

THE GLEANER.

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

Thos. Somerville, Editor.

“LET THERE BE LIGHT.”

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TO CHRISTIANS.

Oh spread the name of Jesus,
Wherever you may be;
'Tis good to speak of Jesus
To needy ones you see;
Your soul thus filled with Jesus
Shall burst in melody,
And praise the blessed Jesus,
Your all-sufficiency.

He is the Father's loved One,
Came down from heaven above,
To die for wretched sinners,
Such was His wondrous love.
So none need now to perish,
Nor wander from the way,
Since Christ hath died and risen
In glory bright for aye.

He's there to attract God's children
From scenes of earth below,
To make them walk more heavenly
As through this world they go:
And as He draws they follow,
With hearts in rapture won,
To adore their blessed Saviour,
God's well beloved Son.

And now they look toward heaven,
From thence Himself to see,
The bright star of the morning,
Their heart's expectancy.
They'll not be disappointed,
For He is coming soon.
All hail! Thou Lord of glory!
Thy bride is all Thine own.

ROBERT SEED.

SHE COULD TRUST HIM.

Lord Shaftesbury related in Exeter Hall, a short time before his death a

personal incident full of beautiful significance. He said that once on the crowded streets of London on a slippery day a young girl was standing at a crossing in evident perplexity, looking up and down the street and eagerly scanning the faces of the passers by. She gave a keen look at the old statesman and then with simple frankness stepped up to him and politely asked him if he would help her across the crowded street.

He did so with great courtesy and care, and after he had landed her safely on the other side, and heard her thanks, he asked her why she had selected him. She looked up, and said, “Why, I looked into your face and felt I could trust you.”

He was very much gratified, took her name and address and afterwards remarked that although he had often been honored by his queen and his country he had never been so highly honored as when that young girl put her hand in his and told him that she could trust him. How must our Father feel when we doubt Him.— Let us exercise full, unwavering confidence in Him, who has manifested in such a perfect way His loving interest in us. Oh, what a God we have.

It is death to flee from God. It is hell to be forever exiled from Him.

WHAT IT MEANS TO BE SAVED FROM SIN.

To a sin burdened soul and to one who is saved there are no sweeter words than Saviour and salvation. We cannot know in this life the depth of meaning in that precious word Saved. It means deliverance from the guilt, the power, the defilement of sin. But it means far more than this. It means to be in Christ, to be accepted in the beloved, to have a sure title to a share in His eternal glory. But in this paper we speak of salvation from sin. Very few believers know of the fullness and completeness of this as it is set forth in the Word of God.

Turning to Heb. 6 and 10 we find the finished work of Christ contrasted with the sacrifices under the law. The great point made is that those sacrifices had to be often repeated and yet could never take away sin, while the offering of Christ was once for all, and His offering saves fully and completely from all sin (Heb. 9: 24-26).

These precious words tell us what Christ has done for those who believe in Him. "He hath appeared to put away sin by the sacrifice of Himself." Are you, reader, a believer in the Lord Jesus? If so, then your sins are put away by the sacrifice of Christ. How long are they put away? for a few days months, or years? In Heb. 9: 11, 12 we read that Christ has obtained eternal redemption for us, and in 10: 14 that "by one offering He hath perfected forever them that are sanctified."

In verse 17 we read "Their, sins

and their iniquities will I remember no more." Reader, is not that an everlasting salvation? It is a salvation worthy of the Son of God, not a salvation which you receive to-day and lose to-morrow, but one that is constant and eternal.

So we read in Heb. 10 1, 2, "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins." This is a very important passage. Under the law the worshippers were not once purged, hence they had conscience of sins. By the one offering of Christ believers are now purged. Heb. 1: 3 says, "When He had by Himself purged our sins He sat down on the right hand of the Majesty on high." Christ put away eternally the sins of every believer so that the well instructed child of God has no more conscience of sins. That means that there is no sin on the conscience. He has taken our sins and put them away so completely and thoroughly and effectually that they can never come back to trouble us in any way, if we know his truth.

