

THE CLEANER.

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

Thos. Somerville, Editor. "LET THERE BE LIGHT."

Vol. XIII. No. 5

"I WILL NEVER LEAVE THEE."

Heb. xiii. 5.

Oh that precious, "I will never,"
Sweet security divine,
Help me, blessed Jesus, ever
To believe this promise mine.

What a mine of consolation
Doth this truth unfold to me,
When I hear God's declaration,
I will never part from Thee

Satan tells me, faith's presumption,
Unbelief's humility,
But the Holy Spirit's unction,
Teaches me to trust in Thee.

Jesus, Thou art always present,
To the eye of living faith,
May my love to Thee be fervent,
Harkening to the voice which saith,

Thine's a love that never changeth;
Troubled soul, why yield to fear;
Unbelieving doubts oft blindeth,
So thou canst not see Me near.

Dost thou fear My love will fail thee?
Since My blood for thee was shed,
Art thou still afraid to trust Me,
After all that I have said?

What dost thou want more to guide thee,
Than My Spirit and My Word,
These shall keep thee close beside Me,
Be thy buckler, shield and sword.

S. W.

THE LORD IS COMING.

Mrs. R. through attending Gospel meetings, had been brought to know Jesus Christ as her Saviour and Lord.

On arriving home she told her husband of the great change which had taken place, and earnestly besought him to accept of Christ. Mr. R. did not at all feel pleased with his wife for her plain, personal, and pointed speaking.

For over 20 years he had been a church member, and helped to pay the expenses. Though he did not "go the length" of saying that he was saved, and was not so "presumptuous" as some who made "such a great profession," he hoped that if he did his duty he would have "a good chance" of being saved "at last."

Mrs. R. again and again tried to show him that unless he were "born again" of the Word and Spirit of God he must be eternally lost. As she continued attending the meetings, she learned that the Christian's hope is the coming again of the Lord, Titus ii. 13; that He might return at any moment; that those who were real Christians would be caught up to meet Him in the air, 1 Thess. iv. 13-17; and that all who obeyed not the Gospel would be left behind for judgment, 2 Thess. i. 8, 9.

The belief of this wondrous fact produced a wonderful effect on her. "The Lord may come at any moment, and my dear husband and I will be parted for ever," she said. She could not endure the thought that the one she loved so fondly, the one who had been such a loving and affectionate husband and

father, might be eternally separated from her. She redoubled her efforts to bring him to Christ.

"The Lord is coming! The Lord is coming," was the uppermost thought in her mind. She kept repeatedly reminding him of this great fact. She would say, "Tom, Tom! Jesus is coming, and if you are not saved, you and I will be separated forever." It was not long before he was awakened, and led to accept Christ as his Saviour.

"When once the Master of the house is risen up, and shut to the door," many will say, "Lord, Lord, open unto us; and He shall answer and say unto them, I know you not." Luke xiii. 25.—A. M.

HEAVEN OPENED.

Revelation iv. and v.

We are dazzled as we look into those chapters. Here God has gathered "the riches of His glory," the boundless and everlasting treasures of eternity, heaping all up in the chambers of His House—in the halls and courts of heaven. See what love has provided for the eternal and loved companions of Jesus—for the joint heirs with Christ in life and glory. There are royal thrones grouped around the throne of the Eternal—thrones of grandeur indescribable. On these the saints of past and present times are seen seated. The throne and golden crown bespeak their royal glory and kingly dignity. The golden vials filled with the prayers of suffering witnesses on earth tell of their priesthood. Their spotless robes of white proclaim them a holy people. Before them is spread out a glassy, crystal-like sea, to be occupied by the martyrs of Jesus (chap. xv.) while, above, the emerald rainbow

spans the vault of heaven, telling its own tale of covenant goodness. In midst of all these glories and grandeur, stands the slain Lamb, the centre of these glorified and ransomed myriads.

The harp and song of the redeemed, the worshipping angels, and prostrate elders, with the crowns of the glorified cast down before the throne of Him who alone is worthy, make up a scene all too much for heart and mind. May God give us eyes to see "Heaven Opened."

THE BRIDE, THE LAMB'S WIFE.

Revelation xxi.

