## Eternal Life.

SERMON BY REV. A. W. HARRS AT CENTRAL N. S. ASSOCIATION.

"This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."—Jn 17: 3.

Jesus had given His last address to His disciples before His death, and now had come to the Father in prayer, for the glorification of Himself and disciples.

He speaks to the Father of the power which He had given Him over all flesh, and the purpose of the gift, that He should give eternal life to as many as the Father had given Him. Then in the text it is clearly stated what life eternal is: to know the only true God, and Jesus Christ, whom Thou hast sent.

(a) The Father and Son were one, in securing life eternal for the saved.

(1) One in purpose: God sent Jesus Christ. Jesus said (Jn. 10: 30), "I and My Father are one." We can't speak of the purpose as to the number to be saved, or who they are; but the foundation of God standeth sure, having this seal: "The Lord knoweth them that are His." It is the purpose of God to give His people to the Son. It is the purpose of the Son to keep them that the Father gives Him. In John 10: 27, we hear Jesus saying: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of My hand. My Father, which gave them Me, is greater than all, and none is able to pluck them out of My Father's hand." Then if I am held in those hands, grasped as two stalwart ones grasp a child from the flames, or from death in any form, I am safe.

"If my immortal Saviour lives,
My immortal life is sure;
His Honour is engaged to save
The meanest of the sheep."

2. The Father and Son are one in the mission of Christ in the world. It is written in Jn. 3: 16-17, that "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through him might be saved." Jn. 4: 34, Jesus said: "My meat is to do the will of Him that sent Me, and to finish His work." Jn. 5: 36—"The works which the Father hath given Me to finish, the same that I do, bear witness of me, that the Father hath sent Me."

Thus, when the fulness of time was come, "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. 4: 4. Christ's work was, first, to live a life of moral righteousness, to meet the demand of a holy law, in our place. Thus, it is not our righteousness or works that justifies us, but it is the "Lord our righteousness," and "By grace we are saved, through faith, and that not of ourselves: it is the gift of God."

The second aim of the Saviour's life was to set us an example, that we might follow His steps. Thus, He goes before His sheep, and leadeth them out in obedience to His holy precepts and commands.

3. The Father and Son were one in the death of Christ. In Jn. 1: 14, we read that "The Word was made flesh, and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." In the 10th of Heb. we read of God preparing a body for Christ, because He had no pleasure in burnt offerings and sacrifices for sin. "Then said I, lo I come—in the volume of the book it is written of me—to do Thy will, O God." In the 10th of John, 17-18, Jesus said, "Therefore doth my Father love me, because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of My Father." And in the agony in the garden He cried, "Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt."—Matt. 26: 39. It pleased the Lord to bruise Him; to put Him to grief. It pleased the Lord to wound Him for our transgressions; to bruise Him for our iniquities. It pleased Him to lay on Jesus the iniquity of us all. It pleased the Father to unsheath His sword and plunge it in Jesus' heart. It pleased Jesus to submit, "as a lamb led to the slaughter, so He opened not His mouth." It pleased Christ to bear our griefs, and carry our sorrows. He poured out His soul unto death. He took away the handwriting of ordinances that was against us, and contrary to us, and nailed it to His cross. Oh, it was an awful crisis when God the Father and Jesus Christ the Son offered the last sacrifice for sin: the Son clothed in sackcloth; the dead restored to life; and the Sun of Righteousness setting in blood.

"How dreadful was the hour when
God on Him our wanderings laid.
And did at once His vengeance pour
Upon the Shepherd's head."

Thus the new and living way was opened for us through the veil, that is to say, the flesh of Christ. Thus, at the expiring cry of Jesus, "It is finished!" the veil of the temple rent from top to bottom, opening the way into the holiest.

"God so loved the world that He gave His only begotten Son,"—and "Herein is love, that a man should lay down his life for his friend; but while we were yet sinners, Christ died for us."

"O love divine, what hast thou done,
The immortal God hath died for me."

(b) Life eternal to us is a gift. 1. A gift in its conception. God conceived it in Christ before the world began.

"Eternal wisdom has prepared
A soul-renewing feast,
And bids our longing appetites
The rich provision taste."

