

THE CLEANER.

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

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BREAD UPON THE WATERS.

"Cast thy bread upon the waters; for thou shalt find it after many days." Eccl. xi.

'Mid the losses and the gains;
'Mid the pleasures and the pains,
'Mid the hopings and the fears,
And the restlessness of years,
We repeat this passage o'er—
We believe it more and more—
Bread upon the waters cast,
Shall be gathered at the last.

Gold and silver, like the sands,
Will keep slipping through our hands;
Jewels, gleaming like a spark,
Will be hidden in the dark;
Sun and moon and stars will pale,
But these words will never fail,
Bread upon the waters cast,
Shall be gathered at the last.

Soon, like dust, to you and me,
Will our earthly treasure be;
But the loving word and deed
To a soul in bitterest need,
They will not forgotten be,
They will live eternally—
Bread upon the water cast,
Shall be gathered at the last.

Fast the moments slip away,
Soon our mortal powers decay,
Low and lower sinks the sun,
What we do must soon be done;
Then what rapture, if we hear
'Thousand voices ringing clear,
Bread upon the waters cast,
Shall be gathered at the last.

CONVINCED.

A man once said to a servant of the Lord, "I am such a helpless,

miserable sinner, there is no hope for me. I have prayed, and resolved and tried, and vowed until I am sick of my unavailing efforts." "Do you believe that Christ died for your sins, and rose again?" was the reply. "Of course I do." "If He were here on the earth in bodily and visible form, what would you do?" "I would tell Him that I am a lost sinner." "What would you ask of Him?" "I would ask Him to forgive and save me." "What would He answer?" The man was silent. "What would He answer?" The man was still silent.

At last the light came into his eyes, and a smile of peace stole over his face, as he whispered, "He would answer, 'I will!'" and the man went away believing, rejoicing with joy unspeakable, and full of glory, and since that time has been working faithfully for the Christ who saved him for nothing.

ACCEPTED IN THE BELOVED.

It is very wonderful to contemplate the way of the grace of God to a poor sinner; the depths from which it rescues him, and the heights in which it sets him. If we look only at ourselves, even after the knowledge of this grace has filled our hearts with peace and joy, we can never understand why a holy

God should take up such as we are ; we can do nothing but wonder, while we praise. But the moment the eye is fixed on Christ we cease to wonder. For there in God's presence, is a Man ("the man Christ Jesus,") the object of His infinite delight, the joy of His heart. In the face of that Man the glory of God, the token of His perfect satisfaction, unceasingly shines. And that Man was my substitute upon the cross, the place of judgment and death.— Well may I cease to wonder when I see Him where He is.

There are two extremes, if I may so say, to the gospel, and they are Christ, the beloved Son, forsaken on the cross, and poor sinners accepted "in the Beloved." Extremes indeed, unknown and unintelligible to the natural man, but very wonderful and very precious to those who have, through grace, been enabled to look away from the things that are seen, to those unseen and eternal things of which that glorified Christ is now the centre. And there it is that these extremes meet, in the Person of the One once forsaken as the sin-bearer, because that was the only way in which a holy God could be perfectly glorified about sin ; now glorified by the very God who then hid His face from Him, and the radiancy of that glory shining in the face of the One who once cried out in the agony of being forsaken by the God whose heart He knew, and whose glory He vindicated, as none other did or could,— "obedient unto death, even the death of the cross."

As I look back for a moment at that cross of shame, with its un-

fathomable depths of light and love, and then look up by faith and see Him, who was on it for me, the perfect delight of the God who for the moment, had in righteousness to forsake Him ; now, too, the Head of that new creation which shall never be stained with sin, or saddened with death ; I may well lose sight of myself, and cease to wonder that I am "accepted in the Beloved."—P. G.

CHRIST SHALL REIGN.

