

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. 7

ABSENT BUT NOT FORGOTTEN.

We have laid them to rest
Where the willow is weeping.
Near the home of our boyhood,
Which knows us no more ;
For under the sod
They are silently sleeping,
And ne'er again shall greet us
With smiles as of yore.

But we look soon to meet them
Where partings ne'er sever,
And gaze on the face
Of the Saviour we love ;
Our mother, our father,
Our sister together,
Unite in the praising
Of Jesus above.

I love to muse o'er the days
That are past, dear brother,
Of the scenes of our boyhood,
With freedom from care,
Of that loved one, who loved us
So dear, we called mother,
Who e'er sought to cheer us,
Our sorrows to share.

To think of him too,
We were wont to call father,
Who gave us our home,
Who nourished us there ;
His boys were his pride,
He loved us, our father ;
The old home is vacant,
None welcome us there.

And she too is gone,
Our sister, dear brother,
Her mother's right hand,
Her father's delight ;
God gave us but one,
He gave none such other,

He gave, He has taken,
We praise Him, 'tis right.

And now we are scattered,
The six of us brothers,
The place that once knew us,
Now knows us no more ;
The old home is left,
'Twill soon pass to others,
The friends that once cheered us,
Now greet us no more.

We praise then our God,
For we soon shall meet them,
And gaze on the face
Of the Saviour we love ;
'Tis there in the glory
That we soon shall greet them,
Our home is in heaven
With Jesus above.

WILLIAM T. HARTT.

FEARLESS.

That was grand of Latimer, when
he preached before Henry VIII.—
He had greatly displeased his majesty
by his boldness in a sermon he
preached before the king, and was
ordered to preach again on the next
Sunday, and to make an apology for
the offence he had given.

After reading his text he began his
sermon, “ Hugh Latimer, dost thou
know before whom thou art this day
to speak? To the high and mighty
monarch, the king's most excellent
majesty, who can take away thy life
if thou offendest ; therefore, take
heed that thou speakest not a word

that may displease ; but then consider well, Hugh, dost thou not know from whence thou comest ; upon whose message thou art sent ? Even by the great and mighty God ! who is all-present, and who beholdeth all thy ways, and who is able to cast thy soul into hell ! Therefore take care that thou deliverest thy message faithfully."

He then proceeded with the same sermon he had preached the Sunday before, but with considerable more energy. Such courage should all God's children show when they have to do with man. Thou art thyself nothing but a worm ; but if God puts His truth into thee, do not play the coward, or stammer out His message, but stand up manfully for God and for His truth.

A MEDIATOR.

The grand doctrine of Christianity is, that I am saved by a mediator ; if I have to answer for myself, I am lost : "Enter not into judgment with Thy servant, O Lord." If God enters into judgment with me, all is over with me. The whole doctrine of grace is, saved by a mediator ; for, "if I wash myself in snow-water, and make my hands never so clean, and yet wilt thou plunge me in the ditch, and mine own clothes shall abhor me." The instant I see God's eye upon me, I shall see myself as one out of a ditch, yea, my clothes shall abhor me. Job wanted a daysman, to lay his hand upon both. My coming to God depends upon some one coming between.

The conscience should be delicate as to the slightest approach of evil,

only let it be in liberty. The more delicate the conscience as to the sense of the least defilement, the more the need of a mediator is felt.

But you say, I find that what ought to be dead in me is still alive. Well, did Christ die for the sin that you have not, or for the sin you have ? The very sin you are daily finding out in yourself, this is the very sin for which Christ died.

Jealousy of conscience about sin is right, the more the better, only with it remember the grace which has put it away. Christ has set me in a new life through Himself, raised from the dead, so that death can't touch it, because He lives beyond its power ; judgment can't touch it, because He has borne it and died, there is not a single thing that could ever possibly come against me, that the blessed One did not allow to come against Him. Yea, He took it all upon Himself, and we are clean out of the Red Sea, on the other side ; that life which we now live, we live by Him, reckoning ourselves dead to sin, because He died unto sin ; He died not for Himself, but to sin, to enter into a new state of existence as man, and we live through Him—see the holiness of Him who was "made sin." He was taken through everything, He was thoroughly tested in every way, to try if He were in anything unwilling to obey. What if He shrunk ! but no, every evil was refused by His blessed holy nature. He learned obedience by the things He suffered. He went through everything—the scorn of the world—the power of Satan, even to the wrath of God. He was tempted in all points, like as we are, sin

apart—Satan found nothing in Him. It was His meat and His drink to do His Father's will.—J. N. D.

