Watching

(Psalm exxx. 6.)

Have you ever watched by a loved one's bed Through the long, long hours of night, When you feared the spirit should have fled Ere the dawn of the morning light?

Has your heart beat wild with its doubts and

As with weary but wistful eyes You looked from the window through blinding

At the dark and lowering skies?

Have you wished and waited for the first faint ray

That should herald the coming mern, When the cold grim shadows would flee away And awake new hopes with its dawn?

Thus waited my soul for its coming Lord, More than they that watch for the day; When the King in his beauty shall be adored And the world shall bow to his sway.

When the shadows of sin, now darkly drawn, Shall flee at the glorious sight: For that day will break with a cloudless dawn Which ushers in his presence bright!

Thus watching and praying, I waiting stand For the sound of the Bridegroom's voice, When joy and gladness shall ring through the

And the mourning hearts shall rejoice.

Then hasten this longed-for day, oh Lord, When the powers of darkness cease; And the old waste places shall be restored To welcome the Prince of our peace.

. The Visitor's Lulpit.

The Assaults of the Devil.

A SERMON BY REV. JOSEPH PARKEE, D.D.

"Touch all that he hath and he will curse thee to thy face."—Job. i. 11. "Touch his bone and his flesh and he will curse thee to thy face."-Job ii. 5.

Uz. The speaker is Satan, who came with "Touch all that Job hath, and he will curse thee to thy face." He was alsaid, "Touch his bone and his flesh, and he will curse thee to thy face."

fully agreed that there is no devil. Ever- it cannot be given to satisfy. body is so good, everybody is so honest, all be some persons who need a foot-note.

cruel, so ready to take advantage, so prepared to oppress the weak and to mislead day, to-morrow, in death, in the resurrecthe ignorant—when I put all these circum- tion, all through the ages of eternity. Ask me to believe that there is a devil.

to see the devil twice wrong. Here is a and the tomb, and it is not between these man called Job, who is chosen for the two mean and near points that great ques battlefield. In all lines and spheres of tion are to be discussed or determined. life some particular persons are called upon to illustrate universal truths and confer His of course is a public trial, a tragedy that universal blessings. It is necessarily and was wrought out for the benefit of multiunchangeably true that "one man must die tudes in all generations. Nevertheless it for the people." The great contest in this is literally and pathetically true that every incident is God against the devil, and up man, the very obscurest, has his readers, to this time we have never seen that battle fewer in number, it may be equally earnest so sharply defined. We have always felt in attention. Think you that your childthat there was a contest going on, but we ren are not taking notice of you, seeing never saw them face to face, hand against how you bear you temptations and diffihand, mouth against mouth, before. I do culties and anxieties? Think you not that daughters, and will take away his flocks not know that the devil has ever made this eldest boy of yours is not kept away from high challenge before.

ing in the dark. He has been moving Do you know that your girl hates church in every way I will plague him and torabout stealthily and taking advantage because her pious father is only pious in where he could—but I am not aware that the three summer months of the year? He he has ever with undisguised audacity as curls under the cold and biting wind as he cannot add a line to it if he could fill tually challenged the Almighty to fight it any mean atheist ever did; therefore the his hell by the doing of it. Beyond his out in one particular case. At last the girl saith, "He is a sham and a hypocrite chain he cannot go. Thou knowest, poor challenge has been given; it has been ac- -my father in the flesh-no relative of soul, what he can do-bereavement, povercepted, Job is the battlefield, and on the mine in the spirit." result will depend the veracity either of You have your readers; the little Bible cost, add it up line by line, item by item, God or of the devil. But what of Job in of your life is read in your kitchen, and in and when thou has done so, know the sum that case; has Job no compensations? was your parlor, and in your shop, and in your total, and ask whether the grace of God is it all battle, suffering, and pain, and humil- warehouse, and if you do not bear your sufficient to meet an sxigency such as that

afflict some men and leave them with their afflictions-does he simply gather his clouds over some heads and cause them to discharge their pitiless storms without setting the rainbow on the cloud-laden sky?

It is easy for us who have endured but the secondary pains and ills of life to suggest compensations to those who are our leaders in suffering and our veterans in bearing the chastisements and penalties, and visitations of God. Still, it is surely something to be God's proof man, to be called out as the particular man on whose character, intelligence, grace, patience, fortitude, great results are staked. God will not call a man to endure all the devil can inflict upon him without secretly giving that man sustenance, and at the end throwing upon his devastated life a fuller and gentler light than ever has illumined its yesterdays.