One of the questions which men ask is, How can you reconcile the goodness of God with what we see around us ? The answer is that man is a sinner, and sin is rebellion, is lawlessness, which the evil all around us shows out fully. Scripture tells us that Satan is the god and prince of this world, that man is gone away from God, that he does not do the will of God. And now man is permitted within certain limits to have his own way. All is in the over ruling hands of divine power. Satan is a creature with creature limits as are all the powers of darkness, all are surely carrying out a divine purpose, and it will all end in the glory of God. But this does not at all mean what some seek to make it, that sin can in any possible way be right. It means that God makes all things work for His own glory, that no matter how great the confusion and ruin and evil, He never lets go of His own infinite power. Now he is letting evil work in all its varied forms, permitting it to show how awful it is, its hideous destroying power over everything it infects.

In Scripture we find two pictures,

one of this present time when evil abounds on every hand, earth full of sin, shame, sorrow, oppression, injustice, cruelty, wrong in every form. The other picture is the earth full of the knowledge of the Lord, righteousness reigning, peace and joy abounding in the earth. This is not the eternal state, it is to be here on this earth. Now Christ does not reign; soon He is to reign. How is the great change to be brought about? All we can know must be learned from the Word of God.

How is earth to be transformed from its present state to one where Christ reigns? Scripture presents no picture of things getting gradually better. It is just the opposite.—The church is established by God in the world, but what is its history as prophetically recorded in the Word? Take out one chapter, Matt. xiii., and can you find in the New Testament anything that indicates the triumph of the church over the world? Are not rather all the pictures of its future which the Holy Ghost gives by Paul, Peter, Jude, John, pictures of decline, of decay ending in complete apostacy and removal? There is not the least intimation that God purposed the salvation of the world by the preaching of the gospel. Men have assumed it, have imagined it, have taught it; the Holy Spirit never.

Instead of the world being brought to a state of righteousness, the church becomes corrupted by the world.—This is what Matt. xiii. really teaches. Evil doctrine leavens the whole mass, they turn their ears from the truth and are turned unto fables. The tree of profession grows so large that

satanic power (which snatches away the good seed when it can,) finds a congenial lodging in its wide spreading branches. Evil men and seducers shall wax worse and worse, deceiving and being deceived. Not a word about things or men getting better and better, or that the people of God will grow holier. No, Scripture says on the other hand that "the time will come when they will not endure the sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth, and turn aside unto fables." 2 Tim. iv. 3, 4. R. V.

And one of the fables which the great mass of Christendom has turned aside to, is that the world is growing better and is to grow better, and one of the sound doctrines which they will not endure is that this present dispensation is to end in failure, rejection and judgment.

Christ does not now reign, by and by He is going to reign, He will bring this present state of things, rebellion, sin, injustice, unrighteousness to an end. Christ came. He was rejected. He is coming again. What takes place at His second coming?

He has a people here on earth now, true believers. They are members of His body, and body, bride, and church are one and the same as Eph. v. 22-33 teaches. That is, Scripture in order to show the intimacy, the union, the oneness that exists between Christ and His redeemed people, represents Him as the Head of the body while they are the body; pictures Him as the Bridegroom and

the whole number of believers as the bride. And the very first event in the coming of Christ the second time is to come and take His people out of the earth. They do not belong to the earth, they are to be associated with Him in the judgment of the earth, and so His first act is to come and take them out of this scene as is so sweetly shown in 1 Thess. v. 13-18, and also in 1 Cor. xv. 51, 52.—Those who have died in Christ are in that moment to be raised, they are to come forth in bodies like unto His body of glory, the bodies they are to possess eternally in complete contrast to this corruptible and mortal body. "We look for the Saviour, the Lord Jesus Christ, Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Phil. iv. 20, 21.—Enoch, the seventh from Adam is a type of these heavenly saints caught away unknown to the world before the storm of judgment breaks upon the earth, according to His promise, "Because thou has kept the word of My patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth." Rev. iii. 10.

All this perfectly accords with that precious promise of Jesus, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am, there ye may be also." John xiv. 2, 3. Also with the words of the angels as the disciples stood gazing after their as-

cended Lord, "This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."—Acts i. 10, 11.

