

THE GLEANER.

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

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

Vol. xiv. No. 8

DRAW ME NEARER.

Draw me nearer, blessed Jesus,
Draw me nearer, blessed God,
By Thy Holy Spirit's teachings
Closer fellowship afford.

May I, like Thy dear disciples,
Follow on where Thou wilt lead,
Find in Thee, (all self forgetting,)
All my joy at Thy blest feet.

Learning good and wholesome lessons,
Both for body and for soul;
Daily trusting in Thy promise,
Though the angry billows roll.

Though dark clouds arise and gather,
And no star around me shine,
In the calm and in the tempest,
Glad Thine hand is holding mine.

Joyfully I'm going onward,
Singing praise to Jesus' Name,
Till I reach the heavenly mansion,
My inheritance to claim.

S. S.

"Thine they were and Thou gavest them Me."

I have had deep delight in the thought of the Father giving us to the Son; to Him who was the object of His eternal delight and love, and to be associated with Him in this.—The Son has done all that was needed to place us there righteously, though according to infinite love and grace, but in doing it He has done all that has perfectly glorified the Father, and that too as God Himself

(John xvii.); and then He associates us with Himself. "My Father and your Father; My God and your God," and tells us that even the world shall know that we are loved as He is; and this secured, in that, while this love is in us by the indwelling of the Holy Ghost, Christ Himself is in us; the power of life and nature and capacity to enjoy it: and proving His love by His suffering, as passing knowledge. What a place to be put in, and what love to know! Our special relationship as presented to Himself is another thing.—J. N. D.

THE OLD MAN'S PRAYER.

In one of our city hospitals recently, the physicians were getting ready to perform an operation. The patient, an old man, was stretched upon the operating table, and when, at length, all was in readiness, one of the physicians approached with chloroform. The old man raised his hand, and said:

"Wait a moment." Then closing his eyes, he began repeating the prayer which he used to say at night at his mother's knee:

Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take,
And this I ask for Jesus' sake.

The doctors bowed their heads

reverently and waited ; and when he finished he looked up calmly, and said :

“ I am ready.”

Skillful, tender fingers did their work, and after a time the eyes of the old man slowly unclosed again. As he took in the familiar surroundings, a look almost of disappointment crossed his face, and then he said, softly : “ As Thou wilt, Lord.”

—J. O. D.—The Manna.

THE TIME IN WHICH WE ARE LIVING.

What characterizes the days in which we live? Do the men of this day show the following characteristics? are they—Lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasures more than lovers of God ; holding a form of godliness, but having denied the power thereof.

Do these terms describe the men of the present time ?

Linked up with these clear statements of the Word of God, and foretelling what should come in the future we find these words : “ For the time will come when they will not endure the sound doctrine ; but, having itching ears, will heap to themselves teachers after their own lusts (desires ;) and will turn away their ears from the truth, and turn aside unto fables.” (myths.)

I ask again, do you see anything

like this at the present time ? What do we see in the churches of protestant Christendom to-day ? Are they marked by spirituality, by deep earnestness, by gracious revivals ? Alas, no, the one thing which stands out as marking off this time from others in the history of the church is the denial of the Word of God. Up to the present time the protestant churches have clung in theory, at least, to the inerrancy and the inspiration of the Bible. But now this is all being changed. Now it is being proclaimed that there is error in the Bible, that many of its statements are proved by science and history to be untrue, that there are in it mistakes and contradictions. Probably one half of the ministers either openly reject the early chapters of Genesis as being simply myths, or they do not dare to affirm that they are the words of God and literally true in every particular. And if this be so to-day, what of the future ? How many of the students of divinity and theology believe in the Bible as the Word of God.

General Booth says that a professor of theology states that “ of six professors of theology at our university, I am the only one who believes in the divinity of Christ,” and another said, “ Half our divinity students are skeptical, which is about the same proportion as prevails among the professors who instruct them in theology.” In plain words, the schools of theology are turning out infidels to be the ministers of the future ! And they will suit those poor souls who have itching ears, who are turning away their ears

from the truth, and turning them unto fables.

