

THE GLEANER.

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

Thos. Somerville, Editor.

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"REST IN THE LORD."

Since thy Father's arm sustains thee,
Peaceful be ;
When a chastening hand restrains thee,
It is He.
Know His love, in full completeness,
Fills the measure of thy weakness ;
If He wound thy spirit sore,
Trust Him more.

Without murmur, uncomplaining,
In His hand
Lay whatever things thou canst not
Understand ;
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thy inmost soul shall fill,
Lying still.

Like an infant, if thou thinkest
Thou canst stand,
Childlike, proudly pushing back
The offered hand,
Courage soon is changed to fear,
Strength doth feebleness appear ;
In His love if thou abide,
He will guide.

Fearst sometimes that thy Father
Hath forgot ?
When the clouds around thee gather,
Doubt Him not.
Always hath the daylight broken,
Always hath He comfort spoken,
Better hath He been for years,
Than thy fears.

Therefore, whatsoe'er betideth,
Night or day,
Know His love for thee provideth
Good alway.
Crown of sorrow gladly take,
Grateful wear it for His sake,
Sweetly bending to His will,
Lying still.

To His own thy Saviour giveth
Daily strength ;
To each troubled soul that liveth,
Peace at length.
Weakest lambs have largest share
Of this tender Shepherd's care ;
Ask Him not then, ' When ? ' or ' How '—
Only bow.
" Though He slay me, yet will I trust in
Him."—Job xiii. 15.

THE SAVIOUR AND THE SINNER.

Nothing but the blood of Christ for a sinner, the whole Word of God proclaims, from first to last. All the expiation he can enjoy, all the reconciliation he can plead, all the answer he can have to the demands of the throne where judgment sits to maintain the rights of God, depends upon it.

It is the blood of the Lamb of God that is presented of God to the faith of a sinner, and it is that which the faith of a sinner apprehends and trusts.

As soon as sin entered, the sacrifice which had been prepared in eternal counsel, was revealed. The very first promise published the death of Christ, the bruising of the heel of the Seed of the Woman. This was the thing communicated to man as a sinner—the only thing—the sinner trusted himself to it; Adam came forth from his covert, and trusted the reconciling virtue of the sacrifice of the Lamb of God.

As soon as the due time came for the public display of redemption, again it was the blood of Christ that was revealed, and that only. Israel in the land of death and judgment had to be delivered. They had found grace in the eyes of the God of their fathers, and they must become a people sheltered in the place of judgment, and redeemed out of the place of death. It is that precious blood, and that only, which is used on that great

occasion. It was to be put outside on the lintel of the Hebrew houses in the land of Egypt, and the Hebrew family within had to feed on that victim whose blood was thus redeeming them. Nothing more. In a suited manner they were to feed on the roasted Lamb—not raw nor sodden at all with water, but roast with fire, every part of it. This was to be their food. In an Old Testament style, Christ was as if saying to them, "Take eat : this is my body."

And according to this, is what we get in the New Testament. I read this in Matt. xxvi., in Mark xiv., and in Luke xxii. The Lord is there as in the night of the Passover, or in Exodus xii. A living Christ He then was, but He presents Himself as a crucified Christ, a slain Lamb, a sacrifice on the altar. He overlooks Himself as a living One, and apprehends Himself as a Victim. He takes bread in His hand, and says, "Take eat : this is my body." He takes the cup in His hand, and says, "This cup is the New Testament in my blood." It is the crucified Christ which the living Christ thus presents to the thought and acceptance of sinners, as the foundation and title of all our blessing.

This was giving to the elect family the paschal Lamb whose blood was on the doorposts as their shelter and deliverance. They were to take and eat it—as in the night of Egypt.