2. It is a gift in the person of Christ. Col. 3: 4—"When Christ, who is our life, shall appear, then shall ye appear with Him in glory." The angels announced Him on the night of His birth as a Saviour born unto us, "Christ the Lord." He is the incarnate mystery. He is God manifest in the flesh. "God was in Christ reconciling the world unto Himself, not imputing unto them their trespasses."

3. Life eternal is a gift from Christ to us. "To as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—Jn. 1: 12-13. It is Christ's to give eternal life to all that the Father hath given Him. To give to him that overcometh to eat of the tree of life which is in the midst of the paradise of God. It is Christ's to give to him that is athirst of the fountain of the water of life. Christ is the bread of God which came down from Heaven, and giveth life unto the world, that as "sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." Jn. 4: 14—Jesus said to the woman of Samaria, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

(c) Eternal life possessed is knowledge gained or experienced. Not a mere theory or system of religion learned as we learn history or science in the schools; but knowledge gained by the operation of the Spirit of God, quickening the soul into spiritual life, and revealing to it the mysteries of redemption by the blood of Christ.

Eternal life is to know the only true God. The heathen in his blindness bows to stocks of wood or stone, without a knowledge of the true God. Their gods are imaginary. They cannot hear, see, speak or walk. They are inanimate, and cannot save. Paul, at Athens (Acts 17: 23), took occasion to declare the true God from the fact of seeing an altar with an inscription to the unknown God, whom they ignorantly worshipped. We must know God as the God of creation. The heavens and earth, and all things contained therein, were created by Him. All the nations that dwell on the face of the earth He hath made of one blood, and determined the times before appointed, and the bounds of their habitation, that they should seek the Lord if haply they might feel after Him and find Him, though He be not far from every one of us, for in Him we live, and move, and have our being. When the priest of Jupiter, at Lystra, would have done sacrifice with the people because Paul and Barnabas had healed a cripple in the name of Christ, Paul and Barnabas rent their clothes, and ran in amongst the people crying out, "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and sea, and all things that are therein."—Acts 14: 15. When the Psalmist considered God's heavens, the work of His fingers, the moon and the stars which he had ordained, he wondered what man was that He should be mindful of him, or the Son of Man that He should visit him.—Ps. 8: 3.

We must know God as our God and Father. Christ taught his disciples when they prayed to say, "Our Father." When He rose from the dead, and Mary was about to throw her arms around Him, He said, "Touch Me not, for I have not yet ascended to my Father; but go unto My brethren, and say unto them, I ascend unto My Father, and your Father, and to My God, and your God."—John 20: 17. The Psalmist said, "This God is our God for ever and ever: He will be our Guide even unto death." When a Christian Arab was out on the prairies with an infidel who taunted him for praying to a God which he did not know existed, the Arab asked him how he knew a camel passed their tent last night? "Because," answered he, "there are his foot-prints." "Well," said the Arab, pointing to the sun, "there is the foot-print of the God I know and worship."

But this God, to the sinner out of Christ, is a consuming fire; hence, to know Him as our friend, there must be a knowledge of Christ. Christ told his disciples if they believed in God, to believe also in Him.—Jn. 8: 14. Again, we are told that "no man hath seen God at any time. The only begotten Son, which is in the bosom of the Father, He hath declared Him." Christ said, "No man can come unto the Father but by Me. I am the door; I am the way." God was in Christ reconciling the world unto Himself, and if any man be in Christ, he is a new creature; old things have passed away, behold all things have become new. Christ must be known as our personal Saviour. When the sinner is awakened, it is to a sense of sin, of righteousness, and of judgment to come. The thought of meeting an angry God is terror. Whither can he flee? Everywhere God's eye is recognized. If it is darkness or light, the ends of the earth or heaven, the bottom of the sea or hell, God is recognized everywhere. Christ, the substitute, the offering, and the priest, is here revealed to the sinner. He sees the blood flowing, and ever after sings:

"Ere since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die."

