

# THE CLEANER.

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

Thos. Somerville, Editor. "LET THERE BE LIGHT." Vol. xv. No. 11

## HELP, MIGHTY GOD!

Help, mighty God!

The strong man bows Himself,  
The good and wise are few,  
The standard-bearers faint,  
The enemy prevails.

Help, God of might!

In this Thy church's night!

Help, mighty God!

The world is waxing gray,  
And charity grows chill,  
And faith is at its ebb,  
And hope is withering!

Help, God of might,

Appear in glory bright!

## IN THE RAPIDS.

Three young men were bathing one summer day in a beautiful river. They allowed themselves to float down the river towards a waterfall some distance below. Two of them at length made for the shore, and in doing so they found that the current was much stronger than they had supposed. Immediately they had landed, they hailed their companion still floating down the river, and urged him to stay no longer, but make for the river's bank. Several had by this time gathered to the river-side, and, seeing the young man's danger, they urged upon him to at once make for the bank, or he would certainly be carried over the waterfall. He began to see his danger and made for the bank. But,

alas, the current was too strong; his very utmost energies only failed to resist its power; he was in the rapids. He cried loudly for help, but no help was near. He was beyond the reach of the most powerful arm, and his own was helpless. The current bore on over the waterfall, and into the boiling abyss below. He was drowned.

How like the way in which many are damned for eternity. In the morning of their life, when youth and health was theirs, they had been warned to flee from wrath to come. The warning fell on listless ears. It was pleasant floating, so by time's swiftly flowing stream they were carried along. But death and judgment suddenly rose up to view; the soul had to meet with God, and the long forever of eternity had to be entered. The soul was in the rapids and presently it was hurled into a Christless and a hopeless eternity. Reader. Are you ready to meet God?

I have only one precious word to say to you: keep close to Jesus, you know you will find there joy, strength, and that consciousness of His love, which sustains everywhere and makes everything else become nothing; there is our life and our happiness.  
—J. N. D.

## PEACE UPON ISRAEL.

GOD'S WAYS WITH THE JEW, S. S.,  
RELATED BY HIMSELF.

(CONTINUED.)

I communicated to the editor of the St. Petersburg newspaper all that I had heard and found through R., but for reasons easily understood my letter was not noticed. I also wrote to my dear mother, of whom, when I had found the Messiah, I at once thought, for I knew how she, under the pressure of the law and the Talmud, longed for deliverance. But she did not understand my first letter, believed my head had become weak, and begged me to ask for leave and come home. I then wrote her a second and longer letter. She replied with terrible words, that she would rather not see her child any more if he wished to apostatize from the faith of her fathers.

Three or four years of suffering and trial followed. The pain of being now separated from and cast off by my mother, who loved me so dearly, almost broke my heart. I had had many anxious thoughts about my future, and the consequences of accepting Jesus Christ as my Saviour, but I had not given place to them, and my desire for salvation was so great, that I could only say to myself, "Here God shows thee now a way in which thou canst be saved, and thou hast to choose between eternal condemnation and God's proffered eternal salvation." Notwithstanding it was grievous not to be any longer my mother's child! But the voice of the Spirit of God conquered, and my

greatest sorrow then was that my dear mother did not share with me the happiness of knowing the Lord

Another temptation assailed me now, namely, to keep to myself, as a secret treasure, the salvation of God, so as not to lose my situation as a teacher, which I knew would be the case as soon as I openly professed Christianity. I often cried in prayer in the stillness of night: "Lord, Thou knowest I have not sought Thee, Thou hast sought and found me. So show me now Thy way and lead me." And the Lord gave me grace, not to put His light under a bushel; and my situation as teacher in the Jewish institution I naturally relinquished.

Then Mr. R. and others wished me to become a paid missionary to the Jews. But although I would have worked with joy for the Lord and His gospel among "my brethren according to the flesh," I could not do it on those terms. The picture of the labour of the apostle Paul, which I found in the New Testament, arose before me, and I told my friends that I felt myself compelled to learn a trade—that of a locksmith—in order, later, to be able to carry on the service of the gospel entirely, or as much as possible, without cost, which to me appeared particularly important among Jews, who often impute impure motives to those who work among them.

