

THE GLEANER.

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

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

Vol. x. No. 11

THE NAME OF JESUS.

I own the name of Jesus,
Let others it despise ;
The blessed name of Jesus,
Above all else I prize.

I bear the name of Jesus—
Profess Him as my Lord ;
Acknowledge Him my Saviour—
Alone beloved, adored.

I love the name of Jesus,
Whate'er the cross I bear,
I find my joy and solace,
And all I wish for, there.

I prize the name of Jesus,
The treasure of my soul,
The sum of all my riches,
My joy unspeakable.

Yes, blessed, precious Jesus,
My heart e'er turns to Thee ;
Come whatsoe'er Thou wiltst,
Thy name my all shall be.

And O ! the name of Jesus
Shall be my deathless song,
When in the realms of glory,
I join the ransomed throng.

THE WRONG TRAIN.

Some time ago, I was standing on the platform of a railway station, when I caught sight of a tall, unhappy-looking old gentleman pacing up and down. He was in a most anxious and nervous state of mind, and so worried the officials about his train, that at last they did not heed his questions.

"My train ! my train ! is this my train ? quick !" he panted out, addressing two young men on the platform.

"Yes, yes, this is your train, I have no doubt," one answered, while he smiled at his companion as the old man pushed to enter a car. "He didn't say where he wanted to go, either, the old stupid !" and his laugh grew loud as he thought of the joke he had played by letting the old man get into the wrong train.

I rushed into the car as quickly as I could, helped him out, telling him that that train was not going to the place I had heard him enquire about. He sobbed with excitement : "I am going to see my dying daughter, and if I had gone by that train I would never have seen her alive again !"

I tried to comfort him, but he had not experienced any of the consolations of the gospel of Christ. Then I gave him a booklet entitled, "Lean on the Rock," but his agitation prevented his reading it then. Presently his train came in, and as I was going his way I entered the car with him. On the way he grew less anxious, and said, "You have been very kind to me ; I shall keep your little book as a remembrance of that kindness."

I asked him to read it when he had time ; and putting on his spectacles, he turned the pages of my tiny gift, and began to read. He read until the tears coursed down his cheeks, and I silently breathed a prayer that God would bless the words to the soul of the old man.

"Do you lean on the Rock ?" he presently asked me.

"Yes; it is all I *dare* lean upon with confidence. It is the *only* Rock upon which we cannot make shipwreck."

Then he read a passage in a musing voice, as if to himself: "His gentle breast is the shelter of every sorrow-stricken spirit. He is touched with the feeling of our infirmities. He careth for us in all our cares. He healeth the broken-hearted. He comforts all that mourn. What Rock is like our Rock—so mighty, so changeless, yet so kind and compassionate to all who flee to Him?"

"Yes," I said, "He is waiting to bear your present sorrow, if you will only roll it all upon Him. He will shield you—lean on this Rock."

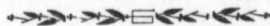
He smiled through his tears as he said: "My daughter leans on it; she is safer than I am; and I am a very old man now—I want *something* to lean on, and this seems just the very thing. I know Mary would wish it so."

When we reached my station, and I rose to go, the old man seized my hand and with a friendly grasp said, "I *will* lean on the Rock—I need support. I thank you *very* kindly," and his changed countenance and smile showed that he appreciated my small effort.

This little incident set me thinking, and I thought how many are going on the wrong road, not only by the wrong train, but going the *wrong road* altogether, and yet Christians—*some* Christians—will stand by and see it, and make no move to prevent it! Our responsibility as Christians, is so great that we cannot be rid of it for one moment. How could I have justified or excused my conduct had I allowed the old man to go by the wrong road?

Dear reader, there are sisters and brothers going by the world's great rail-

road to the city of destruction; and are we, the sons and daughters of God, to let them keep their seats and never lift a voice or stretch forth a hand to save them? God forbid! The time to begin is now; the place where to begin is just where God has put us—at home, abroad, with friends or with strangers. We are the children of light, and we are to shine "as lights"—where?—in "the world!" God help us to be real, for the time is short, and the coming of the Lord draws nigh.



THE ROCK.

