Satisfied.

I shall be satisfied when I awake with thy likeness.—Psalm xix. 15.

Be satisfied—O blissful thought,
How glorious will that waking be!
'Tis but the mortal sleeps in death
And wakes to immortality!

Be satisfied—though parted long,
The loved of earth we there shall meet
And join with them the ransomed throng
Who worship at the Saviour's feet.

Be satisfied—for sin no more,
That sole destroyer of my rest,
Nor care, nor grief, nor anguish more,
Shall ere disturb this peaceful breast.

Be satisfied—how dark so e'er
Hath seemed at times my earthly lot
In one glad hour of worship there
Earth's darkest days will be forgot.

Or if remembered—but to trace
In each event a Father's love,
Who sought to wean my soul from earth
And fit me for my home above.

But this the sum of all my bliss,
My Saviour's face I there shall see,
And gaze in transports of delight
On that blest form that bled for me.

And while I gaze, in wonder lost,
On the sweet glories of that face,
Into his sacred image changed,
I then shall pass from grace to grace.

Till purged from every stain of sin
From base alloy refined and free,
I in my self reflected bright,
His perfect image there shall see.

O grant me patience, Lord, to wait,
Content thy will to do or bear
Till "with thy likeness I awake."
And with the saints in glory share.

—*Emma S. Jacobs.*

Visitor Pulpit.

OBADIAH.

A New Sermon by Rev. C. H. Spurgeon.

"I thy servant fear the Lord from my youth."—1 Kings 18: 12.

I. First, we shall notice that Obadiah possessed early piety—"I thy servant fear the Lord from my youth." Oh, that all our youth who may grow up to manhood and womanhood may be able to say the same! Happy are the people who are in such a case! How Obadiah came to fear the Lord in youth we cannot tell. The instructor by whom he was led to faith in Jehovah is not mentioned. Yet we may reasonably conclude that he had believing parents. Slender as the ground may seem to be, I think it is pretty firm, when I remind you of his name. This would very naturally be given him by his father or his mother, and as it signifies "the servant of Jehovah" I should think it indicated his parents' piety. In the days when there was persecution everywhere against the faithful, and the name of Jehovah was in contempt because the calves of Bethel and the images of Baal were set up everywhere, I do not thing that unbelieving parents would have given to their child the name of "The servant of Jehovah" if they themselves had not felt a reverence for the Lord. They would not idly have courted the remarks of their idolatrous neighbors and the enmity of the great.

It he had no gracious parents, I cannot tell how Obadiah came to be believer in the Lord in those sad days unless he fell in with some kind teacher, tender nurse, or perhaps good servant in his father's house, or pious neighbor, who dared to gather little children round about him and tell of the Lord God of Israel. Some holy woman may have instilled the law of the Lord into his young mind before the priests of Baal could poison him with their falsehoods. No mention is made of anybody in connection with this man's conversion in his youth, and it does not matter; does it? You and I do not want to be mentioned if we are right-hearted servants of God. Not unto us be the glory.

Go on, dear teachers; since you have been called to the sacred ministry of instructing the young, do not grow weary of it. Go on, though you may be unknown, for your seed sown in the darkness shall be reaped in the light. You may be teaching an Obadiah, whose name shall be heard in future years; you are providing a father for the church and a benefactor for the world.

If it was not in this way that Obadiah was brought to fear the Lord in his youth, we may think of methods such as the Lord deviseth for the bringing in of His banished. I have been very pleased lately, when I have been seeing inquirers, to talk with several young persons who have come out from utterly worldly families. I put to them the question, "Is your father a member of the Christian Church?" The answer has been a shake of the head. "Does he attend a place of worship?" "No, sir, I never knew him to go to one." "Your mother?" "Mother does not care about religion." "Have you any brother or sister like-minded with yourself?" "No, sir." "Have you any single relative who knows the Lord?" "No, sir." "Were you brought up by any one who led you to attend the means of grace and urged you to believe on the Lord Jesus?" "No, sir, and yet from my childhood I have always had a desire to know the Lord." Is it not remarkable that it should be so? If that is your case, dear friend, magnify the sovereignty of God and adore Him as long as you live, for "He will have mercy on whom He will have mercy." Still, I take it, the major part of those who come to know the Lord in their youth are persons who have had the advantage of godly parents and holy training. Let us persevere in the use of those means which the Lord ordinarily uses, for this is the way of wisdom and duty.