In the Gospel by John we do not get the scene at the Supper. We have no "Take, eat : this is my body ;" but we have a word between the Lord and the Jews, in which the great secret of the Supper is published by Him to them. In the sixth chapter He tells the multitude, that He was the bread that came down from heaven, the true Manna, of which if a man eat, he lives for ever. But pursuing His way through that conversation, He declares, that this bread from heaven was His flesh, which He would give for the life of the world, that His flesh was meat indeed and His blood was drink indeed. That is—that it is by receiving Him as the Lamb of God, by going to Him as in death and on the altar, the sinner gets redemption and life. Not by knowing Him as a living but as a crucified Christ we get the salvation of God.

All this is so, in great certainty and simplicity. From the beginning, the blood of

Christ, the sacrifice of the Lamb of God, has been presented to sinners as the ONE object on which they must fix the eye of faith, and to which they must give their full and entire confidence. The living Lamb does not find place in this great mystery of redemption—further than as the life witnessed the fitness of the Lamb for the altar—it is the slain Lamb, the crucified Jesus, that is everything in the great account of the redemption of sinners. The blood of the God-man, and that alone and only, was the ransom.

Not only Patriarchal, Mosaic, and Evangelic Scripture teaches us this, as we have now seen—as the third of Genesis, the twelfth of Exodus, the institution of the Supper, and the sixth of John—but in the Epistles we learn the same. The tenth of Hebrews is strikingly to this purpose. There the Christ of God is heard to say, "Lo, I come." But for what end was He to come? Was it to live? No, but to die. Why was a body prepared Him? Was it to act in it, and to pass thirty-three years in it, in the active service of a Witness and Minister of God and the Father? No; but to offer it on the Cross. Heb. x. 5-10. He did live surely, and that under the Law, the true Israelite. He did live surely, and that in such holy, gracious ministry as witnessed God and the Father. But that Scripture, Heb. x. 5-10, overlooks the life, and at once bears the One who came into the world onwards to the Cross—just as His own language at the Supper table, as we saw, overlooked Him as the living One, to present Him as the crucified One. And then, in that same Scripture, we learn, that it is by the offering up of the body, by the blood of the Son in the body that was prepared for Him, that sinners are sanctified and perfected. This we read again in the thirteenth chapter of the same Epistle, "Jesus, that He might sanctify the people with his own blood, suffered without the gate"—the sanctification of a sinner depending altogether on the blood of Christ. I fully admit sanctification in another sense, as I may say, the sanctification of a saint—the gradual purifying of an elect one under the truth by the Spirit. John xvii. 17. But I speak here of the sanctification a sinner.

I say no more than this, though all Scripture distinctly would furnish so much. The shadowy ordinances of the Law and the di-

rect dogmatic teaching of the Apostles, all join in telling us, that the death or blood of the Christ of God is everything for a sinner.

But if God thus communicate His mind, faith so apprehends and receives it. The 53rd of Isaiah is a witness of this. There, the faith of the awakened Israel of God may, in passing, glance at the person, life, and ministry of the Christ, but it is but in passing—they go onward to the Cross, and there they find everything for the perfecting of their conscience as sinners, and the spring and foundation of all the glories of Christ Himself. At the Cross they discover that the chastisement of our peace was there, the wounding of our transgressions was there, and our healing by His stripes; and that having made his soul this offering for sin, He could see before Him His family, and the full accomplishment of the good pleasure of God in the vindication and display of His own glories for ever. "He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand."

So, the joy of the life of faith in Paul the Apostle to the Gentiles, finds its spring in the same death of the Lord for him. See Gal. ii. 20, 21. So he presents that object to the faith of sinners, as the only object of the faith that justifies. Rom. iv. 23-25. And so again, he teaches us that Christ crucified is singly offered to the sight of a sinner that he may be blest as with faithful Abraham. Gal. iii. 1-14. "Who His own self bare our sins in His own body on the tree," says another Apostle. 1 Pet. ii. 24, "The blood of Jesus Christ His Son cleanseth us from all sin," says another. 1 John i. 7. But this may be enough; though all Scripture, again we say, Patriarchal, Mosaic, Prophetic, Evangelic, and Apostolic, all join in putting "the Lamb of God" and "the sinner" together for redemption and justification—the Lamb provided in the riches of the grace of God, and accepted by the faith of the sinner, through the inworking, drawing, and illuminating teaching, of God the Holy Ghost.

