

# THE CLEANER.

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

Thos. Somerville, Editor. “LET THERE BE LIGHT.” Vol. xv. No. 2

## THE CHRISTIAN SOWER.

How blessed to scatter the glorious good  
news

Of the Saviour for sinners slain.  
To tell them of Him who would Calvary  
choose,  
That they might have infinite gain.

Oh, what a blest Saviour we have to make  
known,  
who has met the deep need of our soul,  
To speak of His loving heart casting out  
none,  
But making them every whit whole.

In view of such wondrous, marvelous grace  
Which provides such a ransom for all,  
Why are there so many who seek not His  
face?  
'Tis because they've no need in their soul.

Yet God hath declared that all men have  
need  
Of salvation from sin's dreadful thrall,  
So Christ once was offered—thus captives  
are freed,  
And to such He is all in all.

Yes ALL to the ones who for refuge have  
gone  
From their guilty and ruined estate,  
A refuge where e'en the dread sword of  
the throne  
Now can only their cause vindicate.

Then gladly we'll scatter the good news  
of love,  
To a world of poor sinners undone,  
And praise His blest name who came down  
from above,  
God's thrice holy and well-beloved Son.

ROBERT SEED.

Shine, and leave the rest to Him.

## A PARABLE.

One night a man took a little taper  
out of a drawer and lit it, and then  
began ascending a long winding stair.  
“Where are you going,” said the  
taper. “Away high up,” said the  
man; “higher up than the top of  
the house where we sleep.”

“And what are you going to do  
up there?” “I'm going to show the  
ships out at sea where the harbor is,”  
said the man, “for we stand here at  
the entrance of the harbor, and some  
ships far out on the stormy sea may  
be looking out for the light even now.”

“Alas, no ship could ever see my  
light, it is so very small,” said the  
little taper. “If your light is small,  
keep it burning bright, and leave the  
rest to me,” said the man.

Well, when the man got up to the  
top of the lighthouse, for this was  
where they were, he took the little  
taper and with it lit the great lamps  
that stood ready there with their pol-  
ished reflectors behind them.

Perhaps you think, reader, that  
your little light is of small account,  
can you not see what God may do  
with it? Shine, and leave the rest  
to Him.

## FAITH.

In the old days of New England a

company of our Pilgrim fathers were in great destitution, waiting for a ship from England with supplies which was long overdue. One good woman in the company had been praying in strong faith and telling the people that the ship would come in due time. Sure enough, one morning they looked out over Boston Bay and lo, the ship was in full view and their hearts were filled with joy and hope. But when the morning dawned the ship had disappeared. Some of them said it was a mirage or perhaps a refraction of the coming ship projected by indirect rays of light before the ship itself came into full view, but they felt sure that as they had seen the vision they would surely see the ship. And they did. Before the week was over she was docked in the harbor and was dealing out her stores of bread to the starving colonists.

And so God gives us first the vision of the living, personal, glorious Christ and soon our eyes shall see Him and we shall be with Him forever. Let us understand Him in all His glory and some day we shall be like Him when we shall see Him as He is.—S.

### THE BIBLE TEACHING ON HOLINESS & SANCTIFICATION.

Every believer in the Lord Jesus Christ has more or less hatred of sin and love of holiness. Sin is that which God hates. It is lawlessness. 1 John iii. 4. It is rebellion against God, treason to Him. It is wickedness, iniquity, disorder, ruin.

Holiness is the opposite of all these. Holy describes what God is, "I am

holy." Man being away from God is unholy. He is a sinner, a rebel. But God has in love and mercy provided salvation, a way by which He can save man from sin and make him holy. Satan hates holiness, so he will fight it in every person, will seek to get all who want to be holy to believe something that is not in Scripture.

Right here let us look at one plain mark of Satan's work. Mark it well that every doctrine which leads people to look within themselves instead of looking at Christ is of Satan. All teaching which leads men to look at their own holiness or attainments, which turns the eye away from Christ and to anything we have done or have received is unscriptural. Occupation with self, even if it be a pious self, or occupation with our own holiness cannot please God.

