

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. 1

MY LORD AND I.

(Sung in the rocks and caves of France during the fierce persecutions of the Huguenots, three hundred years ago.)

I have a Friend so precious,
So very dear to me,
He loves me with such tender love,
He loves so faithfully,
I could not live apart from Him,
I love to feel Him nigh,
And so we dwell together,
My Lord and I.

Sometimes I'm faint and weary,
He knows that I am weak,
And He bids me lean on Him,
His help I gladly seek ;
He leads me in the paths of light,
Beneath a sunny sky,
And so we walk together,
My Lord and I.

He knows how much I love Him,
He knows I love Him well ;
But with what love He loveth me
My tongue can never tell ;
It is an everlasting love
In ever rich supply,
And so we love each other,
My Lord and I.

I tell Him all my sorrows,
I tell Him all my joys,
I tell Him all that pleases me,
I tell Him what annoys ;
He tells me what I ought to do,
He tells me what to try,
And so we talk together,
My Lord and I.

He knows how I am longing
For some weary soul to win,
And so He bids me go and speak
A loving word for Him ;

He bids me tell His wondrous love
And why He came to die,
And so we work together,
My Lord and I.

I have His yoke upon me,
And easy 'tis to bear ;
In the burden which he carries,
I gladly take a share,
For then it is my happiness
To have Him always nigh—
We bear the yoke together,
My Lord and I.

REST—A GIFT.

A friend, living some miles from N., was walking along a railway siding, when he looked down upon a roughly built cottage and noticed that the daylight showed through some parts of it. He wondered if anybody could be living in the place that looked so cheerless, and, coming round to the front he found an old lady and her grown up daughter.

At once he said within himself that he would see the place more comfortable before the winter came, and went on his way. But the good purpose was forgotten, and he never thought of the place again until one morning, some few weeks after, he drew up the blind and looked out to find two or three inches of snow on the ground. At once his heart smote him for his forgetfulness. He had that day to go to Newcastle, and it occurred to him that, at any rate, a

pair of blankets would do something toward adding to the comfort of the couple. He had not thought that he would have the pleasure of taking them himself.

As he passed the window, the old woman was looking out, and he held up the parcel, thinking she would understand that he was bringing something for her. But she only frowned angrily, and shook her head. He opened the door, when the old woman bade him angrily begone. She did not want to buy any of his goods, she said; and slammed the door against him.

"Why," said he, "she thinks I want to sell them! No wonder she is so vexed, needing them so badly; I must make her understand it is a gift." He opened the door again and got in. More fiercely than ever, she bade him begone. He saw that she was stone deaf, and her daughter was not at home. What could he do? To leave the parcel was only to have it flung after him in the snow. "I will show her what it is," he said to himself; "perhaps she will understand then."

He untied the parcel, but the sight of the warm blankets only made her more conscious of her need and her poverty, and she turned away indignantly. "Why don't you go away? I have told you I don't want them." What could he do? He took one out and held it up full length and breadth, and smiled and nodded his head; but it seemed only like the insinuating wiles of some resolute pedlar, and aggravated her the more. "Why don't you go away, when I tell you?" she cried.

Then yet another effort suggested itself. Taking the blanket, he threw it right round her and burst into a hearty laugh. Then the meaning of it all flashed upon her. Looking up, almost afraid to ask the question, she asked, "For me?" He nodded his head and smiled.

Dear reader, did not the Lord say, "I will give you rest?" But have you taken it? Have you, with appropriating faith and an overflowing heart, said, "FOR ME?"

THE GRANDEST BLESSING.

Christ comes to the human soul to revive and to bless. He comes to bring forth the flowers and fruits of Paradise in the waste of the hardest and most uncultivated heart. He comes to make life richer and purer—to make even losses and afflictions the means of profit and reason for gratitude. He comes to open new fountains of joy in the heart, as the rain opens fountains in the desert and causes springs of living water to gush forth among the hills.

He comes to give us a purer atmosphere to breathe, and a brighter light to shine upon the path of duty, as the air is freshened by the summer shower and the sky is clearer when it has been darkened by the cloud and swept by the rain. He comes to bring forth in our souls the beautiful flowers of immortal hope and the golden harvests of eternal love, as the rain clothes the wastes with blossoms, covers the fields with grain and loads the orchards with fruits.