ASHAMED BEFORE HIM AT HIS COMING.

A great many will be. "His coming" is the time when He comes for His church, His body, His bride; only real believers will have part in it or will know when it takes place. False professors will have no part in it. Jezebel's children in Thytira, the dead in Sardis, and the lukewarm spued out of His mouth in Laodicea will none of them have any part in the "coming," the parousia of our Lord Jesus Christ. So those who will be ashamed before Him at His coming will be real believers, saved ones, children of God.

What will cause their shame?—Not abiding in Him. "And now, little children, abide in Him; that when He shall appear, we may have confidence, and not be ashamed before Him at His coming." 1 John ii. 28. The word for "little children" is the one John uses for believers all through this epistle. In verses 13 and 18 he uses a different word meaning what we term "babes in Christ," but in all the other passages he uses the more general term which includes all believers. And it is to ALL believers he writes these solemn words; to you, reader, if you are His child, to every Christian, every real child of God.

There is danger then that we shall not abide in Him and that we shall be ashamed before Him at His coming. There is real danger or He

would not have warned us against it in these solemn words. Every saved person knows the difference between walking with the Lord and walking at a distance, between living in His very presence where we can rejoice before Him day by day, and so living that we feel self condemned, having our heart condemn us, realizing that our ways are not pleasing to Him. The dust of the world settles on us so thickly that we take on its tinge, our ways, our walk, our thoughts being more or less moulded and turned away from Him by our contact with that which defiles. Is this needful? Ah, no, we know it is not. He has called us to walk with Him, to abide in Him, and how are we to do it?

Get our eyes off the world and on Christ is the first thing to do, if we are conscious that we are not abiding in Him. Who and what fills your mind and occupies your thoughts Christ or the world? "But I must be thinking of my business." Yes, but where is your heart? is it clinging to that business of yours, loving it, getting absorbed in it so you have scant thought for Him? Where is your heart, your treasure, where are your affections? Do you gladly turn to Him just as soon as you can get away from that business of yours which claims so much of your time? Is your heart with Him all through the busy day, looking up to Him, doing all that work for Him? Is it His business you are carrying on for Him? or your business you are carrying on for yourself? Have you anything of your own?

The hour of His coming should be

a happy hour to us, the happiest we have ever known, and in such an hour to be covered with shame, how sad ! And that we may not be ashamed then, we are to abide in Him now.— Abide—the word has a sound of rest in it. To abide is to remain, to settle down. We have found a quiet resting place for our souls, rest from care and worry. We are in Him, He covers us, He is our defence, He is over us, around us. God sees us in Him, His righteousness is ours, and we are conscious of His presence. We need not fear to go out into the world to our daily occupations, if He fills our hearts, occupies our minds. But then how is it that we can be drawn away from Him, when the consequences are so disastrous to us now and when He comes ? To not abide in Him now means, oh how much dire disaster does it not mean to our own peace, as well as to lead us into failure to glorify Him. Beloved, abide in Him in these days of difficulty, abide in Him in midst of all the worldliness, the lukewarmness, the saying, " I am rich and increased with goods, and have need of nothing," into which His grace alone can keep us from falling, and into which in a day like this there is so much danger of falling. And the remedy for it, for ALL ills and evils is to abide in Him.

How blessed it will be to not be ashamed before Him at His coming. He does not want us to be ashamed then ; there is no need for us to be ashamed in that day. We may abide in Him day by day and hour by hour, we may lay aside each weight, we may be purifying ourselves here now

as He is pure, we may know that He is making us more and more like Himself. Satan might whisper, "It is presumption for one like you to think of being like such an One as Christ," but that is His own word to us. We should long to be all that He would have us ; it should be our great desire not to hinder His work in us, we should above all things fear to grieve and disappoint Him. Let it be ever before us that He would have us abide in Him, that when He shall appear we may have confidence and not be ashamed before Him at His coming.

