

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. 10

TAKE MY HEART.

Lord, take my heart and let it be
A heart that calmly rests in Thee,
That trusts Thyself, Thy love and power,
To keep me till my latest hour.

Lord, take my heart and let it be
Away from all that's not of Thee,
So that my feet may never stray,
But firmly tread the narrow way.

Lord, take my heart and let it be
In every thought conformed to Thee ;
And, sitting at Thy blessed feet,
May, for my path, learn what is meet.

Lord, take my heart and let it be
So full of Thee 't must tell of Thee ;
The vessel full and running o'er,
Then a word's a word in power.

Yea, take my body, spirit, soul,
All, all I am do Thou control ;
O take, sustain this weary heart
Until I see Thee as Thou art.

R. H.

THE EXHAUSTLESS SPRING.

A Christian has a new life ; his soul is quickened ; a well of water is within him : there is then a something in the soul which, always springing up, has always the power of refreshment, tending to whence it came—the living Fountain of waters—Christ Jesus ; tending towards the glory of the Lord Jesus, and receiving all its glory from thence. Under the full recognition and sensible perception of this, the world is of little worth ; wealth is despised ; the

soul finds no wealth but in Christ, no power but by Christ, no distinction but from Him. So far as this power of perception is in us, in so far will our joy be full ; it springs up from the divine nature within us, which tends to its glorious Giver, Christ. It is a fresh spring ; it draws from the Lord of glory ; it has fellowship with Him ; its associations are all with Him.—J. N. D.

IDA, A JEWESS.

A number of Christians were gathered together in a house for reading the Scriptures and prayer. The weather was uncertain, and rain began to fall heavily as the meeting was about to commence.

A young girl, a Jewess, was hurrying quickly by the door to her home when a lady, who was entering the house, asked her if she would like to take shelter till the rain was over.—She was glad to do so, though unaware that the gracious Lord was going to lead her to find a shelter in Himself of which no storm henceforth could deprive her.

Ida's father was an infidel, her mother indifferent to religion, and Ida, though brought up in the faith of her fathers, had well-nigh become infidel too. But shortly before the incident we have mentioned, the Lord graciously brought her within sound

of the message of redeeming love.— A Christian servant came to live in the house, from whom Ida heard of the power and preciousness of the name of Jesus. The glad tidings of peace, through the blood of the cross, were a new sound to her, and the Lord inclined Ida's heart to listen, and awakened in her a desire to hear more.

As Ida and the lady who had asked her to take shelter from the storm entered the room, a gentleman was speaking on these words in John xi., "Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on Him." The words at once caught the girl's attention, and the speaker, without knowing he was addressing one in a like condition, went on to show the need and the supply, the disease and the remedy.

Truth, that often falls wearily on thoughtless souls, because so often heard, was listened to eagerly by Ida. She heard of Him who went down into the dust of death for her; heard that God is just, and the Justifier of him that believeth on Jesus.

To her the glad tidings were as the rising of the sun in the darkness of the night. She believed, not because her intellect was satisfied, or because the reasonings of unbelief were stilled, but because she found in the salvation that is in Christ Jesus enough to satisfy both heart and soul, and give her rest for ever. She heard the things that Jesus did, and believed on Him.

Ida had now learned the blessed truth that in Christ Jesus there is neither Jew nor Gentile, bond nor free, but that Christ is all and in all.

—R. B.

MAN'S LOVE OF HUMAN PERFECTION.

"The natural man receiveth not the things of the Spirit of God, he cannot know them, because they are spiritually discerned." He can reason about God and the truths of His Word, can acquire an intellectual understanding of some things which God has revealed, but to really know them he cannot, "they are foolishness unto him." But when it comes to man's things, he can glory in them, understand them, put heart and soul into pushing the claims of man.

There is at this day a very strong effort to do away as far as possible with the bad effects of the fall in and by merely human strength and wisdom. This has characterized man in every age, but in this day of intellectual and inventive activity, man is striving harder than ever to attain a sort of human perfection in all lines of human activity. But God will be honored in the end, and defeat all man's strivings after perfection.

