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The Morning and The Night (May 1956)

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“The watchman said, The morning cometh, and also the night” —Isaiah 21:12

A prophet was raised up of God to foretell events. Future and secret things belong to the Most High; yet, sometimes He sent one of His servants to tell the people of his own day that which was yet to be. Speaking thus from the mouth of God, the prophet spoke unequivocally and with dogmatism. Isaiah was called to this holy office to foretell the destiny of empires, kingdoms, countries, and realms. He was a watchman standing upon his tower peering into the darkness, listening most intently for the sound of an advancing enemy. The air was filled with expectancy and with suspense. The night was dark. All around vibrated with premonition. Sounding through the gloom could be heard the challenge from Mount Seir, “Watchman what of the night ?” “Watchman what of the night?” The voice emerges from the midst of Israel’s foes, relentless and cynical foes. The prophet with dignity and solemn mien answered in sober language, “The morning cometh, and also the night.” In our minds the question naturally arises, what morning, what night? What morning could it be, but the morning of Israel’s glory, and what night could it be, but the night of Edom’s doom?

Now at the time we are considering, circumstances were doleful for the people of God, but prosperous for the Edomites. The ten tribes had been carried into captivity,

and soon the remaining two would go in exile to Babylon. Sin and moral rebellion were rife in Israel. The children of Edom were strong and powerful, their formidable fortress in the mountains of Petra was symbolic of their military might. Nevertheless the prophetic words were uttered, and history abundantly confirms them as far as Edom is concerned, and soon, very soon, it will confirm them in relation to Israel. Where are the Edomites now? Are the impregnable rocks of Petra populated with their thousands? Far from it, for darkness and desolation mark their former place. Prophecy crystallizes in history and provides a witness to Divine Inspiration. Morning will inevitably arrive for the Jew after the long drawn out night of his dispersion. We Gentiles, who have come into blessing because of Israel's rejection of God's Christ, turn our faces toward Jerusalem and pray, "Peace be within thy walls and prosperity within thy palaces" (Psalm 122:7).

"The morning cometh and also the night." Shall we make an application of our text, and say that for the child of God, "The morning cometh," and that for this poor world which has rejected God, "also the night"? The night is far spent! It is the last hour! The night of the Church's weary pilgrimage has lasted long, and often it has been accompanied by sorrow, grief, trial, and affliction, as well as by Satanic persecution. The passing of the centuries has made prominent foes such as, Pagan Rome, Papal Rome, rationalism, and infidelity. Had any other institution been subjected to the same opposition, it would have succumbed long ago. Inasmuch as the life of the Divine Founder has been, and is, in every limb, and because He Himself has said, "The

gates of hell shall not prevail against it," the Church remains as immovable as the Throne of God.

The Master said to His foes, "This is your hour and the power of darkness," and that hour and that power have stretched out until the present. During the Church's suffering, Christ has often gone to the aid of His persecuted people. It was this blissful consciousness that kept the martyrs steadfast amid the flame and fire. If we ask, will the darkness last forever, will there be no alleviation, no end to its power? The assuring word declares, "The morning cometh," a morning without clouds, a morning radiant and fair. With the morning come light, vigour, hopefulness, and joy.

Light

"Now we see through a glass darkly, but then face to face." Life for the child of God is often surrounded by the mysterious and the puzzling. The Christian cries, why this and why that! "Thou shalt know hereafter," says the Omniscient Master. When in His presence, we look back over the past with the aid of the light of the morning, we shall have to confess with Israel, He led us by the right way, and has brought us into a city of habitation. Yes, tried believer, the light of the morning will put everything into its right perspective.

Vigour

How many enfeebled saints there are! We sometimes think the Church is like a huge hospital filled with the sick and the sorrowing, feeble in mind, feeble in body, and feeble in the ability to grapple with adverse circumstances, but when the morning dawns, our "Weakness shall change to magnificent strength." We

shall have a body fashioned like unto the body of His glory. Mark tells us that when the women looked into the grave of Christ they saw “a young man sitting,” a young man, the symbol of strength and energy. For the much worn saint of God, there arises from the grave of Christ the fair flower of immortal youth and strength.