This early piety of Obadiah's had special marks of genuineness about it. The way in which he described it is, to my mind, very instructive. "I thy servant fear the Lord from my youth. I hardly semember in all my life to have heard the piety of children described in ordinary conversation by this term, though it is the common word of the Scriptures. We say, "The dear child loved God." We talk of their "being made so happy," and so forth, and I do not question the rightness of the language; still, the Holy Spirit speaks of "the fear of the Lord as the beginning of wisdom." We cannot consider the exhilaration with which hearts receive the novelty of the Gospel to be the very best and surest sign of grace.

There is a growing flightiness about the religion of the present day which makes me tremble. I cannot endure the religion which swims only in boiling water and breathes only in heated air. To me the whisper of the Spirit has no relationship to a brass band, much less does godliness treat the great God and the Holy Saviour as matters for irreverent clamor. The deep-seated fear of the Lord is what is wanted, whether in old or young; it is better to tremble at the word of the Lord, and to bow before the infinite majesty of divine love, than to shout one's self hoarse. Obadiah had early piety of the right kind.

Beloved, you do not need that I should at this point speak to you at large upon the advantages of early piety, I will, therefore, only sum them up in a few sentences. To be a believer in God early in life is to be saved from a thousand regrets. Such a man shall never have to say that he carries in his bones the sins of his youth. Early piety helps us to form associations for the rest of life which will prove helpful, and it saves us from those which are harmful. The Christian young man will not fall into the common sins of young men, and injure his constitution by excesses. He will be likely to be married to a Christian woman, and so to have a holy companion in his march toward heaven. He will select as his associates those who will be his friends in the church and not in the tavern; his helpers in virtue, and not his tempters to vice. Depend upon it, a great deal depends upon whom we choose for our companions when we begin life.

II. Youthful piety leads on to persevering piety. Obadiah could say, "I thy servant fear the Lord from my youth." Time had not changed him: whatever his age may have been, his religion had not decayed. We are all fond of novelty, and I have known some men go wrong as it were for a change. It is not burning quick to the death in martyrdom that is the hard work; roasting before a slow fire is a far more terrible test of firmness. Obadiah was not affected by the lapse of time; he was found to be when old what he was when young.

Nor was he carried away by the fashion of those evil times. To be a servant of Jehovah was thought to be a mean thing, old-fashioned, ignorant, a thing of the past; the worship of Baal was the "modern thought" of the hour. All the court walked after the God of Sidon, and all the courtiers went in the same way. My lord worshipped Baal, and my lady worshipped Baal, for the queen worshipped Baal; but Obadiah said, "I thy servant fear Jehovah from my youth." Blessed is the man who cares nothing for the fashion, for it passeth away. If for awhile it rageth toward evil, what hath the believing man to do but to abide steadfastly by the right?

Added to this, there were the difficulties of his position. He was chamberlain of the palace. If he had pleased Jezebel and worshipped Baal he might have been much easier in his situation, for he would have enjoyed her royal patronage; but there he was, governor in Ahab's house, and yet fearing Jehovah. He must have had to walk very delicately, and watch his words most carefully. I do not wonder that he became a very cautious person, and was a little afraid even of Elijah, lest he was giving him a commission which would lead to his destruction. He came to be extremely prudent, and looked on things round about so as neither to compromise his conscience nor jeopardize his position. It wants an uncommonly wise man to do that, but he who can accomplish it is to be commended. He did not run away from his position, nor retreat from his religion.

Obadiah was a man who did in truth "hold the fort," for he felt that when all the prophets were doomed by Jezebel it was his part to stay near the tigress and save the lives of at least a hundred servants of God from her cruel power. If he could not do more he would not have lived in vain if he accomplished so much. I admire the man whose decision was equal to his prudence, though I should greatly fear to occupy so perilous a place. The part of Elijah is much safer and grander. The prophet's course was plain enough; he had not to please, but to reprove Ahab; he had not to be wary, but to act in a bold, outspoken manner for the God of Israel. How much the greater man he seems to be when the two stand together in the scene before us. Obadiah falls on his face and calls him "My lord Elijah;" and well he might, for morally he was far his inferior. Yet I must not fall into Elijah's vein myself, lest I have to pull myself up with a sharp check. It was a great thing for Obadiah that he could manage Ahab's household with Jezebel in it, and yet, for all that, win the commendation from the Spirit of God, that he feared the Lord greatly.

