

THE CLEANER.

"Let me glean and gather after the reapers among the sheaves."—Ruth 2; 7.

Thos. Somerville, Editor. "LET THERE BE LIGHT."

Vol. xiv. No. 4

JESUS, THE UNFAILING FRIEND.

I'm glad I came to Jesus
There is no love like His,
No friend so kind and tender,
In a cold world like this.
When sin-sick, sad at spirit,
I longed for rest and peace,
The great Physician, Jesus,
Healed my poor soul's disease.

I cannot do without Him,
I need Him day and night ;
I need Him in life's sunshine
To keep me at His side !
When clouds and shadows gather
And fill my heart with fear,
I breathe a child-like prayer,
And then they disappear.

I take my daily burden
To this unfailing Friend ;
He will as He has promised
The needed grace me send.
The prayers and petitions
He's promised to fulfill,
In His own time and order,
According to His will.

So now I'll live for Jesus,
And joyfully sing His praise,
I am a living witness,
A witness to His grace.
While here I'm patient waiting,
To meet Him in the air,
Soon with His ransomed people
His home in glory share.

Plainfield, N. J.

S. S.

Christ thinks no one too bad to receive, if they do not think themselves too good to come.

I WISH I HAD YOUR FAITH.

Many and many a time when I have spoken to anxious souls have they said to me, "Ah ! I wish I had your faith." But just notice the blunder they make. Instead of looking at Jesus, who is the object of faith, they are looking at their faith and comparing it with mine and all the while rejecting the gift which is offered to them.

Suppose, now, I were to present something to you, my reader, for your acceptance ; would you look at your hand and say, "My hand is not large enough ;" or, "My hand is not clean enough ;" or, "My hand is not strong enough ;" or any such foolish thing ? Certainly not ! If it were something which you valued and much needed, you would simply stretch out your hand and accept it with thanks.

Now "the gift of God is eternal life through (or in) Jesus Christ our Lord." Rom. vi. 23. What then does God require of the anxious soul ? Surely not to look at the hand which receives it. (For faith is merely the hand which lays hold of, and receives the gift.) But to take it at once from the hand which offers it, and thank the Giver. Besides, it is not the strength of the faith, nor yet the amount of it that saves the soul ;

but whether the faith is in the right object or not. And this is most important to keep in remembrance. Ask yourself, then, my reader, "is my faith in the Lord Jesus Christ alone; or, is it faith in Jesus and something else, whatever it may be?"

When the Lord Jesus saved that "woman of the city which was a sinner," He did not say to her, "the strength of thy faith hath saved thee," but simply "thy faith hath saved thee" Luke vii. 50. The reader of these lines, therefore, if anxious to be saved, need not compare his faith with that of others, since Jesus says, "thy faith hath saved thee." It is your own faith in the right object, Jesus Christ, that saves you; not its strength or amount. "Believe in the Lord Jesus Christ and thou shalt be saved." Acts xvi. 31.

But there is another thing, God does not accept any person according to the strength or amount of their faith; nor yet according to their estimate of the sacrifice of Christ; but according to His own estimate of that sacrifice. What a comforting thought for anxious souls! Yea, what a cheer to all Christians! God alone can estimate the value of that sacrifice which is infinite. We cannot, and never shall be able to. Yet He does not withhold that acceptance, nor dispense it according to our apprehension or appreciation of it; but He accepts us according to all His own thoughts of that glorious sacrifice. "It shall be accepted for you, to make atonement for you." Lev. i. 4.

Oh! do keep this fact clear before

the soul—that everything that needs to be done for your salvation, has been done, it is all finished. All the judgment has been borne by the divinely appointed victim. Yes, the sacrifice has been offered, the blood shed, and the divinely appointed High Priest has sprinkled the blood of atonement on and before the throne of God in the holiest of all. Every question, both as to sins and sin, has been settled, and settled forever, by Jesus, "who bore our sins in His own body on the tree" 1 Pet. ii. 24, and was "made sin for us, that we might become the righteousness of God in Him" 2 Cor. v. 21; blessed be His holy name for ever and ever! Yes; all is done, finished, completed. The rent veil, the vacant cross, the empty tomb, the occupied throne, all say, in language which cannot be mistaken, it is finished! The sacrifice has been offered and accepted, and atonement has been made according to God's estimate of the person and work of His beloved Son.

