

THE
MANIFESTATIONS OF CHRIST

TO HIS

SERVANTS,

AND

HIS RULES FOR EFFECTUAL SERVICE.

PRICE ONE PENNY.

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READ LUKE IX.

MY DEAR BROTHER OR SISTER IN THE LORD,

I presume that you are, or desire to be, a servant of the Lord Jesus Christ. Seeing that he has in the wonders of His grace Himself taken the form of a servant, and being in the form of a servant, humbled himself and became obedient to death, even the death of the cross, that we might be saved from hell and brought to God, I cannot doubt but that it is your earnest desire to serve him and to live no longer to yourself, but to Him who thus loved you and gave himself for you.

By faith we are all the children of God, and if we have truly and practically entered into the finished work of the Lord Jesus on the Cross, have been sealed by the Holy Ghost, whereby we cry Abba Father. It is because we are sons, God has sent forth the Spirit of His Son into our hearts,

crying Abba Father. (Gal. iv.) To be a servant is, however, something more than this. To be employed by the Lord and to work with Him in His vineyard is indeed an honour and a privilege of unspeakable blessing, and His service is perfect freedom. The Lord Jesus reveals Himself in a variety of ways to the children of God as such according to their need and circumstances. But it is as servants we learn more of Himself. It was the servants in the 2nd of John who knew from whence came the wine which had previously been water. It is to those who keep His word that He promises to manifest Himself as He does not unto the world. (John xiv.)

Now, in the 8th chapter of Luke, we have the Lord Jesus sowing good seed and the result thereof. Those who receive the word in an honest and good heart are called into the relationship of brethren to the Lord Jesus, children of His God and Father. The chapter goes on to show the various conditions and circumstances that they are liable to, but at the same time, the all-sufficiency of the Lord Jesus is blessedly brought out to meet every kind of need.

In the 9th chapter we have not so much the child, as the servant. It is of course the child, for there can be no servants of the Lord in this day of grace among men but what are the *children* of God. And now may the Lord in His great grace give His servant the needed grace and power to point out some of the manifestations of the Lord Jesus to His servants, and may we all be encouraged to go forth the more willingly, the

more faithfully, and the more diligently to serve Him, seeking alone his exaltation and His praise and His glory. We are His servants, but our bonds he has loosed and we are free, and His service is no bondage, but perfect freedom. The Holy Ghost is the power thereof, and where the Spirit of the Lord is there is liberty.

The first thing, then, for the child of God to do is to get His commission as a servant, and to get it not from man, but from the Lord himself. The Lord Jesus called His disciples together and *He* sent them out. It is, beloved reader, most important that we are called of God to any act of service, and to take heed that we are not running before we have been sent by Him. More than ever do I feel the solemn responsibility of serving the Lord after His own purpose and way, and that I am not just doing my own will but the will of Him that sent me. We are wholly without excuse, for if we have been truly born of the Holy Ghost, have confessed the Lord Jesus, and have believed in the heart that God hath raised him from the dead, I say if this be so, we are in-dwelt by God the Holy Ghost, and He is the power for service. Know you not that your body is the temple of the Holy Ghost. (1 Cor. 6-19). He is the power that should work in us mightily, and He is the One to guide and to direct us. It is for us to act in fellowship with Him, and not in *our* own fancied wisdom and strength. In John xv. Jesus said to His disciples, "When the Comforter is come, whom I will send unto you from the Father, He shall testify of me, and ye also shall bear witness of me." (John xv. 26, 27.)

Thus it is in happy *fellowship* with the Holy Spirit dwelling in us that we have guidance and power in testimony for Jesus. We are workers together with God. (2 Cor. vi. 1). This is most blessed—the Lord fix and root it deeply on our hearts, so that we may, like Paul of old, confer not with flesh and blood, neither make our own plans and arrangements, but so waiting upon the Lord we may go forth, not before him, neither behind Him, but *with* Him. Paul was most decided as to his call, and also from whom He obtained his message. (Gal. i. 1 and 10.) He knew whom he served and to Him he was subject.