Now that is just what is going on more and more frequently. The heart of man does not desire to hear the truth, it would like to have some scientific evidence it could rely upon, to prove that there are errors in the Bible, that the story of the fall of man is only a myth, that the old doctrines of man's ruin by sin, his need of redemption, the work of Christ on the cross, the necessity of repentance, pardon, and the new birth are superceded by new "truths" in the "progress of the church." Of course all these men claim to have kept Christ, and tell us how only the cobwebs of tradition have been brushed away from the Word of God by modern criticism.

But man being what he is, and the Word of God being what it is, no man can reject one part of the Word of God and have real faith left in another part. If a man gives up the literal accuracy and truthfulness of the third of Genesis, he will give up the truthfulness of the third of John. He may not mean to do it, may imagine he has not done it, but God knows and Satan knows that when a man gives up his faith in a part of the Word, he is well started on the way to give up faith in the whole. It will never be the same book to him again. And it is doubtful whether a single young man comes out from the most of the theological schools with full faith in all the Word of God.

This is what characterizes the Protestant churches of the day, the giving up of the Bible as the inspired and inerrant Word of God. Of course

beautiful names are given to it. Satan is far too wise to let it go out under its true name. From the day he talked with Eve down to the present, he has been calling things by false name, and so all this progress in skepticism is labelled progress in the truth. I turn to that Word and it tells me that "they shall turn away their ears from the truth, and shall be turned unto fables." It is "myths" the very name they give to the story of the Fall, of Babel, of the Flood, and of Jonah. The very thing they imagine they have turned *from*, the Word says they have turned *to*.

But what stern realities confront the child of God in these days of departure from the faith. From those holding a form of godliness, but having denied the power thereof the word is, "From these also turn away." (I quote from the Revised Version.) That is the message to every child of God who finds himself linked up with a cloak of profession covering the hideous form of worldliness and corruption. It is made by the Word of God the path of all His own to "turn away" from such a mockery of the true church of God.

For the teacher, the laborer, the servant, the word is, "I charge thee in the sight of God, and of Christ Jesus, Who shall judge the quick and the dead, at His appearing and His kingdom; preach the Word; be instant in season, out of season; reprove, rebuke, exhort, with all long suffering and teaching." If apostasy characterizes the professing church to-day, zeal and earnestness should characterize those who have the Word of God, who hold it fast, and have not denied His name. Men are de-

nying His name, they are giving up His Word as never before, and it is just when the current is setting darker and swifter towards skepticism that we need to cling more closely to Him and all that is of Him. In this day we need to buy the truth and sell it not, to follow the way of the Lord, to take heed to our steps. May we realize the solemnity of the day in which we live, the energy of Satan in sowing the seeds of error, and may the nearness of the Lord's coming be a reality to each one of us.

J. W. NEWTON.

NOTES OF LECTURES,

GIVEN BY W. BUCHANAN.

THE COMING OF THE LORD.

2 Tim. ii. 10, "Therefore I endure all things," etc. There are two things mentioned here, Salvation and Eternal Glory. Titus ii. 11, "For the grace of God," etc. "Looking for that blessed hope." v. 13. First the grace of God brings salvation to all men. God's grace flowing through His heart, through the sacrifice of His beloved Son, brings salvation down to all men. The eye of God sees, His heart pities, and His hand is stretched out to rescue. The other part of the Gospel is the glory to come. "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory," etc.

Our subject is the coming of our Lord Jesus Christ, and the first resurrection. Scripture speaks of two resurrections. A general resurrection is the prevalent idea; it was a Jewish doctrine. They had no Scrip-

ture which spoke of resurrection from among the dead. The disciples had never heard of this. "They wondered what the rising from the dead could mean." In Rev. xx. we get the first resurrection mentioned. Let us see who are the people who will be in this first resurrection. Luke xx., "But they that shall be accounted worthy to obtain, . . . they are the children of God being the children of the resurrection." v. 35, 36.

Now if you are not a child of God and the Lord should come to-night, you would not be taken. If you die in your sins you will not have part in the first resurrection. 1 Cor. xv. "Every man in his own order, Christ the first fruits, afterwards they that are Christ's at His coming." The Jews always had a sheaf as the first fruits of this glorious resurrection. That risen One in heaven is my Saviour. I am accepted in Him. The believer is in Him. Are you a stranger to Him?

