

THE GLEANER.

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

Thos. Somerville, Editor.

"LET THERE BE LIGHT."

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THERE IS A THRONE OF GRACE.

Heb. iv. 16.

I know there is a throne of grace,
The cross has put grace there,
It reigns supreme through righteousness,
The contrite need not fear.

I know there is a throne of grace,
For Christ is on the throne ;
God's glory rests on His blest face,
My soul trust Him alone.

I know there is a throne of grace,
The Bible tells me so,
It bids me come with boldness there,
And leave my every woe.

I know there is a throne of grace,
For there I've mercy sought,
Obtained the pardon and the peace
Which Jesus for me bought.

I know there is a throne of grace,
For there I've gone in grief,
And spread before the Lord my case,
And found His kind relief.

I know there is a throne of grace,
And there must I repair,
Until I see Him face to face,
His throne of glory share.

Yes, while I live, I'll call on God,
And trust Him if I die ;
And in His grace, through His shed blood,
He'll set me soon on high.

R. H.

GRACE.

In the midst of a world of misery and selfishness, there came One who displayed not law nor judgment, but grace. But the light shines in dark-

ness, and the darkness comprehended it not. Like the adder that hears nothing, the world goes on as blind as it is deaf. No; you who are "full" now Jesus has no charm for you; but you, disciples, are weeping now, the sorrow and the sin of man distress your spirit: you shall rejoice. When God has His way, you, who cannot be satisfied with the husks, shall be filled. "Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven; for in the like manner did their fathers unto the prophets." You have your portion with Christ here, you shall have it with Christ in heaven. You suffer with the suffering One, you shall have glory with the glorified One. But the others!—they shall have what they seek. For the full there shall be a famine by and by, for they have lost God. If you can laugh in such a world as this, you shall weep when God's time of blessing comes. They are of the world, and the world loves its own. "So did their fathers to the false prophets."

Are the times altered? Is Christ's character changed? It is not a whit more agreeable to the flesh. And if you can find your joy, ease, and pleasure in the world, Christ could not, and you have not His Spirit. He that will be its friend, is the enemy of God. Can the disciple of

Jesus be merry and gay in a world which has sin wrapped up in it? There is communion with Jesus, joy in the spirit, while patient in tribulation; but this is quite another thing. It is a serious joy, though very real and blessed.

The time comes when God will judge, instead of bearing long as now; but now, at whatever cost to self, show love as Christ did. Flesh can love for love (v. 32, 33), but the disciples of Christ are called to imitate God, and walk in love. "Love ye your enemies, and do good and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest; for He is kind to the unthankful and to the evil."

What a blessed character of God comes out here! It is not righteousness, though surely there was that, but in the world where God had to do with the unthankful and evil, He shows grace. For the angels He has not grace, but love; but Christ in this world of sin is grace (i. e. love to those who deserve it not.) "Be ye therefore merciful, as your father also is merciful." It is not with but "as your Father." As He loves His enemies, so do you; He is merciful, be ye also merciful. In all this, God's character is displayed—perfect love in a world of sinners. It must cost us something; it cost the life of Christ. His love was a stream which, if it met with hinderances in its way, only went on flowing over, and leaving them behind till it reached the cross.—J. N. D.

The chains of sin can be got off. Christ looses them by His blood.

SCRIPTURAL HOLINESS, Or, the Bible Doctrine of the Two Natures.

The Lord Jesus taught that "That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit." John iii. 6. The flesh has no good in it, it is wholly bad. "I know that in me (that is in my flesh) dwelleth no good thing." Rom. vii. 18. Mark well that believers are never in Scripture told to put off the flesh. But we find Paul speaking of himself as "A man in Christ," yet having given to him a "thorn in the flesh." 2 Cor. 12. The flesh must have been there, or he could not had a thorn in it.

When a person is saved, there is a new life given, a new nature imparted, but the old nature is not taken away. Hence the child of God has two natures, that which is born of the flesh, and that which is born of the Spirit. The Corinthians were saved, no one doubts that, and they had the two natures. As born of the Spirit they had the new nature. They were baptised and indwelt by the Holy Spirit, yet they were carnal.—This was of the flesh, the old evil nature which is in every born again person.