One line of human effort is to get rid of disease and to put off sickness and death. These are feared and hated by the natural man; sickness and pain are sharp reminders of man's weakness and the frailty of his body. What would men be were there no limit by sickness and old age (to say nothing of death) to his sinful activities? But all these keep ever reminding man of what he is, forcing upon him the reality of his true condition. Hence all the efforts of the enemy to help man to rid himself of sickness. It seems as though that at this day, almost every system of error has healing of the body con-

nected with it in some way. It is not needful to mention the names of such systems, ever reader is more or less familiar with their claims.

Why does not God permit man to exercise the same power in healing the sick and working miracles which was granted to the early church? It seems to me that the reason is most obvious. In that day Christ's teachings were new and needed to be accredited to mankind. They had Jewish prejudice and heathen idolatry to encounter and overcome, and we may say there was no other way to prove they were of God than to attest them by miracles. But now the doctrines of Christ are sufficiently accredited; there is evidence enough to convince any one who will be convinced that the Word and the Gospel are true, hence miracles are not needed.

But there is another weighty reason why God does not give men power to work miracles. Suppose a certain company or sect of believers had this power, they would at this day be very sure to use such a power to accredit the sect instead of the Word of God and the truth of Christ.—Man's failure is such that he would in this and other ways certainly abuse such a power. It was only at the very beginning of the Gospel that this power was given, except in a very limited way, and in this limited way it is still given wherever needed. For instance there are a number of marked instances where God has come in to show, by a display of His great power, to the heathen that the missionary or missionaries were from Him and preaching His truth.

But God does not do this in Christendom ordinarily. He cannot set

His seal upon the discords, divisions, and sectarian strifes of His people; one body of believers cannot stand up and say, we can work miracles, so we are the right church. Suppose a company of His people could do that, were so spiritual and living so much in His presence that every one who came in contact with them saw that they were walking in communion with God. What guarantee could be given that they would continue to walk in this way? The first of the seven churches in the second of Revelation had left her first love, and how soon worldliness crept in. And the second generation in such a movement, how seldom do they keep upon the same high plane of holy living. So in a short time the devoted body of believers have lost their devotedness, have grown worldly.—But suppose the power to work miracles was not withdrawn, what would be the result? Evil in every way, as a little meditation will convince us. Hence very early in the history of the church did the power to work miracles cease, except in the limited way we have spoken of.

But it may be asked, is not James v. 14, 15 for us? A careful study of this passage will not tend to feed man's pride. Eldership has lapsed for nearly the same reason that gifts of healing have been withdrawn.—One prominent truth in the passage is that sickness is often chastening for sin, and the healing is and must be accompanied by the forgiveness of the Father, not that which is given to one on believing in Christ when saved, but what is termed "governmental forgiveness."

The child of God if he fall into sin

is dealt with as a child, not as a child of wrath in his natural state. If the child of God does not judge himself for the sin, he is judged by his Father, and is chastened. The truth of this is brought out in 1 Cor. xi. 29-32; 1 John v. 16, 17. So in James sickness and sin are connected, as are healing and forgiveness, and the passage does not at all countenance a system which makes recovery from sickness one of its main characteristics. God may put it in the hearts of His people to pray for healing.— One believer may ask in his closet for health, for the removal of disease from himself or others, or several may be led to do this for one of their number or otherwise, and God may give answers to these prayers. We believe there should be much more of this kind of prayer, far more dependence on Him and less on men and on medicines.

Human perfection is looked for by men in three spheres: physical, mental, and moral. Men seek to gain and preserve the strength of their bodies and minds. To this end they bend every energy in many cases, attending most carefully to their food, rest, exercise, and methods of living in every way. Now when this is done in faith and love, earnest and fervent desire to do what He commands in 1 Cor. x. 13, "Whether therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God," it will bring blessing to the soul. For no one can take such a course without refusing to follow the desires of the flesh, which ever will be craving for that which harms and injures the body and mind. But where there is only the desire for

human perfection, health and strength thus gained only tend to feed self righteousness, to puff up, to build man up in independence of God.— Christians ought to take care of their bodies and minds, ought to do nothing to harm them simply to gratify the flesh, ought to study the care of the wonderfully made body so as to know how to preserve the health, and all this should be done to the glory of God. Because men care for their bodies from wrong motives, believers should not be deterred from caring for their bodies from right ones.