He persevered, too, notwithstanding his success in life; and that I hold to be much to his credit. There is nothing more perilous to a man than to prosper in this world and become rich and respectable. Of course we desire it, wish for it, strive for it; but how many in winning it have lost all as to spiritual wealth! The man used to love the people of God, and now he says, "They are a vulgar class of persons." As he has filled his pocket he has emptied his brains, and especially emptied his heart. He has got away from truth and principle in proportion as he has made an advance in his estate. This is a mean business, which at one time he would have been the first to condemn. There is no chivalry in such conduct; it is dastardly to the last degree. God save us from it; but a great many people are not saved from it. This is an age of meannesses disguised under the notion of respectability. God send us men of the stuff of John Knox, or, if you prefer it, of the adamantine metal of Elijah; and if these should prove too stiff and stern we could even be content with such men as Obadiah. Possibly these last might be harder to produce than Elijah's; with God all things are possible.

III. Obadiah, with his early grace and persevering decision, became a man of eminent piety, and this is the more remarkable considering what he was and where he was. Eminent piety in a Lord High Chamberlain of Ahab's court! This is a wonder of grace indeed. This man's religion was intense within him. If he did not make the open use of it that Elias did, he was not called to such a career; but it dwelt deep within his soul, and others knew it. Jezebel knew it, I have no doubt whatever. She did not like him, but she had to endure him; she looked askance at him, but she could not dislodge him. Ahab had learned to trust him, and could not do without him, for he probably furnished him with a little strength of mind. Possibly Ahab liked to retain him just to show Jezebel that he could be obstinate if he liked, and was still a man. I have noticed that the most yielding husbands like to indulge in some notion that they are not quite governed by their spouses, and it is possible that on this account Ahab retained Obadiah in his position. At any rate, there he was, and he never yielded to Ahab's sin, nor countenanced his idolatry. Account for it how you may, it is a singular circumstance that in the centre of rebellion against God there was one whose devotion to God was intense and distinguished.

And his eminent piety was very practical; for when Jezebel was slaying the prophets he hid them away from her—one hundred of them. I do not know how many servants of the Lord any of you support, but I have not the privilege of knowing any gentleman who sustain a hundred ministers; this man's hospitality was on a grand scale. He fed them with the best he could find for them, and risked his life for them by hiding them away in caves from the search of the queen. He not only used his purse, but staked his life when a price was set upon these men's heads. How many among us would place our lives in jeopardy for one of the Lord's servants? At any rate, Obadiah's fear of the Lord brought forth precious fruit, and proved itself to be a powerful principle of action. Sunday-school teachers, you may be training to-day the men who will keep the truth alive in this land in years to come, the men who will take care of God's servants and be their best allies, the men and women who will win souls to Christ. Go you on with your holy work. You do not know whom you have about you.

IV. Obadiah's early religion became comfortable piety to him afterward. A servant who has been with his master from his youth ought not to be turned adrift when he grows gray. A right-minded master respects the person who has served him long and well. Suppose you had living in the family an old nurse who had nursed you when you were a child, and had lived to bring up your children, would you turn her into the street, when she was past her work? No; you will do your best for her; if it is in your power you will keep her out of the workhouse. Now, the Lord is much more kind and gracious than we are, and He will never turn off His old servants. I anticipate the time when I shall not be able to do all I do now. You and I may look forward a little to the nearing period when we shall pass from middle life to declining years, and we may be assured that our Lord will take care of us to the last. Let us do our diligence to serve Him while we have health and strength, and we may be sure that He is not unrighteous to forget our work of faith and labor of love. It is not the way of Him. "Having loved His own which were in the world He loved them to the end."

