

THE GLEANER.

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

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

Vol. x. No. 10

"ONE THING I DO."

One path I seek to tread,
Straight 'tis and narrow,
Joy have I, Lord, in it,
Pain, too, and sorrow.

But One has gone that way,
Him would I follow,
Leaving earth's joys behind—
Selfish and hollow.

And I would seek to trace
Those footsteps only
Of Him who trod the waste,
Friendless and lonely.

His path of grief to know,
His scorn to share it ;
Know what revilings are,
His cross to bear it.

Cross of Christ—death to all
This world counts gladness ;
Yet would I seek for joy,
Where He had sadness ?

That path alone I'd tread,
Tear-stained and gory,
Trod by the Son of God,
Ending in glory.

M. A. C.

COMFORT.

An eminently great and good man lay dying. His mind was calm and his heart was full of joy which showed itself on his countenance, as he uttered the delightful words, "MY GOD." He continued, "Ah, I wouldn't give these two words for all the world to-night."

I remember also the case of a woman who by an accident at sea lost husband, children, means and income. For a time she was inconsolable, and plunged

into the deepest melancholy. Sympathy she would have none, but one day she read in the Psalms, "He is the health of my countenance and *my God*." "MY GOD ! *Mine !*" she thought ; "I have no fear then ; He is quite enough for me." Immediately her mind became calm and serene ; she rested on the Rock of Ages, and stayed there full of the peace which passeth all understanding.

SILENCED.

On one occasion, while Sir Isaac Newton was examining a new and particularly fine globe, a visitor entered his study. This person, as Sir Isaac knew, had often expressed his disbelief in the existence of a God and his conviction that the world and its surroundings were the result of evolution or chance. He was greatly pleased with the handsome globe, and asked,

"Who made it ?"

"Nobody," answered Sir Isaac, "it just happened here."

The man looked up in amazement at the answer, but he soon understood what it meant. Who can say that this beautiful and wonderful world came by chance, when he knows there is not a house, or ship, or picture, or anything in it but has had a maker. The logic of the great philosopher was conclusive, and the infidel was completely silenced. "All Thy works praise Thee and show forth Thy glory."

"Great God, how beautiful is earth,
In sunshine or in shade,
The forests with their leafy boughs,
The flowers that gem the glade."

SOME THOUGHTS ON THE
BOOK OF JOB.

Surely God has caused this wonderful experience of this most remarkable of men to be written, and to be handed down to us of this present dispensation for some purpose. Shall we look into it and endeavour to see what that purpose is?

It is plainly gathered from the oft repeated expressions of Job's three friends that men believed that God's punishments were dealt out to the wicked only—that if a man was under the scourging hand of God it was proof positive that he had sinned against God. Thus to Job's three friends this was a clear case; hence the sore taunt to Job; but not so thought Job, because his case was a clear contradiction of it. And Job was right in this. He was a righteous man, and God has not recorded anything to the contrary of Job, and it is not as Euphaz, Bildad and Zophar thought, that it was the wicked only who were punished.

Christian reader, Satan is considering us—is weighing us in a balance, and do you think God can answer for you as He did for Job, "A perfect and an upright man, that feareth God and escheweth evil." Let us consider well these two things.

Nevertheless, God gives Job into the hand of Satan, for what purpose we will consider later. And how does Satan proceed to try Job, to wring that from his lips that he judged his heart capable of? By taking from him his riches, his honor, and his children; and what was the result? Listen, "And Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped, and said, the Lord gave and the Lord hath taken away, BLESSED be the name of the Lord." Let us here challenge our own hearts—are we sure such would be our language if the Lord were to take from us all that we possessed in life?

But Satan was foiled in this his assurance, but he was not vanquished, and again he describes Job, and again God permits. And

now Job is brought to the lowest depths of misery. A loathsome body to behold wrapped about him. "Yet Job sinned not with his lips." Blessed triumph! And here we we bid adieu to Satan; his power is spent, and he is a vanquished enemy. God will not allow Satan to exult over the failings of His children, or give to him the glory of accomplishing anything; but on the contrary makes him to hear those words of victory over himself, "The LORD giveth and the LORD hath taken away, blessed be the name of the LORD." Satan is nobody with Job; so he retires, and having permitted Satan to hear this, God now draws the curtain about His servant and excludes Satan from seeing any further.

