

## The Path of Sacrifice.

By Geo. Matheson, D.D.

"There is a path which no bird of prey knoweth, and which the vulture's eye hath not seen."—Job xxviii. 7.

I understand the meaning of Job's parable to be this: "You say I must be a great sinner because I have reaped no material reward. Is man, then, a bird of prey, a vulture feeding upon the flesh? Are there no rewards but those of the body? If so, then this world is indeed a mystery. For there is a path where material reward is unknown. The bird of prey finds no place therein, the vulture no home. It is the path of sacrifice. They who tread that way receive no outward crown: Am I a sinner because I have brought home no fleshly reward? There is a path where the rewards are all unseen; and only the highest walk in it; its name is Love. Those who travel by it get nothing in return; they bring back no sheaves. Is it because of their sin they bring back no sheaves? Nay, but because of their holiness—their love. Their joy is what they give, not what they get. They do not prey upon others; they are preyed upon. That is their glory, that is their recompense—to empty themselves, to lavish themselves, to be, not the vulture, but the voluntary victim of the vulture. Their heaven is the worldling's hell—unselfishness."

O Thou, who hast trod the path unknown to the vulture and the bird of prey, I bow this day to Thee! Thou, too, didst bring nothing home after the flesh. No visible crown rewarded Thee. No outward plaudits greeted Thee. No material kingdom owned Thy sway. Thine was the cross from dawn to dark, the dying from morn to even. Men said, "He must be a great sinner since he is so unpromising; let Him come down from the cross and we will believe in Him." They did not see Thine inward joy, Thy real prosperity. They did not see that the path of love is itself the path of self-surrender, that Thy cross made Thy crown. But I see it, and I come to Thee. The world will wonder: the vulture will marvel; the bird of prey will be astonished. They see only the outside, and therefore they see nothing. But my heart knows its own joy, and it is Thy joy—love emptying, love surrendering, love gathering flowers from out the thorns with bleeding hand to strew another's way. Thy path may be wet with tears, but they are the tears of the rainbow; show me Thy path, O Lord.

## A Fair Proposition.

We will admit certain Bible teachings on baptism, if our Baptist brethren will admit others.

I. We cheerfully admit:

1. That Jesus was baptized "with water" "in Jordan," and that after He was baptized He "went up straightway out of the water."—Matt. 3: 16.

2. That John "baptized with water," "in Jordan," "in Bethabara," "in Enon," and "in the wilderness."

3. That both Philip and the eunuch "went down into the water," and then Philip baptized the eunuch, and then "they came out of the water."

4. We admit that "we (all Christians) are buried with Him (Christ) by baptism into death."—Rom. 6: 4.

5. We admit that we (all Christians) in this baptism are risen with Christ into "the faith of the operation of God."—Col. 2: 12.

6. We admit that it is nowhere said, in so many words, that any one was baptized by sprinkling.

II. Now let our Baptist brethren admit:

1. That Paul rose up in a house and was baptized to wash away his sins.—Ac's 22: 16

2. That sins are washed away by sprink-

ling.—Ezek. 36: 25, 26; Heb. 10: 22; Heb. 9: 13; Pet. 1: 2.

3. That Christ came to sprinkle many nations.—Isa. 52: 15. That He opened a fountain for sin and uncleanness.—Zech. 13: 1. That the redeemed are washed in His blood.—Rev. 1: 5.

4. That Peter called for water to baptize Cornelius and his family when he saw the Holy Ghost fall upon them; and that falling on of the Holy Ghost is the baptism Jesus promised.—Acts. 11: 47, and Acts. 1: 5.

5. That "by one Spirit are we all (all Christians) baptized into one body."—1 Cor. 12: 13.

6. That it is not said in so many words that any one was baptized by immersion in water.

To refuse to accept these Scripture teachings is to go full in the face of God's word. To admit them is to banish "close baptism" and "exclusive communion" from the Church—the body of Christ. To admit these, may give rise to two ways of baptizing, but that is infinitely better than doors closed against brethren.—Rev. A. H. Meeklin, in The Christian Observer.