Christ comes to lift the heavy burdens from weary shoulders, to remove the fetters from suffering limbs

and captive souls. To dissipate the dark shadow from afflicted homes, to make all labor and trial and temptation a means of improvement and something to be thankful for. It would be the grandest discovery ever made if all men could learn that Christ comes only to bless, and that all hearts and homes would be revived by His coming as much as the waste is revived by the rain.

THE TRUTH ABOUT THE LAW.

"Buy the Truth and sell it not" is the exhortation of the Word of God. Prov. xxiii. 23. God has taken every means to impress upon man the value of the truth—its inestimable value. Error allures, entices, ensnares; it is seductive, is made by Satan to appear attractive. He is able to mix truth with error, to make error appear to be truth, and it is not only the unsaved who are in danger from error, but the people of God are, we know, often seduced into receiving error as truth and in place of it. The attitude we should have towards Scripture is that of learners; we must be willing to learn what He has to teach, and not as is so common, simply go to the Word to find proof-texts for some theory or doctrine we have adopted. This is a course fatal to any finding out of the truth of God.

We must let God teach us, must be teachable, or we shall surely fall into error. Take the law as an example. How much of error there has been among the people of God as to it, and this has paved the way for Seventh Day Adventism to come in and seduce many into accepting

in place of the teachings of Scripture, the teachings of this system. The churches would have it that God requires His people to keep the law, that it is His people's rule of life, and this error opened the door and gave easy entrance to the whole system of law keeping and the Sabbath keeping delusions.

God has made His Word so plain that only a false system taught from early years and the natural delight of the heart in legal works as a means of pleasing God, could blind men to His truth as to law and law keeping. The simple question is this: Is law God's sole principle of dealing with man, and did Christ come to enable man to better keep God's law, or does God deal with man in pure grace, having given the law to Israel alone? In other words, Does God require man to do for blessing? or does God give blessing to the believer in His Word? Or put it another way, Does God act from what He in Himself is? or does He act from what man does? Put it in still another way, and in regard to the natural man, the unsaved sinner, Is a man who has kept all the commandments from his youth up, who touching the righteousness of the law is blameless any better in the sight of God than an ordinary sinner? Can an unsaved—an unbelieving man do any works of righteousness to commend himself to God?

What does the Scripture lay all stress upon, doing, or believing? The Bible is certainly plain enough. The trouble is, people do not search it; are ignorant of it, and take the words of men instead of the plain

Word of God. We must take either God's Word or man's words, the latter really Satan's lies. What says the Word? "By the deeds of the law there shall no flesh be justified in His sight, for by the law is"—what? righteousness? Far from it,—"the knowledge of sin." Read the third of Romans from verse 9 to the end. What place has law? What place has faith? Hear the sum of the statement as to this most important truth, "Therefore we conclude that a man is justified by faith without—apart from—the deeds of the law." Verse 28.

It does gall a man's pride terribly to be told that all his morality counts for nothing in God's sight. It is not reasonable to put a very wicked man on a level with a nice moral person, to say the Elder Brother is not a whit better than the Prodigal. What? all my goodness to be thrown away? I, come to God as a common sinner?

But now suppose one believes, surely he must keep the law. Grant that God forgives only the one who takes the sinner's place and believes in the Lord Jesus Christ as his Saviour. Grant that Christ has done all the work of salvation, we are surely saved that we may keep the law—are we not? This is the popular teaching; speak otherwise and you will be called an Antinomian.—After one is saved he must keep the law or he will backslide and be lost. A believer's security depends on his own doing, not on the keeping power of God you will be told.

What does a man get when he becomes a child of God? A new life

which is called "everlasting or eternal" life. What is the one who has this new life to do? Walk in newness of life." Rom. vi. 4. The believer has a new life and he is to walk in the power of it. Is the law the rule of that life? Does law give power for it? What is the rule of this life and what the energy for living it in this world of sin? Law? Does Scripture say that law has anything to do with this life? No. It says just the opposite. "Ye (believers) are not under law, but under grace." "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be joined to another, even to Him who was raised from the dead, that we should bring forth fruit unto God." Rom. vi. 14; vii. 4.

