Open The Door.

Open the door, let in the air;
The winds are sweet and the flowers are fair.
Joy is abroad in the world to-day:
If our door is wide open, it may come this way—
Open the door.

Open the door, let in the sun;
He hath a smile for everyone;
He hath made of the raindrops gold and gems
He may change our tears to diadems—
Open the door.

Open the door of the soul, let in
Strong, pure thoughts which shall banish sin;
They will grow and bloom with a grace divine,
And their fruit shall be sweeter than that of the vine—
Open the door.

Open the door of the heart, let in
Sympathy sweet for stranger and kin
It will make the halls of the heart so fair
That angels may enter onaware—
Open the door.
—British Weekly

Jesus in the Wilderness.

BY ROBERT STUART MACARTHUR, D. D.

The account of our Lord's temptation in the wilderness is rightly considered one of the difficulties in New Testament history. It is also a holy of holies in the life of our Lord, and its study should be entered upon with the utmost reverence. All the features of the narrative have occasioned much speculation through all the centuries of Christian history. The subject certainly calls for careful interpretation, great moderation in opinion, the utmost willingness to remain ignorant when the inspired narrative is silent and for a spirit of profound and reverent humility at every point in our study. The elements of this temptation are wonderful and mysterious. It is profoundly suggestive that at the beginning of our Lord's public career he must under the guidance of the Holy Spirit, submit to temptation by the arch-enemy of the human race. Many questions arise in connection with the study of this solemn experience in the history of our Lord.

Where was the wilderness into which Jesus was led up of the Spirit? He was doubtless led from the valley of the Jordan into some higher land. Some writers locate this wonderful communion with God and temptation from the devil in a wilderness in the vicinity of Sinai. From the Jordan to Sinai was a journey of about ten to twelve days. We know that here there was a wilderness of frowning crags and dark mountains. If this was the place there was abundant opportunity there to contemplate the power of God as seen in the towering mountains, and the goodness of God as taught by the story of Israel, recalled by every spot in the vicinity. But was this the place! The idea that the temptation was in the wilderness of Sinai would probably never have occurred to any interpreters of the narrative but for the fact that the forty days' fast of Moses and Elijah took place in that neighborhood. We know that their careers did not begin in these mountain solitudes, but that both of them received a new inspiration as the result of their experiences in this wild and lonely region Some writer of accepted authority on many points locate the wilderness on the east of the Jordan, but the more common opinion—and the general use of the term in the New Testament favors this opinion—is that it was located on the west of the Jordan The tradition assigning it to the mountain just west of Jericho appears first about the time of the Crusades; because of the forty days' fast in this place it is called Quarantania, and our word quarantine, a detention of forty days, is related to his word. This mountain is about eight miles from the traditional place of our Lord's baptism, and it rises some fifteen hundred feet from the plain of the Jordan. In its rocky face are numerous artificial caves, some made by the monks of the crusading period, and some probably by the old Jewish Eremites. It seems well-nigh certain that this mountain was the place of the third temptation, if not of all the temptations. It would be interesting to locate this wilderness in the vicinity of Sinai, were it not that the facts of the narrative seem opposed to this view. The relation between Moses, Elijah, and Christ is deeply interesting, and even if they did not experience their fast in the same wilderness, we know that they met on a lonely mountain together amid the glory of the Transfiguration, and experienced there a degree of joy in striking contrast to their days of fasting and conflict.