How is this? God is satisfied. We had sinned against Him, and He has laid the iniquity of us all upon Christ. If God is satisfied about our sins and has done with them forever can we be troubled any more about them? "Who shall lay anything to the charge of God's elect? It is God

that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us." (Rom. 8 : 33, 34.) O ! that all who are saved by faith in Christ might realize the depth of meaning in these precious words ?

God Himself has laid all our sins—past and future—upon His Son, and the proof that God is satisfied with Christ's work is that He has raised His Son from the dead and seated Him at His own right hand. When it is written, "Who Himself bare our sins in His own body on the tree," it means all our sins both those committed before and those committed after believing. Salvation means saved from all sins, that God has laid them all on Christ, that they can never be brought up against him.

But suppose a believer sins, what does the Word say? "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous." (1. Jno. 2 : 1.) Note it does not say, If any man sins and is sorry for it. He does not wait for His people to repent. The moment a believer sins the Advocate's work begins. God cannot lightly pass over sin in His people. We have much in the types and shadows of the law as to the defiling nature of sin, and how jealously He guards His people from it. If one of His people does wrong, it is to be confessed and judged. God cannot let His children go on sinning. When the Corinthians sinned they were "chastened of the Lord, that they should not be condemned with the world." This chastening took

the form of bodily weakness, disease, and even death. "For this cause many are weak and sickly among you, and many sleep." (1 Cor. 11 : 30.)

Men teach that if a believer sins, he ceases to be a child of God. This is not the teaching of Scripture. God has made full provision for every failure and sin of His people.

But how are we saved from the actings of sin within us? How can a believer find deliverance from the power of sin? In Romans 7 we see the power of sin in a believer, one who has been forgiven. He is not troubled about sins committed. It is not forgiveness he desires, it is the groans of one longing for deliverance from the power of sin, the evil nature with which we are born. He is saved, he delights in the law of God. There must be a new nature born in us before we can delight in the law of God after the inward man. He is saved, but learning the power of sin, the evil nature within. He struggles, endeavors, but is all the time looking wholly at Himself. His own efforts fill his mind and fully occupy his thoughts and attention. What he has to learn—and this is the great lesson of the chapter—is that he is powerless. That is the first step in deliverance, the learning practically that we are helpless, the having our own impotence fully brought home to us, so that we cry out, O ! wretched man that I am ! who shall deliver me from the body of this death? or this body of death? It is only when we are clearly convinced that we cannot help ourselves, that we are ready to receive deliverance from another. There is no holding

back in the one who utters this cry, which comes from the heart. He is thoroughly wretched. The old nature and its outbreaks is to him a body of death, a loathsome corpse to which he is chained. He has done everything possible to get delivered, and has utterly failed.

Now and not till now is he ready for the Deliverer, and in the end of the chapter the light begins to break. Jesus Christ our Lord is the One through whom deliverance comes. In the eight chapter the lesson has been learned. He has found what the law could not do in that it was weak through the flesh, but he has also learned what God has done by sending His own Son in the likeness of sinful flesh and for sin. He has thus condemned sin in the flesh. This means the evil nature that is in every person. That nature God has condemned, He has judged it in the person of His Son on the cross.

This is something little understood. The truths about our sins being borne on the cross are in a measure taught, but that God has condemned sin in the flesh, the old nature, in Christ on the cross is little understood and insisted upon.

God never speaks of forgiving sin in the flesh, and He makes a clear distinction in His Word between sin and sins. Sin is the tree, sins the fruit. Sins are the doings, the actings out of the evil nature within. The first part of the Epistle to the Romans to chapter 5: 12 treats of sins, of justification and forgiveness. The second part to 8: 18 takes up the nature, the flesh, the carnal mind. There is nothing in the sec-

ond part about the pardon of sins, that is not what troubles the man in chapter 7, it is getting deliverance from the evil nature. And note that here there is not a word said about the blood of Christ cleansing the sinful nature of the believer so as to make him sinless. Mark, too, that God never speaks of cleansing from the flesh or the carnal mind. It is always spoken of as deliverance and that by death. In Rom. 9 we find this brought out. We should read "died" instead of "are dead," the Revised and all other modern versions making this change.