But here is Job in this condition, a condition which Satan not God had brought him into; and has Satan no intention of taking him out of it? Oh, no; that is not Satan's character. But God is not going to leave His servant thus, and moreover He is going to overrule this calamity that has befallen His servant and make it to work together for Job's good. He is also going to employ other means, and we will see just how far these other means are to be instrumental.

Job's three friends, (evidently those who also feared God,) first approach in the character of mourners or sympathizers.

Poor Job's heart is wrung with anguish, and whose would not have been? The earth is slipping from under his feet and he wishes for death. Yea, he wishes he had never been born, and he turns upon fate and chides with her, "why was I born," and seeks to draw comfort from annihilation—tries to make himself believe in it, and dwells on the peace of nothingness, and thus down, down, he drops into the most gloomy perplexity—very sore in his trouble, and all is as the darkness of death. He is so wrapped up in his misery that he does not think to lift up his eyes to heaven, but sits in the dust of earth.

It is not enough that he is burdened even to wishing for death, but those he looked to for comfort offer him reproach instead. "Behold thou hast instructed many, and hast strengthened the weak hands, thy words have upheld him that was falling, but now it has come upon THEE and thou faintest, it toucheth THEE, and thou art in trouble."

Can we not take this rebuke home to ourselves. They have many nice things to say to Job, true too, but they fail to meet Job's case. Yet they are beginning to make him think, though it is hard to get away from the subject of his own grief, and Job becomes a sad complainer. Surely a true picture of ourselves. But he does not wish to have it construed that he is actually finding fault with God; but this fate, or those puzzling ways of the Almighty, (read the whole book of Job.) But it is a good sign that he does get up as far as God, whatever that spirit may be in which he does, and at least acknowledges with his lips, "I have sinned," but he is impatient because that God does not at once "pardon my transgressions," and his friends taunt him upon the same. "If thou wert pure and upright surely he would awake for thee," and that "God will not cast away an upright man." But, alas, frail man is imperfectly fitted to instruct his brother, and these instructors become arrogant in their seeming victory over their afflicted brother, and to say foolish things.

But God is beside His servant, though he may not know it, and among the many rash things He also hears him say, "though He slay me yet will I trust Him," and God is about to honor that "trust," as He is also about to take His servant into His own hand, and already is Job beginning to draw near to God and to own "the hand of God hath touched me," and that "my Redeemer liveth." He desires also to come to God and know from Him why this his so sore affliction, but, alas, he cannot find God, (chapter xxiii.) Is this not often true of us, beloved? Why could not Job find God? Because he sought Him not with an humble and contrite heart. Oh, if we have not in our deepest heart learned that we are but worms of the dust before God—that self is rottenness, and that it becomes us poor sinful mortals to lie low at His feet and own Him alone righteous, that even if He slay me yet should He be righteous, and to feel in heart, I am unworthy of the least of Thy mercies; it is yet for us to learn. Let us not contend with the Almighty, but as His children trust Him, however dark the night, knowing the Father is beside us.

Yet Job had faith to say, "when he hath tried me I shall come forth as gold." We

have seen him pass through the hands of Satan, he now has passed through the hands of his friends, and he has also come to the end of himself, at least "the words of Job are ended," chap. xxxi., and now God is going to take up His servant.

Beloved reader, is not this precious. Let us, then, not run to this one or that one in our trouble, but straight to God. Satan could not bring Job to a confession; his brethren could not bring him to a confession; neither could his circumstances. Now God is going to speak to Job, and let us see the result. Job is a very proud man—he thinks well of himself, he has been innumering in detail his good deeds, he has clothed himself in a robe of his own righteousness upon which he keeps his eye. And God meets him by standing out before him arrayed in majesty, excellency, glory, and wisdom; and now where is the man that wanted to contend with the Almighty? Listen, a voice from the dust, "Behold, I am vile; what shall I answer Thee? I will lay my hand upon my mouth." Let us follow Job's example.

One word more—to what good has all this worked together for Job? This, he has been brought into God's presence in a deeper, fuller sense than he has ever been before, and as a result, into a deeper, richer, fuller life. "So the Lord blessed the latter end of Job more than his beginning." etc.—M. H.

