

ALL SEEN AT LAST.

It is not too much to think that when God shall have made up His jewels, and the number of the elect shall be complete. He will make it a part of their happiness to look back from the height of heaven upon all their winding track, and to see that every step has been ordered in infinite love; that their sorest trials have been merciful; that their freest choices have been links in God's chain of purpose; that their very sins have been overruled for good. And if this shall appear amazing in the history of an individual, how shall it shine resplendent in the nations of them that are saved, when ten thousand times ten thousand intermingling and entangled lives shall visibly accord with one infinite plan and centre in one sovereign purpose. The great end of creation and providence and grace in God's own glory.

—*Dr. J. W. Alexander.*

ALONE WITH GOD.

In every instance the man who prevails in prayer is the man who is alone with God as he prays; Abraham leaves Sarah behind when he pleads with Him for Sodom; and if he fails, it is because he ceases to ask before God ceases to grant. Moses is by himself beside the bush in the wilderness. Joshua is alone when the Lord comes to him as an armed man. Gideon and Jephthah are by themselves when commissioned to save Israel. Once does Elijah raise a child from the dead, and Elisha does the same, and in each case not even the mothers come in, while the prophet, alone with God, asks and receives.

So of Ezekiel, so of Daniel.

Although others are present, Saul, journeying to Damascus, is alone with Christ after that He breaks upon him. Cornelius is praying by himself when the angel flashes upon his solitude; nor is any one with Peter upon the housetop when he is prepared to go to the Gentiles for the first time. One John is alone in the wilderness, another John is by himself in Patmos, when nearest God. It is when alone under his fig-tree, in prayer, that Jesus sees Nathaniel. All religious biography, our own closet communion and success with God, show what Christ means, when, as if it were the only way to pray, he says, 'And thou when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly.'—*H. W. Mass M. Baker.*

THE CHRISTIAN'S HERITAGE.

Rich is the Christian's heritage. Child of God, child by creation, child by adoption and grace, instinct with His breath, the very breath of life. How wisely, how tenderly, in this beautiful earth (the home He has given us), in the revelations of nature and in the revelations of His Word, has He provided for all our need, so that there is nothing wanting but the reconciled will, the sense of His loving presence all the way, to give peace and rest here—and 'in the hereafter' more than we can think. And, for that, we need but take Him at His word: 'Through the waters, through the rivers, the fire, I will be with thee' 'I, even I, am the Lord, and beside Me there is no Saviour.'

Why do we fail to thus take Him at His word, and rest 'quiet from the fear of evil'? Want of faith, 'little faith'; but 'if any lack, let him ask of God.' Oh! wondrous love, given the sweet word of promise, given the faith to trust the promise. Aye, even more tender pleading with wayward children: 'Put Me in remembrance, let us plead together.' Put him in remembrance of what? Of His own gracious word of promise? Verily, of His own love, unfathomable, unsearchable, Creator, Redeemer, Sanctifier. Of what else? There is none beside, and there is nothing else that we may declare, that 'we may be justified.'

'Ah! how passing knowledge is this love of God.' Life here is far too short, there must need be eternity to search out, to show forth the wonder and the glory of the love of God 'in that while we were yet sinners Christ died for the ungodly.'

LIFE.

We walk here, as it were, in the crypts of life; at times from the great cathedral above us we can hear the organ and the chanting of the choir; we see the light stream through the open door when some friend goes up before us; and shall we fear to mount the narrow staircase of the grave, that leads us out of this uncertain twilight into the serene mansions of the life eternal?—*Longfellow.*

Ill that God blesses is our good,
And unblest good is ill;
And all is right that seems most wrong,
If it be His dear will.—*P. W. Faber.*