He sees the agonizing death, and believes that He bore his sins and died in his stead. He sees the triumphant resurrection, and sees life and immortality brought to light. He sees the ascension of Christ into heaven, and knows that He ever liveth to intercede for him. We know that our redeemer lives, and because He lives, we shall live also. An officer in the British army became concerned about his soul, and sent for a Christian soldier in the army to take a walk with him, and to him opened his mind. He acknowledged that he had tried praying, repentance and faith, and got no relief. Then the Christian asked him if he had ever tried Christ honestly, "Honestly tried Christ? That question was never put to me before, and I believe that I have been trying to pray, repent and believe without any reference to Christ at all." The Christian asked, "Do you believe that when Christ was on the cross he was thinking of you?" "Thinking of me! Why, that is a new thought; but as I am one of the sinners for whom He died, He must have thought of me." Here he saw the substitution of Christ for him in his sufferings, accepted Christ as his Saviour, and was made free from condemnation. This knowledge fills the soul with love to God, Jesus, Christians, and a perishing world. God is loved for his wonderful love in the gift of Christ. Christ is loved for his condecension and death; and our love to Christ prompts to obedience to His commandments, and Christ being in us the hope of glory, we love the brethren; and this we know, that we have passed from death unto life. And can the person who has been saved from death be regardless of those who are yet exposed to that death, and leave them to perish without making an effort to have them saved? No; the first impulse of the soul that gets a saving knowledge of God and Christ is to invite others to Christ. When the knowledge or water of life came to the woman of Samaria, she left her water-pots and went to the city and said to the men, "Come and see a man that told me all things that ever I did: is not this the Christ?"

When Andrew became acquainted with Jesus, he first found his own brother Simon, and he brought him to Jesus. When Jesus found Philip, and said unto him, "Follow Me," Philip found Nathanael, and influenced him to come to Christ.—John 1: 43-47.

What are the inferences to be drawn from the subject? 1st. Those who do not know God and Jesus Christ are without eternal life. "They are without God and hope in the world": "They are dead in trespasses and sins." See the millions of our race in heathendom who know nothing of our God and Jesus Christ, passing away to eternal death—every hour, every moment, every second passing into outer darkness in vast numbers. See the multitudes in Amsterdam who are living without a saving knowledge of God and Christ Jesus, disregarding every sacred claim of their own souls, of their fellow-men, and of God and Christ. Tramp, tramp, tramp, in vast troops they go in the hard beaten path, following the millions who have trodden the same way before them, and have gone down to the regions of the dead, with endless curses on their heads. Shall the inhabitants of Nineveh shall rise up to condemn the rejectors of Christ who heard him speak, because they repented at the preaching of Jonah, shall not all who have obtained a saving knowledge of God and Christ in our day by accepting the gospel, rise up in the judgment to condemn those who reject it? If it will be more tolerable for Sodom and Gomorrah in the day of judgment than for the sinners who rejected Christ in His day, will it not be more tolerable for the poor heathen who, in his blindness, dies without a saving knowledge of God and Christ, than for those who live in the blaze of Gospel light, yet prefer to believe a lie and be damned than receive the love of the truth, because they have pleasure in unrighteousness?

All the unregenerate in our congregations and families are in the kingdom of darkness. For except a man is born again he cannot see or enter the kingdom of God. They are in the gall of bitterness and bonds of iniquity.

The second inference is, that all who have received eternal life by a knowledge of the true God and Jesus Christ are bound to extend the Gospel to others. Hence the commission, "Go ye into all the world, and preach the Gospel to every creature." Hence the command of Jesus, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—Matt. 5: 16. We have not to make our light shine; we are simply to let it shine. If there is a light in the house it will shine to all, unless there are obstructions to hinder it. All we have to do if God has given us light is to let it shine. It is the nature of light to shine. Outside light will shine in if there are any windows or openings, and inside light will shine out if there are ways by which its rays can appear. Let your light so shine. A sick man on board ship heard that a man in the night had fallen overboard. He wondered if he could do anything to help save the man; and he laid hold of a light, and held it up to the port-hole. By this means the drowning man was seen and saved. A blind man sitting at the corner of the street with a lantern lit beside him, was asked why he had the lantern, seeing that darkness and light were all the same to him. Said he: "I have it so that no one will stumble over me." Are there not many whose light, like the foolish virgins, has gone out, over whom others are stumbling into the pit of misery? Fathers and mothers, are you letting your light shine in your homes so that your children are taking knowledge of you that you have been with Jesus? The light may shine in the Bible. It may shine from the pulpit. It may shine in the sanctuary. But unless it shines in individual Christian lives everywhere, men will not take knowledge of us that we have been with Jesus. A vessel was making for a harbor where there were upper and lower lights. The upper lights were on the high bluffs. They were shining brightly enough; but the lower lights, down at the entrance of the harbor, were out, and the vessel was wrecked and the crew lost. So although the pulpit and higher lights may be shining, many a soul is lost at the very entrance to the kingdom of God because the lower lights are out. A man in Minnesota was caught in a storm in the night, and when just at the point of giving up, he saw a light in a log-house. He managed to reach it, and was saved. As soon as he was able, he bought the farm, and built a beautiful house where the log-house stood, and built a tower on it, on the top of which he put a revolving light, which he always lights upon stormy nights, in the hope that it may save some traveller.