The public espousal of the Church to Christ is a fact duly chronicled in the sacred page (Rev. xix. 7,) as also the accompanying public banquet, v. 9. but no description of either, or details are supplied. The guests invited to the marriage supper—Old Testament saints and others—are pronounced "Blessed," but not a word said about the far deeper joy and blessedness of the Bride: that will have to be experienced to be known. The Bride, the Lamb's wife, is witnessed in *Mil-lennial* glory (Rev. xxi. 9—xxii. 5,) and then in her *Eternal* home (chap. xxi. 1-8,) still as a bride adorned for her husband. For 1000 years she accompanies her heavenly Bridegroom through scenes of glory, but her affections are as bright, her love as fervent as on the marriage-morning (xix. 7.) She enters the eternal state still adorned in her bridal attire (xxi. 2.) The symbols employed to express her glory give a language as definite as any other, and need present no difficulty. The home of the saints—the heavenly city prepared for us in love, is not the subject of this beautiful chapter: but

the Bride herself in association with Christ in the government of the earth, her royal splendour, God crowning her with His glory, and her displayed triumphs in the victories of Her heavenly Bridegroom, her rest too in the rest of God are, in brief, the magnificent thoughts unfolded by the Spirit.

After her marriage, heaven opens and she comes out to show her beauty to an admiring world, but her feet will never again press in weariness the sands of the desert, nor will she mingle as before in the scenes of earth.—She rests over a redeemed and joyous world. Earth's night of agony is over, and her bosom thrills in joy as the Lamb smoothes its wrinkled brow. Many a furrow has gathered upon it these 6000 years. But she groans on in hope, and now the hour of her deliverance is come: the epoch being the manifestation in glory of the Sons of God (Rom. viii. 19.)

The coronation robes befit her exalted position as bride and wife to Him who is not only the Lamb—for He has loved her even unto death—but, see! many crowns rest upon the brow once wreathed with thorn, and she shares His heavenly and royal glory. Heaven is her home. God her source, and His glory her endowment (v. 10, 11.)

"The city was pure gold like unto clear glass" (v. 18.) She shines out in divine righteousness, the witness of what God is as "light" and "love." The clear glass intimates her unsullied and transparent purity without and within. The street of the city was pure gold as it were transparent glass" (verse 21) Divine righteousness is signified in the pure gold; now the righteousness of God is upon us (Rom.

iii. 22.) God has thrown His own character over us—He in His very nature is the strength and glory of our salvation. In the glory there will be no need of the laver and towel (John xiii. ;) no stain will ever rest upon the conscience, no cloud will ever oppress the spirit. Our feet will tread forever the street of pure gold; divine righteousness will then be beneath, and wrap us round and round in its plies and folds. What a future! No more sinning and grieving the heart of our blessed Lord! No more bodily weakness or night of sorrow! We will never come in contact with a defiled and defiling scene, nor will our vision ever be obscured by mist or cloud.

The city is measured and a perfect result announced (v. 16.) Jerusalem on earth will be measured by a line of flax (Ezek. xl.) but the heavenly city by a golden reed (Rev. xxi. 15.) God has predestinated us to be conformed to the image of His Son in glory, and here the grand result of that eternal purpose of the Son's love, and of the Spirit's education is witnessed. Tested and measured by Divine righteousness "the stature of the fulness of Christ is reached. No beautiful curtains as in the tabernacle of old will hide the Divine glory; nor "holiest" to confine His presence to a favoured few, for "I saw no temple therein" (v. 22) There will be no tree of knowledge of good and evil, all testing of responsibility will be over; but the tree of life, of which man in innocence and in sin never partook, now however promised to the overcomer, is surrounded by the saints in glory, for all there are overcomers. Its rich and constant supply of fruit will never fail. Life in abundance will be theirs. The never-wither-

ing leaves form the portion of the nations, while we feed and revel upon the luscious fruit of the tree of life in the paradise of God (chapter xxii. 2) No polluted stream flows through the heavenly land. The pure river of water of life has its source in the throne of God and of the Lamb. Why the throne? Because of its governmental display. The crystal, a native production, is the chosen symbol to set forth the transparent water of eternal life, which in source, power, and character of enjoyment is divine. The city and its street of gold has the transparency of glass—a manufactured article.

“They shall see His face.” O Lord, Thou hast kept the best wine till now? More precious by far than the heaped-up glories and splendours of the kingdom. We will draw near to Jesus. We will look upon the very face on which the disgusting spittle of man once rested; then radiant with the glory of God.