Here you get the power of the new life, how we bring forth fruit unto God. And the rule of this life is not, Thou shalt not kill, Thou shalt not steal, but "He that saith he abideth in Him ought himself also so to walk even as He walked." 1 Jno. ii. 6. Walking as He walked is a very different thing from keeping the law. Again we read, "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law." Gal. v. 22, 23. Plain enough words these one would think, and there are many others as plain, but God's plain Word does not suit the hearts of men as well as doctrines and teachings fixed up on purpose to please man and to lead into error. For man being what he is, error pleases him far better than truth. It pleases

him to be told he must do this and not do that to keep the favor of God, because it makes something of man and his doings.

But God's Word sets man aside altogether. God sees His people in Christ, all blessing is theirs in Him, and eternally secured to them by His death and resurrection. "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand." Jno. x. 28. Is it dangerous to give believers the assurance of salvation? God has certainly done it. Read Rom. v. 8-10; viii. 28-39; Eph. ii. 4-9; Col. i. 12-14; ii. 10, for confirmation of this. God's way is for His people to walk in newness of life, to walk as Jesus Christ the righteous walked, to bear the fruits of the Spirit. That is God's way and brings peace.

Keeping the law to have the favor of God is Satan's way and brings only anxiety and uncertainty. It is the fruit of unbelief and ignorance of God's Word. To tell an unsaved man to keep the law to get saved is to deceive him and confirm him in a course which will end in the lake of fire. To tell a believer that he must keep the law or he will backslide and go to hell, is to tell him what is false and to destroy his peace, and the rest which assurance brings. Study God's Word and teach it, preach it, be guided by it.—J. W. NEWTON.

All material things which dazzle the eyes and appeal to the senses are merely passive, and have no essential life. The spirit alone is the source of power. The spirit can never die.

"Shall not the Judge of all the earth do right."

Lord, Thou art God, who rulest over all,
And none can stay Thy hand or question
Aught that Thine unerring wisdom
Prompts Thee to do.
Creation tells in language grand, sublime,
The power and glory of Thy might,
As seasons roll along in perfect order,
With varied scenes—beauteous each one—
They speak forth with no hidden language
Their great Creator's mind.
Dazzling glories with their light and harmony
Displayed before our eyes,
When opened to behold them, fill the soul
With adoration, worship, praise.
Blind, stupid, and without excuse
The man who cannot see Thee in Thy works
So radiant and profuse.
Thy ways are equal—no change or variation
In Thy ways can there ever be—
Thou art Sovereign Lord alone,
None can conflict or stand against Thy might.
Thy purposes will surely come to pass,
All good, and wise, and kind.

Thy Word Thou hast exalted above Thy name,
Which gives us a transcript of Thy mind,
And fails not to disclose to him
Who gives an attentive ear,
That Thou art God alone ;
And though the creature never can
Mount up to heights to comprehend
Thee in Thy great thoughts and acts,
Yet Thou hast spoken, and we can hear,
And lowly bow in adoration at Thy feet.

Yes, Thou hast spoken to us by Thy Son,
The revelation of Thyself ;
In lowly guise—yet the Eternal God,
In words and acts of love divine, sublime,
That fills our ravished souls with holy joy,
And bows our hearts in worship, Lord,
To Thee, God's well-beloved Son,
And makes us long for that bright day
When Thou wilt come again,
When at that voice of majesty and power,
The dead shall rise from land and sea,
And we the living shall be changed,
And all caught up to glory's highest height,
And dwell forever in that home of light and
love and song.

THOS. SOMERVILLE.

1898—1899.

All the way Thy hand has led me,
Kept me through the year that's gone,
And Thy promises unfailing,
In my path there has been none.

And Thy love has been my covering,
Sheltered, kept, and guarded well,
And the joy that Thou hast given,
My poor tongue would fail to tell.

Sorrow's cup too, running over,
Gone my loving, gifted son,
Taken home to be with Jesus,
Life's short race was quickly run.

Still the days kept passing by me,
Many mercies crowned my life ;
Onward, onward, soon the glory,
Up above earth's scenes of strife.

Deepest, fullest, realest blessing,
In Thy company I found,
Everlasting arms around me,
Made these mercies to abound.

