



THE GLEANNER.

“LET ME GLEAN AND GATHER AFTER THE
REAPERS AMONG THE SHEAVES.”
Ruth ii. 7.

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The prayers and fellowship of the children of God are requested for this paper. The days are growing darker, the coming of the Lord draweth nigh, and this periodical is sent out with much prayer, that it may be used to build up, comfort and arouse many of the sheep and lambs of the flock.

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PEACEABLE FRUIT.

“Nevertheless, afterward it yieldeth the peaceable fruit of righteousness.”—HEB. xii. 11.

What shall Thine ‘afterward’ be, O Lord,
For this dark and suffering night?
Father, *what* shall Thine ‘afterward’ be?
Hast Thou a morning of joy for me,
And a new and joyous light?

What shall Thine ‘afterward’ be, O Lord,
For the moan that I cannot stay?
Shall it issue in some new song of praise,
Sweeter than sorrowless heart could raise,
When the night hath pass away?

What shall Thine ‘afterward’ be, O Lord,
For this helplessness of pain?
A clearer view of my home above,
Of my Father’s strength and my Father’s love?
Shall this be my lasting gain?

What shall Thine ‘afterward’ be, O Lord?
How long must Thy child endure?
Thou knowest! ’Tis well that I know it not!
Thine ‘afterward’ cometh, I cannot tell what
But I know that Thy word is sure.

What shall Thine ‘afterward’ be, O Lord?

I wonder and wait to see,
(While to Thy chastening Hand I bow,)
What ‘peaceable fruit’ may be ripening now,
Ripening fast for me!

F. R. H.

Practice.

PRACTICAL CHRISTIANITY.

The Christian may forget—alas! the great majority seem to have forgotten altogether—that the precepts of love naturally flow from the great doctrine of salvation by grace, and that he is thereby created in Christ Jesus unto good works, and ought to be their living expression. We may be very self-complacent over some small matter in which we made a fair show of returning good for evil, or at least in ceasing to quarrel with our fellow Christian; but did we “put on, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.” Col. iii. 12, 13. It is natural to be well pleased with ourselves when we have taken no active part in the dispute, but mere negatives are infinitely below the sublime thought of the position and aggressive love of Christ in his disciples. “He that saith he abideth in him, ought himself also so to walk, even as he walked.” 1 John ii. 6. This is the Christian’s standard, and God will never lower it to suit the selfishness of man.

The harmony between the Old and New Testament on this great subject of christian morals is perfect. Love in all ages must be the same as to its nature; it is too expressive in its character to be satisfied with mere negatives, or bare

desires. The natural man would as soon think of cutting off his right hand as stretching it out to feed an enemy in distress ; but not so the true disciple of Jesus who died for His enemies.

We have a fine instance of this divine love in operation in the prophet Elisha ; 2 Kings vi. 21, 22. The Syrians, who had been smitten with blindness were led by the prophet into the midst of Samaria. The King of Israel, judging this to be a favourable opportunity to be revenged on his enemies, exclaimed, " My father, shall I smite them, shall I smite them ? And he answered, thou shalt not smite them : wouldst thou smite those whom thou hast taken captive with thy sword and with thy bow ? Set bread and water before them, that they may eat and drink, and go to their master. And he made great provision for them ; and when they had eaten and drunk he sent them away, and they went to their master. So the bands of Syria came no more into the land of Israel." This was God-like ; this was divine ; but most foreign to every thought of the king of Israel. " Shall I smite them, shall I smite them ?" being repeated, argues a readiness to shed blood on the part of the king. " Never," says one, " Never did the king of Israel see a more pleasing sight than so many Syrian throats at his mercy . . . But the charitable prophet soon gives an angry prohibition of slaughter. Thou shalt not smite them. . . . If it be victory thou aimest at, overcome them with kindness. Set bread and water before them, that they may eat and drink. Oh, noble revenge of Elisha, to feast his persecutors ! to provide a table for those who had provided a grave for

him! These Syrians came to Dothan full of bloody purposes to Elisha: he sends them to Samaria full of good cheer and jollity. Thus should a prophet punish his pursuers. No vengeance; but this is heroical, and fit for christian imitation. The king of Israel hath done that by his feast which he could not have done by his sword. The bands of Syria will no more come by way of ambush or incursion into the bounds of Israel."