Take the 7th of Romans, there is a plain example of the two natures. "I delight in the law of God after the inward man" could not be said by an unsaved person. One dead in trespasses and sins could not delight in anything of or from God. "The carnal mind is enmity against God," "alienated and enemies in your mind by wicked works." These things could not be said of the man in the

7th of Romans. It is the most striking picture of the two natures existing at the same time in a believer.—Delivered from the power of sin he needs to be, and we shall look at this later.

Now turn to the Epistles and read over the wonderful things which God tells His people He has done for them and given to them. Does it look as though He had withheld anything from them? "Hath made us accepted in the Beloved." "Hath blessed us with all spiritual blessings in heavenly places in Christ." "Made nigh by the blood of Christ." "An habitation of God through the Spirit." "Hath made us meet to be partakers of the inheritance of the saints in light." "Ye are complete in Him." "Holy and beloved."

And so one might go on quoting passage after passage showing the treasures of grace which God has given to all His people in Christ.—This is what God has done for them, it is not attainment, it is what is written to whole assemblies of believers, and every truly saved person in those places are thus addressed, not a select few. But now to the very same believers are addressed exhortations which show that they were not sinless, nor perfect in their hearts, their natures, their ways.—After writing the wonderful things which we find in the first and second chapters of Ephesians, the Spirit warns them against lying, stealing, covetousness, and the like. This shows that they had the old sinful nature still in them, for these evil things come forth out of the heart, and are the works of the flesh.—Hence though the Ephesian saints

were (in common with all believers) so wonderfully blessed, yet they were not rid of the flesh, were not sinless, were not perfect in the modern and unscriptural sense of the term. "The saints and faithful brethren at Colosse" are addressed "as the elect of God, holy and beloved," but they are taught to "mortify therefore your members which are upon the earth," and then follows a list of the works of the flesh. Again they are told, "But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth." Therefore they must have had the flesh in them, they were not in a state of sinless perfection, though they were "holy," were "risen with Christ" and were "meet to be partakers of the inheritance of the saints in light."

Does Scripture teach that the flesh is removed from any class of believers? When the man in the 7th of Romans gets deliverance, how is it spoken of? Is he said to be made sinless? to have the flesh taken away, inbred sin all removed? Nothing of the kind. Not one of the expressions used by the modern holiness people is used by the Holy Spirit in this place. "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Scripture does not say free from the flesh.

Take the Corinthians, if it is true that the Holy Spirit cleanses from sin in the way the holiness people teach, why are they not exhorted to seek the second blessing, which these people talk so much of? They are told that the Spirit of God dwells in them, that they have been baptised

by the Spirit, but they are not sinless, far from it. And not a word about seeking any state of sinless perfection. We must keep close to the plain word of Scripture. But this the holiness teachers are not doing. When the Holy Spirit says, "If we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanseth us from all sin." He immediately adds, to guard against the error of any claiming to be sinless, "If we say that we have no sin, we deceive ourselves and the truth is not in us." "We" means all believers, including John himself.

No person can truly say, "I have not sinned," and so no one can truly say while in the body, "I have no sin?" But how can one be cleansed from all sin, and yet not be able to say, "I have no sin?" Because the blood of Christ has justified every believer from his sins, Rom. v. 9; iii. 24, 25, and also "our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin; for he that hath died is justified from sin." Rom. vi. 6, 7. R. V. The blood, the death, the work of Christ have cleansed every believer from all the guilt, all the defilement of sins and sin, so that having the flesh in him does not defile, and thus he can be cleansed from all the guilt, and all the defilement of sin, and yet not have the flesh removed from him.—The consideration of this will be entered upon in another paper.

The Word does not present sanctification as something to be sought for and entered into in a moment by a single act of faith and consecration.

The two great things made prominent in the Epistles in regard to holiness are, 1st, The holiness and sanctification every believer has in Christ the moment he is saved. 2nd, Exhortations to walk in holiness, to live a holy life. But the holiness taught in the Word never means that the flesh is removed.