The most glorious, magnificent and stable things in creation, are made use of to represent our gracious and glorious God. The Rock, the ancient immovable, and immutable Rock, is a figure often employed to set Him forth.—Hence Moses taught Israel to sing, "He is THE ROCK, His work is perfect; for all His ways are judgment; a God of truth and without iniquity, just and right is He." And the rock was selected in the wilderness, to be the source of supply to the thirsty and fainting tribes; "he brought them water out of the rock," and "they drank of the spiritual Rock that followed them, and that Rock was Christ." Christ in a figure, for the Rock typified and pre-figured him, who supplies all the wants of His people, while passing through the wilderness of this world.

WHEAT TROUBLED HIM.

I observed in Bethany Hall, on Sunday evening an old fellow-workman of mine. Knowing that he was a very irreligious man, I went to speak to him. I soon found that something was work-

ing in his mind altogether different from the old things.

"Look here," said he, "I didna think there was muckle truth in religion, but I'm a wee bit staggered aboot it jist noo."

"Toll me what has staggered you?"

"Weel, ye see, I've a sister, ye ken, an' a wee while syne she was hearin' aboot the speecial meetin's in the hall. So sunhoo (for she's a gey throoither kind o' lassie) she an' her companion, jist like hersel, bath gey fond o' singin'—gaed to the meetin'. Aweel, whin she cam hame, she jist pet past her things an' sat doon by the fire, nae speekin' a word. Syne the wife noticed her een was fu' o' tears. Fats the matter, Aggy? Nae anser. 'Gang to bed, there's a guid lassie; ye'll hae to be up sune th' morn.' The teers cam' faster. 'Oh, Mary, I canna, I canna gang to me bed. I've been heerin' a hymn th' nicht I'll niver furget. O I seem to hear th' soun' o' bells frae sumwhere ringin' oot *Eternity!* *ETERNITY!* Oh! I'm gaun into Eternity; oh, hoo dark it is jist noo! Gang ta me bed! Nae I'll gang ta me knees.' An' so she did.

The wife told me this, an' I gaed ben a while, but I only glowered at her.—Weel, next nicht she gaed ageen, and she sune cam' hame wi' her companion, an' they baith seemed sae glaid, sae happy thegither, an' talked aboot, 'I am the Door, by Me if ony man enter in he shall be saved.' They declared they *had* entered in. Onyway they were awfee happy. Next nicht the wife gaed tae, and noo the hale hoose is like a kirk. I've been gaun, an' I want tae ken mair aboot these things; sae Wullie and I are cumin' on Sabeth night, an' Aggy an' sum mair o' her companions, an' mither, an' we wid like tae hear that sang Aggy heard."

I have seen Aggy and some of her friends, and it rejoices my heart to know that in several homes beside this one gladness and peace and love reigns, where before there was strife and hate and sorrow. Jesus is still the Good Shepherd seeking and saving the lost.

FULL BRIGHTNESS COMING.

'Twill all be bright in the morning,
Though the night is dark and dreary;
But near approaches the dawning,
Comfort to the worn and weary!

'Twill all be bright when Jesus comes,
And it cannot be so afore;
'Twill be dark while the sun's away;
When He comes the darkness is o'er.

Yet, though all be dark and dreary,
God's saints are the children of light;
By faith they see Jesus on high,
And that is a light giving sight.

But then the blest Lord is away,
Our body still suffers and dies;
And it must be so till that day
When He shall descend from the skies.

Then all indeed will be bright,
Our bodies conformed to His own;
And Jesus will then be in sight,
Yea, we shall have part in His throne.

O let us keep near to His side,
So we shall have light on the way;
And then whatsoe'er may betide,
We joyously wait for the day.

Aug., 1895.

R. HUTCHINSON.

WHAT IS FAITH?

What is faith? I take it to be the firm conviction, resting on a divine testimony, of things not seen. Heb. xi. 1. I do not see Christ, I have never seen Him, but I *know* that he bore my sins in His own body on the tree; I *know* He was buried for me; I *know* God raised Him up from among the dead for my justification. Faith is this—the soul's assurance of divine realities.

Faith engages the heart with Christ : " If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."—W. S.

THE FIRST AND THE BEST.