It is Jesus we are to be thinking of, speaking of, writing about. Our hearts, minds, affections are to be taken up with Jesus. "If ye then be risen with Christ," which all are who have believed in Christ, (read Eph. ii. 1-8, especially verse 6,) seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. Col. iii. 2. This is plain, it is what God would have His people do, but what do we find? So many advocates of holiness are thinking, talking, and writing about their own holiness, are taken up with what they claim He has given them, instead of with Himself. Too often in holiness papers, books, testimonies, SELF—a holy self is made prominent. It is not the beauties and glories of Him

in Whom God delights that are set before us, but rather what certain ones have attained above the merely justified ones, something which is unknown to Scripture. Not a single writer or speaker in the Epistles tells us that he was sanctified at such a time, or that he has lived so long without sin.

There are two ways in which men look at the work of Christ for us, and they are so different that only one can be the true one. We may put it in this way, Does God look at the believer just as he is in himself, or does He look at him in Christ? Does one who is saved stand before God according to the value of his own holiness and righteousness, or does he stand in the full value of Christ's righteousness?

Scripture states many things to be true of every saved person. To learn clearly just what God says is the portion of those who are saved is one of the greatest of helps. Very few realize the full force of the word **SAVED**. What does it mean? Scripture gives us the answer. While we find many teaching that saved people need a "second blessing" to make them holy; but when we turn to the Word we find all believers assured that they are holy, are sanctified. Take the third of 1 Corinthians. It is not addressed to a few advanced believers, but to all who are saved in Corinth, and the truths brought out therein by the Holy Spirit apply to "all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours." They are told that they are "carnal and walk as men."—Plainly they were not entirely sanctified according to the modern teach-

ings. But soon we find the Spirit telling them that they are holy. "For the temple of God is holy, which temple ye are."

Note three things said of the Corinthians, 1, They are in Christ. 2, They walked as men. 3, They were holy. Let us look up some of the blessings God gives to every one who is in Christ. Turn to Eph. ii. 5, 6. Here we find that the believer is quickened together with Christ, raised up together, made to sit together in heavenly places in Christ Jesus. It does not say God will do this, but it is "hath," it is a completed work. It is what God tells us He has done—for whom? Wholly sanctified ones? For those and those only who have received the "second blessing?"—No, these things, wonderful as they are, are said of all the saved, see v. 8. It is of the "saved" the Spirit says these great things, not of a certain class who have made great attainments.

Of course it does not mean that the saved are now actually taken up into heaven, but it is theirs in Christ. He has been quickened, raised up, is seated in the heavenlies, and when a sinner believes on the Lord Jesus Christ, God places him in the full value of Christ's death and resurrection; the saved sinner is looked upon by God as quickened, raised up, and seated with Christ. This is the plain teaching of God's Word.

Let us turn to another portion, Col. iii. 1, 3. Here we get risen with Christ, and then another great truth, "ye are dead," or more accurately as in the Revised Version, "ye died." Note here that the ones the Spirit of God is addressing as those

who died and are risen with Christ are not in a state of sinless perfection. In verse 5 we get "Mortify therefore your members upon the earth," and then follows a list of the works of the flesh. Then in verses 8 and 9 they are told to put off "anger, wrath, malice, blasphemy, filthy communication out of your mouth." We find no intimation here that the Colossian saints were sinless. Think of telling one of the "holiness people" not to tell lies! But the Colossians who had died and were risen with Christ had to be told such things. So, too, we find the Ephesians, who had been quickened, raised and seated with Christ, needed to be told not to lie, not to steal, and the like. The sinless perfection of believers in their walk is not recognized in these Scriptures. And we learn that what is said in Eph. ii. 5, 6, and Col. iii. 1, 3, is true of every one who believes in Christ, and not of a certain class of wholly sanctified ones.

From the 6th of Romans we learn that the believer died to sin in Christ. This does not mean that all sin in him is dead, there is nothing to intimate that sin is dead. The whole teaching of the 6th and 7th Romans is against the doctrine that sin is dead; it is the believer who died to sin with Christ, and he is to walk as one dead to sin, to keep himself in the place of death in practice. It is not that any believer is made sinless, that the old corrupt nature is removed.

What God would have His people understand is that every one who is saved is looked upon by Him as having died with Christ to sin, as having been quickened with Him, as raised

with Him, as sitting in the heavenly places with Him. This is where God sees everyone saved by faith in Christ. It is the standing of every saved person before Him. Every saved sinner stands before God in the full value of Christ's blessed, wonderful, finished work on the cross.