And then, that which is thus in grace, accepted by faith, and witnessed in all Scripture, is to be celebrated for ever in realms of glory. This we get in what I may call the only remaining portion or division of Scripture, the Apocalypse. While still on

earth, the saints there let us know, that they have found their object for praise, and their spring of joy, in the Lamb that was slain.—We hear them break forth, while John was addressing them still here, in that fervent strain, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever." Rev. i. 5, 6. And after they have been translated, after they have left the earth for heaven, and have reached the home of glory, we hear them again in like joy. "And they sang a new song, saying, "Thou art worthy to take the book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." Rev. v. 9, 10. And the realms of glory as well as the home of glory, the nations on the millennial footstool, as well as the glorified in the heavens, echo the strain—for it is the one fond, commanding thought that shall occupy eternity and fill creation—for we hear again this kindred voice, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Rev. vii. 14. They may not be able to add a word about their reigning, as the glorified did, they may have only to know that they shall be before the throne, and serve God day and night in His temple, that all their tears shall be wiped away, and that they shall be led by the Lord to fountains of living waters; (verses 15-17;) but the "blood of the Lamb" is the common object of praise, the common spring of joy, the one only title to all blessedness, whether of the glorified, translated saints, or of the redeemed nations that occupy the earth in millennial days of restitution and refreshing. Sinners now travelling and struggling in unredeemed bodies, and in pilgrim, militant conditions, and sinners by and by in either the home of glory in heaven or in the realms of glory on earth, know nothing but the Saviour in the blood that he shed for them, in the life that He gave up for them, as the Lamb of God, on the Cross of Calvary. All glory in that, but in that only.—J. G. BELLETT.

CERTAINLY I WILL BE WITH THEE.

"Certainly I will be with thee!"
 Father I have found it true
 To Thy faithfulness and mercy
 I would set my seal anew.
 All the days Thy grace hath kept me,
 Thou my help indeed hast been,
 Marvellous the loving kindness,
 Every day and hour hath seen.

"Certainly I will be with thee!"
 Let me feel it, Saviour, dear;
 Let me know that Thou art with me,
 Very precious, very near.
 On this day of solemn pausing,
 With Thyself all longing still,
 Let Thy pardon, let Thy presence,
 Let Thy peace my spirit fill.

"Certainly I will be with Thee!"
 Blessed Spirit, fill me, fill me,
 Rest upon me, dwell within me,
 Let my heart Thy temple be:
 Through the unknown days before me,
 Holy One with me abide,
 Teach me, comfort me, and calm me,
 Be my ever present Guide.

"Certainly I will be with thee!"
 Starry promise in the night!
 All uncertainties, like shadows,
 Flee away before its light.
 Certainly I will be with thee!"
 He hath spoken: I have heard!
 True of old, and true this moment,
 I will trust Jehovah's word.

F. R. HAVERGAL.

HOW MUCH DO YOU LOVE?

There is one thing I cannot comprehend, and yet I can understand it a little bit—what "God so loved" means. I have got a little chap, a wee boy, at home, and I know something about a father's love. The other day his grandmother came to see him, and she wanted to know how much he loved her. She took him on her knee, and said, "How much do you love me?" His little face put on a thoughtful expression; he said, "As much as, as much as —," but he did not know how to express it. At last he put his arms round her neck, and gave her a great hug, and said, "SO much," as if to say,

"with all my heart and strength." That was how much he loved her, more than words could express. And that is how God loves us. He cannot express it. He tells of the height, and depth, and length, and breadth of that love, and then He just puts his loving, strong arms round about us, over us, and underneath us, and says, "SO much I love you."