My friends laughed or shook their heads doubtfully at the thought that I, at the age of twenty-five, should wish to learn a trade. But that did not disturb me. I had the conviction that my plan was of the Lord;

therefore I left Russia and travelled to V. in order to find a Christian locksmith. After a short stay, I went by the advice of an acquaintance to S.

In the town of B. not far from S. I found a locksmith, a believer, who took me as an apprentice. The Lord also gave me, in his grace, the needful strength and ability during my apprenticeship.

At B. I was baptized. I believed in the Lord Jesus Christ, and through faith in Him I had become a child and heir of God. In Russia I had not had the desired opportunity for baptism, as Mr. R. according to Russian law, did not dare to baptize.

I sent word to my dear mother of what had taken place. I considered this necessary, although I knew it would be very distasteful to her. From K. I had written several times before my departure to Germany, and asked her if I might visit and take leave of her. She answered me with bitter words, refused my visit, and conjured me not to be baptized in Germany, as she must curse me. At the same time she expressed the hope that God would, on account of the piety of my parents and ancestors, preserve me from being baptized. My mother had always similarly replied to the letters I had written to her from Germany prior to my baptism.

After informing her of my baptism, with a happy but anxious heart, I received the severest letter which she had yet written. When her reply came I was in the workshop, at the vice, and I reeled against the wall stunned, as I read it. I was taken

to my room, where I lay prostrate for three days. My mother wrote, "I have received the news of thy death, I have torn my clothes, put ashes on my head, and my time of mourning has begun." Upon this she quoted all the curses of God which are recorded (Lev. xxvi. and Deut. xxviii.), and closed with the words, "Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed" (Deut. xxviii. 91).

My sorrow was succeeded by many disappointments experienced among Christians in Germany. In Russia, as I have said, I had not expected better things. But I had cherished other hopes when thinking of Germany, and now had to learn, what I already knew from the words of the Lord, that not all who say "Lord, Lord" are truly His people.

I underwent still deeper experiences, while still working as a locksmith's assistant in Baden, and later elsewhere. I found amongst these Christians a striving and struggling after holiness in the flesh. The gloriously high position, which the believer in Christ occupies, and which God had showed me in His Word, in my loneliness in Russia, especially in Paul's epistles, became obscured and darkened to me through their teachings. I began to wish to make myself, *i. e.*, my old corrupt nature, the flesh, which according to God's Word cannot be improved, and which God therefore in Christ's death on the cross "crucified" with Him (Gal. ii. 20, v. 24), *i. e.*, had condemned to death and judicially

put out of sight before Him; this nature I wished to improve and make holy. As this vain toil naturally failed, and I discovered in myself no progress in fleshly holiness, I became miserable. I found myself in the state of the Galatians and Colossians so strongly condemned by the apostle, and following after a judaizing Christianity.

I had lost sight of the Christian's standing in Christ, and had been turned away from the risen Christ Himself, who is enthroned at the right hand of God in glory. Consequently my eyes were turned in on myself, and occupied with my own corrupt heart, my poor miserable self, the "old man," of which the apostle Paul testified, "I know that in me, that is in my flesh, dwelleth no good thing" (Rom. vii. 18).

Like many others I was only so far occupied with Christ, as to call upon Him almost day and night to make me inwardly holy, and to deliver me from the sinful nature which dwells in me. But could He give me this when His death on the cross has already freed me and all believers from the same? (Read Rom. vi. 6, 7.) Certainly not! "Our old man is crucified with Him." This is not a goal that the believer has first to reach, but a fact, which, in God's eyes, has taken place for every believer, and which he, according to God's Word, lays hold of by faith, and makes his starting point. Therefore, the apostle says, "Reckon yourselves as dead indeed unto sin, but alive unto God in Jesus Christ our Lord" (Rom. vi. 11). We, who are the Lord's, are able, there-

fore, through the Holy Spirit, who dwells in us, and with our eyes on Christ, not only to reckon ourselves as dead because our old man is crucified with Christ in His death, but also to walk at all times in newness of life (Rom. vi. 11, 14, viii. 1, 16). But the Christian's "old man" never does become holy.