Will we not then sound the depths of His love, as we admiringly gaze upon His face and hear His voice—the voice of Him who spake as never man spake; oh, those unscathed heights, those measureless breadths! Blessed Lord, the rapturous thought that we are about to pass into Thy very presence, to bear Thy name eternally on our holy brows (v. 4), to hear the tale of love from Thine own very lips, to talk with Thee about the scenes of Calvary, as did Moses and Elias (Luke ix. 30, 31,) is all too much!

As thou revealest Thyself thus, oh, enlarge and strengthen the vessel! What precious talks and walks with our adorable and peerless Lord Jesus we will have! When will Isaac, and

Rebekah jewelled and adorned with His love gifts, meet? Why tarry the wheels of His chariot? Lord curb our impatient spirits. But our hearts are with Him now, and at His voice and shout we shall go up in the clouds to meet Him in the air (1 Thess. iv.)—
WALTER SCOTT.

CHRISTIAN CHARACTER.

The courage, patience, firmness, and zeal of a Christian, are a perfectly distinct order of character from the courage, firmness, patience, and zeal of a natural man—self-confidence, self-glory, self preservation, self-exaltation are the essential principles of one; confidence in God, self-renunciation, subjection to God, glory to God, abasement of self, being essential principles of the other. So that the essential principles that formed the character of Paul as a natural man, were destroyed through the cross, in order that his soul should imbibe the life of Christ, which was the principle that formed his character as a Christian, “I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me.” Though Christ was a Son, yet learned He obedience by the things which He suffered. In any instance that we give up our own will, without sacrificing conscience, we are gainers. If but my dog exercises my patience and makes me yield my will, he is a blessing to me. Christ never willed anything but what was good and holy; yet how often was His will thwarted, how often hindered in designs of good.
—J. N. D.

The teachings of God's Spirit is in the heart.

A COMPLETE SALVATION.

If God receives sinners, to what does He receive them? Is it a complete salvation they obtain, or are there conditions still to be met before the final goal is reached, and there is complete security? On what, in short, does the ultimate salvation of the believer rest? This is a question which evidently needs answering before the soul can be completely satisfied and at peace. It is one thing to be now in the favor of God, and it is another thing to know that I can never lose it. And the more I look at myself, if it depend upon myself, the more I must be in dread of losing it.

Moreover, there are those who will allow of a free present salvation, who will not allow of one that gives security absolutely for the future. With them the sinner may be saved without works; but the saint may not. The legalism shut out at one entrance gains admittance at another, and the result in either case is the same. Self-sufficiency is built up; self-distrust taught to despair; the work of Christ is practically displaced from its office of satisfying the soul, and the grace of God effectually denied.

The Scripture speaks as decidedly on this point as on any other. On justification by the blood of Christ it builds the most confident assurance as to the future. It tells us that inasmuch as "when ye were yet sinners Christ died for us, much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being

reconciled, we shall be saved by His life." (Rom. v. 8-10.)

Blessed be His name! He does not trust His salvation to my hand. My "life" depends but upon the life of Him who has taken His place in heaven, after He had by Himself purged my sins; as much "for me" there in the glory as "for me" upon the cross. He is the accepted One; I but "in Him." Because He lives, I shall live also.—F. W. GRANT, *in God's Evangel.*

A PARADISE WITHIN.

One cold day a visitor went to see one of the Lord's prisoners, a poor girl confined to her room by a lame hip. The room in which she lay was on the north side of a bleak house. It was not pleasant without, and it was certainly cheerless within. As the visitor entered she thought, "If this poor girl only had a sunny room on the south side of the house, how much pleasanter it would be!" Then she ventured to say to the sufferer: "You never have any sun, not a ray comes into these windows. Sunshine is everything; I wish you could have a little." "Oh," the girl answered, "my Sun pours in at every window, and even through the cracks. All the light I want is Jesus. He shines in here and makes everything bright to me." And the sweet smile on her upturned face was proof positive that she had a paradise within. Reader, do you know anything of this experience? If this paradise depended on circumstances or on works, it would indeed be paradise for the few; but because it is a matter of character and of simple faith it is for all alike.

TO MY MOTHER ON HER 90th BIRTHDAY.

Ninety to-day, my mother dear—
Still in this vale of tears,
With an unclouded look beyond,
Bereft of doubts and fears.
Our Father's house, our Father's home,
So soon to enter there,
And in the jubilant songs of bliss,
So soon to have a share.

