

THE GLEANER.

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

Thos. Somerville, Editor. "LET THERE BE LIGHT." Vol. xv. No. 4

ONWARD.

Onward is our motto—
Onward in His name !
Jesus is our Captain,
He is all we claim.
Fitted for the battle
We shall ever be,
Lifting high the banner,
Christ our victory !

Forward is our password.
Never shrink nor fear ;
With Him we shall conquer,
Christ is ever near.
Courage will be given,
Grace will be supplied :
Faith is ever looking
To the Crucified.

Heavenward we are marching,
'Midst a mighty foe,
Armed with the Spirit,
Safe with Christ we go.
He is our great Leader,
We're His little band,
Naught the march can hinder
To Immanuel's land.

In the mansions yonder,
Where none can molest,
There each faithful soldier
Shall enjoy sweet rest.
There the battle's over,
All with one accord
Raise the mighty chorus,
Victory's of the Lord ! S. S.

The sacrifice of Christ is the ground
and the presence of the Holy Spirit
is the power of the Christian's dedi-
cation of himself, spirit, soul, and
body, to God.

"THE JOY HAS GONE, WILL IT EVER RETURN?"

One day, an evangelist, riding on horseback from Lowesville to Mari-
posa, in North Carolina, whose heart
was happy in the blessed privilege of
being intrusted with the glad tidings
for the lost, and the precious Word
of God to His people, which shows
them how to "rejoice in the Lord
always; and again I say rejoice,"
while thus traveling along, he came
to a farm house and paused a little
to give out some good reading.—
Here he got into conversation with a
man riding in the same direction.

He seemed to have a long stand-
ing trouble on his mind which was a
burden to his soul, and he longed for
light, and was pleased to have an
opportunity to express himself.

A. "I was saved about seven years
ago, and was baptized, and oh, I was
so happy for a while; but the joy is
gone, will it ever return?"

E. "Well, well, you have been
seven years miserable when you ought
to have been seven years happy.—
God has made provision in His word
for His erring child as well as for
the lost sinner. When the sinner is
convicted of his sins, and realizes
that he is under the judgment and
wrath of God, he is apt to cry out in
the deep distress of his soul, 'God

be merciful to me, a sinner!' or 'what shall I do to be saved?' God's answer is, 'Being justified by faith we have peace with God through our Lord Jesus Christ.' Rom. v. 1. We are reminded that 'without shedding of blood there is no remission.' Heb. ix. 22. And it must be the blood of a spotless victim, yea, His own beloved Son, the Lamb of God, who by His own blood has entered in once into the holy place, having obtained eternal redemption for us.' Heb. i. 12.

Thus the sinner's need is met and he 'rejoices with joy unspeakable and full of glory,' because he believes God's word, and hence has 'joy and peace in believing.' But very soon he begins to realize that he is not yet in heaven, but in the enemy's world, who hates God and His Christ and the blood, and will seek in every way to intrap the believer, or cause him to fall by his wiles. The young Christian has not yet learned the proneness of his heart to evil—that the fleshly nature within him is unchanged—evil in its tendencies and lusts; and if he is induced by Satan to gratify those lusts 'just for this once,' immediately the Holy Spirit within him is grieved, and his joy has departed. Now what has to be done? False teachers will tell him that he is lost and must be saved again. God's word makes no such statement concerning those who have truly believed in the Lord Jesus Christ and been born again by the word and Spirit of God. John v. 24; x. 27-29; Heb. vii. 25; x. 14; 1 John v. 13, and many other Scriptures settle that question conclusively.

'Well, what has to be done?' you

might say, 'I am miserable, and know not my way back.' Let me give you an illustration which may help you to understand God's way of restoration: One day I was passing through a cotton mill, and noticed a machine having about 300 (some have as many as 1800) single and slender threads. I asked the girl who was attending the machine what was to be done in case one of the threads should break. 'Oh,' said the girl, 'the machine stops and will not go on till the thread is pieced.' Immediately I thought, what a good illustration is this of the erring Christian, who has by a careless life broken one of the many slender threads of communion with the Lord. In such a plight he cannot go on.