What, then, is the ground of our salvation? Is it the sacrifice of Christ; or is it our faith in Him? Surely it is His sacrifice! Yes, it is, and nothing else! Shall we then occupy our hearts with our faith? Shall we not rather "look unto Him and be saved?" Isa. xlv. 22. Let us look, and look, and continue to look, not at our faith, but unto Jesus and be saved.

My reader, if anxious, you need not say, like many, "I wish I had your faith." If you had, it would do you no good, for it would be mine and not yours, whereas it is

your own faith which saves you, provided it is faith in the right person. Now, your faith may be weak, or perhaps it may be strong, but whichever it be, you are neither lost or saved on that ground, but if you have faith in the right person, Jesus, then He says to you, Thy faith hath saved thee. Then the holy life comes in afterwards as the effect of being saved. May you be led to look away from yourself and your faith, and others and their faith, and simply trust Jesus as your own personal Saviour, then believe the word which says you are saved.—W. E. Living Streams.

COMPANIONSHIP.

Christian, make Christ your constant companion. Be more under His influence than under any other influence. Five minutes spent in the companionship of Christ every morning—ay, two minutes, if it is face to face and heart to heart—will change the whole day, will make every thought and feeling different, will enable you to do things for His sake that you would not have done for your own sake, or for any one's sake. And the supreme and the sole secret of a sanctified nature and a Christ-like character and life, is to be ever with Christ and reflecting Him—catching His nature, His mind, and spirit, insensibly and unconsciously, by mere proximity and contagion.

You say, "How can a man make Christ, the absent Christ, his most constant companion?" Why; friendship is a spiritual thing. Think over

it for a moment, and you will find that your friend influences you just about as much in his absence as when he is with you. Christ might have influenced us more, perhaps, if He had been here, and yet I do not know. It would have been an ineffable experience to have lived at that time—

"I think when I read that sweet story of old,
How when Jesus was here among men,
He took little children like lambs to His
fold,
I should like to have been with Him then.

I wish that His hand had been laid on my
head,
That His arms had been thrown around
me ;
And that I had seen His kind look when He
said

'Let the little ones come unto Me.'

And yet, if Christ were to come into the world again, few of us probably would ever have a chance of seeing Him. I have never seen my own Queen in our little country of Britain. There are millions of her subjects who have never seen her. And there would be thousands of the subjects of the Lord Jesus who could never get within speaking distance of Him if He came to the world now. We remember He said: "It is expedient for you (not for Me) that I go away;" because by going away He could really be nearer to us than He would have been if He had stayed here. It would have been geographically and physically impossible for most of us to have been influenced by His person had He remained. And so our communion with Him is a spiritual companionship; but not different from most companionships, which, when you press them down to the roots, you will find to be essentially spiritual.

HE IS COMING.

Malachi with all the departure of a partially restored people about him, with all the discouragement that comes from the failure of a testimony revived for the time being—his only comfort, his only hope is the same comfort and hope that you and I can have. God may raise up a testimony again and again, but ah, there is only thing that can give you comfort here. It is not in any testimony that they may give here, but it is in the coming of that Sun of Righteousness with healing in His wings. And Malachi as he saw the restored people gathered about him there—going on with their self-righteous Pharisaism, going on to the rejection of Christ—his eye can only look forward to the time of which David spoke in his last days, in the 23rd of 2 Samuel, when he speaks of the same King as the one that ruleth over men, just, ruling in the fear of God. He says, "He shall be as the light of the morning, when the sun rises, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain."

Ah! over Israel, over the world, gross darkness prevails, but faith is linked with light from another source; faith sees the purposes of God, sees the time when Christ shall gain control here, in the world where He is rejected.