Long years have been thy portion here,
A Saviour's grace to know,
And every step has proved His love,
A constant, ceaseless flow.
A path beset with many trials
Has proved His tender care,
And never knew a single woe
But what His love could share.

He hears that longing prayer of thine
So often breathed by thee,
"Lord, take Thy weary pilgrim home,
Thy blessed face to see."
A few more days, they'll soon be o'er,
And thy freed soul shall rise,
And wing its flight to glory bright,
Beyond the starry skies.

Or may be He, who comes to claim
His bride to take her home,
Will come ere thou dost pass away,
With shout of glad welcome.
And we too then shall share that joy,
That rapturous time of bliss,
Shall rise to meet our glorious Lord,
In sunnier scenes than this.

God bless and keep you, dearest one,
Calm in His presence here,
Till wafted to that happy home,
That thou art now so near.
And faith's strong hand supply thy need
With rich, increasing spoil,
Till thou shalt dwell in fadeless light,
Beyond all earthly toil.

THOMAS SOMERVILLE.

April 7th, 1898.

Where Christ abides and reigns there
is nothing but peace and happiness.—
What place has He in your heart?

PREACH CHRIST.

From his first sermon to his last,
Paul preached Christ, and nothing but
Christ. He lifted up the cross, and
extolled the Son of God who bled
thereon. Follow his example in all
your personal efforts to spread the glad
tidings of salvation, and let "Christ
and Him crucified" be your ever recur-
ring theme. The Christian should be
like those lovely Spring flowers which,
when the sun is shining, open their
cups, as if saying, "Fill us with thy
golden beams!" but when the sun is
hidden behind the clouds, they close
their cups and droop their heads. So
should the Christian enjoy the presence
of Jesus; Jesus must be his sun, and
he must be the flower which yields it-
self to the Sun of Righteousness. Oh
to speak of Christ alone, this is the
subject which is both "seed for the
sower, and bread for the eater." This
is the live coal for the lip of the speaker
and the master-key to the heart of the
hearer.—S.

OBEDIENCE.

Any man will come to sorrow and
disappointment who seeks the success
and the joy of life in anything else than
obedience to God. God has a special
work for every one to do. It is the
wisdom and glory of every one's life to
do the work given him by God and to
do it well. The only failure which we
have reason to fear is failure to be
found at our task and doing our work
well, when called to give account of our
trust.

There is no madness so dreadful, so
hopeless as the madness of trying to
live without God. These inspired his-

tories of good and bad men in ancient times were written to impress upon us this practical lesson—that the fear of the Lord is the beginning of wisdom, and in the keeping of His commandments there is great reward. All the crowns and kingdoms of the earth would not be a sufficient compensation for one hour or one act of disobedience to God. It would be neither wise nor profitable to accept all that the tempter offered Jesus for the least concession to his evil power. Wickedness in all its forms is a waste; disobedience to God is both dishonor and disaster; temptation can never come in such a form as to make it safe or right to yield.

Loving and obedient children long to be near their father. The best evidence of a right disposition in us is an ardent and irrepensible longing after God. The highest attainment of a holy and happy life is a serene and cheerful walk with God.—M.

THE ENMITY OF THE WORLD.

Very bitter is the enmity of the world against the people of Christ. Men will forgive a thousand faults in others, but they will magnify the most trivial offence in the followers of Jesus. Instead of vainly regretting this, let us turn it to account, and since so many are watching for our halting, let this be a special motive for walking very carefully before God. If we live carelessly, the lynx-eyed world will soon see it, and with its hundred tongues, it will spread the story, exaggerated and emblazoned by the zeal of slander. They will shout triumphantly. "Aha! So would we have it! See how these Christians act! They are hypocrites to a man." Thus will

much damage be done to the cause of Christ, and much insult offered to His name. The cause of Christ is in itself an offence to the world; let us take heed that we add no offence of our own. It is "to the Jews a stumbling-block": let us mind that we put no stumbling-blocks where there are enough already. "To the Greeks it is foolishness": let us not add our folly to give point to the scorn with which the worldly-wise deride the gospel. How jealous should we be of ourselves! How rigid with our consciences! In the presence of adversaries who will misrepresent our best deeds, and impugn our motives where they cannot censure our actions, how circumspect should we be! Pilgrims travel as suspected persons through Vanity Fair. Not only are we under surveillance, but there are more spies than we know of. The espionage is everywhere, at home and abroad. If we fall into the enemies' hands we may sooner expect generosity from a wolf, or mercy from a fiend, than anything like patience with our infirmities from men who spice their infidelity towards God with scandals against His people. O Lord, lead us ever, lest our enemies trip us up!—*Spurgeon*.