And the coming year has blessings,
Joys and sorrows too as well,
But Thy love, Lord, can sustain me,
And Thy presence with me dwell.

T. SOMERVILLE.

KEEPING OURSELVES.

What are we to understand by "keeping ourselves in the love of God?" Just, we think, what is here stated—personal, conscious, enjoyment of the love of God as our sure portion, whatever may be the abounding evil around us. It implies the knowledge of God as He has revealed Himself unto us in Christ, and communion with Him as thus revealed. It is the soul's refuge as the darkness thickens, and troubles increase. Nations may be quarreling and fighting; the cry of war may be coming from all quarters; the professing church may be passing

through the several stages of apostasy, as "the way of Cain, the error of Balaam, the gainsaying of Core;" but the soul's hiding-place from the strife of nations and the divisions of the church, is the love of God—the unchangeable love of God; and faith can add, without a question, This is His love to me, for whom He spared nothing, not even His own Son, that I might be cleansed from all my sins, possess eternal life, and be brought into the cloudless enjoyment of His perfect and eternal love. Whatever may occur in the history of the church or of our brethren, He is unchangeable; and the individual soul that remains true amidst the general failure, will find no change in his "safe retreat"—the changeless love of God.

PEACE WITH GOD.

I think it is of great importance to observe that the blessing expressed in these words is not a feeling, but a fact—a fact altogether independent of our feelings.

God has a controversy with sinners. We sometimes hear it said, that He cannot look upon sin but with abhorrence. The teaching of the Word is, that He cannot look upon sin at all. So long as I am chargeable with it, I must stand at a distance from Him. I can have no intercourse or fellowship with God.

What am I to do? How is the controversy to be ended? Here it is:—The controversy is ended the moment I am "justified;" being justified, that very moment "we have peace with God."

"What is it to be justified? I take it that it is just to be in such a position that God, looking on us, sees us in all the value of Christ's work, and accounts us righteous.

Have I thus atoned for my sins, or rendered to God His due? Ah! no. Can I ever expect to do it? The thing is impossible. Then I am LOST. Yes, assuredly, that is my position.

But now comes the cry:—Is there no one in the universe who can do for me what I never can hope to do for myself? And the gospel of God's grace quickly brings me the answer:—Yes, there is such an One, and His name is Jesus. It was the very purpose for which He came into the world. By His life He glorified God, and in His death He poured out His soul an offering for sin.

But how can I make all this my own? The Word of God has but one answer: it becomes ours by FAITH. I know of the work of Christ only on the testimony of God. That testimony I believe. That work meets my deepest and truest needs, and is offered me as a gift from God. I receive it thankfully. It is as sure as the word and the oath of Him who cannot lie can make it; and therefore with calm assurance, I rest upon it. And now, what is my position?

Accepting this gift from the hand of God, it becomes forthwith my own—mine, and it never can be taken from me. God sees nothing in me now that He can condemn. I stand forth before Him, spotless as His own Son. And so I can now say, and I say it with unspeakable joy, "Justified by faith, we have peace with God through our Lord Jesus Christ.—MACKAY.

THE WORD OF GOD.

I do not worship the Book, but I so intensely love it that I can say with David, "My soul standeth in awe of Thy word." You may speak of me as you please, and I can afford to regard it as I please; but when God speaketh then every power is hushed to hear what He hath to say, and the whole heart trembles before the Word of the living God. It is no ordinary book. I hate the science of comparative theology. I know but one God, and all the rest are idols. I hate all comparison of sacred books. I know of one, and all the rest are pretenders. No man of God who has ever read them will ever for a single second think they can be mistaken for sacred books. They have nothing of the tone, or the majesty, or the depth of this wonderful Book of ours. It stands alone—the sole and only Book of God. I would express our confidence in the Bible under criticism. It has passed through a good deal of criticism now, has it not? I do not know why it should be criticised with superfluous severity when so many other books have been allowed to escape almost scott free. Had they been criticised in the manner of biblical criticism there had not been a fragment of them left. But now there is not a fragment of the Holy Scriptures gone. No doctrine—no essential doctrine—of Christianity has been jeopardised by the most severe criticism of the original books or by any other kind of criticism.