The only hope that the prophet could have—that you or I can have, is the coming of the Son of God.—"The Sun of Righteousness will arise with healing in His wings." When that Sun rises upon this poor sin-cursed earth, darkness will flee away,

and it will be like the morning after the rain, and the mown grass that is dry and parched, will spring up and blossom; or as Malachi so beautifully says, they will be led forth as calves of the stall. How near it is! You remember, of course, that our hope is "the bright and morning Star," something even before the break of day, before the coming of the Son of Man as the Sun of Righteousness, riding upon the white horse. But these are but the two aspects of His coming—we wait for His coming, that is all. We learn His will, we seek to obey Him, to bear witness for Him, but ah, there is nothing that forms the foundation for our hope but His coming again. We wait for that, nothing can take its place.

When He first came down, it was as it were on the wings of a dove bringing mercy and salvation by His death. When He comes down again it will be on the wings again, bringing healing and blessing even through judgment. Are we looking for that day? Are we waiting for the coming of the Lord? And are our hearts indeed so linked with His, that there is nothing that will give us greater joy than to see Him—to behold Him, and beholding Him to know that at last all His will be like Him, for all shall see Him. May we long for that coming and wait and watch for Him. S. RIDOUT.—Treasury of Truth.

Love to Christ is the grand safeguard against every form of error and evil. A heart filled with Christ has no room for aught beside; but if there be no love to Him, there is no security against the wildest error or the worst form of moral evil.

OUR PRECIOUS SAVIOUR.

The following lines were written by Miss M., and found after her death, amongst some of her treasures.

Blessed Jesus, we remember

What Thou suffered for our sake,
When Thou left the throne eternal,
And for us the cross didst take.

Blessed Jesus, we consider

What a path Thy life has been,
Thou hast trod the vale of sorrow,
Tempted, tried apart from sin.

Blessed Jesus, hark, we hear Thee,

In that garden sad and lone,
Crying to Thy loving Father,
When forsaken by Thine own.

Thou didst see the cross before Thee,

To Thy God prayed as a Son,
"Father, let this cup pass from Me,
Not My will but Thine be done."

Blessed Jesus, we behold Thee,

Nailed to the accursed tree,
Paying there the mighty ransom ;
Blessed Jesus, I am free.

Free, because Thy life was given,

Given at the hands of God,
And we now are only waiting,
For that blessed, precious word.

We will hear it soon, Lord Jesus,

For "Behold I quickly come,"
Is Thine own most blessed message,
And Thou'lt surely take us home.

Blessed Jesus, we are longing

To behold Thee as Thou art,
And to give Thee all the praises
Which come freely from our hearts.

Keep us, Lord, O keep us faithful,

As we wait the "little while,"
We will fully be rewarded
By Thine own most loving smile.

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DONE PERFECTLY,

The difference between us and Abraham is this : he believed God was able to perform ; we believe He

HAS raised up Christ from the dead. The deliverance has been effected, the power shewn, as well as our sins being put away. He was delivered for our offences : was it effectual ? He is raised again for our justification—all is complete and accepted, and Christ as man has left the dead, is out and past all the consequences of sin ; for judgment itself He has borne for us.

Beloved, in a day like this, what a thought it is for us that we are set in God's righteousness before Him. His righteousness has set aside all man's reasonings, as the rising sun not only dispels the darkness, but causes even the stars to vanish because of its brightness. When Christ is first revealed to the soul it is always humbling, because it displays what it really is before God, and brings the conscience into play, while the heart mourns its having despised and rejected such an One. I do not say that the affections may not be found towards Christ without this, but there must be sooner or later such a revelation of what Christ is, as to show us what we are, and it is that which breaks down what is inside, foolish and vain desires, self-well, sinful thoughts and feelings, and everything that is the opposite of Christ, thus shewing us not only that we have committed sins, but that we are sin ; then He reveals to us the unclouded favor of God into which we are brought according to the love which sought us, and gave His Son for us, and brought there in righteousness.—J. N. D.

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THE UNCHANGEABLE.

"Jesus Christ, the same yesterday, to-day, and for ever." Heb. xii. 8.

There's nought of earth to rest upon,
All things are changing here,
The smiles of joy we gaze upon,
The friends we count most dear ;
One Friend alone is changeless—
The One too oft forgot,
Whose love has stood for ages past—
Our Jesus changeth not.

