

# THE GLEANER.

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

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

Vol. xiv. No. 9

## JESUS CHRIST TO-DAY AND EVER.

Jesus Christ to-day, to-morrow,  
Yesterday, and evermore !  
Jesus Christ, the man of sorrows,  
Thee we worship, Thee adore ;  
For the love, the wondrous grace,  
Jesus Christ shall have all praise.

Jesus Christ, the Man in glory,  
Once a stranger here on earth,  
Came to teach the wondrous story  
Of the new, the second birth,  
Came to die on Calvary's tree,  
That the sinner may go free !

Jesus Christ, once marred and smitten,  
Thou hast died but not in vain,  
E'en Thy Father's face was hidden.  
In Thy greatest need and pain !  
None to understand Thy part,  
None to take it much to heart.

We rejoice and Thou rejoicest,  
For Thy suffering, Lord, is o'er,  
On Thy Father's throne now seated,  
Thou wilt reign forevermore.  
Glad Thy coming draweth nigh,  
Soon we'll meet Thee in the sky.

S. S.

## DARKNESS AND LIGHT.

Some years ago there was a young lady of fashion who occupied with her friends and the gay world around her, cared nothing for the future. She was remarkably talented and beautiful, and so fitted to be the centre of a large circle, that on-lookers would have said she possessed all that could be desired. But "she that liveth in

pleasure is dead while she liveth" 1 Tim. v. 6, shows us very plainly that God's estimate is other than man's. Satan has so arranged the world that we may become enamoured of the place wherein he is god and prince, John xiv. 30 ; 2 Cor. iv. 4, and forget about death, judgment, and eternity; but the Lord Jesus has entered his realm, He has spoiled the goods of the strong man, Matt. xii. 29, and, by His death on the cross, made a way of escape for those who were under the devil's dominion.

It is so blessed to know what God's will for a sinner is. Jesus said, "This is the will of Him that sent me, that every one which seeth the Son, and believeth on Him, may have everlasting life." John vi. 40. Shall I tell you how God had His way with this poor young lady? He made His voice to be heard in her soul; I cannot now tell you by what means, but suddenly she became miserable. She frequented no more places of worldly amusement, she gave up all she had heretofore cared for, and was such a recluse that her friends thought her the victim of some delusion, or that she had lost her reason. Far from it. "He that departeth from evil is accounted mad," (Isa. lix. 15, margin,) by the world, but in heaven "there is joy in the presence of the angels of God

over one sinner that repenteth" Luke xv. 10.

This was precisely the case with our friend—she was repenting. But of what, do you say? Of her sins, of what she was before God, and of what she had done. She had discovered that the tree was bad and its fruit also; she had bowed to the sentence of God upon man, "There is none righteous, no, not one;" "that every mouth may be stopped, and all the world may become guilty before God." Rom. iii. 10-19. Do you believe this?

At the time of which I write, the Gospel was not preached in its simplicity and fulness as it is now, hence my friend did not hear the love of God to poor sinners constantly dwelt on as you probably have done, and her distress of mind became so great that it told on her health. This continued until one day a well-known physician calling at the house, her family consulted him as to her case, and obliged her to see him. He found no disease, but instead of concluding his visit he remained seated. After a pause he said,

"I suppose you consider yourself a lost sinner?"

With some surprise, but with no hesitation she replied,

"I do; I believe I am lost."

"But what about the Scriptures?"

"Oh, I know what the Bible says," she answered; "but I have sinned against God, and I am hopeless," meaning thus to close the subject.

The doctor, however, had not finished. With eyes fixed on his patient he asked,

"What, then, becomes of the atonement?"

The atonement! What a new idea! Another had suffered in her stead, and, to use her own words, "It all flashed upon me. I saw the Saviour hanging on the cross for my sins; my burden fell off my back, and I was free!"

What a change—God used the doctor's words to cause the light to shine into her dark soul. She was turned "from the power of Satan unto God," Acts xxvi. 18.

She gave up the world, not as before to obtain salvation, but because as a possessor of it, she no longer desired what was so much inferior to the heavenly joys which were hers.