J. W. NEWTON.

FOR YOUR SAKE.

Daily life gives us many examples of what one man may do for the sake of another. History records some instances of noble men having given their lives for the sake of their friends. I speak not of the risks men will incur in the line of their calling to save life, such as those of firemen, who bravely risk their own lives for others. In such cases it is specially their duty and in fulfilling it they are doing work for which remuneration is certain.

But see yon wreck, the waves are dashing wildly over the ruin ; soon she will sink into the deep. Hark—en to the cry of the souls yet on board. Who will man the boat ?—Lo, there are eight cool, steady men who deliberately encounter all the dangers of the wild ocean, and face almost certain death, for the sake of the lives of the shipwrecked mariners.

Often do we read of awful coal pit explosions, in which lives are lost by hundreds. The terrible convulsion

takes place ; it is next to impossible that any can have survived. There is little hope for those in the pit, and yet a dozen men—colliers and masters—make a last daring effort, and deliberately descend the shaft and go down into the jaws of death, for the sake of the possible survivors. It is almost certain death ; for after the perilous descent, another and more fearful explosion takes place—flames and smoke issue from the pit's mouth, the machinery is altogether carried away, and the twelve gallant men are added to the hundreds already destroyed in the pit.

But great as has been the devotion of these men for the sake of others, a greater sacrifice has been made by Another for your sake, my reader.— You are in greater danger than the shipwrecked mariners ; you are in a worse plight than the men in the pit. You are in danger of hell fire, you are in peril of everlasting punishment, of the worm that never dieth, and the fire that is not quenched.

I have seen the rusty iron stocks found at Pompeii, having the feet of two skeletons inserted—the remains of men upon whom the fire of Vesuvius fell and the burning lava flowed without the smallest chance of escape. Just as surely will sudden destruction overtake you if you accept not the Man who has for your sake endured the wrath of God against sin.

Hearken then to the glad tidings ! hear the good news ! For your sake Jesus Christ, the Son of God, has laid down His life. In your stead, on your behalf, for your sake, He has suffered and shed His precious blood. Was ever love like this ? “ For

when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die ; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us.” Rom. v. 6-8. Jesus our Lord was “ delivered for our offences, and was raised again for our justification.”— Rom. iv. 25. God “ hath made Him to be sin for us, who knew no sin ; that we might be made the righteousness of God in Him.” 2Cor. v. 21.

Be not so ungrateful as to spurn “ the grace of our Lord Jesus Christ, who, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.” 2 Cor. viii. 9. Be not so terribly foolish as to let so great salvation slip past. Grasp with all your heart the hand stretched out to save you ; and saved you will be the moment that in simple faith you trust in the Saviour, the Lord Jesus Christ. C. B.

“ Have you ever heard the Gospel before ?” asked an Englishman at Ningpo of a respectable Chinaman, whom he had not previously seen in his mission room. “ No,” he replied, “ but I have seen it. I know a man who used to be the terror of his neighborhood. If you gave him a hard word he would shout at you and curse you for days and nights. He was as dangerous as a wild beast, and a bad opium smoker ; but when the religion of Jesus took hold of him he became wholly changed. He is gentle, moral, and has left off opium.” Truly the Gospel is the power of God to all who receive it.

NONE CAN WITH HIM COMPARE.

O more of Christ, yes, more of Christ,
In all His wondrous grace,
The One who came from glory's height,
To fill a servant's place ;
That holy, spotless One, God's Son,
Creator God was He ;
Oh ravish, fill and satisfy
My longing heart with Thee.

Upholder of all things Thou art,
The High and Lofty One,
Peerless in Thine excellency,
Compared with Thee there's none.
Angels and men alike fall down
And own Thee Sovereign Lord,
The heavens and earth they too must own
Thine all commanding word.

All beauties, glories tell of Thee,
The One who gave them place,
But in a clearer, fuller way,
Thy matchless love and grace,
So that our hearts and lives are won
To follow only Thee,
And as we learn Thee more and more,
We long Thy face to see.

