

Baffle trouble, then, by believing in Him.

Third—Let not your heart be troubled, and so baffle trouble because there is a better Beyond. "In My Father's house are many mansions," etc. What is the meaning of your life here? That you just have a pleasant time? No, that you be gotten ready for that Beyond. That Beyond is—

(a) Ample—"many mansions."

(b) The place of recognitions—"Father's house"—i. e., home.

(c) The place of eternal security—"Father's house."

And do you not think you will need some sculpturing trouble to get you ready for that shining Beyond.

Oh, friend, meet trouble as all men must! But, through refusal of Christ, to have no God, no Christ, no home beyond, for which trouble is making ready—that is un baffled and whelming trouble.

JUNE 23-29.—NOT FAR FROM, YET NOT WITHIN.—Mark xii. 34.

Three hundred and sixty-five prohibitions; 248 precepts of the Mosaic law—613 in all; so the rabbis had punctiliously numbered them. It was, therefore, a most painful and puzzling question as to which, of all these multitudinous precepts and prohibitions, were the greatest.

It was a question provoking interminable discussion.

That is always a sign of a decaying and false faith—attention to the petty external and merely human details of things; dress, posture, gesture, number; so many Pater Nosters, so many Ave Marias, a tremendous matter whether the mass be celebrated fasting or after you have had your breakfast!

But our Lord passes by all such petty questions and goes straight to the heart of things. Quite likely, pointing to the scribe's phylactery, our Lord answered, in reply to the Scribe's question, as in Mark xii. 29-31.

Such swift, straight going to the heart of things appeals to the intelli-

gence and moral sense of the questioning Scribe. And He makes answer: "Well, Master, Thou hast said the truth; for there is one God and there is none other but He; and to love Him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices" (Mark 32-33).

And when Jesus saw that he answered discreetly, that is, intelligently, with firm, quick, uncarping intellectual assent, He said unto him: "Thou art not far from the Kingdom of God."

The Kingdom of God—get notion of that. Kingdom of God, Kingdom of Heaven, are two phrases running through the Gospels, and carrying identically the same significance. They mean the reign of God in the reconciled heart. Whoever, with repentance—sorrow for sin and forsaking of sin, and with faith—assent of intellect, and consent of heart to Jesus Christ, yields himself to be henceforward and unclashingly under the rule of God in all the parts and powers of His nature, that man has put himself within the boundaries of the Kingdom of God.

But this inquiring scribe was not far from the Kingdom of God, and yet was not within it. Let us hope he subsequently put himself within.

But standing thus he is the representative of a great class.

(a) A man may be not far from the Kingdom of God in orthodoxy, but yet not within because of practise.

There are those perpetually sneering at evangelical Christians because, as they affirm, evangelical Christians make so much of right believing and so little of right doing. It is a poor sneer, for orthodoxy demands right deed as insistently as it demands right creed. Right creed is the root of right deed. But if the right creed does not push up into blossom and fruitage of right deed, the root (right creed) is just as worthless as any dead root you can