We have another equally noble example of the power of love in the most degenerate times of Judah. 2 Chronicles xxviii. 1 15. The prophet Oded, met the children of Israel carrying into captivity two hundred thousand of their brethren, the children of Judah and Jerusalem, including women, sons and daughters. But in place of slavery, through the touching appeals of the Lord's prophet, they were all set at liberty, but with every mark of tender affection. "And the men which were expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren; then they returned to Samaria."

We will only notice one other passage in the Old Testament, the one from which the Apostle quotes, shewing clearly that both were inspired by the same Spirit, and that the one stamps the other with divine authority. "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink; for thou shalt

heap coals of fire upon his head, and the Lord shall reward thee. Prov. xxv. 21, 22. We entreat all our readers not to entertain the thought so common, that all these precepts are impracticable; that they are only ideal, something to be admired, but never to be actually practised.— This is unbelief, the suggestion of Satan, the language of the world and of our own corrupt hearts. Rather let us adopt the language of the apostle, and say, "I can do all things through Christ which strengtheneth me; and surely this among the rest. May the Lord Himself give us to drink deeply into His blessed Spirit, so that the duty which now appears to be an impossible task, a heavy cross, may become our pleasure, our delight, our willing service. Phillipians iv. 13; 1 Peter iii. 8, 9.—A. M.

"The children of this world are wiser in their generation than the children of light." Luke xvi. 8.

Things seen and temporal have a weighty influence upon us all. Those who have no faith, "for all men have not faith," are brought before us in the above scripture as a reproof, and to urge to greater diligence in spiritual things. I have often heard it remarked that christians read too much. Both from observation and actual knowledge in many cases I believe there are not more than one in every hundred of whom this can truthfully be said. Of course I have reference to reading for soul profit. Many are satis-

fied with a chapter or two in a day and that more as a matter of habit than a real relish for the word. Others take a monthly magazine or two and think they do well when they run over the pages for an hour or two in a month. Some with large families have scarcely any reading of a spiritual nature for their children.

Alas! christians starve their souls; no wonder formality and lukewarmness prevails on every hand. If many acted in the same careless manner with their bodies they would long ere this have been laid in the grave. If there was one half the avidity to read the Word or good wholesome truth given to us by the Lord's servants as there is to acquire mere worldly information, christians would be "fat and flourishing and aye be full of sap."

Again, if we are weak, sickly christians, with our appetites so depraved that we scarcely crave the ministry our souls require, is it any wonder there is so little giving out to others. Many would feel abashed and ashamed either to give a tract or gospel magazine to a friend; nay, further, would feel so even to send one through the post office for fear they might be suspected of sending it.

"He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." 2 Cor. ix. 6.

If you want to find those who are growing spiritually you will find such only in the ranks of those who have heart desires after the lost and guilty, and are endeavouring in some way to reach them either in conversation or using their influence to bring them under the power of

the truth. Paul with all the spiritual, mental and bodily energy of his whole being gave himself up to the Lord's service. Few Pauls—very few! Few Davids—very few! Men after God's own heart.

“If thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not.” Isaiah lviii. 10, 11.

It pays, pays both here and in eternity to be vigorous christians, fully alive to the Lord's honor and glory, and the pressing need of souls all around us—not afraid to use both time and money heartily as a real privilege—with healthful lives gladly spent in acts of self-denial, and real care for others. “Walk worthy of God, who hath called you unto His kingdom and glory.” 1 Thess. ii. 12.—B.

THE EVANGELIST.

The evangelist's gift is the expression of divine love to the lost. He is to arrest, to awaken, to move souls powerfully by the word preached.—He thinks of their state as lost sinners; of their misery, of their danger and distance from God, and his love rises to a burning passion. Their salvation is his one object as a workman. He pleads, he appeals, he warns, he entreats, as if

all depended on the words that burn in his heart and on his lips ; yet in faith he looks to God alone for blessing. There is a perfect understanding between his heart and the Lord. He walks with Him. The passionless preacher may find fault with his zealous brother, and suggest that there is too much of the human element, and fear that it will end in the mere excitement of human nature. But though this may look wise and prudent, it lacks the true element of success—the love that sends words that burn into the heart of the sinner.