WHAT HOPE REMAINS?

Everything is heaving, and tossing, and yeasting. The world is like the troubled sea, which cannot rest; its waters cast up mire and dirt.

The great human whirlpool—'tis seething and seething:
 On! no time for shrieking out—scarcely for breathing.

Nothing seems stable unless it be the throne of iniquity; all else appears to swing to and fro in the hurricane. That "sea of glass," of which we have so often read is a thing of another age. We may say of the present moment, "the sea wrought and was tempestuous." That a great calm will come of it all, because the Lord liveth and reigneth, is our unmoved conviction; yet it strikes the thoughtful observer that the coming of the Lord Jesus is far more the hope of the Church than any remedial processes, or evolutions, or progress among mankind. Under some aspects the world grows better, but in the deepest and most solemn sense, evil men and seducers wax worse and worse. It is ours to plod on as if all depended upon us; but it is still more ours to look up and believe that our redemption draweth nigh, and that not from our endeavors, but from the appearing of the Son of God. In hopeful expectation we look no more upon the flying scud, and the boiling waters; but we fix our eye upon the Pole Star, which abideth and shineth on for ever. "Until the day break, and the shadows flee away," we will with our readers watch.—C. H. Spurgeon.

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Do I seek the destruction of the power of Satan? It is through death that He destroyed (the power of) him that had the power of death.

"ISN'T THIS A PERFECT DAY!"

"Isn't this a perfect day!" said a lady to a friend. "I should like to order a carriage and pair, and go for a good drive she added, merrily.

The lady who spoke was young, and only recently married, and life seemed opening brightly before her, with many fair prospects for the future. And so, as she gazed from the window this lovely summer's morning, where everything looked so beautiful in the golden sunshine, and she herself rejoicing in her newly found joy, it drew forth from her the exclamation, "Isn't this a perfect day!"

"Perfect," did she say? Ah, here was her mistake, for she had forgotten one awfully solemn fact, that "sin had entered into the world, and death by sin," Rom. v. 12. Truly when God created the earth all was perfect then. All was for His glory; and as the Creator looked on His own handiwork He could pronounce that "it was very good." But a sad history followed, for sin came in and spoilt all; and so "death passed upon all men, for that all have sinned," Rom. v. 12.

And try as we may, we cannot disguise the fact that death is here on all hands. Do we not see signs of it everywhere? The flowers bloom and die, the sweet song of the bird is soon hushed in death, and the trees of the forest all in their turn decay and die; and how often in our very homes we find death removing our dear ones! The Psalmist described his path through "the valley of the shadow of death." Psa. xxiii. 4.

And so it happened that barely an hour had passed since the above words had escaped the lady's lips, when she received a telegram summoning her to the bedside of a dying mother. A cab was called, and so she had her drive—not to seek fresh pleasures in this sor-

row and death-stricken scene, but to take her to a spot now silenced by the presence of death.

Reader, are your joys all down here in this world? Are all your pleasures belonging to this life, where death may come and rob you of the very thing you most cherish? or do you know anything of those "pleasures for evermore," and that "fulness of joy" to be found where Christ is, and where death cannot enter? Paul rejoiced in possessing what nothing could ever take from him, for he says, "I am persuaded that neither nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. viii. 38, 39.—E. R. M.—Echoes of Mercy.

"ONCE PURGED."

"There is a wide difference between a consciousness of sin in me, and a 'conscience of sins' on me. The former, we shall have till the close of our career, the latter we should not have if 'once purged.' The reader should seek to understand the distinction; many do not see it, and hence they think it right to be always occupied with their sins; but when God's full salvation is laid hold of by faith, we learn that both the sins of our life, and the sin of our nature, were all judged, and put away as to God's view of them, on the cross. To know, and to believe this on God's authority, is to be 'once purged' and to have no more 'conscience of sins.'