The blessed fact that the Holy Spirit dwells in me (Rom. viii. 15, 16), and also that if the Lord should call me away to-day, I should certainly and forthwith go to Him (2 Cor. v. 1-8)—facts which once had made me so happy in Russia—had been obscured to me, and had been made independent on my pursuing after holiness. I had become so unhappy that I scarcely knew if I were a Jew or a Christian; in any case the Christianity that I now saw and possessed was scarcely any better than Judaism. I had gained nothing.

Yet God had compassion on me, and by the power and clearness of His Word and Spirit led me back again to the simplicity that is in Christ (2 Cor. xi. 3). He showed me, that my place and portion before Him was "in Christ," that in Him I was already "holy" and "complete," "meet for the inheritance of the saints," "a new creation," His "child and heir" (Col. i. 12, xi. 10; 2 Cor. v. 17; Rom. viii. 14, 16, &c). a member of Christ, His eternally, and one with Him for ever, so that nothing could separate me from Him, and no one could pluck me out of His hands (Rom. viii. 36-38; John x. 27, 28).

This blessed certainty of our glor-

ious standing in Christ and of being eternally His, are the strength and motive for pleasing the Lord and following after His holiness, which we can only do, if the eye remain fixed on Him (2 Cor. iii. 18).

From that time I was again happy, and able to extol and worship God my Father, in Spirit and truth.

(TO BE CONTINUED.)

### THE DEVIL'S AGENT.

A young woman was frequently sent by a kind neighbor to visit Mr. Paine in his last illness, and carry him some little presents from her own table. One day Paine asked her if she had ever read his "Age of Reason," and what was her opinion of the book? She replied that she was but a child when she read it, and he might not like to hear what she thought of it. Being urged, however, she acknowledged that she thought it the most dangerous, insinuating book that she had ever seen; that the more she read the more she wished to read, and the more she found her mind estranged from all that was good; and that from conviction of its evil tendency she had burnt it, without knowing to whom it belonged. To this Paine replied, that he wished all who had read it had been as wise as she; adding, "If ever the devil had an agent on earth, I have been one."

### LIVING GODLY.

If any will live godly in Christ Jesus, it is useless to think of exemption from trials, reproaches and persecutions. People may serve the

devil all their lives; and if they only manage to do it decently, not a word from the world shall ever be said against them, and not a frown need they fear. But let them start in earnest, honest Christianity, and they are snubbed, and sneered at, and put out of the synagogue, and made to hear of it and feel it at many points.

Pious people have ever been an afflicted people. It seems to be God's plan to make His children ill at ease in this world, that they may the more earnestly long for that which is to come. The mass of them have been martyrs, living martyr lives, if not dying martyr deaths. The holiest men are always suffering men. There is no saintship which is exempt from trial, sorrow, and this world's frowns. Nor may any one be a Christian of the purer and better sort, with whom the world is satisfied, on whom earthly fortune ever smiles, and of whom no spiteful ill is ever said. Woe unto you, when all speak well of you, is the word of Christ Himself. Afflicted, poor and persecuted, God's true people cheerfully bear whatever He appoints, and keep Christ's word of patient endurance.—Rev. J. A. Seiss.

The blessed Comforter is able and willing to help the individual believer into the present enjoyment of the hope of God's glorious calling, and the practical power of that hope, in detaching the heart from present things and separating it to God in true holiness and living devotedness. May our hearts long more ardently after the full realization of this, that thus we may live more as those who are finding their portion and rest in a risen and glorified Christ.—M.

## IN MEMORY

Of Charles W. Reynolds, of Guelph, who  
has lately gone to his rest, a friend  
and brother in the Lord.

I had a friend I loved, he's gone,  
His little span of life is closed,  
But not his deeds and words of love,  
They live, and are reproduced  
In those who knew and loved him.  
Not long ago I sat within his home,  
We talked together of life's brief day,  
Of its swift hours that quickly pass away.  
I much enjoyed his genial, happy smile,  
The warmth of his true friendship.

The hand of death was laid upon him,  
In the full vigor of his manhood.  
The few short hours he lived  
His loved family gathered round him,  
But those lips they had so often heard  
Were sealed, and with agonizing hearts  
They watched but could not help.  
O only to have heard him tell  
Of that home that now lay before him,  
For he was one who loved the Lord,  
And taught his children in the Word  
That only can make wise unto salvation.