Now we have "Jesus the first fruits, afterwards they that are Christ's at His coming." The first resurrection began with Christ rising from the dead: He is a forerunner, One who goes before. Just as the first sheaf of the Jewish harvest was the promise of the whole harvest, so Christ's resurrection is the promise of the believer's. "Because I live ye shall live also." "Kept by the power of God through faith unto salvation." When is He going to raise His people? At His coming. Who are then to be raised? They that are Christ's. Who are Christ's? "If any man have not the Spirit of Christ he is none of His." The Holy Ghost says this. You may have all that

the world can give, any religious standing, but if you have not the Spirit of Christ, you are none of His, and will not have part in the first resurrection.

Let us look at this coming. We will suppose that there are ten thousand Christians out in the burial ground of this place. If Jesus comes to-night, as He may, these will rise but the rest will sleep on. The graves of His own will be emptied and His people will arise. Suppose in this place there are ten thousand inhabitants, we will say there are five thousand born again—what about these? These five thousand living ones will also arise to meet their Lord in the air. What about those who are left? They must wait till He comes in flaming fire taking vengeance on those who know not God and obey not the Gospel of our Lord Jesus Christ. Two may be walking or sleeping together, the one taken, the other left. Unconverted child of christian parents, you may to-night give the last kiss to your loving mother. To-morrow morning she may be gone! Oh yield yourself to Christ now, make no excuse—time is short—one half hour may seal your doom! O these eternal realities!

"They that are Christ's at His coming." "The Lord Himself shall descend from heaven with a shout," etc. The word shout is a Roman military word, it is an assembling shout. On a field a number of soldiers are strolling about, or quietly resting, all at once a shout is heard, it is an assembling shout, and every man springs to his place as they rally around their colors. So our Lord will give an assembling shout, then

from every quarter of the earth His people will rise to meet Him. What a glorious moment that will be!—What will His people say as they rise to meet Him. Hark! 1 Cor. xv. 55-57, the shout of triumph, "Oh grave, where is thy victory!" Then as they sweep up to meet Him, they shout again and again, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ!"

Are you going to be there? No earthly conqueror ever swept through the gates with such a shout as that. Then we will cast our crowns at His feet—He is worthy!

THE BRIDGE IS BROKEN.

How many a man who has been self-righteous all his life has, at the last, discovered that the thing whereon he placed his hope failed him!

I have heard of an army who, being defeated in battle, endeavoured to make a good retreat. With all their might the soldiers fled to a certain river, where they expected to find a bridge across which they could retreat and be in safety. But when they came to the stream, there were heard shrieks of terror, "The bridge is broken! the bridge is broken!" All in vain was that cry; for the soldiers hurrying on behind pressed upon those that were before, and forced them into the river, until the stream was glutted with the bodies of drowned men.

Such must be the fate of the self-righteous. You thought there was a bridge of ceremonies; that baptism, confirmation, and the Lord's Supper made up the solid arches of a bridge of good works and duties. But when

you come to die, there shall be heard the cry, "The bridge is broken, the bridge is broken!" It will be in vain to turn round then. Death is close behind you; he forces you onward, and you discover what it is to perish through having neglected the great salvation, and attempting to save yourself through your own good works.—S.

DEVOTION.

Have not our rigid ecclesiastical and financial systems checked and even suppressed individual enterprise? Do we not need a great deal more generous freedom and opportunity for men to work for Christ in their own way? It is a very common thing for men and women of good position to go to all sorts of places—to the heat of the tropics, to the perils of Alpine climbing, to the winter of the Arctic regions, in order to gratify taste for travel, or for research or for pleasure—going at their own charges, and putting up with all kinds of rude discomforts.

How is it that so very few, either men or women, ever think of going without waiting to be sent, or wanting to be paid, into the midst of such hardships for Christ's sake? Yet with such a King as ours, and with such a commission as that which He gives to ALL His disciples, we should have looked for it to be a thing most common. We should expect to see merchants retiring at middle age from business in order to give themselves up to Christ's service; and men and women going down to live among their poorest and neediest brothers and sisters for the glory of the Lord

Jesus, who laid down His life for us. Is the love of the Saviour the only love that fails to kindle enthusiasm, courage, endurance?

