

is, "They that sow in tears." It is only when the heart is interested and stirred to its lowest depths; when the soul is roused and schooled by difficulties and trials; when faith is hard pushed with conflicts and all there is good in a man is put to the test—it is only then, that he rises to the highest level of his capacities and puts forth all his strength. It is the discipline of Providence that works out grand results.

"Nearer my God to Thee,
Nearer to Thee!
E'en though it be a cross
That raiseth me."

It is seed sown in tears that take root: effort consecrated by prayer and travail of soul that yieldeth glorious harvests. Churches, nations, families, individuals, do not thrive spiritually, bring forth abundantly, in seasons of outward prosperity. Not the goodness, but the severity of God, subdues the evil nature and causes the soul to flourish as the green-bay tree. The most effective laborers in all ages have been those who went forth weeping. The harvest will be sweetened by the memory of what it cost.

IV. Sow the "PRECIOUS SEED," is the appointed instrumentality. No harvest without this is possible.

V. THERE IS A SEASON OF RETURN AND REJOICING to the faithful sowers. (1) Precious in-gatherings as well as sad out-goings: (2) Not all labor, and sorrow, and strife, and anxiety: (3) "Shall doubtless," etc. No failures in God's service. The natural husbandman may be disappointed, after all his pains; the spiritual, never: (4) Satisfaction in duty. (5) The feast of in-gathering will come!

Christian Culture.

REMEMBERING OUR SINS. A question answered.

"I have just heard a sermon from the text *My sin is ever before me.*—Ps. li: 3. The preacher spoke of the duty and desirableness of having a constant and keen recollection of our past sins as conducing to humility, moral alertness charity for others, and gratitude toward God. Do you regard this as good Scriptural teaching? B."

David's experience as recorded in the text is undoubtedly the experience of all when under conviction of sin. He here states a psychological fact, but we should not regard him as inculcating the duty,

or commending the habit, of living our sins over again in thought. The 51st Psalm is the expression of the soul in that penitential mood which precedes the assurance of forgiveness. David is yearning to get rid of the load of bitter thoughts, of self-contempt, of divine dread which his moral instincts are heaping upon his heart. He realizes that he cannot be relieved from this torturing memory of his sins, unless God will assure him that He, the absolutely righteous one, the Supreme Conscience of the universe, shall look upon him complacently. So he prays "Hide Thy face from my sins, and blot out all mine iniquities." If God shall avert His face from them, then the sins will no longer appear; as, when the sun withdraws, the scenes on earth vanish. Then he can forget them himself. Then he will not only be saved, but have restored unto him "the joy of salvation." Then the bones which God has broken with the blows of His condemnation, the bruised conscience, will rejoice. Then, instead of being a miserable captive to his sense of guilt and dread, he will be upheld with God's free Spirit. If God shall forget his sins, remembering them no more forever, he will try to forget them himself. If God does not impute iniquity (think of it as laid to His charge), he will not think of it either.

The Christian will always be ready to acknowledge the fact of his sinfulness. Simple honesty will keep that recognition always before him. But this is something totally different from thinking over our sins, perpetually shadowing ourselves with the shame of them. The grace of justification is more than relief from penalty. It is moral restoration. It is peace with God which gives peace within one's self. It lifts the downcast countenance of the soul toward the smiling face of the Father.

GOD'S HEROES OF FAITH ON THEIR GRAND MARCH.

They desire a better country, that is a heavenly.—Heb. xi: 16.

I. These heroes of faith were not content with this world. They had tried it and were not satisfied. "Vanity of van-