In that bright home, where Thou art gone,
Thy people soon shall go,
And live together, Lord, with Thee,
And all Thy fullness know.
There beauty, glory, grandeur, bliss,
Beyond our tongues to tell,
Shall be the portion of Thine own,
When they with Thee shall dwell.

THOS. SOMERVILLE.

PRAISE OF GOD.

If reputation is heightened by the dignity of him who confers it, if the praise of a king is more to be prized than that of a beggar—who shall estimate the dignity and glory which awaits the Christian, when he shall in the face of millions receive praise of God ! This it is which makes human estimation sink into insignificance. And it is a reality !

The Christian can go on his way, unnoticed it may be and obscure, through life, or even with a reputation sullied by misconception, but he may be assured that there is not a prayer he offers, a word he speaks, a foot he walks, or a tear he sheds, not a hand he holds out to the perishing, not a warning he gives to the careless, not a visit he pays to the widow and fatherless, not a loaf of bread he lays on a poor man's table, that, in short, there is nothing he does for the love of God or man, but is faithfully registered in heaven's chronicles, and shall be publicly read that day when Jesus, calling him up from a post as lowly as Mordecai's, shall crown his brow, saying, "Thus shall it be done to the man whom the King delighteth to honor."—Then shall true reputation have its culminating triumph, and the glory of Him who has exalted him be reflected in his person.

NUMBERS.

I do not know that it is of any very great service to have numbers with you. I question whether truth has not generally to be with the minority, and whether it is not quite as honorable to serve God with two or three as it would be with two or three millions ; for if numbers would make a thing right, idolatry ought to be the right religion. Never judge according to numbers ; say they are nothing but men after all ; if they be good men fight on their side, but if they and the truth fall out, fall out with them. Be a friend to the truth ; make your appeal to the law and to the testimony, and if they speak not according to this Word, it is because there is no light in them.—*Spurgeon.*

HOW ARE WE TO KNOW.

"How are we to know that the Book which we call the Bible is the word of God?" Our answer to this question is a very simple one, it is this, The One who has graciously given us the blessed Book can give us also the certainty that the Book is from Him. The same Spirit who inspired the various writers of the holy scriptures can make us know that those scriptures are the very voice of God speaking to us. It is only by the Spirit that any one can discern this. As we have already seen, "The natural man receiveth not the things of the Spirit of God; neither can he know them, because they are spiritually discerned." If the Holy Spirit does not make us know, and give us the certainty that the Bible is the word of God, no man, or body of men can possibly do it; and on the other hand, if He does give us the blessed certainty, we do not need the testimony of man.

We are only too thankful for an opportunity of bearing our feeble testimony to the grand truth of the divine inspiration of the holy scriptures. We feel it to be our sacred duty, as most surely it is our high privilege, to press upon all to whom we have access, the immense importance, yea, the absolute necessity of the most uncompromising decision on this point. We must faithfully maintain, at all cost, the divine authority, and therefore the absolute necessity and all-sufficiency of the Word of God, at all times, in all places, for all purposes. We must

hold to it that the scriptures, having been given of God, are complete, in the very highest and fullest sense of the word; that they do not need any human authority to accredit them, or any human voice to make them available; they speak for themselves, and carry their own credentials with them. All we have to do is to believe and obey, not to reason or discuss. God has spoken it; it is ours to hearken and yield an unreserved and reverent obedience. M.

NOTES OF LECTURES,

GIVEN BY W. BUCHANAN.

Heb. xi. 17, Abraham offers up his only Son. In John iii. 16, we get the Gift of God; Isaac was the type of Christ. The blood that makes atonement for the soul is the gift of God. Abraham says to Isaac, God will provide Himself a lamb. God alone could provide a sacrifice for sin. God alone knows what sin is. Through Christ, Abraham's seed, all nations of the earth are blest. Acts xiii. 15-39.

God promised that Abraham's seed should be like the stars of heaven, and as the sand upon the sea shore. The stars typify the heavenly people, the Church; the sand, the earthly people, Israel. In Gen. xxii., we have Abraham sending his servant to get a wife for Isaac. He takes the riches of Abraham's house to beautify this bride. The question is asked, "Wilt thou go with this man?" So the Holy Spirit presents all the glories and riches of Christ, and is leading the bride through this wilderness scene, home to a living Christ.