To whom does it belong? " The first and the best?" To myself. Why not? Since it is written, " There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God." Ecclesiastes ii. 24. This is in the Bible! That Book by inspiration given of God. But how does this agree with the lives and teachings of Christ and the Apostles? Jesus taught and lived a life of self denial; the Apostles did the same.—

Please read carefully Luke xii., and notice especially the parable of " a certain rich man whose grounds brought forth plentifully."—And what does he do? Ah! " He thought within himself, saying, what shall I do, because I have no room where to bestow my fruits? And he said, this will I do; I will pull down my barns, and will build greater; and there will I bestow all my fruits and my goods. And I will say to my soul, soul thou hast much goods laid up for many years; take thine ease, eat, drink and be merry."—Luke xii. 16-19.

Now, here is a man acting in perfect harmony with the teaching of the first Scripture read from Eccl., and we would naturally say yes, that is all right, just the right thing to do. But what did God think of it? And now let me put this plain question to you, my reader. Does it make any difference with you? or do you care at all as to what God thinks about things? My friend, your future and eternal destiny depends upon this very question.

The Psalmist could say, " How precious are Thy thoughts unto me, O God! how great is the sum of them." Ps. 139; 17, and to see the force of this word, one needs to read the whole of the preceding verses. It is the acknowledgment of one all searched out in the presence of God; and when we see

ourselves as God sees us, we shall be ready to exclaim, " How precious are Thy thoughts unto me, O God." And that will help very much to explain the difference between these two passages which we are considering.

What did God think of the rich man, eating and drinking and enjoying the good of his labor? And mark this, dear reader, when Jesus speaks, He gives us God's thoughts about things. Hear what He said, " But God said unto Him, thou fool, this night thy soul shall be required of thee." Most solemn and terrible announcement? Why is this? And how can we reconcile this with the word in Ecclesiastes? Please take your Bible and turn to the 1st of Eccl., and notice how it begins. " The words of the Preacher, the son of David, king of Jerusalem. Vanity of vanities, saith the Preacher, all is vanity.—What profit hath a man of all his labor which he taketh under the sun." Yes, " under the sun." " MAN UNDER THE SUN." This is the key to the Book of Ecclesiastes. And the Preacher, the king of Jerusalem, was Solomon, the son of David. And now if you will turn to 1 Kings. iii. and read 5 to 15 inclusive, you will see that God appeared to Solomon in a dream, and said to Him, " Ask what I shall give thee." And Solomon after reminding the Lord of His great mercies to David his father, asks in the 9th verse, " Give therefore thy servant an understanding heart to judge Thy people, that I may discern between good and bad; for who is able to judge this Thy so great a people. And God said unto him, because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold I have done according to thy words: lo, I have given thee a wise and understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given unto thee that which thou hast not asked, both riches and honour: so that there shall not be any among the kings like unto thee all thy days. And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David did walk, then I will lengthen thy days."

And now let us turn again to Eccl., for I want you to see what grand opportunities

God gave to Solomon to enjoy the fruit of his labor under the sun, and what he thought of it at last. Beginning again with the 12th v. chap. i. let us hear what he has to say for himself, "I the Preacher was King over Israel in Jerusalem. And I gave my heart to seek and to search out wisdom concerning all things that are done under heaven: this sore travail hath God given to the sons of man, to be exercised therewith." Chap. ii. "I said in mine heart, go to now, I will prove thee with mirth; therefore enjoy pleasure: and behold this also is vanity. I said of laughter, it is mad; and of mirth, what doeth it? I sought in my heart to give myself unto wine, yet acquainted mine heart with wisdom. . . I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kinds of fruits: I made me pools of water, to water therewith the wood that bringeth forth trees; I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle, above all that were in Jerusalem before me; I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments and that of all sorts. . . And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labor. Then I looked on all the works that my hands had wrought, and on the labour I had laboured to do, and, behold, all was vanity and vexation of spirit, and there was no profit under the sun."

Now I have quoted from these Scriptures quite fully, and just because they are Scriptures, and the word of God to me and to you, and because they give us God's thoughts of the things of this world; not the bad things but the best. The very best! Just what everyone desires and will possess if they can. And why? Simply for the enjoyment of them! Is it not so? Some by hap or mishap possess more than others, but none are fully satisfied. As the wise man has said, "All things are full of labour; man cannot utter it; the eye is not satisfied with seeing nor the ear with hearing." The appetites are satisfied but for the moment, and must

be fed again. Just so with all our pleasures.