The truth, through grace, is believed. The love of Christ has prevailed ; the value of the blood is seen, the sinner bows at Jesus' feet in the meltings of godly sorrow for sin, yet confides in the thrice holy One. "Jesus loved me as I am, and died for me just as I am," is now his confession. This is faith. The blessed work is done ; God is glorified as in nothing else here below : and angels sweep their harps with an ecstasy peculiar to the joys of salvation. "Their is joy in the presence of the angels of God over one sinner that repenteth. . . . Which things the angels desire to look into." Luke xv. 10 : 1 Peter i. 12.

Individual blessings are the first that follow faith ; corporate blessings come afterwards. A man becomes a child of God by faith ; he is justified by faith. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God." Rom. v. 1, 2. These may be called the *great individual blessings of*

faith: wherever there is faith in Christ, these must follow. They are the four, grand, immediate consequences of faith—being justified, having peace, standing in grace, waiting for glory. But these are not all. In Ephesians i. the long list of individual blessings as the children's portion, is given before the church is referred to. The believer's first position is to be brought to the Father in all the acceptancy of Christ: his second, is to be united to the glorified Man in heaven, and share the blessings and responsibilities of the membership of the "One body."

DEATH TO THE FLESH.

What does death to the flesh really mean? It means simply that the day I was born again I became in God's reckoning *a dead man*; and God told me that in *my* reckoning I was to be a dead man too. This Adam nature of mine would not *improve*. It was utterly corrupt. There was nothing for it but *death*. And so I found God pointing me to Calvary, where Jesus died, and saying to me, "You are crucified with Him" (Gal. ii. 20)—"reckon yourself dead" (Rom. vi. 11). This left not the slightest provision for the flesh. It was clean cut; and there and then, to all intents and purposes, there ceased to be such a person as William ——. The last Adam, the Lord from heaven, had come upon the scene. My earthly tabernacle had now a *new tenant*; and he was to be *Lord and Master* in everything. The old tenant

would start up to oppose the claims of the new one ; but the Lord told me I was not to fight with him at all. *I was simply to pay no attention to him whatever.* God had put the old tenant in the place of death, and I was simply to *let him remain there.* Now it must be clear that if I have entered into God's thoughts about the flesh, if I am practically a dead man, then the world (see 1 John ii. 16) has lost its attraction for me. What attraction can the world have for a dead man? None. The fact that I am a dead man settles a thousand questions which might otherwise have some little doubt about them. The point simply comes to be, Will this minister to the old man or to the new?—will this please the old tenant or the new one? Death to the flesh, you see, must regulate my whole life. If it is a question of expenditure, the old man would like to do the thing in style, and have a good bit of the lust of the eye and the pride of life in the matter ; and perhaps get into debt over it. But when the new man is consulted, his thoughts are entirely different. If it is a question of giving, say for the Lord's work, the old man suggests a very small coin, seeing *nobody knows* ; but if it is a subscription sheet, by all means put down one dollar, or ten dollars if you can manage it. The old man positively objects to being peculiar, and would fain be at the world's entertainments and great days, and have his hand in at the world's reformation schemes, to show that he is not narrow-minded, and so on. But the new man gets his thoughts from God, and has no confidence in the flesh. Such-a-one says a hard word to me, and the old

man is ready to take the sword at once and pay him back. But the new man has the "more excellent way;" and beareth all things. The old man goes in for great appearances in the things of God, and gets quite impatient for crowds and success, and making a name. The new man commits his way entirely to the Lord, and takes everything from Him. If things are out of sorts at home, the old man can do nothing but grumble. It is the new man who pours oil on the troubled waters. The new man is so different from the old. Why? Because the new man is Christ the last Adam, the Lord from heaven. May God Himself so teach us what it is to have Christ living in us, that we will be dead in practice as well as in theory--that there will be no room found for the old man at all. Then shall the new man do all the speaking, and the seeing, and the hearing, and the walking; and thus shall we truly confess that He is Lord, to the glory of God the Father.—W. S.

Let our range of intelligence be ever so wide, our fund of experience ever so rich, our tone of devotion ever so elevated, we shall always have to fall back upon the one simple, divine, unalterable, soul-sustaining doctrine of THE BLOOD.