That is the view which every one of us should take of his afflictions; that is, every man should feel that perhaps he is made the medium through which God is answering the devil's challenge. The devil may have been saying to the Almighty concerning you, concerning me, "Take his health away, take his trade away, touch his bone and his flesh, subtract considerably from the sum-total of his indulgences and his enjoyment, and then he will curse thee to thy face." This is the view every man and woman among us should take of different man; he assailed Job, who was a ing here to see the result of thy fingering." personal sorrow and individual trial. The devil may have said; "Take his only son away, and thou wilt take his religion away," and God has allowed that dear boy to be removed—how dost thou bear?

said, "He will bear it well, with the grace of a sanctified hero." The devil said, Heaven's City. It is therefore a great being fought out in thy life: fight it sedu-"He will burn his Bible and cast down his fight-it is a critical battle; everything de-lously, daily, constantly, lovingly. Ye family altar." Who is right? If thou pends upon the issue, for God has given have heard of the patience of Job: let the The man spoken of is Job, a perfect man art bearing that heavy loss well, bowing permission to assail this perfect man and memory of that patience encourage you to and an upright, one that feared God and thy poor old knees at the same altar, and therefore he has put perfectness of charactoil on, suffer on; say in your degree, small eschewed evil. He lived in the land of saying, with a choking in thy throat, ter to the test. No man in whom is the indeed, "I must work to-day and to-"The Lord gave, and the Lord hath taken seed of the Divine life can fall finally, for morrow, and the third day I shall be the sons of God on the first occasion, and away-blessed be the name of the Lord," he hath the seed, the life, the Spirit of God perfected." (Luke 13: 32). thou hast enabled God to strike the devil abiding in him. Slips enough—alas, too on the face. The Lord help thee: it is many. Crimes too; see David, see Peter, lowed to touch Job's property, and he fail- bitter suffering; there is a hard stress up- for appalling proof. Falls daily—though ed in his purpose. On another occasion on thy poor life; thou needest all the grace he fall he shall now be utterly cast down. the same devil came back with the sons of treasured in the immeasurable heart of This is what I mean by the final persever-God, and enlarged his proposition. He Christ; but his grace is sufficient for thee ance of the saints; this is what I mean by -draw heavily upon it; and the more the triumphs of the grace of God in a poor thou dost yearn for that healing grace, the human life. No man knows better than improvement on the ordinary porous plasters and all other external remedies. For Lame and I take it for granted that you and I are more shall it be given thee to overflow

our habits and practices and customs are so that have been healed and comforted by have an inextinguishable love. transparently and beautifully moral, that his example, stimulated to bear the ills of it is utterly impossible for us to believe that life by the grateful memory of his invin- be found at last to the praise and glory of there is a devil. Do I speak to some cible patience, surely now in heaven he God. Is this a dangerous doctrine to very literal people who do not take my would be taking in the reward of his long- preach? Only because all doctrine is meaning? There is always a large propor- continued and noble endurance of the Di- dangerous in some cases and in some cirtion of timber in every human crowd, and vine visitation. It may be so with thee, cumstances; but this is our joy, our therefore it is just possible that there may poor man, poor woman; thou dost not get strength, our hope: if I have to be saved all the sweets now; this shall be a memory because I am always doing the right thing. Why do we speak of the existence of to thee in heaven, long ages hence; the in the right way, accomplishing all my the devil? Why is there so very much wrestling thou hast now may minister to purposes, fulfilling all my duties-I never devilishness about. The best way to prove the high delight, keen enjoyment, rapture will be saved. I am to-day no further than that there is no devil is to get rid of the pure and abiding. Who can tell when the publican was when he said, "God be devilishness. When you have cleaned God's rewards end-who will venture to merciful to me a sinner." But I know, that out of the way you will make it ex- say, "This is the measure of his benedic- bad as I am, foul with a thousand crimes, ceedingly difficult forme to believe either tion?" He is able to give and to do exin a personal or impersonal devil. But ceeding abundantly above all that we ask Christ, and that inexplicable presence in when persons are so dishonest, so tricky, or think. When, therefore, persons inso quick in sharp practice, so malign, so quire of thee, what compensation hast thou? say "It is given by instalments to stances together it becomes quite easy for me ten thousand years hence, and I will reply to thy question concerning compen-In this incident it will be our privilege sation." Life is not limited by the cradle

Job has been read by countless readers the table of the Lord because you are as He has always been walking and work, atheistic in sorrow as ever Voltaire was?

intion on the part of Job? Was there trials, anxieties, and difficulities with a result brings before thy view.