"For what is your life? It is even a vapor that appeareth for a little time, and then vanisheth away." Jas. 4; 14. "Or what shall it profit a man if he gain the whole world and lose his own soul" Matt. 8; 35.

And now, what is the verdict? We have been looking at God's thoughts. Are our thoughts in harmony with this? Are we willing to take God's judgment in this matter? May I not safely say, that for every one, just in the measure they have had the opportunity of trying and testing this matter, we all own up to this, that there is no abiding comfort or peace in these things.—How can it be otherwise? Everything is passing away, even we ourselves. "The days of our years are three score and ten, and if by reason of strength they be four score; yet is that strength labor and sorrow, for it is soon cut off, and we fly away." Psalm 90; 10. If then, by common consent, we all own up to the truth in this matter; and we find that which our own experience has taught us, is in perfect harmony with the word of God, why not bow to this also? and own up to before God as to this. And then what? Simply this, we are now prepared for something better.

Something better! Yes, thanks be to God, something better! Oh, so much better!—And how strange it is, that when people are striving, in the midst of groans and tears for the best things, looking for brighter and better days, and yet like the wise man finding no rest in it all, no abiding comfort; how strange that they are so unwilling to receive from God, that which at once and forever meets their need, and is offered to them without money and without price. Hark! Listen to the Prophet Isaiah, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye buy and eat; yea, come, buy wine and milk without money and without price." Isa. 55; 1. And the Lord Jesus takes up the same strain in John 4; 13. "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

"Everlasting life," "Eternal life," one and the same thing. "The gift of God is

eternal life through Jesus Christ our Lord." Rom. 6 ; 23. Can you receive a gift, from a dear friend ? Yes, you can, and what is more you can be thankful for it. Can you not ?—What an absurd question ! So, indeed, it is an absurd question when asked in the light of receiving a valuable gift from a very dear friend ; and the fact that is from a very dear friend enhances its value all the more. But is it absurd when looked at from another direction ? Are you indeed thankful to receive a gift from God ? A gift more valuable than all the world, and from a Friend more truly than any earthly friend can possibly be. For where is your earthly friend who can go with you through death's dark shadows, and light up its path, yea, dispel all its shadows—remove its sting ? "The sting of death is sin, the strength of sin is the law, but thanks be to God who giveth us the victory through our Lord Jesus Christ." 1 Cor. 15 ; 55 57. Yea, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6 ; 23.

Here, then, is THE FIRST AND THE BEST ! and to whom does it belong ? To you and to me ! Is this absurd ? Not to me ; is it to my reader ? No, the absurdity is on the other side. To REJECT SUCH A GIFT FROM SUCH A GIVER ! Not absurd, but most reckless ! Oh, my dear unsaved reader, let me press upon you most earnestly, receive the Gift and thank the Giver. "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish but have everlasting life." Is He not your Friend, your best Friend ?—The Gift is eternal life, and this life is in His Son. "He that believeth on the Son hath everlasting life ; and He that believeth not the Son shall not see life, but the wrath of God abideth on him." John 3 ; 36. To reject Christ is to reject the Gift, ETERNAL LIFE ; and this is to reject heaven, and turn your back upon God. Can you ? Oh, can you be so reckless ?—C. E. H.

Be wise, place heaven before thine eyes
A glory and a certainty ;
And write the word "heaven" in thy heart,
In letters that will not depart ;
That Christ may as a living power,
Both save and govern thee each hour.

Make Christ your object night and day,
He'll never change or pass away,
A light He'll be in densest gloom,
He'll save thee from the coming doom ;
And when the end down here draws nigh,
Thy home shall be with Him on high.

ALL SUFFICIENT.

"Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Phil. iii. 8.

I've seen His face—that face of love,
From yon bright glory shone—
Fairer than all earth's sons is He—
To be compared with none.

My raptured vision caught the light,
That from His presence gleaned,
And nature's eyes were wrapped in night,
While in my soul it streamed.