God's way of deliverance from the evil nature is by death. If a man owns a slave, when the slave dies, the ownership ceases. The tyrant's reign over the victim ceases with the victim's death. Sin is the master, the tyrant, deliverance from his power is by death. So the law has dominion over a man so long as he liveth. When the man dies, the law's dominion ends. How then has God brought it about that we should die to sin and live to God here in this world? In Col. 2: 20 we read "If ye died with Christ." This lets the light shine upon this truth. It is with Christ the believer has died. Col. 3: 3, "Ye died and your life is hid with Christ in God." Rom. 9: 2, 8, "We who died to sin, how shall we any longer live therein?" "If we died with Christ, we believe that we shall also live with Him." Rom 7: 4, "Wherefore, my brethren, ye also were made dead to the law through the body of Christ."

These scriptures make it plain that God looks upon every believer as

having died to sin and the law in Christ's death. He looks upon His people in Christ, Christ is their Head and Representative before God, so that in Christ's death they died to sin as to God's estimate and acceptance of it.

What then? "Even so reckon ye also yourselves to be dead indeed unto sin, but alive unto God in Christ Jesus." Rom. 6: 11, R. V. Sin is there, but we are to reckon ourselves to be dead to it, to have no more to do with it than a dead slave has to do with his old master. We are to reckon ourselves dead in reality, to count, estimate, and look upon ourselves as dead, and if we died with Christ to sin, how shall we live any longer therein? Instead of living in sin or as slaves of sin, we are to live to God as the last part of Rom. 6 so clearly points out.

In all this there is nothing of the thought of being washed in the blood again and again, nothing as to having the flesh, the old evil nature removed—taken out of us. We died to sin with Christ, and when we learn this and believe it, sin loses its power over us. We find that we are powerless against sin, we come to the end of our useless struggles, and then we are ready to give up all trying, turn wholly from self to Christ, and receive the truth that we are, in God's sight, dead with Christ to sin. It is occupation with Christ, the realizing what God has given us in Him which gives victory over the flesh and delivers from the dominion of sin.

The flesh is not removed, we are delivered from it. The flesh is not made better, it cannot be. The flesh

is the same evil thing and it is in the child of God, but through the Spirit he mortifies, keeps in the place of death the deeds of the body, its evil doings. This is Bible truth, the teaching of Scripture, the doctrine of the Word of God. It takes the eyes wholly off from self and fixes them on Christ. It fits us when received, to set our minds on things above where Christ sitteth on the right hand of God. A sinless self (something unknown to Scripture), does not occupy the heart and tend to pride. It is strange how the so called "holiness doctrines" gained such a hold on people. But it is no doubt owing to the careless methods of studying the Scriptures, methods which have enabled the enemy to introduce many pernicious teachings, and opened the way for the modern critical infidelity, which is corrupting the church so rapidly. God's way of holiness must be followed, or confusion will result.

J. W. NEWTON.

TRUE MINISTRY.

It is only the ministry of Christ that will meet and alleviate the sorrows all around you. This will minister to all earthly sorrows, and will lead on the soul to what is eternal and lasting—"Having promise of the life that now is, and of that which is to come." "Give a portion to seven" (the complete number), "and also to eight" (that is, God's grace goes beyond all evil, and thus is without limit), "for thou knowest not what evil shall be upon the earth." "They need not depart; give ye them to eat." (Matt. xiv. 16.) But be-

fore you give, it must be "thy bread;" that is, it must be what you live upon yourself of which you minister. Nothing else is really yours. If Christ is not your daily portion—the satisfying One for you—how can you speak of Him or minister Him to others? Your words will seem to them but as "idle tales," for the Spirit will not add the unction of His power to words that are not true and real as to yourself.