The sweetest flower on earth
That sheds its fragrance round,
Ere evening comes has withered,
And lies upon the ground ;
The dark and dreary desert
Has only one green spot,
'Tis found in living pastures,
With Him who changeth not.

And clouds o'ercast our summer sky,
So beautiful, so bright,
And while we still admire it,
It darkens into night ;
One sky alone is cloudless,
There darkness enters not,
'Tis found alone with Jesus,
And Jesus changeth not.

And friendship's smile avails not,
To cheer us here below,
For smiles are all deceitful,
They quickly ebb and flow ;
One smile alone can gladden,
Whate'er the pilgrim's lot,
It is the smile of Jesus,
For Jesus changeth not.

As thus our bark moves onward,
O'er life's tempestuous sea,
While death's unerring hand,
Is stamped on all we see ;
But faith has found a living One,
Where hope deceiveth not ;
For life is hid with Jesus,
And Jesus changeth not.

F. W.

NOTES OF LECTURES,

GIVEN BY W. BUCHANAN.

Scripture shows us that the whole dispensation of time is divided into

distinct periods or ages. There is a vast difference between the term *age* and *world*. For instance, in Matt. xii. where the pharisees accuse our Lord of casting out devils by Beelzebub, the Lord tells them, the blasphemy against the Holy Ghost shall not be forgiven in this 'age' or the 'age' to come. R. V. 'Age' is the correct term, not 'world.' In Matt. xiii. in speaking of the kingdom of heaven, the Lord tells His disciples that the Son of Man shall send forth His angels, etc. So shall it be in the end of the 'world' in our version, but 'age' in R. V., which is correct. Again in chapter xxiv. 3, the word clearly should be 'age.' In Heb. ix. 25, 26, "Once in the end of the 'age' hath He appeared," etc., not 'world,' for years have rolled on since the end of that 'age' or dispensation. I call attention to the fact that an age is a portion of time marked off by God, in which He manifests Himself in regard to man, in blessing or testing.

First, we have the age of man in innocence, Gen. iii. Here we get the first test of man in this chapter. Man is a responsible being. Acts xvii. 28, 29, shows man as distinct from all the rest of created beings. "We are His offspring." The Spirit of God says this of man. God breathed into man the breath of life.

God is the Father of spirits. Peter says, "I must put off my tabernacle." The body is but the tabernacle in which the man lives. God breathing into the body, made man a responsible offspring ; he has never lost his responsibility. Adam, was called upon simply to obey. Your servant is responsible to do your will. To

do his own will is transgression.— Adam did so, and sin came in. Nothing makes such a coward of man as sin. Adam tried to hide from God; God called 'where art thou?' Man cannot get away from God. Adam came trembling. It is a wonderful thing to find out you are a naked sinner in the sight of God! There is nothing can bring a sinner from his hiding place but the voice of God. God says to Adam, "The ground is cursed for thy sake," but He also told him He would send a Saviour. Then He clothed Adam with the skins of animals that had been slain.

Without shedding of blood there can be no covering for a guilty sinner. Have you on your own 'apron' or God's 'coat?' The Father's wardrobe has a robe ready for the prodigal. There are many who see no beauty in the Old Testament, but it is like a beautiful temple built on seven pillars. You can find Christ on every page. The cable in the dockyards has a blue thread running all the way through. So the blue line of God's love is running through His whole Word. The sea shells are full of beauty, but the ocean from which they came is immeasurable. Are you gathering truth from the shells or the ocean.

The second 'age' began outside of the garden of Eden, and closed with the flood. Man under 'conscience.' First he is a murderer, (Cain,) then he fills the earth with violence.

We have four names, Cain, Abel, Enoch, Noah. In Cain and Abel we get two principles which have run through all ages since. "Without faith it is impossible to please

God," and "Without shedding of blood there is no remission." Cain and Abel are outside Eden. Cain builds an altar and brings the most delicious fruits, the choicest of the products of the earth and heaps them upon his altar. Abel builds his altar and he brings only a little lamb, not much to look at. Cain may scoff. Cain offers his offering, but God will not accept it; it is hateful to God. All the works of a sinner's hands is polluted and hateful to God.