All efforts at worshiping God by the unhallowed powers of nature, come under the head of "strange fire." God is the object of worship; Christ the ground and the material of worship; and the Holy Ghost the power of worship.

Cleanings.

THE INFINITY OF GOD.

'Too wonderful for me.'—Ps. cxxxix. 6.

Holy and Infinite? Viewless, Eternal!
Veiled in the glory that none can sustain,
None comprehendeth Thy being supernal,
Nor can the heaven of heavens contain.

Holy and Infinite! limitless, boundless,
All Thy perfections, and power, and praise!
Ocean of mystery! awful and soundless
All Thine unsearchable judgments and ways!

King of Eternity! what revelation
Could the created and finite sustain,
But for Thy marvellous manifestation,
Godhead incarnate in weakness and pain!

Therefore archangels and angels adore Thee,
Cherubim wonder, and seraphs admire;
Therefore we praise Thee, rejoicing before Thee,
Joining in rapture the heavenly choir.

Glorious in holiness, fearful in praises,
Who shall not fear Thee, and who shall not laud?
Anthems of glory Thy universe raises,
Holy and Infinite! Father and God!

MY JOY.

Thou art my joy, Lord Jesus! Thou art my glorions sun!
In the light that shineth from Thee I gladly journey on,
There is a hidden beauty, a healing, holy light,
In Thy countenance, uplifted, upon the inward sight.

Oh ! purer than the morning, and brighter than the noon
 And sweeter than the evening, a thousand joys in one—
 Thou brightness of God's glory, and Lord of all above,
 Son of the Father's bosom, and image of His love !

O Jesus ! let me *ever* behold my joy, my friend,
 And let my deep communion be with Thee to the end.
 In secret let me see Thee—let all, that Thou hast been,
 And all Thou art, in heaven, outshine before me then.

And let my memory treasure each little word and way,
 Expressing, in its measure, the deeps that in Thee lay,
 Oh ! there are joys unspoken, and mounts of sacred light,
 And visions of Thy glory, to bless the seeker's sight.

Then why be like a stranger, or like a passer by,
 When I might hold Thee ever in blissful company ?
 O lift Thy face upon me, and keep me by Thy side ;
 And fill me with Thy presence, and in my heart *abide*.

“He is Faithful that hath promised.”

The blessed Bible is full of glorious promises. The child of God can always find a promise to suit every circumstance of life. Whatever trial we may be called to pass through we can always find a promise to comfort, cheer and help us. And the best of all is that we can safely rely on *every* promise in God's Word, for, “He is faithful that hath promised.”

Many times our friends grieve us because they do not keep their promise with us, often we are made sad by the unfaithfulness of friends.

But God *never* breaks His word. We may

often break the promises we make to Him, but He *never* fails us. He fulfils every promise, if we claim them and rely on His word, fully trusting Him. Blessed be God, He will perform all His promises! The covenant He hath made with His children He will never break. Jesus says, "Heaven and earth shall pass away, but My word shall not pass away." Neither can one word of our Father be broken. "The word of our God shall stand forever." Oh, the faithfulness of God! Why, O why, are we so unfaithful? How often do God's children, at the beginning of the year, resolve to live better in the future than they have in the past; and yet, at the close of the year they again look back over the past year with many regrets because of their unfaithfulness. Oh, brother, sister, as we consecrate ourselves anew to Christ, let us give ourselves more fully to Him than ever before, to be entirely, decidedly and forever the Lord's; and then *live by the moment*, constantly praying that we may "be faithful in that which is least." Thus living in constant communion with our Saviour, we may claim those "exceeding great and precious promises."—F. B. H.

"Elect of God, Holy and Beloved."

(CONCLUDED.)

"Put on as the elect of God," Paul writes to the Colossians, "holy and beloved, bowels of mercies, kindness," &c., saints, and beloved ones of God, objects of God's love, God's delight (the

measure of which is Christ), thus He addresses them. If I am beloved of a person, this draws out love. So the consciousness of God's love, God's delight produces links in affection, that exist not without it. My thought of being accepted is not merely, that my sins are put away, so that I could stand before Him—I am the object of His delight; holy affections are drawn out, and I pass through the world as a beloved one of God. We cannot suppose, in Christ's going through this world (and this shews us our deficiency as Christians), one single thing of it, that acts on our hearts, acting on His; He was the beloved One of God—"This is my beloved Son, in whom I am well pleased," and He was going through the world as such. Thus, too, should the christian walk through the world with the consciousness of being beloved of God; with this, we do not want the world—without it, we are obliged to turn to something that makes self the centre.