I sometimes nowadays marvel at the men that are critics of such a Book as this. One said to me when

I spoke of Paul, "I don't agree with Paul." Then I laid aside the question of inspiration, and only thought of Paul, "Why, man, he doth bestride this narrow world like a Colossus;" and here was an individual—he didn't agree with Paul! In the age of rushlights I should not have been more surprised if the rushlight had said that it did not agree with the sun. But they may pass it through more critical tests if they will. It is as silver tried in a furnace of earth, purified seven times. They do it service after all.

One thing also I would add here, and that is my testimony to the wonder which the book often excites in me. I could stop when I am reading it sometimes, and cry over it. It is not that I understand it. Often it is because I cannot understand it that my wonder makes me admire. You can get to the end of other books. You have spent them out when you have read them two or three times; but you have only begun with the Bible when your hair turns grey. It is marvellous how wonderful the Bible is the first time you come to it. I think I almost wish I had never read it that I might have the pleasure of reading it for the first time.

I had a note but yesterday from a gentleman who told me that he called upon my grandfather, an old man who is in his eighty-eighth year, and he said—"I went into his study. He had a big Bible in front of him. We exchanged salutations, and then the old man seemed to forget all about me. He sat reading on, and as he read the Bible he kept saying, 'Wonderful! wonderful! I have

proved this to be true. My soul feeds upon it. I shall soon be in the presence of God. Oh, what a precious truth this is to a poor old man like me!" Yes, it is as wonderful to the old man as it is to the young lad. Wonder upon wonders! How often have I cried to myself in the language of Herbert, "O Book! Exquisite sweetness! Let me still suck every letter, and honey gain!" May we all, dear friends, bear testimony to our faith in the Bible by continually yielding obedience to it. If we will obey its precepts we shall know its doctrines. The Bible is not merely a book—it is a way; it is a chart; it is a guide in the way of righteousness and peace. Put in practice the Divine Word, and as you do so you will love it more and more. In closing, I would say that I have scarcely ever given away the Word of God without meeting with very singular results. I gave to a cabman twenty years ago a twopenny Testament. I never looked to hear of it again, but I did hear of that twopenny Testament twenty years afterwards, in the hands of the man, who kept it probably as a kind of relic, because God had blessed it to the conversion of his soul. That twopence was a good investment.

I hope you all try the Word of God every day in your own daily life. It is a splendid Book for the throne; it is equally good in the kitchen. It is a blessed Book to put into your pocket and carry with you when you are in the railway train; you will find it precious if you stay at home. In poverty or in health, in joy or in sorrow, the many-sided Bible only presents to you some new phase of its adaptability to your state and case. Give up the Bible! We will sooner give up our lives.—Spurgeon.

WHAT IS PLEASURE ?

What is pleasure, as we find it in the severe study, the hard toil or the heated chase of a worldly life? It is a beautiful flower that fades before it is blown; a dazzling meteor that vanishes before its place can be found; a strain of music that begins with joy and ends in woe; a promise that is made to the hope and broken to the heart; a dream that gives us all we desire for a moment, and leaves us to wake and weep that the vision can never become a reality.

The most fortunate men that have ever lived—kings and conquerors that have ridden upon the topmost wave of success; poets, artists, orators that have had the envy and applause of nations; millionaires with possessions greater than they have ever counted—have expressed the most bitter and intense dissatisfaction with worldly pleasure.

One great king, in reviewing a long life of glory and conquest, thought he could find two happy days.

One great author, who was worshipped as a very demigod by his countrymen, and who always seemed to others supremely satisfied with himself, confessed that in eighty years he had not found a week of pleasure.

One great poet, "who touched his harp and nations heard entranced," could not find terms strong enough to denounce and curse every day of his life.

One great diplomatist, who passed through the most terrible and complicated revolutions, and always kept himself on the winning side, said, in summing up the results of his long life, that he could find nothing to ap-

prove in the past and nothing to hope for in the future.

So uncertain, so unsatisfactory is the pleasure which men find when they have not learned to drink from the river of God. The abundance of His pleasure is sufficient to supply every human want, whether we speak of the blessedness which God Himself enjoys, or that which He is able to give; in either case it is infinite and can answer the necessities of all souls. He is ever able and willing to do for us exceeding abundantly above all that we can ask or think. We have only to ask in faith and we shall be filled with all the fullness of God.

