

is a new word used now to describe those who are in Christ. Why speak of "following," when we are so united as to be "in him," as the branches are in the vine; incorporated with Him as the members are in the body; "married to another," as the bride to the, bridegroom.

From Pentecost onward, the followers become witnesses, a term which, like the former one, was introduced by Christ Himself. In about fourteen places is this new designation used as descriptive of the character and function of a believer in Christ, during the period of which we have the record in the book of Acts.

Now a witness is one who testifies to something not then before the eyes of those to whom he utters the testimony. The special twelve were the appointed witnesses of Christ's career, and especially of His resurrection. Their witness would be corroborated by others also. But when they passed away from life, the thousands who were converted through their instrumentality, had a witness of their own to bear, a witness to the change that had passed upon themselves. The Spirit Himself bore witness within them, and they were conscious of His indwelling, facts which seen by the "world," but which were facts of consciousness to them, and they bore witness to them. And it is by bearing "witness" and not theorizing, however correct or brilliant the theorizing may be, that men are to be won from their earthly, sensual and devilish lives to accept Christ and be saved.

There were no homiletic reviews, no theological professorships, no apostolic epistles, even, to which the first converts of Christ could have access, yet they made much grander progress in proportion to their numbers and social prestige than the Church is making to-day. Why? Because they could and did bear definite "witness" to the truth of what they uttered concerning Jesus. They *knew* Christ and loved Him, they were consciously led by the Spirit, and did not labor in vain, nor waste their energies in unproductive fields; but every effort told somehow toward the destruction of error and sin, and the manifestation of

the "light of the knowledge of the glory of God in the face of Jesus Christ."

Whatever use we may make of our reasoning or imaginative powers in addressing men, our aim, our purpose, our Christ-ordained character, is to be "witnesses"—witnesses always, witnesses everywhere, witnesses first and last—that the Gospel of Christ is the "power of God unto salvation is not in word only, but in power, in the Holy Ghost and in much assurance." B. SHERLOCK.

THE GOSPEL ACCORDING TO JUNE.

Written for THE EXPOSITOR.

How pretty thou dost look. How fragrant thou art. How beautiful thy robe. How adorned is thy lovely person. How glad is thy countenance. How encircled thy form with leaves and flowers. How rich thy carpet. How thy streams ripple and laugh over golden sand. How invigorating thy gentle breeze, as it comes laden with the breath of God. How comely thy sun-crowned presence.

O June, thou banner month, how we love thee. We rejoice to meander by thy streams, and trip over thy hills, and wander in thy woodlands to drink in thy beauty. Surely thou art the harbinger of an immortal bloom, and an eternal spring-time.

As we wander on the banks of thy streams we catch the music of that river that makes glad the city of our God. As we drink from thy crystal fountains our souls are refreshed by the river of God which is full of water, and when our clouds roll by, we can see the rainbow which is round about the throne.

When thy sun rises from his couch in the east and gilds our morn, we catch the gleam of that city which has no need of the sun or the moon to shine in it, because the Lord God doth lighten it, and the Lamb is the light thereof. And when He bids us "Good-night," and closes the door of his western home, and the little songsters seek their nests, then there come to us voices from that land of which it is said, "There shall be no night there."