

may require patience in dealing with such ; but seeing they are honest and sincere, it is pleasant work to be helpful to them, and they will see and rejoice.

But others, when the truth is presented, opposition is their first thought. The will of the flesh is up at once, and thus the great enemy can use them to his advantage, and their own injury ; and under his influence they become awfully bitter, and their spirit and their words, alas, become almost if not really satanic. The enemy is acting through them.— You may be telling out the most important truths, and plainly taught in the word of God, even the way that a poor lost sinner is saved, that is through the cross clung to by faith, without the deeds of the law, and which an inspired apostle designates “righteousness without works ;” or you may speak of the standing of believers as “complete in Christ,” by being seen of God, as “dead with Christ,” and “risen with Him,” and “seated in heavenly places in Him,” and of the behaviour suited to such an exalted calling, truths which Satan must especially hate, as they magnify the riches of God’s grace, and consequently those who have put themselves in his power, find it hard to invent language sufficiently hateful to express their intense bitterness against such thoughts. Should a child of God thus yield to the flesh, and so take sides with “that wicked one,” the loss thereby sustained will be shown up at the judgment seat of Christ.

Beloved, if you are called to suffer for receiving the truth and acting on it, happy are ye. God knows all about it. Beside, your treatment gives you a good opportunity of showing another thing which came by Jesus Christ, namely, “grace.” It is for you to show grace, though none may be shown to you. While we are to “walk in truth,” we are to “walk in love.” The Lord

help us to cling to the truth, and to walk in the power of the love which brought the truth ; and may those who have manifested such sorrowful hatred to the truth, give evidence of repentance before their little day is over, and rest simply on the grace of God, and the merits of the Lord Jesus, and so pass to that scene of blessedness where all ascribe their salvation to God and the Lamb. Yes, happy if they can say, even at the last, from a full heart,

“Vile and full of sin I am,  
Thou art full of truth and grace.”

Happy to be emptied of self and filled with Christ.—R. H.

Plainfield, N. J.

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#### NOBODY KNOWS BUT JESUS.

Nobody knows but Jesus,  
My failings and my sin ;  
I cannot tell to others  
What I confess to Him.  
Nobody knows but Jesus  
The wounds as from a sword,  
The light ones and the heavy,  
I take them to my Lord.

Nobody knows but Jesus  
The care that’s on my soul,  
The various vexations  
Which o’er my spirit roll.  
Nobody knows but Jesus  
How few give words of cheer ;  
But when I’m weak and suffering,  
Enough—my Lord is near.

Nobody knows but Jesus  
My sympathy and care  
For others in their sufferings,  
My own, He helps me bear.  
Nobody knows but Jesus  
How oft I feel forlorn,  
As I see the looks and actions  
Of unbecoming scorn.

Nobody knows but Jesus  
How sweetly I can sleep,  
Even on the stormy ocean,  
For He the ship doth keep.  
Nobody knows but Jesus  
The cross He gave to me,