In all these blessed words of comfort and promise there is no hint of judgments begun. The plain simple teaching of the Word, consistent everywhere, is that every member of the body and the bride of Christ, every saved soul will be safe with the Lord in glory before a single stroke of the final judgment falls. For His own then His second coming is pure unalloyed blessing. But for those in rebellion against Him there is only judgment. There is a false church, symbolized by a corrupt woman, Satan's imitation of the bride, and this mass of false profession will share in the judgments which are to come. These judgments begin a short time before Christ appears.—What is spoken of as "the great tribulation" takes place before the coming of Christ to judge the earth. Matt. xxiv. 29-31. This tribulation is called in the Old Testament, Jer. xxx., the "time of Jacob's trouble," and this taken with Matt. xxiv. which is plainly Jewish shows that those who were the people of God in the Old Testament and are now set aside, will, after the church is removed, again be the people of God.

In Rev. ii. and iii. we get a history of the church of Christ divided into seven periods. After these chapters we never find the church again mentioned until chapter xix. The saints mentioned in the Revelation between these chapters are the earthly people of God, with one exception, Rev. vii.

9-17, and these are a company distinct both from Jews and the church.

All along through the Revelation from chap. iii. to chap. xix. we find judgment. Turn to the Old Testament and there we find in the writings of those holy men of old who spake as they were moved by the Holy Ghost, prophecies of judgments. No one can deny this. We find similar predictions made by the Lord Himself in Matt. xxiv. There it all ends with the coming of the Son of Man. So in the Revelation the very last event in the series of judgments is the opening of heaven and the coming forth of One Whose title is "KING OF KINGS, AND LORD OF LORDS." Only One can bear that title, the One to whom every knee shall bow and every tongue confess that He is Lord to the glory of God the Father. The great day of His wrath is foretold by many of the prophets, not the time foretold in Rev. xx. 11-15, the millennium of earth's blessing intervenes between these two events. In the first Christ comes to take His place as King of kings and Lord of lords to reign in righteousness over the earth, in the second the earth and the heaven flee away and there is found no place for them. It is of the greatest importance in the study of Scripture to distinguish things that differ. This coming of Christ in judgment upon His gathered foes is followed by the binding of Satan for a thousand years, during which time he deceives the nations no more. He is no longer the god and prince of this world, but Christ takes His rightful place and reigns a thousand years.

And this is the hope of the earth,

the reign of Christ over it. Nothing that is of man can make things here on earth any better. Thousands of years men have been trying it, they have made every change they could think of, have tried every kind of reform, but it has all been of no use. The governments of earth to-day are as bad as ever. When one ruler governs, he becomes a tyrant, when a few govern they become an oligarchy, a collection of tyrants, and when the rulers are chosen by the people, a ring or a corrupt man often holds the power. All is confusion here on earth, and the only event that will make any change for the better will be the taking by Christ of His great power and reigning. And in His own time He will do it. Events seem rapidly hastening on to that time. The harvest of the earth is ripening for the sickle, soon it will be gathered. "But of that day and hour knoweth no man, no not the angels of heaven, but my Father only."—J. W. NEWTON.

Read John xiv. 21. In proportion as we keep the Lord's words we grow in the knowledge of Him. He is teaching us the supreme lesson of obedience. This was the path He walked in. How precious to have Him speak to us. May we give good heed to His words, and our souls will be enriched with heavenly treasures.

The only real life is to live for Christ; to live in the light of eternity; to use all we possess for the promotion of God's glory, and with an eye to the everlasting mansions. This and only this, is life in earnest.

NOT ALL AT ONCE.

Jeremiah x. 23, 24.

Not all at once, not in Thy wrath, O God,
Break Thou this stubborn heart of mine ;
Not all at once, for I am weak, and I
Draw trembling back from that Thy fiery
sword.

But, as a tender mother, day by day,
Weans the weak babe she loves lest it
should die,

So wean me Lord, so make me wholly Thine
Lest in my feebleness I start away
From Thy loved chastening ; for I could
not bear

The sudden revelation of Thyself to me,
Or learn at once how vain our bright
hopes be.

WILBERFORCE.

COMMUNION.

