

But what about those through whom the offence cometh? What is that to thee? To their own Master they stand or fall. Nothing that they say or do can touch one who loves God, other than as a blessing in disguise. For the promise is, "All things work together for good to them that love God." Anything therefore like resentment, or bemoaning of self, is but evidence of want of faith in the words of the Eternal. If one should suddenly fall heir to a million of money, the satisfaction at receiving it would scarcely be ruffled by any brusque manner, or even insulting language, from the person securing for him the legacy. Just so the peace of God passing all understanding, the magnificent result of the trial of our faith, in its glorious proportions of blessing, so overwhelms the insignificant apparent cause that it is lost sight of, like a mote in the sunlight, or a bubble on ocean's breast. Then the advice, "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is Mine; I will repay, saith the Lord," not only seems right, but chimes in with our heartfelt desires.

True, our loving Master may give us work to do with reference to those through whom we have, after this sort, obtained spiritual good, in denouncing and unmasking hypocrisy, in teaching the ignorant, in strengthening the weak; or, on the other hand, in learning some useful lessons of Christian deportment ourselves from those who thus, in the order of God's providence, cross the pathway of our lives.

But we anticipate the impatient remark of the over-zealous, Does not such reasoning put a premium on offences, and make it a matter of indifference as to how professors of holiness, whether sincere or not in that profession, act towards others? Will it not excuse the most outrageous conduct, seeing that nothing but good can come of it to those who are affected by it?

We reply that God has made known His mind in this respect. He says, "It must needs be that offences come, but woe to that man by whom the offence cometh." He maketh even the wrath of man to praise Him, and the remainder He restraineth. He regards all that is done against His followers as done against Himself. Where, then, there is either the sin of intention, or the sin of ignorance, He can examine fully the evidence, and mete out the judgment needful. So it will be seen, by the careful student of the Bible, that nothing is left incomplete in God's wonderful plan—all things are ordered and sure in the covenant of promise. We need not go out of our way to protect God's cause, the cause of holiness, on the one hand, or be over-anxious, *for*