What we need to know is what God Himself says, and then believe and teach His truth. He tells us what He has given to us in Christ as believers, as simply justified ones.—Reader, beware of any and every doctrine that lowers the value of justification by faith, that tends to belittle simple salvation by faith.—God makes everything of it, He gives all the wonderful riches of His grace, all this standing before Him in the full value of Christ's death to every believer when he believes, and not to a certain class of advanced and wholly sanctified ones.

The Corinthians were babes, but they were "babes in Christ," and being in Christ all those wonderful blessings in Eph. ii., Col. iii. and Rom. 6 were theirs. In Christ means for one thing that the believer is taken out of his old place in Adam under condemnation and death, is delivered from the consequences of Adam's sin, and that he is put into a new place, a new standing before God, in Christ instead of in Adam, with the consequences of Christ's work reckoned to us. And hence we are told, "Reckon ye also yourselves to be dead indeed unto sin and alive unto God through Jesus Christ our Lord." Rom. vi. 11. Mark that this is not said to a few saintly ones who had entered upon a higher Christian life, but it is ad-

dressed to all the believers in Rome and all believers in the Lord Jesus from that time till this. It is what God would have every one of His people realize that can and should say. But it is only by faith we can say it and take hold on the truth that we died to sin in Christ's death, that that is our actual place and standing before God, and that our walk and state day by day should conform to this. Scripture carefully distinguishes between the believer's standing before God in the full value of Christ's work, and his state, the believer's daily life and walk.

Take the Corinthians. The Spirit of God says of them that they "are sanctified," that "of Him are ye in Christ Jesus, Who of God is made unto us wisdom, and righteousness, and sanctification and redemption;" that they were the temple of God and therefore holy, that they were all baptised by the Spirit. All these things were theirs as believers in Christ, were a part of their standing in Him before God.

But their state was another thing. They were carnal and walked as men, and not as saints. Their being in Christ, their standing before God in Him, their being indwelt by the Holy Spirit, their being holy, all these were the work of God, and were theirs by repentance toward God, and faith towards our Lord Jesus Christ. The Corinthians heard the Word, believed and were saved. Acts xviii. 8. But their walk was not in accordance with their standing in Christ. And they are not told that they needed to seek some new blessing, something far beyond what they had got when

they were converted, but they are told what they received when they were saved, and because they were holy in the sight of God, they were to live as holy, to walk as the children of God. Their standing did not depend upon their walk, but solely upon what Christ had done.

There is a doctrine widely taught that believers are before God in the value of their own walk and personal state, and it is accounted grave error to accept the simple truths of the Bible as to this. It is a great blessing to know that our standing before God does not depend upon ourselves, upon our own holiness or obedience, but upon the work of Christ and that alone. See how the Corinthians are told of all they had in Christ, and that is made the ground of God's exhortations and appeals to them to walk as holy, and so it is all through the Epistles. The Ephesians are first told what they have in Christ, (mark how often this phrase occurs in the 1st and 2nd chapters,) and then upon that are based the exhortations in the last chapter of the Epistle.

The believer's standing before God does not depend upon his walk, if it did, the standing would fluctuate, we would be in and out of God's favor according as our ways were pleasing to Him. But this is not the way Scripture teaches, nor does it teach believers who walk like men that they need to seek something they have not received, a second blessing or the baptism of the Holy Spirit, or the baptism of fire something no believer ever receives. It is a sad delusion to hold and teach believers to seek what they already have or what they are not to have, instead of holding and teaching them as Scripture does to live holy lives because they are holy in the sight of God through the finished work of Christ.

J. W. NEWTON.

## To the Unsaved—Come to God.

O, come, come to God,  
 He's "the God of all grace,"  
 His nature is love,  
 And He pities thy case.  
 Though holy and just,  
 He longs for Thy good,  
 But by no means can save,  
 Without shedding of blood.

O, come, come to God,  
 He sent forth His Son,  
 To seek and to save  
 The lost and undone ;  
 He gave Him to death  
 To atone for Thy sin,  
 Ah, should not such love  
 Thy confidence win.