It is utterly impossible to exhaust the abundance of the divine blessings.

The discoveries and inventions of modern times have greatly increased the powers and resources of the human family. Common men can now easily do what the greatest kings and conquerors of old would not have dared to attempt. And yet this advanced age has not learned how much may be had by asking of God.

All times and seasons, all trials and afflictions, all honors and successes, all peace and safety, all joy and triumph, are in God's hand, and He can control them all for the good of His children with infinite ease. It is our wisdom to believe ourselves permitted and encouraged to ask anything and everything of Him, with the single reserve of submission to His wiser and better will.—M.

THE PATH OF FAITH.

Spiritual strength and energy, the courage of faith, are necessary, in order that the heart may be free from the influences, the fears, and the motives which act upon the natural man, and that he may take heed unto the Word of God.

There is nothing so unreasonable in *the world* as the walk set before us in the Word—nothing which so ex-

poses us to the hatred of its prince. If, then, God be not with us, there is nothing so foolish, so mad ; if He be with us nothing so wise. If we have not the strength of His presence, we dare not take heed to His Word ; and in that case, we must beware of going out to war. But having the courage which the almighty power of God inspires by His promise, we may lay hold of the good and precious Word of our God : its severest precepts are only wisdom to detect the flesh, and instruction how to mortify it, so that it may neither blind or shackle us. The most difficult path, that which leads to the sharpest conflict, is but the road to victory and repose, causing us to increase in the knowledge of God. It is the road in which we are in communion with God, with Him who is the source of all joy ; it is the earnest and the foretaste of eternal and infinite happiness.

Brethren, let us abide in the place of faith, apparently a difficult one, yet the place where God is found, and where grace—the only precious thing in this world—flourishes, and binds the heart to God by a thousand links of affection and gratitude, as to One who has known us, and who has stooped to meet our need and the desires of our hearts.

Faith gives energy, faith gives patience ; and it is often thus that the most precious affections are developed—affections which, if the energy of faith makes us servants on earth, render heaven itself happy, because He who is the object of faith is there, and fills it in the presence of the Father.

Nature makes us impatient with circumstances, because we do not

sufficiently realize God, and draws us into situations where it is impossible to glorify Him.

Grace is above all failure. God must glorify Himself in His people.

The path of faith, and its difficulties, is that in which we walk with God, and in which we celebrate the triumph which His presence secures to us. A state of prosperity makes it evident how little man is able to enjoy it without its becoming a snare to him. Prosperity not being the path of faith, that is to say, of strength, the evil of the heart comes out in the walk.—J. N. D.

WHO IS WORTHY ?

Have you heard of the Byragees ? They are people living in India, who profess to have overcome all the evil of their hearts.

One of these, named Brindlebund, frequently attended the preaching of a Christian missionary, at a place named Cutwa, and heard of the Lord Jesus and His marvellous love.

At length he said to the missionary, " I have been many years from one place to another, seeking some one who was worthy, and to offer my flower to that one, but never have I found one till now. I have heard of Jesus : I gave it to Him."

Do you know what the flower was of which He spoke ? It was his heart. The heart is said by them to be the sweetest flower that blows.—

Was not his a wise choice ? Truly Christ is worthy—worthy of all our affection, worthy of all our powers. His precious blood meets all the need of our conscience, and enables us to be at perfect peace in God's presence, and His own blessed Person is surely sufficient for our hearts' affections. Do not we who believe hear Him say,

"My son, give me thine heart?"—
Have we responded?

As we dwell upon His grace, as we follow His steps of goodness and mercy here, as we view Him upon Calvary's cross, drinking the bitter cup of judgment in our stead, as we see Him rising from the dead, ascending into glory, and still in tenderest love interceding on our behalf, as we look for His coming again, surely our hearts are held by His beauty and glory, and we say, He alone is worthy of all I have and all I am.

To his former associates Brundel-bund would say, "And whom do you need but Him whom I have found?"

Out of the abundance of the heart the mouth speaks, and if, through grace, Christ has His place in our hearts, He surely will soon have His place upon our lips, and we shall proclaim His worthiness to others.