O Christ, my Lord, my righteousness,
How excellent to know,
All other knowledge fade and pass,
That I THYSELF may know.

Yea, let everything be loss and dung,
Unworthy of a place
Within my heart that knows Thy love,
My eyes have seen Thy face.

Supremely glorious and grand,
Such beauty earth ne'er seen,
I pant and long to be with Thee,
No cloud to intervene.

While here, by faith I run with haste,
The pathway up to Thee,
The things behind I now forget,
THYSELF the prize for me.

Thy resurrection power and grace,
Though suffering it will bring,
Will make the home more richly blest,
More full the song to sing.

This body, now so weak and frail,
But fashioned by Thy power,
Will yet in radiant glory shine,
In that most favoured hour.

When Thy great might will then be known,
Which will all things subdue ;
An I fashioned with Thy power supreme,
All things will then be new.

THOMAS SOMERVILLE.

THE BIBLE TO-DAY.

Suppose an infidel says to a Christian, "Many who call themselves Christians now admit that there are errors in the Bible, and ministers are teaching it from their pulpits," how should he be answered? Why just open your Bible and read to him what it says in 2 Timothy iii. and iv. about the last days and perilous times, about their turning away their ears from the truth, and being turned unto fables. No infidel would deny the fact that these words were written hundreds of years ago, and he could not but admit that they give a perfect picture of things at this day. God might use the Word to open his blind eyes, but all must admit that we find just such a time as the present foretold in the Word of God.

Instead of simple faith in the Bible as the Word of God, we find many who call themselves believers in Christianity, admitting and often propagating doubt as to the accuracy and reliability of the Word. The trend of thought among the denominations is, we must give up this, we must concede that.— They do not see where this is sure to land them, but are so blind as to be asserting that the Bible is to be better understood, men are to have a new conception of truth. With some exceptions this is the general feeling among those who write for the religious papers. You will find very little in these papers against the higher criticism, even in its most unblushing infidel forms, their words of censure are more directed against those who hold and defend the so-called traditional views. They have no earnest words of protest against books or views which undermine all real faith in God's Word; but they condemn writings which maintain

the verbal inspiration and perfect trustworthiness of the Bible as the Word of God. This is true of the leading papers of evangelical denominations, with some exceptions, and it is characteristic of these same papers that they are telling how much good is to come from the labors of the critics. They do not attempt to point out any special good that has yet come out of the discussion, and they labor to calm the fears of any who are uneasy as they see the present results of this agitation. This is the actual condition of the evangelical churches to-day.

The Bible is being rejected by the great mass of professing Christians.— Take the books, the commentaries and works on the Bible which are read by young ministers, and you will find that they more or less openly tend to undermine faith in the Bible as the Word of God. Take one of the most conservative of these, Dr. Danny of Scotland, and you find his method is characterized thus in one of the religious papers: "The Bible is used, of course, in determining the general truth of Christianity, but it is used and quoted as a series of venerable documents, not as an ecclesiastical formulary of prescribed authority and value." These few words show how little the leaders in the training of young ministers know of the Bible as the Word of God, for they were written by a theological "Professor" and D. D.

Or take two late issues of the Expositor's Bible, on the book of Ezekiel by a Professor of Old Testament exegesis in the Presbyterian College, London, who, we are told by a reviewer, "accepts in the main the conclusions reached by Wellhausen and Robertson Smith, holding that the Pentateuch is a composite work, to whose develop-

ment the prophet contributed largely." The volume of the Expositor's Bible on the Book of Daniel by F. W. Farrar, D. D., Archdeacon of Westminster.—What this high and influential prelate teaches may be gathered from the following: "Dr. Farrar thinks the book of Daniel has an undisputed and indisputable right to a place in the cannon; and is profitable for doctrine, reproof, and instruction in righteousness. Yet he regards it as the work of some unknown Jewish writer who lived after the Greek conquests of Alexander. . . . To the purely narrative parts he attaches little or no historic worth, classifying them with the Haggadoth, or descants upon scriptural themes, in which free play is given to the fancy. The prophetic chapters he treats as expressing the views and hopes of the anonymous author."