J. W. NEWTON.

GOD AS JUST IN SAVING AS IN JUDGING.

That it should be a righteous thing for God to judge the guilty, none can deny. Did He allow sin to pass unpunished, there would be an end to His moral government. But His throne ever maintains its authority and holiness; and, therefore, every violation of this is brought into judgment. "Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for how then shall God judge the world?" (Romans iii. 5, 6.) But the wonderful thing is, that God is as righteous in saving as in judging. He is "just, and the justifier of him which believeth in Jesus." (Romans iii. 26).

Now this is a marvellous fact, and demands our deepest consideration. Granted that I am guilty, that I have "sinned and come short of His glory," I have, by this means, justly incurred His wrath. How then can God, with equal justice, exempt me from that judgment, acquit me of my

guilt, and give me to stand before Him justified?

This profoundly important question, one that is of vital and eternal moment to each,—to you my reader, and to myself,—is fully answered in the chapter referred to, viz., Romans iii. Let me quote, at length, the three blessed verses that contain the answer,—“ Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare His righteousness for the remission (passing over, margin) of sins that are past, through the forbearance of God; to declare at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus.”

“ At this time.” What time?—Well the time subsequent to the cross. Before that point, the saints of the Old Testament enjoyed the passing over of their sins by God’s forbearance, in view, doubtless, of the cross, but not the conscious forgiveness of them; but now, at the cross, full satisfaction to the throne of God was made by the death of His blessed Son and the judgment He bore on the tree, so that believers, in these New Testament times, are not “ passed over ” as to their sins, but are justified from them. The cross, therefore, furnished that which enabled God, in righteousness, to “ justify the ungodly.” The redemption that is in Christ Jesus is the divine answer to our question. Leave out that redemption, and the God who can in justice save must then in justice damn, as, indeed, the soul that refuses this redemption shuts itself up to judgment. But the cross

makes all the difference. The death of Him, the eternal Son of God, sent by Him, yet voluntarily coming, has met all the claims of justice. The sword is sheathed. The way is made, in the blood of Christ, whereby the greatest sinner can be saved, a dying thief go to Paradise, and a holy God declare that He is just in justifying such.

True, it is “ by His grace,” for that is the source of all. It is the spring and fount of all the rest. But it is not merely grace. It is “ through the redemption that is in Christ Jesus.” Hence, the ground is certain. I have not a mere vague hope in God’s mercy, now that, by His grace I am a believer. He is not only merciful, but just, and the justifier of him that believeth in Jesus. His justice seals my security. The whole moral character of God enlists itself on the behalf of the weakest believer in Jesus. What comfort! what strength! what a source of song! How gladly the heart, thus divinely set free, seeks that, as justified by faith before God, it may, at the same time, be justified by works before men.

But it is a wonderful thing that God should be just in justifying! That He is just in judging, all can see; but think how wonderful must that redemption be, that maintains His holiness whilst it makes us who believe “ the righteousness of God ” in Christ! It is all God’s work.—J. W. S.

Those whom we are accustomed to think of and speak of as dead, are in truth living—aye, at this very moment. They are living and praising the same God whom they loved on earth, in a life more perfect and more blessed than this.

QUIET AND CONFIDENT.

Be still, oh restless will !
 Be quiet all my fears,
 Since God is God, why restless be,
 He knows, He loves, He cares.

He knoweth all Thy need,
 Then calmly wait on Him,
 He knows thy fears, then quiet be,
 Nor let thy faith be dim.

A Father's tender love,
 A Father's constant care,
 In Him is fully pledged,
 Then fearless be and dare.

To trust His tender care,
 And know His patient love,
 Proving His will as always best,
 All else, all else above.

Then rest and peace are thine,
 And joy and love and praise,
 Shall fill thee with supreme delight,
 And brighten all thy days.