O, come, come to God,  
 The Spirit He gave  
 To bring the glad news  
 That Jesus can save,  
 That the blood of the cross  
 Now speaks on the throne,  
 That God is well pleased  
 With what Jesus has done.

O, come, come to God,  
 He has opened the way,  
 Grace has met all the cost,  
 Thou hast nothing to pay ;  
 He whose death was the cost  
 Is alive and on high,  
 Then "only believe,"  
 And in Him thou art nigh.

O, come, come to God,  
 His Word He too gave.  
 Thy say that all's ready,  
 His will is to save ;  
 He entreats thee to come,  
 O trust in His Son,  
 Then through His shed blood,  
 Thy sins will be gone.

Thus see what God is,  
 And what He has done,  
 And what He has said,  
 And have thy heart won ;  
 O come, come to God,  
 And doubt not His grace,  
 And soon thou shalt know  
 A Father's embrace.

R. H.

## A NEW TESTAMENT.

At the close of the Carlist war, in the Basque provinces of Spain, we removed from Madrid to Vittoria, hoping to make that place a centre for missionary effort to the surrounding districts. We were, however, compelled to leave in less than a year on account of the Bishop combining with the wealthy and bigoted Carlists to prevent us from remaining, though not until much seed had been sown, and that with known blessing. One case was peculiarly interesting, as a striking proof that when man thinks he has failed God may be working through his means.

On a lovely afternoon in the spring of 1878, I left Vittoria on an evangelistic tour, accompanied by a young man who had been recently converted. We were well supplied with the word of God in the knapsacks on our backs. We halted at the roadside inn of a village in the province of Alava for some light refreshment, and here we had the opportunity of making known the truth to the proprietor and a few travellers. I then wished to pay for what we had taken, but the landlord absolutely refused to receive anything, saying that he knew our sentiments, and as he was a Republican he was friendly. This encouraged me to pull out a Testament, and ask that he would, at least, do me the favor of accepting and of reading it. He turned over a few leaves of the sacred volume, and then in a tone of mingled confidence and disdain, he assured us he had read it through and through, and that it was of no use to him. I urged him to read it once

more, asking for God's Spirit to enlighten him and lead him to the truth. To my great disappointment he resented my earnest endeavour, concluding with the words, "These books are all very well for women; I will send it to my sister, who lives at a village near here." He kept his word, little imagining what would be the issue. We afterwards found that this sister was the same woman who had attended one of our meetings in Vittoria on a Sunday evening. I observed that she listened with more than ordinary attention, but as she withdrew quickly and silently at the close, we had not the opportunity of speaking to her. The meeting was followed by earnest prayer that a blessing would follow, and that He, who knew each one, would meet with them. It was answered in the case of this woman, for she returned to her home, in a distant village, deeply convicted of sin; for weeks she wept and prayed, until her mother thought she must be going mad. Her great concern was how to get some book that would shed light upon what she had heard. God answered her earnest desire by sending her His Word by the hands of the landlord who had refused it for himself. The reading of it was not without blessing, still she could not find peace, so determined, to re-visit Vittoria, though she would have to travel several miles by road as well as by rail.

I was absent when she arrived there but my wife and Miss E. W. well remembered the afternoon she called. In the usual way they would have been out distributing, but on this

occasion they were too discouraged, by the spies being again engaged to dog their steps, even to suggest going out. They were thus prepared to receive the woman, and Miss E. W. had the joy of leading her to where true peace can alone be found. Afterwards she wrote to tell of her joy and peace in believing. She is the wife of a substantial farmer, and I have had the delight of preaching the Gospel in her house to her relatives and neighbors, whilst receiving her hospitality. Soon afterwards her husband became deeply impressed, and the Scriptures were read by him with an interest that gave good reason to hope a work of grace had begun in his heart. How wonderful are the ways of God! His servant, cast down by the rejection of the one whose salvation he sought, was rejoiced by the conversion of another whom he had scarcely seen.—C. E. F.

### A NEW PLACE.

I have got into an entirely new place—a place in which God has made a habitation for Himself, I am risen; I am in the new creation; it is a new thing altogether, and the old is all done with; and so I come with a free-will offering, and I worship as I realize the coming down from God of all the blessings that He has given us in the Holy Ghost. Thus, in Pentecost, it is according to my spirituality that I rejoice. It is not merely that I have been delivered, but that God's heart is to give to me, and God sees flowing out from me praise and thanks.

giving according to the spiritual state of my soul.