Oh, brethren, if God has given us the knowledge of Himself and Christ, shall we not let our light shine? It is said that in the Grecian games they had one where the men ran with lights to a certain goal. If a man came in with his torch burning he got a prize. If the torch of any had gone out ere they reached the goal they lost the prize. Will it not be thus with us in the great game or race of life? There are many who once were burning and shining lights in the family, in the Sunday school, and in the church; but something has come as a hindrance to their light shining as it used to. Oh, friends, take away the obstacles, and let your light shine until the Bridegroom calls for you, that ye may go in with Him to the marriage supper of the Lamb. Then think of the heathen who are shut out in the darkness, whose position appeals to us to send to them the Gospel; and shall we, whose souls are lightened, to them the lamp of life deny? We may think that we can't do much; but it was the mites and cups of cold water that Jesus applauded. When the last American war commenced, an old woman started out with a poker in her hand. When asked what she was going to do with it, she said, "I can't do much with it; but I can show what side I am on." Let us show by our neighborly acts to the needy, like the good Samaritan, whose side we are on. Oh, the terrible responsibilities which are upon us to seek and to save the lost. We often fail because we do not come into personal contact with those we seek to save, or would have saved.

Moody tells how he learned the secret of personal effort for the salvation of others. In his Sabbath school there was a sickly young man, to whom he gave a class of very wild, thoughtless girls. One day he came into Moody's office, and threw himself down on some boxes in great distress. Moody asked him what was the matter. Said he, "I have been bleeding at the lungs, and they say I must die." "Well," said Mr. Moody, "are you afraid to die?" "No," said he; "but I have to appear at the judgment, and give an account of my stewardship, and there is my class, not one of them led to Jesus." Mr. Moody procured a horse and carriage, and went with him to see each one of his scholars, and he told each one of them that he had come just to ask them to come to the Saviour, and then prayed with them. This he kept up for ten days, until all of them gave their hearts to Christ.

God has ordained, through the foolishness of preaching, to save them that believe. If we have a saving knowledge of God and the Lord Jesus Christ, let us work with our might while the day lasts to communicate the Gospel to others, so that by the blessing of God on our efforts, many may receive eternal life by being brought to a knowledge of the true God, and Jesus Christ, whom He has sent; and then when the harvest is gathered, our reward shall be sure, for our treasure will be laid up in heaven, and we shall come to the inheritance which is incorruptible and undefiled, which is reserved for the faithful.

Third inference: Encouragements to work from the success of the past. Some twenty-five years ago the Moravians were the only Protestants who had a missionary in the foreign field. Now, every large branch of Zion has a missionary organization. Four thousand missionaries are in the foreign field, assisted by some twenty thousand native preachers. The gospel is preached in not less than fifteen localities in heathen lands; and more than one million dollars are collected annually to sustain these missions. Not less than six hundred thousand converts are enrolled in Africa alone, and not less than seven hundred thousand in Asia, to say nothing of other parts of the world. Zion is awakening, but she has not yet put on all her strength.

Dr. Gilfillan relates a scene which he, in common with thousands of others, once witnessed in Edinburgh. It was when the Queen visited that metropolis in 1842. Scarcely had the twilight darkened into night when, from every hill surrounding the city, there seemed to rise, simultaneously, a crest of fire. Each mountaineer lifted up in his hand a torch, and from Berwick to Fife, and from Fife to Stirling, the great Firth was illuminated. It was a witness to the people that their soverign had come. So when the Gospel beacons are lit from California to Japan, and from Japan far over the other sea to India, and from India over all the hills of Africa, and from Africa around the world to California again, it will be the signal to each that the kingdom of Christ is fully come.