## August.

And then came August, being rich arrayed  
In garments of gold down to the ground;  
Yet rode he not, but led a lovely maid  
Forth by the lily hand, the which was crowned

With ears of corn, and full her hand was found;

That was the righteous virgin, which of old  
Lived here on earth, and plenty made abound.

—The Fairie Queen," Spenser.

## They Meet and are Satisfied.

They meet to-night, the one who closed his eyes

Unto the pain forever and the woe,  
And one who found the mansions in the skies  
In all their splendor long, long years ago.

What will they say when first their eyes shall meet?

Or will silence take the place of words,  
As only saints can know how strangely sweet  
A rapture such as only heaven affords?

Will she who went before ask first for those  
Left far behind, those whom she loved so well?

Or will the other, new to heaven's repose,  
Question of all its meaning—who can tell?

And will they wander where the flowers are deep

Beneath their feet there in the pastures green,

Where fadeless blossoms o'er the hillsides creep,

And where no piercing thorns are ever seen?

One went so long ago and one to-night

Took the long journey far across the tide;  
This only do I know, they meet to-night,  
And meeting, both, I know, are satisfied.

—British Weekly.

When we feel ourselves defective in the glow and operative driving power of love to God, what is the right thing to do? When a man is cold he will not warm himself by putting a clinical thermometer into his mouth and taking its temperature, will he? Let him go into the sunshine and he will be warmed up. So do not think about yourselves and your own loveless hearts so much, but think about God, and the infinite welling up of love in his heart to you, a great deal more. "We love him because He first loved us." Therefore, to love Him more, we must feel more that He does love us.—Dr. McLaren.

## Sorrow.

An experience which brings perplexity to a good many people is sorrow. A minister has just been telling of his sore bereavement. He had been married for eleven years and has two beautiful children. His wife was a woman of rare strength of character and fineness of spirit. She brought great joy and good into his life. The other day, when he was absent in a distant city, his wife suddenly became ill with pneumonia. He was summoned by telegraph, but before he reached her side she had passed away.

What is the Christian word for this good man in his grief? God does not blame him for his tears—the divine comfort does not deaden the affections, so that we shall not feel the pangs of bereavement. "Jesus wept." But the teaching of the Bible is that our sorrow should not be bitter or unsubmitive, but should be chastened by reverent love, its darkness struck through with the light of peace.

What is the comfort that can produce in the bereft life this quiet peace?

For one thing, it is the divine revealing concerning those who are taken from us. There was no accident to the mind of God in the taking away of the happy young wife. Her mission on earth was ended, her work finished. Her life is not ended, however—it has only passed into another sphere, where with great power she will continue to serve her Master. Then for those who remain in the emptied home the comfort is that God's love was just as deep and true in the taking away of the dear life as it was in its giving, that there are blessings in sorrow itself, and that heaven will be nearer now. Some day we shall know that no mistake was made when the messenger of sorrow came to our door. God's comfort is so satisfying, so enriching, so uplifting, that it is well worth our while to have grief that we may find the blessing of comfort.

"Some time, when all life's lessons have been learned,

And sun and stars forevermore have set,  
The things which our weak judgments here have spurned,

The things o'er which we grieved with lashes wet,  
Will flash before us out of life's dark night,  
As stars shine most in deep, tints of blue;

And we shall see how all God's plans are right,  
And how what seemed reproof was love most true."

—Rev. J. R. Miller in Northwestern Christian Advocate.

## Heaven.

Life changes all our thoughts of heaven;  
At first we think of streets of gold,  
Of gates of pearl and dazzling light,  
Of shining wings and robes of white,  
And things all strange to mortal sight.  
But in the afterword of years  
It is a more familiar place,  
A home untroubled by sighs or tears,  
Where waiteth many a well-known face.  
With passing months it comes more near,  
It grows more real day by day,  
Not strange or cold, but very dear—  
The glad home land not far away,  
Where none are sick, or poor, or lone,  
The place where we shall find our own.  
And as we think of all we knew  
Who there have met to part no more,  
Our longing hearts desire home, too,  
With all the strife and trouble o'er.

—Browning.

The heaviest words in our language are the two briefest ones—yes and no. One stands for the surrender of the will, the other for denial; one for the gratification, the other for character.—Theodore T. Munger.