But the privilege and responsibility remain. Christians are directly addressed in the words at the head of this paper; nor do I admit that they have no application to us. If powerless to minister Christ, what then am I living upon day by day, since it is "out of the abundance of the heart the mouth speaketh?" The Lord Jesus died to give me all I needed, to satisfy me as a poor sinner, and to fill me as a saint. "Children, have ye any meat?" Am I filled, satisfied, fed day by day? If so "out his belly shall flow rivers of living water." (John vii.) So that I may communicate to others. "Freely ye have received, freely give." Is my Christianity then marked by this exercise of it? "Upon the waters"—restful or restless—"bread" is to be cast, reminding one of Rev. xvii., "The waters which thou sawest . . . are peoples, and multitudes, and nations, and tongues."

Such then is to be your life and mine; and if we enter into what Christ is, it will be so spontaneously, daily, a life of casting our "bread upon the waters," only doing this in perfect rest and contentment of soul. This marked His life on earth. The

people—everybody, the place—everywhere; for we are told, "In the morning sow thy seed and in the evening withhold not thine hand," (that is, go on, continue): "for thou knowest not whether shall prosper, either this or that." May we live day by day in perfect rest of heart; experience what it is to have Christ with us, the only changeless, great, and satisfying reality in this changing scene, brightening and gladdening the house or the business, and therefore ministered in all our footsteps, "until He come."—H. C. A.

A GOOD TIME COMING.

Well may the heart long for the time—the bright and blessed time when the earth shall be full of the knowledge of the Lord as the waters cover the sea; when the Lord Jesus shall take to Himself His great power and reign; when the church in the heaven shall reflect the beams of His glory upon the earth; when Israel's twelve tribes shall repose beneath the vine and fig tree in their own promised land, and all the nations of the earth shall rejoice beneath the peaceful and beneficent rule of the Son of David. Thanks and praise be to our God, thus it shall be, ere long, as sure as His throne is in the heavens. A little while and all shall be made good, according to the eternal counsels and immutable promise of God. Till then, beloved Christian reader, be it ours to run in the constant, earnest, believing anticipation of this bright and blessed time, and to pass through this ungodly scene as thorough strangers and pilgrims, having no place or portion down here, but ever breathing forth the prayer, "Come, Lord Jesus!"—C. H. M.

THE NEW CREATION.

Beyond the carking cares of life,
Beyond its fret and worry too,
A calm and blissful joy and rest,
A home with all things ever new.

God's hand has led me in this way,
And keeps me in this happy place,
Where not an anxious thought is known,
And nought of sin is there to trace.

No rush of evil thoughts intrude,
All placid as a summer sea,
The mind beholds alone the good,
And feeds on God's life-giving Tree.

O bliss complete—O joy unknown,
Until I saw Thy glorious face,
Ah, yes, 'tis heaven begun below,
The soul's sweet home, its resting place.

Sweet rest—where Satan ne'er can come,
Here Christ the Son of God doth reign;
The path no eagle's eye hath seen,
No lion's whelp there to restrain.

Here all things bear God's holy stamp,
And shine in His unchanging light,
No shadow e'er shall there be seen,
For in that home there is no night.

THOS. SOMERVILLE.

Muse upon the love of Jesus,
All He had He gave for thee;
Rest from sin by faith He gives us,
You may say, "He died for me."

Give Him all thy heart's affection,
In His service be thou fleet;
Look to Him for sure direction,
Let thy place be at His feet. W. H.

THE LIFE TO COME.

There is an eternal world. There is a life beyond in which the inequalities of the present will be balanced, and the wrongs of the age will be righted. The spirit shall return to God who gave it, while the dust returns to the earth. There is something deathless in human nature.—

There is another side to life. There is an endless sphere in which the pendulum will swing back and the equilibrium will at last be restored.

There is to be a judgment when God will pass in unerring wisdom upon the actions of men, and the balances of justice will at last swing even, and all the mysteries of life be not only explained but adjusted.—
"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Live for the life to come. Live in the light of eternity. Live under the powers of the age to come. That is just another way of describing and expressing the life of faith. Faith is the principle that looks beyond the present and lives in the light of the unseen.

Let us look upon the present life with all its darkness and perplexity as only the soil of the future, and casting into it the seed of faith, stepping out upon the promises of God, trusting our souls in His keeping and yielding our lives to His command, wait for the harvest of eternity, and we shall find after many days what we sowed in tears we shall reap in joy, and we shall come again rejoicing, bringing our sheaves with us. S.