Young or old, that is what we are—beloved of God. Perhaps, you will say, "Ah, but I am very proud, very worldly, I do not give up the things of the world." Very likely not, and that is a reason for your being reminded of this, that you may.

"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." This is the leading thought in the apostle's mind. And remark, he speaks of that which is positively possessed, not of something we are hoping for, or expecting; He "hath made us accepted in the Beloved," we "have redemption through his blood," &c. This

grace of God, this "good pleasure of his will" has planted and set us in it all. We may be practically destitute of the joy of these things, but that is where we are. And He has given to those whom He has set in this place, the knowledge of His purpose as to the glory of Christ, as it goes on to say, "wherein he hath abounded toward us in all wisdom and prudence;" the apostle explains it, "having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself;" here again it comes from the good pleasure of His will, "that in the dispensation of the fulness of times he might gather together in one, all things in Christ, both which are in heaven, and which are on earth." Having placed the saints in all this fellowship and blessing, He imparts (as with Abraham—"Shall I hide from Abraham the thing that I am about to do?") unto them His thoughts. Not only has He accepted us in Christ, but He will have everything brought under Christ's dominion and power. He is to gather together in one, all things in Christ—"even in him, in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." We are

joint-heirs with Christ. Hence the prayer at the end of the chapter.

We cannot deny, we do not deny (whatever man's efforts to make the best of the world), that sin is in the world; there is not a single thing (take dress for instance) that does not tell us that. There is not a single thing we are buying or selling, a single thing we are looking upon, that is not, in some sort, a proof of sin. All that man does for pleasure, is necessitated by sin; Adam in Paradise had no need of it. What makes the world get on without God? The principle of sin; this is running through everything, it has got, so to speak, into the vital blood, and (though it be God's creation through which it runs) it runs through everything. Man builds his city, invents his instruments of music (Gen. iv.), and strives to make the world happy without God. Introduce God, and His amazing work, where men are occupied with gain or with pleasure, it is all wrong and out of place. Whether for pleasure, or for gain, God must be excluded. That is the character of the whole world, and to tack on the name of Christ does not mend it; an avaricious Christian (nominally such) is in nothing better than an avaricious heathen. God is lingering over it, but the existence of the gospel in the world is proof that the world is lost. "We know," says John, "that the whole world lieth in the wicked one;" and again, "All that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world." As it is, as a plain matter of fact, it is not God's inheritance. Who is called its god? Satan.

God's title cast away, through the lust of men, and the pride and power of Satan, whom they follow, God has designated Satan "the god of this world," and made known to us (those who are of faith) the mystery of His will. The apostle speaks here of hope. (Ver. 18.) We have obtained an inheritance in Christ, and all things are going to be put under Christ; meanwhile (like Abraham, who had not so much as whereon to set his foot) "having nothing and yet possessing all things," the Christian walks through the world, as one beloved of God, in the consciousness that he is the object of God's purposes, and of God's delight. But what do we see in the Lord Jesus? Not merely that He has been designated the heir of all things; "the Father loveth the Son, and hath given all things into his hand." So too our proper delight is in knowing that we are beloved of God, and that God will have us before Himself, and for Himself—His delight in us, and our delight in Him. It is as a consequence of this love, that we shall have the glory of the inheritance. Where are our hearts? what is our joy? are we journeying, aye journeying, through the world in the blessed, joyful confidence of this secret of God? Then will the world be to us a "dry and thirsty land;" instead of finding delight in things around, we shall have to guard against them as against that which would bring us down to Satan's ground. Are we taking the world, with its pleasures and its gain? If so, we are entering into Cain's portion, and not into that of Abel or Abraham: we are "enemies of the cross of Christ." Through these things Satan is deceiving the

world. Are we taking the position (not of Adam before he sinned, not of Christ when He was in the world, neither of Christ in the glory, but) of the "men of the earth?"

