

of God worship Him!" The measure of His obedience was even unto death, and that of the cross. He said "Not My will but Thine be done." Blessed forever be His glorious Name.

"The Lord is not willing that any should perish." Only see what it cost Him. Take another look at this wonderful Servant, as the prophet Isaiah pictures Him in chap. 42; 18, 19, 20. Look at Him again in Phill. 2; 9, 10, 11, there to behold how "God hath highly exalted Him;" and from this spot as it were we are exhorted unto obedience, and told in verses 12, 13, 14, how to be obedient.—E. J. M.

With Christ and Him crucified,  
With no one and nothing else  
May I here be occupied.  
With Christ and Him crucified,  
With Him dead, with Him risen,  
With Him only ever satisfied.

By Christ and Him crucified,  
The world is made naught to me;  
By Thy Word now sanctified.  
By Christ and Him crucified  
I'm made naught to the world,  
In Him and for Him I will here abide.

E. J. M.

#### CONVICTED YET CONFIDING.

I read this little sentence as though it might be the common motto of all the saints. It tersely describes us, and is God-glorifying and sinner-humbling. It is also the experience of faith. Let us engrave it on our spirits, and read it out as our confession.—"Convicted yet confiding." The great houses of the earth have their several devices and mottos, memorials of family distinction.—This may be the family motto of the saints, not distinguishing them one from another, but each and all of them from a world that seeks to maintain its own character, and to keep its own good opinion, not knowing the secret of confidence in Jesus.

That confidence, the confidence of a sinner in a Saviour, is what God proposes to Himself for the glory of His great Name, in this

revolted world. Having exposed us under the law, He says to us (as another has said) as in the Gospel, "I find I cannot trust you, you must now trust Me."

God claims our confidence, and He has graciously entitled Himself to it. He has accepted the death of Christ for sinners. He is JUST when He forgives, because of the work of Christ, and because of the glory of the Person of Him who did that work. It is not MERCY that forgives the believing sinner; it is RIGHTEOUSNESS. Grace provided and gave the Son. That is so indeed—mercy unfathomable, inestimable. But it is righteousness which accepts the Son and what the Son has done and perfected for sinners. We lean our souls and our hopes upon FACTS—not upon gleams of sunshine in our spirits, nor upon promises in the Word, nor upon help from God. Mere help would not do for them that are already under condemnation—promises to us would not answer God's demands upon us. It is upon facts, upon transactions counselled, accomplished, and accepted as between God and His Christ, and as for us, we rest ourselves—an anchor of the soul sure and steadfast.

"Convicted yet confiding." Yes, it is a fitting motto for the family of believing, ransomed sinners.

We must be convicted, or we should not know ourselves; we must confide, or we should not know God. Confidence may be firmer and more perfect in some quickened souls than in others—and so conviction may be in different measures of intensity. Scripture illustrates these things, and experience proves them every day. Still the blessed God, in the Gospel of the blood of Jesus, has entitled Himself to fullest confidence, and claims it; and surely we sinners have to submit to conviction; and this the believing sinner may take, and surely will take, as his motto, as that which emblazons his condition, and memorializes his character, "Convicted, yet confiding."

Adam knew this condition, as soon as he came forth from his hiding-place, and "submitted" his naked body to be clothed with the coat which God's own hand had made for him. And so, we all know the same condition to be ours, when, as sinners, we by faith "submit ourselves to the righteousness of God." Rom. x. 3.