Hopefulness

They that wait for the morning have their hopes realized. A new complexion is put upon the face of things. When the morning comes the vast vista of endless pleasures stretch out before the vision of those that stand upon the shore. Hope is never really crushed, nor is it confounded. In heaven our experience will eclipse totally the brightest ray of hope.

Joy

If the redeemed soul now “rejoices with joy unspeakable and full of glory,” what unthinkable pleasure will then be his! Possessing a redeemed body as well as a redeemed spirit, the perfect man, every whit as God would have him, will know joy commensurate with his state.

Thank God for the morning of glory soon to burst upon the vision of the saints of God. What then of the night! How dismal and forbidding! The night cometh, a night dense and unbroken for the ungodly, a night of gloom, distress, hopelessness, and regret. Never will a streak of light announce the approach of dawn; never a thought of comfort to dispel the distress; never a ray of hope to alleviate the constant state of misery. The soul of man is so infinitely important to God, that its very nature requires infinite atonement. This, thank God, has been effected, but man must make his choice. One shrinks

from contemplating the unutterable woe of the lost soul. Yet, Who spoke upon this theme with more authority and with more definiteness than our Holy Lord. Many were His solemn warnings of eternal punishment, and, as faithful stewards of the manifold grace of God, we must not, “Smooth down the rugged text to ears polite, And snugly keep damnation out of sight.”

Let us rather ascend the watch tower with Isaiah, and with him have the double vision. First, the vision of “Glory yet to be,” and in second place, the vision of “A night to be remembered.” Let Edom’s doom and Israel’s destiny teach us to appreciate increasingly this sure word of prophecy.

* * *

“To obey is better than sacrifice” (1 Samuel 15:22). A certain prince named Pharnaces rebelled against Caesar, put at the same time sent him a crown. Caesar returned the crown with this message: “Let him return to his obedience first, and then I will accept his present.” God delights more in obedience than in sacrifices.

Discipleship (Jan 1957)

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A. Tetstall

Scripture reading: Luke 9:57-62.

You must not be surprised by the statement, that while every disciple is a Christian, every Christian is not a disciple. A Christian is one who can say, “My sins are forgiven, my soul is saved, I have life in Christ, and a good hope for the everlasting world.” Yes, and by the grace of God, and through the blood of the atonement all the blessings of true Christianity are his. Now, a believer may readily accept all that, and yet remain indifferent to any response God expects from him. Many persons accept all that Heaven can give, and yet yield neither fruit nor flowers to God in return. A true disciple proposes to himself, “How best may I show my gratitude to God for the lavish bestowal of His grace upon me? I know what I shall do; I shall determine to give Him my love, my devotion, my life, my all.” Do you now see the difference? The acceptance of grace makes one a Christian, but a sense of responsibility makes one a disciple.

Now, in the Scripture reading suggested for this article, we have brought before us three would-be disciples of Christ.

I say “would-be” advisedly because, personally, I do not believe that any of them advanced one foot on the pathway of discipleship. To have light thrown upon the passage, it is well to remember that our Lord’s life was divided into three distinct sections: First, when He was

immensely popular, when His Name was upon everybody's lips, and His fame for the time publicized. Secondly, when, with this fame dwindling somewhat, our Lord was merely patronized and His presence merely tolerated, but nothing more. Last, when, for the sake of a better word, the Master was pauperized, when every body avoided Him, when "He was despised and rejected of men." Now our narrative has to do with the first of these periods. When, to borrow from Bunyan, "Religion was in golden slippers and the temperature was at white heat."