— GETHSEMANE. —

Gethsemane! That hallowed place,
Where from the blessed Saviour's face,
The bloody sweat ran down,
While contemplating Calvary's cross,
Where He must suffer untold loss,
And wear the thorny crown.

Dark shadows of that shameful cross,
Already seemed to fall across
The path which Jesus trod.
Already did he seem to feel,
The Serpent's power—the "bruised heel,"
And even the wrath of God.

Hark! hear the agonizing cry,
"Exceeding sorrowful am I;
Even unto death; my soul."
He saw before Him, in the path,
The waves and billows of God's wrath,
Which over Him would roll.

A down upon the ground He falls,
And on His God and Father calls ;
(He faltered not, nor shrank.)

"My Father, if Thou willing be,
Oh, take away this cup from Me ;"
But nay, it must be drank.

"All things are possible with Thee ;
Nevertheless," (what constancy !)
"Thy will, not Mine, be done."
Thrice the same words did He repeat,
'Twas no avail ; He must complete
The work He had begun.

Yet, while the bitter cup was not
Allowed to pass—had God forgot
His Son, in that dark hour ?

Had He His well-beloved forsook,
And would not on His anguish look,
Or strengthen by His power ?

Ah, no ; God never would forsake
His Son, until our sins He'd take,
And make them all His own.

'Twas only on the accursed tree,
That God His countenance hid, and He,
Forsaken—left alone.

Gethsemane !—(no bearing sin ;
There Jesus only suffered in
Anticipation,) where
The God of mercy, light and love,
Sent down His angel from above,
And ministered to Him there.

J. A. DAWSON.

←————→

RICH IN GOD.

It is well for us to acquaint ourselves with the many and deep and wondrous interests we have in God—as, for instance, in His AFFECTIONS, His COUNSELS, and His DOINGS. These things are taught and illustrated in Scripture.

Divine affections, Divine counsels, Divine doings make us their object. Blessed to tell it. God's eternity that is past took knowledge of us, having been then chosen, predestinated, and written in the Book of Life. Time, in God's hand, in all its stages or successions, has concerned itself with us. God's eternity that is to come will owe much of its joy and glory to our history, to that which has been done, in abounding grace, for the redemption of us sinners.

Having chosen us ere the world was, He has been training us in the wisdom of His ways in all the ages of the world ; and when the world is rolled up like a scroll, we shall still be an object. Heaven acquaints itself with our history—angels gather fresh light and joy from it ; and the moral or result of it will be, the revelation and full display of the glory of God in all His manifold and infinite perfections for ever. What interests in God are these !

His **RIGHTEOUSNESS** is ours—as His **LOVE** is ours. We are made "the righteousness of God," and with the love wherewith Christ is loved, we are loved.

People speak of their large and varied interests, their properties here and there ; and they range in thought over these wealthy places, marking them well, and pleasing themselves with the clearness and sureness of their title to them. But do we survey in like delight, our possessions in God, as we have said—such as, His affections ; His counsels ; His eternity, whether past or to come ; in time as now under His hand and ordering ; in His righteousness ; in His works for us and His operations within us through His Son and by His Spirit ; in the sufferings He has accomplished, and the glories He has won. What riches ! What a blessed truth this is for the soul to seize upon !

The Epistle to the Romans, and to the Ephesians, among others, show us largely our interests in **DIVINE COUNSELS**—John's Epistle shows us our interests in **DIVINE AFFECTIONS**. All Scripture tells us how God has been ministering to us in all His arrangements in the successive journeys that TIME has run, and the place we have already had, or shall have, in His eternity. And the Gospel preaches to us our interests in His **SUFFERINGS**, His **GLORIES**, His **RIGHTEOUSNESS**, and the **OPERATIONS OF HIS SPIRIT**.

We get illustrations, as we get direct teaching, of these things. I would mark something of this, as we see it in Zechariah iii. and Luke xv.—in the prophetic parable of Joshua the High Priest, and in the Lord's parable of the Prodigal Son. There is kindredness in these parables, and yet characteristic difference in each.

Joshua represents us as having our interests in **DIVINE COUNSELS** ; the Prodigal in **DIVINE AFFECTIONS**—though both of them are

seen in the presence of a friend and of an accuser, as also going through the process that changes them from degradation to honor and joy.

