

anybody had got anything,—just like the little girl who has sowed seed, going out every morning to see if it is growing and thus preventing it. Then we are sometimes troubled by something that some one has done, about which we would like to see them more troubled. We have prayed about it, confessed it as our own sin, but the evil, apparently, has not been remedied. The Lord does not do things fast enough for us. How the forty days *test* us! Here they tested the *fidelity* of the disciples to Christ. What does Peter say? "*I go a fishing.*" Was there anything morally *wrong* in that? No. But Christ had called him from fishing, commanded him to "*leave his nets and follow Me.*" Him and He would make him a *fisher of men.*" Peter going back to his fishing then is a picture of you and me going back to what God has saved us out of—something of the *world* which "Christ gave Himself to deliver us from." Do not we "go a fishing?" In what way *you* do, I leave to yourselves and the Spirit of God working in your souls to decide, and seek for myself the same. How unlike was Peter at this time to the dear servant, Paul, who had "suffered the loss of *ALL* things" for Christ, and said of them, "*I have counted, and do count* them, but dung that I may win Christ!" He had stepped into the counting-house, and he never stepped out.

Now what? What have we ever *gained* by our failure? Let the Bible tell us. "*They went forth, . . . and that night they caught NOTHING.*" Sometimes when a Christian is following his own way, everything seems to go on swimmingly for a time. "When the *south* wind blew *softly*, supposing they had obtained their purpose, loosing thence . . . not long after, there arose a tempest," Acts xxvii. Do we not take *pleasing* circumstances sometimes as an indication that God is with us? But mark! When Moses had all the glories of Pharaoh's court around him, he stepped out of these pleasing circumstances to the brick kilns of Egypt and "to suffer affliction with the people of God." Daniel also was holding an important office in the court of a king. What does he do? "*He purposed* in his heart that he would not defile himself with the king's meat or wine, Next, he *prays*. There is no way to hold to his purpose but to pray, and he stood to this "purpose of heart to cleave unto the Lord," even to the "den of lions." Every thing has seemed sometimes to open up most auspiciously when we have been following our own way, but, as well we know, "girding on our harness" is not "putting it off" in victory.