The time of our Lord's temptation is most instructive. He had just fulfilled all righteousness by being baptized of John in Jordan. He had just heard the words of the Father declaring his joy in the obedience and character of his divine Son. His whole soul was aglow with holy excitement; it was a moment of marvelous moral tension. His great career is opening before him. The baptism marked the separation between the old and personal life and the new and official position which henceforth he is to occupy. Into this holy of holies one must not irreverently enter. But it is still true that our temptations often come after a period of great spiritual exaltation; the pendulum swings from one extreme to the other; we are often near the nadir of darkness when we have just reached the zenith of brightness. One follows with deepest reverence the Christ as he goes from hearing the Father's voice in approval to meet his satanic foe in the wilderness, and one's heart rejoices with unspeakable joy as, with words of resistless might, Christ wins the victory over the subtle foe of the human race. The evangelist Mark, with a graphic and pathetic touch, tells us that in the wilderness Christ "was with the wild beasts." But he was their Master and Lord. They did not harm nor attack their Creator and Master. The temptation came after he had been in the wilderness forty days. During the period of such lofty emotion he was not conscious of hunger Soldiers have often fought through long and fierce battles without consciousness of their wounds. Not until the conflict was over did nature reassert her rights; not until the period of forty days was over did our Lord's hunger make itself felt. Doubtless he was tempted to some degree during the entire period, but Satan's fiercest assaults were left to the close of the series of temptations, and these attacks are described in the three temptations specially particularized in the inspired narrative. It was the purpose of the Spirit in leading Jesus into the wilderness that Satan might there have the greater advantage; and it was well that there should be one great battle between the two leaders of opposing hosts. The scripture gives us a glimpse of the last vain attempt of the arch-fiend to secure the mastery over the divine Lord. Satan had conquered the first Adam. Shall he also overcome the second Adam? This is a perilous moment in the history of the human race. Eternal destinies are trembling in the balance. In a garden the first Adam fell, and the garden became a wilderness. In a wilderness the second Adam stood, and every wilderness of temptation may become a garden of triumph. After a fast of forty days Moses failed when he cast the tables of the law from him; but after his fast of forty days Jesus triumphed when he struck the scepter from the hand and the crown from the brow of Satan, his foe and ours.

The struggle between Christ and Satan was no holiday encounter. We have here no allegory, but a terrific struggle. It may be fruitless, if not irreverent, to attempt to understand the exact nature of the temptation of our Lord. Doubtless the evangelists heard the story from the lips of the Lord himself, and he must have conveyed the truths in the manner most helpful for us in our personal struggles with sin and Satan. Expositors from the earliest times have differed as to the agencies employed, and especially as to whether the temptation was objective or subjective — whether it was real or symbolic. Many orthodox interpreters, in earlier as well as in latter times, have regarded it as a vision—as merely a symbolic description of an inward experience. Even Calvin has virtually adopted this view. Others find it difficult to explain the narrative except it be a record of an objective and historical event, recording an actual conflict between the Christ and Satan. It may not be possible, from the mere letter of the text, to determine absolutely whether or not the tempter appeared in a bodily form or as a spirit. But whichever of these interpretations we may adopt, it is absolutely certain that the struggle was personal, intense, and terribly real. It was no semblance of a battle, but a genuine conflict. If this were not a real experience in the life of our Lord, his example would be largely lost upon us in our personal conflicts with Satan. His experience in the wilderness was, then, no phantasmagoria, for we are positively informed that he was "tempted in all points like as we are, yet without sin." Many find it easier to understand the narrative on the supposition that Satan appeared to our Lord in bodily form, and spoke to him actual words. While it is possible to regard the history as a description of internal temptations, the belief that there was a visible tempter present to the Lord makes the narrative more simple, natural, and vivid. We are told near the close that the devil left him, and that angels came and ministered to him. All who believe the narrative readily admit that angels appeared in bodily form, and consistency in the interpretation of the history would suggest that the tempter in like manner appeared in bodily form. But whatever may be our view on that point, we must believe with the utmost emphasis that the temptation was intensely real, the conflict peculiarly fierce and the issues involved unspeakably important.—Rel. Telescope.

The Master's Presence with His People.

One of the special objects in sending forth this magazine every month will be to encourage and inspire the hearts of pastors and Christian workers in their work of faith and labor of love. In doing so we shall be touching the sources of influence and power. The influence for good of one Spirit-baptized minister of the gospel is untold. As Dr. Pierson aptly says, "No man can walk with God in secret and cultivate the acquaintance of the unseen Christ, without his character becoming radiant, until even his face shall shine though he knows it not.

"How long will it take us to learn that power in service hangs on the height and breadth of attainment in divine things?.....The pastorates which have been most widely useful prove, beyond doubt, that he, who, in the holy office, aspires to power, intense, extensive, pervasive, permanent, must first of all live close to God, and touch the very heart of Christ."

Every preacher should read the life of the late A. J. Gordon, D. D., one of the most remarkable Christian ministers of his generation. His experience is a vivid and forceful illustration of the Gospel of the Holy Spirit. He deliberately, by a definite act of submission and appropriation, chose the Holy Spirit as his guide. He placed his entire life and work under His administration. He was thus brought into close sympathy with Christ, as the Spirit, in the fulfillment of His function took the things of Christ and revealed them unto him.