She was a centre of blessing to many for about sixty years, using her energies in winning souls to Christ, and now with Him awaits the resurrection morning. "The dead in Christ shall rise first, then we who are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. iv. 16-18.—H. L. H.—Echoes of Mercy.

### A LETTER ON MILLENNIAL DAWN DOCTRINE.

DEAR SIR,—As to your letter and the doctrines upheld by Millennial Dawn teachings, the same test must be applied to it which is to be applied to all new and strange doctrines.—The one supreme test is their relation to Jesus Christ. The doctrines you advocate takes very pronounced ground as to this.

I think you have little conception

of the immense difference between your teachings and the faith of the people of God. Jesus Christ is either GOD or He is NOT. We have the most full, implicit, and complete confidence and belief that HE IS THE ETERNAL GOD. This you deny. To you He is not God. I say the difference is immense. If He is not God, He is a creature, and the difference between God and a creature must be infinite. Once you take Him out of the place of God and you plunge Him into creature depths. No matter how high a place you may imagine you give Him as a creature, He is only a creature.

One sentence from the Book has been in my mind since I read your letter and the tract you mention, "that all should honor the Son even as they honor the Father. He that honoreth not the Son, honoreth not the Father which sent Him." John v. 23. Now the moment you think of the Son as in anything or in anyway inferior to the Father, you dishonor both the Father and the Son. Any doctrine which gives the least inferiority to the Father is bad, it is false, it is from Satan.

And so I most deliberately brand all this system and all the books and publications as false and evil, and I reject them utterly and wholly. They were pressed upon me at one time, but the moment I saw that my Saviour was being defamed, that the Lord Jesus Christ Whom I most fully believe to be the eternal God, was being dishonored, I rejected the whole thing, put every scrap of the teachings I could lay my hands on in the fire, and can thank Him that I

love Him too well, through His own wondrous grace, to touch anything that dishonors His blessed Name.

I can but pity you, knowing as I do the true character of this Millennial Dawn teaching. Jesus Christ is truly God and He is also truly Man. He is the Second Man. Satan would dishonor Him by taking away His Godhead, and would make Him only a man. I can accept every passage most fully that speaks of Him as Man, just as fully as I accept every one that speaks of Him as God. He is both. Millennial Dawnism makes Him only man and thus spoils Him completely as the Divine Saviour of sinners.

The Bible teaches that He is both God and Man. It does not teach that there is any intermediate place which belongs to Him, or that He is only man. As to the unreasonableness of the Father, Son, and Holy Spirit each being a distinct Person and yet one God, human reason is the poorest thing by which to measure what belongs to the infinite and the eternal God. He has been pleased to reveal Himself to us, and those who have a heart for His truth receive this revelation with thankfulness, with humility, and with faith.

Pride was the condemnation of the Devil, and pride has been and is the ruin of multitude of souls. It is natural for the human heart to reject the truth of God. It is only as we have real faith and are taught of the Spirit of God that we can receive divine truths.—J. W. NEWTON.

A friend who was traveling in the East, heard that there was a shepherd who still kept up the custom of

calling his sheep by name. He went to the man and said: "Let me put on your clothes, and take your crook, and I will call them, and see if they will come to me." And so he did, and he called one sheep, "Mina, Mina," but the whole flock ran away. Then he said to the shepherd: "Will none of them follow me when I call them?" The shepherd replied: "Yes, sir, some of them will; the sick sheep will follow anybody." I'm not going to make any application, I leave that to you.

### "HIM DECLARE I UNTO YOU."

The God of Scripture seeks everywhere to be known by His creatures. He never affects the language of philosophers; never shuts Himself up to the learned and the wise. The greatest blessings every where (if we may still speak of blessing,) are the widest and most common—sunlight, fresh air, water, and such like things. Whatever restrictions man may make God means these for all. The very life we live is no better lived by him who understands the natural processes than by the man who scarcely knows that he has lungs to breathe with. These things go on independently of all our thought or intelligence about them, which may indeed often act, as the facts prove, rather as hindrances to than promoters of them. "To the poor the Gospel is preached;" for the poor, Scripture is written. The wise and learned not being excluded on this account, any more than they are excluded by sharing with the common man their sunlight and fresh air.—F. W. GRANT.