There is no progress in the Christian life till he has confessed his sin to his Father, and received thereby his full and hearty forgiveness. So I asked the girl for an explanation, upon which she broke one of the threads, and immediately the machine stopped; and she replied, 'Upon each thread is a wire which is kept elevated by the tight unbroken thread; but the moment the thread breaks, the wire drops and stops the machine.'

The girl is there on purpose to watch and piece the broken threads, so the Holy Spirit, who is in you, but grieved on account of your careless ways, is ever ready and watchful to lead you by the Word of God to judge yourself, and, according to 1 John i. 9, confess your sins as an erring child, to your Father, who is 'faithful and just to forgive us our sins and to cleanse us from all unrighteousness.' Possibly you may

say, 'I have confessed, and yet am

not happy.' Well, if you are not happy when you have humbly and truly confessed it is because you will not believe God's Word. The Word of God in 1 John ii. 1, says that 'if any man sin, we have an Advocate with the Father, Jesus Christ the righteous.' Now, God 'is faithful and just,' and He has a righteous ground upon which He can forgive His erring children when they confess their sins to Him. Their sins were all atoned for by the blood of the cross, and by it they were cleared from all guilt the moment they accepted Christ as their Saviour. Now, through the advocacy of Christ, the Holy Spirit, and the Word, the two ends of the broken thread are brought together and pieced, and the Christian is again restored to communion, having by his fall learned a solemn lesson to 'walk in the Spirit, and ye shall not fulfil the lust of the flesh.' Gal. v. 16.

Thanking the evangelist for his explanation, he bade "good-bye" as they parted; and it is to be hoped that he profited by the interview, and that it was the Lord's way of leading him to examine himself, and find out the point of departure, and judge himself before God for the same, and thus receive his Father's forgiveness and blessed smile of communion and love.—ROBERT SEED.

READY FOR THE RAPTURE.

I find the Lord never ends a dispensation without giving a close worthy of Himself. How beautiful it is in Luke to find hearts brimful of God's thoughts, and looking out for the Messiah. Mary and Elizabeth talk

of Him, and his ear is close down to hear, as in Malachi iii. 16. If Christ acts now as He always acts, we may expect, despite all the ruin, to have some with whom the spirit can say to Him, "Come."

What is the great thing that we have to do in our day? Why, to live for Christ. People have a vague idea of living for the glory of God; but the only way of living for the glory of God is to have the love that is in Christ's heart, so dwelling in us, as it dwelt in the soul of the apostle Paul, that he said, "that Christ should be magnified in my body." Is that my "earnest expectation and hope?" If, instead of living for Christ, I have been living for myself, those around must see that the light is marred, it does not shine out; and they would say, "If all the light that shines out is the measure of the Christ that shines in, he must have very little." It is the one whose love has never passed from me for a single moment, who wants me to live for Him, whatever comes.

It is impossible to go through this world without suffering. You may choose which kind of suffering you will have—suffering for Christ, or suffering for yourself. If you are living for Christ, you will suffer for Him. If you are living for yourself, you will have God's rod close behind you. Lot had God's mark as well as Abraham. He had not forgotten Lot any more than He had Abraham; but which of their troubles was it better to have? Is it better to have one's heart tried as Abraham's was, or to be chastened as Lot was?—Abraham's son was the centre of the promises. Would he reckon that

God was the keeper of the promise, and not himself? Would he trust God to make good His promise while God was teaching and testing his heart? Yes! And can I not say, "Oh, Lord Jesus, give me Abraham's trial and his portion, and not Lot's trial and his portion."

My conviction is, that it is the mind and purpose of God to make as complete a split between flesh and Spirit in these last days as he did in the days of Pentecost. The question is, who is living for Christ and who is not! If your heart is set on Christ, you will have the enjoyment of Christ before He comes, and you will meet His face with joy. The Father's thought is, that as His Christ is up there absolutely for us, He will have us here absolutely for Him. Do not then be picking up things around you. Do not pick up curiosities out of the gutter, but say, "Through His grace, I will work out what He has worked in; I will live to the Christ whose eye is looking down from heaven on me, and I will make manifest to others the One to whom I live."—G. V. W.

"TAKEN."