Dear young people, if any of you are living in sin I do pray you to recollect that if you are seeking the pleasures of this world to-day you will have to pay for it by and by. Rejoice in thy youth, and let thy heart cheer thee therein; but for all this the Lord will bring thee into judgment. If thy childhood be vanity, and thy youth be wickedness, thy after-days will be sorrow. Oh, that thy wouldst be wise and offer to Christ thy flower in its bud with all its beauty upon it! Thou canst not be too soon holy, for thou canst not be too soon happy. A truly merry life must begin in the great Father's house.

And you, teachers, go on teaching the young the ways of God. In these days the State is giving them secular instruction all the day long, six days in the week; and religious teaching is greatly needed to balance or we shall soon become a nation of infidels. Secular teaching is all very well and good; we never stand in the way of any sort of light; but teaching that has not religion blended with it will simply help men to be bigger rascals than they would be without it. A rogue with a jimmy is bad enough, but a rogue with a pen and a set of cooked accounts robs a hundred for the other's one. Instead of relaxing Sabbath-school efforts, we shall be wise to increase them greatly.

As to you that have grown old in sin, I cannot talk to you about early piety; but there is a passage of Scripture which ought to give you great hope. Remember how the householder went out at the third, the sixth, the ninth, and at last at the eleveth hour, and found some still standing in the market-place idle. It was late, was it not? Very late. But, blessed be God, it was not too late! They had but one hour left, but the master said, "Go, work in my vineyard, and whatsoever is right I will give thee." Now, you eleventh-hour people, you people of sixty, sixty-five, seventy, seventy-five, eighty—I would go on to one hundred if I thought any were here of that age—you still may come and enlist in the service of the gracious Lord, who will give you your penny at the close of the day even as He will give to the rest of the laborers The Lord bring you to His feet by faith in Christ. Amen.

At last the Inquisition has found an apologist, and Monsignor Capel, who has come to America in order to make Roman Catholics out of us all, steps to the front. He speaks, he says, "by permission" of the Pope and of the Dominican Friars. We may therefore regard what he says as official. We can but admire his boldness. We congratulate him also that he does not dodge the issue, as has been the fashion with Romanists, but squareiy affirms that to imprison and hang men for heresy is right. Hear him: "If you imprison a man for damaging property, if you hang a man for taking the life of another, I will imprison and hang the man who takes from me my faith." He goes on to argue that heretics, by opposing Romanism, take from Romanists their faith and deserve to be imprisoned and hanged for so doing. He insists that it is worse to take a man's faith than to kill him. Thus it must follow that the man who convinces a Roman Catholic of the error of his doctrine is guiltier than if he killed him. Hence to attempt to convince a Romanist is worse than to attempt to kill him, and thus it is made out that all Protestants are more deserving of punishment than if they tried to kill their Roman Catholic neighbors.

American Catholics have been in the habit of resenting as a Protestant "slaunder" the statement that if Romanism ever became the prevailing faith in this country no other religion would be tolerated; but here we have a square avowal of that very thing by a distinguished Roman Catholic Prelate, who speaks "by permission" of the Pope.

Let our readers understand, therefore, that the essential spirit of Romanism has not changed, and that the only reason Protestants are not persecuted to-day all over the world is simply because the Pope has not the power to persecute them.

We are glad to know that many American Catholics have no sympathy with this persecuting spirit. We wait to see whether they will quietly and without protest swallow the utterances of Monsignor Capel.

It may be well in this connection to bear in mind that the Roman Catholic bishop in Saltillo, Mexico, publicly told a congregation that they must burn down our Baptist school building in that city, and it was necessary for the authorities to send soldiers to protect Bro. Powell and his co-laborers. We hope the American Catholics, who oppose persecution for conscience sake, will now make themselves heard.—*Western Recorder.*

It is wise to provide against emergencies that are liable to arise in every family. A cold may be a dangerous thing or not, depending upon the means at hand to combat it. In sudden attacks of cold, croup, asthma, etc., Ayer's Cherry Pectoral will prove the quickest and most effective cure, and your best friend.

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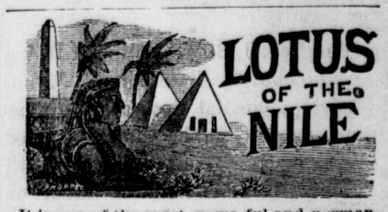

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