Dear F., I bless God that you have found the sweet peace of communion with God : it is there that strength is found—our only true strength ; it is there, dear brother, that we get hold of, and there alone, the principles which make us pilgrims and strangers here below, because faith is in question when one desires to be a stranger on earth, and to lean only upon God. Happy, thrice happy, he who can do it, but this can only be through communion. I know by my own experience, that those who trust in the Lord shall not be confounded, and that His service is the only true liberty and joy on earth. I commend you heartily to Him ; He is the only resource that you and I have. I rejoice at the peace and the healthy condition of your soul, as if it were myself. Let us remember that communion is a matter of eternity, this sweet and precious eternity which Christ has won for us, of which He Himself will be the centre and the

glory. Adieu, dear brother ; peace be with you, keep yourself in the love of God, and look only to Him ; if your eye is single, your whole body shall be full of light.—From one of J. N. D.'s letters.

A WORD OF CHEER FOR DOUBTING CHRISTIANS.

It has been my growing conviction for many years, that this is the condition of many of God's dear children. And what gives it much significance with me is the fact that this should be true of those who profess far differently. I do not now stop to discuss the cause of this, but hasten to transcribe a word of cheer for all such ; looking up to God for His blessing on the few paragraphs which follow.

“ True, the path is strange and trying, and thou art weak and weary, and canst not see one step before thee. But Jesus is with thee. Look to Him ; fear not—the path is not strange to Him. He knows it well, and He is with thee in it. Dost thou say it is a lonely one ? but remember He is with thee, therefore thou canst never be alone, for He will never leave thee. He knows that thou art weary ; but He is with thee ; lean on Him—His arm is thy support ; lean on it—lean hard—thou canst never weary Him, He is Thy everlasting strength.

Thou meetest with none that can truly understand thee, none fully to sympathize with thee—but He is with thee. He understands thee, He knows thee ; He knew thee of old, before He created the world, and all that is therein, thy name was written

in His book of life ; He knows thee and He knows the way thou takest ; He fashioned thee ; He called thee His own, and planned this way that thou shouldst walk with Him therein, and learn how deep His sympathy and love.

Dost thou look around, and do thoughts cause thy tears to flow ?—But look to Him—He is with thee, thy joy, thy life, thy peace ; be thou of good cheer, “ Let not your heart be troubled.” Remember, too, thou art going home ; every step shortens the homeward journey ; a little, a very little while, and it is home—home with Jesus—home forever.—Thou art now a traveller, a pilgrim, but thou art going home, that where He is thou mayest be, and behold and share His glory forever and forever.” Read often that beautiful verse, Isaiah 41 : 10.

THE TORONTO CONFERENCE.

To the Saints gathered to the Name of our Lord Jesus Christ :

BELOVED BRETHREN,

Having been assembled here from various parts, it is on our hearts to send a word of loving greeting in recognition of the unity that binds us together in the body of Christ, and in the endeavor “ to keep the unity of the Spirit in the bond of peace.”

Our conference has been a happy and profitable one. Saints gathered in goodly numbers both from points near by and a distance, and we have enjoyed together sweet fellowship in the things of God. Our time has been occupied with the study of the Word—the first part of the epistle to the Romans,—meetings for mut-

ual exhortations and prayer, and in addresses to the saints, with a good hearing for the gospel, both within doors and upon the streets. We have been reminded of our common privileges, warned of our common dangers, and aroused as to our common responsibilities. It was indeed a joy to sit down together at our Lord's table in such large numbers, and to have a fortaste of that worship which shall soon be given by all the saints when we are gathered to our Lord on high.

Truly, beloved brethren, we are a “ happy people”—blessed with all spiritual blessings in Christ ; pardoned, justified, made nigh ; possessors of eternal life, members of the family of God ; sealed, baptized, and indwelt by the Spirit ; members of Christ's body, enjoying the precious ministrations of our glorious Head, by the Spirit through the various “ joints and bands”—yea each of us privileged to be a channel of blessing from the Head to our fellow members. We have in our hands the precious word of God, which unfolds to us these and other wondrous truths. Surely we can thank and bless our God.

Nor can we ignore the fact that we have been intrusted with grave responsibilities corresponding to these wondrous blessings.