Then Zion will have put on her strength and Jerusalem, her most beautiful garments. The bridegroom will, Himself, adorn her whom He has ransomed with all manner of precious apparel, and shall lead her into the temple of God; and she shall live with Him in that beautiful city and go no more out forever. Brethren, sisters and friends, should the Master call for us today, are we ready to hear the "Well done, good and faithful servant." Are we faithful stewards of God's grace and the means which He has given us to use for his glory, so that we may be found worthy to receive a sparkling crown studded with many a stone of rejoicing of those whom we have been instrumental in leading to Christ. Are we to be saved as all, or are we to be saved, so as by fire, with our works burned up, or are we to have an abundant entrance into the Golden City, where we shall know the only true God and Jesus Christ whom he has sent? Where the longing of our hearts and the purpose of our Christian life shall find full satisfaction in seeing Jesus as he is, and being like him. When the prayer of Jesus shall have been answered for us. Father I will that they which thou hast given me, that they may behold my glory which I had before the world was. Who can tell what eternal life, in the full knowledge of God and Jesus Christ, whom He hath sent, is to be, in its full fruition. When faith is lost in sight, and mortality is swallowed up of life. Notwithstanding all the pictures of the Bible and all the faith views of our souls of its glory. Our hearts have not yet conceived what it is to be there, and be like Jesus. Is there not, in every Christian heart, a burning desire, kindled by grace divine, to fully know the true God and Jesus Christ, whom He hath sent.

## "Thou Did'st It."

BY THE REV. THEODORE L. CUYLER.

Ah, my dear friends who may be reading these lines to-day with a smarting heart, it is a glorious discovery which we make when we discover God's hand in an experience of sorrow. If a fellow man has wounded us or wronged us we may scold at his stupidity or vent our indignation at his unkindness; the charity of forgiveness is the utmost grace we can exercise. But when we come up to face our Heavenly Father, and recognize his great overshadowing hand in the cloud of sorrow, then there is nothing for us but silence and submission. Questionings will bring no answer; God keeps his own secrets. Murmurings only aggravate the suffering. Rebellion is—ruin. Push as far as we can, and press as hard as we may, we cannot force that solid gate of mystery on which is inscribed "God did it."

Well, then, as we sit and read those words through our tears, let us try to take in their wonderful instruction and their precious consolation. Did my All-wise Father do it? Then it was no blind stroke of Fate, and no haphazard blunder of ignorance. He makes no mistakes. Just wherein the wisdom of God's treatment of me lies I do not comprehend anymore than your little boy comprehends the inside works of the clock when he looks at its face and reads the figures "VIII." He says "It is eight o'clock, and I must be off to school." He accepts the fact without going behind the clock-face. So you and I are to accept the transcendent truth that God doeth all things well, although He does not admit us into the mysteries of His providence. Our peevish and rebellious *Ways?* will only chafe and worry our sore hearts, and bring no answer. Infinitely better is it for us to *be still* and know that He is God.

If He did it, then there was not a shadow of cruelty or a shred of unkindness in the affliction. This is a precious discovery; for we can bear almost any blow more patiently if we feel sure that pure love held the rod. Love never wrongs us. Love never inflicts a wanton wound. The same love that "spared not His own Son, but delivered Him up" for our redemption, took your son and my daughter out of our clinging grasp; and did it too without asking our permission.

"But I cannot understand how a loving Father *could* take my darling away, while other people have a household of children undisturbed;" and another says: "If I had not been so perfectly happy with my husband, then I should feel more reconciled;" and another says: "This is a strange way of showing love." Good friends, this is not the world to unravel mysteries in, or the place to demand explanations. Up yonder is another world, in which we "shall know even as we are known." This world is God's primary school; you and I are the little ignorant scholars. When the All-wise and loving Teacher is speaking, the dutiful child *should keep still.* When he appoints us hard lessons we should learn them, even though the tears fall fast upon the page. The mightiest, deepest lesson to be learned in this world is to let God have His way. Your brain and my brain are not big enough to comprehend all the mysteries of Divine Providence; but your heart and my heart may trust our gracious, compassionate Father enough to say "Lord, not as I will, but as Thou wilt; I open not my mouth, because *Thou didst it.*"

"If we could push ajar the gates of life
And stand within, and all God's workings see,
We could interpret all this doubt and strife
And for each mystery could find a key

"But not to-day. Then be content poor heart!
God's plans, like lilies pure and white, unfold.
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.

