

== TREASURY OF TRUTH ==

ALMANAC & COUNSELOR

WITH DAILY TEXTS FOR

1914

By S. RIDOUT



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# Alpha and Omega

## ALPHA

“In the beginning was the Word, and the Word was with God,  
and the Word was God.”

“In the beginning God created the heaven and the earth.”

“Who is the Beginning, the First-born from the dead.”

*Christ is thus the Source, the Beginning of all things.*

“This is the work of God, that ye believe on Him whom He hath sent.”

“These [things] are written that ye might believe that Jesus is the  
Christ, the Son of God, and that believing ye might  
have life through His name.”

“Being justified by faith we have peace with God through our  
Lord Jesus Christ.”

*Christ is also the beginning of life in the believer.*

## OMEGA

“That in the dispensation of the fulness of times He might gather  
together in one all things in Christ, both which are in  
heaven, and which are on earth.”

“The throne of God and of the Lamb shall be in it.”

*Christ is thus the End, the Consummation of all things.*

“Conformed to the image of His Son.”

“The high calling (calling on high) of God in Christ Jesus.”

“With Me where I am.” “Forever with the Lord.”

*Christ is the Omega, the End and Object of His people's hopes.*

*May He be the Alpha and Omega for each reader.*

*May He be the beginning and end of the present year*

*—should He not come before.*

# Flags All Flying

THERE is a picture of a ship going into action which is calculated to stir the blood of all who know anything of sea life. A man-of-war is usually sparing of her bunting. One flag at the peak is all she ordinarily carries at sea. But in the enemy's presence, as she is going to force her way past the forts with their frowning guns which would block her way into the harbor, she has the flag at every masthead! Her colors all flying! There is to be no question who she is.

And we, dear fellow-Christians, are often brought face to face with the enemy. Indeed, we are always passing through strange seas, and must ever have "the flag at the peak"—letting others know who we are and whom we serve. But when special danger is present, when we are to face the hosts of evil who would block the way of God's people, let us set the flag at every masthead.

A young man at college, or at work, lets it be known in a quiet way who he is. But some one begins to mock, to oppose the truth of God, to blaspheme. Perhaps some Christians shrink with timidity, and are tempted to hide their colors. Then is the time to let them fly at every point! We are Christ's, saved, and on our way to heaven! Let all the world know it!

"The Bible is a book of fables."—"Christianity is only for cowards."—"Let us enjoy life."—"Come to the theatre with us."

Hoist the colors, my brother; let them fly at every point! And you will sail in triumph past all the threatening guns of Satan and of this poor world.

"Stand up, my soul; shake off thy fears  
And put a cheerful courage on;  
March to the gates of endless joy,  
Where Jesus thy great Captain's gone."

# More Bloodshed

IF any have thought we had almost entered upon the era of universal peace, the events of the past year have rudely awakened them to a sense of the real state of things. The war between Turkey on one side, and Bulgaria, Servia, Montenegro and Greece on the other, which resulted in driving the Ottomans well-nigh out of all Europe, has been followed by an equally sanguinary conflict when the former allies turned their weapons against each other. Bulgaria, flushed with its victories, has been assailed by Greece and Servia, who with the aid of Roumania have forced the former leader to humiliating terms; while Turkey has regained some of its lost territory. What a picture of the heart of man! "Hateful and hating one another." In Mexico assassination and revolution are desolating the land and rendering life, property and commerce more and more insecure. Is *this* the Millennium? How forcibly we are reminded of *His* words who said, "Ye shall not see Me until the time come when ye shall say, Blessed is He that cometh in the name of the Lord" (Luke 13: 35).

We are ever reminded that we are not of this world, that our citizenship is in heaven, and that one blessed hope is before us—*the coming of our Lord*. He will then take us out of this scene of strife and bloodshed into those pure realms of joy where all is peace. Only then will the groaning creation find the looked-for deliverance, when Christ the Lord returns in power, puts down the powers of evil, and brings in lasting peace in righteousness, under His own reign.

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"Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another" (1 Jno. 4: 10, 11).

# “Blessed are the Peacemakers”

**I**F we are to present a bold front to Satan and his wiles, to “resist the devil,” we are to be men of peace among the people of God. Error, doctrinal and moral, must be met firmly and constantly. But the pasture-land of the sheep of Christ must not be made a battlefield—unless indeed the enemy has come in there, when of course he must be driven off.