Jesus said, "If any man will come after me, let him deny himself and take up his cross daily and follow Me." Self is only another name for the flesh; if self is always to be denied, then it is always evil, and the Lord holds out no hope of its ever being gotten rid of or made so it will cease to have to be denied. A sinless self is not recognized by the Lord.

"Every man that hath this hope in Him, purifieth himself, even as he is pure." Every one that hopes to be with Christ, purifies himself, carries out a practical sanctification in his life as led by the Spirit of God. Again we read, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The Apostle does not say, seek the second blessing, nor does he place holiness before them as an attainment to be entered upon by a single act of consecration and faith. The modern holiness doctrines find no countenance here. Paul includes himself, "Let us cleanse ourselves" he says, and this after he had been saved more than twenty years. And to these same Corinthians it had been written, "Ye are washed, ye are sanctified, ye are justified in the name of the Lord Jesus and by the Spirit

of our God," and again, "But of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification and redemption."

It is thus plain that Scripture teaches that there is a holiness, a sanctification, a cleansing from all sin which every saved person receives at new birth, which is wholly the work of God, and which gives the believer a place before God in Christ, so that God can look upon every saved sinner as holy, as cleansed from all sin, as sanctified. The Word also exhorts to a practical holiness, a purification of life and walk which goes through the whole earthly life. But it does not teach a sinless perfection, the removal of the flesh from the believer by a single act of faith, and similar doctrines which are now being so industriously circulated. Scripture everywhere recognizes that the flesh is in every believer, that it is just as capable of wickedness as ever. It is the "self" which is to be denied, is that in which dwells no good thing, and it is never removed from the children of God so long as they are in the body.

In 1 Peter i. and ii. believers are told that they are saved, born again, "a holy nation," "a holy priesthood;" sanctification of the Spirit is affirmed of them, and that they had "purified their souls in obeying the truth through the Spirit," these things being what are freely given them of God in Christ as believers in Him. But then there is a holiness of life and walk which is for them to carry out, "be ye holy," "abstain from fleshly lusts." Scripture thus teaches that all saved ones are sanctified,

are holy, are cleansed, and this is the work of Father, Son, and Holy Spirit. But the flesh remains, and the daily life is to be purified, to be lived in holiness, the flesh is not to be allowed to act through the power of the Spirit, no, not for a moment. This is Scriptural holiness.

The teachings of the wide spread holiness school are thus clearly unscriptural. They tend to belittle justification, that is looked upon as a low stage, an idea utterly contrary to the Word of God. They teach every saved person to seek sinlessness by an act of faith and then to proclaim their perfection. How unlike to anything in the Word of God! The being or the professing to be sinless is unknown to Scripture, but all believers are exhorted to not let the flesh act, to not sin, to live a life of practical holiness.

The teachings of the holiness people being unscriptural cannot fail to do harm. They keep believers from realizing what God has given to them in Christ. Thus they belittle His work, and this is a most serious result in every way. The wonderful blessings He has purchased for every believer in Him are hidden, obscured, and made little of, and instead of showing to them what they already have in Him, these teachings urge them to seek for a sinless perfection which they cannot attain, and for the baptism of the Holy Spirit, which every child of God has.

Then these teachings take the eye off Christ and fix them upon a sinless self, and this is just the opposite of what God teaches. He holds up Christ, His beloved Son before His people as the power for holiness.—

"But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." 2 Cor. iii. 18. R.V. We are always to be looking unto Jesus—Jesus only is to be before us, not our own hearts or our own holiness.

Self occupation is a most evil thing, while occupation with Christ is the most blessed of anything we can engage in. And so these teachings of these holiness people do a vast amount of evil by turning the eyes of the saints away from Christ to the looking at self, to the being occupied with their own attainments, with the gifts or what they think are such, instead of with the Giver. Then many through their not knowing what they have already in Christ and seeking for some second blessing get disheartened, and are turned aside from the faith. The truth on this subject needs to be held up in this day as never before, and may God deliver His beloved people from the snares of the enemy of souls.

J. W. NEWTON.

I SHALL NOT WANT.