MEN OF FAITH.

When Christ so fills our hearts, that we refuse the things of earth, they will have no charm that we bow to them. Satan will not make us bow to him nor to his things, when we take the true Nazarite place.

Has not your soul thrilled many times when you have read that third chapter of Daniel? Think of that immense assemblage gathered together in the plains of Dura; all the great men, the mighty men, the kings and notables of the empire of Babylon there assembled; and hearken to the sweet music of all the various instruments—the psaltry, the sackbut, and the harp, everything that would stir the people and make them fall in with what was going on there.

Three lonely men stand there, three men face the mightiest king of the whole earth, standing there alone in the face of universal adoration of that image, with their heads covered, and upright as God's witnesses; and all the mighty power of Nebuchadnezzar cannot get them to bow. All the example of those gathered hosts cannot get them to yield. All the sweet music from that wondrous orchestra cannot influence them to bow the knee to that image. Nay that fiery furnace glowing seven times hotter than ever, threatening them, cannot turn them from their faithfulness to God.

Where are there such men to-day? We are not living in the times of the

fiery furnace, but I can hear the music, I can hear the sackbut, the psaltery and the harp, and all these alluring things that would attract the people of God. Where are those who are not, in some way or other, bowing to the image and following the multitude? What an honor to be standing for God at a time of universal apostasy. If you read your Bibles, you will find that it is in such a time that the light of testimony shines out brightest.

Take the history of individuals.— You will find in the darkest days of the history of the kings of Israel, that Josiah and men like him lived. If we are but few, as those men of Israel, Shadrach, Meshach, and Abednego, and all the world is following after the image of a false god, if we are faithful to Him we can have a testimony like them. They are cast into the furnace, but they knew God; and they said to Nebuchadnezzar, "Our God can deliver us out of your hand." What a word to say to the mighty ruler who thought he had all things in his hands, "our God is able to deliver us and if not"—not if he is not ABLE to deliver us, but if he does not CHOOSE to deliver us—"be it known unto thee, O king, we will not worship the image that thou hast set up." Let us go into the furnace; heat it seven times hotter, you will but burn up your own minions, and the human bonds that would tie us; but you cannot hurt us. Into that furnace they go, only to find a companion there who is none other than the Son of God.

That is all the fire of persecution can do—put us into a place where only our bands are burnt. Have you

not found it so? In your times of prosperity you have found that the world was wrapping its silken cords about you, and holding you fast.— Affliction has come, perhaps persecution, and how those silken cords which held you, and which were so strong, are burned away, and you *walk* in the very fire which you feared would consume you. You need never fear anything that is brought upon you through faithfulness and devotion to the Lord.—S. RIDOUT, in the Treasury of Truth.

THE HOLY PERSON OF OUR LORD JESUS CHRIST.

We have fought for the verbal inspiration of the Holy Scriptures. We have contended for the supreme authority of God's Word in all matters in all controversies, and in all the relations of life. "It is written" settles every question and is the end of all controversy. One line, yea, one word from God, and at once we would be silent and haste to obey. Truth is eternal. But now another subject equally vital, equally divine, demands our instant attention, and one equally calling for absolute subjection of soul and conscience, one which strikes at the root—at the kernel of Christianity, and on which hangs, moreover, the glory of God in the Gospel, and our eternal salvation. What is that subject so momentous and of such immediate and eternal interest?

It is the HOLY PERSON OF OUR LORD JESUS CHRIST, which has been assailed in all ages, yea, down to our own times, and is in our day the mark for the keenest and barbed arrows of the enemy. Christianity is built upon a

Person; the cross the resting place of our once guilty consciences, derives its infinite value from One who endured in darkness and wrath that cross. If, therefore, the Rock of Ages be shivered, then the whole system of Christianity, with its hopes, its joys, its peace, its heaven—all, all goes crashing down in the wreck—our souls lost, and God's nature irretrievably tarnished. But, thank God it is not so. From the moment of the Incarnation when the Eternal Word was made flesh, the divine and human natures of our Lord must not be separated, distinguished they may be, but He every remains truly God and truly man, and just as absolutely holy in His manhood as in His Deity.

The impeccability of His human nature is the recent and present form of attack, and it is this awful and deadly error to which we now call especial attention.