But it is not to fight our *brethren*. “Let there be no strife between me and thee, for we be brethren.” How often is this forgotten. Personal affronts, private grievances, are made the subject of conflict. Alienation and discord come in, and before we know it the people of God are thrown into confusion, the Holy Spirit is grieved and God’s testimony and work are hindered.

Happy is the one who at times like that remains quietly in the presence of God, and has but one object, the glory of Christ, in the removal of evil, and thus healing of the breach. Let us covet to be peacemakers. It is not easy; we shall get charges from “both sides,” but if we love all, serve all, and are true to the Lord, His approval is worth everything, and we shall see the frightened lambs and sheep lying down again in the green pastures.

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## “He Said So”

**I**T is a fine thing when a man’s word is as good as his oath; when his promises are always fulfilled, and when we can always rely implicitly upon what he says. Many persons are quick at making promises, but slow and uncertain in keeping them. It is better not to be so ready to speak and to be more sure to act. “He that sweareth to his own hurt, and changeth not,” describes a man who is faithful to his word. Let our yea be yea; our nay, nay. The grace of God teaches us to live *soberly*.

## Left Bibles

**R**ECENTLY, at the close of a large Bible Conference, a brother collected quite a number of Bibles which had been left by their owners when they went home. They were fine, and evidently well-used books; but in the confusion of the breaking up, they had been mislaid. No doubt their owners would soon miss them, and get them back.

But are not many of us inclined to leave our Bibles behind?—not literally, perhaps, but by forgetfulness or neglect omitting to have the word of God stored in our hearts. You have a busy day ahead, many difficult duties, and perhaps some trials. Be sure not to leave your Bible behind. It is a day of pleasure—a nice outing with friends—see that, in spirit, at least, you do not leave your Bible behind.

Young Christian, starting out in life, contemplating some important step, see that you do not leave your Bible behind. It is your best friend, your most important companion.

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## A Joint

**B**Y that which every joint supplieth," Eph. 4: 16. A joint is not only a knuckle (indeed, the word here does not have that thought), but is a *link*, connecting different parts of the body. Thus an artery is a "joint," or joining: like a pipe carrying the precious blood full of nourishment from the heart to the smallest member of the body. If there is a clog, no blood is carried, and serious loss follows. Are *we* joints, carrying the precious nutriment which builds up the Lord's people, fresh from His heart to them? If there is a clog, if we are out of communion, how great is the loss. Let us see to it then that nothing hinders the outflow through our hearts to the Lord's beloved members.

# At Prayer Meeting

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THESE were only two or three of us  
Who came to the place of prayer;  
Came in the teeth of a driving storm;  
But for that we did not care;  
Since, after our hymns of praise had risen,  
And our earnest prayers were said,  
The Master Himself was present there  
And gave us the living bread.

It was only a handful gathered in  
To the little place of prayer;  
Outside were struggle and pain and sin,  
But the Lord Himself was there:  
He came to redeem the pledge He gave—  
Wherever His loved ones be—  
To stand Himself in the midst of them,  
Though they count but two or three.

And forth we fared in the bitter rain,  
And our hearts had grown so warm,  
It seemed like the pelting of summer flowers  
And not the crash of a storm.  
" 'Twas a time of the dearest privilege  
From the Lord's right hand," we said,  
As we thought how Jesus Himself had come  
To feed us with living bread.

—*Selected.*

# Early Rising

THERE is a tendency, in "civilized" countries, to turn night into day. Entertainments, public amusements, visiting, etc. are prolonged to so late an hour that many are seldom in bed before midnight. It is not strange therefore that the rising in the morning is dull, unrefreshed, and so late that to get off in time to reach office or school brings confusion at home. While this is largely true of the world, how prone God's people are to fall into similar habits. We need not be surprised if things go wrong because of this.

But how pleasant the contrast when one rises early. There is order and time, not only for the morning meal, but for a little season of quiet over our "chapter," and something more than a hurried form of prayer. We go forth to the duties and trials of the day refreshed and armed with the "armor of light," and all day we will find that hour or half-hour has been the most important of the day. When night comes we can retire with grateful hearts to the well-earned rest of sleep.