Will you allow me to ask, my beloved brother or sister in Christ, has the Lord called you into His service; has he said, "Go work to day in my vineyard." I do not ask this to discourage you, or to raise a doubt in your mind. God forbid, that I should so do. Oh no, I ask it in order that you may know practically the only true source of power for service. There is much activity amongst Christians, but how little power the reason doubtless is because we forget what the power is, and that the power is abiding in us, even the Holy Ghost. Hence so much fleshly service—wood, hay, and stubble—which, by and by, will have to be burnt up by the Lord. Oh! if we did but remember and use the power—if we did but wait a little in subjection to the Spirit of God, to know where He would lead and use us, what unbounded blessing there would be. Please do not misunderstand me. I do not say, wait on the Lord by the Holy Ghost with a view of encouraging idleness. By no means, but, on

the contrary, that there might be abounding activity, and that of the right kind, an activity led on by the Holy Ghost. Sure I am, if we were more practically humble before God, conscious of our own ignorance and inability to do anything of ourselves, then the Holy Ghost would not let us be idle. The mission of the Holy Ghost is to glorify Christ, and he does so through the Lord's servants. Oh! let us live then in a spirit of self-judgment, and grieve not the Holy Spirit, whereby we have been sealed unto the day of redemption, by our fleshly ways for then he will use us fast enough and make our testimony for Christ seen and felt. Thus it was with the Lord's disciples. Having received their mission from the Lord himself, they went forth preaching the Gospel with real Divine power, and the result of their testimony was great blessing, and even the conscience of Herod himself was awakened to the remembrance, at all events, of his wickedness towards John the Baptist.

Having thus for a time preached and worked many miracles the disciples returned to their Lord (v. 10), and told Him all that they had done, and this is the next point of moment I would direct attention to.

COMMUNION WITH THE LORD, as to the result of our service, is a matter of all importance, and one demanding the most rigid attention. The blessed Lord has the deepest interest in the result of our service. He is indeed the master, and it is for Him, and not for ourselves, we labour. He delights therefore to be told all that occurs in the

way of service for Him. He would have us tell out everything, even though he knows all that has happened, for there is nothing hid from the eyes of Him with whom we have to do. Yea, He says our voice is pleasant to Him (Song of Sol. 2-14), and He delights in our holding close, intimate, and affectionate communion with Him about everything. There is no doubt that we all fail in this. We go on asking blessing on our labours, but it is another thing to return to the Lord, and tell Him in detail, yea, in minute detail, all the results of our ministry, of whatever kind it is, whether it be preaching to ten thousand people, or giving a cup of cold water to a disciple, because he belongs to Christ, or any act of service between these extremes. We should tell Him all, holding back nothing. There is no reserve in the heart of Jesus toward us, He would have us know all, and we shall yet know Him even as He knows us (1 Cor. xiii. 12.) There should be no reserve in our hearts towards Him. We should, I say, tell Him all, confess our failures counting upon His faithfulness to forgive us all. We should bless Him for all help and grace given in times of need, owning, that if there be any fruits from the service, it has been all of Him, and to Him is all the praise and glory due. Let us never forget, that He says our voice is sweet to Him—that He says, “Let me hear thy voice, for sweet is thy voice, and thy countenance comely.” (Song of Sol. ii. 14). Going thus to the Lord, He will take us aside privately into a desert place. (Luke ix. 10.) “And the Apostles, when they were returned, told Him all that they had done, and He took them, and went aside privately into a desert

place, belonging to a city called Bethsaida." As we draw near to Him, so will He draw near to us, and manifest Himself, and lead us aside privately into a desert place, from the noise and bustle of the world. There He will disclose to us more of His own perfections, and teach us more of His own blest ways. He showed His *ways* unto Moses, His acts unto the children of men. He will make us sit under His shadow with great delight, and give us of His own fulness, and cause us to feed on Him freely and abundantly; yea, He will bring us into His banqueting hall, and place over us his banner—love.

