

CLEFT FOR ME.

One of the "Jubilee Singers," a student of Fisk University was on board a steamer that took fire. He had presence of mind to fix life-preservers on himself and wife; but in the agony of despair, when all on board were trying to save themselves, some one dragged off from his wife the life-preserver, so that she found herself helpless amid the waters. But she clung to her husband, placing her hands firmly on his shoulders as he swam on. After a little her strength was exhausted. "I can hold on no longer," was her cry. "Try a little longer," was her husband's agonized entreaty; and then he added, "Let us sing 'Rock of Ages.'" Immediately they both began faintly to sing, and their strains fell upon the ears of many around them, while they were thus seeking to comfort each other. One after another of the nearly exhausted swimmers was noticed raising his head above the waves and joining in the prayer,—

"Rock of ages, cleft for me, let me hide myself in thee," &c.

Strength seemed to come with the song; and they were able to hold out a little longer, still faintly singing. A boat was seen approaching, and they did get strength enough to keep themselves afloat till the crew lifted them on board.

But what does that line mean that speaks of the Rock as "cleft," comparing it to Christ's "riven" or "pierced side"? It refers—1. To the smiting of the rock at Rephidim (Ex. xvii. 6), when waters flowed forth like a river for the thirsty people. 2. To Moses being placed in a cleft of the rock (Ex. xxxiii. 21, 22,) perhaps just above where the waters gushed forth when the rock was "smitten." It was there, standing in that cleft, that Moses saw as much of glory as he could bear, and heard God himself proclaim his glorious perfections. Put these two together,—the rock cleft that the waters might flow forth, and Moses standing in the cleft,—and you have a type or picture of a sinner hid in Christ, who was smitten for us, and from whom flow all the streams of blessing to our souls.

A SUBLIME FAITH.

Faith rests with confidence on the word of God, assured that His promises cannot fail. When one has right views of the divine character he feels that he could sooner doubt his own existence than doubt the promises of God. The Bible itself furnishes no finer illustration of a sublime faith, than the following reply of a poor Scotch woman to Rev. John Brown of Haddington.

Mr. Brown had been pressing her with hard questions, to test her knowledge of the Scriptures, and the strength and depth of her piety. At last he asked, "Janet, what if God, after all He has done, should break His promise, and drop you into hell?" The poor woman promptly replied: "Let Him do e'en as He likes. If He does, He'll lose mair than I do!"

It would be hard for any one to go beyond this in right conceptions of the faithfulness of God.