Let us remember the importance of the early hours. The homely couplet:

"From six to eight  
You've sealed its fate,"

speaks kindly to us not to neglect early rising.

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HE who begins the day without prayer has left an open door for Satan to enter in.

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WE are privileged to leave our personal matters in the Lord's hands. He will protect and vindicate, and we shall be left free to care for His glory, and to love and serve His own.

# Covetousness

**T**HERE are two words in the original, meaning a covetous person. One is "a lover of money," and is used of the Pharisees "who were covetous," Lk. 16: 14. It is also used in describing the moral character of the last days—"men shall be . . . covetous," 2 Tim. 3: 2. In the first epistle to Timothy, the apostle speaks of this love of money as "a root of all evil" (chap. 6: 10). The word opposite to this, "*not* a lover of money," is given in describing one who would be a shepherd of God's people (1 Tim. 3: 3). And in general the saints are exhorted to let their life be "without covetousness" (Heb. 13: 5) for the beautiful reason that "*He* hath said, I will never leave thee nor forsake thee."

Perhaps it may be said, "*I* do not love money—I despise meanness and grasping." But you may be covetous of something else. You may crave pleasure, reputation, or something which you have not. The other word for covetousness covers this—It is "having more," whatever that "more" may cover. Craving things in this way brings discontent with one's lot. God is forgotten in measure, and the craving of the soul is put in His place. This is idolatry (Col. 3: 5). When Christ fills the heart, it is satisfied. **WITH HIM** God will freely give us all needed good.

"Little children, keep yourselves from idols" (1 Jno. 5: 21).

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## The Joy of the Lord

**A**RE you happy? We are not to be governed by our feelings, but we all need the cheer of a heart that has been made glad. The joy of earth passes away; the joy of the Lord remains forever. If saved, this joy is for you; *are you* happy?

# How is Your Prayer Account?

**W**HEN men have business dealings with one another, they keep a regular account so that they may see at a glance how matters stand between them. In our momentous dealings with God—not speaking of the question of our souls' salvation, which has been settled for every believer in Christ—do we keep faithful record how matters stand with our Lord as to communion and prayer? What about the personal requests which have been made for temporal and for spiritual blessings? Have they been answered? If so, have we turned to Him with thanks? We have been praying for the conversion of some, for special deliverance for others; how do these matters stand—answered or unanswered? Let us, in a reverent spirit, keep our spiritual account, going over them with the Lord.

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**A** HOMELY proverb says, "A stitch in time saves nine;" this is true in spiritual things as well as temporal. We can apply it to our individual state and to the assembly of God as well. The little foxes spoil the vines. Are little duties neglected, or time of private prayer curtailed, the daily reading of God's word omitted? Before we know it, some sad act has brought dishonor upon our Lord. Has He not allowed it to awaken us? Had we watched our private life, the public one would have been different.

Or the saints may be neglected; the weak, feeble, less prominent ones are overlooked, while perhaps the society of the more congenial is cultivated. Things go on outwardly well, until some apparently trivial matter comes up, and to our astonishment and sorrow we are in danger of rupture. Our neglect to build up and knit the saints together in time of peace has borne its legitimate fruit.

Christian, awake! Let us no longer neglect either our own souls or the need of the saints.

# The Lost Sheep

"I'VE lost a sheep, but I have many more;  
I need not care that from My boundless store  
A foolish one has wandered far away;  
I'll not be poorer: let the lost one stray.

"What madness drove it thus afar from Me?  
In pastures with the rest it now could be;  
It was not lack of care in Me; each day  
I guarded, sheltered, sought to make it stay.

"And now it must forever wander there  
In ever-thickening gloom, where it will share  
The portion of the lost, afar from joy and light,  
Its lonely bleat piercing the awful night!

"I cannot rest, with that lone hopeless cry  
Reaching e'en here; I could not have My joy  
With all the rest. No, leaving them behind,  
I e'en must follow on until the lost I find."

\* \* \*

And so the Shepherd laid His glory by,  
And came to earth that He might thus be nigh  
That wandering sheep: He called, He followed on,  
He went through *death*, and thus the lost was found.

♦♦♦

REMEMBER—"a soft answer turneth away wrath." Try it all day to-day.

♦♦♦

Do not bear a grudge; it is unworthy of a Christian, and grossly misrepresents our Lord; it destroys communion, and eats like a canker in the soul. Forgive, love, heap coals of fire—but do not bear a grudge.