The populace became excited and enthused; crowds gathered around the Christ, and great was the tension. Stimulated by the enthusiasm of the gathering, the first young man burst forth, "Lord, I will follow Thee whithersoever Thou goest." Carried away by the circumstances, knowing not the full import of what he said, he manifested a zeal not tempered by wisdom. Did he know where Jesus was going? Did he understand anything about Gabbatha and its mockery; Gethsemane and its agony; Golgotha and its excruciating pain? Did he realize that a roadway of anguish lay before the Master? It is obvious that he did not. Yet, Christ, with Divine wisdom, did not extinguish the flame of zeal, but set before him some of the demands in the program of discipleship. The Master that the disciple must follow, in contrast to the beast with its den for a shelter, and the bird with its roosting place on which to spend the night, had no place to lay down and rest His weary head. The statement of the Lord to the young man was so clear, there could not have been any disillusionment at some future date. The young man would never be able to say that he never had understood the price of discipleship to

Christ. As the bare facts of the case were presented to him, he had to make the choice, and in a similar manner, so must we. We might well ask are we willing to go the way of privation and sacrifice with Christ? We do not read that this youth followed Jesus in the way.

In the second instance our Lord personally challenged the man, saying, “Follow Me.” The young man seemed willing enough, but his response casts a shadow over the entire proceedings, “Suffer me first.” Now the one who would put himself first can never become a disciple. “God first,” is the motto of all true discipleship. Is not the Lord Himself the leader in this matter; was not the whole directive of His life, God first? Prophetically He could say, “I have put the Lord always before Me.” Moreover, He said, “He that sent Me is with Me: the Father hath not left Me alone; for I do always those things that please Him” (John 8:29). Mary was the object of His personal thought and care, yet He never permitted her to come between Himself and His Father God. Christ will brook no rival; He must be first and all other later.

To bury his father was a legitimate duty for the young man, but to minister the Word of Life must take precedence over duty to the dead. “Behold, to obey is better than sacrifice, and to hearken than the fat of rams” (1 Sam. 15:22).

The third would-be disciple is like the first; spontaneously he also cried out, “Lord, I will follow Thee.” Unfortunately, he also adds, “Let me first.” The same sad mistake was made as he felt the call of home. Let it ever be remembered that the call of Heaven is stronger and higher than any call of earth. Suppose that

the Master had put a “Me first,” or a “My house,” before the will of God.

As a corrective the Lord uses the figure of a ploughman. Many a ploughman seeks to win the prize for the straightest furrow. How does he usually do this? He fixes his eye on an immovable object at the other end of the field, and aims his plough directly at it. God must become the immovable object in the life of a believer who would be a humble disciple of the Lord Jesus.

A courtier said to his royal master, “Give me a lesson for life.” “Take this tumbler of water,” said the king, “walk through the fair in the town. I shall send my executioner after you, and if you spill one drop, off will come your head.” The courtier obeyed, and on his return, the king asked, “Whom and what did you see at the fair?” “I saw no one; I saw nothing,” said the man. “Why?” asked his majesty. “Simply because my life was at stake, so I kept my eyes glued to that glass of water.” “That exactly is the lesson,” replied the king. “Your greatest task in life is concentration.”

As disciples we must make Christ the centre of our hearts affections, our motives, and our actions. Like Levi, we must arise and follow Him. “This one thing have I desired of the Lord,” said David. “One thing I do,” said Paul. If we are to be true disciples of our Lord Jesus Christ, one thing must characterize us, a love that expresses itself in loyalty to the Author and Finisher of faith.

The Enthroned Priest (Nov 1957)

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“A Priest upon His throne!” Such a priest was not then to be found in Israel. Two separate tribes, distinct the one from the other, provided the priests and the kings for the nation; the tribe of Levi provided the first, and the tribe of Judah the second. The kings and priests in the nation moved in their respective orbits and never collided. Uzziah being a king, contrary to the Word of God assayed to be a priest, and was stricken with leprosy (2 Chron. 26). Furthermore, of the evil priests in Israel, Jeremiah wrote, “The prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so” (Jer. 5:31).