In a village which lay at the outskirts of a Canadian city, an aged Christian was dying. I was asked to visit her. Having reached the house, I inquired of a woman of middle age, who happened to be in the garden, if Mrs——lived inside.

"Yes, my mother is within; but she is very ill," was the reply.

"May I come in and see her?" And so I followed into the clean little bed-room, where lay the dying saint.

Her face was toward the wall, and she herself was either sleeping, or else sweetly anticipating, the bright future before her.

Her daughter touched her gently on the shoulder, and said, "Mother, a gentleman wants to see you;" and then took her place at the foot of the bed. "I do not know you, sir," said the old woman.

"No," said I; "but I heard you were a dying Christian woman, and that perhaps you would like me to read or speak to you so I came."

Well, I was made welcome. We enjoyed together some happy thoughts in common,—thoughts of a Saviour's dying love, and of present all-sustaining grace. I found that she had long since, been converted to God, and had spent her days amongst the Wesleyans. There did not seem a shade of fear in her soul as to her being soon with the Lord.

After about half-an-hour's conversation, I said, "Would you like me to pray beside you? Have you any special request that I may lay before the Lord?"

"No, thank you," said she.

Now, you know, my reader, that dying people are, as a rule, exceedingly fond of being prayed for. They do not feel easy; the future is dark, uncertain; the waters of the dreaded Jordan are deep. The clergyman must come, must go through some religious form, in order to satisfy God for the faults of his dying parishioner or church-member; and such an one could not die happy without this religious exercise.—What a mad thing to trust to the prayers, &c., of a fellow-mortal by your death-bed side! "It is a fear-

ful thing to fall into the hands of the living God." Oh! to think of meeting Him unprepared!

However, our dear old friend cared for none of such forms. She was saved, and ready to depart. Hence the appropriate, "No, thank you."

"Oh yes! there is one thing," she abruptly said, "a heavy burden on my heart. I have four children, all grown up, and only one of them is converted. My daughter there, at the foot of the bed, is one of the three. Now," said the dear old tender-hearted mother, "will you pray God to save my unsaved children?"

I turned to the daughter and said, "Is it true that you are unsaved?"

"Yes, sir."

"Not ready for death?"

"No, sir."

"Would not meet your dear mother if you died as you are?"

A silent like death, and then, with tears, "No, sir."

"Through grace your mother is going to heaven, and you, alas, are at present on your way to hell! Ah! there is no prospect of your seeing her again if you remain as you are. Look into your mother's face. The eyes that have watched over your infancy, childhood, girlhood, and early womanhood, as only a mother's eyes can watch, will soon be closed in death. Tell me," I said earnestly, "have you no wish to meet those eyes, to see that face, in heaven?"

I need hardly say the question was answered by a muffled "Yes."

Who can stand unmoved beside a mother's deathbed? What heart so callous as to shed no tear at such a moment? How many a resolution

has there been made, that, alas, was afterwards broken? How many a prodigal, when all else is squandered, retains the imperishable memory of his mother's last and tenderest appeal? And what an appeal was spoken by the beseeching eyes of this dying mother!

I explained the way of salvation, through the death and resurrection of Christ, and faith therein, to the weeping daughter, and, believing that this might be the moment of her blessing, I said, "Let me give you two texts. First, 'I will give to him that is athirst of the fountain of the water of life freely.' And second, 'Whosoever will, let him take of the water of life freely.' In the first, Jesus says, 'I will give;' in the second, 'Whosoever will, let him take.' See how the two truths dove-tail, 'I will give,' 'Let him take.' Come said I, shall it be take, or taken, with you; a thing of the future, or a thing of the past?"

A silence, then in a whisper, "T-A-K-E-N." "A little louder please." And so, "TAKEN," said she. "Louder still please." "TAKEN," clear and distinct, fell from her lips, to the unbounded joy of her dear dying mother. What a moment of gladness and of praise!

The mother just dying, the daughter just beginning to live.

Then a moment of prayer and farewell.

A while after, a young Christian man corroborated the good news to me. She had, through grace, taken the water of life. Dear reader, have you?—J. W. S.

THE BOOK OF REVELATION.