The Divine, the miraculous conception of Jesus Christ is alone detailed by Matthew, a Jew, an Apostle, and companion of the Lord, and by Luke, a Gentile, not an Apostle, and who probably never saw the Lord.—The aim of Matthew is to convince the Jews that Jesus of Nazareth is none other than the promised Messiah; Jehovah-Saviour of His people, Emmanuel "God with us;" yet truly man. Luke has before him the ignorance and needs of the Gentiles. Thus both to the Jews and the Gentiles, "the birth of Jesus Christ" is unfolded in terms so carefully selected, that the impeccability of His human nature is established beyond doubt or cavil. To question it with Matthew i. 18 to 25, and Luke i. 26

to 35; ii. 1 to 16 before one's eyes, is to sin against Christ Himself.

John, the fore-runner of the Lord, while filled with the Holy Ghost from his birth, yet was begotten in ordinary course of generation, Luke i. 15. Not so our Lord. "Now the birth of Jesus Christ was on this wise; when as His mother was espoused before they came together, she was found with child of the Holy Ghost," again, "that which is conceived in her is of the Holy Ghost," Matt. i. 18, 20. What is the testimony of the "beloved physician," Luke? "The Holy Ghost shall come upon thee and the power of the highest shall overshadow thee; therefore also the Holy Thing which shall be born of thee shall be called the Son of God." Luke i. 35. The conception of the Lord was as truly a divine work, as the creating of heaven and earth; yet He was truly man, actually and truly born of, not "a" but "the virgin." Veritable God and veritable man.

But had the Lord been the actual Son of Joseph, the foul taint of sin must have stained His nature, yet He was legally the son of Joseph, and as such heir to the throne of David. According to the Jewish law, a betrothal carried with it all the responsibilities of marriage, hence before Joseph and Mary lived together as married persons, she is termed his wife and he her husband, Matt. i. 19, 20. Legally the son of Joseph; actually the son of Mary. Thus the rights and dignities of David were fully assured through Joseph, and the yet deeper glories of the cross and of the government of the world, secured through Mary. Begotten of

Joseph, a sinful nature would have been communicated and all would have been a wreck. Begotten of the Holy Ghost, the babe yet unborn is the object of divine care, Luke i. 35, and thus preserved from fallen human taint or liability thereto. The impeccable humanity of our blessed Lord's Divinity are safe-guarded in the words, literally, "THAT HOLY THING," Luke i. 35.

Adam before the fall was innocent; we are conceived in sin, Psalm li. 5; but Christ as to His human nature was born holy. There can be no objection to the expression, "He wears our nature on the throne." He took part in flesh and blood, Heb. xi. 14, but in a holy condition. We regard as blasphemy, as damnable doctrine, to assert that Christ as to humanity—born of the virgin—was capable of or liable to sin; or that the sinless consequences of life as infirmity, weakness, etc., were necessarily attached to Him who was conceived of the Holy Ghost and born holy. Let but these two latter statements—His conception by the Holy Ghost and His holy birth by Mary be weighed for an instant, and many a current thought trenching on the glory of His Person would be at once relegated to Satan—the source of these blasphemous doctrines.

The hour of the Cross and the day of the Incarnation can never be forgotten. How truly the Incarnation of our Lord was of God may be gathered from Ps. xi. 7, "Thou art My Son; this day have I begotten Thee." Before His birth, Matt. i. 21, at His birth, verse 25, and after He is named Jesus, or Jehovah. Jehovah's people were the people of Jesus. Depend-

ent too upon His birth were the titles Emmanuel and Son of God, Matt. i. 23, and Luke i. 35. What divine, human, and eternal results accrue from the blessed fact of "God manifest in the flesh!" At any moment from His entrance into the world He could have gone out of it into His glory, for neither sin, nor its consequences had any claim upon Him, but had He done so, He would have reigned in solitary glory. The cross was needed for redemption, and to give us righteously a part with Him in His glory as man.

Christ suffered being tempted; we too suffer when tempted. But herein consists the vital distinction between Christ and us. "The prince of this world cometh and hath nothing in me," John xvi. 30; whereas in us He ever finds a too ready answer. Our nature is fallen. Christ's nature was holy. In Him there was nothing to answer to the temptation without; in us there is. He suffered being tempted; true, for His Holy soul naturally recoiled from, and repelled the suggestions of the enemy.