COME, LORD JESUS.

The gospel of God concerning the Lord Jesus Christ and His finished work sets us in such liberty and peace as to wait for God's Son from heaven. It was so with believers at the first. They were saved "to wait." When Paul preached at Thessalonica, the effects of the gospel were, that they "turned to God from idols to serve

the living and true God ; and *to wait* for His Son from heaven," knowing that He had delivered them from coming wrath. (1 Thess. i. 9, 10.)

It is very important to see that when the gospel is known in its full blessedness it not only brings us to God in all the eternal efficacy of the one offering of Christ, by which we are perfected forever, but sets us to wait and look for Him who said, "I will come again, and receive you unto myself; that where I am, there ye may be also." This is not merely our accepting the doctrine of the second coming, as some say, but to be so rejoicing in the work of eternal redemption He has accomplished for us at such a cost as to *wait* for His return from heaven.

So also the Holy Spirit leads and teaches, and more than this. In the close of the Revelation we read, "And the Spirit and the Bride say, Come." This is more than waiting or even watching. It is the heart of the believer so warmly responding to our Lord's presentation of Himself as "the Root and the Offspring of David, and the Bright and Morning Star" as to desire Him to come. What makes the passage so very solemn is the fact that the Holy Spirit, who dwells in every believer, not only teaches the precious truth that the Lord Himself is coming from heaven for us, but that He says, "Come," and teaches all the true saints who form the bride of Christ to also say, Come. Observe, it does not say that religious people say, "Come," or that Christendom says, "Come," but it does state plainly that the Bride says "Come;" for she has had wrought in her, as born of God

and indwelt by the Spirit, such bridal affections, that the warmest desire of her heart must be to see His face, to be with Him, like Him, and near Him forever. The Spirit and *the Bride* say, Come."

It would seem, in a former dispensation, that the desire of some was very earnest that Messiah should come, and they were serving God with fastings and prayers night and day. They waited for the consolation of Israel, and looked for redemption in Jerusalem, and were met by the actual coming of the Messiah. To one at least it had been revealed that he should not see death before he had seen the Lord's Christ; and he and others lived to really see and welcome the Messiah when He came into the world.

Again, in a future day, when the godly remnant of Israel in their deep distress cry to Jehovah, it will be followed by Messiah's coming in power and great glory. "Oh that Thou wouldest rend the heavens, that Thou wouldest come down, that the mountains might flow down at Thy presence, . . . that the nations may tremble at Thy presence! . . . We are all as an unclean thing, and all our righteousness are as filthy rags. . . Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised Thee, is burned up with fire: and all our pleasant things are laid waste. Wilt Thou refrain Thyself for these things, O Jehovah? Wilt Thou hold Thy peace, and afflict us very sore?" (Isa. lxiv.) Again we read, "Bow Thy heavens, O Jehovah, and come down: touch the mountains, and they shall smoke." (Ps. cxliv. 5.) And again,

"Return, we beseech Thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which Thy right hand hath planted, and the branch that Thou madest strong for Thyself. It is burned with fire, it is cut down: they perish at the rebuke of Thy countenance. Let Thy hand be upon the Man of Thy right hand, upon the Son of Man whom Thou madest strong for Thyself. So will not we go back from Thee: quicken us, and we will call upon Thy name. Turn us again, O Lord God of hosts, cause Thy face to shine; and we shall be saved." (Ps. lxxx. 14-19.)

Such will be the cries of the faithful remnant of Jews by-and-by, because they will look for the fulfilment of the Scriptures of the prophets, that "the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah" (Isa. lix. 20;) and in this way only will they expect their hoped-for blessing on the earth; for it is added, "My Spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth and forever."

We do not expect their cries to go up to Jehovah until after the Lord has come, and we have been caught up to meet Him in the air; but that there will be this earnest longing and crying for Him to come as their Deliverer, and to establish them in their own land in fulfilment of all the promises to Abraham and David, there can be no doubt.