"It is very needful to distinguish between perfection in the flesh, and perfection as to conscience. To pretend to the former is to exalt self; to refuse the latter is to dishonor Christ. The babe in Christ should have a perfect conscience, whereas St. Paul had not, nor

could have perfect flesh. The flesh is not presented in the Word, as a thing which is to be perfected ; but as a thing which has been crucified. This makes a wide difference. The christian has sin in him, but not on him. Why? Because Christ, who had no sin in Him, had sin on Him, when He was nailed to the cross."

"I AM COMING."

The Greek of the words of Jesus recorded in John 14 : 3, has a sweeter significance than that given in our English version. "I am coming," said our Saviour. Amid the dissonance of earth's discordant jangle, how sweet the harmony of these words falling upon our ears from the lips of the Prince of Peace, "I am coming."

Just when our souls are ill at ease by the disturbing elements within and without the Church, the sweet influence of the Master's "I am coming" is like His "Peace be still" to the discomforted toilers, amid the storm-troubled waters of Galilee.

How like little children we are. How easily the little ones are disturbed in the absence of the mother ; she has left her dear ones, and has gone to an upper room in the home to prepare for them a resting place. Something occurs in the room below that disturbs the children ; they murmur, or cry out ; you cannot quiet them ; "they know not the voice of strangers," but from the room above the mother calls, "I am coming ;" that voice they know, and it comforts them for a season.

Still the mother lingers, and the little ones grow restless again, and in answer to their cry, comes again, in tones of a mother's love, "I am coming," and the troubled hearts of her beloved ones are comforted. We are reminded of the promise, "As one whom his mother comforteth, so will I comfort you."

THE CLOCK WITHOUT THE CASE.

In one of my lecture tours, not long ago, I had arranged to stay for the night in the old fashioned but enterprising town of Coventry. At the close of the lecture a gentleman came to the platform and said, "I have one of the

largest watch manufactories in the town, would you like to look over it in the morning?" Yes, certainly, such an opportunity of gathering fresh material for illustrations was not to be lost. So the next morning found us entering the works together. In one large room many skilled workmen were making, or putting in proper position, the very delicately formed parts which enter into the mechanism of a perfect time-keeper. On one of the benches I saw a clock of a new design, without hands, and without any of the accustomed figures. The number of the hour was shown within a circle or dial in the upper portion of the face, and the minutes after the hour were indicated by the figures within the lower dial. These showed 10 29. I looked, expecting to see it change to 10.30, but more than a minute passed and there was no movement.

"That clock has stopped," I said.

"Well, that's only the case," said the proprietor. "That workman has the clock. It's rather a new idea, and he is making a final examination of all the parts before it goes to the show-room.—Come and see it."

Well, here was a strange thing. I had been looking at the case and thought it was the clock! I had said, "that clock has stopped!" and there it was in the hands of the maker, working as perfectly without the case as with it. Surely there are sermons in everything, and here was one all ready for use, for it told me of a Divine maker, and of His masterpiece in the human form. How beautifully it is made! The body the life, and the spirit—how wonderfully everything works! How regular is every beat, year after year! At last it stops! We look; there is no movement that we can see. We listen; there is no sound that we can hear. What does it mean? Has the life throbb ceased?

Sadducees of olden time, and atheists

of to-day unite in saying—"Yes, this is the end of all human life; this is death, and after it there is nothing! We see no life effects, therefore there is no life. We have looked into the grave and we see nothing beyond, therefore there is nothing beyond." Clever men! If this is all that can be discovered by looking at the case, it is better to ask the Maker to tell us something more about the wonderful parts which he has placed within the case? But He has already told us. In His own Book He is saying, "You are looking at the case! I have taken out the movement!" "The spirit has returned to God who gave it." Eccles. xii. 7.