But in Joshua we see no personal exercise. There is nothing shown us of a work of the power of God in him. Nor is there told us of any of the outgoings of the heart of the Father towards him. He is simply the object of election, and of the work of the grace of God for him and in his behalf, (and that to a bright and marvellous degree,) while he himself has only to be passive, letting the Lord do for him and with Him as seemeth Him good.

In the Prodigal, we see the work of the Spirit, the hidden, effectual virtue of the operation of God visiting and moving His soul, and turning him home, where a welcome awaits him under every form that the dearest and most thorough affection could suggest.

Indeed I might notice the narrative in John viii., in company with these parables—for there the convicted one is in the presence of both an accuser and a Friend, and is carried from the place of shame and danger to one of liberty and safety. But she is not declared to have been the object of counsels, nor is she shown as the object of affection; but the way of Christ in the Gospel is finely illustrated. Who is "blind" and "deaf" like the Lord on this occasion?—thus taking His place in the service of the grace of God to sinners, not imputing to men their trespasses. (See Isaiah xlii. 19; 2 Cor. v. 19.) These are illustrations of things taught us—our many and various interests in God. Divine counsels, Divine affections, Divine works and operations, make us their object. We are "rich in God." Each one of the saints of God shares ALL these—but it is, thus, the way of Divine wisdom to illustrate the different parts of this our inheritance in God in different portions of His Word.

The saints will be rich in CIRCUMSTANCES by and by, as now they are rich in GOD HIMSELF. The kingdom will be established, "the world to come" will shine in its glories, and the saints shall be there. And the saints ought now to be rich TOWARDS God, as they are rich IN Him, laying out their energies and their advantages, their talents, whatever such be, in His service—as Luke xii. 21 speaks.—J. G. BELLETT.

KEPT.

The following is a statement written in a small memorandum book, belonging to a young French girl:

"The 8th of September, 1890, was a day greatly blessed to me. I was very nearly fifteen years of age; and was kept at home by a disease which had been undermining my health for ten months. But the Lord had His motives in giving it to me; and it was in His great love to me that He would not let my soul go on in indifference, ever further from Himself. It was by means of this disease He brought me to Himself, and made me to know how sweet is the rest of a soul that rejoices fully in its Saviour. Since that day, the Lord has kept close to me; and although Satan seeks, at times, to trouble me, my Saviour is always the strongest. He will ever be so, for He never leaves the one He loves. May He enable me to keep nearer to Him; and may my only joy be to please Him, and to thank Him all the time that is left me to pass in this world. Signed, E. D.

The young writer went to be with the Lord, the 16th February, 1891.

She desired that the following verse might be sung at her funeral. It is freely translated from the French.

And thus I see the close is drawing near,
Of my brief sojourn in this lower sphere;
With firm and living hope I now await
My heritage within the heaven's gate.
And, if on me the tomb should ever close,
I glorious shall arise, through Him who rose.

"As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith."

An article by C. E. H., entitled, "The first and the best," will D. V. appear in the next "Gleaner."

THE GLEANER.

"Let me glean and gather after the reapers among the sheaves." Ruth ii. 7.

During the summer, knowing that the comfortable seats in Victoria Park were occupied on Lord's day evenings till pretty late, the editor of *Gleaner* went about nine o'clock to preach the gospel. Purposely on account of four churches being on the square, we did not go earlier; in fact, waited till the church people had gone home. For five Lord's Day evenings we had the joy of holding up Christ to many who seldom if ever care about entering a church, and who gave a respectful attention to all that was said. After speaking a short time on the fifth evening, a constable stepped up and said "you are to stop preaching here." I asked him by whose authority he stopped me, when he stated it was by the Chief's. Quite a few gathered round and expressed themselves highly indignant at a stop being put to the preaching. Next day I went to the Mayor of the city and asked if he would give me a permit, stating the circumstances mentioned above. He informed me that the minister he sat under had his Sunday School disturbed by the Salvation Army in the Park in the afternoon, and they stopped them; anyway the people trod on the grass and destroyed the flowers, and it was contrary to the by-law. A citizen speaking of the matter said, "Why, the brass band stand on the grass and the people crowd around them and nothing is said about it." The Word of God solves it, as follows: "This know that in the last days men shall be lovers of pleasures more than lovers of God." How true of these days.