Thus as we feed on Christ, the living bread, the old corn in the land, so we shall gain strength and growth ourselves, and be able to instruct others in the way. We must learn in an especial and practical manner that all our resources are in Christ, and that, though He has given power to-day to serve Him, we must get from Him a fresh supply for the next act of service and for our own soul's good too. This is of great moment. The servant is too apt to think that if he has power and liberty in ministering one time, he shall be sure to have it the next. This is a great mistake, which has been learnt by some through bitter experience. We must take nothing for granted, but go on each and every occasion for the needed grace and power, for the particular time of need. If we desire continual freshness and blessing, we must ever and anon return to the Lord and master, and feed our own souls, and obtain food for others. Well, truly our fellowship is with the Father, and with His Son Jesus Christ. We have full and

free access to Him now, for all hindrances are removed, and He would have us, with liberty, enter into His presence, and sit there, waiting upon Him, to know His mind and will concerning our ourselves and others. This, dear reader, cannot be too much pressed upon our hearts. All service is worthless and unavailing unless it is in communion with the Lord Himself, and unless we are drawing from His fulness. The Lord by His Spirit implant this very deeply on our hearts and consciences, that we may never forget it. I need scarcely say, that the power of this communion with Christ is the Holy Ghost, who dwells in us. It is he who takes of the things of Christ and shows them to us.

The Lord's disciples learnt this. While they were in the desert a multitude of hungry people came to the Lord. The disciples were for sending them away, because they had not as yet learnt the resources which are in Jesus. Jesus said, "Send them not away, but give YE them to eat." They had, however, only five loaves and two fishes, but what are they among so many? To the human understanding, simply nothing, but He who made and sustains all things by the Word of His power was present; and He who brings to nought things that are, by things that are not, could easily make an abundance out of this little store. So taking the five loaves and fishes, and giving thanks, He broke the same, and gave to the disciples, and the disciples to the multitude, until all had sufficient, and gathering up the fragments that remained over and above that which had been eaten, they found twelve basket's full,

All fulness, all sufficiency dwells in Jesus, all the fulness of the Godhead bodily dwells in him, yea, Christ is all in all. He is full of grace and truth, His resources are unlimited, and He has that which will meet our need in all circumstances. May the Lord help us to know Jesus more and more after this fashion. May we be so living that He may reveal HIMSELF to us in this wondrous character, as the fountain wherein all fulness dwells. Well, blessed as this is, it is not enough. I mean it is not enough for the Lord Jesus. He desires that His servants should know yet more of Himself, and so would lead us on, step by step, into the richer and fuller understanding of Himself. Would that all God's children were alive to this blessed fact, that the Lord Jesus is not satisfied until He has revealed Himself to us in *all* the various aspects of His character. We, alas, are soon contented, and that with a very little blessing. I mean comparatively. What a vast number of the children of God are satisfied with just having deliverance from the wrath to come, and the pardon of their sins. Well, this is a great blessing, I grant, but then it is comparatively nothing to that which the heart of God desires to give us. But then His principle is, line upon line, precept upon precept, here a little, and there a little, and we must learn one lesson, then He will lead us on to another. Oh! may the Lord quicken our understandings, and cause us to go on increasing in grace and in the knowledge of the Lord Jesus Christ.

Now we have already seen the Lord Jesus revealing Himself as He who sent us forth as his

servants, then as he who delights to hear our voice, and to show us His fulness, and from whence come our riches. And now He leads us on a step higher, and manifests HIMSELF in His relationship to God as His Christ, He calls forth the confession of Peter, "Thou art the Christ the Son of the living God." It was not flesh and blood that had taught Peter this, but the Father of our Lord Jesus Christ. This is decidedly a step onward. It reveals what Jesus is to God. He is God's Anointed One, the one who has come out from God, with a mission from God—a mission not only to save sinners, but to make known the nature and the heart of God. The holiness and the justice of God had been seen on Mount Sinai, displayed there amidst storms, and tempest, and thunder, and cloud and blackness. The law was given by Moses in the hand of an angel, but the Lord Jesus came a fountain full of grace and truth, to declare the Father. God is love, God is the God of all grace. No man hath seen God at any time, but He who is in the bosom of the Father hath declared Him. (John i. 14.) Christ Jesus became the image of the invisible God—the express image of His person, the brightness of the Father's glory. God has thus given a perfect manifestation of Himself in the person of His Son. It is a great and blessed thing to know Jesus as our Saviour God—as the source of all our strength and blessing, but it is a higher—a far higher thing still to know him as the Christ of God disclosing the heart of the Eternal Love.