Yet another lesson from the clock without the case. "There must be a final examination of all the parts before it goes to the show room," so said the proprietor. Reader, what does the Word of God say about you! Why does the spirit return to Him? "It is appointed unto men once to die, but after this the judgment," Heb. ix. 27. "We must all appear before the judgment seat of Christ." 2 Cor. v. 10.—"There shall be a resurrection of the dead." Acts xxiv. 15. "Every man's work shall be tried." 1 Cor. iii. 13.—"These shall go away into everlasting punishment, but the righteous (approved) into everlasting life." Matt. xxv. 46. Believer, "He is able to keep you from falling, and to present you faultless." Jude 24.—S. D. Scammell, Chaplain.

WALKING WITH GOD.

Do you want to walk with Him?
Do you long to be led in this dark and evil world by infinite wisdom? to be guarded by infinite power and might? to have your heart and mind kept by and in perfect

peace, the peace of God? There is nothing so wonderful in this world as that God should come to sinful man and by the death of Christ on the cross, open the way for us to walk with Him. But the great question for us is, do we want to walk with God?—Saved ones often shrink from this. They feel afraid to walk with Him lest He should lead them through pain and loss. And it is a happy and blessed hour when a soul can say from the depths of the heart, "I do want to walk with Him," when faith banishes doubt, and His perfect love casts out fear which hath torment.

It is then that the soul finds rest, that perfect peace takes its abode within, that self-seeking gives place to seeking to do the will of God. There is such real rest in loving God's way, whatever it is, instead of loving to have our way. The Lord Jesus said, "My meat is to do the will of Him that sent me, and finish His work. For I came down from heaven not to do my own will, but the will of Him that sent me." John 4; 34—6; 38. How could it be otherwise? But those to whom the Lord spoke did not know how blessed and good it is to love God and perform His will. God is love and God is light, and how could His will be anything else than good? It is our unbelief and pride and sin that keeps us from loving God's will and way.

"Can two walk together, except they be agreed?" If we cling to our own short-sighted way, if our hearts cling to plans that we have made we cannot walk with God. If we do not trust God with and for all that concerns us, we shall be afraid to walk with Him. It is His own free grace that enables us to trust Him fully, and are we growing in that grace?—Are we trusting Him more and more as the days go by? Does our eternal inheritance grow more real to us? and do the things of this world have less hold upon us? Do we get victory in temptation? Or on the other hand, are we dull and stupid as to eternal things, while our hearts are engaged with the things of this world? Do we love to have our own way?

We cannot serve God and mammon. We cannot follow the Lord Jesus Christ and have our own way. For He did not have His way as a man. The way he walked was the way of the cross. "If any man will come after me, let Him deny himself, and take up his cross, and follow me." Matt. 16; 24. If we are not learning to give up our own way and to love the way in which Jesus walked, then we need to awake to our condition. Our daily lives give opportunity for God to show His constant care, and to work out His purpose with us. If we are engrossed with things about us, we do not see His hand nor hear His

voice. Daily and hourly we should be walking with Him, bearing the cross, following Jesus.

If we are walking with God, following Jesus, and learning of Him who is meek and lowly in heart, we shall find rest to our souls, our hearts and minds will be kept guarded, and we can enjoy an inward calm and peace in the midst of all the toil and strife and tumult of this world. We may not be able to escape the hurry and rush of the world; but He can reveal His precious presence to us in the midst of all the rush and hurry which is going on about us. Temptation may and will come; we cannot escape tribulation, "in the world ye shall have tribulation," but He whom we follow has overcome the world. To walk with God is to walk as a victor over temptation. To walk with God is to walk in the light. To walk with God is to grow more like Christ. To walk with God is to walk in a path of separation from the world. Those who walk with God here, go to be ever with the Lord in eternity.—J. W. Newton.

THE MASTER WORK.