# The Christian Home

## 1. Salvation

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16: 31).

## 2. Obedience

"As for me and my house, we will serve the Lord" (Josh. 24: 15).

## 3. Husbands

"Husbands, love your wives, even as Christ also loved the Church."

"No man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church" (Eph. 5: 25, 29).

"Love your wives, and be not bitter against them" (Col. 3: 19).

"Heirs together of the grace of life; that your prayers be not hindered" (1 Pet. 3: 7).

## 4. Wives

"Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation (conduct) of the wives" (1 Pet. 3: 1).

"That they may teach the young women . . . to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed" (Tit. 2: 4, 5).

## 5. Fathers

"Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6: 4).

"We exhorted and comforted and charged every one of you, as a father doth his children" (1 Thess. 2: 11).

## 6. Mothers

"The unfeigned faith . . . which dwelt first in thy grandmother Lois, and thy mother Eunice" (2 Tim. 1: 5).

"I have lent him to the Lord; as long as he liveth he shall be lent to the Lord" (1 Sam. 1: 28).

"As one whom his mother comforteth, so will I comfort you" (Isa. 66: 13).

### 7. Children

"Children, obey your parents in the Lord, for this is right" (Eph. 6: 1).

"Honor thy father and mother; which is the first commandment with promise" (Eph. 6: 2).

### 8. Servants

"Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and His doctrine be not blasphemed" (1 Tim. 6: 1).

### 9. Masters

"Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven" (Col. 4: 1).

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## Love Unselfish

**T**RUE love does not demand, it gives; it does not absorb from another, it pours out of its own rich stores to others. It does not feed on the affirmation of self, but grows strong and radiant on negation of itself. There is so much that goes under the name of love that is poor and paltry and mean; that wants to *get* rather than *give*; that calls itself love, and sacrifices the object of it to feed the flame of its own egotism. Not such is the love of God, nor the love of Jesus Christ; not such either can be our love if it is of the divine nature.

—*Adapted.*

# What About Voting?

“DON'T you think it is the duty of a Christian to do all he can to secure good government, abolish cruelty, check evil, and establish righteousness?” “I certainly do.”

“Then why do you not vote?”

“Because that is not the way a *Christian* can help toward the ends you mention.”

“How is that? Isn't everyone bound to fulfil his duties toward his fellow-man, and is not that done by making good laws, and securing good government?”

The Bible tells us we are debtors to the world—Paul said, “I am debtor both to the Greeks and the Barbarians, both to the wise and to the unwise; so, as much as in me is, I am ready”—to vote for good government? to help make good laws? NO—“to preach the gospel to you.” That is the way, and the only lasting way, a Christian can help on the cause of good government. Obedient to the laws of men, praying for all in authority, he holds forth the one sovereign and sure remedy for the ills of men—the gospel of Christ.

The Christian is essentially not of this world. In whatever measure he acts inconsistently with this, he weakens his influence. The world has plenty of voters now—many of them honest and upright, so far as this world is concerned. What it needs is *witnesses*—men who by life and testimony can bear witness for God, for Christ, and to the salvation wrought by the Lord Jesus. This, and this alone, will truly deliver men from the saloon; nay, will by their testimony and example stir up the world to attempt its reforms in its own way. There is one thing the world does not need—a Christian's meddling in its affairs. There is one thing the world *does* need—it is CHRIST.

Therefore, *live* Christ, *preach* Christ. Gospel addresses are better than political speeches; tracts than ballots; a separate walk than sitting in the gate of Sodom.

# The Book Trade

“**W**E keep no religious books at all now,” said a salesman in the chief book-store of one of our large cities.

“Of course we order them when asked, but they are ‘dead stock’ on our shelves.”

And what *is* sold in place of the religious books that once were quite freely bought? Novels, novels,—light literature; something to catch the idle, to amuse, or worse, and *not* to trouble the conscience. That, in brief, tells the story.

How significant all this is. “The time will come when they will not endure sound doctrine.” Surely that time has come. People do not want even serious, thoughtful reading. Let us ask ourselves, What food does our mind feed upon? Are the popular books of to-day meeting our taste?

