

fer to their robes of righteousness, for this must be obtained *in life*. These "white robes" were not given until after death, to "souls who had been slain," who had been waiting, "How long, O Lord?"—for the revelation of their righteousness, not in the sight of God, but of men, "in whose sight they seemed to die," and often in misery and torture. My own conviction then, is, that under this simple figure is concealed the resurrection of the just. That it has been purposely veiled, I doubt not, because, "until the time of the end," these things, like the visions of Daniel, were not intended to be so manifest. But, as the time draws near, "the knowledge" was to be "increased." And I have no greater desire, than to see the plain divisions and salient points of this Book of Revelation made clear to all Christians as soon as possible; divested of the manifold and disputed interpretations that have been so long current; and that, by the grace of God, I may have some share in the work of sowing the light. When we are all agreed, as we may well be, on the main lines, and landmarks, we can study and discuss details and parallel passages, and side-issues, at our leisure.

(To be continued.)

THE GLEANERS' UNION.

BY MRS. ASHLEY CARUS-WILSON, B.A.

Every privilege that we enjoy involves a corresponding responsibility for the use that we make of it. The actual blessing that it brings us will be in exact proportion to our realization of that responsibility.

To the Anglicans of Montreal the close of 1895 brought the privilege of teaching from men who have instructed many in the mother land. A great mission preacher pressed upon us with fresh power the obligations of our Christian profession, and his voice was still echoing in our ears when a deputation from the Church Missionary Society arrived, not on behalf of that or any other society merely, but to plead in all their breadth the claims of the Heathen and Mohammedan world upon Christendom.

Now they have done their work and gone on their way, and, ere