This is bad enough, but it is not by any means the worst. "Rev. Dr." Lyman Abbott, of Plymouth Church, Brooklyn, recently delivered an address before the graduating class of a large Methodist University which has alarmed even some of the most liberal of the denomination. "The doctor held that all life—vegetable and animal, including human life—sprang from a single primordial germ, and therefore disclaimed any direct act of creation in the production of the human race. If correctly reported, he denied mortality through the sin of Adam, and recognized the divinity of Christ as he recognizes divinity in any good man. When speaking of the development of humanity from the lower animals, he remarked flippantly that he would as soon have an ape for an ancestor as a mud man." This is a pet phrase with extreme evolutionists. A mud man is

their way of describing the man created from the dust of the earth, into whose nostrils God breathed the breath of life.

"And they shall turn away their ears from the truth, and shall be turned unto fables. Evil men and seducers shall wax worse and worse, deceiving and being deceived." This day are these Scriptures being fulfilled. Among those who are professing to be Christians, thousands are turning away their ears from the truth and are turning unto fables. Evil men and seducers who have crept into the so-called Christian ministry, and who have gained influential places as writers, teachers and the like, are growing worse and worse in their rejection of God, and their attacks upon His Word. All this was foreseen and foretold, that those who keep His Word and do not deny His name may not be shaken in mind, or be cast down by the flood of rationalism and infidelity which is rushing into the professed church. Then we have the fables of Seventh Day Adventism, Russellism, and the like founded upon false interpretations of the Word and being pushed with Satanic energy.—They are as entirely destructive of the truth of God as is the teaching of Farrar, Abbott, and the negative critics generally. "To every man his work." Whatever he has given us to do, let us do it, walking in communion with Him. How many have had to walk with God in the midst of increasing evil. How blessed such a walk.—J. W. NEWTON.

OUR PATH.

We need what is positive to be able to refuse the world. The words of Jesus supply it, "It is written again, thou shalt worship the Lord thy God, and Him only shalt Thou serve;" that is

what is to make up the life of one who walks in His path. Nothing but God before the heart for worship and service—that is the path of simple and blessed power. It is the knowledge of the glory of God in the face of Jesus Christ that alone gives us an object that satisfies outside this world, and so governs the heart as to make us superior to it.

The path of Jesus through the world gives us the pattern of ours—not of it, even as He is not. "He that saith he abideth in Him ought himself so to walk even as He walked." If our path has to be taken in the presence of Satan, there is a vast difference between the way we meet him, and the way the Lord Jesus had to meet him. He had to meet Satan in all his unbroken power, flushed with centuries of victory over the first man and his race. And He met Him and totally vanquished him. It is only a vanquished devil we have to do with, "He that is born of God keepeth himself and that wicked one toucheth him not." "*Resist* the devil and he will *fly* from you." May we live in the atmosphere of Christ's presence, abiding in Him, drawing upon the resources that are all there for us in Him, that we may answer a little more practically to Him here. Soon the time of testing and responsibility will be over. We shall see His face, and shall answer perfectly to Him in glory, and then too, we shall be with Him, and that forever. The Lord is at hand. Let us seek grace that we may be faithful to Him.—J. A. T.

Nothing but Christ, as on we tread,
The Gift unpriced—God's living Bread,
With staff in hand, and feet well shod,
Nothing but Christ—the Christ of God.

Everything loss for Him below,
Taking the cross where'er we go :

Sawing to all where once He trod,
Nothing but Christ—the Christ of God.

Nothing save Him, in all our ways,
Giving the theme for ceaseless praise ;
Our whole resource along the road,
Nothing but Christ—the Christ of God.

A CURE FOR CARE.

We are naturally anxious creatures, and we are very apt to nurse, encourage, and justify our anxiety. But as the grace of God is a cure for grief, so the gospel of God is a cure for care.—It forbids it and presents an antidote for it. It requires us to get rid of it, and to cast it out as fast as it comes in. Therefore Peter writes, "Humble yourselves under the mighty hand of God, that He may exalt you in due time ; casting all your care upon Him, for He careth for you." 1 Pet. v. 6, 7. Lay low before God, yield yourselves unreservedly to His will, He will elevate you ; and if cares and anxieties come upon you, cast them upon Him, for He takes care of you.