A Father's heart made glad,
 A Father's love flows out,
 As now with peace thy heart is still,
 No more His love to doubt.

Brooklyn, N. Y.

A. J. R.

OUR STIMULUS.

There is a touching fact related in history of a Highland chief, who fell wounded by two balls, in a battle.— Seeing their chief fall, the clan wavered, and gave the enemy an advantage. The old chieftian, beholding the effect of the disaster, beholding himself up while the blood flowed from his wounds, and shouted aloud, "I am not dead, my children; I am looking at you to see you do your duty."

These words revived the sinking courage of his brave Highlanders.— There was a charm in the fact that they still fought under the eye of

their chief. It roused them to put forth their mightiest energies, and they did all that human strength could do to turn and stem the dreadful tide of battle.

And is there not a charm to thee, O believer, in the fact that you contend in the battle field of life under the eye of your Saviour? Wherever you are, however you are oppressed by foes, however exhausted by the stern strife with evil, the eye of Christ is fixed most lovingly upon you. Nor is Jesus the only observer of your conduct. You are also "a spectacle unto angels." You are "compassed about by a cloud of witnesses." Human and angelic minds, animated, the good by love, and the evil by hate, are the spectators of your deeds.

Thus is the theatre of your life made sublime; and you contend for victory under circumstances sufficiently great, and with results before you sufficiently grand to arouse your most latent power, and to stimulate you to strive bravely, vigorously, and perseveringly even unto victory.

—D. W.

LAST WORDS.

"I am going home to be with Jesus—with Jesus Himself." Then she would say, "Oh, the precious promise, 'I will come again and receive you to MYSELF.' Himself! yes I am going to be with Him forever." Then turning to her daughters who stood about her bed, she said to them, "Don't grieve for me, grieve for yourselves. I am going to where I shall be quite happy." Then, after a little pause, "Still the word to you is, 'whosoever—whosoever will.'"

"Out of the depths have I cried
unto Thee, O Lord." Ps. 130, 1.

Come Lord, my drooping spirits cheer,
To this poor grief-worn heart appear,
And tell me of Thy wondrous love,
And draw my heart to Thee above.

Hide, Lord, from me the distant past,
A sky so darkly overcast ;
Let me forget the things behind,
On brightest things set heart and mind.

Lord hasten on the blissful day,
When darkest clouds will pass away ;
To one whose day has been a night,
The coming day how bright ! how bright !

R. H.

SOVEREIGN ON THE THRONE.

When the Almighty answered Job out of the whirlwind, he claimed it as a peculiar prerogative of His own to send out lightnings and direct the course of the storm. The sphere of human knowledge and power has been greatly enlarged in modern times. But no man has risen high enough in mastery over the elements to sit as sovereign in the secret place of thunder. No skill or science or invention of man has revealed the hiding of God's power in the lightning.

And God is just as sovereign in all the conflicts and agitations of human society as he is in the warring elements of the skies. He can command the lightnings of human passion and speak peace to the fiercest tempests that ever rage in the human soul. It requires a higher exercise of faith to believe that God rules in the proud and imperial realm of mind than it does to believe that He can chain the stormy wind and direct the stroke of the quick lightning.

We involuntarily associate divine power and sovereignty with the most awful phenomena of nature. We are apt to forget that the hearts of men, the secret will and the sovereign choice, are in the hands of God, and He can turn them as He turns the rivers among the hills and moves the clouds on the path of the wind.

But it would be a very dark prospect for human society and the world if we could not believe that the Almighty hand can restrain the violence of human passion and direct the fiery thunderbolts of war. He who gathers the clouds and makes wrath the minister of mercy and the means of good. The great God from whom comes all life and energy will not suffer any of the elements of His creation to become too strong for His control. He can flash light into the dark councils of wickedness, and expose them to contempt before the world. He can blast the mightiest powers of the earth with the thunder stroke of His righteous indignation. The lightnings of war that terrify the nations come and go at His bidding. The thunders of battle and revolution that shake the foundations of the world are silent at His word.

This is our unfailing source of satisfaction in studying the history of the past ; this is the source of our feeling of safety while observing the wants and perils of the hour.