And who knows how soon the cry of

the faithful now, saying, "Come, Lord Jesus," may bring the Lord from heaven to catch us up to meet Him in the air! Certain it is that during the last years not a few, both individually and collectively, have often looked up and said, "Come." No doubt our place is to "wait" and "watch" as girded servants with trimmed lamps; and yet more, for as He has said, "Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory," so the suited response on our part is "Come." If He says, "Surely I come quickly," how could any less utterance be effected by it in our hearts than "Come, Lord Jesus?" It may be that many a saint on earth, who now invites Him to "come," will in a very little while have it blessedly fulfilled to his own eternal joy and rejoicing. Let us then never forget that nothing less than "Come, Lord Jesus!" is an adequate response on our part to such a presentation of Himself in tender and perfect love as the bright and morning star.

It is then a great test for our hearts as to how far in this respect we are in the current of the Spirit's teaching. But how can this be if the Spirit be grieved by our careless walk? If the world be attractive and loved by us, we have not only slipped away from the love of the Father, but we shall also find it impossible to look up to our Saviour and say, "Come." If self be our object, then we shall be so occupied with circumstances and things of earth as to find it impossible to have this blessed hope clear and bright, and near to our souls. But if He Himself be the Object of our hearts, if His

word, His work, His interests, and His honour be what we are seeking, if the knowledge of His accomplished redemption, and all the offices He now sustains on our behalf in the presence of God, fill us with joy and peace, then the heart not only waits and watches for Him, but can truly look up and say, "Come."

Let not the Christian reader for a moment suppose that he has accepted the divine teaching of the Lord's coming because he allows it to be a doctrine of Scripture. It is so plainly stated there, over and over again, that it seems almost impossible for a fair mind not to admit it is there. It is when received and known as the "hope" of our souls, that it gives a heavenly colour to our life and walk. "He that hath this hope in Him purifieth himself, even as He is pure." (1 John iii. 3.) The heart then looks up into heaven, and catching the utterance of the Saviour's heart as to His coming "quickly"—coming to change our bodies of humiliation, coming to receive us unto Himself, to present us unto Himself a glorious Church, coming that we may behold His glory, coming for us, His joint-heirs, that we may enter upon and enjoy the inheritance with Him, the Heir of all things—we cannot but say, "Come!" Yes, He is coming to translate us from this vale of tears to the Father's house, from this path of present suffering that we may be glorified together. May this blessed hope have more power on all our hearts. Amen and Amen!—H. S.

The faith of Dr. Watts in the promises of God was lively and unshaken. "I believe them enough," said he, "to

venture an eternity on them." To a Christian friend, at another time, he thus expressed himself, "I remember an aged minister used to say, that the most learned and knowing Christians when they come to die have only the same plain promises for their support as the common and unlearned, and so I find it. It is the plain promises of the Gospel that are my support; and I bless God they are plain promises which do not require much labour and pains to understand them; for I can do nothing now but look into my Bible for some promise to support me, and live upon that."

PRAYER ANSWERED.

A captain's widow, whom I knew for many years, was much concerned for the conversion of her son, who was a sailor. For quite a while he had promised to be a comfort and help to his mother; but through the influence of bad companions he became very dissolute. Many times have I gone to the public house and other places of temptation to bring him home to his mother's house; and on no occasion when his mother's name has been mentioned has he refused to come. On him the charming name of 'mother,' seemed to exercise a potent, irresistible spell. I have often taken him into our Sunday School room, where he used to be a scholar, and have reasoned and prayed with him till the tears ran down his cheeks, and he would promise to get on "a better tack."

On one of these occasions I gave him a pocket Bible, and he promised to read one verse a day until the ship returned from Sidney. I mentioned this to his mother, and shall not soon forget her

look, as she said, "Thank God, thank God! I now have hopes of his conversion."

He was gone many months, and but little was heard of him; but the mother prayed for him daily. She was taken ill with a painful disease, which terminated in her death; but her faith, joy and peace were marvelous and delightful to witness. I do not remember paying her a single visit in which she did not mention her son, and express her belief that she would meet him in glory.

One evening she remarked, "I am near the grave, I feel my time here is short; I will leave a message for my boy, which you must deliver to him." Observing her extreme weakness, I prayed with her a few moments, and promised to see her early the next day. Accordingly I called, and saw that she was indeed dying. She desired to be propped up in bed, and to sing a hymn; and, in order to support her in this final effort, her two daughters knelt on the bed, and held her up.

