

It is not a mean thing, or a narrow thing, to wear these names. If we are what these names signify, and thus wear them worthily, it is the greatest of all honors. It means that we have been led into the largest liberty, and the richest joy, and the most glorious possibilities. And without being what these names signify, there is no hope for men. There is no saving wisdom away from Christ. In Him are all the treasures of wisdom and knowledge. There is no victory away from Christ. He is the Captain of salvation who alone can make us triumph. There is no cleansing away from Him. It is the blood of Jesus Christ that cleanseth us from all sin. There is no reconciliation, adoption, sonship, heirship, apart from Him. It is in Christ Jesus that God is reconciling the world to Himself. So to enter into the relations with Christ, and through Him with the Father, which these scripture names designate, is the great necessity of the soul. My friend, can you wear these names truthfully?

There is a glimpse given us of the future which carries this idea of enlargement onward. John heard the Spirit say. "To him that overcometh, to him will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it." Rev. ii. 17. The enlargement which will come to the redeemed soul, when the struggles of the world are over and the hindrances and limitations of the flesh are removed, will be as boundless as the life of God. And to express this heavenly enrichment God will give a new name; and to each his own name, known to him alone. For as one star differeth from another star in glory, "so, also, is the resurrection of the dead." And so will heaven be. To each soul an experience and a life suited to His capacity; but for each, such boundless joy, such immeasurable fullness of heavenly life, that not even heaven's language will enable any to describe it. The new name, known to each recipient, will express to him what he can never tell to others.

There are sublime heights for men to reach in God's way of life. Be wise while you may, my brother, and walk in it upward to the summits.

M. B. RYAN.

LIFE AND LIGHT.

Psalms xxxvi. 9.

In order to understand any one part of an elementary system, it is necessary to have a knowledge of the whole. We must study the several elements and ascertain their direct bearing one with the other, and also the relation they sustain to each other. There is not anything that exists in a perfect, independent, isolated state. This vast universe is a unit, composed of laws, forces, instrumentalities and means; each part having a mutual dependence one upon the other. And none of these can be understood thoroughly, independent of a general knowledge of the entire system. Before the law of universal gravitation was discovered by Sir Isaac Newton, the whole physical universe was a series of mysteries. The weight of materials, the tides of the ocean, the cause of falling bodies, were all enveloped in mystery—even to the mind of the philosopher. But as soon as it was discovered that all bodies in the universe tend towards each other with a force equal to the quantity of matter it contains, that the measure of attraction is the weight of the body, the problem was solved and many other weighty questions were answered.

This is also true of the great work of man's redemption. It is a unit, a wondrous system of adaptations, laws and agencies, composed of wisdom, love, mercy and justice of God through the Lord Jesus Christ. If we would understand this system, each part must be examined in order to ascertain

the relation they sustain to each other. The first thing we learn as we enter into the study of this system is that God is the great source of life and light, the propelling power in the vast system, both of the natural and spiritual world. Our text corroborates this statement. For it says, "With thee (God) is the fountain of life." God, then, is the great centre of all this stupendous system. To God and to His word only can we go for the satisfactory evidence to aid us in the investigation of both natural and spiritual life. When we study the records of creation we plainly see that God was the source of animation in every department of the work. Here, too, we see complete harmony of all the constituent parts, each part filling the respective sphere for which it was designed; yet one grand united system. One grand piece of machinery from God's hand became the instrument through which some other part of the great system was brought into existence. For instance, when He had completed the earth, he said: "Let the earth bring forth vegetation." So the earth on this wise became the parent of vegetation. Also, He said to the mighty waters: "Bring forth abundantly," and the waters became the instrument through the power of God to bring into existence the families of the mighty deep. But let us not lose sight of the fact that without the word, or command of God, there was no life or action. Hence the word or command of God was the power unto life and activity to all creation.