God; and help us when death is in the when there is a storm blinding the one only here." That is Christianity-not about metaphysical points, but noble temper, high behavior, faultless constancy, inand in the agony of pain.

Let us give the devil his due. I am grace is sufficient for me. bound to say that the devil had but too much reason to believe that his propositions of it is the devil. Is yours a home difficoncerning Job were right. He did not speak without book. He had at his girdle many proofs that strong men had fallen going on in this house: here is a poor life under his stroke. The devil may have reasoned that if so many had yielded to his ministry, Job, the mightiest and brightest of all, might yield as well. Why might he not? Name his victories-Adam, Cain, Saul-was he not, therefore entitled to reason inductively from a very considerable basis and area of fact that Job would

perfect man and upright, one that feared God and eschewed evil—that is the man to fight, then. If the devil conquers there, ; the true child of the Almighty how pos sible it is to sin in thought, in word, in deed, Could Job now look over the ages and to sin daily, yet under all the sin to

> Whoever has the true root in him shall that deep in my heart I could die for my soul of Divine elements and Divine faculties comes up through all the superincumbent guilt, and shines at top of it an

inextinguishable light. enough, mumuring enough, but in Job we offered. have the true life, and therefore at the last he is more than conqueror. In this case we see really all that the devil can do. What is it in his power, as given by God, to inflict? Bereavement, poverty, pain, humiliation. God has given him these four great dogs to set upon thy life; they will bite thee and gnaw thee, but they cannot kill thee, true child of God. The devil has only one soliloguy: his is really the poorest intellect in the universe. He says, "I have got Job on my hands, what shall I do? Are there any new tricks? No. Well, then I must try the old ones. Let me see: I will kill his sons and his and his herds, and I will give him boils; I will cover him with loathsome disease, and I will make his life disagreeable, and ment him, and I will do it now." That is

ty, pain, humiliation; sit down, count the

THE DEVIL'S BRIEF PROGRAMME;

nothing on the other side? Does God simply Christian chivalry and heroism, what is How afflictions may be to show God's there but mockery on earth and laughter grace! I will try during this 1879 to take in hell? God give us grace to bear the that view of my difficulties, cares, and chastisement nobly, serenely; bless us with sorrows. Great battles may be fought in the peace which passeth understanding, our little lives: I will therefore every day with the quietness kindred to the calm of think that God is fighting out some case along the line of my experience, and that house and poverty on the hearthstone; and my behaviour may have something to do with God's own satisfaction. I have been poor small window we have, to say, managing myself many years and have "Though he slay me, yet will I trust in failed: to-night I resign the administration him. If I perish I will pray, and perish of my own life, and I ask the Almighty to work His will in me and through me with. some clever chatter and able controversy out any suggestion, much less any interposition, from my side. The sorrow, it is bitter: it must have been soaked-soaked vincible fortitude in the hour of trial in the bitterest aloes that the devil could pluck from the foulest trees, but God's

> Where is your difficulty? On the brink culty? God and the angels are waiting there, saying, "We have a great fight worried-and we are waiting to see whether the devil's position or God's grace shall get the better." O poor man, poor woman! I pray for thee: pray for me. Is yours a business difficulty? Honest, honorable man you know yourself to be, but things have got twisted, and you cannot-cannot disentangle them. God is syaing, "I tied the knot-I allowed But the devil came upon a distinctively the devil to tie it—and we are both wait-

Try, wait, try again, pray, hope—ah, there! a touch did it at last: and the unravelled string lies before thee, a straight he will tear the heavens to pieces, he will line. What is your difficulty? Health? break up the Throne of God, he will dis- What is yours? A secret sorrow that There are great stakes pending. God band the angels, he will scatter the fire of cannot be put into speech, that no speech perdition upon the walls and floors of is fit to utter? It is a great battle that is

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