The 22nd Psalm puts before us the sufferings of the Sin Bearer and the 24th the glory of His coming. The 23rd standing between the two shows our Lord and Saviour as the Good Shepherd; the good Shepherd giveth His life for the sheep." "I am the door, by me if any man enter in, he shall be saved, and shall go in and out and find pasture."

Whosoever has Him has all and

can never want. The 23rd Psalm illustrates this most blessedly.

The Lord is my Shepherd, I shall not want—what?

Rest—for He maketh me to lie down in green pastures.

Drink—for He leadeth me beside the still waters.

Forgiveness—for He restoreth my soul.

Guidance—for He leadeth me in the paths of righteousness.

Companionship—for Thou art with me.

Comfort—for Thy rod and Thy staff comfort me.

Food—for Thou preparest a table before me.

Joy—for Thou anointest my head with oil.

Anything—for my cup runneth over.

Anything in time—for goodness and mercy shall follow me all the days of my life.

Anything in eternity—for I shall dwell in the house of the Lord for ever.

If we care anything for Christ at all, our hearts will turn to Him as naturally as, when the winter begins to pinch, the migrating birds seek the sunny south, turning by instinct to the place of comfort and rest.

What a mercy it is to be kept from the vast and endless wanderings of thought which Satan now seeks to bewilder saints, or else shut them up in systematic ignorance. May you, knowing what it is to be complete in Christ, and in all the rich depths in Him, be kept from going out in the profitless mazes of Satan.—J. N. D.

I'M GOING HOME.

I'm going home to heaven above,
Where all is peace and joy and love,
Where not a pang shall rend the heart,
Nor sorrow ever cause a smart.

I soon shall reach that happy shore,
Where sin shall never trouble more,
Where joy shall reign, and that supreme,
For Christ Himself shall be the theme.

No troubled hearts shall enter there,
But bliss shall fill that home so fair.
And every eye shall beam with joy,
As songs of praise their tongues employ.

On His high throne the Lord shall reign,
No rebel e'er shall rise again,
Eternal ages on shall roll,
And glory shine forevermore.

My soul expands at such a sight,
And longs to bathe in heavenly light ;
O home of bliss for thee I long,
To join the new and happy song.

Ah, yes, Christ waits and longs to share
The glory bright beyond compare,
To fill each heart and eye complete,
While bowing at His blessed feet.

THOS. SOMERVILLE.

SUPREME EXCELLENT.

Nothing could be more masterly or sublime than the way in which Hebrews exalts the Redeemer. "To which of the angels said He at any time, Thou art my Son, this day have I begotten Thee?" The quotation is from the second Psalm. Full of the grandest poetry, it was only at a time of such peril that the stately music of its triumph could be fully appreciated. "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His Anointed." All un-

troubled, unmoved, there sitteth on the Throne of the Heavens the Eternal I AM, and turning to the Son He declares Him to be the Eternal THOU ART. Thou art my Son, this day have I begotten Thee. Today, since His Divine relationship could know no yesterday, no tomorrow. Where in the volume of the Book is there any language like this spoken to the angels? They are but creatures, sinless and of vast intelligence, but for ever separated from the Creator by an infinite distance. And by a word that cannot be broken, to this Son is promised the heaven for His inheritance, and the uttermost parts of the earth for a possession.

Again, the writer turns to the testimonies of the Scriptures, as if his heart were inditing a good matter, and he must speak the things which were written concerning the King. He takes them to the forty-fifth Psalm, which the Jews themselves applied to the Messiah, and which, indeed, it is impossible to apply to any other. They must have seen again the Lord Jesus, and again have heard the gracious words which proceeded out of His mouth. "Thou art fairer than the sons of men; grace is poured into Thy lips: therefore God has blessed Thee for ever." But this meek and lowly One is now the Captain of the Lord's host. "Gird thy sword upon Thy thigh O most Mighty, with Thy glory and Thy majesty. And in Thy majesty ride prosperously because of truth, and meekness, and righteousness; and Thy right hand shall teach Thee terrible things. Thine arrows are sharp in the heart of the King's enemies; whereby the

people fall under Thee. Thy throne, O God, is for ever and ever: the sceptre of Thy kingdom is a right sceptre."