### LETTER FROM THE SOUTH.

We feel that it is due to our brethren to tell them of this work from time to time that they may pray for blessing upon it, that they may praise the Lord for His grace manifested in it, and that they may have it more in their minds and upon their hearts.

The interest in the street preaching has been steadily increasing until at present the large numbers who come to listen and the deep attention which they give, show how God is blessing this part of the work. As soon as the meeting begins a hush falls on the people and the presence of God is felt. Talking ceases and the word is listened to in a very attentive manner.

We see results in the changed lives of persons for whom prayer has been offered. We are encouraged greatly by the way the Lord provides for us to print tracts. The writers two oldest children are learning to set type. They set up part of *The Union*, a paper made up largely of selections from our periodicals. The owners are men who have received very much truth in years past through brothers Holder, Cowles and others. They have placed in our hands a press, paper, ink, etc., and we expect to print articles set up for their paper, occasionally, in tract form.

We need a great many tracts, as calls come from many places for them, from those who want to spread the clear gospel.

We have had many interesting letters from young people lately saved in Brooklyn, connected with the salvation army. They get little scriptural instruction there and are hun-

gry for a knowledge of the Word of God. We have sent them a number of things from our lending library, but our supply is running low. We need more sets of C. H. M.'s notes in paper, his miscellaneous works, etc., and we are looking to the Lord for a new supply of these. There are hundreds of volumes scattered far and wide, and often letters come telling of what the Lord is doing with these books.

Brethren, pray for this work. Pray for us. We are here in a desert land, needing much patience, faith and wisdom. We cannot go around among our brethren in the north, and we pray they may not forget the Lord's work here, but that they may realize that it is His work, and that it is their privilege to have fellowship in it. If some could only feel as we do that it is His, their attitude toward it would greatly change.

But there is work in the south needed which we cannot do. Bro. Cowles went to various places in South and North Carolina and labored six weeks with blessed results. But then he was forced by a weary brain to cease, although many others were anxiously looking for him to come and minister to them. We are praying the Lord of the harvest to send some one to those fields where ministry and pastoral work are so greatly needed. There are people longing for ministry, ready for the word, and is there not some one who can go to them? We shall be glad to correspond with any one in regard to it, and give them any information we can.

J. W. NEWTON, Toccoa, Georgia.

### A NEW USE FOR TRACTS.

A New England sea-captain made a voyage to India. While in port a wealthy Malay merchant came on board, who asked him if he had any tracts he could part with. The captain was surprised at such a request from a heathen, and asked him:

"What do you want with English tracts? You cannot read them."

"True; but I have use for them nevertheless," said the Malay, through his interpreter. "Whenever one of your country or of England calls on me to trade I put a tract in his way and watch him. If he reads it with interest I infer that he will not cheat me. If he throws it aside with contempt or with an oath of profanity I have no more to do with him. I cannot trust him."

Little as this man knew of Christianity, he had learned that a man who did not reverence the truth of God was not careful for the rights of man, and was a man to be avoided. And he had learned to distinguish between those who revered the things of God, and those for whose sake the name of God is blasphemed among the heathen, and by whose misconduct Christianity is misrepresented and disgraced.

I know what sin is, because I know what Christ is. You will always find the ripest saint has the deepest view of sin. The one who knows the Lord Jesus best of all is the one who knows himself best of all; or as Paul has put it for us, "We rejoice in Christ Jesus, and have no confidence in the flesh."

### MY MOTHER.

Died, in Dundas, on the 13th June, 1899, Nancy Somerville, relict of the late Peter Somerville, aged 91 years 2 months and 6 days, a native of Fifeshire, Scotland, and a resident of Dundas for 66 years.

At rest. The long and toilsome journey past,  
The years of pleasure and of pain,  
Steps that ne'er need to be retraced,  
Ended in bliss supreme.

"I want to gang awa' hame; I'm tired, tired,"  
Words spoken on her 91st birthday,  
Have now their blessed answer,  
And that yearning prayer of hers :  
"O Lord, take Thy poor, weary, waiting  
pilgrim home,"  
So oft repeated, is now fulfilled,  
And all the weary waiting ended.