Blessed fact. God cares for us. He cares for all His works. He is good to all, and His tender mercy is over all His works. But He cares especially for His people. He has a particular knowledge of them, as it is written, "The Lord is good, a stronghold in the day of trouble, and He knoweth them that trust in Him." He thinks of them and for them. This was David's comfort, "I am poor and needy, yet the Lord thinketh upon me." Some read, "The Lord thinketh *for* me." He keeps His eye upon them. "He withdraweth not His eyes from the righteous." He pays as much, or more attention, to the least of His people than He does to the mightiest monarch upon earth. He holds them in His hand,

as Moses testified, "Yea, He loved the people, all His saints are in Thy hand." And Jesus add, "Neither shall anyone pluck them out of My hand. My Father which gave them Me is greater than all, and no one is able to pluck them out of My Father's hand." His care extends to the body and the soul. The very hairs of our head are all numbered. He cares for our food and clothing, as well as for our sanctification and salvation. He cares for us as His children—the bride of His Son, the objects of His choice. A man may care for his land, his cattle, and his servants, but he cares more for his children, and his wife. Just so the Lord has a general care for all, but He cares for His people with an especial care.

Whatever causes us anxiety in a greater or less degree, we should carry to the Lord. The cares of every day life, whether they arise from great things or small, from the common occurrences that are always taking place, or from any particular events. If they arise from sin, we should confess it, deplore our folly, and humble ourselves before Him.

Let us realize the fact that God cares for me—cares for me always—cares for me this moment—cares for all that concerns me, or affects me. He cares for me with a father's care. His care cannot be more tender or more strong than it is. Let us also rest upon His promises. He has promised to be with us—to provide for us—to be a God to us. Let us rest upon these promises, believing them, and expecting Him to make them good. Paul would have us satisfied with little, he says, "Having food and raiment let us therewith be content." Our food may be plain, our clothing common, but let us be content. Again

he says, "Be content with such things as ye have, for He hath said, I will never leave thee nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me." He had arrived at this point himself, as he testifies, "I have learned, in whatsoever state I am, therewith to be content." Let us live rather for eternity than time. If we live for eternity, we shall live for God; and if we live for God, we shall have few cares, and many comforts.—
J. S.

PSALM XXIII.

Jehovah God my Shepherd is ;
I shall not want while I am His.
In pastures green He makes me lie ;
Where water springs go never dry.
Whene'er it seems I must give o'er,
My fainting soul He doth restore.
In righteous paths He leads the way,
For His name's sake, from day to day.
Yea, though I walk through death's dark vale
My fears and foes shall not prevail :
For by my side my faith sees thee ;
Thy rod and staff they comfort me.
Thou art my host : Thy table fare,
While foes look on, with Thee I'll share.
Thou dost anoint my head with oil :
My cup o'erflows beneath Thy smile.
Servants of grace my steps attend !
Lord, in Thy house my days I'll spend.

J. M. ORROCK.

THREE IMPOSSIBILITIES.

1. "Make your peace with God."—It has been done by Christ. Col. i. 20.
2. "Lay your sins on Jesus." It has been done by God. Isa. liii. 6.
3. "Escape coming wrath if salvation is neglected." The Holy Ghost asks the question, which none can answer. Heb. ii. 3.

THE GLORIES OF THE WORD.

The lights of God which sweetly shine
 In earliest books divine,
 As morning hours to noonday lead,
 Along the volume shine.

'Tis but the same though brightening sun
 Which clearer, warmer grows ;
 The clouds which veil'd his rising beam
 Fly ere the evening close.

There are "silent glances," references, from one part of Scripture to another, that are deeper even than quotations. Instances of these are found in the Lord's ministry, as though His soul was so impregnated with the Word that He had tacit, quiet alliance with the breathing of God in the Old Testament.

He knew how to impress on each moment its Scriptural character.

In the case of Nathaniel, John i., a silent glance seems to have been in the Lord's mind to Psalm xxxii., where the secret of having "no guile" in the spirit is disclosed; confession of all secrets which might try to hide themselves before God, and pardon meeting them.—Nathaniel, we might judge, had thus been confessing (the fig-tree always is the symbol of repentance,) and the Lord sees him in the light of this Psalm.