In our text is declared the uniting of these two offices. In Whom could these two different functions coalesce but in the Lord from heaven? The Lord Jesus is a kingly Priest and a priestly King; these facts give both sanctity and dignity to His blessed personality.

The time of which our text treats was one of world-wide unrest. Thrones were tottering to their fall, dynasties were coming to their end, dictators were the order of the day. In the midst of all this confusion was the Jew, and through his movements were regulated all the movements of the other nations. How heartening it must have been to a pious Israelite to have his attention focussed upon a Priest Whose throne would never come to an end! The conditions thus described parallel those of the present time. As then, even so now, the world is seething with unrest. Nationalism is asserting itself to a marked degree, and with it, independence and a “could-

not-care-less" attitude. Treaties are considered as little more than trash, and the sense of moral obligation is conspicuous by its absence.

In the midst of all this disorder, the Jew still abides, as the Word of God says, "A burdensome stone to the nations." Yet the student of prophecy knows full well that if the Jew is the hub, and nations the spokes of the wheel that revolves around him, no permanent peace will be enjoyed by this warring earth until the Jew is firmly fixed in his own land. God has decreed that the land is for the people, and the people are for the land.

In whatever manner Egypt, Iraq, Syria, Jordan, and the Arabs in general may threaten to annihilate the Jewish people, they shall continue; for, eventually, Israel must be the instrument that God will use to bring about universal concord and blessing. How Israel in that golden age will appreciate the activities of their Messiah, their Priest and King upon His throne!

For our own comfort and help, let us think a little about these two functions that our Lord has and will perform.

A Priest

Israel little knew how indebted they were to Aaron and his sons for their work in the sanctuary. If outside in the wilderness they rebelled and were a stiff-necked people, notwithstanding, in the sanctuary the priest did "commerce in blood", and this resulted in their blessing and sustenance. How immensely obligated are we to the work of our Great High Priest above! Do we sin; do we wander into by-path meadows; do we leave the King's highway; do we sleep upon the enchanted ground? If so, and we are dealt with upon the grounds of our own

merits, there cannot be much mercy shown us. Thank God for the function of our merciful High Priest “Who can have compassion on the ignorant, and on them that are out of the way” (Heb. 4:2). Every child of God knows that the slightest sin can effect communion with our Lord. How our feelings fluctuate! What a multitude of infirmities the saints possess! Notwithstanding, He, our Great High Priest, is touched with the feeling of our infirmities. Frequently, a weary mind, a dreary langour, a bitter word spoken thoughtlessly, or a suspicion harboured, like a little fox spoils the fruitful vine of joy and testimony. Let us capture these little foxes, and not allow them to mar our fellowship with God and with one another. When these evils do assail us, let us take some of the sweet grapes of Eshcol from the hand of our Fore-runner and with them refresh ourselves, and let us bear this fact in mind, that although our Lord was not a priest on earth in the days of His flesh, yet when His throne is established here, He will most certainly be engaged in those activities that belong to His priesthood, and whether earth realizes it or not, it will be infinitely indebted to Him.

A King

Our Lord is also a King. “Art Thou a King?” Pilate asked Him. “And Jesus said unto him, thou sayest.” We know full well that today, “The kingdom of God cometh not with observation.” At present the King is unseen, and the kingdom invisible. The accusation was brought against the early Christians that they worshipped another King, One Jesus, and rendered fealty to Him as His lawful subjects in a realm unknown to the Roman powers. How refreshing to know that myriads

throughout the centuries have bowed to the sovereign rights of our Liege Lord. His banner has been planted amid the snows of Iceland, the rivers of Africa, the shrines of China, and the temples of India. It has been unfurled in each continent of the earth and millions, bless God, have taken shelter beneath its folds. Let it be ours to acknowledge our Sovereign's claim over us, and let it be ours to render Him homage, worship, and sacrificial service.