FIRST LOVE.

What is the test of first love? It is in the COMPLETE SATISFACTION OF THE HEART BY ITS OBJECT. You know what power often there is in a new thing to take possession of one for the time being. And in first love, it is characteristic that it engrosses the subject of it. The Lord claims again

and again the power to give this complete satisfaction of heart to His people. "He that drinketh of this water shall thirst again : but he that drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a fountain of water springing up unto eternal life." "He that cometh unto Me shall never hunger, and he that believeth on Me shall never thirst." "If any man thirst let him come unto Me and drink. He that believeth on Me, as the Scripture hath said, out of His belly shall flow rivers of living water."

Now this it is that will give a peculiar character to the life that nothing else will. It is of this the apostle speaks when he says, "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." It is this satisfaction with a heavenly object of which he is giving the effect when he says, "This one thing I do: forgetting the things which are behind, and reaching forth unto that which is before, I press toward the mark for the prize of the high calling of God in Christ Jesus." "What things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord ; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ."

This is the secret of happiness, who can doubt? That for which he counted all else dung and loss must have given him surpassing, supreme happiness. And happiness such as

this, derived from nothing in the world, is power over the world. The back is upon it. The prize is elsewhere. The steps hasten upon a path that glows with the light of heaven. Holiness is found, as it only can be found, in heavenliness.

Such was the apostle, and Christianity is nothing else to day. Blessed be God, it is not something either to be found far on in the Christian course, but at the beginning. It is FIRST love which has these characteristics. In Christ Himself, at once for present need, all fullness is found, as His own words declare. "He that cometh to Me shall never hunger, and He that believeth on Me shall never thirst." It is in drinking of other streams that the old thirst comes back upon him who does so. "The lust of the flesh, the lust of the eyes, and the pride of life" are "all that is of the world." He that drinketh of this water shall thirst again. So the world holds its own by their very misery.—Extract from "The Revelation of Christ," by F. W. Grant. For sale by R. Harvie, 604 Yonge St., Toronto. Price, \$1.00.

A GOOD CONFESSION.

The daughter of an English nobleman was brought to the knowledge of the truth as it is in Jesus. Her father sought by threats, by reading, and travelling in foreign countries, and to places of fashionable resort, to divert her mind from eternal things but her heart was fixed.

One evening a large company of the nobility were invited to his house. It was arranged that during the festivities the daughters of different

noblemen, and among others this one were to be called to entertain the company with songs and music. If she complied, she forfeited her good conscience, and returned to the world; if she refused compliance, she would be publicly disgraced, and lose, beyond recovery, her place in worldly society. It was a great crisis, but with peaceful confidence she awaited

At last her name was announced. All were in suspense to see the result. Without hesitation she arose, and with a calm and dignified composure, took her place at the instrument. After a moment spent in silent prayer, she ran her fingers across the keys, and then played and sang with much sweetness, elevation, and solemnity, the following hymn :

No room for mirth, or trifling here,
For worldly hope or worldly fear,
If life so soon be gone ;
If now the Judge is at the door,
And all mankind must stand before
The inexorable throne.

No matter which my thoughts employ
A moment's misery or joy,
But O when both shall end,
Where shall I find my destined place ?
Shall I my everlasting days
With fiends or angels spend ?

Nothing is worth a thought beneath
But how I may escape the death
That never, never dies ;
How make mine own election sure,
And when I fail on earth, secure
A mansion in the skies.

Jesus, my Saviour, and my stay,
Be Thou my Guide ; be Thou my way
To glorious happiness.
Oh, write my pardon on my heart,
And whensoever I hence depart,
Let me depart in peace.

She ceased, but the solemnity of
ETERNITY was upon that company. —

Without speaking they dispersed. — The father was completely overcome and wept aloud, and when left alone sought the counsel and prayers of his daughter for the salvation of his soul. His soul was saved, and his large estate consecrated to the Saviour.