But in heavenly places I go a little farther and discover what I have in Christ; in Him I find that "all things" are mine, both, "things present" and "things to come," and there I can rejoice always—there I can "surely rejoice." How could a person, if he had not spiritual power think of eternal praise? Now it is according to the measure of our spirituality, but then it will be because He hath blessed us in all things. God's heart satisfied with seeing us in the full blessing of all He has brought us into; Christ's heart satisfied with seeing of the travail of His soul; the saint's heart satisfied with being fully like Him and with Him, and He fully glorified.

This is where God has set us; and how far, beloved friends, do your hearts go with it? It will be surely the Lamb that was slain there; but in what measure does my soul get hold of the second feast, and say, "According as the Lord my God has blessed me?" And then how far can my soul, even now, enter into all the blessing which God has prepared for them that love Him, having no present but what is future? We are strangers and pilgrims here, but if we are right our conversation will be up there "where Christ sitteth." God grant that it may be so in our hearts.—J. N. D.

### THE BIBLE.

A word upon the reverent spirit that is becoming in connection with the Bible. My illustration of that shall be taken from Scripture itself.

You remember the account given of Moses and the burning bush. There now I hold the Bible to be the burning bush. There is the bush, the natural, the ordinary, the common; but rising out of it there, is the flame, there is the glory, there is the something extra that rises from no other bush. There was no other burning bush. There were no doubt, many forests and glades around, but there was no other burning bush. The Bible is to us a burning bush, with a revelation of a personal God springing out of it. You must, my friends, approach the Bible as Moses approached that naturally supernatural or supernaturally natural revelation of God. The bush burned, but was not consumed. God virtually said, "Moses, come near enough to see, come near enough to hear, near enough to fall down and give a reverent, intelligent worship, but on peril of everything no nearer."

Now the case is the same with regard to the Bible. Come near enough to see, come near enough to hear, but, if you would not make its light turn into lightning, no nearer. There is a way of looking at that burning bush, a skeptical and critical way of looking at it, that will put out its light. There is a kind of looking at the burning bush that may lead God to withdraw His glory. There is a way of looking at the Bible, disguise it as men may, in which people seem to be saying, "Moses, that is a wonderful phenomenon; but examine it as you would examine any other phenomenon, look at it in a spirit of bold, candid, fearless criticism; tear the thing up by

the root." I am using, you see—and I am very glad that you seem to appreciate them at their true worth—what I may call the cant expressions of the day about that spirit which leads men to look at the burning bush, not near enough merely, but far too near, and which turns a blessing into a blight and a curse.

Many a man has come from the study of nature; many a man has come from the study of the human frame; many a man has come from the study of the glory that gilds the sacred page, in such a spirit that it has virtually put out his eyes. He comes back from the study of nature; he comes back from the study of the Bible and of the historical Christ, and he says, "Wonderful things certainly, but there is nothing supernatural. No Spirit, no God, no spiritual revelation." To think of poor Darwin, saying so sadly—and I believe it was because he had not thrown over himself the mantle of a reverent spirit and he virtually admitted that for want of that spirit his eyes had been put out, and he saw no God and no supreme intelligence—to think of Darwin's saying, "My mind has become a mere machine for grinding general laws out of masses of ascertained facts." May God pity all such as have come too near the flame. May there be given to all of us a holy, reverent spirit, the spirit of observing a proper distance, and curbing natural curiosity. It is not in the marvellous works of nature, but in the Bible, that we learn about the Incarnate Word. Our glorious burning bush is Christ, and His voice,

His personal voice, assures us that we shall find in His Word all that it is most important for us to know.

—MCNEILL.

### DESTROYING THE GOSPEL.

"Christ sent me to preach the Gospel: not with wisdom of words, lest the Cross of Christ should be made of none effect." Preaching the Gospel so cleverly as to undo and to destroy that which is preached! Preaching the Gospel, and yet only withering it and burying it! There is a well-known essay of Macaulay's in which he writes of the Puritans. I have read it a score of times, yet scarcely once to think of the Puritans,—they have always been lost in the brilliance with which they are described. The Cross of Christ of none effect! So must it be whenever preacher or people are turned aside from Him by eloquence or philosophies about Him. If the people go forth saying, "What a preacher!" instead of saying "What a Saviour!" then is Christ hidden, and the Cross of Christ is made of none effect.