During His life here below, the prophecy of the Hebrew prophet was fulfilled "Himself took our infirmities and bare our sicknesses," Matt. viii. 17; while on the cross, He bare our sins. Infirmities, weaknesses, sicknesses, etc., are not in themselves sinful, although they are the consequences of sin. If Christ "took" our infirmities, it was certainly a voluntary act of grace on His part.—Had He been under the power of sin, or having a nature capable of falling, or yielding to temptation, then life's struggle must have been entered upon for Himself, but no, it was for us.—

Himself, voluntarily, and in grace "took" our infirmities, and on the cross and there only, bore our sins.

He was at all times and under all circumstance of life, under the smile and favor of God, save in that solitary hour on the cross, when in the darkness He cried, "My God, My God, why hast Thou forsaken Me?" The cross in its agony and horror, never for an instant interrupted His relationship with His Father. For the moment it clouded the joy of the relationship—a very different thing—and even that joy, that is the communion of the relationship was restored ere He expired as Man, for He said, "Father into Thy hands I commend My spirit." Luke xxiii. 46.

We would emphasize the statement that the impeccability of His human nature is the great basis of His sacrificial death. It was a stringent sacrificial law for the wilderness, Lev. xxii. 18-25, for the land, Deut. xvii. ; xv. 21, and one equally binding in millennial days when commemorative sacrifice shall be offered, Ezek. xiv. 18 ; xlv. 4, 6, 12—that none but unblemished animals shall be accepted of the Lord ; why ? the unblemished sacrifice pointed to the Lamb of God in whom all sacrifice whether anticipative (past) or commemorative (future) centered—"a lamb without blemish and without spot," 1 Pet. i. 19.

The absolute holiness of Christ in nature and life must be of necessity, if God's glory in the cross, our salvation, and the signification of the types are all, and more to be secured in Him and find their answer in His Holy Person. "Without blemish" occurs about thirty times, and "with-

out spot" about ten times—holy finger posts directing us to the Christ of God who was absolutely unblemished and spotless.

"A body hast Thou (God) prepared me," Heb. x. 5—a body in which, and by which, the will of God would be accomplished. God's nature glorified is the prime thought in the burnt offering, Lev. i., and man's need as a sinner in the sin offering, Lev. iv. Now, not only were both sacrifices to be without blemish, but the inwards were dealt with ceremonially and burned on God's altar; all that which told of the inward feelings, affections and will—ascended as a sweet savour to the heart of Jehovah. Thus the body prepared by God in which Jesus Christ glorified Him in life and death, was outwardly and inwardly, the display of absolute perfection. How could sin or the ills of life have any claim whatever over a state of holy humanity.

We are amazed at the temerity of men who dare to handle irreverently this thrice blessed holy theme. Others worse still, would seek with unholy hands and defiled minds to dissect the holy natures of our Lord. The evidence is simply overwhelming that Jesus in His wondrous being is God and man. His human nature is unassailable. Conceived of the Holy Ghost, the virgin over-shadowed by the Holy Ghost, declared holy as born of Mary, the child born none other than the Messiah, Jehovah, God, Son of God, and Son of man ! Ah ! what titles, what glories, what results accrue to God and to the universe from the precious fact of the Incarnation—a fact only equalled—we dare not speak of super-excellence

in the region of the Divine—by the moral grandeur of the cross.

Readers, young and old, turn away in holy loathing from teachers, and their disciples and adherents, who propound a false Christ. Give no quarter to the enemy. Irvingism, and Cambellism, Theosophy, Christian Science, Seventh-day Adventists, Catholic Apostle, Unitarian, Christadelphian, Millennial Dawn, etc., are systems of deadly error because founded on the one denial—more or less—of Christ's Most Holy Person.

Carefully distinguish—for therein consists truth and error—between Christ being born necessarily subject as Jews and Gentiles to human infirmity; and His voluntarily entering into the sinless consequence of our sinful state so as to sympathize with us. He was not born necessarily subject to the ills of life. Our infirmities had no claim upon Him, but in grace He took His part in them.

