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To a Troubled One.

'Let not your heart be troubled.'

(Jean H. Watson, in the 'Christian.')

'Let not your heart be troubled,'

Though thy noon-day sun has set,
And the twilight shadows fall upon thy way;
Through the gloom his love will lead thee

The wicked seem to prosper and increase.

'The Lord is King for ever.'

Let thy heart be satisfied.

He will give, 'mid grief and tribulation,
peace.

Believe in God—thou wilt not

Find his promises to fail.

Believe in Christ—He pleads for thee

Are subject to his will.

Believe in Christ—He still has power
To whisper 'Peace be still.'

'Let not your heart be troubled,'

Though thou canst not see his face,
He hath not left thee comfortless and lone.

He has only gone before thee,

To prepare a resting-place.

And thou shalt follow soon where He has
gone.

Believe in God—thy darkest hour

His faithfulness will bless.

Believe in Christ—He loves thee with

A matchless tenderness.



—From 'Footsteps of the Master,' Published by Thomas Nelson & Son, London.

CHRIST STILLING THE TEMPEST.

On to greater glory yet,
If thou wilt but trust Him fully and obey.
Believe in God and He will lead
Thy faltering footsteps right;
Believe in Christ and He will make
The darkest places light.

'Let not your heart be troubled,'
Though around on every side

On high, within the veil.

'Let not your heart be troubled,'
Though the angry billows swell,
And He bids thee come to Him upon the sea.
In the doing of his bidding
Thou wilt find that all is well,
And the angry main a pathway safe shall be.
Believe in God—the winds and waves

Thinking of Others.

Love bids us think of the other man. 'Take heed lest by any means this liberty of yours become a stumbling-block to the weak.' There are some people who are not as strong as you are. They think it wrong to eat these dedicated meats. But if they see you eating them, they may be emboldened to partake themselves. Thus, through the influence of your example, they would violate their own conscience and thus sin. So, 'Through thy knowledge he that is weak perisheth, the brother for whose sake Christ died.' Paul knew he had liberty to eat these meats, yet he must think of the other man, and he must yield his liberty when there is the smallest danger that if he claimed it he must cause a weak brother to sin. So his conclusion was, 'Wherefore, if meat maketh my brother to stumble, I will eat no flesh forever more, that I cause not my brother to stumble.'

This principle St. Paul states in the words of our lesson: 'All things are lawful; but not all things are expedient. All things are lawful; but not all things edify. Let no man seek his own, but each his neighbor's good.' We are Christ's, but we are Christ's for love and service. Our Master does not want us to spend our time merely in praising him in words and songs. He wants us to go out into the world and do our work. He wants us to live to serve others. No matter how independent of others we may be in our earthly condition or circumstances, as Christians, we are under bondage to all, to every man, woman, and child. We are to love all, and love means readiness to deny ourselves in any necessary way in order to do good.

We are not to seek our own, but each one his neighbor's good. Elsewhere St. Paul says, 'To the weak I become weak, that I might gain the weak.' There are many weak people in this world. Some have narrow views or imperfect consciences, and are hard to get along with. Some are weak morally, unable to resist temptation. Some are weak in character—sensitive, touchy, easily offended. Some are weak in mind, unable to grasp the truth. Some are unreasonable, obstinately attached to certain views and uncharitable to those who do not think just as they do. A wise winner of souls must know how to deal with all these classes. To the weak he must become weak. That is, he must accommodate himself to their feelings, prejudices, frailties, even to their whims and caprices, to their narrowness, touchiness and