

will make people all the more careful in the future to see that facts are facts and theories theories. An authority in America, who was an exchange professor in Germany, came back quite disillusioned in regard to German scholarship.

The National Mission.

At a recent meeting in London, England, a prominent Clergyman, referring to the proposed Mission, remarked that the supreme need of the hour was not a mission to the nation, but a mission to the Church, and this opinion has been expressed in quite a number of independent quarters. There can be no doubt that many Churches are not at all prepared for an evangelistic campaign. A large number of the Clergy and a still larger number of the people have no apparent interest in soul-winning endeavours, and to attempt a mission to the nation under such conditions is, we fear, to court failure. We notice the same thing is being said of other Churches besides our own, and on this account it would be wise, if not necessary, to see that the Christians of the various Churches have their own spiritual life deepened and strengthened before contemplating a mission to the unconverted. There could be no better preparation made for this than by meetings for prayer and conference, so that spiritual realities may be brought before the people and their own needs faced and met before thinking of those outside. Then, too, it is important to remember that new converts will need to be cared for and instructed, and this will require spiritual homes. What possibility of spiritual growth has a young convert in a Church that is not worked on spiritual lines? So that a mission to the Church is of the utmost importance, and we would suggest that this should have the first attention, and that only afterwards should we think of those who are outside. Judgment must begin at the house of God and then blessing will come to others.

Perpendicular and Horizontal Religion.

In a recent sermon this is how the writer puts the message of a well-known statement of our Lord. The words are admirably suited to all sorts and conditions of men:—

In the classic passage, Mark 12:28-34, the Lord Jesus sums up religion in forty-six words, only three of which are of more than one syllable! Anybody who really cares to understand religion can understand what Christ said. Loving God supremely and one's neighbour unselfishly is the keynote. It might be called perpendicular and horizontal religion. Perpendicular religion reaches up to God. It takes hold of divine strength and resources. It recognizes supernatural resources and manifestations and it is super-human. A religion that is not more than human will not last very long. Horizontal religion reaches out to every man. It takes account of the man next door, in the same city, the same state, the same nation and the same world! A religion that is worth while must reach out to every other man in the world. If we call this "missions," some superficial people sneer at it. If we call it "brotherhood" they think it is fine. "Missions" are merely "brotherhood" in action.

This goes to the heart of all true religion. When we are right with God and right with our fellows, there is practically nothing else to be said. It is well known that St. Paul points this out when he describes the Christian life as "acceptable to God and approved of men."

WALKING WITH GOD

Lent is pre-eminently a time for emphasizing the spiritual life, and the highest expression of it is fellowship with God. Everything else finds its culminating point here. Now, if we turn to the fifth chapter of Genesis we find quite a number of names mentioned and a few facts recorded about each, such as the age of the person, his family history and his death. But of Enoch we get some further particulars. It is said of him that he "walked with God," and this at least for three hundred years. We read very little about him in the Bible, just a reference here and there. But this one thing coloured all his doings, he walked with God. In those early days God had not revealed Himself to men as He has done since. Enoch knew nothing of the wonderful truths that the Lord Jesus Christ made known to His disciples, such as "The Father Himself loveth you" (John 16:27). Nor this: "Ye are My friends, if ye do whatsoever I command you." Yet we who live in the New Testament times are often put to shame by this Old Testament saint.

What is it to walk with God? Is it just to think of Him as we rise up in the morning, to ask for His blessing on the day that lies before us, and to thank Him before retiring at night for all the mercies bestowed? Is it to go as often as possible to services and meetings and hear more about Him and His ways? It is far more than this. Walking with God means to be much in His company. If we are habitually walking with anyone there will be constant interchange of thought, and an intimacy so close that whatever affects one will affect the other. It is a great privilege to walk thus with God, while never forgetting the reverence and godly fear due to His holy Name.