So may it be with every witness of Christ, lay as well as clerical; he may be so intimately identified with Jesus that he may not only ask but claim His promised presence.

It is said by Williams of Wern, of Gryffyth, the Welsh preacher, that having to preach one night he asked to be allowed to withdraw for a time before the service began and remained so long that the good man of the house felt constrained to send his servant to request him to come and meet the waiting congregation. As she came near the room she heard what seemed to be an indication of conversation between two parties, and, though in a subdued tone of voice, she caught the words: "I will not go unless you come with me." She returned and reported to her master: "I do not think Mr. Gryffyth will come to-night; some one is there with him, and I heard him say that he will not come unless the other will come also, but I did not hear the other reply, and so I think Mr. Gryffyth will not come either." The farmer, understanding the true case, replied: "Yes, he will come, and I warrant the other will come too, if matters are as you say between them; but we would better begin singing and reading until the two do come." And sure enough when Gryffyth made his appearance there was another who came with him; came with him in power and that proved a pentecostal meeting where many found newness of life.

The preacher or teacher of the Word as he goes forth, bearing precious seed has a right to expect his Master's presence and manifested power.—"In His Steps."

The Bible Puts it First.

The first message at the birth of Christ was a missionary message.—Luke ii 10.

The first prayer Christ taught men was a missionary prayer.—Matt. vi. 10.

The first disciple, Andrew, was the first missionary.—John i. 41.

The first message of the risen Lord to his disciples was a missionary command.—John xx 21.

The first Apostolic sermon was a missionary sermon.—Acts ii. 17-30.

Christ's great reason for Christian love was a missionary reason.—John xiii 25.

Christ's great reason for unity was a missionary reason.—John xvii. 21.

The first coming of Christ was a missionary work.—Luke iv. 18-21.

The second coming of Christ is to be hastened by missionary work.—Matt. xxiv. 14.

Our Saviour's last wish on earth was a missionary wish.—Matt. xxviii. 19.

And the last wish of the departing Saviour should be the first wish of His returning children.

Put it first—the great commission.
Put it first—the great command.
Put it first—our "standing orders."
Put it first—on sea and land.
Put it first—in every parish.
Put it first—in every heart.
Put it first—don't put it second.
God's own Bible is our chart.

Put it first—the dawn is breaking.
Put it first—the day grows bright.
Put it first—the tide is turning.
Put it first—for right is might.
Put it first—though others mock us,
Put it first—where'er we go.
Put it first—and rally round it.
First to friend and first to foe.

Put it first—'twill draw us closer.
Put it first—'twill banish strife.
Put it first—the rest will follow.
Put it first—'twill bless our life.
Put it first—where Jesus put it.
Put it first—'tis God's own plan.
Put it first—and "No surrender."
Put Christ missions in the van.

Winning Souls.

A strange reluctance comes over many when they try to talk about the soul and its relations to God. It is felt alike by the converted and unconverted persons Very often the gay girl whose heart is running over with fun and mirth, and whose speech sparkles with wit and humor, has deep in her consciousness the feeling that she is unsatisfied—that she wants something better, purer, and higher. She wishes that the Christian woman who is talking with her would answer a question, would give her a hint, would lead the conversation to the subject of personal religion The other has no thought of the kind. She has even a faint, undefinable dread that any effort on her part would be received coldly, or made occasion of ridicule.

So the opportunity passes. The souls have been within speaking distance, but have failed to communicate with each other. Each goes on its way. The friend of Christ who might have won a soul to him has been silent, afraid, ashamed. What wonder if to that too faithless friend there come the sad experience that the Beloved has withdrawn himself and is gone; that, seeking the Spirit, the seeker finds him not, and, calling, there returns no answer? Can there be perfect serenity and the full sense of communion with God to one who refuses or neglects so important a duty?—Margaret E. Sangster.

Testimony.

Testimony in a court of justice, from credible witnesses, in harmony with the law, produces conviction and secures the verdict We are told that there are four circumstances that go to render a witness credible.

1 He must be a witness of good moral character.

2. He must be in circumstances to know whereof he speaks.

3. He must have no interest in making good the story.

4. His account must be circumstantial.

Where these circumstances exist in the individual, his testimony must be taken as reliable; he cannot be impeached.

According to this rule, the witness is sworn to tell the truth, the whole truth, and nothing but the truth, so help him God. He must tell what he knows to be true, what he has heard and seen and handled himself; hearsay evidence is not admissible.

