

to enter the tent or tabernacle (ver. 30-33, ch. xxx. 15) And thus the work was finished (see "History of Moses," p. 285). And now the cloud rested on the tabernacle, whilst the glory of the Lord or the shekinah filled it, so that Moses was not able to enter (comp. 1 Kings viii 10, Hag. ii. 7-9, Rev. xv. 8). The cloud was the symbol of God's presence, and when it was taken up the people journeyed; when it rested they rested (ver. 33-38). "God is a spirit," says the memory text (John iv. 24), and hence no outward forms of worship, however imposing, will be pleasing to Him, and under this dispensation especially He must be worshipped in spirit and in truth.

*Afternoon.* PAUL IN THE STORM. (Acts xxvii. 1-26) The apostle was now to go to Rome, but as a prisoner, and in company with other prisoners, in charge of a centurion called Iustus. He was accompanied by St. Luke and Aristarchus, hence the plural *we*. The vessel they sailed in was from Adramyttium, a seaport not far from Troas, and was homeward bound. They touched at Sidon, a distance from Caesarea of about fifteen miles; thence they sailed to leeward under Cyprus, leaving it on their left. Then they sailed through the Sea of Cilicia, and came to Myra, then a flourishing port of Syria (ver. 1-5). This vessel was going no further, but another was found—a merchant ship from Alexandria, bound for Italy, and (ver. 38) laden with wheat, Egypt being then the granary of the world. The centurion put his prisoners on board this ship, which was one of considerable size. The winds were contrary, and they sailed *slowly*, but reached Cnidus, a peninsula between Cos and Rhodes. They were compelled to steer to the south, and passing Cape Salmone, in the island of Crete, sailed to the south of that island, where there is a place called the Fair Havens, in which they would find shelter from the N.E. wind (ver. 6-9). A soft S. wind began to blow, but ere long

a tempestuous wind arose called Eurolydon—from *euros* and *kladon*—or the N.E., which was dead against them. They were caught by the wind and let the ship drive, when they ran under the Isle of Claudia, where they attempted to get the lifeboat on board which followed the ship, which they did with difficulty. They were afraid of being driven on to the Syrtis, a great quicksand on the coast of Africa, and hence they lowered the top-gear and let the ship drive without sails. Undergirding the ship means that they threw under the keel cables and chains in order that her timbers might hold together (ver. 13-17). Next they were obliged to throw the ship's tackling overboard, and, having no sun or stars for eleven days, they were in great peril, when Paul cheered them by telling them of his vision, and assuring them that though the ship would be lost, all their lives would be saved, but that they would be cast on a certain island (Malta). Learn Ps. lvi. 3. Want of space prevents fuller details.

## WHO SHALL TEACH?

BY THE REV. GEORGE M. BOYNTON.

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs." (John xxi. 15.)

WHO shall teach? We answer, such a one as Peter. Not the Peter who was an Apostle. Not the Peter who was never a pope. The risen Lord did not ask him for his credentials of office before he bade him "Feed my lambs." It was the personal, not the official, Peter to whom Jesus gave his commission. It was Peter standing for the believer, not the bishop; representing the private Christian, not the priest on whom the charge was laid.

Not Peter, the perfect man. There was none such. He was quite as far from perfection as from the primacy. It was Peter, one of the Sons of Thunder, but whose thunder had not always signalled the meeting of the clouds of heaven, or been attended with the flashing of its light. It was Peter who spoke often wisely, and sometimes "not knowing what he said." It was Peter who had confessed his Lord, and then denied him with cursing and swearing. O you, brother or sister, who feel yourself unworthy to take your part in this good work, was Peter not unworthy? You will not enter in because you are not a perfect Christian, was Peter a perfect Christian? Yet the Lord, who knew all things, and who knew what kind of help he wanted, said to Peter, unwise and unworthy as he was, "Feed my lambs."

But Peter had one qualification without which you will not be called, nor need you come. He could look his Lord in the face and say, "Thou knowest that I love thee." It was Peter who loved his Lord to whom the bidding came. This was his fitness to be an under shepherd in the Saviour's fold. This was his learning which should guide him in feeding the lambs. This was his official and moral preparation for the work which was entrusted him. This was the one essential thing. Without this—all else, office, character, learning, were of no account; with this he was furnished, however little of the others he might have, though this might be enriched and made effective by the others. Love to Christ, that is the very edge of every sword which is drawn for him, though office, character, and learning may give it weight.

"Lovest thou me?" that is the one test question. That answered affirmatively and truly, the condition of successful teaching is met, the motive to seek all other needful qualities and helps is in the heart, and the bidding comes at once; "Feed my lambs."

Every day is a day of judgment.—We are this moment being canvassed, inspected, weighed.