What manner of men should we be in walk and testimony ! How we should prize the precious word of God, and how careful we should be to maintain the holiness and order of His house ! Sadly true it is that we are living in days of ruin—even the people of God do that which is right in their own eyes—but let us never

forget that the truth of God remains unchanged, the word of God is ours, and the Spirit abides with us.

When we remember the watchfulness of our adversary the devil, the allurements of the world, particularly for the young, and the deceitfulness of the flesh, we realize in some measure our dangers. Surely, beloved brethren, we are living in difficult days, and need to "put on the whole armour of God."

How unfeignedly should we thank our God for the mercy which in these days has left a testimony, even if comparatively feeble, to the truths of His grace and of His Church! With no lofty pretensions, and with much brokenness because of our manifold failures, we would bless God for the mercy which has put us in this place—as gathered to our Lord's Name—of privilege, responsibility, and danger. Knowing from our own experience the dangers by which we have been beset, we would mention in a few words some of the responsibilities which concern us as individuals and gatherings.

1. ESTABLISHED IN THE GOSPEL.—We need to remember the exhortation to "keep ourselves in the love of God." Let us never lose our "first love," that tender, lowly apprehension of His grace, which will compel us also to tell out the gospel to others. May we all realize that we have been "put in trust with the gospel," and in public and private may we, out of full hearts, "testify the gospel of the grace of God." Oh to see souls saved through the gospel amongst us! Let us all awake more earnestly to this work. To

this end we trust to see an awakened interest in tract distribution, a work in which all, sisters and brethren, may constantly engage.

2. A WALK WITH GOD.—May we be a holy people, truly separate from the spirit and ways of the world, walking in all lowliness, and thus adorning "the doctrine of God our Saviour in all things." To this end shall we not afresh turn ourselves to the word of God, and devote more time to its prayerful study? May the written ministry be used to this end, and may we not urge one another to read and circulate the periodicals devoted to unfolding the word of God?

3. ASSEMBLY CARE AND ORDER.—We are deeply impressed with our responsibilities in connection with the assembly, realizing that God's thought is that our entire lives are connected with it. We would also emphasize the importance of giving letters of commendation to saints visiting gatherings, and thus maintain scriptural order. (2 Cor. iii. 1-3).

PASTORAL LOVING CARE.—Reception is but the first act, and if the Lord's beloved saints expect to see His work prospering, there must be that self-denial of love which "seeketh not her own." We long for ourselves, and for all the Lord's people, to exercise more pastoral care and oversight. This leads us also to refer to our great need of wisdom, gentleness and love, as well as faithfulness, in all matters of discipline. Let us guard against the extremes to which we are so constantly exposed, of laxness, weakness and indifference on the one

hand, and undue haste, harshness and severity on the other. We rejoice to know that we are learning these lessons and our desire is that we may enter more fully into these grave responsibilities.

We also desire, beloved brethren, to point out our mutual responsibilities as assemblies in the various localities where our God has placed us. We are separated upon the wall, and the work is great, but the wall is one. We have been drawn very closely together at our conference, and while not desiring to intrude into purely local matters, feel the need of common principles of divine truth being clearly understood and maintained in all the firmness of divinely given conviction. May we present, beloved, a united front against every form of attack upon these principles.

We would also send a word to our beloved brethren and sisters who may be standing alone, or who are but few in number. Let such remember that one Eye is upon them, one Heart cares for them, and that they are not forgotten in prayer by their brethren at a distance. Let them not be discouraged nor cast down. "David encouraged himself in the Lord His God" (1 Sam. xxx. 6).

May we not also express our earnest desire for the recovery to the Lord of many who have grown cold and wandered far? Nor can we refrain from praying that those who have sacrificed truth in any measure, may be brought to value it afresh, as that which God has committed to us.

Our present meeting has impressed us anew with the great import-

ance of frequently gathering together thus. Saints from small assemblies, and those who stand alone, received great encouragement; the faith and love of all is revived, and heart is knit to heart. A little earnest faith will overcome most obstacles, while the gain resulting will far outweigh the needed labor.

May our God bless us "exceeding abundantly above all that we ask or think."