But our walk with God is often interrupted because we sin, and grieve the Spirit of God. If we only cultivated this habit more, the end of each day would tell a very different story. For then we should know His will for us in the details of daily life; where He would have us be; what He would have us do; what He would have us say; and be ever ready to run at His bidding. We should hide nothing from Him, but confide all to His loving care. Blessed, indeed, would be our lives if they were ever thus dedicated to God.

"To walk with God, O fellowship divine,
Man's highest state on earth, Lord, be it mine."

Is this the desire of our heart? If it has not been so hitherto, it may and should be so now. And we may remember for our encouragement that "He will fulfil the desire of them that fear Him."

We are not surprised to find it said of Enoch in Hebrews xi:5, that "before his translation he had this testimony, that he pleased God." If we walk with God, we, too, shall please Him. To this end let us enquire what proportion of our daily lives is spent in His company? How far can it be said of us that we please God? We often consult our own pleasure and then think of God's will. There was One and only One of whom it could be said, "I do always those things that please Him" John 8:29. He consulted not His own pleasure, for we read, "Even Christ pleased not Himself" (Rom. 15:3). He was the One in whom the Father delighted and of whom He could say, "This is My beloved Son, in whom I am well pleased."

What would our epitaph be if it were written? Enoch's was very short: "He pleased God." No better witness could be borne to any man. And we ought not to want or be

satisfied with anything less. If our acts of service were put down, to what extent would it be possible for the Spirit of God to write the words, "He pleased God" across them? This is the simple yet searching test.

We know only too well how our own will is oft-times only too prominent. If we cannot get our way we chafe under it. But how blessed it is to let God have His way with us, even in the face of great disappointment; to walk with Him and be content at once to accept His will, which must be best, although we cannot understand it perhaps just at the time. And even when some great trial, which we cannot account for, has placed itself right across our pathway, it is good to be able to look up and say from the depth of our heart, "Not my will, but Thine be done." Thus would "the peace of God, which passeth all understanding" keep our hearts and minds through Jesus Christ.

We should feel things just as much as ever. But the grace of God would be sufficient to sustain us in the midst of the trial. The Apostle Paul could say, "I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:2), and, although few of us have reached that stage, still, there it is, written for our instruction, if we will only heed it. The secret of it all is found in keeping close to God, walking moment by moment with Him. In so doing our lives will be subject to His will, and they will be well pleasing to Him.

Our Soldiers at the Front

"INTO THY HANDS."

Luke xxiii. 46.—Psalm xxxi. 15.—2 Timothy i. 12.

INTO Thy Hands—that are so strong, so tender,
Would we, O God, our loved ones now
surrender,

Be Thou their Saviour, Captain and Defender—
By night, by day,
Their strength and stay.

Into Thy mighty Hands—that close enfold,
And 'midst the fires will never loose their hold;
Make them CHRIST'S warriors, 'neath His Flag
enrolled—

Lord we commit,
For service fit.

Into Thy guiding Hands—help them to win
Reward "For Valour," in the fight with sin,
Preserve their going out and coming in;
Their Leader be
To victory.

To Thine uplifted Hands—for Thee to bless,
May they Thy Name in all their ways confess,
And help men upward from the world's distress.
By grace God-given,
To Home and Heaven.

Into Thy covering Hands—outstretched to shield;
Stand Thou beside them on the battlefield,
If they fall wounded, let the touch that healed
On Judah's plains,
Lessen their pains.

Into Thy loving Hands—that cannot fail
When dangers dread, body and soul assail,
Yea, should the light of earthly life grow pale—
Lord hear our prayer,
Thyself be there.

To Thy wise Hands—Father, if this Thy will
That the dear form should in last sleep lie still,
Give vision of the Cross with peace to fill;
For them He died,
Christ crucified.

Lay Thy pierced Hands on each beloved head,
Where earthly friends are far, be Thou instead
Near them to save—for sin Thy blood was shed—
Grant, passing o'er,
Life evermore.

Into Thy Hands—wise, shielding, strong and
tender,
Would we our loved ones to Thy care surrender.
Amen, O Lord, of all good gifts the Lender,
Hallelujah,
Alleluia.

J. H. S.