Of all destruction, surely this is the most terrible—to destroy the Gospel by preaching it. These are words of awful meaning. They smite us. They spoil our poor little treasures, and turn them into shame and grief. Alas, we are afraid to trust the homely simplicity of the Gospel. And how difficult it is to avoid the peril, since that selfishness which seeks only its own safety in religion, and its own luxury in worship, demands a preacher who shall make the sermon an entertainment. Let the words go sinking down into

the depths of the soul. Preach the Gospel, but not with wisdom of words, lest the Cross of Christ—the very shame and agony and curse of Christ—be made of none effect.—P.

### TO WHOM SHALL WE GO.

A man may reject Christ, may refuse to receive His doctrines or admit His claims. This however is certain : with or without Him, the Lord of righteousness will pursue His triumphal course among the nations and children of men. It is written that when the people heard these sayings of Jesus, "many of them turned back, and walked with Him no more." There they go ! Away from Christ ; offended by His frankness ; all needing Him and dying for want of Him. There they go ; their backs upon the noonday, their faces toward the night. Will ye also go with them ? A little group still gathered about Jesus. He asked them, "Will ye also go away ?" And Peter answered, "Lord, to whom shall we go ? Thou hast the words of eternal life ; and we have believed and are sure that Thou art the Holy One of God." To whom, indeed, can we go ? Is there any other who can satisfy us with spiritual truth ? Alas ! none. This Jesus alone has the words of eternal life ; and blessed are they that are not offended in Him.

### A KING AND A DUKE.

A consumptive disease seized the eldest son and heir of the Duke of Hamilton, which ended in his death. A little before his departure from the

world, he lay ill at the family seat near Glasgow. Two ministers had come to see him ; the Duchess, fearful of fatiguing him, said to one of them, "Mr. B., if my son, when you go in, asks you to pray with him, I wish you to decline it." He bowed, and entered the room where he lay.

After a conversation on subjects relating to the soul and eternity, they rose to depart. "You will pray with me, Mr. B.," said the lovely youth, "before you go." The minister bowed and begged to decline it. "Why?" said the young Duke. "Her grace rather wished me not to do so." "And pray, sir," said he to the other minister, "did her Grace lay any such injunction upon you?" He replied, "No." "Oh, well then," said he, "you may do it without disobeying her."

After the minister had prayed, the dying youth put his hand back, and took his Bible from under his pillow, and opened it at the passage, "I have fought a good fight, I have finished my course, I have kept the faith ; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day ; and not to me only, but unto all them that love His appearing." "This, sirs," said he, "is all my comfort."

As he was lying on the sofa, his tutor was conversing with him on some astronomical subject, and about the nature of the fixed stars. "Ah," said he, "in a little while I shall know more of this than all of you together." When his death approached, he called his brother to his bedside, and, addressing him with the greatest affection and seriousness, he closed with these remarkable words—"And now, Douglas, in a little time you will be a duke, but I shall be a king."

**THE CAPTIVES' RETURN.**

Psalm cxxvi.

When the Lord shall free the captives,  
And their exile days are past,  
When their fetters shall be broken,  
And deliverance gained at last.

When they shall return to Zion,  
'Twill be like a pleasant dream,  
Heart and lips be overflowing,  
Like an overflowing stream.

When they reach the golden city,  
Tears and sorrows turn to joy!  
All life's bitterness be over,  
'Twill be bliss without alloy.

They shall come with great rejoicing,  
Bringing in their sheaves with song;  
Marching through the streets of Zion  
With the great celestial throng.

Singing praises, singing praises,  
To the Lamb who died for them;  
Dwell with Jesus, saints and angels,  
In the New Jerusalem. S. S.