Patience and love, tenderness and grace,  
With childlike thankfulness and praise,  
Were thine, my dearest mother,  
For many a year, and those  
Who waited on thee knew the loveliness  
Of a character grown melow  
In the sunshine of a Father's love.

When sight grew dim and memory failed,  
Still God's own word would come and go,  
Like gleams of golden sunshine on the  
autumn fields,  
And cast their heavenly halo o'er her face,  
While hymns, sweetly perfumed by that name  
Above all names so dear to her,  
Would linger on her lips and cheer her soul,  
And comfort yield to those who heard  
Her gentle voice repeat them o'er and o'er.  
No doubt, no fear, nor anxious dread,  
Disturbed her calm and peaceful mind,  
But rest supreme in Him whose love she  
knew so long.

My mother. No earthly gift so great as one  
Who above all else seeks the welfare of her  
children's souls,  
With gentle counsel, words of reproof,  
And heavenly wisdom mingled with it all.  
To hear her words and see her life,  
Conformed to Him whose grace beamed out  
In no uncertain way,  
Was proof sufficient where her hopes were  
stayed,  
And made us follow in her steps.

Soon we shall see thee, mother dear,  
By grace divine, in resurrection life.  
That body we laid upon the mountain side  
Shall rise, when Jesus gives the quickening  
shout ;

Once more we shall clasp thy hands,  
And look into those eyes, forever brightened  
With the radiance of eternal light and love,  
And there together we shall dwell  
With Jesus Christ our glorious risen Lord,  
Who has won such eternal triumphs  
For His beloved ones.

O Saviour God ! what, O what do we not  
Owe to Thee. What gifts of love !  
What consolation ! what rest and peace !  
What glad eternal joys will fill our cups  
For aye—that here run over day by day,  
As in holy contemplation we feast on Thee  
The Bread of God, that satisfies for ever.

THOMAS SOMERVILLE.

### RESURRECTION.

Resurrection is our hope ; our hope  
in death. It is a purifying hope. It  
is a gladdening hope. It comforts us  
when laying in the grave the clay of  
those whom we have loved. It  
cheers us when feeling the weakness  
of our own bodies, and thinking how  
soon we may lie down in dust. It  
refreshes and elevates when we re-  
member how much precious dust  
earth has received since the day of  
righteous Abel. How sweet that  
word—RESURRECTION ! It pours life  
into each vein and vigor into each  
nerve at the very mention of it !

It is not carnal to bend over the  
clay-cold corpse and long for the  
time when these very limbs shall  
move again ; when that hand shall  
clasp ours as of old ; when those  
eyes shall brighten ; when those lips  
shall resume their suspended utter-  
ance. No, it is Scriptural, it is spirit-  
ual. Some may call it sentimental ;

but it is our very nature. We cannot feel otherwise, even if we would. We cannot but love the clay. We cannot but be loth to part with it.—We cannot but desire its re-animation. The nature that God has given us can be satisfied with nothing less. And with nothing less has God purposed to satisfy it. “Thy brother shall rise again.” Those who have fallen asleep in Jesus will “God bring with Him.”

We feel the weight of that mortality that often makes life a burden; but we say, “Not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.” We lay within the tomb the desire of our eyes, yet we cling to the remains, and feel as if the earth that struck the coffin were wounding the body on which it falls. At such a moment the thought of opening graves and rising dust is unutterably precious. We shall see that face again. Not only does the soul that filled that clay still live; but that clay itself shall be revived. Our risen friend shall be in very deed—form, look, voice—the one that we have known and loved. Our risen friend will be all that we knew him here when, hand in hand, we passed through the wilderness together, cheered with the blessed thought that no separation could part us long, and that the grave itself could unlink neither hands nor hearts.—B.

### THE UNSEEN THINGS.

“For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight

of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.” 2 Cor. iv. 17, 18.

Some of our modern prophets exhort us to look at “the bright side of things,” that so we may be able to pass comfortably and happily over life’s journey. But if they mean things visible, we may lawfully inquire, “Which is the bright side?” And if they mean things invisible, it is all bright there. In the one case, there is nothing but darkness; in the other, there is no darkness at all.