Bless God for men like him,  
Who know and love His name,  
And leave behind a sweet savor of His love  
To cheer his sorrowing partner and his  
children dear,

And friends whom he had won.  
Missed, oh, so sadly—so fondly loved—  
Wave on wave of sorrow surges o'er the  
hearts

Of those he loved so well.

The days and weeks run on, and his dear  
form

They ne'er can see again, until they shall  
Behold him in the home of light and song.

Just why the hand of death was laid upon  
him

We cannot tell, but this we know,  
God never makes mistakes, and all He does  
is right and wise.

He had a brighter sphere and home for him  
Up yonder with Himself.

We yield our loved ones to Him and say,  
"All is well."

Once when sorely wronged by deceivers  
and wicked men,  
And life was full of trial and woe,  
He came unasked with help and blessing,  
The only one of all my friends,  
And with a loving warmth expressed  
A sympathy he showed and felt.

I ne'er can think of him but what  
It does me good, his friendship  
Was ever kind, sincere and true;  
And now he's gone, but only just before,  
A little while—one more to join  
That happy circle, soon to be complete,  
With all the blood-bought throng,  
Radiant with our Saviour's light and love,  
Home so fair, so calm, serene,  
Where sin, and pain and death, and sorrow,  
And not a jar shall e'er be known,  
Where all God's happy family  
Together there shall be  
Throughout a long, a glad eternity.

THOMAS SOMERVILLE.

## GOD IS LOVE.

Love is the essence of His being,  
and all love everywhere is the far-  
travelled beam and ray of His heart  
(Eph. iii. 15, R.V. *mar.*). But that  
love had never been realized, unless  
the Word had embodied it in a hu-  
man life, with caresses for little child-  
ren, tears for broken hearts, tender  
pity for the lost, agony unto death  
for mankind.

Lift up your eyes and hearts, and  
behold with devout rapture your  
glorious Lord, uttering the depths,  
the hidden depths of God (1 Cor. ii.  
10, 16). He has not only done so,  
but He will continue to do so  
through all ages, as we are able to  
bear it (John xvii. 26). We have  
only yet, at his feet, commenced to  
learn the alphabet, the first broken  
syllables of the Divine Science; but  
it is probable that the ages of eter-  
nity are to witness an eternal pro-

gression in this sublime theology. Our knowledge ever increasing our capacity to know; our capacity ever leading to fresh hunger; our hunger ever appropriating the blessedness of the fourth Beatitude. Remember the majestic Apocalyptic vision, in which the seer beheld Christ riding forth on His snow-white steed, His head girt with many crown, His vesture dipped in blood; but this is the name by which He was known—a name symbolic of His eternal ministry—His name is called the Word of God (Rev. xix. 13).—Meyer.

#### “THE FIRST AND THE LAST.”

If a sublimer conception of Divine and glorified humanity, (Rev. i.) so true to the Saviour's offices and work, ever entered into the imagination of man, I have never seen it, and never heard of it. And when I recall the magnificent portraiture, the human form, walking majestically amid golden furniture, clothed with the garment of royalty, girded with gold, crowned with flowing locks that reflect the light and purity of heaven, having a glance of electric power, feet glowing with the liquid splendor of melted brass, a voice of majesty at which the earth and the heavens shake, the right hand lit with starry jewels, a mouth whose words carry their own execution in them, and a countenance as glorious as the noon-day sun; when I survey such majestic lineaments, and such mighty powers, and hear the possessor of them say: “I Am the First and the Last, and The Living One; and I was dead, and behold, I am living forever and ever: and I have the keys of death

and of hades;” I say, when I bring all this before me, and try to realize it in my imagination, I am almost overwhelmed with the sublimity of the picture, and with the goodness, and grace, and power, and might, with which the eternal Father hath invested the Person of Jesus Christ.