This, then, is their Christ and ours; no more only the poor and lowly brother of men, bone of their bone, and flesh of their flesh, but seated upon the throne of His glory King of Kings and Lord of Lords. What stability and assurance was theirs in Him! In His presence what of the haughty Cæsar; what of all the forces of Rome! The Sceptre of righteousness which sways the world is in the Hand of the Crucified.—P.

“LOOKING UNTO JESUS.”

So subtle is Satan, and the flesh by which he would like to make us fall, that if you have been led to see the horrible evil of the flesh within you, and it has driven you to the Lord, in Him to find a refuge, and fulness of joy and peace, that now he would turn round and try another tactic. He would approach you as “an angel of light,” and endeavor to get your mind occupied with your joy in the Lord. He tries to get your eyes off Christ, (he hates Christ,) and fix your gaze and admiration upon the fruit—the beautiful fruit of the Spirit in you. (Notice a similar fault in Satan himself before his fall, in Ezek. xxviii. 12, 13, 17.) If he succeeds in thus tempting you, the fall would be like it was with Eve of old, who looked, admired and then took and tasted of the forbidden fruit.

We must not look at, admire and feed upon the Christian graces which are the fruit of the Spirit within ourselves, (though we may rightly ad-

mire the same in other Christians,) for if we do the connection with Christ in communion is snapped, and like the disconnected electric wire, the light goes out and leaves your soul in darkness and misery. The fruit of the Spirit is for us to MANIFEST, like as it is the province of the electric light to shine, by continual and unbroken absorption of mind and heart with Christ; not even for a moment looking in the moral looking glass to see what a lovely Christian character you have. God, and not myself, is the One to be feasted and delighted with the fruit of the Spirit which I may manifest when in communion with the Lord. We are to shine as lights in the world, that OTHERS may behold our good works, and glorify our Father who is in heaven. Paul could rejoice in the fruit of the Spirit in the Thessalonian saints when they manifested the “work of faith, and labor of love, and patience of hope in our Lord Jesus Christ.” 1 Thess. i. 2, 3.

Let me, then, put you on your guard. If you have joy in the Lord it is a blessed experience; and you may think you have done with the world and self; but, be on the watch-tower, for you have a wily foe in Satan. “But this is the victory that overcometh the world, even our faith.” 1 John v. 4. “Resist the devil (with the ‘sword of the Spirit, which is the word of God,’ Eph. vi. 7,) and he will flee from you.” Jas. iv. 7.—“Whom resist, steadfast in the faith.” 1 Peter v. 9.

Thus you see, for every phase of Christian life and experience God has provided a remedy in his precious word. What encouragement then,

there is for us to respond to the injunction in Phil. iv. 4, "Rejoice in the Lord alway: and again I say, rejoice." Well might the psalmist in Ps. xxiii. 6, exclaim, "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord forever."

As to the ordinary duties of life, darning, mending, etc., it is the Marys who sit at the feet of Jesus and hear His word who are best qualified to attend to such duties with a light and happy heart, because the glory of God shines upon the smallest act in life's work DONE FOR HIM. "Whatsoever ye do, do it heartily, as to the Lord and not unto men." Col. iii. 23. The duties of life are not to be a weary drudgery, but a light and easy yoke, because yoked up with Jesus, who Himself bears every burden, and all you have got to do is to walk by His side, quietly and meekly learning of Him, and thus He will give you rest; for His yoke is easy, and His burden is light. This is the way to fill your life (no matter whether it is dark or bright) with sunshine. The glory of God lightens such a life. "The path of the just is as the shining light that shineth more and more unto the perfect day." Prov. iv. 18.

Happy's that people whose God is the Lord,
Yea, happy, thrice happy are they;
God is their might, and their light is His
Word,
To shine right along on their way.

Naught can o'ercome them, for God is their
shield,
To guard from every fiery dart;
Hiding in Him they His power can wield,
For God will always take their part.

Fear needn't distress them, for Christ is their
peace,
He for them on Calvary died;
Love would possess them, and give them
release,
In a home with the Crucified.

