

F.B. Meyer:

Job said, It may be that my sons have sinned and renounced God in their hearts. Job 1:5 (R.V.).

TIMES of festivity are always full of temptation. The loins are relaxed, the girdle of the soul is loosed. Amid the general hilarity and the passing of the merry joke, words are said and thoughts permitted which are not always consistent with the character of God and his glorious kingdom and service. Job was not wrong, therefore, in supposing that his children might have contracted some defiling stain.

It necessary for some of us to move in society, and to attend festive gatherings. As the Lord went to the wedding feast, and accepted Simon's invitation, so must we. The sphere of our life lies necessarily in the world. But when we are entering scenes of recreation and pleasure we should be more than ever careful to put on our amour, and by previous meditation and prayer prepare ourselves for the inevitable temptation; and when it is all over, and the lights are down, we should quietly review our behavior under the light that streams from the Word of God. If we then are made aware of frivolous or uncharitable words, of jealousy because others have outshone us, or of pride at the splendor of our dress and the brilliance of our talk, we must confess it, and obtain forgiveness and restoration.

What a beautiful example is furnished by Job to Christian parents! When your girls are going among strangers, and your boys into the great ways of the world, and you are unable to impose your will upon them, as in the days of childhood, you can yet pray for them, casting over them the shield of intercession, with strong cryings and tears. They are beyond your reach; but by faith you can move the arm of God on their behalf.

A perfect and an upright man. Job 2:3

EVEN God spoke of Job as perfect. Not that he was absolutely so, as judged by the perfect standard of eternity, but as judged by the standard of his own light and knowledge. He was living up to all the requirements of God and man, so far as he understood them. His whole being was open and obedient to the Divine impulses. So far as he knew there was no cause of controversy in heart or life. Probably he could have adopted the words of the Apostle, "I know nothing against myself." He exercised himself to have always a conscience void of offence toward God and man.

Satan suggested that his goodness was pure selfishness; that it paid him well to be as he was, because God had hedged him around and blessed his substance. This malignant suggestion was at once dealt with by the Almighty Vindicator of the saints. It was as if God said, "I give thee permission to deprive him of all those favoring conditions, for the sake of which thou sayest he is bribed to goodness; and it shall be seen that his integrity is rooted deep down in the work of my grace upon his heart."

But the book goes on to show that God desired to teach Job that there were flaws and blemishes in his character which could only be seen by comparing it with the more perfect glory of his own Divine nature. His friends sought to prove him faulty, and failed; God revealed himself, and he cried, "Behold, I am vile, and abhor myself, and repent in dust and ashes."

How often God takes away our consolations, that we may only love Him for Himself; and reveals our sinfulness, that we may better appreciate the completeness of his salvation!

Job opened his mouth, and cursed his day. Job 3:1

THAT is, the day of his birth. Probably there have been hours in the majority of lives in which men have wished that they had never been born. When they have stood beside the wreck of all earthly hope, or entered the garden of the grave they have cried, "Why died I not from the birth!" The reason for this is, that the heart has been so occupied with the transient and earthly, that it has lost sight of the unseen and eternal; and in finding itself deprived of the former, it has thought that there was nothing left to live for.

One of the greatest tests of true religion is in bearing suffering. At such a time we are apt, if we are professing Christians, to exert a certain constraint over ourselves, and bear ourselves heroically. We have read of people in like circumstances who have not shed a tear or uttered a complaining word; and we have braced ourselves to a Christian stoicism. "I am sure you cannot find fault with my behavior," said one such to me. And yet beneath the correct exterior there may be the pride and haughtiness of an altogether unsubdued self.

There is a more excellent way: to humble oneself under the mighty hand of God; to search the heart for any dross that needs to be burnt out; to resign oneself to the will of the Father; to endeavor to learn the lesson in the black-lettered book; to seek to manifest the specific grace for which the trial calls; to be very tender and thoughtful for others; to live deeper down.

"Nearer, my God to Thee! Nearer to Thee!

E'en though it be a cross that raiseth me,

Still all my song shall be Nearer, my God, to Thee!

Nearer to Thee!"

But now it is come unto thee, and thou faintest. Job 4:5 (R.V.).