Let the tempest, in its wildest and most wasteful fury, teach us this great lesson, which was written for us by the inspired Psalmist so long ago : "The Lord sitteth king upon the floods ; the Lord on high is mightier than many waters." Trust in Him and be strong. In the day

of trouble, flee for shelter to the shadow of His throne and fear no evil.

Every child of God owes it to the great privilege and honor of his faith to show that in all the perils and trials of life he can be fearless and firm; in all the sorrows and afflictions of life he can rejoice and be glad.—Christian faith never teaches a more important lesson than it does by manifesting firmness and serenity of mind amid all the temptations of the world and the tempests of passion.

—M.

THE STING IS GONE.

The believer by faith looks back to the cross, and sees the Saviour robbing death of all its terrors. "He death by dying slew." The death of Jesus satisfies the troubled conscience. There is no other remedy. Men have manufactured opiates.—These are mostly various forms of religious observances and morals.—They may deceive, but they cannot relieve. God's perfect answer to the demands of a troubled conscience is the cross. All who by simple faith rest in what Christ accomplished there have what the apostle calls "no more conscience of sins." Heb. x. 2. And they are not afraid of death. I do not mean a physical fear of death.—

Many who enjoy peace with God about their sins have a kind of dread of the hour of dissolution, when the soul leaves the body. But this is purely physical. An unbeliever may be entirely free from all such fear, yet tremble at the thought of meeting God.

I read some time ago of a child in

New York city that was bitten by its father's valuable dog. He spared the dog, but put a muzzle on him.—He could still bark, but he could not bite. But the child was still afraid of him. "You need not fear him," said the nurse one day. " is muzzled so he cannot bite you."—"Yes, but the bark is in him yet," replied the child. And the bark of the muzzled dog is like the physical fear of death to some believers. It may annoy but it cannot harm.

But I speak of freedom from all moral fear of death. If you fear death as that which will usher you into the presence of God, there is something wrong. You are either unsaved, or a Christian lacking settled peace. There are many just such Christians. They believe in Christ, but know little of His finished work. And it is only when they see by faith what Christ has done for them at Calvary that they ever can have settled peace.

"Forasmuch, then, as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy (annul) him that had the power of death, that is the devil; and deliver them who fear of death were all their life time subject to bondage." There you have the work of Christ, and Satan's utter overthrow. He destroyed the devil, or annulled him, as it is in Greek. His power is gone as far as Christians are concerned. And now by this accomplished work they are entitled to deliverance from all fear of death. It was all accomplished for us at the cross.—C. K.

"The Lord is my Shepherd."

GOD'S CARE.

Beneath the Christian is his Father's arm,
 Bearing him upward to a world of light,
 No powers of hell can give the least alarm,
 Nor stay the spirit in its onward flight.

When worn and weary with the cares of life,
 Our sinful murmurs rise against His will,
 His voice is heard above the earthly strife,
 My strength is yet sufficient, be thou still.

Be still and know that I am He
 Who careth for you in your every need,
 Your slightest care shall not forgotten be,
 By Him who even doth the sparrows feed.

Above, beneath us are the everlasting arms,
 Around are ministering a joyous band,
 Why should we fear or shrink at death's
 alarms,
 Oh more to trust Thee, Father take my hand.

J. E. WARNER.

QUEEN ESTHER.

There is no more romantic character in the Old Testament than Esther. There is no story in the Bible with sharper contrasts than the tale of Haman and Mordecai. The startling details of the story have in the minds of many people thrown discredit upon it. But now the curious spades have dug down in Hamadan, the summer residence of the old Persian monarchs, and proved that romantic and fascinating book to be full of the truth of history. For a long time a certain mound in the vicinity of this city was pointed out by Jewish tradition as covering the tomb of Queen Esther, but no attention was paid to the story by travelers or archaeologists who deemed it improbable that after such a length of time the tomb could be identified. The mound has recently been explored and found to contain two tombs separated from

each other by a small corridon, and in each was found a sarcophagus of dark wood, covered with Hebrew inscriptions. These have been deciphered and translated, and to the astonishment of the investigators, it was found that one sarcophagus was that of Mordecai and the other of Esther. On the sarcophagus of the former was inscribed: "Here is the holy ark of Mordecai the Righteous.— May his merits protect us! Amen."