So in divine things. The person must possess the experience of which he testifies, his testimony must correspond with his life, and vice versa, not his opinions, beliefs, or theories, but what he is conscious of, what he knows. A sample of this kind of testimony is given in John's 1st epistle, in the 23rd Psalm, and many other portions of the Scriptures. — The Repairer.

The Christian as a Light.

The other summer, while sailing along the shores of the sound, I landed in a little cove. There was a lighthouse-tower and a fog-bell; and the keeper showed us the fog-bell, and how the mechanism made it strike every few minutes in the darkness and in the night, when the fog hung over the coast; and I said: 'That is the preacher. There he stands, ringing out the message of warning, ringing out the message of instruction, ringing out the message of cheer. It is a great thing to be a preacher' And we went up into the lighthouse-tower. There was a tower that never said anything, and never did anything—it just stood still and shone: and I said: 'That is the Christian. He may not have a word to utter; he may not be a prophet; he may not be a worker; he may achieve nothing; but he stands still, and shines in the darkness and in the storm, always and every night. The fog-bell strikes only on occasions; but all the time and every night the light flashes out of the lighthouse. All the time this light is flashing out from you if are God's children Let your light so shine. You cannot let it shine unless you have it; and if you have it, you cannot keep it from shining.—Lyman Abbott, D. D.

The Right Kind of a Sermon.

The 'Christian Endeavor World' recently published a most interesting and instructive symposium upon the topic, "What Kind of a Sermon do You Like Best?" The answer that was considered by the committee the best was as follows. Ministers everywhere will be particularly interested.

The kind of sermon that I like best is:

1. Simple: because the plan is clear; not involved; because the language is popular, not scholastic; because the delivery is conversational, not oratorical.

2. Suggestive: because the subject is fresh, not hackneyed; because the illustrations are effective touches, not elaborate pictures; because the sermon presents practical truths, not philosophical theories.

3. Stimulating: because it provokes genuine thinking; because it impels to worthy consecration; because it sends one forth to do some definite thing.

4. Spiritual: because it is elevated in tone; because its use of sacred themes is always reverent; because it exalts Jesus Christ as Saviour and Lord.

Better Plant Than Build.

If a man builds, nature straightway sets to work to undo his building. Rust eats into the iron, and decay into the wood, and little by little time ravages and destroys. But if a man plants, nature proceeds to complete his unfinished work. He sows a seed, and behold, wheat; he plants a cutting, and behold, a tree. Such is the difference between working alone and working with God. The seed drops into the heart; lies there; is long time hidden; sprouts; pushes forth the blade and ear, and finally the full corn. Not at once; often only after long delay; but it fails not. Heaven and earth shall pass away; all things material decay; 'but my words shall not pass away;' truth is imperishable.—Lyman Abbott D. D.

What Do You Give For?

Bishop Thoburn says; 'I heard a minister say that for fifteen years he gave his pennies in Sunday school without a thought as to their destination, though he knew in a general way they were for missions. But one Sunday there came in the school a tall, fine-looking colored man, who said: 'Children, I am what pennies have made me. O pray and work for the heathen in Africa! This, with the address which followed, was a revelation to the boy; and Africa took such possession of him that eventually he gave himself to the work there"

How She Was Troubled.

"I was afflicted with that tired feeling and had no appetite. A friend advised me to try Hood's Sarsaparilla which I did and in a short time my appetite was better and the tired feeling was gone. Since then we always take Hood's when we need a blood purifier." MRS. S. KINCH, Beatrice, Ontario.

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Cannot Be Beat.—Mr. D. Steinbach, Zurich, writes:— "I have used Dr Thomas' Eclectric Oil in my family for a number of years, and I can safely say that it cannot be beat for the cure of croup, fresh cuts and sprains. My little boy has had attacks of croup several times, and one dose of Dr. Thomas' Eclectric Oil was sufficient for a perfect cure. I take great pleasure in recommending it as a family medicine, and I would not be without a bottle in my house.

RED ROUGH HANDS

Itching, scaly, bleeding palms, shapeless nails, and painful finger ends, pimples, blackheads, oily, mothy skin, dry, thin, and falling hair, itching, scaly scalps, all yield quickly to warm baths with CUTICURA SOAP, and gentle anointings with CUTICURA (ointment), the great skin cure.

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