Abel presents his offering, he sheds the blood of the lamb, and Abel has given us that verse in Hebrews, "Without shedding of blood is no remission." And Cain the verse, "Without faith it is impossible to please God." The "way of Cain" is pomp and grandeur," but the Lamb of God alone satisfies God.

"Enoch walked with God and was not for God took him." In Abel we have a man redeemed by the blood. In Enoch we have a man walking with God and looking for the coming of the Lord.

To be continued D. V.

MINISTRY AND ITS MAINTENANCE.

Ministry is the blessed channel through which God is pleased to supply His people's need of comfort, exhortation, edification. It is His way to give gifts to certain of His people that they may minister to others. Closely connected with this is the gift of the evangelist. Now we often find those who are gifted to preach the gospel to sinners, and who are also gifted to minister to the people of God. It is of the

greatest importance that a true ministry be maintained both among the people of God and of the gospel to sinners. The ministry has much to do with the state of the children of God, and on the other hand, the condition of the assembly has much to do with the condition of the ministry. They act upon each other.

A godly spiritual ministry will lift up the people of God; a devoted, praying, holy, unworldly people will sustain and encourage the servant of the Lord. But at this day there is an added privilege and responsibility. Some of the most godly and devoted of the Lord's servants have been gifted as writers of the truths they ministered, and so we have abundance of printed ministry, and this meets the need of a great many who are where it is not possible for them to attend oral ministry. It would not be right to neglect oral ministry, where it could be had, for the written, but we all ought to realize what a very great gift written ministry is to the church, and at this day there is such an abundance of it provided, that they who are careless as to it, must suffer a great loss. And there may be a temptation because of the very abundance of this written ministry, to neglect that of living servants of God, surely a thing to be most carefully guarded against.

One of the saddest signs of the times is the perversion of ministry by the professing church. A converted but unspiritual ministry inevitably lowers the whole tone of the church. A ministry that goes into and leads those whom it in-

fluences into worldliness is an awful perversion of God's blessed gifts. The many forms of worldly amusements which have been introduced into the professing church by worldly ministers and people have been a powerful agent in the hands of Satan in corrupting that testimony which God has set up in the world.

A step lower is to have for ministers either unsaved men, or men who have no spiritual discernment, men who assuming to be the clergy and take a place above the people of God, yet fail utterly to perceive the dangers which are threatening the church of God. A ministry corrupted by the teachings of modern science as to the materialistic origin of creation, men who are drinking in the teachings of the negatives, critics of the Bible, men as ministers who are all unsettled as to the truths of God's Word, such are getting to be very common and are signs of the approaching end of the present dispensation. These men are hired for a stated sum of money to preach so many sermons, etc.

There is not the least warrant in Scripture for hiring ministers or for calling them. It is the work of the Holy Ghost to lead, to endow with gifts for the work to which He calls. The will of man is not to be done at all in this work; the will of God is always to be performed. God sends whom He will, God supplies their needs. But for this path there must be real faith. Without faith man will be looked to and depended upon. Unbelief ever turns away from God. There is no faith in God in signing a contract to preach so many ser-

mons and do so many ministerial duties for so many dollars. The man who does it has no conception of what the ministry really is. The people who do it are very far from having the mind of God. And when unsaved men are appealed to for money to pay the minister, when suppers and fairs are resorted to to eke out the salary, how grave and solemn the departure from God!

There must be a scriptural godly way for the maintenance of the ministry in temporal things; what is that way? We are expressly told "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." Again we have, "Let him that is taught in the Word communicate unto Him that teacheth in all good things." "Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, Who giveth us all things richly to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." "But to do good and to communicate forget not; for with such sacrifices God is well pleased." 1 Cor. ix. 14; Gal. vi. 6; 1 Tim. vi. 17-19; Heb. xiii. 16.