Let us rejoice then, ye saints in our God,
Wherever our lot may be cast;
Faith is triumphant—His name we applaud,
His Word, it forever shall last.

ROBERT SEED.

A MILLIONAIRE.

The late James Tyson of Australia, a multi-millionaire, on being asked what he proposed to do with his money, replied: "I have never troubled myself about that. As for the money, I care nothing for it; my pleasure has been in the game of making it. I set out in my early manhood to fight the desert. I have put water where there was no water; and beef where there was no beef. I have put fences where there were no fences; and roads where there were no roads. Nothing can undo what I have done. I have fought the desert, and I have won!" It is, indeed, a great satisfaction for a man to feel that he has made an industrial success. But let us exalt that thought to a higher level, and rejoice in that we are called to be "labourers together with God." Our supreme joy should be, not in our escape from sin's penalty, nor in the hope of reward, but in glorious service for His name sake. Happy is he who can finally show the marks of faithfulness, the callous ridges made by sickle and flail, the evidences of unremitting and cheerful toil in fellowship with his Lord.

I see the coming of a great multi-

tude to heaven's gate. They are the Overcomers, those who were not weary in the service of Christ.— They cannot keep step in the ranks as militiamen do, for they are veterans, worn and crippled. They have been through forced marches and fierce conflicts; they bear the marks of the Lord Jesus. Their uniforms are torn and tattered, and covered with dust. They carry a red-cross banner, sun-stained and winter-worn and riddled with tempests of lead. But as they approach, with labored step, faint and limping, the angels and archangels lean over the parapets to give them welcome.

Make way for the veterans! And now the gates roll back and One comes forth to meet them; One who hath upon his vesture and upon His thigh a name written, King of Kings and Lord of Lords: one who was seen upon the heights of Bozrah with garments dyed red, whose name is The Mighty to Save. On His brow are the scars of a thorny crown; in his lifted hands are the nail-prints. The great Veteran comes forth to meet and welcome His own. "Come ye blessed of my Father! Ye have suffered with me," he says, "and ye shall also reign with me. Ye have been faithful unto death, receive ye the crown of life. Enter into the joy of your Lord!" Was there ever a triumphal entry like that? Were ever more exultant hearts than theirs? Were ever prouder men? Would you, my friend, be among them? Why not?—B.

THE SPOT OF BLOOD.

In the life of Thomas Stothard, R.

A., the following remarkable circumstance is recorded respecting the death of his eldest son, who was "cut off, not by the common casualties of disease that sometimes wither youth in the blossom, but by a death as violent as it was sudden—he was accidentally shot dead on the spot." One night, some weeks previous to that melancholy event, Thomas retired, at his usual hour, early to rest, having not attained his thirteenth year. How long he had been in bed I do not know but both his parents, and one or two of the servants, were suddenly and greatly alarmed by hearing the most violent shrieks proceeding from Thomas's room. Mr. and Mrs. Stothard—indeed, all in the house who had heard—rushed to his apartment, when they found the poor boy sitting up in bed, pale as death, and in an agony of fear. His father, his mother, both enquired what was the matter.

As soon as he could speak, he told them, with a mingled expression of fear and reverence, that something had indeed happened to him; he had seen a vision, full of terror, in his sleep. A man habited as a watchman had appeared to him, holding in his hand a white flag, on the corner of which was a small spot of blood. The man then waved the flag over his head, until, as he kept waving it to and fro, the small spot spread itself out, and so increased that the whole of the white flag at length became covered with blood. He felt great terror, and, calling out for help, awoke. This dream made the deepest impression on the boy. He in some measure recorded it, by

the next day writing, with his own hand, in RED chalk, on the WHITE-WASHED wall, by the side of his bed,—"And your young men shall see visions, and your old men shall dream dreams." (Acts ii. 17.)

The boy, I believe, said little more about his dream, but most likely he looked upon it as premonitory; since, from that night of terror to the day of his death (about three months after), no circumstance could for a moment induce him to forgo the most constant and earnest attendance at Tottenham Court Chapel, in the neighbourhood. All this in a boy not thirteen years old was so extraordinary, that insensible indeed to all impressions, all convictions connected with the great mysteries and mercies of the Almighty, must he be who does not see in it a manifest act of divine providence to warn, indeed, not merely the poor boy, so soon snatched off, but the unthinking, the careless, and the sceptical.