Did the finite hand of man do aught in creating that mighty orb that passes over our heads daily? Folly belongs to the man who says, yes. It was infinitely beyond the powers and conceptions of man—yea it existed be-

fore he had any being. A word from the Creator brought that wondrous orb into existence. But more, that was not the greatest work that God ever performed. It was the word of His power that gave it and all other worlds an existence. There is a work which surpasses all, and which outshines, yea, eclipses all else in its magnitude, perfection and glory—a work which the punny hand of sinful man had no part in finishing; yet if he would be saved he must know its infinite perfection and worth, and that work is "The finished work of the cross." This work sustains the glory of God in His ways of grace with man; here the sinner in his helplessness must rest, and delight in its stability, and praise the God of redemption. How delightful are the rays of the sun; but did we create them? Nay. Even so with redemption; it is the result of the work of the cross. All was finished there, and all who humbly take the place of sinners before God, and believe in His Son, have redemption through His blood, even the forgiveness of sins.—E. A.

A PASSPORT.

A German workman and his wife emigrated from Kulm, in Eastern Prussia, to America, leaving behind three little children—a boy of ten years, and two little girls, aged seven and four respectively. In the course of time they expressed a wish to have their children with them, but had no funds with which to carry it out. The sea passage being secured, the three little pilgrims

were allowed to tramp their way from Kulm to the port of departure, with next to nothing but a little Testament given them by their aunt, inside the cover of which was written the names of the children, and underneath the words, "Christ says, Whatsoever ye do to one of these little ones, you have done it unto Me." This was most productive of sympathy and direction, by which the children were safely placed on board the vessel which was to transport them to the New World.

"To every man his own work," said Jesus. And remember that "birds do not sing in their nests," neither do Christians have their joy and growth while settled down in mere religious routine. The English lark, it is said, never sings when coming down, only when mounting up; and you, my brethren, shall find your blessedness only in the heavenly activities of faith and love and courage and endurance and good works. Onward, Christian soldiers, "faint yet pursuing."

Faith knows God to be fully equal to all human need, human weakness, human failure, and human sin. God is above all, beyond all, beneath all; and the heart that apprehends Him is lifted above all the trials and difficulties of the way.

If our hearts be set upon enjoying the light of our Father's countenance, we shall find that all circumstances, bitter as well as sweet, will afford us opportunity of bearing something, or doing something, for His sake.

Begin every day with the Word of God and prayer, if you would enjoy settled blessedness. It is in the Word of God that the fullness of Christ is revealed, as the rich portion of every one who trusts in the blood of Christ.

EXTRACTS FROM 'OUR HOPE,'
A JEWISH MAGAZINE.

The preservation of the Jewish people is nothing short of a divinely wrought miracle. The conditions of their existence during the last eighteen centuries have been such that their preservation as a separate people was not possible for any length of time without supernatural protection. Deprived of a king, country, capital, government, army, temple and altar, their absorption by the powerful nations, among whom they had been scattered, would certainly have taken place had not the God of Israel interposed to prevent it. "If it had been the Lord who was on our side," now may Israel say, "then they had swallowed us up quick. Blessed be the Lord, who hath not given us as a prey to their teeth!"

"In all lands the Jews have been the objects of common scorn and hatred, of extortion, oppression, persecution, massacre and banishment. But suffering has not conquered them, hatred has not expelled them. The Jewish race is alive to-day, and as numerous as in the days of Solomon. "This is the Lord's doing; it is marvelous in our eyes." It is "the great sight" which Moses saw, when the bush was burned with fire, and the bush was not consumed."

"Many entertain the idea that

Israel accomplished its divine mission, when it gave to the world the Saviour and the sacred Scriptures; or, if it had any other mission, that in consequence of its rejection of Christ, all was forfeited, and that the purposes of God are now being carried out by the Christian church and by Gentile governments. But the unfulfilled purposes of God as revealed in the covenants made with Abraham, Isaac, Jacob and David, are certainly not being carried out by the latter. After eighteen centuries of church efforts, there is not a Christian town or parish to be found in the wide world. The church is not reaching the masses at home, and she is not keeping pace by a long way with the astonishing growth of the population in heathen lands. As for Gentile government, national and municipal, increasing weakness and incapacity seem to characterize the former, and corruption the latter. At no time in its history has the Anarchistic or lawless spirit been so rampant as is now. The signs of the times, instead of confirming the idea that Israel's mission is being carried out by present agencies, distinctly refute it.