"We see not yet all things put under Him." Notwithstanding, God soon will say, "Rule Thou in the midst of Thine enemies." At the same time God will say to earth, "I have set My King upon My holy hill of Zion." From end to end of the earth there will be a permanent and established peace, the accompanying prosperity and blessedness of which will only be the reflection of the beneficient heart of the enthroned Lord.

We thus bring to an end our meditations with a vision of God's Christ in the place of pre-eminence and authority sitting as "A Priest upon His Throne." To Whom be glory forever and ever. Amen.

The Conspicuous Christ (Dec 1959)

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A. Tetstall

Christ, by virtue of His omnipresence, is everywhere; notwithstanding, there are some places in which His presence seems more evident than in others. To some of these particular places your attention is now to be directed. Let us consider how conspicuous Christ appears in the Holy Scriptures, the manger of Bethlehem, the death of the cross, and the throne of sovereignty. There are places where His excellencies shine forth just as clearly, but these will suffice far our present meditation.

The Holy Scriptures

In speaking of the Holy Scriptures, the Lord Jesus said, “They are they which testify of Me” (John 5:39). This was His own testimony concerning the content of the Bible. The light that radiates from His blessed personality permeates every part of the Scriptures of Truth. The creation of our first parents, the account of Enoch, the ark and its passage through judgment waters, the call and pilgrimage of the patriarchs, the election of Israel and her journeyings, the tabernacle and the temple with their contents and their service, the exploits and the Psalms of David, the majestic utterances of Isaiah, the moving glorious figures of Ezekiel, and the accumulated prophecies of the Old Testament Canon all combine to exhibit the meaning and the influence of Christ. Like some vast orchestra conducted by the Holy Spirit, these all harmonize in

sounding forth the praises of Christ, and by their mighty anthem they acclaim the eternal glories of the Son of God. Scripture, like the mount of transfiguration, provides the occasion for the shining forth of the majesty and glory of God's Christ.

The Manger of Bethlehem

Some may ask, "What comfort may we derive from the thought of Christ in a cradle?" Simply this, since the manger became the entrance through which He came into this realm of ours, and since He therefore has contacted life in every respect, He can sympathize with us in all our varying experiences. From birth to burial, Christ lived on this same earth surrounded by similar circumstances as we; hence, He is fully competent to succour us, and to strengthen us in all the vicissitudes of daily living. The very things which are the common heritage of the saints are the things that in great measure made up the life of our blessed Lord: poverty and grief, peace and joy.

Poverty: Our unspeakably rich Lord Jesus willingly was born in a home among the poor, the same kind of a family into which many of His people have been born. It is sad that the high degree of material prosperity in western lands, which has brought wealth to so many, has resulted in a carnal ease that forgets the importance of an interest in glorifying God in every aspect of life. Like Israel at the end of the Babylonish captivity, many today are willing to permit the few to carry the responsibility of the Lord's service while they have their interest in mundane things.

To those who may not have much of this world's goods, yet have hearts devoted to the Lord Jesus, His life and

poverty are an inspiration. Moreover, because of His own experiences while here, He is able to sympathize with them, and to grant for their devotion to Him spiritual compensations which far outweigh any earthly wealth.

Grief: The Lord's people often find themselves surrounded by sorrow, affliction, and grief. What a consolation it is for all such to know,

"In every pang that rends the heart,

The Man of Sorrows has a part!"

George Whitfield tells about a godly lady who lost her only child. In the realization that she had lost one of the objects of her affection, she said, "The Lord Jesus wants my whole heart; moreover, He shall have it." Through the conscious realization of the Master's presence with us, our Bochims become Beulahs; and our Marahs, Films. The Psalmist declares, "Blessed is the man whose strength is in Thee; in whose heart are the ways of them. Who passing through the valley of Baca make it a well; the rain also filleth the pools. They go from strength to strength" (Psa. 84:5-7). The pilgrims to "a better country" can, by the alchemy of divine grace, turn the base metal of their grief into the fine gold of the Saviour's glory.