The Son of God anointed by the Holy Ghost came to do the Father's will, and to make a way

for the full outflow of God's love and grace. Hence all His ways and words were words and ways of love. See Him beginning His ministry in that wicked city of Nazareth, a city so wicked that it was a proverb concerning it, "Can any good thing come out of Nazareth?" I say, see this Fountain of grace and truth standing up to read in the synagogue. He looks for a passage. What is it? Oh? one of judgment, of course, for the people are so wicked? Oh! no, he came not to condemn, but to save the lost. Well, then, what did He look for? It was Isaiah lxi., and when He found that portion, He read, "The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord," and here He closed the book. He read it to a comma, and shut the book. Oh! one would say, but what a bad reader, why not read to the full stop? Oh! the reason was because He was the expression of love, and if He had finished the Scripture He would have spoken of judgment, and that was not His mission. No, He came to open out to us the heart of God, and He read of grace only, and sitting down said, "This day is this Scripture fulfilled in your ears."

Well, do we, dear brother or sister, know God in His true and essential nature—love? Have we as yet understood God's purpose to make known what are the exceeding riches of His grace, and that we poor sinners are the objects of this grace. Have we yet known that God has predestinated us to

the adoption of children by Jesus Christ to Himself for a purpose—that purpose being to the praise of the glory of His grace. His purpose is to display the fulness, glory and perfections of His grace. Oh, have we as yet known Jesus in this phase of His person, character and work—the revealer of the Father—the Christ of God? It is most blessed to do so. It is soul enlarging to see what the work of Christ has done for God. How that God has found a place of rest in Christ. How it has been the means of satisfying the claims of His justice against sinners—so that He is just in pardoning and justifying from all things those who believe in Jesus. The work of Christ on the cross has been the means whereby the God of all grace can now reveal *all* His love and *all* His grace in *all* its various aspects, not only His saving, but His restoring, His restraining, His constraining and His sympathizing—yea, in a word, every possible phase of it to suit every possible need. Grace now reigns through righteousness. God's heart is emancipated, and He blesses us according to the fulness and perfection of His own nature. His nature is love, and, according to the manner of Himself He will bless. Hence He has given us the fullest of blessings, even the Holy Ghost to dwell in us—in our bodies. By the blood we are cleansed from all sin, and God can and does now take up his abode in us; no longer, as in Old Testament times, is He an occasional visitor, but He is an abiding comforter. And now by the power and leading of the Holy Ghost we have fellowship with the Father, and with His Son Jesus Christ; and in the realization of this we have fulness of joy. (1 John 1, 4.)

I ask, then, as Jesus has revealed Himself as God's Christ—the Anointed One, do we know (I mean experimentally know) God, as made known by His Christ, as love, and do we apprehend that God has not kept back one iota of His love and grace, and that it is our fault if we do not know God in all His love and grace. Oh, for a revival of soul. Oh, for a quickened understanding to know and to enjoy all that God would have us know and enjoy about Himself as seen in Christ, who is the brightness of His glory and the express image of His person.

We now pass on to another point. Christ, as such, was despised and rejected and persecuted, and eventually crucified, and so immediately on this confession of Peter—thou art the Christ the Son of God—Jesus says to his disciples “If any man will come after Me, let him deny himself and take up his cross daily and follow Me.” (V. 23, 24.) Thus, I take it, the knowledge and the confession of Jesus in His character as the Christ of God involves us in trouble and persecution from the enemy. The knowing of Christ as such is a very separating truth, and those who have learned Him cannot go on with the world and worldliness as hitherto. I say it is a separating truth, and will involve suffering and reproach. It will lead us outside all unto Him, in fellowship with His sufferings, bearing His reproach. It calls for true and hearty discipleship, that is a following of Him who was hated by those to whom He wished to do good, and for whom He came to die. He tells His disciples, if the world hate you—you know it hated me before it hated you. In the world ye

shall have tribulation, they who will live godly in Christ Jesus *shall* suffer persecution; but if we suffer with Christ we shall also reign with Him. Dear reader, let me ask, is the world going on well and comfortably with you and you with the world? If it be so there is something wrong, depend upon it. You are not following the Lord Jesus and testifying faithfully for Him. The Lord help us to follow on as He leads, for surely it is an honour to suffer in fellowship with His sufferings. It is something to rejoice in that we are counted worthy to suffer reproach for His name. He so loved us that He came to die for us, and for the joy that was set before Him He endured the cross despising the shame. Oh, for larger apprehensions of what He is, His beauties and perfections and glories. Oh, for larger capacities to know more of God in Christ, and so with quicker steps follow Him heedless of all consequences. Oh, blessed Lord Jesus, lead on, lead on, and we will follow Thee:

Oh draw us Saviour after thee,
So shall we run and never tire.