"And if through patient toil we reach the land
Where tired feet, with sandals loose, may rest,
When we shall clearly see and understand,
I think that we will say, 'God knew the best.'"

—*New York Evangelist.*

## Brother and Sister.

Sometime somewhere we came across an article giving advice to brothers concerning their sisters, which so struck us that we cut it out, and we give it entire, hoping that our young folks will read it and heed it.

"Young men seldom realize how happy they can make their sisters by small acts of courtesy. How many brothers offer to their sisters the little attentions which they instinctively give to other girls or women? Nay, how many are there who do not feel themselves justified in venting upon their sisters the irritated feelings which they have felt obliged to conceal in their intercourse with the world? A brother who would not wrong his sister of the very least of her rights will yet inflect upon her the grave and almost irreparable wrong of rudeness—a wrong as irreparable as it is dastardly. For rudeness hurts—hurts grievously and lastingly; and what man is worthy of the name who hurts a woman? Brothers do not realize how far a want of courteous conduct at home may go to wreck their sisters' future lives. They wonder at the unaccountable liking of girls for men whom the brothers know to be unworthy—men whose very attentions they feel to be almost an insult to a woman's good sense. Do they not see that it is the courtesy of these men—their 'company manners' if you please—which makes them agreeable to women? Woman so seldom have a high standard manhood! They so seldom see the best of the men they know the best. How should they not be deceived, and mistake that outside veneer of courtesy which makes pleasant the present hour for that inward truth of character which shall be a benediction to all their future lives? Brothers, if you would have your sisters love worthily, let them at least be accustomed to gentle manners, that when they see them in strangers they may not be so dazzled as to become incapable of distinguishing a true man from a sham."

## Exalt God!

Suppose, beloved, it should ever be for Christ's glory to leave you in the dark, would you not rejoice to have it so? A few years ago I remember preaching to you from the text. "My God, my God, why hast thou forsaken me?" and I think that if ever soul of mortal man did know the bitter meaning of that cry, I did. I preached hearing the clanking of my own fetters while I spoke to you. It was sad work. That night, ere I went home, I knew the reason. There came into the vestry a man as nearly insane as man could be. Despair hung like a cloud over his countenance, and, as he took my hand, he said: "I never met a man before who seemed to know where I am. Talk with me." I saw him the next day, and several days, and saved him, by God's help, from self destruction. Then did I rejoice, because I saw that Christ was glorified. I would lose my Master's company, dark as the day would be to me without it—lose it, aye, by the month together—if it would make Him glorified in the heart of one poor, downcast man, or bring a single sinner to his feet. Love Christ and be willing for him to give you the cold shoulder instead of the kiss of his lips, if he might the more be glorified. God brings us to reach that state of self-denial, to be willing to forego that greatest luxury of heaven, for which angels themselves do pine, the presence of the Lord, if thereby Jesus may be better served.

. . . . I like the valor of that soldier who helped to fill the ditch with his dead body that his captain might march on to victory. Throw yourselves into oblivion, that Jesus may triumph. It were a small sacrifice for all the church to die a martyr's death, if Jesus were but raised one inch higher among men. Let us exhibit the self-denying that is born of love.

. . . . Suppose that it should also happen that some of you are going to be deprived of all the privileges of hearing the gospel; because you are going away to a foreign land. You are extremely sorry. But suppose that Jesus means to make use of you to advance his glory among the heathen, by naming his name where it was never known before. Then you may rejoice in banishment, rejoicing to deny yourselves gospel privileges, rejoice to be scattered far and wide, by mount and stream and sea, so that you may bring forth a harvest to his glory.

Brethren, if you should be sinking lower and lower in your own esteem, be not sorry for it. If Christ is rising higher and higher in your esteem, count it all gain. Sink down, O self, to death and the abyss! Sink, sink, till there is nothing left of thee! Go down, pride, self-conceit, self-trust, self-seeking! Go, even though your going should cause despondency, so long as Christ is crowned. Sink, sink, soul, if Jesus rises! If thou canst trust him better, love him better and admire him more, so let it be. As you come to his table, say in your hearts: "Lord, make me glad or make me sad, so long as thou art exalted! Lord make me have thy presence or let me be without, so long as thou art exalted and extolled."—*Spurgeon.*


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