But we are warranted in concluding that the preservation of Israel as a distinct and separate people is in itself a proof that the purposes of God in them have not yet been fully accomplished. If

Israel's mission had come to an end, there would be no call for their further preservation. We may also infer that so marvelous a preservation betoken the marvelous use God is going to make of them. "If," as John Foster has said, 'miracles are only the ringing of the bells of the universe calling the people to hear the sermon,' this miracle of the centuries, a miracle which Satan has not been able to counterfeit, must be regarded as something preliminary only to the accomplishment of God's gracious and glorious purpose to save a fallen race, through saved Israel as outlined in the ancient covenants and in the prophetic Scriptures."

"Let us see what restoration means for us and the Gentiles. It means for us a national home for our people, though they push their individual fortunes in other lands. It means a fatherland which from its position holds the gate for three great continents to trade through, a land which when the iron horse wakes the Oriental quiet will contain cities of swifter growth than even a Chicago. It means a prosperity even greater than in the days of Solomon, when the five trade lines of the then known world converged in his land, and "silver was like stones in the street;" greater than when a Tyre chief port of the ancient world, teemed with the wealth of a far-reaching commerce, as described

in Ezekiel 27, which I would ask you to read. It means the restoration of our religion, a priesthood supported by the people and utilized as the public ministers, educators and judges, and not lobbyists—an end to the present system of every congregation shaping its own course and every individual his own life, and calling the result Judaism.

MERCY AND JUDGMENT.

It is quite true that God yearns over men with unutterable pleading tenderness. "He is not willing that any should perish, but that all should come to repentance." As there is not a dying sparrow in the recesses of the deepest woods over whose last agonies the Almighty does not bend with sympathetic interest and alleviating tenderness, so there is not one waif of humanity excluded from the warm zone of His infinite compassionateness and tender pity. In every outbreak of human sin; in the lot of every lost man and woman; over every street fight at every public house doorstep; amid the blasphemous orgies of every den of impurity and shame—that love lingers, full of tears, and longings, and entreaties. "God so loved the world."

And yet, side by side with this love to the sinner, there is God's hatred to his sin. This long-suffering lasts only so long as there is a possible hope of the transgressor turning from his evil ways. "If he turn not, He will whet His sword." The wrath of God against

sinful men, who have definitely elected their sin, slumbereth only; it is not dead. It broods over them, held back by His desire to give every one the chance of salvation. They may be thankful, therefore, that their lot has fallen in this parenthesis of mercy. But "because sentence against their evil work is not executed speedily, therefore their hearts are fully set in them to do evil." Yet the time of forbearance will end at last, as the waiting did in the days of Noah. Then fire will fall, of which the material flame that fell on those insolent soldiers is a slight and imperfect symbol. And it shall be discovered how bitter a thing it is to encounter the wrath of the Lamb, "when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ."

We need more proclamation of this side of the Gospel. There is an alarming lack amongst us of the sense of sin. Our vast populations are indifferent to the message of mercy, because they have not been aroused with the message of the holy wrath of God against sin. We need again that one should come in the power of of Elijah, to do the work of John the Baptist; and to prepare men by the throes of conviction for the gentle ministry of Jesus Christ. The crying need of our times is a deeper conviction of sin. And if this shall be ever brought about it must be by the religious teachers being led to study the law as well as the Gospel, and to realize for themselves, as they can only

do through the teaching of the Holy Spirit, the exceeding sinfulness of sin.—F. B. Meyer.

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