Affectionately your brethren in Christ our Lord, for the saints gathered,

C. B. STREET,
F. L. NICHOLSON,
F. J. ENEFER.

WHITE AS SNOW.

A writer tells of going with a party down into a coal mine. On the side of the gang grew a plant which was perfectly white. All the visitors were astonished, that there, where the coal-dust was continually flying, this little plant should be so pure and white. A miner who was with them took a handful of the black dust and threw it upon the plant; but not a particle adhered. Every atom of the dust rolled off. The visitors themselves repeated the experiment, but the coal-dust would not cling. There was a wonderful enamel on the folds of the white plant to which no specks could adhere. Living there amid clouds of black dust, nothing could stain the snowy whiteness.

That is a picture of what every young Christian life should be. This is an evil world. You go among the ungodly continually in

your daily walk and work. Unholy influences breathe about you and upon you incessantly. But it is your mission to be pure amid all this violence, undefiled, unspotted from the world. Do you ask how this is possible? Christ can keep you. If God can make a little plant so that no dust can stain its whiteness, can He not by His grace so transform your heart and life that no sin can cling to you? If he can keep a flower stainless, white as snow, amid clouds of black dust, can He not keep your heart in like purity in this world of sin?

CANNOT BE ROBBED.

I am so thankful that I have a joy that the world cannot rob me of; I have a treasure that the world cannot take from me; I have something that it is not in the power of man or devil to deprive me of, and that is the joy of the Lord. "No man taketh it from you."

In the second century, they brought a martyr before a king, and the king wanted him to recant and give up Christ and Christianity, but he would not. The king said, "If you don't do it, I will banish you."

The man smiled and answered, "You cannot banish me from Christ, for He says He will never leave me nor forsake me."

The king got angry and said, "I will confiscate your property, and take it all from you."

The man replied, "My treasures are laid up on high; you cannot get them."

The king became still more angry and said, "I will kill you."

The Christian answered, "I have been dead forty years; I have died with Christ, died to the world, and my life is hid with Christ in God, and you cannot touch it."

And so we can rejoice, because we are on resurrection ground, having risen with Christ. Let persecution and opposition come, we can rejoice continually, and remember that our reward is great, reserved for us unto the day when He who is our Life shall appear, and we shall appear with Him in glory.—MOODY.

Christianity bases all the arrangements of a household on the love and fear of God, and this principle cements everything in harmony. It commands children to honor their parents, and parents, while maintaining authority, not to provoke their children to anger, masters to deal with their servants, as having themselves a Master in heaven, and servants to serve their masters, not as eye-servants, but as pleasing Christ. Thus, holy love and concord flow like a stream through the family where these principles govern, and where the things that are seen and temporal are subordinated to those that are unseen and eternal.

The government and the goodness of God are both divinely perfect—There are cases in which goodness would be nothing but a toleration of sheer wickedness and open rebellion which is utterly impossible under the government of God. If men imagine that, because God is good, they may go on and sin with a high hand, they will, sooner or later, find out their woeful mistake.—M.

A TROUBLED DOCTOR.

A troubled doctor once said to an old Christian lady, whom he was attending, "Tell me just what it is you believe, and how you believe?" She answered, "I believe that God is satisfied with the work of His Son; that is what I believe; and I am satisfied with it; that is how I believe." If a person in whom we have entire confidence relate to us something, of which we have no personal knowledge, we find as a matter of experience that we accept his statement as true. If he gives us a promise, we find as a matter of experience that we trust in him to make good his word. Nor does it affect our belief, whether the statement or promise is made directly by mouth, or communicated in writing, or conveyed in print, for, after all, belief does not stop with the message received, but rests upon the person from whom it proceeds.

Hence, when the sinner says, as he often does, "I can't believe," the question might be asked, "Can't believe whom?" If there was a man living near him of the highest character and the most incorruptible integrity, of unquestioned veracity, famous for his public services, noted for his charitable deeds, a final authority upon all subjects submitted to his decision, and universally respected, and if the same sinner were found going about the streets, and saying, "I can't believe his testimony," the people generally would conclude that he was on a very low moral plane. Least of all would he plume himself, and least of all would he be regarded as worthy of special

respect, on account of his skepticism.