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## Tract Distribution

**P**ERHAPS many of us are saying we will some day begin to distribute tracts: but meanwhile the days are passing into weeks and months, and little or nothing is done by many. Shall we not begin to-day, asking the Lord to open the way and to give us wisdom and courage? We pass someone on the street, another comes to our door, neighbors talk to us about other matters; there are many opportunities offering *to-day*, shall we not begin this quiet and blessed work of spreading the gospel?

Let no day pass that we do not give some one a little messenger of the grace and love of God

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“Blessed are ye that sow beside all waters”—Isa. 32: 20.

# “A Peculiar People”

(Titus 2: 14)

THE word really is, “a people of His own,” a special people as we say, “my peculiar property.” The thought therefore is a people who are truly the Lord’s, who love Him and rejoice to bear witness to Him.

But let us avoid being “queer.” Peculiarity of dress, sanctimonious expression of countenance or language—these are not marks of devotedness to the Lord, but of self-occupation. They repel people instead of attracting them.

Let nothing attract attention to *us*, except that we savor of Christ, that our hearts are full of Him, and we love to point Him out. We cannot be too peculiar in this.

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## A Delicate Test

A FRIEND was telling me the other day how for a long time he and his employers were baffled by certain chemical tests he was making. These tests were to ascertain the amount of carbon present in a certain sample of steel. Everything was done carefully and checked off with great accuracy; and yet he and they knew that too much carbon was indicated. Whence did this extra amount of carbon come from? After repeated examinations the secret was discovered. My friend was not very tall, and in making his tests he bent over the vessel containing the metal, and *his breath touched it*. Now we know that breath exhaled contains more carbon dioxide than the atmosphere, this carbon being given up by the blood as it is oxygenated in the lungs. It was this little bit of carbon *from the breath* that troubled them so much in their tests of the steel. Having discovered the trouble, it was easily corrected by not breathing into the vessel.

We are constantly troubled by this very thing in spiritual things. Is such a course pleasing to God? Is such a friendship or habit according to His mind? We examine, we pray over it, but we let our own desires or will, something of our own hearts enter into our test, and all is vitiated.

In Judges 14: 3, Samson said of the Philistine woman whom he desired as his wife, "Get her for me; for she pleaseth me well." He ignored the will of God, and let his own desire, as his breath, vitiate his choice.

So David in bringing back the Ark, 1 Chron. 13: 2, consulted, not the Word, but with the captains and leaders, and *their* breath fell upon and vitiated what was otherwise a good and right desire.

So Rehoboam, 2 Chron. 10: 6, etc., forsook the counsel of the godly and aged, and followed the advice of the young which expressed his own desire. Their breath fell upon their counsel and havoc in Israel was the result

Let us see to it that the pure air of the Spirit and truth of God alone fall upon that about which we seek His mind, and may the out-breathing of our desires not be allowed to mar our tests.

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"In all thy ways acknowledge Him, and He shall direct thy paths"—Prov. 3: 6.

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"I walked a mile with Pleasure;  
She chattered all the way,  
But left me none the wiser  
For all she had to say.

I walked a mile with Sorrow,  
And never a word said she,  
*But oh, the lessons that I learned  
When Sorrow walked with me."*

# Foot-Washing

(John 13.)

IT is perhaps not unnatural that men have turned into a religious ordinance this action of our Lord in washing His disciples' feet, and in commanding them to wash one another's feet. For it is easier to carry out the *letter* than to fulfil the *spirit*. Man naturally inclines to *doing*, and easily takes up some outward ordinance which he thinks may be pleasing to God.

If we examine carefully the chapter, however, we will find the clearest indication that our Lord was teaching a spiritual lesson and not establishing a formal ordinance. The very genius of Christianity points away from a multiplication of outward forms. The religion of types and shadows has passed, having been followed by the body, or substance.

On the other hand, this spirituality of Christian truth brings into clearer relief the binding obligation to observe the two ordinances which are an essential part of the revealed truth of the word of God. Baptism and the Lord's supper are most unequivocally enjoined, the first administered once as an initiatory rite, and the other to be regularly observed: "As often as ye eat this bread and drink this cup, ye do show the Lord's death *till He come*" (1 Cor. 11: 26). If however we are to keep these two ordinances inviolate, we must guard against adding to them others which are not specifically directed.