IT is much easier to counsel others in their trouble than to bear it ourselves. Full often the soul, which has poured floods of consolation on others, feels sadly in need of a touch, a voice, a sympathizing companion, as the chill waters begin to rise towards the knees, and the shadow of the great eclipse falls around. The fact of our having consoled so many others seems at such a moment to leave us the more solitary and lonesome. People have been so wont to be helped by us that they hardly dare approach us; besides, they suppose that all the fund of comfort from which we have succored others must be now available for us. What can they say that we have not said a hundred times? and if we have said it, of course we must know all about it; but they do not know how wistful the heart is to hear it said to us with the accent of a sympathetic voice and the touch of a ministering hand.

Ah, it will come unto thee at last. The pain and sorrow of life will find thee out. The arrow will at last fix itself quivering in thy heart. How wilt thou do then? Thou wilt faint unless thy words have sprung from a living experience of the love and presence of Jesus. Thou must have a better hope than "the integrity of thy ways," as suggested by Eliphaz. But there awaits thee the personal fellowship of Jesus, a brother born for the hour of trial. He is the never-failing Friend, who sticketh closer than a brother. Put Him and his will and his choice between thee and thy sorrow, whatever it may be. Hide thee in his secret place, and under the shadow of his wings thou shalt enjoy sweet peace.

"Only heaven is better than a walk

With Christ at midnight over moonlit seas."

He maketh sore, and bindeth up: he woundeth and his hands make whole. Job 5:18

HAS this been your experience lately? Have you been made sore by the heavy scourge of pain, and wounded by the nails of the cross? Do not look at second causes. Men may have been the instruments, but God is the Agent. The cup has been presented by a Judas, but the Father permitted it; and it is therefore the cup that the Father hath given you to drink. Shall you not drink it? How much He must love you, to dare to inflict this awful discipline, which makes your love and trust, that He values so infinitely, tremble in the scale! "Despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him; for whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth."

But do not look back on what you have suffered; look on and up! As surely as He has made sore, He will bind up; as soon as He has wounded, his hands will begin to make whole. Consider the reparative processes of nature. So soon as the unsightly ruin or chasm yawns, nature begins to weave her rich festoons, to cover it with moss and lichen; let the flesh be punctured or lacerated, the blood begins to pour out the protoplasmic matter to be woven into a new fabric. So when the heart seems bleeding its life away, God is at work binding up and healing. Think of those dear and tender hands, that fashioned the heavens, and touched the eyeballs of the blind, as laid upon you to make you whole. Trust Him; He loves infinitely, and will suffer none that trust in Him to be desolate.

We must be careful, however, that nothing on our part shall hinder the life of the Son of God from flowing through us, as the sap of the vine through every branch.

As a brook, as the channel of brooks that pass away. Job 6:15 (R.V.).

JOB complains of his three friends. He was glad when they first came to his side, as likely to yield him comfort in his sore distress. Instead of this, however, they began probing his heart and searching his life, to find the secret sin on account of which his heavy troubles had befallen him. Their philosophy was at fault. They held that special misfortune is always the result of special sin; and since there was nothing in Job's outward conduct to account for his awful sufferings, they felt that he was hiding some secret defection, which they urged him to confess. Job felt that in all this they cruelly misunderstood him, and compares them in these words to one of the desert streams that are choked with ice and snow in the time of the winter rains, but dwindle and dry up on the first approach of summer. And when the weary caravans come to their banks, lo, their bed is a mere heap of stones. "They come thither and are confounded."

Is it not so with human friendships? We hoped that they would quench the raging thirst of our souls; this hope increases when they draw nigh us in days of sorrow; but how often they fail us — stones for bread, scorpions for fish, and scorching pebbles instead of water — brooks. How great a contrast to the love and friendship of Jesus! Not like a brook that dries in the time of drought, but like a well of water springing up within the heart for ever. He does not merely give consolation and sympathy, but He is what He gives. He imparts Himself. His promise chases away our fears as his Spirit reminds us of the words, "I will never leave thee, nor forsake thee." Nothing gives Him greater joy than to be the perfect circle of which earth's friendships are broken arcs.

What is man . . . that thou shouldst visit him every morning? Job 7:17,18

GOD visits us with mercy every morning. Before we are awake He is at work in the world, baptizing it with dew, feeding the birds and wild things, taking pleasure in the jasmine and heliotrope, the honeysuckle, and the rose; and with all his care for his world, He does not forget man, whom He has placed there to be its tenant. There is no life so mean and abject, so suffering and wretched, that He does not visit in order to comfort and relieve it. No heart so forlorn that He does not knock at the door: no window so selfishly curtained and shuttered, at which He does not tap. "Open to Me!" the heavenly visitor entreats, "my love, my dove, my spouse!" Alas for us! that we keep the doors and windows closed to Him — as the poor widow to a beneficent friend, who called to relieve her, but she mistook him for the rent — collector.