The book of Revelation is the one only book of New Testament prophecy. As the completion of the whole prophetic Scriptures, it gathers up the threads of all the former books, and weaves them into one chain of many links which binds all history to the throne of God. As New-Testament prophecy, it adds the heavenly to the earthly sphere, passes the bounds of time, and explores with familiar feet eternity itself. Who would not, through these doors set open to us, press in to learn the things yet unseen, so soon to be for us the only realities? Who would not imagine that such a book, written with the pen of the living God Himself, would attract irresistibly the hearts of Christians, and that no exhortation would be needed for a moment to win them to its patient and earnest study?

It is the book for ALL servants.— We have many and different fields of service, it is true; and happy as well as important it is to recognize this fact. There are high positions and lowly ones; positions before the eyes of multitudes, and positions hidden from almost all eyes, save His who are in every place. But every where it is a joy to know that we are accepted, not according to the place we are put in, but the way we fill it—the way we do the Master's work there. Lowliness and obscurity will be no discouragement to those in the communion of the Father and the Son: they cease to have meaning there.— And publicity and prominence are how unspeakably dangerous, if the soul is not correspondingly before God; like the tree which spreads its

branches and lifts its top toward heaven, if its roots are not proportionately deep in the unseen depths below.

Whatever the field of service the book of Revelation is for all. All need alike the warnings, all need alike the encouragement. From the most hidden retirement, He whom we serve in love would have our hearts with Himself, busy with all that is of interest to Him. In the place of intercession Himself above, He would have us in fellowship with Him below; our prayers rising up for all parts of the earth His Word is visiting, and where the true "irrepressible conflict" is going on between the evil and the good; our praises too returning to Him for all He is daily accomplishing. In Revelation is given us the one "mind of Christ" about all, that our prayers may be the intelligent guiding of the Holy Spirit, and our hearts giving their sympathies aright, our energies going forth in channels of His own making.—Extracts from "The Revelation of Christ," by F. W. Grant. This book will prove a rich blessing to many of God's children, taking up as it does the book of Revelation.— We advise Christians to send for it. Price \$1, postage 10c., to be had at Loizeaux Brothers, Publishers, No. 63, Fourth Avenue, New York, U.S.

Infidel writers know absolutely nothing of the moral glories of Scripture; but one thing is awfully certain, that one moment in eternity will completely revolutionise the thoughts of all the infidels and atheists that have ever raved or written against the Bible and its Author.

ALONE WITH GOD.

To walk above this world's din
 Alone with God,
 And His own smile my heart to win,
 Alone with God,
 Is heaven possessed, enjoyed here,
 In holy confidence and fear,
 His blessed Presence love, revere,
 Alone with God.

A perfect Object for the mind.
 Alone with God,
 In Him my fullest bliss to find.
 Alone with God.
 Deep down within my inmost soul,
 The waves of holiest joy to roll,
 As though already reached the goal.
 Alone with God.

No question of His love and grace.
 Alone with God.
 The glorious beamings of His face.
 Alone with God.
 Complete in Thine own Son I stand,
 The work well done by His own hand,
 I drink the wine of glory land,
 Alone with God.

Christ in me, round me, I possess,
 Alone with God.
 Yea, Thou my God dost fully bless.
 Alone with God.
 Naught else around I'd seek or know,
 As I life's journey onward go,
 Than Thine own Spirit's peaceful flow.
 Alone with God.

T. SOMERVILLE.

THE DO-NOTHING PRINCIPLE.

It is greatly to be feared that many of us who profess to be acquainted with the very highest truths of the Christian faith are not answering to our profession; we are not acting up to the principle set forth in Deut. xvi. 17, "Every man shall give as he is able, according to the blessing of the Lord thy God which He hath given thee."

We seem to forget that, although we have nothing to do and nothing to give for salvation, we have much that we can do for the Saviour, and much that we can give to His workmen and to His poor. There is very great danger of pushing the do-nothing and give-nothing principle too far. If, in the days of our ignorance and legal bondage, we worked and gave upon a wrong principle, and with a false object, we surely ought not to do less and give less now that we profess to know that we are not only saved but blessed with all spiritual blessings in a risen and glorified Christ.