Jesus can enable the weakest of His followers to witness a good confession, and use them in His service.

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“IT IS WRITTEN.”
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It is now some years ago since the Prince and Princess of Wales laid the foundation stone of a new wing to one of those noble monuments of English sympathy for the friendless and suffering sons and daughters of a fallen head (though many, I doubt not, and as you will see, know the Christ of God as their Saviour and friend ; while many with the mightiest intellect know Him not.)

It was a lovely summer day, and as the hundreds were occupied with the day's programme, and many of the poor creatures themselves entering into the joy of the occasion, my attention was attracted by a rather fine-looking young man who stood looking with a vacant look as though he knew nothing of what was taking place. Having heard it was an idiot who wrote those beautiful lines—

“ Could I with ink the ocean fill,
Were every blade of grass a quill,
Were the whole heaven of parchment made,
And every man a scribe by trade,
To write the love of God above would drain
the ocean dry,
Nor would the scroll contain the whole
though stretched from sky to sky.”

I went up to him and began speaking to him about things in general, but he took no notice of me whatever

—he was mute. I then looked at him and said, "Do you know anything about the Lord Jesus Christ?" Instantly he replied, "I do." "What do you know about Him?" I asked. "He died for me" was his answer. "But" said I, "how do you know He died for you?" He replied, "and that He died for all." I turned the conversation but he was again mute, and after a few moments he looked me in the face and said in a deep, solemn voice, "It is written, Blessed are the dead which die in the Lord." I was struck with the emphasis which he put on the words, "IT IS WRITTEN." My occupation called me away and I left him standing there, but "It is written" has never lost its power over me to this day, and I could only meditate on those words in Jeremiah as I walked away, "Thus said the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving kindness, judgment, and righteousness in the earth, for in these things I delight, saith the Lord" (Jer. ix. 23, 24; also 1 Cor. i. 26-29).

Reader, with all your faculties about you, do you know as much as that poor, afflicted youth. Do you know the Lord Jesus Christ? Do you know *IT IS WRITTEN* "he that believeth on Me *HATH* everlasting life" (John vi. 47), and also "he that believeth not shall be damned" (Mark xvi. 16)? What a calamity it will be if you should find yourself in hell by-and-by. Who will be to blame?

"Christ is the Saviour of sinners." He saves any who feel their need and will be saved—the poor, the maimed, the halt, the blind, the half-witted, the long-headed, any and all may come to Him. Will you not come? Will you not trust Him? God gets before you as an object for your faith a real, living, loving, blessed person—the person of His Son, the Lord Jesus Christ, and if you are to escape hell and reach heaven, it must be, it can only be by trusting that Person. What if you should miss it? Learn a lesson from that half-witted youth, and know Christ died for you, for "He died for all," and trust Him, then your salvation is assured you on the authority of God's written word.—WILLIAM EASTON.—Living Streams.

HEARTS THAT BURN.

"Then said they one to another, did not our hearts burn within us while He talked to us by the way, and while He opened to us the Scriptures?" Ah, this is what we want; the heart that burns in view of solemn truth. We are so dull, so apathetic in the presence of great verities.—Would we enter into a full appreciation of truth? Shall it take possession of us, filling our souls, as with the speechless joy of a glad discovery? Then let us walk with Jesus and keep silent while He opens to us the Scriptures; let us be willing without cavil or questioning, to hear Him in His exposition of His Word. Let us accept from His lips the "needs be" which runs like a crimson path through the blessed Book, leading from the councils of eternity, past

the manger of Bethlehem and the workshop and Gethsemane and the cross and the empty sepulchre, to the open heavens whither he has gone to prepare a place for those who love Him.

Have you, reader, been walking alone, thus far? If so, give welcome to the heavenly stranger who would join you. Have you been absorbed in the cares and sorrows of life?—Hear His footstep as He draws near. He would fain open to you the Scriptures and reason with you of the things concerning Himself.