But probably Job meant that God visits us in discipline, training, education. He is the watcher of men; not to detect their failures, but to discover opportunities of leading them on to richer, fuller experiences of his grace and life. Surely, as we consider all the time and pains which God has expended on us, we too may cry, with the patriarch, "What is man?" Man is more than we guess, else God would never take such time and pains with him. When a lapidary spends years over a single diamond, the most careless observer begins to appraise properly its intrinsic value.

Every morning God visits thee, with holy thoughts and warnings, with miracles and parables, with anticipations and forecasts — oh, realize how much thou art to Him: give Him love for love, thanks and loving recognition, a child's welcome and trust.

If thou wert pure and upright, surely now he would awake for thee. Job 8:6

SO Bildad spoke, suggesting that Job was not pure and upright, since God did not appear to deliver him. The premises from which he argued were that God always delivers and prospers pure and upright men, and that therefore, if a man were not delivered and prospered, he was proved to be neither pure nor upright. The fallacy lay in the premiss. It is not universally true that God delivers his saints from adverse circumstances, or prospers them with outward good. There have been in all ages thousands of devoted servants of God who have been destitute, afflicted, and tormented; and there are thousands of such to — day in prisons, in hospital wards, in every condition of privation and trial; but in none of these cases can there be the least imputation on the love and righteousness of God, nor necessarily on their fidelity and goodness.

God's arrangements for us are not governed by the superficial philosophy which would make material prosperity a sign of his favor, and adversity of his displeasure. There are many considerations beside. Our privations in the outward strengthen and ripen the inward. As the outward man decays, the inward is renewed day by day. We have to learn and manifest those passive virtues which can only mature in silence and sorrow. We must be taught to be largely independent of circumstances, and to find in God Himself the springs of unfailing supply. We must learn to carry the sentence of death in ourselves, that we may not trust in ourselves, but in the living God. We have to stiffer with and for others. All these things worketh God with us to make us partakers of his holiness. But amid all our sorrows, He is always awake for us.

Yet wilt thou plunge me in the ditch, and mine own clothes shall abhor me. Job 9:31

WE shall never get beyond the need of using daily the Lord's prayer. He has bound by the conjunction and the prayer for forgiveness with that for daily bread, as though to teach us that we shall need the one as long as we need the other. At the end of the best day that we ever spent, when we are not aware of having consciously sinned in act, or speech, or thought, we shall still have need of the precious blood. We may know nothing against ourselves, yet we shall not be thereby justified; because He that judgeth us is our holy Lord, and the standard by which we are judged is his own perfect character. A piece of cambric looks extremely fine to the eye, but how coarse to the microscope! Sheep look white against the dark ground of the early spring; but how dark if there should be a fall of snow! Our characters seem stainless, only because we compare ourselves with ourselves, or with others.

But, when our eyes are opened to see God, to behold the whiteness of the great white throne, and we stand in the searching light of heaven, we are as those who have just emerged from a ditch. I heard the other day of a woman being proud of having lived without sin for ten years! So we deceive ourselves. No, at the best we are sinful men and women, needing constant cleansing; even though we may be kept from known sin by the grace of Christ. It was at an advanced period in the life of the great Apostle, and when he lived nearest God, that he realized himself to be the chief of sinners.

"I know not what I am, but only know

I have had glimpses tongue may never speak:

No more I balance human joy and woe,

But think of my transgressions, and am meek."

The land of darkness and the shadow of death. Job 10:21

THIS represented the highest thinking of that age about the future. There were gleams now and again of something more; but they were fitful and uncertain, soon overtaken by dark and sad forebodings. How different to our happy condition, for whom death is abolished, whilst life and immortality have been brought to light! The patriarch called the present life Day, and the future Night. We know that in comparison the present is Night, and the future Day. "The night is far spent, the day is at hand; let us put on the amour of light."