If any one imagines that he can look at the bright side of the things that are seen, he is simply under a miserable delusion. There is not so much as a single ray of true light throughout the wide range of this present evil world, of which Satan is the god and prince. How could there be light in a scene from which the Son of God has been cast out? Impossible. To talk of the bright side of things in a region of sin and death, where Satan reigns, and Christ is rejected, is to offer a flat contradiction to the plainest teaching of holy Scripture.

But we hardly think it needful to press this point just now. Thank God those who are taught by His Spirit are not in much danger of being drawn aside by any popular delusion as to human progress, or the improvement of the world. With all who have learnt to make the cross of Christ the one standard by which to measure men and things—self and the world, this question is definitively, because divinely settled.

It is very evident that the blessed apostle knew nothing about the bright side of things. He does not say, "While we look not at the dark side of things." Nothing of the kind.—He did not look at them at all. He kept his eye steadily fixed on the unseen things. He lived amid those eternal realities of which the living God is the Source, Christ the Centre, and simple faith the power of realization. And herein lay the grand secret of what he tells us in the profound and exquisite passage which stands at the head of this paper. It was this that enabled him to regard a long life of unparalleled toil and suffering as "light affliction and but for a moment." Nor this only; it enabled him to see and own that the light and temporary affliction worked for him "a far more exceeding and eternal weight of glory." How striking the contrast between the light and momentary affliction and the weight of glory.

If the reader would form some idea of what the apostle calls "light affliction," let him turn for a moment to 2 Cor. xi., where, to speak after the manner of men, he is reluctantly obliged to allude to his labours and sufferings in order to bring the poor foolish Corinthians to a right sense of things. "Of the Jews five times received I forty stripes save one."—And this was "light affliction!"—"Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep." And all this was "light affliction!" "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in

perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren." And all this was "light affliction!" "In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." And all this was "light affliction!"

Truly such a record as this may well make us blush to think, much less to speak, of our little trials and difficulties and sorrows and sufferings. And yet the apostle could not only count them all light but momentary. But how was this? Was he a Stoic? Was he insensible or indifferent? Nay, he felt it all—could not but feel it. It is the most egregious folly for any one to say we ought not to feel things. They might just as well tell us we ought not to have a head on our shoulders, a heart in our bosom, or a system of nerves.

We may rest assured our apostle was not one of the visionary school who talk in this way. He was alive to everything, but above it. He felt all, but felt it with God. He was perfectly conscious of the circumstances, but thoroughly superior to them.

But we repeat the question, how was this? What made all that long life of unexampled suffering, toil and conflict to be regarded as light and momentary? Here is the soul-stirring reply, "While we look not at the things which are seen, but at the things which are not seen."

Thus it was with Paul, and thus it must be with us. It is this which alone can preserve the balance of the soul while passing through the trials and difficulties, sorrows and conflicts of this present time. If it were not

for this, we could never get on.— Were we to look at the things which are seen, we should be crushed in spirit and paralysed in action. To be insensible is impossible; to be indifferent is contemptible; to be superior is the precious privilege of every Christian. As an old Christian who had reached the advanced age of 103, said in reply to a friend, who had made some allusion to all the trials and difficulties of such a very long life, “Yes, yes, there have been trials and difficulties, but I never meddled with them!”

Thus it was with Stephen in that splendid scene at the close of Acts vii. He looked not at the things which were seen. He looked steadfastly up into heaven, and what he saw there rendered him superior to his surroundings; and not only superior to them, but a reflector of Christ in them. Thus it must ever be. It is not a miserable selfishness occupied with trials and trying to escape them, but faith occupied with the Man in the glory, and reflecting the beams of His moral glory upon the scene around.—C. H. M.

### SPIRITUAL STRENGTH.

The Word of God is a perfect book that we need not add one word to, and we dare not take one word from—a perfect revelation of a perfect God. It is a consistent, perfect whole, held together absolutely by a cord of truth, a common thought underlying all, and revealing one perfect Christ for our souls. Shall we take it up, shall we study it as never before? with the faith that there is this in it for us?

We learn our blessed God through His Word, we learn all the fullness of His love through that same precious Word; and we meet on the other hand the enemy of our souls, we meet all the opposition in a world like this, by that word of our blessed Lord, “man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.”