Foot-washing was a regular practice in the East, as it is to this day. It was not a religious act but a necessary one, where walking in the roads with light sandals made it impossible not to have more or less soiled feet. It was therefore an act of hospitality to give a guest water for his feet (Lk. 7: 44), and is used as a synonym for hospitality (1 Tim. 5: 10). Such an act was done by servants. It preserved the cleanness of the house and set a person at ease.

Our Lord therefore was doing a familiar act, one indeed which Peter shrank from allowing Him to do—"Lord, dost *Thou* wash *my* feet?" The dignity of the Lord, the low position of Peter, both pressed upon him the unseemliness of the act. Our Lord simply tells Peter he does not know what He is doing, though he would know later. Now Peter *did* know the literal act, but he did not know its spiritual significance. Upon his refusal to allow it, the Lord tells him he can have no part *with* Him unless his feet are washed. This does not mean no *salvation*, but no enjoyment of communion. But how wrong it would be to connect literal foot-washing with either salvation or communion, or to say that one washed with water was "clean every whit."

Peter now catches a glimpse of the Lord's meaning, and goes to the opposite extreme—he will have hands and head washed as well as feet—evidently referring to the spiritual act; and our Lord, continuing the spiritual application, says, "He that is washed (or bathed all over—referring to new birth) needeth not save to wash his feet, but is clean every whit" (ver. 10). Adding, as He does, that one of them, Judas, was *not* clean, who can doubt for a moment the entirely spiritual significance of His act?

What then does washing the feet signify spiritually? Everyone born of God has been cleansed by that act—a new, sinless nature has been imparted; an act which will never need repeating. But as we walk this earth we come in contact with the dust of the world. It is this contact that would hinder our communion with our Lord unless the effects were removed. Thus even business and other legitimate connections with the world would hinder communion were not the moral effect, the dragging of the soul down to earth, removed. Of course, sins would do the same.

The "water" is the word of God (Eph. 5: 26) applied to our ways, leaving us to judge what is inconsistent with God's will and thus bringing us into the enjoyment of fellowship with the Lord.

We are to wash one another's feet by bringing God's word to bear upon our ways—in the lowly spirit of a *servant*, not of a master. "Ye which are spiritual restore such an one in the spirit of meekness, considering thyself" (Gal. 6: 1).

May the Lord give us thus to enter into His thoughts of feet-washing, and lead us ever to allow Him to cleanse our ways, that our heads may be upon His bosom (Jno. 13: 23).

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## Ittai

(2 Sam. 15: 19-22.)

**H**OW noble a thing is faith! How it transforms a naturally selfish, deceitful character into a true and faithful one! Ittai was of Gath, a Philistine; apparently attracted to David during his sojourn in the Philistines' land. He had attached himself to David and enjoyed the prosperity of the earlier part of his reign. But all that was changed now: David was driven away from Jerusalem by Absalom; it was uncertain whether he could ever regain his throne. With characteristic nobleness the king releases Ittai from identification with his fallen fortunes: "Return to thy place . . . mercy and truth be with thee."

The reply of Ittai causes a thrill in all who would be like-minded: "As the Lord liveth, and as my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even there also will thy servant be."

We follow a Greater than David—rejected too by most. Many have turned from Him. "Will ye also go away?" He asks. Let Paul answer for us: "According to my earnest expectation and my hope, that . . . as always, so now also, Christ shall be magnified in my body, whether by life or by death" (Phil. 1: 20).

# Moses and David

**T**HERE is a striking resemblance between Moses and David in their closing days. The former was debarred from the land because of his one act of disobedience; the latter was not allowed to build the temple because he had shed much blood. Each accepts the sentence of God with meekness; each provides diligently for those who were to follow him; each at the close pours out his heart in grateful praise.

"These all died in faith," not permitted to enter here upon the full enjoyment of their great desire, but happy in the truth that God's way was right and good.

We too have not here our desire; "We have no continuing city, but we seek one to come." Meanwhile, with all our might let us labor for the Lord's interests, waiting patiently the day of His return.

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## The Good Shepherd—*unto Death*

"I am the Good Shepherd: the Good Shepherd giveth His life for the sheep" (Jno. 10: 11).

## The Great Shepherd—*in Resurrection*

"The God of peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will" (Heb. 13: 21).

## The Chief Shepherd—*in Glory*

"When the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5: 4).