Now the next feature we have in

this age of promise is the redemption of Israel. You are familiar with their deliverance from Egypt. The blood of the slain lamb saved them from death. Then they came to the Red Sea. No escape, no help—and Moses said, "Stand still and see the salvation of God." At his command the waters go back, His people go over in safety, their enemies perish. What a type of God's salvation—the cross of Christ has made an end of me, it ends my life as a sinner, and places me in Christ going on to the glory.

Then in the history of Israel we have God feeding His people with the manna, type of the Living Bread. Eventually He gives them the law—so the 'age' of promise ends and the 'age of law' begins. They made a covenant with God and brake it before the law was given. As Moses comes down from the mount he finds the people dancing around the golden calf. 'This age' ends in the cross of Christ. Heb. ix. "Once in the end of the age (correct word,) hath He appeared to put away sin by the sacrifice of Himself." Rom. vii.9-10. The law condemns the sinner and curses him. The believer is redeemed from the curse by Christ being made a curse for him.

Now we have the 'age of grace.' The Scripture is the history of two men. 1 Cor. xv. 45-49. The first man is of the earth, earthy. In innocence, he falls. With a conscience, he becomes a murderer and idolator. Under law, he becomes a law breaker. The Son of Man comes, man gives Him the cross. This is the end of the first man. "Now is the condemnation of this world."

The second Man is the Lord from heaven. This 'age' is characterized by two eternal facts. The second Man is a living Man in heaven, and the Holy Ghost is upon the earth.—The reason why Scripture sees only two men is that God sees ever one associated with one or the other—under condemnation or *past* condemnation. God has raised the second Man from the dead, and righteously taken Him into glory. The first Adam was banished from the paradise of Eden.

In Christ, the believer is seen in the presence of God. As the Head is heavenly so are the members.—Christ is the living Head of a heavenly people. The Holy Ghost is here as a divine Person. In all ages He has been here, but not as dwelling in the believer, uniting a heavenly people to a heavenly Head.

Jesus, as the second Man upon the earth, was anointed with the Holy Ghost for Himself. Now, being at the right hand of God, "He received of the Father the gift of the Holy Ghost, which He has shed abroad." So the gift of the Holy Ghost is the fruit of the redemption of the Son of God for men. The Spirit of God in me is the fruit of the risen Christ in glory. If the believer would but get this truth in his soul he would be a living power for God in this world. The present age is characterized by two glorious facts, viz., There is a living risen Man at the right hand of God, and the Holy Spirit is here to testify, John xvi. 13. The Holy Spirit does not speak of Himself but delights to testify of Christ, the Christ of God.

The word of God is the solid found-

dation for the soul to rest upon.—The Spirit of God unfolds Jesus in the Word. What a Friend Jesus is to go to the world with. "A Friend that sticketh closer than a brother."

Turn now to 2 Thess. ii. 14. We learn here that we are called by the Gospel to the obtaining of the glory of our Lord Jesus Christ. What the Spirit of God is doing to-day is gathering out the family of God, the joint heirs of God for the glory of the Lord Jesus Christ. How does a man become a child of God? Turn to John i. 12, 13, the Spirit will answer, "But to as many as received Him, to them gave He power to become the sons of God." Man becomes a child of God by being born of God. God uses two agencies, the Spirit and the Word. Born of God is not reformation, but a new life. I am born of God unto life—birth always assumes life. The gift of God is eternal life in Christ Jesus. Rom. vi. 23.

The eternal life was manifested in the Son of God upon the earth. He said, "I am the Life." We have a Man in the glory who has defeated death, judgment, and hell. HE is the Eternal Life in heaven. Look at Rom. viii. 2, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." What life does the Spirit bring to the believer? The life of this Christ in the glory. The believer is born of God out of death, out of condemnation, through Him who is the First Born out of death. Rom. viii. 9. We are not in the flesh but in the Spirit. A child of God, then is a man who is born of God, in the power of a divine life beyond condemnation, and has

the Spirit of God dwelling in him—justified from all things, having peace with God.