You notice Satan’s temptation to Him there: he says, “If thou be the Son of God;” our Lord’s answer is, “MAN shall not live by bread alone.” Satan would test His claim to divine glory, our Lord says I am here as a man, I am here to be tempted as man, and man shall live by every word that proceedeth out of the mouth of God. Well it is for us if we are furnished simply with that precious Word in imitation of our Lord Himself, who thus met the enemy with all his temptations. If we meet and conquer him, it must be in the same way.

But that suggests to us another thought, that the Lord did not say to Satan that man shall meet the enemy by the word of God, but man shall *live* by every word that proceedeth out of the mouth of God. How is it that we oftentimes have so little power to meet the enemy, so little power to meet temptation? We know the Scriptures perhaps intellectually, but when the time of testing and temptation comes, how true it is that we have but little power with that Word. The reason is not far to seek: “Thy words were found and I did eat them, and Thy word was unto me the joy and rejoicing of my heart.”

His word is to be lived upon, and as we take this precious book and live by it, and live in it, we shall find it is food that enables us to meet that enemy. As we grow stronger by feeding on that Word the enemy himself has no power over us, the world can have no charm for us, and thus we go on in all the strength which our blessed God gives us.—S. RIDOUT, in Treasury of Truth.

### THE GRASS OF THE FIELD.

Everywhere the lowly grass offers its kindly ministrations to clothe everything with beauty, to make us happy. This is the form of vegetation which our Lord bids us consider, that we may learn the graces of a lowly and trustful life. The happiest are those who are willing to take the lowliest place. Self-conceit makes the misery of multitudes who might be cheerful and contented all the day long if they would learn to think less of themselves and more of making others happy.

In our ignorance and pride we are constantly forgetting that lowly things are mighty. God has given the grass strength to curb the sea and chain the avalanche and set bounds to the desert. It is by gentleness that God makes his children great. The silent sunshine is mightier than the roaring storm. The Divine Conqueror, who has overcome the world, made Himself the servant of every man's need.

Pride is strong, and it makes men do and suffer a thousand things which they would never attempt without it. But compared with humility pride is weak, and all the enterprises to which it gives rise end in disappointment

and sorrow. Pride exhausts itself in fighting against imaginary foes, and it rejoices over victories that confer no honor and promise no peace.—Pride pulls down where it cannot build, spoils others without enriching itself, makes great sacrifices and gains nothing by suffering.

The grand truth of Christian faith is to suffer and be strong, to submit and conquer, to be killed all the day long and yet live, to wear the cross and win the crown. Our true greatness begins not when we think more of ourselves, but when we think more of God, more of His service, more of making others happy. Envy nobody, despise nobody. Be willing to take the lowest place, and then strive to make it the highest by filling it well.

When disposed to pine at your lot and to grow weary in well-doing, think of the manger in Bethlehem and who was laid there—think of the cross of Calvary and who was nailed thereon. To be happy be humble. To learn how little reason you have to be proud, look down upon the lowly flower and the perishing grass, and see what beauty, what glory God confers upon things that you tread beneath your feet. Hear His voice who says, "Learn of Me, for I am meek and lowly."—M.

"I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." Matt. xxvi. 31. Such is our present position—a smitten Shepherd and a scattered flock. But the day is at hand when "he that scattered shall gather," and there shall be a glorified Shepherd and a gathered flock; not merely one flock, one fold, and one Shepherd, but one flock gathered into one fold around the one Shepherd, the scattering ceased, the wandering at an end, the famine exchanged for the green pastures, the danger forgotten, and the devouring lion received his doom.

## JEHOVAH, A STRONGHOLD.

Psalm ix.

Where shall I find my strength, O God ?  
Save as I turn to Thee,  
Where in all things above, below,  
Save as I look to Thee.

Who here below can feel my pain,  
Or reach my every woe ?  
Who is it that can ease my smart,  
And silence every foe ?

To Thee, and Thee alone, most High,  
My grateful song I raise,  
Thou hast maintained my right, my cause,  
To Thee be all the praise.