We have need to take care that we are not resting in the mere intellectual perception and verbal profession of these great and glorious truths, while the heart and conscience have never felt their sacred action, nor the conduct and character been brought under their holy and powerful influence.—C. H. M.

MAN BEFORE AND AFTER THE FALL.

Man's original condition was one of rest toward the world, but of infinite desire for God. There was a perfect contentment as to circumstances; the affections went out in their strength after God. But with sin came the complete reversing of this true order; and man's condition became one of unconcern and indifference toward God, whilst all the desire and longing of the heart went out after the world.

Before the Fall man's natural gravitation was upward toward God; after the Fall it was downward to-

ward the earth. Now it is this evil which Christ came to undo. His very first sermon was a re-enthronement of man in his true position—freedom from anxiety and care for the world, that he might always and in everything “seek first the kingdom of God, and His righteousness.”

Christ reveals to us the love and care of our heavenly Father that He may put the world down and back in its right place. It is by the indwelling power of God—the love of God shed abroad in the heart by the Holy Spirit given unto us—that dominion over the world is ours. Care puts man under the world, sets the world on top of his shoulders for him to carry, therefore says Christ, “Be not careful.” But when Christ reigns in the heart, then are we like Adam in Paradise—the world is under our feet, and all the man is above it, with his affections set upon God.—P.

JESUS IS GOD.

The great truth of the divinity of Jesus, that He is God, is written all through Scripture with a sunbeam, but written to faith. I cannot hesitate in seeing the SON, the Jehovah of the Old Testament, the First and the Last, Alpha and Omega, and thus it shine: all through. But He fills all things, and His manhood, true, proper manhood, as true, proper Godhead, is as precious to me, and makes me know God, and so indeed only as the other, He is “the true God and eternal life.”

That there is a God, a heathen might, at least ought to, know: that He was here revealed to me in Jesus is my glory and joy, and eternal life

as a Christian: that He who alone could do it and be uncontaminated, laid His cleansing and unsoiled hand on me as a leper, saying, “I will, be thou clean,” is my salvation and my thankfulness for ever.—J. N. D.

The obedience of Christ during His life tended to the perfection of the sacrifice; it was not expiatory, but perfectly acceptable. It was a question of the acceptability of His Person as necessary to His work, but that obedience was not expiatory. He would have remained alone if the corn of wheat had not fallen into the ground; but His entire obedience rendered Him perfectly pleasing to God, as it also was itself. See Phil. ii.—J. N. D.

We must never forget that repentance is not a mere transient emotion of a sinner when his eyes are first opened, but an abiding moral condition of the Christian, in view of the cross and passion of our Lord Jesus Christ. If this were better understood, and more fully entered into, it would impart a depth and solidity to the christian life and character in which the great majority are lamentably deficient.

There are not amongst us many wise, not many mighty, not many noble. God hath chosen the foolish things of the world to confound the mighty. Human wisdom could not originate the Gospel, human wisdom could not spread it at first, and human wisdom cannot sustain it now. Our wisdom is in Christ and Christ in us. Therefore, as it is written, “He that glorieth, let him glory in the Lord.”

HAVE I FOLLOWED HIM THERE?

“And it came to pass in those days, that He went out into a mountain to pray and continued all night in prayer to God.” LUKE vi. 12.

As I read these words I paused and pondered; and I asked myself the question, Have I followed the Lord? I have followed Him in this thing, and in that other thing, it is true: but have I followed Him into the mountain to pray? How comparatively easy it is to follow Him in ministering to others, and in doing many things the perfect Servant did. But it is a far truer test of our devotion to His Person, to be found in the solitude of the mountain all alone with Himself. Is it our joy to follow Him thither? Do we “make our arrangements” so as to meet Him there? Or do we prefer an hour with some entertaining visitor, or to be doing something we like? Alas! if such be the case. We hear of faithful ones, and how they are “strong” and “do exploits.” But the secret of their strength comes out. It is because they know Him (Dan. xi. 32); and their frequent resort to the lonely hillside or the silent glen, tells that they have been following the Master into the desert place—their one desire, “that I may know Him.” (Phil. iii. 10). And such shall ever be the case where there is a heart for the Christ of God.