Children of God by faith in Christ Jesus. A child is an heir of God, a joint heir with Christ, who is heir of all things! Believer, are you not rich? Are you not wealthy? Think of a child of God talking about his poverty, when he is an heir of God? "Faith can sing through days of sorrow."

“THOU HAST LEFT THY FIRST LOVE.”

Ever to be remembered is that best and brightest of hours, when first we saw the Lord, lost our burden, rejoiced in full salvation, and went on our way in peace. It was spring time in the soul; the winter was past; the mutterings of Sinai's thunders were hushed; the flashing of its lightnings were no more perceived. Then the flowers appeared in our heart; hope, love, peace, and patience sprung from the sod. The time of the singing of birds was come and we rejoiced with thanksgiving; we magnified the holy name of our forgiving God, and our resolve was, "Lord, I am Thine, wholly Thine; all I am, and all I have, I would devote to Thee. Thou hast bought me with Thy blood—let me spend myself and be spent in Thy service. In life and in death let me be consecrated to Thee."

How have we kept this resolve? Our espousal love burned with a holy flame of devotedness to Jesus—is it the same now? Might not Jesus well say to us, "I have somewhat against thee, because thou hast left

thy first love?" Alas, it is but little we have done for our Master's glory. Our winter has lasted all too long. We are as cold as ice when we should feel a summer's glow and bloom with sacred flowers. We give to God pence when He deserveth pounds, nay, deserveth our heart's blood to be coined in His service and the service of His truth. But shall we continue thus? O Lord, after Thou hast so richly blest us, shall we be ungrateful to Thee, and become indifferent to Thy good cause and work? O revive us that we return to our first love and do our first works.—*Spurgeon.*

MARRIAGE.

In Eden, the first husband in the world was taught the close union that subsisted between him and his bride by the latter being taken from his side as he slept. When our Saviour sojourned on earth, marriage was honored by His presence at the feast of Cana. The water was changed into wine—a miracle which He still repeats in all unions founded on Christian principles, enhancing as He does, the ordinary comforts of life by the grateful and well-regulated spirit which His Gospel forms.—And now, not content to enjoin His followers to love their wives as themselves, marriage has been selected by Him as the type of the union subsisting between Himself and His Church.

The husband is enjoined to love his wife as the Saviour loves His people, bearing with her infirmities, and ready to sacrifice even life itself to promote her well-being. The wife

too, is commanded to love her husband, as the Church should love the Saviour, ardently, and above all other objects. A higher standard of mutual affection cannot be supposed than this. It is perfect.

To every circumstance of the married life fitted to increase its happiness, the Saviour's precepts apply. Overweening and idolatrous attachment is rebuked by His warning against inordinate affection. Jealousy should expire when purity governs not only the life, but the heart. Mutual harmony of opinion is secured by that command which orders the true Christians to marry only "in the Lord."

Good temper is promoted by precepts which enjoin the husband not to be bitter against the wife, and which teach the wife to regard a meek and quiet spirit as her choicest ornament. Mutual forbearance is promoted by the lessons which enjoin this duty, and which especially call upon the husband to honor his wife as the weaker vessel. "Husbands, love your wives even as Christ loved the Church. Let every one of you, in particular, so love his wife even as himself; so ought men to love their wives even as their own bodies." When a husband complies with the obligation, his wife need not stand in much terror of the sceptre. If he governs her as he loves himself, neither her bones nor her heart will be broken.—M.

The Father's love, the Saviour's love is upon you, and you ought to have the joy of the Holy Spirit ever in your heart.

RAIN ON THE MOWN GRASS.

When the rain falls the air is darkened, the light of the sun is shut out, the song of birds is hushed, the foliage is bedewed with tears, the flowers fold their leaves and bow their heads as if in grief. All the elements of conflict and ruin seem to have taken possession of the peaceful heavens and the suffering earth. But when the cloud has swept by, and left the blessing of the rain behind, the light breaks forth with new brilliancy, the whole face of nature is wreathed in smiles, and all the singing tribes in the woods and meadows lift up their voices in thankful song.