The last verse of this chapter may be another instance. Jacob's ladder would seem to have supplied the figure there, the ministry of angels *now* is taught by it—the word should rather be "henceforth" than "hereafter."

We want to be in company with the Lord Jesus. He had a thousand links formed between His soul and the Scriptures of God. So it should be with us. His references were as the glance of an eye familiar with its object.

The glories of the Word and our alliance with it should be our safeguard

against the violence that will tamper with it.

The word of John the Baptist, "Behold the Lamb of God," was a reference to the shadows of the law—the morning and evening lamb—the lamb provided for shelter and food in the night of Egypt; and perhaps without undue pressure we might also say the "ram caught in a thicket" on Mount Moriah. Each pointed to Him who now stood before John in outstanding living personality. The Lord was putting various, all kinds of honor upon Scripture; by using it in temptation; by fulfilling it to the utmost jot or title; and as a Teacher, He who was Truth, embodied it, used it.

In John xix. 28, at the last moment there was a Scripture to be fulfilled, and because of that He said, "I thirst."

In the Acts we still find a close and intimate interweaving of the parts of the Divine volume.

A quotation is a divine seal put upon a thing *after* it has gone forth, as its first utterance was the announcement of the same Spirit.

We find this wondrous quality in Scripture; it refers behind its proper boundaries, and discloses eternity that is *past*—it overlaps again its bounds, and goes into eternity *before*, and thus bespeaks the authorship of the Book. It is a display of multiplied moral wonders; and one Spirit animates it from beginning to end.—J. G. BELLETT.

FACING THE TRUTH.

It is always a foolish thing for people to close their eyes to the truth, and yet it is one of the most natural things for the natural man to do. The sinner out of Christ believes in his heart that he

is heading for a hopeless hell, yet he seeks to close his eyes to the fact, forgetting that it is far the best thing to face facts, and, if they are ominous, endeavour to change his position towards them. But the sinner is not the only one at fault. The believer may often be charged with similar folly. If he meets a truth in God's word which contradicts his preconceived notions, he is apt to shut his eyes to it, and, though the truth may force itself upon him again and again, yet each time it comes it is possibly put away as being a "non-essential." Truth is an integer, and "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

We cannot afford to give a single word of God the go by. Let us look truth square in the face, and if it condemns any line of action, be it ever so small, let us bow to the truth, for God must be true, even though it should make every man a liar. The man who shuts his eyes to truth must, according to a natural, as well as a spiritual law, soon become blind to that truth. "Walk while ye have the light, lest darkness come upon you," were the solemn words spoken by our Saviour to such as we have referred to, and if we close our eyes to any light which God has given in His Word, we shall be losers here and hereafter. Let us be true to God; true to His Word. Thus, and thus only, shall we be found walking in the light, treading that path which, as a shining light, shineth more and more unto the perfect day.—H. G.—Simple Testimony.

RELATIONSHIP TO GOD.

What a blessed thing to us, who are the Lord's to know that in this world of bustle and strife our privilege is to be calm and restful, and to know the relationship we are in to God.

There is sonship, which gives the thought of heirship; then membership, which gives the thought of union to Christ. And what a separating thought that is—to think we are linked, with a link that cannot be severed, to the One upon the throne. How our hearts ought to revel upon and into the varied truths contained in our Bibles. Then there is worship, discipleship, saintship, fellowship, and a great many other "ships" that we don't half think of, and little wonder we don't rise above the waves more, because we get occupied with other things instead of Christ. May the Lord keep us more occupied with HIM—Himself only.—W. S.

A dying man in Hampshire, England, when visited recently by his parish clergyman, was greatly offended at his being called a sinner. "Sinner," he said, "I be no sinner. I have been to church for 22 years and never missed." "And what do you know of the Lord Jesus Christ?" the clergyman asked, and the dying man looked up and answered, "I never heard of the gentleman." "Why, you heard at the end of every prayer, 'for Jesus Christ's sake,'" said the minister. "Oh," said the man, "I heard that, but I never knew what it meant."

Whenever you find a person finding fault with God's doings either in the past or in the day we live in, we may rightly conclude that their souls are shrouded in nature's darkness, they have never been born again, and with all their display of supposed wisdom, their mouths are only proving the blindness of their hearts.