The Lord give us to see, and so to estimate that which is God's object, that we may have done with this present evil world.—J. N. D.

WARNING TO THE WORLD.

The coming of the Lord Jesus Christ for His bride—the Church—which is such a blessed hope to us, is fraught with terrible dreadfulness to the world. To illustrate this I want you to turn to Deut. xx. 10-12: "When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it." *This* is now the dispensation of peace. Even before its commencement, at the birth of Christ, the angelic choir sang, "Glory to God in the highest, and on earth peace, good will toward men." It is peace made by the blood, and now proclaimed to all. "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God." That is the special character of this dispensation. Its messengers proclaim peace to a rebel world. Before an earthly war

breaks out it is the habit of nations to withdraw the ambassadors. The Lord Jesus Christ has His ambassadors in the world just now, proclaiming peace, but when He comes the ambassadors are withdrawn, the hour of the proclamation of peace is past for guilty Christendom. Until the coming of the Lord and the removal of his ambassadors peace is proclaimed ; but *then* woe, woe to Christendom. And this may happen at any moment. I do not suppose the old world knew the moment when Noah went into the ark and God shut him in. So by and by the Lord will come and receive us to Himself. The first act is the withdrawal of the ambassadors ; the next the proclamation of war.

If this truth be rightly apprehended, it ought to stimulate Christians to go forth to beseech and warn men that the hour is at hand when the door will be shut, and the dispensation of grace be at an end. To preachers of the gospel I would say, the world can look death in the face and not heed it ; but men tremble when they think of coming judgment. Let us preach the gospel to the ungodly that the Lord is coming. It is a testimony we have to bear to the world, as well as a comfort we have to take to our hearts.

YOUNG AND STRONG.

A young girl, of not more than twenty years, came to a gospel meeting and listened to the grace of God bringing salvation, and the love of Him who gave His only begotten Son, that whosoever believeth in him should not perish,

but have everlasting life. All these riches of the mercy of God towards sinners had been presented, and she was urged to receive the message of love.

But the heart of this young girl was filled with the vanities of this world, and of the love of the pleasure it offers for enjoyment.

In excellent health, and seeing before her many years of such delights, she paid no attention to Christ, and He found no entrance into her soul.

But alas! her indifference was but for a little while! How uncertain is that health, and that life on which she depended! A week had not passed before the fever brought her to the gates of the grave.

Only a few days had passed since Christ had let her hear the gentle calls of His grace, and she refused to answer; now it was the fear of appearing before a terrible Judge.

Where now was the charming future that the devil had caused to sparkle before her eyes, to prevent her receiving the word of salvation? Gone, gone forever, to give place to a future of despair without end!

Listen to her last words, O young readers, entwined, perhaps, now as she had been, in the net of the deceiver. Her brothers and sisters surrounded her bed of suffering, but she, occupied only with the loss she had made in deliberately rejecting the salvation God had offered her, cried, "I am lost, I am going to hell!" then turning to her eldest brother, said, "Read to me some verses of God's word." But it was too late, and no attention was paid to her request,

and she died while thus expressing her thoughts of the terrible future that was opening out for her.

One would have thought that the brothers and sisters of this young girl would have profited by this solemn warning. But how subtle are the wiles of the enemy of our souls. "It is delirium makes her speak thus!" he suggested, and the hearts attached to the world listened to and accepted this insinuation. No, it was not delirium, but the fearful reality of the pit that she saw opening before her, after rejecting the only arm that could save her.

Young man, or young woman, reading these lines, do not act as the brothers and sisters of her of whose sad end I have told you. It is to you, personally, that this warning is addressed. Listen now to the voice of the Lord Jesus Christ, who calls you to Himself to give you eternal life. Do not believe the world, which treats these solemn realities as fables, intended only to frighten. Ah! yes, it is a reality that you are a lost sinner; a reality that Jesus, the Son of God, is come to save those that are lost—a reality that there is a heaven for those who believe on Him, and a lake of fire for those that reject His grace, and it is not without a reason that He sends this pressing appeal: "To-day, if you will hear His voice, harden not your hearts."

Extracts from Letters.

