera or from the theatre on Sunday to regale the ears of the church with some flighty song of artistic musical display; a star violinist dressed in the style of his profession, preparing the way for the sermon by a brilliant and fantastic solo; a curtain drawn across the pulpit platform on a week-night, footlights and scenery brought from the play house, and a drama enacted by the young people of the church, ending with a dance by the gaily dressed children; a comic reader filling the pulpit on Monday evening, delivering a caricature sermon amid the convulsive laughter and hand-clapping of the Christians present. There are but a few acts in the comedy which the god of this world is performing weekly in church assemblies. Taken with the dramatic readings, literary entertainments, amateur theatricals, fairs, frolics, festivals and lotteries, the story is enough to make the angels of the churches blush, and to give fresh occasion for an apostle's tears while he utters the solemn verdict. "For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things." COM.

### Testimony of a Courageous Preacher.

The growth of wealth and of luxury, wicked, wasteful and wanton, as before God I declare that luxury to be, has been matched step by step by a deepening and deadening poverty which has left whole neighborhoods of people practically without hope and without aspiration. At such a time, for the church of God to sit still and be content with theories of its duty outlawed by time, and long ago demonstrated to be grotesquely inadequate to the demands of a living situation, this is to deserve the scorn of men and the curse of God! Take my word for it, men and brethren, unless you and I and all those who have any gift or stewardship of talents or means, of whatever sort, are willing to get up out of our sloth and ease and selfish dilettantism or service, and get down among the people who are battling amid their poverty and ignorance—young girls for their chastity, young men for their better ideal of righteousness, old and young alike for one clear ray of the immortal courage and immortal hope—then verily the church, in its stately splendor, its apostolic orders, its venerable ritual, its decorous and dignified conventions, is revealed as simply a monstrous and insolent impertinence!—Bishop Potter.

### Faith.

By faith, by faith, the everlasting hills  
Shake to man's cloyen way  
By faith, by faith, the great, defiant sea  
Yields to his god-like sway;

For faith is *will*,—and will is strong  
To move the giant world along.

By faith, by faith, the dust of yesterday  
Speaks in a living tongue;  
By faith, by faith, the universal pain  
Fills all the air with song;

For faith is *will*, and will hath might  
To keep the giant world alight.

If ye had faith—O ye of little faith!  
What greater works were yours!  
For God will save his world through faith,  
If only faith endures;

For faith is *will*—through struggles oft  
To lift the giant world aloft.

—BLANCHE BISHOP.

### A Divine Call.

Dr. Cuyler says: Reduced to the shortest and simplest English—it is the ability to preach the Gospel of Jesus Christ in such a way that people will come to hear it. This last clause is very important. More than one young man of fervent piety and scholarly culture has failed sadly in the ministry because he had not the gift of preaching. People would not come to listen to him; and it is very certain that we can do but little good to those who do not like us, and none at all to those who will not come to hear our message. Good health, the gift of speech, a Christ-loving heart, industry and a holy zeal to win souls; if you have these, you may prepare for the ministry at whatever cost of toil or self-denial. A faithful, soul-winning minister need not wish to change thrones with an archangel.

### Just to Supplement.

Bro. D. B. Updegraff, in Old Corn, has this striking passage: "There are so many that think they could get along with some help from Christ; they need him, to be sure, but it is just to supplement what they lack. A man in New York was smothered by gas, and when found, the doctors said nothing could restore life, unless it was an infusion of fresh blood. A strong man promptly offered his arm for the surgeon's lance. Eight ounces of blood were taken and injected into the veins of the man who was practically dead. He lived again, and his estimate of the favor done him was expressed by the gift of a five dollar bill! You see, he did not realize that he had received life from the dead; to him it only meant resuscitation, assistance. But Christ died for the ungodly." It was not a question of so many ounces of blood; but he "poured out his soul unto death," to redeem us, and nothing short of that could accomplish the work."

We never like to hear persons say, "that one drop of the blood of Jesus was sufficient to wash away the sins of the world." No! a whole offering was required—the sacrifice of himself.—Sel.

In the American Monthly Review of Reviews for February Mr. Walter Wellman gives a valuable summary of the achievements thus far made in arctic exploration and of plans now maturing for the immediate future—including Mr. Wellman's own expedition projected for the years 1898-99. This is followed by a collection of opinions on the value of polar discovery from such experts as Dr. Nansen, General Greeley, and Commodore Melville, and from several eminent scientific men.

The table of contents for the February Number of the Missionary Review of the World reveals a varied and valuable list of articles by eminent writers and workers. President Vahl of the Danish Missionary Society, chief among Missionary Statisticians, contributes an article on "Missionary Statistics" which is crammed full of valuable information and suggestions. "Work Among the Chinese Blind," by Miss Gordon Cumming and "The Land of the Lamas" by Dr. Ernest Neve give striking and stirring information in regard to almost unknown work and a little known country. China being the field of the month is extensively treated in articles by Dr. Hunter Corbett, Wm. Aperaft, Robert E. Speer, Arthur E. Claxton, and J. Hudson Taylor; also in the Field of Monthly Survey and other departments.

The Missionary Digest Department contains striking testimonies to Missions from Henry M. Stanley and Julian Hawthorne, and a caustic arraignment of the Sultan of Turkey by Dr. Cyrus Hamlin.

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Eleven persons dead, twenty-six missing and eighteen injured and a property loss of \$1,500,000, with about \$1,000,000 insurance, is the record of the big fire at Pittsburgh on Wednesday night.