For us, too, there is something better. We wait for his Son from heaven; we look for that blessed hope, the glorious appearing of our great God and Saviour Jesus Christ. "As the waters of the sea are held between two mighty gravitations, the moon now drawing them towards itself, and the earth drawing them back again, thus giving the ebbing and flowing tide, by which our earth is kept clean and healthful, so must the tides of the soul's affection move perpetually between the cross of Christ and the coming of Christ, influenced now by the power of memory and now by the power of hope." It is said of the late Dr. Gordon: "Hardly a sermon was preached without allusion to the glorious appearing. Never a day passed in which he did not prepare himself for it, in which its hastening was not sought for with prayer." "Yet a little while [Greek, how little! how little!] and He that shall come will come." The attitude of every believer should be that of waiting: with loins girt and lamp burning, let us be ready to meet our Lord.

"The Best is yet to be,

The Last for which the First was made."

Canst thou by searching find out God? Job 11:7

THERE is but one answer to that question. No one can. The very angels veil their faces before the insufferable glory of his face.

"The firstborn sons of light

Desire in vain his depths to see;

They cannot reach the mystery,

The length, and breadth, and height.

Do not be surprised, then, if there should be matters in the Bible, in your own life, and in the Providential government of the world, which baffle your thought. Remember you are only a little child in an infant class, and it is not likely that you can comprehend the whole system of your instructor. God would cease to be God to us, if we by searching could find Him out.

But though we cannot find out God by the searching of the intellect, we may know Him by love. "He that loveth, knoweth God; for God is Love." There is a way of knowing God, which is hidden from the wise and prudent, and revealed to babes. Seek to be strengthened with might by his Spirit in the inner man. Let Christ dwell deep in your heart by faith. Take care to obey all his commandments, and then the Holy God will come into you, and abide. He will give you Himself, and you will know Him as a little child knows its parent, whom it cannot grasp with its mind, but loves and trusts and knows with its heart. We cannot find out God by searching, but we can by loving.

We can also find Him in the character and life of Jesus. He that hath seen Him hath seen the Father; why then ask to be shown the Father? "What is Thy name, O mystery of strength and beauty?" "Shiloh, Restâ€‘Giver," is the deep response.

Doth not the ear try words? and the palate tasteth its meat. Job 12:11 (R.V.).

THERE is no appeal from the verdict of our palate. We know in a moment whether a substance is sweet or bitter, palatable or disagreeable. Now, what the taste is to articles of diet, that the ear is to words, whether of God or man. More especially we can tell in a moment whether the fire of inspiration is burning in them. This is the test which Job proposed to apply to the words of his friends; and it would be well for all of us to apply the same test to Holy Scripture.

The humble student of the Word of God is sometimes much perplexed and cast down by the assaults which are made on it by scholars and teachers, who do not scruple to question the authorship and authority of large tracts of Scripture. We cannot vie with these in scholarship, but the humblest may apply the test of the purged ear; and it will detect a certain quality in the Bible which is absent everywhere beside. There is a tone in the voice of Scripture, which the child of God must recognize. This is the interesting characteristic in the quotations made in the New Testament from the Old. All the writers in the later Revelation detect the voice of God in the Old; to them, it is the Divine utterance through holy lips. Hearken, they cry, "the holy Ghost saith." God is speaking in the prophets, as He spake in his Son.

It is one of the characteristics of Christ's sheep that they know his voice, and follow Him, whilst they flee from the voice of strangers. Ask that the Lord may touch your ears, that they may discern by a swift intuition the voice of the Good Shepherd from that of strangers; and for grace to follow immediately He calls you.

Though He slay me, yet will I trust in Him. Job 13:15

THIS was a noble expression, which has been appropriated by thousands in every subsequent age. In every friendship there is a probation, during which we narrowly watch the actions of another, as indicating the nature of his soul; but after awhile we get to such intimate knowledge and confidence, that we read and know his inner secret. We have passed from the outer court into the Holy Place of fellowship. We seem familiar with every nook and cranny of our friend's nature. And then it is comparatively unimportant how he appears to act; we know him.

So it is in respect of God. At first we know Him through the testimony of others, and on the evidence of Scripture; but as time passes, with its ever deepening experiences of what God is, with those opportunities of converse that arise during years of prayer and communion, we get to know Him as He is and to trust Him implicitly. And when that point has been reached and passed, nothing afterwards can greatly move us. Instead of looking at God from the standpoint of his acts, we look at his dealings with us and all men from the standpoint of his heart. Though He put us on the altar, as Abraham did Isaac, and take the knife to slay us, we trust Him. If we die, it is to pass into a richer life. If He seem to forget and forsake us, it is only in appearance. His heart is yearning over us more than ever. God cannot do a thing which is not perfectly loving and wise and good. Oh to know Him thus!