The following extracts from letters recently received will be interesting to our readers :

MANITOULIN ISLAND.—“We are having modern Penticostal times here. Two men were saved last night and many more convicted. As soon as I got through talking with one, another would be waiting to be spoken to. The house was so full yesterday they had to bring in boards to sit on. Some walk five miles after night to the meetings. This whole part of the Island seems to be brought under the power of the gospel. ‘The word of God is quick.’ There are people here who have never been known to go to meetings who walk miles to attend. One old lady who lives all alone, who never even visits her neighbors has been present on several occasions. They take the *Glad Tidings* and search them with the Bible. One man who was delivered last week told me he had only lived a week, and had been trying for twenty years to get feelings; he now sits with beaming face and happy heart rejoicing in the finished work of Christ. ‘Oh the peace forever flowing.’ Another came against his will and went home saved. He was such a moral man people thought he did not need to be converted. I desire the prayers and fellowship of all God’s saints in the work here, and for me that I might be kept from being occupied with my service, or any snare which Satan might set.”

The following extracts are from letters from a lady missionary who devotes her whole time to the Lord’s work :

PHILADELPHIA.—“O how much we need more christian workers here, especially in the work I am engaged, going among the lowly, in

these courts and alleys. I find hundreds who never have any one come to them or speak to them about their soul, or give them any good reading, how glad some of them are to get the papers and tracts I give them. There seems to be plenty of public workers here, holding meetings in the churches but few, very few to do personal work, to go to the homes of the lowly and outcast, and these poor people will not or cannot go to church. So how can we reach them if you do not hunt them out or talk to them personally. O do pray for me, for I seem so alone in my work, so few to lend me a helping hand. God abundantly bless you for the help you have been to me."

"My life is a busy one, and yet I do not accomplish one half I long to do, but we can only do our best, and leave the rest in our Father's hands. God bless you; you are such a help to me, sending me the bundless of papers. We can never know in this world how much good they have done."

"I am progressing in my mission work grandly, yet am much crippled in the work for want of means. I have no help, yet God is blessing my labours even without help. Praise His name.—At our last children's prayer meeting six young girls were anxious and four were sweetly saved."

"I do feel so grateful to you for the bundles of *Sunlights* and *Glad Tidings* you send me. I do not know what I would do for papers to distribute in my work here for Jesus, if it were not for you. I get so few outside of what you send me, and another thing there are no papers so suited to my work. I use the *Glad Tidings* to

distribute on my rounds, and oh, if you knew the good they do, you would feel repaid for sending them. I can use all the back numbers you can spare me. I was very ill for nearly two weeks, but am again at my work. The truth is I have been so busy from early till late, I overtaxed my strength. But there is so much to do, and so few ready to do it."

The man who has constant recourse to the word of God, and allows that word to tell upon his heart and conscience, will be maintained in the holy activities of the divine life.

The more keenly we feel the edge of the word, the more we shall prize the merciful and gracious ministry of our High Priest.

Worship must ever be presented in the power of holiness.

We must lose sight of nature, as reflected in a looking-glass, and be wholly occupied with Christ as presented in the word.

Each one has a place to occupy, a ministry to fulfill, a responsibility to discharge; and you and I are, at this moment, either promoting the interests of the house of God, the body of Christ, the church, or helping on the godless schemes of a world yet stained with the blood of Christ and the blood of all His martyred saints.

The heart is so deceitful that we may be led to imagine that we are doing the Lord's work, when, in reality, we are only pleasing ourselves.

To often alas! we have to be occupied with our failures and infirmities. If ever the workings of indwelling sin be suffered to rise to the surface, we must deal with God about them, for He cannot go on with sin. He can forgive it, and cleanse us from it—He can restore our souls by the gracious ministry of our great High Priest—but He cannot go on in company with a single sinful thought. A light or foolish thought, as well as an unclean or covetous one, is amply sufficient to mar a Christian's communion, and interrupt his worship.

All may not be alike devoted and fruitful; but "the precious blood of Christ," and not devotedness or fruitfulness, is the solid and everlasting ground of the believer's rest. The more we enter into the truth and power of this, the more fruitful shall we be.

The most deeply-taught and gifted servants of Christ, have always rejoiced to come back to "that one well-spring of delight," at which their thirsty spirits drank when first they knew the Lord. And the eternal song of the church in glory will be "Unto him that loved us, and washed us from our sins in his own blood." The courts of heaven will forever resound with the glorious doctrine of the blood.