May God graciously preserve His beloved people from all complicity with Christ dishonoring thoughts and teachings.

“THE MAN CHRIST JESUS.”

Christ was a man in the truest sense of the word, body and soul.—The question is as to His relation to God as man. We are all agreed that He was sinless. He had true humanity, but united to Godhead. He was God manifest in the flesh. Scripture speaks simply, saying He partook of flesh and blood. That is what the Christian has simply, and as taught of God to believe. . . .

There was the fulness of the Godhead bodily; and the divine nature

was a spring of many thoughts and feelings in Him. This is not the whole truth; but to deny it is not truth. If it merely means that humanity has not in itself a divine spring that is plain enough; it would not be humanity. I am equally aware that it will be said that it was in His person; but to separate wholly the humanity and divinity in springs of thought and feeling is dangerously over-stepping Scripture. . . .

His humanity, it is said, was not *sui generis* (this means of its own kind.) This too is confusion. The abstract word humanity means humanity and no more: and being abstract must be taken absolutely, according to its own meaning. But if the writer means that in fact the state of Christ's humanity was not *sui generis*, it is quite wrong: for it was united to Godhead, which no one else's humanity ever was; which as to fact alters its whole condition. . . .

Now that Christ was truly man, in thought, feeling, and sympathy, is a truth of cardinal blessing and fundamental importance to our souls. But I have learnt, thereby, not that humanity is not real humanity, if there is a divine spring of thought and feeling in it; but that God can be the spring of thought and feeling in it without its ceasing to be truly and really man. This is the very truth of infinite blessedness that I have learnt. . . .

What I see in Christ is man where God has become the spring of thought and feeling. Did he thereby cease to be man? Not at all. It is, though “according to God” in man, and as man, these thoughts and feelings are to be found. And this extends itself

to all the sorrows and the pressure of death itself upon His soul in thought. He had human feelings as to what lay upon Him and before Him, but God was the spring of it all.

Abstract discussions on the nature of the Lord Jesus are I believe very unhealthy things for the soul; and if in the form of a positive attempt to define incarnate Godhead—always erroneous in some expression or other.—J. N. D.

HOW THE WORLD GIVES.

When the world pays best she pays nothing, and when she pays least she pays her flatterers with scorn; she rewards their services with neglect and poverty. Many a statesman has spent his life in the world's service, and at first the world said, "Go on, go on," and he was clapped everywhere; he was doing something to serve his time; but he made a little mistake, a mistake, perhaps, which will prove not to have been a mistake at all when the books of history shall be read with a clearer eye. "Down with him!" says the world, "we will have nothing more to do with him."

All he may have done before went for nothing; one mistake, one flaw in his political career, "Down with him! Cast him to the dogs, we will have nothing to do with him again." Ah, the world pays scantily indeed! What will it do for those it loves the best? When it has done all it can, the last resource of the world is to give a man a title (and what is that)? And then to give him a tall pillar and set him up there to bear all weathers, to be pitilessly exposed to every storm; and there he stands

for fools to gaze at, one of the world's great ones paid in stone; it is true the world has paid that out of its own heart, for that is what the world's heart is made of.

The world pays scantily; but did you ever hear of a Christian who complained thus of his Master?—"No," he will say, "when I serve Christ, I feel that my work is my wages; that labour for Christ is its own reward. He gives me joy on earth, with a fulness of bliss hereafter. Oh, Christ is a good paymaster! "The wages of sin is death, but the Gift of God is eternal life."

He that serves Christ may get little gold and silver such as this world calls precious, but he gets a gold and a silver that shall ne'er be melted in the last refining fire, that shall glitter among the precious things of immortality through eternity. The world pays niggardly and scantily, but not so Christ.—S.

Reader, if you are a rejector of God's precious truth, beware! Is it impossible that He whom thou rejectest may leave thee to manifest the awful reality of Satan's power, driven, for the warning of others, headlong to destruction? Yet let me say, if the voice of Jesus lingers in your ears—if you are not yet deaf to it utterly—still He says, "Come," and you may come; and still, whosoever cometh, He will in no wise cast out.

What will occur shortly:
"And the great dragon was cast out, that old serpent, called the devil, and satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."