" Leaving the final issue In His hands

Whose goodness knows no change, whose love is sure,

Who sees, foresees, who cannot judge amiss."

All the days of my warfare would I wait, till my release should come. Job 14:14 (R.V.).

THE Lord Jesus has chosen us to be his soldiers. We are in the midst of a great campaign: let us endure hardness, as good soldiers of Jesus Christ, and strive above all things to please Him (2 Tim. ii. 4). Amongst other things, let us be sure not to entangle ourselves in the affairs of this life. What purpose could a soldier serve who insisted on taking all his household goods with him on the march!

There is no pause in the warfare. We can never, like Gideon's soldiers, throw ourselves on the bank and quaff the water at our leisure. Every bush may hide a sharpshooter; every brake an ambush. It becomes us to watch and pray; to keep on our harness of amour; to be on the alert for our Captain's voice. We wrestle not against flesh and blood, but against the hosts of wicked spirits in the heavenly places; we need to be strong in the Lord, and in the power of his might, and to take unto ourselves the whole amour of God, that we may be able to withstand in the evil day, and having done all to stand.

But the release will come at last. When the soldier has fought the good fight, the time of his departure will come, and he will go in to receive the crown which the Lord, the righteous Judge, shall give in that day. "Come," said the dying Havelock to his son, "and see how a Christian can die." Sometimes it demands more of a soldier's courage to wait than to charge. Remember that long waiting on the field at Waterloo, when the day passed from morning to evening. If you can do nothing else, wait. Be steadfast, immovable: lying still to suffer, to bear, to endure. This is fighting of the noblest sort.

Thou restrainest prayer before God. Job 15:4

JOB'S friends were bent on discovering the cause of his sufferings in some secret failure and declension. This is why Eliphaz accused him so groundlessly. They did not know of those secret habits of intercession described in the first chapter. But this charge is eminently true of some professing Christians.

They restrain private prayer. The closet door is too seldom shut behind them, or it is kept shut for to brief a period. They do not give themselves time to get into the midcurrent of intercession and be borne forward by it whither it will. The voice of the Holy Spirit is barely able to assert itself amid the hubbub of voices within. They are so taken up with speaking of the Lord, or working for Him, that they slur over private audiences with Himself.

They restrain social prayer. Their minister never them in the gatherings for intercession on behalf of the work of the Church and the salvation of the lost. They forsake the assembling of themselves with the saints. Like Thomas, they are absent from the gathering in the upper room, and miss the smile of the Lord.

They restrain family prayer. Surely we ought to gather at least once a day around the family altar. Where Abraham pitched his tent he erected the altar. A prayerless home is apt to become a worldly and unhappy one. There is no such keystone to the arch of home-life and home-love, as the habit of family worship.

How foolish, how shortsighted, how sinful, it is to restrain prayer! What wonder that your soul is famished when you fail to feed it, or impoverished when you neglect intercourse with heaven!

I was at ease, and He brake me asunder. Job 16:12 (R.V.).

THE other day, it was the Lord's Day morning, two sparrows fell from the leads of my church into the vestry, which has a lofty glass skylight. As soon as they had recovered from their astonishment at finding themselves prisoners, they flew up against this skylight as though to break through it to the open heaven, and then round and round the room. They were desperately afraid of myself and the verger, whom I had called, not realizing that we were as anxious as they to get them out again into the air. The only thing we could do to help them was to keep them from alighting to rest; so with long brooms and soft missiles we constantly drove them from every cornice and picture-frame on which they alighted, till they fell exhausted, and with panting breasts, to the ground. Then we captured them and set them free. They might have said many a time, in the course of that encounter, "We were at ease, and they brake us asunder; they also set us up for their mark." But if they could review that episode now, they would doubtless see that it was love which forbade them to rest anywhere in the vestry, because it desired to give them their fullest liberty.

So with Job. God would not allow him to rest in anything short of the best, and therefore He broke up his nest. Is not this the key to his dealings with you? Oh, believe that behind the perpetual change and displacement of your life God is leading you into the glorious liberty of his children!