In the Gospels even, I see Him mostly as a man of sorrows, persecuted unto death, and laid in the grave, though raised again in vindication of His righteous goodness.—But here I see Him lifted up to the right hand of power, and clothed with all majesty, that creation's knees might bow at His feet, and creation's tongues confess His greatness and proclaim His praise. Here I see Godhead in manhood, unhumbled and unalloyed by the union; and humanity transformed and exalted to the sphere of the worshipful and Divine: and all, to give greatness to the lowly, and strength to the feeble, and honor to the despised; and to bring the lofty neck to obedience, tear away the masks of falsehood, and enforce the rule of heaven on the earth. I do not wonder at the effect the vision produced upon the exiled apostle as it burst upon him in his lonely solitude in Patmos.—J.A. Seiss on the Apocalypse.

Just before Jesus left the world, He said to His disciples, “Lo, I am with you always, even unto the end of the world.” And lest the promise should be mistaken as belonging to ministers alone, He gave the still further assurance, that where two or three are gathered together in His name, there He is, in the midst of them.

### GRACE NOT WORKS.

We were alone in a railway carriage. I said to him, "What a wonderful statement that is in the 17th of John, "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

"Yes," he answered, "that was the grand design for which we were created, for which indeed, we were sent into the world, that we should have that life in heaven."

"Oh! but why not now? We read," I replied, "in John v. 24, 'He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.' That life is possessed by the believer now."

"To say that it is all by faith," he said, "would throw open the door for a bad life. We must have good works. Grace is not sufficient of itself."

"The grace that brings salvation teaches us to deny ungodliness and worldly lusts. (Titus ii. 12.) Grace first saves, and then teaches the saved one to lead a life that is godly," I replied.

"Quite so," he said again; "but of course none can be saved until he is beyond the possibility of failure, and in heaven. Hence he leads a godly life to that end."

"Nay," I said, "the true believer begins with salvation, not yet, of course, in all its fullness, but grace saves him at the start, and qualifies him to do good works as the evidence of his salvation. Supposing you saw me lying helpless and friend-

less in the gutter, and, moved by pity, you assisted me from my miserable condition, that would be an act of pure grace on your part, and I should be indebted to you for your kindly assistance—an indebtedness which I should seek to acknowledge by showing practical gratitude to you."

"Just so," he answered, "and therefore our church teaches, that out of gratitude for the death of the blessed Lord on the cross we should seek to do our duty, and to merit His favor, so as to obtain His grace eventually."

"But grace is unmerited," I said. "You fail to distinguish between law and grace. Law demands, but grace bestows; and the difference between you and me is this, that I am working from grace, and you are working for it. How can anyone work for grace?"

Our station was reached and our talk ended. A sample, thought I, of all, no matter what church, party, sect, or creed they belong to, who know not the grace of God that bringeth salvation. "What is bred in the bone comes out in the flesh," and it is the essential conviction of the natural mind that, somehow or other, man must work his way to God.

That conviction is false. How could a sinful creature work his way in whole, or in part, to a holy God?

The law was given as a test. It proposed life to the man who could do "these things," and fulfil without the smallest failure each of its terms. But no man could do them. Hence, "by the deeds of the law



there shall no flesh be justified in His sight."

On the other hand Christianity loudly proclaims, "Not of works, lest any man should boast." (Eph. ii. 9.) Our works are not the merit, though we are told to work out our "own salvation with fear and trembling." Yes, "work it out, but not work it in. Work it out, but not work for it. None could do that but the Son of God, when He died under the judgment of Calvary. To Him be the praise.

1. The grace of God is the spring.
2. The blood of Christ the merit.
3. The Spirit of God the power.
4. The written word the ground of assurance.

5. Faith the instrument.
6. Works the happy evidence.
7. Heaven the glorious result.

And wherefore all this? "That in the ages to come He might shew the exceeding riches of His grace in His kindness toward us through Christ Jesus."

Happy the man who knows "the grace of God that bringeth salvation."—J. W. S.