These scriptures are plain enough; they give God's way of maintaining ministry, and any and all other ways of doing it are of the world. The word "communicate" means to share with, and when the believer's means are shared with God's servants,

God's pleasure in such an offering is measured by the sacrifice it entails upon the giver. It is plain enough that God lays the charge of maintaining His servants upon His people, and that such offerings to Him are pleasing to Him, especially when the offering is a real sacrifice. That cuts to the root the course of any of the people of God who give only when they can do it without feeling it, without its being a sacrifice. When the people of God are spiritual and unworldly, they will be led by the Spirit to send offerings to whomsoever the Spirit leads. When they fall into the ways of the world, they may forget the servants, may take up the ways of the world in laying up treasure, in carefully avoiding sacrifices, in looking upon God's gifts to them as their own substance. To give as a sort of "charity," to give to a servant of the Lord only when knowing he is in need and just to relieve need is not God's way at all.

But if all this be so, is it not a dangerous undertaking for one to go out depending only and wholly on God for support? Such a question is born of unbelief and ignorance of God. Are there any "ifs" in His promises? Does He say, "If my people are faithful, I will take care of my ministers? Our God could sustain His servant by the brook and the ravens and then by the widow's barrel and cruise." "But the day of miracles is passed." The day of God's faithfulness has not passed, and you are only betraying your unbelief when you urge objections against the Scripture way of maintaining ministry.

No matter what the condition of the church, no matter what the failure or the worldliness, when God fits and sends a man to minister to His people or sinners, or both, He will maintain such an one. There may be many lessons to learn, like that of Paul who could say, "I have learned in whatsoever state I am, therewith to be content." It is a great lesson to learn to be content when God tests our faith in His promises, to be content always and at all times, no matter what He gives or withholds. But the lesson will be learned in exercise of soul, if the path is kept through grace. God will sometimes come in in unexpected ways to show that it is His hand that is meeting the need. The blessing of our God can make a dollar offered to God as a real sacrifice, go as far as twice or thrice as much earned by labor, or obtained out of the path of faith. Not but that God may call a servant to labor, working with his own hands. He may open the way for this and point to it so plainly that there can be no doubt of the path. He may be called to a field that is so situated that the servant needs to spend only a part of his time in ministry. God will make the way plain to faith. "But" says the objector, "if you have no committee to look after such things, how do you know to whom offerings are to be sent?" as though the Holy Ghost were dependent upon committees! God's people are to look to Him, to live and walk in the Spirit. Then ministry will be rightly maintained. A church made up of unsaved people of course must strike up a bargain with the clergyman,

and a man who acts as a clergyman to such cannot depend upon the Lord. The true servant can; he does not look to the people for His maintenance at all, but to His Lord alone. The people of God are responsible to Him to maintain by their offerings His servants, and if they are remiss in this, God will never fail. Do you suppose God is at any loss to find ways to feed and clothe his ministers and to supply all their needs?—J. W. NEWTON.

BODILY SUFFERING.

There is no subject more constantly before us, either in ourselves or in others, than bodily suffering, and yet, probably, we little understand its purport. There is one thing peculiar to it, namely, that the sufferer is the only one who is enjoined to understand its meaning. There is a distinct message to us in every bodily suffering, and according as the divine purpose is known, there is blessing from it.

There are four kinds of bodily suffering:

1. GOVERNMENTAL.—In this we generally find a weakly constitution, more a general debility like Timothy's case. This may arise from the reckless living of one's ancestors or of oneself. God does not surrender His judgment on me as a man on earth, because I am now His child. Through grace I am before Him in Christ, a man of an entirely new order, but all that which is under judgment shall fade away. Like the thief on the cross, his legs were broken after he was assured that he would be that day in paradise; and this

bodily suffering, as has been said, only hastened him to paradise ; so that while it was a suffering to him bodily, it was a great gain spiritually. Thus, I judge, it will ever be found by those under this class of suffering. The suffering directly promotes spiritual gain ; as in old age, the old man perishes, the inner is renewed day by day. There is no sense of reserve with the Lord in this suffering and no break in the communion. It is something like the remnant who suffer for the sins of their ancestors, but the Lord sympathizes with them and "makes all their bed in their sickness." I could not, as a rule, tell when a person is suffering governmentally, but, I am sure, each one who is suffering ought to ascertain from the Lord the meaning of it.