And as we follow He will teach us more of His own blest ways, and lead us on into yet richer pastures in communion with Himself. Thus we find it in our chapter, Jesus leads His disciples on, and taking them up into the Mount is transfigured before them, and they behold the excellent glory as a sample of that yet fully to be revealed. They who suffer with Him shall reign with Him; so having told His disciples that their lot as servants was suffering and persecution, He gives them, as it were, a foretaste of the coming kingdom and glory. After this He takes them into the closest

communion. They entered the cloud. The cloud always being the symbol of the Divine presence in Old Testament days. It is there Jesus leads His beloved followers, a place of close, intimate, and personal communion and full confidence. This is a climax of manifestations. Alas, I can say little or nothing about it, as it has not been my happy lot to experience it. My walk is at too great a distance, my ways are too fleshly, my thoughts too earthly; but still the heart of God would that we abode in the enjoyment of this closest of communion. God—who is love—desires to lead our hearts captive to Himself, and that, too, in the presence of the glory. There *God* tells out His thoughts about Christ. They heard the voice of God from the excellent glory, saying, *this is my beloved Son in whom I am well pleased*. Could anything be more intimate? Could love do more? No. God is love. His perfect love casts all fear from us, and so He brings His beloved ones into the closest confidence with Himself and tells them all that is sweet and blessed. The Lord in His grace enable us to follow on in faithful discipleship, so that we may experience in the little while we are here something of this intimacy with our God and Father in anticipation of that day when Jesus will come and take us to the Father's home, to the place He has prepared for us, so we shall be for ever with the Lord.

Such, then, are some of the manifestations of the Lord Jesus to His servants.

1st. As the sender of the servant.

2nd. As the one who delights to hear our voice.

3rd. As He in whom all fulness dwells.

4th. As God's Christ.

5th. As He who would lead us into the closest communion with Himself and the Father.

Having thus revealed Himself He proceeds through the various circumstances which present themselves to instruct His disciples as to the behaviour which becomes those who are called to any service.

The first circumstance that presents itself shows the inability of the disciples, who were remaining at the bottom of the mountain, to cast out an unclean spirit. The Lord at once shows them that it was on account of their lack of faith. These things come by prayer and fasting. He also very blessedly shows that if the servant fails, that He will Himself take up the case and deal with it. He does so here. He directs the son to be brought to Him and then, rebuking the unclean spirit, casts it out. The Lord Jesus in His great love desires to employ us in bringing souls to Him, but, if we fail, should we be wanting in confidence and prayer, He will Himself do the work. But, how very gracious of the Lord to use us at all; may we really feel this more and more, and so trust Him that He might use us as He will. May we learn to value our position as servants, and behave as knowing Jesus to be our Lord and Master and the source of all our strength for service

The next lesson the servant has to learn is the spirit in which he is to go about his work. It must be that of little children—in perfect simpli-

city and conscious of our own weakness and our own nothingness, leaving no room for the manifestations of self—that is, I, me, and myself—as anything or anybody. There arose a reasoning among the disciples as to who should be the greatest. What a thought, who shall be greatest? A sinner, a rebel, an enemy of God saved by grace and called to be a servant of the Lord Jesus raising such a question, who shall be greatest? Surely the right enquiry should be, who shall be least? How can I exalt Christ enough? Oh, dear brother or sister in Christ, what have we but that which we have received? Surely we have nothing in ourselves to boast about. We are unholy and entirely debtors to God's free and sovereign grace. We were wretched sinners under eternal condemnation, on the road to eternal misery, and God has put forth His mighty power and plucked us as brands from the fire. Who then are we, what are we, or what have we to boast of? What has made us to differ from others? grace—nothing but grace. Oh for right thoughts of self. Oh for fellowship with God in His thoughts and opinions of us; then we should see what we are, and what rights we have to be anybody. We are so vile and so corrupt in the sight of God that He has crucified us with His Son on the cross. He has put us away as altogether bad, and made us *new* creatures in Christ. We are weak and foolish and base—yea, we are nothing, and therefore the Lord has chosen us that we might boast and glory not in ourselves, but in the Lord. Let us then reason and strive together, not as to who should be greatest, but as to who shall glory in the Lord most, as to how we can exalt, honour, and glorify Him who hath loved us and

died for us. Let us vie one with the other in seeing who can sing His praises and set forth His virtues, His glories, His perfections, His excellencies best. Oh let us make our boast in the Lord for

We are poor sinners, and nothing at all,
But Jesus Christ is our all in all.