"Widow Brown says that I always do her good," said a little girl to her mother. "Well, dear," enquired the mother, "What do you say to her that does her good?" "I do not say anything; when I see her crying, I too cry, and she says that my tears always do her good."

Sorrowful child of God, expose your grief to the tears of Him concerning Whom we read, “Jesus wept,” and mystic relief will ensue.

Peace: How profoundly peaceful was our divine Master! His masterly control in every situation sustained Him in a state of perfect serenity. His power over every conflicting influence gave Him inward as well as outward calm. Oh, my brethren, one of His bequests to His own was peace! “Peace I leave with you, My peace I give unto you” (John 14:27). Peace is not the result of callousness and indifference to adverse happenings in life, but it is rather the outcome of the power and enabling of God to face these very happenings with courage. How encouraged and strengthened Timothy must have been by the attitude of the Apostle Paul to adverse circumstances. Paul could say of them, “None of these things move me” (Acts 20:24).

Joy: There was nothing morose or peevish about the perfect Man Christ Jesus. At a time of complete desertion and rejection, the Lord Jesus said, “I thank thee, O Father, Lord of heaven and earth” (Matt. 11:25). Joy, born through contact with heaven, keeps the soul thankful. Along with peace, surely this blessing has been left us in our Lover’s will. Laughter may be only froth; may be as the crackling of thorns under a pot that leaves only white ashes. Heavenly joy is both felicitous and contagious, and leaves the soul experiencing divine contentment.

Through these considerations, we learn again that our beloved Lord Jesus can effectively influence the varied pathways of His people by the force of His own earthly experiences.

The Death of the Cross

More particularly would we fix our attention upon our Lord between His death and resurrection. His body had been tenderly taken down from the cross and laid in the tomb, but His soul, alert and prayerful, was in the unseen world. Listen to His voice from the disembodied state, “Thou wilt not leave My soul in hell; neither wilt Thou suffer Thine Holy One to see corruption” (Psa. 16:10). This experience of the Lord Jesus illuminates forever the death-bed of the saints. Christ has passed through the state between death and resurrection; consequently, His people may do so without fear or apprehension. Under this very circumstance, He will accompany His own, and whisper into the heart His promise of comfort, “Be not dismayed for I am thy God.” Every expiring saint of God can respond and say, “I will fear no evil: for Thou are with me.” Each one of His own may, even as He did, anticipate the resurrection and the glory. Death is not an ending, it is an avenue; it is not aterminus, but a thoroughfare over which the ransomed walk. Its sting has been removed, its power broken. So controlled is it in the hands of Christ that it only elevates the soul to God.

The Throne of Sovereignty

What a glorious spectacle, a glorified Man upon the throne of world dominion! This was the subject matter of much of Old Testament writ. This, Moses intimated in some of his mysterious statements. For this, David composed his Psalms and tuned his harp. Isaiah beautifully describes it as resulting in a renovated earth. It is toward this that the groaning creation moves. The cross outside the city was actually the preparation for

the throne inside the city. The thorns upon the Saviour's brow will be replaced by an unfading diadem. The chaos and the conflicts of this age with their devastation will then be at an end. The dastardly movements of some of its tyrants and of their godless confederates will give way before the coronation of God's King. The old shall give place to the new, and whether the earth is destroyed by the atomic bomb or by the direct intervention of heaven, nothing will thwart the plans of God. He has declared, "Yet have I set My King upon My holy hill of Zion" (Psa. 2:6). If in Zion the light was darkened at noonday, in Zion, also, He Who is the Light to lighten the Gentiles, and the glory of His people Israel, shall yet shine with undimmed lustre, and the effulgence of His glory will announce to the universe that this conspicuous place is His both by right of redemption and also by right of conquest.

The Influence of Jesus (May 1962)

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A. E. Tetsall

“He Could Not Be Hid” (Mark 7:24)

Notice that the writer does not say, “He would not be hid,” but rather, “He could not be hid.” Our Divine Master never sought the limelight; publicity was never His desire. Therefore, the statement, “He could not be hid” was a testimony both to His reticence and to His inevitable influence.