And they that thus know Him shall be strong—undisturbed by the changing influence around, and unmoved by the popular current, even in the things of God. They are accustomed to deal directly with God

about everything. They are above all popular currents—their eye is on Him who doeth according to His will in the armies of heaven and among men. In a word, they have found out by experience that to be in fellowship with the Man of sorrows, is to be in fellowship with a Man of prayer. Beloved, have you and I found this? Is it our joy to follow Him to the secret place alone with God?

If we had lived before Christ's coming, who of us would not have longed to be a prophet; to climb the hill and watch through the darkness for the first faint streak that told us of His coming day? But now every one of us have a grander work to do than that of any prophet that ever lived. Nobler and more glorious than Isaiah, Elijah or Moses, is the calling and purpose of every Christian—he that is least in the kingdom of heaven is greater than these. Ours it is not to point into the hazy distance and tell of a Christ that is coming—ours it is to be filled with the Holy Spirit and to let men see a Christ that is coming. Witnesses—not prophets; this is our high calling.

May the marvellous grace of God so act upon us that our hearts may be full of praise to Him and our hands full of good works.

Christianity is characterised by three great facts, redemption, the presence of the Holy Spirit, and the hope of glory. The Christian is redeemed by the precious blood of Christ, sealed by the Holy Spirit, and he is looking for the Saviour.

READING.

It has been remarked that literature brings the humblest man in touch with the greatest minds, not only of the present generation, but of all time. No artificial society restrictions can hinder the artisan from reading the essays of the philosopher, with whom he may never speak. The lapse of intervening centuries does not prevent the student from profiting by the learning of past ages; and even the curse of Babel will not preclude his sharing the lore of other lands, when translation and the printed page lend him their aid.

Yet there are limitations to the possibilities of human literature, and its greatest use indicates its greatest imperfection. There is hardly a richer treasure inherited from our forefathers by the present generation than the records of history. The city clerk, whose life is made up of the commonplaces of commerce, may spend his leisure amid the stirring incidents of other times and other shores, and stand an unnoticed onlooker while the fierce fight is waged between might and right, aggrandisement and fatherland, or intolerance and conscience; and the scenes he reviews will imperceptibly form his character and control his life, as he looks with approval or reproof upon the panorama passing before him.

But while the historic page may record the most trivial incident of the remotest past, or give the permanence of sculptured basalt to the paltry pride of an Egyptian king, the pen of the ready writer must pause as he crosses the threshold of the hour, and faces the uncertainty of to-mor-

row. "Now" defines the borderline between the positive and the possible, and almost a new phraseology is needed when men write of the future. The fullness of the historic record but serves to enhance the meagreness of the speculations that the boldest minds have hazarded as to the hereafter. The limitation of his literature is but a significant consequence of the limitation of the man.

And the deficiency is met with just where abundance is needed, for if there be one thing more sure than another it is that we are leaving the past at an ever-increasing distance, and approaching that future which no mortal eye can penetrate. An interest which may harm the mind attaches to the past, but there is an importance about the future that commands our inquiry.

The considerations that have engaged us will prepare our minds to understand the unique place that the BIBLE holds in literature.— Though given through the medium of human penmanship, it speaks to our souls with superhuman power. As we scan its sacred pages we find ourselves in touch with GOD. It is not now that we share the society of the world's great thinkers, but, as taught of the Spirit, we discover thoughts that are greater than the mind of man. The communications might well have been of heaven and the angels, their greatness and blessedness in the realm of light; but how our interest deepens when we find that the divine revelation concerns ourselves! Not heaven, with its unsullied purity, is the burden of the story, but earth, its wretchedness

and woe, and the purposes of God's love towards us wayward, wandering prodigals. Can we wonder that a child of God should treasure the Book that his Father has given, and in which he feels the throbbing of that Father's heart? Can we wonder that men have reckoned the Bible dearer than life itself, and so have given their fortunes and their lives that they might share its story with their fellows?