### HUME AND HIS MOTHER.

Hume the historian received a religious education from his mother, and early in life was the subject of strong and hopeful religious impressions; but, as he approached manhood, they were effaced, and confirmed infidelity succeeded. Maternal partiality, however alarmed at first, came at length to look with less and less pain on this declension, and filial love and reverence seemed to have been absorbed in the pride

of philosophical scepticism; for Hume applied himself with unwearied, and unhappily, with successful efforts, to sap the foundation of his mother's faith. Having succeeded in this dreadful work, he went abroad, and as he was returning, an express met him in London, with a letter from his mother, informing him that she was in a deep decline, and could not long survive; she said she found herself without any support in her distress; that he had taken away that only source of comfort upon which, in all cases of affliction, she used to rely, and that she now found her mind sinking into despair; she did not doubt that her son would afford some substitute for her religion; and she conjured him to hasten to her, or, at least, to send her a letter, containing such consolations as philosophy could afford to a dying mortal. Hume was overwhelmed with anguish on receiving this letter, and hastened to Scotland, travelling day and night; but before he arrived, his mother expired.

### GOD HATES SIN.

He hates it everywhere. When any of His people fall into sin, He hates their sins and judges them for the sins they fall into. For saints of God, alas, do fall into sin, and bring their Father's hand upon them in judgment. The Word of God gives us the plain histories of men and women whom He has saved, blessed and used; it tells their failures and sins, and it shows how God hates sin in His own people as much as in any place, and this hatred of sin is shown by judgment upon those who commit sin, which judgments are

sent to lead to confession and forsaking of sin, and restoration to the favor of God. And all His dealings with us while having many other effects upon us, are sure to have this effect, to lead us to practical deliverance from sin, to make us holy in all our walk and ways. "Be ye holy for I am holy." To this end all His dealings with us tend. God is holy and will have a holy people to represent Him here in the world. If His people do not live and walk in holiness, they are dishonoring Him, misrepresenting Him to the world.

This was always the way with Israel. They dishonored God before the nations, and hence He was compelled to judge their ways, punish them, and at last when they utterly rejected Him in the person of His Son, He rejected them as His people altogether until His time comes for taking them up again. And it is the same as to rejection, with the professing church. It has dishonored God before the world, is doing it all the time. One of the greatest stumbling blocks in the way of sinners to-day is the unholy ways of that which professes to be the church of God.— And He tells us what He will do with this unholy church, He will spue it out of His mouth! He will utterly reject it. It is far worse for people who are unsaved and who are corrupt and grossly unholy in their ways, to profess to belong to God, than it would be to go with the world making no such profession. Infidel ministers and corrupt church members are an abomination to God, are dishonoring Him in a way that must bring down His sore judgments upon

them. It ought to be realized that for unsaved people to pretend to be God's people is a great sin, it is as bad as to go on in the world and make no profession.

No doubt many of these people are really sincere, they think religiousness is salvation, that a round of pious works will answer before God, and many such are really in earnest. On the other hand there are very many who join a church just to get on in their business, as an aid to social standing and the like. Such are real hypocrites, they have no heart for anything that is of God and no conscience as to anything connected with religion. It is an awful thing that a large part of the church membership of the day is made up of these two classes of unsaved persons, people who join the church and perform religious duties in order to get saved, and people who do the same to get money, and for the social and business advantages supposed to go with belonging to a church.

No wonder that God has said He will spue such a mass of corruption out of His mouth. It is a well enough understood figure of utter rejection. No wonder that after describing such a state of things He says, "From such turn away." To profess to belong to God and yet live in sin is what provokes Him to anger, and is soon to lead to the destruction of an unholy and apostate church. That which claims to be the church of God and yet goes on in sin is a false church, and we are to turn away from such a system and "follow righteousness, faith, love, peace with them that call on the name of the Lord out of a pure heart." 2 Tim. ii. 22; iii. 1-5.—J. W. NEWTON.

Let us be happy in the thought that in cleaving to Christ we shall enjoy all the brightness and joy of His light. How happy one is to belong to Him, and in His light to see light! How brilliant and glorious is this light to those who are from home, awaiting the rising of the Morning Star and the coming of this precious Saviour, who will set them in heaven as the rays of His glory, and the jewels of His crown, as the intelligent sharers of His glory, as the bride of His heart! This star has already risen in our hearts; may it not grow dim there!—J. N. D.