"Therefore to whom turn I but Thee, the ineffable Name?

Builder and Maker Thou of houses not made with hands!

What? have fear of change from Thee who art ever the same?

Doubt that Thy power can fill the heart that Thy power expands?

There shall never be one lost good."

Yet shall the righteous hold on his way. Job 17:9 (R.V.).

WHEN the real life of God enters the soul, it persists there. Genuine religion is shown by its power of persistence. Anything short of a God-given faith will sooner or later fail. It may run well for a time, but its pace will inevitably slacken till it comes to a stand. The youths faint and are weary, and the young men utterly fall. The seed sown on the rock springs up quickly, and as quickly dies down and perishes. But where there is the rooting and grounding in God, there is a perpetuity and persistence which outlives all storms and survives all resistance.

You shall hold on your way because Jesus holds you in his strong hand. He is your Shepherd; He has vanquished all your foes, and you shall never perish.

You shall hold on your way because the Father has designed through you to glorify his Son; and there must be no gaps in his crown where jewels ought to be.

You shall hold on your way because the Holy Spirit has deigned to make you his residence and home; and He is within you the perennial spring of a holy life.

It is said that there was once a debate in heaven, as to which kind of life needed most of God's grace. That of a man who after a lifetime of gross sins was converted at the eleventh hour, or of a man that for his whole career had been kept from destruction. And finally the latter was agreed to be the most conspicuous miracle. And there is no doubt that this is so. Yet for this also shall God's grace avail: and He shall enable thee to hold on thy way till heaven open to thee.

The king of terrors. Job 18:14

SO the ancients spoke of death. They were constantly pursued by the dread of the unknown. Every unpeopled or distant spot was the haunt and dwellingplace of evil and dreadful objects. But the grave, and the world beyond, were above all terrible, and death the King of Terrors. It is difficult for us, who inherit centuries of Christian teaching, to realize how dark and fearsome was all the realm that lay under the dominion of death and the grave. What a shiver in those words, King of Terrors!

But for us how vast the contrast! Jesus has abolished death, and brought life and immortality to light. He has gone through the grave, and come again to assure us that it is the back door into our Father's house, with its many mansions. At his girdle hang the keys of death and Hades; none can shut the door when He opens it, and none open when He keeps it shut. He was Himself dead; but He lives for evermore, and comes to the side of each dying saint to escort him through the valley to his own bright abode.

There is something better. In the case of immense numbers, who shall be alive and remain when He comes again, death will be entirely evaded. "He that liveth and believeth in Him shall never die." They shall be caught away to meet the Lord in the air. Suddenly, in the twinkling of an eye, this mortal shall put on immortality, this corruptible incorruption. At his coming the grave shall be despoiled of its treasures, and death shall miss its expected prey.

"O death, where is thy sting! O grave, where is thy victory! Thanks be to God which giveth us the victory through our Lord Jesus Christ."

I know that my Redeemer liveth. Job 19:25

THOSE words express the deepest and most radiant conviction of believing hearts. "He lives, the great Redeemer lives!" Man did his worst; the nail, the cross, the spear, were bitter; but He liveth! Death stood over Him as a vanquished foe; but He liveth! Captain Sepulcher and his henchman Corruption held earnest colloquy together about the best method of detaining Him; but He liveth! He ever liveth: and because He continueth ever, He hath an unchangeable priesthood.

But it is not probable that his words meant all this to Job. The word translated "Redeemer " is Goel 'â€'â€' the nearest kinsman, sworn to avenge the wrongs of blood relations. This conception of the kinsman avenger has been always in vogue in the East, where the populations are scattered and migratory, and our system of law impossible. Beyond the heavens Job thought there lived a Kinsman, who saw all his sufferings, and pitied, and would one day appear on earth to vindicate his innocence and avenge his wrongs. He was content to leave the case with Him, sure that He would not fail, as his friends had done.

Beyond the sorrows and anguish of time he should yet see God; and he longed to see Him, that he might learn the secret purpose, which explained the sorrow of his lot. He had no dread of that momentous event, since his Goel would be there to stand beside him.

"Sudden the Worst turns the Best to the brave,

The black minute's at end!â€'â€'

And the Elements' rage, the fiend voices that rave,

Shall dwindle, shall blend,

Shall change, shall become, 'â€'â€' first a Peace out of Pain,

Then a Light, then thy breast."