On the day of the fatal accident, the boy in a very lively mood came to his father, and asked him to give him some money, with permission to go out and buy a bird. His request was granted, and he left the house. As it afterwards appeared, he called, on his way to make the purchase, upon a favorite school-fellow, to ask him to go with him.

The same afternoon, two strangers came asking for Mr. Stothard. They requested to speak with him alone. "It is about Tom, said Mrs. Stothard, in the greatest perturbation of mind." Mr. Stothard and the gentlemen went into a front parlor. The door was shut. The anxious

mother could not restrain the feelings of agonized curiosity that possessed her; she listened at the door, and heard that her son Thomas was shot dead by a schoolfellow, who was accidentally handling a gun, and who not knowing it to be loaded, aimed it at the poor boy when they were about going out together.

The foregoing narrative brings to mind what Elihu said to Job.—"For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed: then He openeth the ears of men and sealeth their instruction. That He may withdraw man from his purpose, and hide pride from man. He keepeth back his soul from the pit." We cannot but acknowledge that God does sometimes go out of his way thus to warn His creatures, and well is it when the warning is obeyed. But let not the reader expect that he will be thus warned. God has not given promise of this for any man to trust to even in the days of Job, and how much less in this day, when once for all He has expressed His will, and made known His character in His word. Not that only, for in that same word He has warned and expostulated with the sons of men. He has disclosed before us that dark and terrible eternity to which so many are as carelessly as they are certainly hastening.

He has plainly said that the broad road leads to destruction, and "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." He has forewarned men of their danger, has foretold them of the impending judgment,

and has fore-provided them with the way of escape. If it be true that to be forewarned is to be forearmed, this is what God has done in view of the judgment which is at the doors, whether men know it or not. And what is the way of escape? There is but one. The precious blood of Christ! The spotless, peerless, Saviour; the holy, the immaculate Son of God has given His precious blood, in other words given up His life, Himself, that we might be saved. When we know that He has died for us, death loses its terrors; when we know His precious blood has cleansed us, we learn that we are white as snow to the eye of a thrice holy God.

Oh! dear reader, wait not for dreams nor visions of the night, which God has never pledged Himself to give you, but give heed to His promise, the word of His grace, to which the Lord hath pledged Himself. For has He not said, "He that cometh unto Me I will in no wise cast out?" "Come unto Me, all ye that labour and are heavy laden, and I will give you rest!"

But oh! remember that solemn word which fell from His lips, "And if any man hear My words and believe not I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day." May the mercy of God lead you to repentance, and to a thorough surrender to the action of divine grace in preserving you from the wrath to come, and in blessing you for eternity. "The day is at hand."

AN ABIDING REFUGE.

One of the most beautiful and comprehensive descriptions of Christ to be found in the old Testament Scriptures is that given by the prophet Isaiah, "And a Man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land," xxxii. 2. Here three ideas are combined, Refuge, Life, and Repose.—Hiding place and covert mean, substantially, the same thing, viz., shelter, defense, safety, deliverance from actual and from impending evil.

Jesus Christ, in this comprehensive sense, is the Refuge of His people. He hides them in the cleft of the rock till the evil be past. He shelters them, as a hen does her brood, when the tempest rages. He defends them when assailed by temptation, and covers their defenseless heads in the day of battle. Fleeing to this hiding-place, they find ample protection, and are made to rejoice in hope of the glory of God. No wind can blight them there; no tempest disturb the serenity of their souls. Almighty love is their refuge; incarnate mercy is their solace, and life, and repose.—S.

It is said that workmen who mine for copper in Cornwall under the sea, can always hear the roll of the ocean above them; but there are times when the raging tempests drives them in terror from their tasks. Thus do the ungodly make merry within sound of the trumpet blast of judgment. They dare not stop to think. O! to sell heaven for such passing joy is a fool's bargain.