The believer is delivered, most completely, from the observance of "days and months, and times and years." Association with a risen Christ has taken him clear out of all such superstitious observances.

The sabbath belonged to the old creation; the Lord's day belongs to the new.

As men of war, we are called to fight ; as priests, we are privileged to worship ; but as Levites, we are responsible to serve, and our service is to carry through this dreary desert scene the antitype of the tabernacle, and that tabernacle was the figure of Christ. This is our distinct line of service. To this we are called—to this we are set apart.

If the heart is really subject to the authority of Christ, it is in readiness for anything and everything to which He calls us—be it to stand still or to go forward, to do little or much, to be active or passive.

The sabbath was a day of *bodily* rest for the Jew ; the Lord's day is a day of *spiritual* rest for the Christian. If the Jew worked on the sabbath, he was to be put to *death* ; if the Christian does not work on the Lord's day he gives little proof of life.

Whenever we turn away in heart from leaning exclusively upon God Himself, whether in the matter of salvation or the necessities of the path, we are, in principle, saying, 'Up, make us gods.'

He tells us the hairs of our head are all numbered, and that we shall never want any good thing ; we through grace believe and enjoy a sweetly tranquilised heart.

It behoves us to be very sure indeed that we are directly and simply governed by the claims of relationship.

There are moments in which it would be open disloyalty to our Lord Christ to hearken, for one instant, to the voice of natural relationship.

The most brilliant attractions and bewitching fascinations of the world are to the church of God what serpents and scorpions, and the ten thousand other dangers of the wilderness were to Israel.

To a really obedient heart the question is not at all, "What am I doing? or where am I going?" It is simply, "Am I doing the will of my Lord?"

We have ever to be on our guard against a spirit of self-will and self-pleasing, which is never so dangerous as when it clothes itself in the garb of religious service, and work so called.

“HE THAT WINNETH SOULS IS WISE.”

Prov. xi. 31.

Reasons for subscribing for and circulating Periodicals containing the truth of God :

Your soul requires nourishment.

God has blest the printed ministry in a wonderful way lately.

The price paid for them is very trifling.

The need of souls all around us is great.

There are many who are really ignorant of the simple gospel.

As one who has received the gospel, you are responsible to give it to others.

You can with a small outlay monthly reach the farming community by circulating these little messengers on market days.

You can easily get a boy to carry them from house to house.

Most people receive them thankfully.

You surely have friends you would like to send them to.

The increased lukewarmness on every hand demands zeal on the part of others.

God blesses the circulation of His truth.

You are a steward, and the Lord looks for you to use the goods He has committed to you for His glory.

The number of those who circulate gospel truth has decreased very much of late.

The time is short.

O what a debt we owe
To Him who shed His blood,
And cleansed our souls, and gave us power
To stand before His God.

MONTHLY PUBLICATIONS FOR 1887.

Glad Tidings (Gospel), single copy, 15c. ; 10 copies, \$1.00	
Sunlight for the Young, same terms as above.....	
The Gleaner.....	35
Faithful Words for old & Young (Illustrated) ...	35
The Messenger of Peace (Gospel).....	20
Tender Grass & Waters of Quietness (for Believers)	25
with supplement containing letters of interest,	35
Help and Food for the Household of Faith.....	50
Scattered Seed (Illustrated).....	40
My Little Friend (Illustrated).....	25
The Salvation of God.....	25
A Voice to the Faithful.....	35
Simple Testimony.....	40
Things New and Old	40
Christian Friend.....	40
A Message from God	20
The Way Home	40
The Bible Treasury.....	1.00

ALMANACS FOR 1887.

We expect (D. V.) to have the following Almanacs on hand about the 16th of December.

Faithful Words Sheet Almanac	3
My Little Friend	3
The Believers' Almanac.....	3
The "Search and See" Almanac and Text Book for Old and Young for 1887.....	2
The "Golden Text" Calendar for 1887.....	40

We will be pleased to receive your orders for Magazines for next year, and trust you will be able to increase the number you have been taking.

THOS. SOMERVILLE, Brantford, Ont.