Here in our little world we can find, at least, if we will, how "tribulation worketh patience; and patience experience, and experience, hope."—Here the darkness and the sorrow, the night and the storm, yield (at least afterward,) their "peaceable fruits." Here, if we "go down to the sea in ships and have business in the deep waters," we but the more "see the works of the Lord, and His wonders in the deep." And how sweetly assuring is this knowledge of a living God, for whose care we are not too little, and from whom no circumstance of our lives, no need of our souls is hid. Would that we all knew this better, which the most exercised one among us knows best.—F. W. G.

Whether for the overthrow of His enemies or the salvation of His people, "The voice of the Lord is powerful; the voice of the Lord is full of majesty." It scattereth the proud and it giveth joy and confidence to the lowly.

Israel shall soon be restored, and blessed, and multiplied in their own beloved and holy land. They shall take down their harps from the willows and, beneath the peaceful shade of their own vines and fig trees, chant the high praises of their loving Saviour and God, throughout that bright millennial Sabbath which lies before them. Such is the unvarying testimony of Scripture, from beginning to end, which must be maintained in its integrity, and made good in every particular, to the glory of God, and on the ground of His everlasting covenant.—C. H. M.

Jesus was born of a woman; yet He made woman. He ate and hungered, drank and thirsted; yet He made corn to grow on the mountains, and poured the rivers from His chalices. He needed sleep; yet He slumbers not, and needs not to repair His wasted energy. He wept; yet He created the lachrymal duct. He died; yet He is the ever-living Jehovah, and made the tree of His cross. He inherited all things by death; yet they were His before by inherent right.

The love that serves us all is the love of God Himself, and of this Christ is the perfect expression.—How is it possible to be in communion with Christ without the diligent endeavor to serve Him in the gospel of His grace, and in ministry to His people? In heaven, service will not for a moment cease; although some precious possibilities of the present will have passed away indeed.—Would that this were more realized, with the Lord's estimate of greatness in the kingdom of which He is greatest of all!—F. W. G.

Assuredly familiar intercourse with God is what we want for heart-satisfaction. "Lord, show us the Father, and it sufficeth us," was not an unintelligent request so far as man's need is itself concerned. The unintelligence was in what the Lord points out, "Have I been so long time with you, and hast thou not known me, Philip? He that hath seen Me hath seen the Father."—Here, then, man's need is fully met. The hunger of soul is satisfied. The bread from heaven is what the Son of Man alone gives, and it is meat that "endures to everlasting life."—And this rejected—the true manna loathed and turned from—what remains but a wilderness indeed, a barren soil without a harvest?—F. W. G.

It is refreshing in this selfish world, the slave of formality, which is of use to hide itself behind because it is too ugly to be seen, and to preserve its selfishness as intact as possible without avowing it—a world without heart—a world without independence because it is without heart—it is refreshing, I say, to find something which overleaps the barriers and acts from motives which show heart and love—that love which is the only true liberty.—J. N. D.

How great must Christ be, through whom this great universe was made, who was one with God the Father in its inception, and one in its execution! He could not have been less than divine, or the infinite God could not have found adequate expression through His means. Only the Infinite can be the channel for the Infinite.

GRACE FOR GRACE.—Wave on wave. It is a mistake to rest on past or present experiences, eking them out with jealous care, lest they should run short. The best means of getting more grace is to use the grace we already have. It is the law of all life, especially of spiritual life: "To him that hath shall more be given, and he shall have abundantly. We may not always perceive the flow of the golden oil of grace from its Divine reservoir. We may not be always sensible of the Divine communications. But if we claim them by a naked faith, and if we live up to the limits of what we have got, so as to become spendthrifts of our spiritual revenues, there will be no stint in the blessed stores with which we shall be enriched forever.—Meyer.

There is no hell so deep but Christ can open it, and thrust His enemies in, and lock it that they may never more come out. Nor is there any disability of the saints by reason of death or hades, nor any doors or bands locked upon them in their state of separation from the body, but he has the key to turn back the bolts and set all such free. And as He said of old, "O death, I will be thy plague: O grave, I will be thy destruction;" the time is coming when He will apply those keys, and leave not a soul or body more in death or hades which shall not be brought forth in the power of His resurrection.—S.

Man's perverseness cannot unmake God's purposes, or disarrange His divine plans.