And this book throws a flood of light on the future; this Book, and no other. Should we study the history of England alone, we might well be bewildered by the abundance of literature bearing on the subject, but no such embarrassment confronts us when we search into the hereafter. Commentaries without number there may be, but all referring back to the inspired record. Curious speculations of religious and irreligious inquiry have been written, but giving no "certain sound," nor rising above the level of suppositions. The Bible is alone and unique, and the Book that lifts the veil from the future reveals the heart of God that purposes to bring His ransomed people to His home of love.

There is nothing commonplace where God is concerned, and while our hands may toil at trivial duties our thoughts may delight in the greatness of the divine counsels; and, though our circumstances may be those of earth's dreariest poverty, our souls may dwell amid the wealth and fullness of the world to come.

Child of God and of the light!
Heir of the future! Look well at

the title-deeds of your inheritance! Survey the greatness of the promised land! "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces." And thus, seeing the unseen, and having the mind set upon things above will the glow of heaven's interests colour the earthly pathway to its end.

And yet the Bible, too, is historic. Its record might be intitled "God in history," and in that lies its interest and uniqueness. God is behind the scenes where man's busy will is working, and His voice repeating by sage and prophet, yes, and by the Son Himself, "I would . . . but ye would not!"

There is no personal interest about a grammar or a dictionary, such as history or biography may excite.—Literature that speaks of persons comes closer home to us than that which deals with things or thoughts. It has been said that the noblest study of mankind is man, but we would reserve that superlative for a nobler still. "Man know thyself!" may be a needed exhortation, but greater yet must be the knowledge of God; and while our fellows often use their best endeavours to hide their true characters, how deeply it interests us to find that God through all the centuries past, has laboured to make Himself known, and has crowned the work of the perfect revelation of Himself in Christ. To know the truth about some men might be a cruel deceiving, for often ignorance is bliss, but to know God is to know love, and the knowledge of the Father and the Son is life eternal.

May we, then, open the written Word for the definite and intelligent purpose of knowing the living Word, and, seeing Him, to see the Father. History and prophecy, doctrine and precept, will profit us nothing unless they link our souls with the One who gave them, and who has made it a condition of our study that the more we love the more we learn.—S. E. McN.—Simple Testimony.

I have heard of persons who have objections to labour for the conversion of their children, on the ground that God would save His own without any effort on our part. I remember making one man wince who held this view, by telling him of a father who would never teach his child to pray, or have him instructed even as to the meaning of prayer. He thought it was wrong, and that such work ought to be left to God's holy Spirit. The boy fell and broke his leg, and had to have it taken off; and all the time the surgeon was amputating it the boy was cursing and swearing in the most frightful manner. The good surgeon said to the father, "You see you would not teach your boy to pray, but the devil has taught him to swear." That is the mischief of it; if we do not try our best to bring our children to Christ, there is another who will do his worst to drag them down to hell.—S.

"I am in a strait betwixt two, having a desire to DEPART AND TO BE WITH CHRIST, which is far better." Phil. i. 23. Paul knew nothing of the senseless nonsense of the wise heads of our day who tell us that the

soul sleeps till the resurrection. The moment his spirit left his body he was present with his much loved Lord in heaven.

"I CANNA LEAVE YOU."

A poor but pious Scottish crofter went out to bring home his cow one winter night, when he found a poor lad lying half-frozen in the snow. He lifted him up, carried him in, and nursed him as his own child. The wanderer was an orphan, and had no home. The aged crofter had barely enough to supply his own wants, and feared he would be unable to support him. "But I canna leave you, you saved my life, I'll work for you for naething," said the lad as the tears gushed down his cheeks. And he did remain with the aged crofter, and worked for him for love's sake, for many a year. Thus it is with the sinner who has been saved by Christ, whose love has won his heart. Have you been brought from the far-off land, where the sinner's life is spent in sin, back to God? Has sin and Satan lost their hold upon you? Can you say in very truth this day—God has loved me, and redeemed me by the blood of His Son, and now I am His, and by Him I will abide, and with Him I shall dwell for ever? This is a mark of true conversion.

A Christian who had for nine years through sickness, never been able to lie down, was visited by a friend who said to him, "You are being dealt very hard with." He said, "Do not say so of my Lord. It is all in love. He has but shut me out from the world, and shut me in with Himself."