**NO CHANGE.**

Look at the character of sin in the light of its treatment of the Divine Son of God. Such a character never appeared before nor since in human history, so perfect, so wise, so benevolent, so lofty and glorious. And yet, instigated by sin no other character was ever so hated by mankind, so vilified by the world, so despised and evil entreated. And were the Divine Jesus on earth to-day, he would receive no better treatment from the sinners of this generation. "Crush the wretch," was the war-cry of Voltaire. And the sneers and the scoffs of modern infidelity; the blasphemies of the Strausses, Renans and Ingersolls of the nineteenth century, are as bitter and devilish in spirit, in their essential malignity, as

was the cry of Voltaire; nay, as was the shout of the mob in the streets of Jerusalem eighteen centuries ago, when they cried, "Crucify Him, crucify Him." Luke 23: 21. "His blood be on us, and on our children." Matt. 27: 25.

In the midst of such a world, such a life, such an array of hostile forces, we are called to stand, to testify, to "contend earnestly for the faith once delivered to the saints," to push the battle even unto victory, or die in the conflict; to uphold the evangelical creed, and the spiritual life of the Church, "a life hid with Christ in God." In the nature of things the minister who faithfully represents the Cross, and Heaven, and Eternity in such circumstances, will often find himself alone, without sympathy or succor in the life around him—opposed, maligned, fighting single-handed against human wickedness and satanic wiles without, and formalism and deadness within the Church.

**DEW—THE WORD OF GOD.**

"My speech shall distil as the dew." Deut. 32. 2.

In the night, the dew descends from heaven and covers the face of the earth; silently, universally, the Word of God comes to all the earth, refreshing with its message the parched ground—Israel, and, as God's people, us typically. It unfolds to us "the precious things of heaven;" for the Spirit uses the Word, making it the living Word, He takes of the things of Christ and shows them unto us.

"The clouds drop down the dew."

(Prov. 3. 20.) So the Word comes through the medium of that which speaks of judgment : in view of the cross of Christ, God can speak to His creatures, and bless and refresh His people. Also the dew comes from that which was the symbol of the divine presence—the cloud. God is, as it were, hidden. He who is the Word is hidden from us (except to the eye of faith) ; but the Spirit and the Word distill upon our parched souls as a refreshing message from above. As the manna fell upon the dew, Num. 11. 9, so Christ is identified with the dew of God's Word ;—yea, so closely, that He says, (Hos. 14. 5). "I will be as the dew unto Israel."

The absence of the dew is the sign of barrenness, and a judgment upon God's people when they forget the Lord, Hag. 1. 10. "Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit;" so our hearts shall be barren when we drink not in the dew of God's Word in order that we might increase in the knowledge of the Lord, and abound in the fruit of the Spirit.

Let us, then, beloved brethren, in this night time of our Lord's absence who is the Sun of Righteousness, open our hearts to the benign and refreshing influence of the Word and Spirit. Then our soul shall be as a watered garden, in which shall grow the luscious fruits for His taste of whom our Lord said, "My Father is the Husbandman."

O Lord, Thy speech distills.

As doth the morning dew,  
Each weary soul Thy word now fills,  
And gives them life anew.

It clothes in verdent green,  
The barren spots of earth,  
And fills with joy where hearts had been  
Dried up by dewless dearth.

'Tis now responds the heart,  
To heavenly rays of light,  
And manifests the Spirit's fruit,  
In praises day and night.

Thy Word to us is joy,  
'Tis peace and heavenly rest,  
It speaks of love without alloy  
From heart to heart so blest.

Thus as a garden fair,  
Our hearts shall fruitful be,  
Producing by the Spirit's care,  
Rich fruits for God to see.

ROBT. SEED.

#### DEFINITION OF BIBLE TERMS.

A gerah was one cent.

A shekel of gold was \$8.

A farthing was three cents.

A talent of gold was \$13,809.

A talent of silver was \$538.30.

A shekel of silver was about fifty-cents.

A mite was less than a quarter of a cent.

A piece of silver, or a penny, was thirteen cents.

A cab was three pints.

A homer was six pints.

A firkin was seven pints.

A hin was one gallon and two pints.

An ephah, or bath contains seven gallons and five pints.

Ezekiel's reed was nearly eleven feet.

A cubit was nearly twenty-one inches.

A finger's breadth is equal to one inch.

A Sabbathday's journey was about an English mile.

A day's journey was about twenty-three and one-fifth miles.