The same inscription is repeated on each side of the coffin, besides these verses from the Bible:

"Now, in Shushan, the palace, there was a certain, Jew, whose name was Mordecai, the son of Shimei, the son of Kish, a Benjaminite, son of—"

The other is:

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward."

On the great coffin of Esther the inscriptions are numerous. Among them occur the following sentences: "Therefore, my heart is glad, and my glory rejoices; my flesh also shall rest in hope. For thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption. Thou wilt show me the path of life, in thy presence is fullness of joy, at thy right hand there are pleasures forever more. Thus twenty-four hundred years afterwards the drifting sands of the desert are rolled back like the leaves of a book to bear this undeniable testimony to the credibility of a disputed book in God's Word.

"THE LORD HIMSELF."

The aged Christian of 'whom I write was poor, solitary, and totally blind, the occupant of a small room, which, from ill-health, she has been unable to leave for three years.

"And can she be happy under such circumstances?" you ask. Listen to what she said to me, "When you have ever such a trial or pain, the moment you think of Jesus it makes a flourish in your heart."

"What a comfort for a blind person like me to think that when my eyes are opened, the first person that I shall see will be the Lord Himself," she joyfully remarked.

Reader, are you as happy as she is? have you the same "blessed hope?"—H. L. T.

MISERABLE COMFORTERS.

A Presbyterian minister writes, "I once heard of a Doctor of Divinity saying to an anxious sinner who was actually writhing under a sense of his guilt, 'Religion is cheerful, religion is not gloomy, do not be distressed, be comforted, dismiss your fears, you should not feel so bad,' when, in fact, the man had infinite reasons to be distressed, for he was resisting the Holy Ghost.

It is true, religion does not consist in feeling bad, but the sinner has reason to feel distressed, because he is unsaved. Were he a Christian he would rejoice. But to tell an unsaved sinner to be cheerful! why you might as well preach this doctrine in hell, and tell them there, 'Cheer up, cheer up, do not feel so bad.'

The sinner is on the verge of hell, he is in rebellion against God, and

his danger is infinitely greater than he imagines. O what a doctrine of devils! to tell a rebel against God not to be distressed. What is all his distress but rebellion itself. He is not comforted because he refuses to be comforted. God is ready to comfort him. You need not think to be more compassionate than God. He will fill up with comfort in an instant if he will submit. But there he stands struggling against God, and against the Holy Ghost, and against conscience, until he is distressed almost to death, and still he will not yield; and now some one comes in, 'Oh, I hate to see you feel so bad, do not be so distressed, cheer up, cheer up, religion does not consist in being gloomy be comforted.' Horrid. It is the light that brings agony to his mind, while he refuses to obey. It is that which will make up the pains of hell. And it will almost make hell in the sinner's breast here, if only made clear enough. But only cover up this light, and his anxiety will immediately become far less acute and thrilling. But if you lift up a certain and clear light, and flash it upon his soul, and if he will not yield, you kindle up the tortures of hell in his bosom."

Fancy Paul going to be brought out of heaven, after being there for over eighteen hundred years, to be judged, to see if he were fit to be there! There is nothing so absurd as the thought of future judgment to settle my case. It is too late to judge if a man is fit for heaven when he is raised in the likeness of Christ.

—J. N. D.

A repentant man has no good thing to say about himself.

GOD FOR US.

God does not always remove a Christian from difficulty and danger. He does not take us out of the scene. The same things occur to us as to others; but it is a sweet thing to realize that God is our shield. Not merely that we have escaped the danger; it was God's mind to bring us into danger. He brought His people to the Red Sea, and to see the wrath of Pharaoh. He meant that they should be thrown upon His arm of power. He would endear Himself to us by delivering us from every perplexity. He opens His hand to supply our wants; it may be little by little, day by day. This constant care for us is a part of our blessing, going through the wilderness. Not our temporal blessings only, but our spiritual. He does not give to us long before we need, it would beget self-confidence, and He would be our confidence alone.