For nearly fifteen years the old man—he was over sixty at his conversion—sought to serve Him to whom he had given his flower.

To whom does your heart belong? Are you living for self, for the world, or for Christ?

HAVE MERCY ON YOUR CHILDREN.

An evening party was being held at a lady's house who was a sceptic, and in the family there was a little girl, in whom God was graciously working, and who was alarmed about the condition of her own soul, and evidently that of her parents also.

When the party had assembled, this young girl was in another room, and the solemn realities of eternity were pressing on her soul, and she

wept much as she thought of her dear mother, whom she knew to be a sceptic.

The mother came to her to know the cause of her trouble.

The daughter replied, "O mamma, won't it be awful if we don't go to the same place?"

Sad to say, that though the words of the child made an impression for the moment, the poor mother lapsed back into her former thoughts, and would even prevent her very child from hearing the gospel.

A household where Christ is not known and recognised is a dark, dreary habitation. "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life" John viii. 12. It follows, then, that those who do not follow the Lord Jesus Christ are "walking in darkness," and rejecting the message of God concerning Him. He is to them a "stone of stumbling, and a rock of offence." How deeply solemn to know that the blessed Christ of God, the only Saviour for sinful men, is made to those "who stumble at the Word, being disobedient," a stone of stumbling, over which they stumble into hell!

It is a solemn thing to reject Christ the Son of God! READER, ARE YOU DOING IT? That once crucified Christ can save you now,—"to-day, if ye will hear His voice,"—but to-morrow you may be where mercy's voice will never be heard. Remember, it is written, that Christ is "the light of the world;" but it is never said that He is the light of hell. Let that light then flood your soul, and illuminate your whole being. Christ is

light, life, righteousness, and salvation to every needy soul that trusts Him. Come, just as you are, my friend ; come now, put your whole undivided trust in Him. Is He not worthy ? Think of His glorious Person : He is the eternal Son of God. Think of His work on the cross, for He is Son of Man too, and, blessed be His name, He died for sinful men. How worthy of your trust ! How able to save you, and that forever ! And being saved, what a Being to serve in time and eternity !

It is a solemn thing to be fathers and mothers, the heads of families, and yet unsaved, and not only unsaved, but, by precept and example, to hinder the very children, you have been the means of bringing into this world, from coming to Christ. Alas ! there are many such. Cavillers at the Word, rejecters of the Son of God, despisers of His salvation, Cain-followers, they would rather see their children damned with themselves, than let them come under the light and influence of the gospel, and be saved.

Reader ! are you a bold rejecter, a scoffer at the holy Son of God ? Perhaps you have a tender child, a girl or boy ; blight not, I beseech you, that tender soul ; darken not the mind of that one with your hell-born doctrines against the Son of God. I pray you, by the love you have for your child, educate him not in your system of wicked perversities, which can only make him "a child of hell" with yourself. Think of spending an eternity out of God's presence, and there beholding your

very child that you gave birth to, whom you have been the means of darkening and perverting, and whom (as far as in you lay) you kept from Christ ! What an eternal pang for your heart ! And how your very being will be overwhelmed with bitter and eternal remorse !

My friend, send your children to hear the gospel, that they may be saved ; and if you are determined to go to hell yourself, be not the means, in Satan's hands, of their destruction.

"The wicked shall be turned into hell, and all the nations that forget God." Ps. ix. 17.—E. A.

A man might as well say that the sea is calm when the winds are lashing it into fury, or that the branches are motionless when the tempest is roaring through the forest, as to say that the spirit is not mightier than the flesh, or that the soul is not of more worth than the universe of things seen and perishable. The man who should determine to walk only by sight, and believe only in the evidence of the senses, could not live a day in a world where the power that rules everything is unseen, and life itself is a mystery past finding out. Surrounded and controlled as we are every moment by the powers of the spiritual world, faith is the highest reason and skepticism is infinite folly.

The truths which do most to lift men up from their degradation, and make them partakers of the divine nature, are not truths which concern things seen and handled, bought and sold, weighed and measured. They are truths which concern our spiritual and immortal being, and which would still be infinitely important to us, though the earth and everything in it were burned up and the material heavens had all passed away.