She spoke to them of her funeral and her property. When this business had been transacted she said to me, "I know that I am dying, but I have no fear; all is light and beautiful. Christ is here. Christ is mine, and I am His." Her voice became stronger and clearer, and she bade us sing. Her daughters could sing but little, their hearts were too full. However we all did our best in singing her favorite verse,

Fearless of hell and ghastly death,
I'd break through every foe;
The wings of love and arms of faith,
Would bear me conqueror through.

While we were singing, a loud knock was heard. The servant having gone for the doctor, I went to the door, and

to my surprise, found the sailor boy just returned from the sea. I told him his mother's condition, and got him to remain in the parlor till I broke the news to her. When I returned to her bedside, she said,

"Oh, I thought it was my dear boy. Oh, how I should like to see him once more, and to give him my blessing."

"Are you able to hear him or to see him?" I inquired.

With a smile, she replied, "I can bear anything through Christ."

I went for the sailor, and when I brought him into the room we found her praying, with her eyes closed, for her only son. In a few moments she looked up and saw her long absent child. He threw his arms around his mother's neck, and tried to speak, but could not. His mother said, "Hallelujah! Jesus is faithful and true;" and after kissing him, she added,

"My dear boy, I am dying and going to Jesus. I have prayed every day for you, my dear Frank. What shall I tell Jesus about you? Your father is there," pointing upwards; "your sisters are on the way. Oh, what shall I tell my blessed Saviour?"

"You can tell Him what you like, mother. I am a Christian, converted to God, mother; and He knows all about it."

The mother's heart was full; the good news almost overcame her, and she exclaimed.

"Let me go, Lord, I have seen Thy salvation! My prayers are answered! My son is saved—clothed, and in his right mind! Glory! glory! glory!"

After sleeping a short time she awoke with a beautiful smile on her face, and said, "I see the angels, harps, bright

golden crowns! Let me go!" and raising her hand above her head, she exclaimed, "Victory through faith in His blood!" Then her arm fell, and her spirit ascended to that happy home of light and love and joy and song.—T. G. G.

TRUSTING GOD.

We have to go through the difficulties and trials of the way, and wait on the Lord as to them. We must face them, but wait upon Him when the path is not clear, patience having its perfect work. It makes us feel our dependence, and teaches us to wait on Him, and He brings out the result of His power and wisdom through men's perverseness, conscience being exercised, man manifested, and then His grace. We must not, cannot hurry these things, for He must deal with reality and conscience. It is a great thing to trust His love, and to walk with His secret in our hearts. We go through these things, seeing the difficulties, and perhaps in trembling, but obedient, and led of the Lord in duty. The result He brings out in due time, and more than we looked for or expected. The Lord said, "And now I go My way to Him that sent Me, and none of you asketh Me, Whither goest Thou? but because I have said these things unto you, sorrow hath filled your heart. Nevertheless, . . ." All this requires confidence; patience must have its perfect work, and diligence too is needed, in crying to the Lord. See even the Lord Himself all night before choosing the apostles, and with strong crying and tears in Gethsemane; perfect obedience and entire dependence—J. N. D.

It is not the chief end of man to achieve what the world will applaud as success. It is our main business in life to show ourselves true men, loving righteousness, hating evil, and willing to take such measure of present happiness and success as flows from obedience to the truth. There is unconquerable strength which begins with the confession of weakness. There is a serene and lofty repose of soul which is reached alone through conflicts and through scars. There is a pure and sacred joy which springs from the deepest sorrow and suffering. The great loss which we have most need to deplore is the loss of earnestness to do right, the loss of strength to resist temptation, the loss of faith in the everlasting principles of truth and duty. The poorest man in the world has something to live and to die for so long as he preserves the integrity of his own conscience. The most successful man in the world is the man who gives himself most earnestly to the cause of God and truth, and who never bates one jot of heart or hope in his good work, whatever difficulties and delays he may have to meet.

A right state of the affections towards God is the whole secret of light and knowledge. It is like a clear atmosphere in material things, for the affections may be called the atmosphere of the soul.

God knows the difference between the idle waiting of the desire to escape His will, and the honest waiting of a willing heart to have His will made plain, in order to do it. "Rest in the Lord, and wait patiently for Him."—Psalm 37; 7.

Lord, Thou canst conquer self, and Thou alone,
Set up within my soul Thy glorious throne,
Let every thought, wish, expectation, be
Brought in subjection, by Thy love to Thee.