Now as the Father had life in Himself to create and animate in the first work of creation, so Christ says (John v. 26): "As the Father hath life in Himself, so hath He given to the Son to have life in Himself, and had given Him the authority to execute judgment also, because He is the Son of Man." Here, then, we find in Christ the fountain of life. In Christ is the fountain of life for the new spiritual creation. And as it was in the first work of the Father, without the word or command of Christ there is no life. For this reason Paul says (Rom. i. 16): "The gospel is the power of God unto saving life, or salvation, to all that believe it." In all this we see perfect harmony and unity, and without union God could not save the world. He could not make man without a union of the natural and spiritual. He could not give the world a Saviour apart from a union of humanity and divinity. And Jesus Christ added to this: "That the world cannot be saved unless My followers are one." For He said they must be one that the world might believe; and if the world don't believe, it cannot be saved. I cannot be a believer, or yet be saved, by selecting one part of the system of salvation and resting upon it. I cannot be saved by believing in Christ alone (abstractly). I cannot be saved by believing in God alone. I cannot be saved by believing in the Holy Spirit alone. I must be a believer in, and be saved by, the three powers combined. The Father, Son and Spirit are a unit in the work of creation, providence and redemption. They have combined the means to save the world, and they meant it should be used by a combined people that the world might believe. Some people look at the wondrous system of redemption and wonder why God don't save the world. Supposing one end of our town was on fire, and in the street stood a ponderous steam engine all equipped for the battle, and the people would flock around the engine and cry, "Why don't the man that built this machine put the fire out?" You may as well try to stop the Niagara Falls with a timothy straw as to try and stop the flames in such a way. God has built the machinery to save the world, and He expects His people to use it.

Now the second part of our remarks will be concerning light. "In thy light shall we see light." In the beginning God said: "Let there be light, and there was light." Here, again, we notice

without the word or command there was no action in the elements to which He spoke. Here is the only division or disunion we read of in all the work of God at that time, and the reason why: light and darkness hath no fellowship, and where darkness is there is danger and disunion. God's purpose in calling up His great agent light—was to disperse darkness. Light is an emblem of safety. It is also a life-giving power. Light is the life of vegetation, but darkness is its destroyer. So the Son of God is styled the Light of the World. "In Him was life, and the life was the light of the world." Light is an emblem of knowledge, truth, love, joy and peace. All these attributes do we meet in the Redeemer, the life and the light of the world. Jesus Christ was the second great agent called up by the Father, to disburse the darkness occasioned by sin. The first agent was the life and the light of the natural world. The second agent was the life and the light of the spiritual world. Surely, then, we can say, in this great light—the Christ—we shall see light.

It is not positively known what light is, but recent research tell us it is not an emanation from the sun, as Sir Isaac Newton supposed, but that is an effect upon the sensorium produced through the medium of the optic nerve by a rapid vibration of a fluid called the luminiferous ether; just as sound is produced through the auditory nerve by the rapid vibration of atmosphere. But yet it is the sun that sets this ether in motion. If this luminiferous ether be destroyed, the whole earth would lie in darkness. The sun might be in the heavens and the eye upon the earth, but if there was no connection between the sun and the eye all would be dark. Even so in the work through the agents of life and salvation. Life, light and salvation is not a direct bestowment from God, or from the Son—Jesus Christ; but through the medium of His word they come to us. But, says another, I should say the Spirit is the giver in this case. Well, we will see. As in the case of the luminiferous ether connecting the sun's power with the dark earth, even so the word connects the power of the Son of Righteousness with the dark and benighted soul. And as the sun, by his warmth and brightness, sets the ether in motion—the medium of light—even so the Spirit of Christ makes the word alive, the medium of life to the dead, or light to the benighted.

The Son of God might sit in the heavens, the lost soul might wander upon the earth, but without the word of God, the connecting medium, the soul would sink in darkness forever.

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AUTHOR.

Author of what? Author of the sweetest sound that ever greeted human ears, that is, eternal salvation.

Our blessed Saviour became the author of this priceless treasure. This is incomparable, for it exceeds every other object of time and eternity. Eternal salvation is to know the only true God and Jesus Christ—His messenger. Is it not enough to arouse the most unconcerned into prompt activity, as it is only now that this unspeakable gift is proffered to the world and we are entreated by Paul (I. Tim. vi. 12) to lay hold on it? This implies that there is something required on the part of man. He is to seize it, to accept it, to esteem it the pearl of great price. He is to look upon all things else as dross and refuse compared to it. This is an expression of much significance. "He became the author of eternal salvation unto all them that obey Him." Heb. v. 9. This testing passage is of great value, as there are so many doubtful things, of which the best that can be said is, "They are of little benefit." The true standard must be, Is it in obedience to the Christ? It is a