In John 6:15, when He perceived that by force they endeavoured to make Him a king, He retired into a mountain Himself alone. The geographical situation was indicative of the moral state. Alone, in solitude, separated, isolated — this was most congenial to Him. The crowds attracted Christ and called forth His compassion. Multitudes met His mercy and thus were blessed. Yet still, He often withdrew to regions apart, and His retirement tells of His reticence. In quietness and confidence lay His strength.

Just as the sun casts a shadow, and as the moon affects the tides, so our Lord inescapably shed an influence. The statement, “He could not be hid,” becomes a summary of His experience. The Lord derived very little from circumstances, but circumstances derived very much from Him. Irrespective of what they were, the circumstances that surrounded Him were always impregnated by His presence.

What would Bethlehem, Nazareth, Sychar, Calvary, or Olivet be to us apart from Christ? Surely they would be little more than a list of names, or geographical locations. When He is in the midst, however, they at once vibrate with life and assert a dynamic force.

With Christ in the midst, Bethlehem attests to the presence upon its plains of the God of the whole earth. Nazareth tells of the Infinite One locating Himself within the orbit of a domestic circle. Sychar speaks of One, Himself separate from sinners, contacting a sinful woman, and from her eliciting worship and devotion. Calvary affirms the awe-inspiring mystery of divine atonement for human sin. Olivet for evermore shows the God of resurrection holding celestial converse with those whom He is pleased to call His own.

Whether it be in the manger, in the home, by the well, at the cross, or on the hilltop, the influence of Jesus irradiates every sphere with a light above the brightness of the sun. Geography gains significance by means of grace, and the commonplace becomes illuminated by the presence of the Divine One.

Every contact which Christ made left its impress, its imprint, and its influence. None ever left His presence unaffected. Friend and foe alike felt the force of His influence.

Remember what Luke tells us, “The power of the Lord was present to heal them” (Luke 5:17). The word “present” is in italics, which means that the bent which the power took was in the direction of healing. Power in the abstract can be cruel, vindictive, and violent; but here, combined with pity, it produced health and healing.

Similarly, the influence of Jesus assuredly must be active either to save or to condemn. From Calvary there emanates illimitable tides of health-giving virtue and blessing; but from the Great White Throne there will emerge unutterable waves of judgmental wrath. This will result from Christ's being in the centre of things. The influence of Christ, both directly and indirectly, makes its presence felt, whether the world realizes it or not.

Down the years, amid the councils of men and the conferences of nations, and in all the annals of human history, Christ's unsuspected influence has left its mark. History confirms that He could not be hid.

Let us make it more personal by bringing matters down to our own individual experiences. Have we not felt the force of this fact? Has not our own history, personal and individual, this same truth to tell; namely, that He could not be hid?

Our circumstances have been the mere wrapping which has enclosed, as a precious jewel, the fact of His real presence. Although at times we may have been far from the consciousness of its reality, yet in the light of subsequent happenings we can say with Jacob when at Bethel, "Surely the Lord is in this place and I knew it not" (Gen. 28:16).

See the tenth leper going away from Christ, yet in his flesh feeling the gracious influence of the healing virtue of Jesus; or the Samaritan woman, her heart throbbing with strange emotions wrought by the same blessed influence. In these cases, among many others, we witness, like ripples upon a disturbed pool, the all embracing, if unsuspected, influence of our Divine

Master. Let us iterate and reiterate the blessed truth, “He could not be hid.”

In closing, it will be salutary to realise that we, as God’s people, are shedding an unsuspected influence every day we live and in all the circumstances of our lives. “No man liveth unto himself, and no man dieth unto himself” (Rom. 14:7). Therefore it behoves us, like our Holy Master, to keep in touch with Heaven so that our influence, like His, may be of a God-honouring nature.