This is the only spirit that will ensure success in our service for the Lord, the servant must truly be a servant, and Jesus the Lord, and Master, the first and last, the all in all.

Lord, since we sing as pilgrims,
Oh give us pilgrim's ways,
Low thoughts of self befitting,
Proclaimers of thy praise;
Oh! make us each more holy,
In spirit, pure and meek,
More like to heavenly citizens,
As more of heaven we speak.

Oh! what was Jesus when here? He was truly a servant doing His Father's will and not pleasing Himself.

After this incident which called forth so sweet a lesson, Jesus passes on, and having his face set stedfastly towards Jerusalem, goes through Samaria. The Samaritans would not receive Him. James and John ask the Lord whether they should call down fire from heaven and consume them. This calls for another lesson from the master, showing that the servant must be in the spirit of his master's mission, otherwise he will fail. The mission of Christ was not to destroy men's lives but to save them in love and grace. This is a most important lesson and one the servant does

well to learn, for how often one finds the flesh rise in consequence of the rejection of testimony. How often a lack of patience is manifested from the stupidity of those we seek to instruct, forgetting that we were ourselves no better, and forgetting too how graciously the Lord has dealt with us in all our sins and rebellion and stupidity. He came to save, and with unshrinking firmness and decision He set His face to go to Jerusalem. Jesus pleased not Himself, He was reviled, but He reviled not again. He was persecuted, but did not resent it —no, but as a lamb led to the slaughter, so Jesus opened not His mouth in anger, but on the Cross in the midst of His bitter agony He called not for fire and judgment on His enemies, but cried, "Father, forgive them, they know not what they do." In a like spirit of meekness and love and gentleness should we go forth in our work of the Lord. "The servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." (2 Tim. ii. 24-26.)

Jesus passing on, one cries, Lord, I will follow thee whithersoever Thou goest, and this brings out another lesson for the servant. We must count the cost and be prepared to meet it before we make a start, Jesus says, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay His head." Then, again, if I am keeping from following the

Lord and clinging to the world, He says, "Let the dead bury their dead, and come thou and follow Me." There must be separation from the world, there must be whole-heartedness for Christ, otherwise our service will be but of little avail. We must allow nothing to come in between our hearts and Christ. He must be first and last, all in all, and should anything come in, it must be put away at all cost. He demands as His right our spirits, souls and bodies. They are His, for He has purchased them by the sacrifice of Himself. We are not our own, but we are bought with a price, therefore we are to glorify God in our bodies and in spirits which are His. There are many things on earth which are perfectly right, proper and needful for us to have, but we must hold nothing but that which we can hold in communion with Himself. The Lord help us to give up all to Him who hath loved us and given Himself for us. Dear brother or sister, let us hear and obey the voice of Jesus. He says follow Me. And now, lastly, there is one further lesson in our chapter for the servant. No man putting his hand to the plough and looking back is fit for the kingdom of God. Stedfastness in service is needful, surely we have abundant cause. "Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (1 Cor. xv. 58.)

Such, then, beloved brother or sister, are some of the manifestations of Christ and His lessons to us as servants, and sure I am it is only in proportion as we know Him and learn of Him we shall

be owned and used by Him. May the Lord, then, when He comes—and we have to give an account of our service—find us all in active work for Him, and may it be our happy lot to hear Him say to us, “Well done *good* and *faithful* servant.” The time is short, and the days are evil. We need then indeed to be up, yea, it is high time we all awoke out of sleep, for now is our salvation nearer than when we believed, for the coming of the Lord draweth near. And now, commending you to God and to the word of His grace, believe me to be with much Christian love,

Yours affectionately in Christ,

E. C.

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