

Assuredly familiar intercourse with God is what we want for heart-satisfaction. "Lord, show us the Father, and it sufficeth us," was not an unintelligent request so far as man's need is itself concerned. The unintelligence was in what the Lord points out, "Have I been so long time with you, and hast thou not known me, Philip? He that hath seen Me hath seen the Father."—Here, then, man's need is fully met. The hunger of soul is satisfied. The bread from heaven is what the Son of Man alone gives, and it is meat that "endures to everlasting life."—And this rejected—the true manna loathed and turned from—what remains but a wilderness indeed, a barren soil without a harvest?—F. W. G.

It is refreshing in this selfish world, the slave of formality, which is of use to hide itself behind because it is too ugly to be seen, and to preserve its selfishness as intact as possible without avowing it—a world without heart—a world without independence because it is without heart—it is refreshing, I say, to find something which overleaps the barriers and acts from motives which show heart and love—that love which is the only true liberty.—J. N. D.

How great must Christ be, through whom this great universe was made, who was one with God the Father in its inception, and one in its execution! He could not have been less than divine, or the infinite God could not have found adequate expression through His means. Only the Infinite can be the channel for the Infinite.

GRACE FOR GRACE.—Wave on wave. It is a mistake to rest on past or present experiences, eking them out with jealous care, lest they should run short. The best means of getting more grace is to use the grace we already have. It is the law of all life, especially of spiritual life: "To him that hath shall more be given, and he shall have abundantly. We may not always perceive the flow of the golden oil of grace from its Divine reservoir. We may not be always sensible of the Divine communications. But if we claim them by a naked faith, and if we live up to the limits of what we have got, so as to become spendthrifts of our spiritual revenues, there will be no stint in the blessed stores with which we shall be enriched forever.—Meyer.

There is no hell so deep but Christ can open it, and thrust His enemies in, and lock it that they may never more come out. Nor is there any disability of the saints by reason of death or hades, nor any doors or bands locked upon them in their state of separation from the body, but he has the key to turn back the bolts and set all such free. And as He said of old, "O death, I will be thy plague: O grave, I will be thy destruction;" the time is coming when He will apply those keys, and leave not a soul or body more in death or hades which shall not be brought forth in the power of His resurrection.—S.

Man's perverseness cannot unmake God's purposes, or disarrange His divine plans.