The Lord Jesus is represented in different points of views by all the Evangelists; and the reason the Holy Ghost has been thus pleased to exhibit Him, is for the manifestation and furtherance of the Saviour's glory; for He fills up every blessing: all the greatness, wisdom, love, and power of the eternal Godhead are unfolded in Him. In Him dwells all blessedness, and from Him it is communicated; and the believer who has found and known Him, finds Him to be such; his delight is in setting his mind on Christ; he feels and rejoices in his identification with Him in all things, and in His oneness with Him. Christ is his centre of attraction, and

He is revolving round Him as the object of supreme delight.—J. N. D.

The pulpit is intended to be a pedestal for the cross, though, alas, even the cross itself it is to be feared, is sometimes used as a mere pedestal for the preacher's fame. We may roll the thunders of eloquence, we may scatter the flowers of poetry, we may diffuse the light of science, we may enforce the precepts of morality, from the pulpit; but if we do not make Christ the great subject of our preaching, we have forgotten our errand, and shall do no good. Satan trembles at nothing but the cross: at this he does tremble; and if we would destroy his power, and extend that holy and benevolent kingdom, which is righteousness, peace, and joy in the Holy Ghost, it must be by means of the cross.—J. A. J.

When a child is born into a family it becomes at once the object of care and love. Its little wants are always heeded, and its very weakness is thus its strength. And is it otherwise in God's family? When a soul is born to God, it becomes the care of the Father; never left, never forgotten, but always, in every state, the object of the unwearied, unvarying love of the Father.

The issue and outcome of believing service and faithful stewardship here is the possession of the true life which stands in union with God, in measure so great, and in quality so wondrous, that it lies on the locks of the victors like a flashing diadem, all ablaze with light in a hundred jewels.

"Fear not," God says to every trembling sinner trusting in the death of Christ. He wants them at rest in His presence. They have nothing to fear, for Christ has suffered for their sins. He "made peace through the blood of His cross." All the claims of justice have been met. Their Substitute has died and lives forever now upon the throne of God. There He sits in heaven their righteousness and representative. Fear not, then, fellow believer. If an unbeliever, you have good cause to fear, "He that believeth not shall be damned." Well may you tremble as you think of your awful condition as a sinner in arms against the Almighty God. Felix trembled, and the demons tremble too. God does not say to you, "Fear not." His word to such as you is this, "Behold ye despisers and wonder and perish."—C. K.

Christ is all and all to His people. He is their strength, wisdom, righteousness, sanctification and redemption. They are but the clouds irradiated by the sun, and bathed in its brightness. He is the light which flames in their grey mist and turns it to a glory. They are but the belts and cranks and wheels—He is the power. They are but the channel, muddy and dry—He is the flashing life which fills it and makes it a joy. They are the body—He is the Soul dwelling in every part to save it from corruption and give movement and warmth, and power and blessing.

Obedience, patience, and self-denial render the Christian's heart happy.

When compared to eternity our life dwindles to a point. Those who entered upon eternity thousands of years ago are but now upon the borders of an endless duration; and when thousands and millions of ages are gone, they will be exactly in the same situation. What a great subject for the little mind of man to contemplate! Endless duration confounds our thought. What then is mortal life? What are three score years and ten? How soon are they gone? What have you got for Eternity?

The more we can picture to ourselves the rising of the Lord Jesus, and the more we ourselves know the power of an inward death to sin, the better we shall be able to antedate the joy of that moment, when, in the reunion of all we love, and waking up in the presence and the perfect image of God, we shall lift up our voices in the eternal jubilant songs of glory, honor, praise, and power.

The final condition will be the perfection of human society. There all who love Christ will be drawn together, and old ties, broken for a little while here, be re-knit in yet holier form, never to be parted more. This blessed hope is like a great sunset light shining into the western windows of our souls.

Everything in the Word of God, and everything in the works of nature conspire to tell us that God is all and in all. The greatest, wisest, purest, happiest man is he who sees most of God and walks most closely with Him in the daily paths of life.