So shall life be worth living; no longer a confusion of threads and thrums, but the orderly casting of a shuttle to and fro, the weaving of a white garment in which by divine grace, you shall yet appear at the marriage of the King's Son. So shall history seem no more a mere discord of fortuitous events but a calm and irresistible movement toward an ultimate triumph, "I am He that speaketh in righteousness, travelling in the greatness of My strength, mighty to save!"

So shall the future open up before you, as a journey through the night indeed, but a night filled with music and bright with multitudinous stars of promise. In the pathway of those stars there is the city that hath foundations whose builder and maker is God. Its gates are wide open and within sitteth the King upon His throne, high and lifted up, bearing the marks of his passion and proclaiming, "I am He that liveth and was dead, and behold, I am alive forevermore, and have the keys of death and hell!" And around Him

is a great multitude which no man can number, singing, "Blessing and honor and glory and power, be unto Him that liveth forever and ever!—Amen."—B.

OUR RELATIONSHIPS.

God Himself has established our relationships, and each of these relationships has its characteristic affections the exercise and display of which are in lovely harmony with the mind of God. Christianity does not interfere with our relationships in nature, but it introduces a power whereby the responsibilities which attach to those relationships can be duly fulfilled to the glory of God.—And not only so, but in the various Epistles, the Holy Ghost has given the most ample instructions to husbands and wives, parents and children, masters and servants, thus proving, in the very fullest and most blessed manner, the divine sanction of those relationships and the affections which belong to them.

We remember once asking the head of a very large establishment, "How many hearts do you employ?" He shook his head, and owned with real sorrow how little heart there is in the relation of master and servant. Hence the common heartless phrase of "employing hands."

It is not a little remarkable that the Spirit of God has devoted more attention to the instruction of servants than to all the other relationships put together. This the reader can see at a glance, in the Epistles to the Ephesians, Colossians, and Titus. The Christian servant can adorn the doctrine of God our Sav-

our, by not purloining and not answering again. He can serve the Lord Christ, in the most commonplace duties of domestic life, just as effectually as the man who is called to address thousands on the grand realities of eternity.—C. H. M.

GOD'S WORD.

Whenever the apostles spoke by inspiration, they uttered in revelation what was absolutely right from God, but this did not make *them* infallible. God is, because in His nature He never *can* say anything but what is right. When God spoke by them, as every true Christian believes He did, they were absolutely right: but God remained the alone infallible, who never could of Himself say anything wrong. This was not communicated to an apostle, since if he did not speak by inspiration, he was as another man—more experience perhaps, but a man. Inspiration comes from the infallible One, but does not render the inspired one infallible, but only perfectly right and divine in what he utters as inspired.

The Word of God PROVES ITSELF to the conscience, and puts man by itself under the responsibility of crediting it, because God cannot speak without man's being bound to know and hear Him, for none speaks like Him. He may in grace use proofs and confirmations and witnesses, but man is bound to hear HIM. God will prove that in the day of judgment. Nay, the very heathen are without excuse on much lower ground. The reason is plain, too, practically. The word of God judges, and is not judged—"he is convinced of all, he

is judged of all; and the secrets of his heart being revealed, he falls down and confesses that God is in you of a truth." That is not authority, but it is the only saving thing. A man does not want authority to know that a two-edged sword is sharp. The church has the Spirit and the Word, and the spiritual man judges all things.

We are in times when the enemy tries to surprise us; the Word is the great thing for us, and our strength. Walk humbly with God, close to Him, and He will not fail you. "Hold that fast which thou hast . . . I come quickly."—J. N. D.

Objective truth is of little use. The important matter is that we should see truth with our eyes and handle it with our hands and give expression to it in walk and conversation.—When M. d'Aubigne was a student at Geneva, his teacher Robert Haldane said to him, "You tell me you accept this doctrine: there it is in the Scriptures; but have you received it into your inmost heart?" He was moved by that enquiry to self-examination. The iron entered into his soul, and, whereas he had previously been an enthusiastic student of theology, he became a living epistle of Christ.

There can be no "before" or "after" with God. Yesterday, to-day, and to-morrow are alike with him. He whose goings forth are from eternity cannot be supposed to adjust His movements to the vibrations of a pendulum or to keep step with our procession of days.