My enemies Thou hast turned back,  
To stumble and to fall,  
Thou sittest on the throne to judge,  
Thou hearest when I call.

All the oppressed, afflicted ones,  
Who put their trust in Thee,  
Shall sing Thy worth and tell Thy deeds,  
That those who hate may see.

Jehovah, the abiding One,  
A stronghold, sure and free,  
In times of strait, will not forsake,  
But all afflictions see.

The needy ones whose cry ascends  
To Thee, the gracious One,  
Thou'lt not forget those who expect  
Thy help and Thine alone.

Arise, Jehovah, then, I plead,  
And let not man prevail,  
No more to lord with pompous might,  
Or Thy great power assail.

Then shall I praise with my whole heart,  
Declare Thy mighty deeds,  
Those who rejoice, exult in Thee,  
Whose love has met their needs.  
Brooklyn, 1899. A. J. R.

## THE INCARNATION.

The incarnation brings God nigh to us in a way such as could not have been done by any other means—we have One who became a Man, that

we might commune with, love, and lean upon.

In that day when we shall be "with the Lord," we shall know to the full the design of God in the incarnation of His Son, and taste the blessedness of seeing Him as He is.

The time of this meeting is His coming again ; not till then. Before that there is distance and imperfection. I know that in the disembodied state there is greater nearness and fuller enjoyment than now. And this the apostle longed for when he had the "desire to depart and be with Christ, which is far better."

Even before the resurrection there is a "being with Christ," more satisfying than what we can enjoy here; a "being with Christ" which is truly "far better." Nor would I disparage this blessedness. But this is not to be compared with resurrection nearness, and resurrection fellowship, when, in a way up to that time unknown, we shall be introduced into the very presence of the King, all distance annihilated, all fellowship completed, all joy consummated, all coldness done away, all shadows dissipated, and "so shall we ever be with the Lord."

"Ever with the Lord!" This soothes all sorrow and sums up all joy. If even here we can say so gladly and so surely, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord," how much more gladly and surely shall we be able to say it then !

This is what we look for ; this is our watchword and our song even in the day of absence and sorrow ; and it is this that makes the expected morning so truly a morning of joy. "As for me, I will behold Thy face in righteousness : I shall be satisfied when I awake with Thy likeness." Psalm xvii. 15.—B.

### MANIFESTED.

"For we must all appear (be manifested) before the judgment seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. v. 10. This is just after He comes and takes us home. It is a manifestation. We must all be manifested. The examining judge "both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts." It is for christians only. No sinner will be there. And persons are not judged, but works. Christ will sit in his judgment-seat, but not as a judge in a criminal court. It will be more like a judge at a fair, or in a contest, or over a school examination where prizes and rewards are given. The eternal destiny of those whose works are being examined is not determined by or at this judgment, but their worthiness or unworthiness to receive crowns of "righteousness," "glory," or "life," is decided.—C. K.

The material world is not only furnished with all that is necessary to supply the means of subsistence and crowded with objects to stimu-

late thought and feed contemplation, but teems everywhere with forms and colors to excite, nourish, and sublimate that sentiment for the beautiful which is implanted within us.—Our highest enjoyment is in admiration, and admiration implies beauty ; and the beneficent Creator has given us beauty with a lavish hand. Beauty is everywhere. It is in the heavens above. The clouds, with unremitting labor assuming forms in endless variety and hues of every shade, charm our vision more and more as we gaze. It is in every orb that sparkles in the immeasurable azure overhead, it comes streaming down upon us as a soul-uplifting element. It is in all the productions of the earth. It is in every leaf of the forest, every stately tree, every blade and flower of the field. It is in every living creature. As the Creator is everywhere, beauty is ubiquitous, it is the refulgent costume of the Infinite.



Beware of Bible commentators who are unwilling to take God's words just as they stand. The first commentator of that kind was the Devil in the Garden of Eden. He proposed only a slight change—just the word 'not' to be inserted—'ye shall not surely die.' The amendment was accepted and the world was lost. Satan is repeating that sort of commentary with every generation of hearers. He insists that God could not have meant just what He said.—To begin with, Satan induced one foolish woman to accept his exegesis ; now he has theological professors who are of his opinion on these points.