The man is on a much lower moral and spiritual plane when he says he cannot believe Christ, who speaks of his unbelief, not as a misfortune merely, but as a sin, nay, as the root sin. "He that believeth not shall be damned," Mark xvi. 16. "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God," Jno. iii: 18. "I said therefore unto you, that ye shall die in your sins; for if ye believe not that I AM ye shall die in your sins," Jno. viii. 24. When the Holy Ghost "is come, He will reprove the world of sin; . . . because they believe not on me," Jno. xvi. 8, 9. Hence we are not surprised to find the Word of God declaring positively, "Whosoever is not of faith is sin," Rom. xiv. 23; and "without faith it is impossible to please Him," Heb. xi. 6.

On the other hand faith is everywhere represented as well-pleasing to Him, as the hand that receives whatever it asks, as opening the way to manifold and marvellous blessing.

The best definition of a Christian is that which Christ Himself has given: "Not every one that saith unto Me, 'Lord, Lord,' shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." The secret of an earnest life is in the exhortation of Paul: "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be ye not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect Will of God."

CHRIST THE SHEPHERD.

Psalm xxiii.

The secret of a happy life. Safety,
verse 1.

The secret of a happy death. His
presence, verse 4.

The secret of a happy eternity.—
His home, verse 6.

He is the Good Shepherd in death.
John x. 15.

He is the Great Shepherd in resur-
rection. Heb. xiii. 20.

He is the Chief Shepherd in glory.
1 Peter v. 4.

He makes me lie down. Only a
satisfied sheep will lie down. Some
sheep are mostly on their feet. Green
pastures may be always found in
God's word, though all others are
dry. Still waters undisturbed, rest,
peace. He cares for His sheep. He
restores, seeks, calls, brings back,
heals. A sick sheep will not follow.
He leads in the right path. The
sheep does not know the way. He
sees when we can not. He is strong-
er than any enemy. No danger in
the valley when you walk with Him.
We feast at His table. He owns us
as His children and anoints us with
His Spirit. We can hold no more.

Guardian angels follow us here and
we shall dwell with Him there.—Carr.

Seven I wills for the Christian :—
I will deliver him—Deliverance. I
will set him on high—Exaltation. I
will answer him—Communion. I
will be with him in trouble—Comfort.
I will deliver and honor him—Honor.
I will satisfy him with long life—Sat-
isfaction. I will show him My sal-
vation—Salvation.

We cannot accept Christ and
slight His teaching. We cannot
accept Christ and spurn the essen-
tial truths which radiate from His
life, character and work. Christ and
Christianity are inseparable. The
strength of a chain is measured by
its weakest link. The credentials of
the great Teacher are to be deter-
mined by the weakest truth to which
he gave sanction. We cannot have
Christ without believing in Him.

Christian reader, let us seek to
keep close to Christ, close to His
word. This is our only security in
this dark and evil day. Apart from
Him, we are nothing, have nothing,
can do nothing. In Him we have
all. He is the portion of our cup
and the lot of our inheritance. May
we know what it is not only to be
safe in Him, but separated to Him,
and satisfied with Him, till that
bright day when we shall see Him as
He is, and be like Him and with Him
forever.—C. H. M.

CHEERFUL PEOPLE.—God bless the
cheerful person! man, woman, or
child, old or young, illiterate or ed-
ucated, handsome or homely. Over
and above ever other social trait
stands cheerfulness. What the sun
is to nature—what God is to the
stricken heart which knows how to
lean upon Him, are cheerful persons
in the house and by the wayside.—
They go unobtrusively, unconscio-
usly, about their silent mission, bright-
ning up others around them with the
happiness beaming from their faces.
We love to sit near them; we love
the glance of their eye, the tone of
their voice. Little children find them
out, oh, so quickly, amid the densest
crowd, and passing by the knotted
brow and compressed lip, glide near,
and, laying a confiding little hand on
their knee, lift their clear young eyes
to those loving faces.