

trust! such a trust as no angel ever knew; and is it a small matter that we, so honoured, should seek to bring Him large returns? Assuredly as we belong to Him, so surely is some grace entrusted to us, some privilege, or opportunity, or means of witnessing to, or suffering for Him. All this, and much more, is embraced in "occupation with Him."

Now, it is this that keeps the lustre on the soul, that prevents dulness and the ten thousand ailments that flow from its opposite self-occupation; for no greater plague ever assailed the Church than this. If Christ be the object all is healthy; if self, then all is practically over.

We should doubtless hear fuller praise, did Christians live in more constant occupation of heart and life with Christ. Things divine would largely displace things of this world, and out of the abundance of the heart would the mouth speak.

It is quite true that "faith in Christ," and that alone, puts the soul in possession of "peace with God." This must be clearly understood. To confound the diligent activities of life with that which lays hold of that life is fatal. Eternal life is the gift of God a gift received by faith; whilst the activities referred to are its outcome—the fair fruit of that wondrous tree.

How many a heart is drooping, how many a lip silent, that would be filled with joy and praise were "occupation with Him" the one business of life. How can such silence be otherwise accounted for? Christ is known, His work trusted, but the heart turns else-

where, and the feet fail to follow Him. This is the trouble. When one turns to the "epistle of Christian experience"—that to the Philippians—he finds abundance of joy, the mere word occurring some twelve times; and the whole point in that epistle is "pressing toward the mark for the prize." It has Christ in glory for the one bright commanding object of Christian life, and the result nothing but joy.

Nothing but joy? Well, plenty of suffering too. "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Chap. i. 29. But, then, the suffering enhanced the joy. They who do not suffer for Christ's sake have very little of Christian joy. The anthem in Europe received its key-note in the Philippian goal. The dungeon, the scaffold, the pyre, have struck the Church's loveliest harp chords. Suffering and joy, tears and smiles, death and life, have always balanced each other. "Sorrowful yet always rejoicing," is one of the contradictions of Christianity which perplex the infidel, but are as clear as noonday to the believer.

Well, "Philippians" presents Christ in glory as the object of the heart and life. How glorious! He lived and died for me; He is risen and seated on the Father's throne. He lives for me; and now, by grace, I would live for Him. That is Christianity. The law of old made "self" my object: "This do and thou shalt live."—

Self, wretched self—all one's thoughts had to circle round self, like the wheel round its centre. Now, self being dealt with—that