2. SUFFERING IN AND FOR SERVICE.

—In every service or act of faith there is a measure of bodily suffering, but this is only to purge or make one the more partaker of His holiness.—This is properly the discipline spoken of in Hebrews xii. The cloud of witnesses suffered often much, but this suffering contributed to their gain. They were more detached from the power and weight of the flesh.—Like Stephen, every stone, as far as he was concerned, only detached him the more from the man in the flesh, and separated him from everything unto God. This was Paul's thorn in the flesh ; and hence it is said, "we who live are always delivered unto death." *As there is so little persecution now, the suffering is more occasional attacks than by a general debility. Thus Epaphroditus suffered. "For the work of Christ he was

nigh unto death : but God had mercy on him ; and not on him only, but on me also, lest I should have sorrow upon sorrow." A sorrow indeed it is, to lose any true servant. In suffering of this order, there is a fresh sense of favour. The discipline is really corresponding with the true desires of the heart ; it is freeing one of the obstacles in the way to a more perfect service ; and there is an assurance that in some special way the sufferer shall receive a mark of God's favour. "Thou preparest a table for me in the presence of mine enemies." Thus was it with Abraham when he returned from the slaughter of the kings, and with Paul in the prison at Philippi. Often the very spot of the suffering is the scene of the recompense.

3. SUFFERING IN CONNECTION WITH THE LORD'S TABLE.—

This suffering is because of eating and drinking unworthily. As it is written, "For this cause many are weak and sickly among you, and many sleep." This is peculiarly the Lord's discipline.—The body is His ; but when one eats and drinks unworthily, he "shall be guilty in respect of the body and of the blood of the Lord." He eats and drinks judgment to himself, not discerning the Lord's body. The Lord as in the spirit of jealousy, causes that as you do not enter into what He suffered on your account, you should suffer in your own body. It is not for any one to assume that he can distinguish this suffering from any other bodily suffering in another, but surely he would be able to distinguish it for himself. I feel assured, that there is always a sense of reserve with the Lord connected with

this suffering; and if the cause of the affliction be not seen, there is falling away from the Lord and a gradual sinking into the world. On the contrary, when the cause is discovered there is great revival; the heart, like the bride (Cant. v.) awakened from her sleep, cleaves to the Lord more than ever.

4. REAPING WHAT WE SOW.—This refers to our daily life. "If ye call on the Father, who without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear." We are either acting rightly or wrongly. If we gain in the one, righteously we lose in the other. If a man overtax his strength in vanity, he suffers from some bodily illness, or if he labour too hard from covetousness, he suffers in his health and is an invalid: he has sinned. It is, I apprehend, to this class of sufferers James refers, when he says, "And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he hath committed sins, it shall be forgiven him." But when high-handed sin is persisted in offensively to the general conscience, and there is open reproach it becomes a sin unto death, and there is no forgiveness for it: the sufferer dies, as we read in John v. 16, "There is a sin unto death: I do not say that he shall pray for it."

The blessed God grant that we may be more sensibly under His hand and care.—J. B. S.

The resurrection body has only to supply the immortal mind with a better organization, and it will multiply the powers and joys of existence manifold and forever. To this great

life in the endless future we shall all be raised up if we know Christ and the power of His resurrection. We can afford to make sacrifices and to suffer the loss of all things earthly to attain such a mighty and glorious existence in the future. We may well rejoice to declare our love and gratitude to that one infinite Friend who died to open up to us such a career of glory and joy through the resurrection from the dead. With unfaltering hope let us ever look forward to that glorious day when we shall be clothed with the robes of immortality; our faces shall shine like the lightning, and we shall range with tireless pinions and ceaseless joy through all the beauties and glories of the kingdom of God.—M.

The Word of God is the only rule, the only standard, the only authority for man. It meets him in every position, in every relationship, in every sphere of action, and in every stage of his moral and spiritual history.—It tell him what he ought to do, and what he ought not. It furnishes him with ample guidance in every difficulty. It descends to the most minute details—such details, indeed, as fill us with amazement to think that the High and Mighty One that inhabiteth eternity could occupy Himself with them—to think that the Omnipotent Creator and Sustainer of the vast universe could stoop to legislate about a bird's nest. Deut. xxii. 6, 7. Such is the Word of God, that peerless Revelation, that perfect and inimitable volume which stands alone in the history of literature.—C. H. M.