

head bodily," and we know "He doeth all things well." In Him we have all we need.

Christian, are you tried? remember He has told us, that no temptation but what is common to man shall happen unto us, and He will make a way of escape for us. Do you remember what He said to His disciples before He died and rose again, "I will not leave you comfortless, I will come to you. Yet a little while and the world seeth Me no more, but ye see Me, because I live ye shall live also." Do you know, like Paul, what it is to say, "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live, I live by the faith of the Son of God, who loved me and gave Himself for me." Gal. ii. 20.

Will you not join with me and say in the words of the Psalmist, "Blessed be His glorious name forever; and let the whole earth be filled with His glory." "Unto Him that loved us and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and ever. Amen." —E. J. M.

COMFORT.

"Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." 2 Cor. i. 3, 4.

In a world like this every one needs comfort, more or less, at one time or another. It is very blessed to know God as the God of all comfort.

There is a great difference between human comfort and divine. The former is found in dwelling upon the resources which may be still left to us in this world, and in thinking of the possibilities which are before us. Thus many who are in sorrow derive comfort from seeing that things are not so bad as they might be, and from the hope that they may yet be better. When there are no resources left and no possibilities to present, human comfort is dumb.

Thus when Job's friends came to comfort him in his overwhelming grief, they wept, and sat in silence for seven days and seven nights. His resources were completely gone. When, at length Job opened his mouth and poured out the bitterness of his spirit, they undertook to vindicate the God of whom they knew but little, and in so doing they insinuated that there must have been secret evil with Job, or he would not have been so completely stripped. "Miserable comforters are ye all!" he exclaimed.

We may observe further that, when there are resources left and comfort is derived from them, we are exposed to fresh and more bitter grief, for these may be taken away, and the expectations we have cherished may fail. In the meantime the heart is by such comfort bound closer to the earth and present things. We may see thus how poor and ineffectual human comfort is, and also how it may prove even disastrous to the soul.

The God of all comfort is the One who raises the dead. When man's resources are all exhausted and the very worst has come, then God acts. It is often said, man's extremity is God's opportunity.