And so to many a poor burdened soul it seems a dark hour when Christ comes laden with blessing to make heaven in his heart. He wants to be happy, and Christ makes him weep. He wants to think well of himself, and the sight of the blessed Christ, crowned with thorns and nailed to the cross, makes him feel the burden of his sins as he never did before.

He is surprised and disappointed, and he wonders how Christians can be a happy people. But let Him receive Christ, even though the silent look of the suffering Saviour should break his heart and make him weep. Let him receive Christ as the thirsty field receives the rain and the perishing grass receives the dew, and he shall be lifted up from his humiliation and his face shall be clothed with gladness, as the flowers lift up their heads with new beauty after the rain has weighed them down with tears.

We would think it a very foolish thing for a gardener to cover his beds

of flowers lest they should get wet and be beaten down by the rain.—The plants thus sheltered from the summer showers would droop and die. And so when the love of Christ comes upon you, like the rain, and its first effect is to bow your head and make you unhappy, still receive it, reverently and gladly, and it will make your face shine like flowers wet with the morning dew—it will make your heart sing like the birds after the rain.—M.

'AS MANY AS RECEIVED HIM.'

It is impossible to exaggerate in describing the spiritual destitution of the world without a Saviour. The great and sore plague of sin is the cause of all other plagues which have spread through all lands and brought pain and sorrow upon every human soul. And Christ comes to take away sin and heal all the sorrows that sin hath caused. Christ finds us clinging to the earth and writing our names in the dust, and he kindles in our hearts desires and aspirations which take hold on God and make us heirs of heaven and eternity. He finds us abusing or neglecting the most awful and immeasurable capacities for good, and He shows us that we may become the equals of angels, and so begin a blessed life which shall be measured only by the everlasting years of God. He finds us setting at naught the most costly lessons of experience, violating the solemn admonitions of conscience, and planting our most cherished hopes in the barren sand. He restores reason to its rightful throne, brings us into

harmony with Himself, and scatters the dark shadow from our path with one glance of His eye. He finds our souls a barren waste, and He makes them bloom with the flowers of Paradise and bring forth fruit unto eternal life.

A General Conference for the study and proclamation of the Scriptures, will, D. V., be held in Minnedosa, Manitoba, commencing on Thursday Ev'g, July 6th, to last over Lord's Day.

The ventures of faith are ever rewarded. We cannot set our expectations from God too high. What we dare scarcely hope now we shall one day remember. When we come to tell the completed story of our lives, we shall have to record the fulfilment of all God's promises, and the accomplishment of all our prayers that were built on these. Here let us cry, "Be Thy hand upon us." Here let us trust Thy hand shall be upon us. Then we shall have to say, "The hand of our God was upon us." And as we look from the watch-towers of the city, on the desert that stretches to its very walls, and remember all the way by which He led us, we shall rejoice over His vindication of our poor faith, and praise Him that "not one thing hath failed of all the things which the Lord our God spake concerning us."

The secret of all joy is to know that I have a great work to do; that is to live for Christ, and to feel that I have not time for myself. I have time only to live to and manifest Him down here.

"Father," said a dying girl, "it will be hard for you to put me in a coffin, and still harder to put me in a cold grave. But think, father, of my spirit, not my body. It will fly away to Jesus." Some friends called to see her, and she asked them to pray with her. They did so, and while engaged a beautiful smile came over her face, and her happy spirit was gone. To die pillowed on the bosom of Jesus, Love's mighty resting place, is a divine reality.

There is no such thing as mere repetition in the word of God. Indeed God never repeats Himself, either in His word or in His works. Wherever we trace our God, whether on the page of holy scripture, or in the vast fields of creation, we see divine fulness, infinite variety, marked design; and, just in proportion to our spirituality of mind, will be our ability to discern and appreciate these things.

In a time of religious awakening a poor man not very bright, presented himself for examination. He was asked, "Do you think you are born again?" "I think I am," was his answer. "Well, if so, whose work was that?" "God did a part and I did a part." "And what part did you do?" "Why, I opposed God all I could, and He did the rest."

At the beginning of this century, the Bible was only accessible to one-fifth of the world's population, while now it may be read by nine-tenths of the people of the globe. There are now more than 200 million copies of the Bible in circulation in 330 different languages.