ARE YOU A REJOICING BELIEVER?

God can take a miserable, sorrowing, wretched soul and by His grace and power transform him into a rejoicing believer. The rejoicing of the believer is in God and not in any created being or thing. Hence the believer's circumstances and surroundings do not make or mar his rejoicing. It springs from something which is unchangeable and eternal, so that we have the word, "Rejoice in the Lord alway, and again I say, rejoice." Two obstacles to the believer's rejoicing are unconfessed sin and ignorance of God's Word. We have to learn and abide in the knowledge that God is for us. We fail and with a consciousness of failure there often creeps in a feeling that God is against us. Or there may be a sense of wrong doing, a troubled conscience, or we may be going on so intent on business or our cares that suddenly we find a deadness in our souls. Or it may be the company of those who are of the world, and yielding to their influence which turns our hearts from occupation with Him. In all these and other cases an uneasy feeling may creep in that God is displeased and turned against us instead of being for us. When one is not well taught as to what grace is, this feeling is often allowed place until it beclouds the soul. Whatever we do or whatever comes through our own negligence or even sin, we need to keep before us that God alone can save us from failure and sin, from deadness of soul, from any and every and all evil. We are to come right to Him, to put away all unbelieving feelings of God not being for us, as from Satan, to confess and tell out to Him all our wrong

doing. We always come to Him on the ground of His love to us instead of our own worthiness, His love as manifested in His sending His only begotten Son into the world.

All rejoicing in the Lord must be founded upon this, God's love to sinners made known in Christ. One great hindrance to rejoicing in the Lord is that so much current evangelical teaching leads to looking within instead of without to Christ. Occupation with Christ and His grace brings carefulness in walk, hatred of sin, watchfulness against the world. Occupation with our feelings and the like dwarfs and hinders us in Christian life. All the teachings of the Word are against self-occupation and lead to the keeping Christ before our hearts. We cannot go contrary to the Word without great loss.

Then earnest souls are taught by some that they are to expect darkness, that it is sent as a trial of faith. It is sad to see such ignorance of the Word, clergymen putting their own dark thoughts in place of the Word. "Rejoice in the Lord always, and again I say, rejoice." It is plain that our Lord would have us rejoice in Him all the time. If we do not, we are not keeping His Word, "Rejoice evermore, pray without ceasing, in everything give thanks."

We rejoice in God because of His infinite love for us. We rejoice because we are saved; He has redeemed us, made us His own, has gone to prepare a place for us, and is coming again to receive us to Himself. The men and women and children who rejoice in God, love One who satisfies their hearts. Is your heart at rest in God? How much God has given us to cause us to rejoice in Him. We do not rejoice because of

earthly prosperity, nor because of friends or health or earthly blessings. They all change and fail and pass away, they cannot satisfy the soul. We thank Him for all earthly blessings, but our rejoicing is not in them but in the Lord. He never changes, never fails. We learn more and more of Him; He so reveals Himself to us as to give us more and more joy in Himself. And then our joy is eternal. The future has nothing in it to bring our rejoicing to an end. We are to be ever with the Lord, to see Him as He is. How great are the riches of His grace.—J. W. NEWTON.

WHAT IS TRUTH?

It is a great step towards its discovery, to be assured that the thing we are seeking for, itself certainly exists.—Many a one in this world is seeking after a shadow or a phantom, and yet only that which exists can ever be found. To be assured then of its existence, (though the thing itself may not as yet have been attained,) is both encouragement to perseverance, and a pledge of success.

No reasonable person will deny that there is such a thing as truth, though many will freely admit that they have not as yet found it. Others argue as though it were not to be found, or only at a very remote period, or in another state of existence. Few admit that truth is to be found, and that at hand, and within the reach of all.

There are two classes of unbelieving persons who very commonly may be met with. One class admits the existence of truth, but denies its possession by themselves, or by anyone else. The other class, distracted with the various voices and opinions in the world, asks,

"What am I to believe? Gladly would I believe if I only knew what is worthy of my faith."

While we pity the first, we can have no sympathy with them. They are for the most part those who do not want to be disturbed in their mental or bodily circumstances. As towards God, the language of their heart is, "Depart from us for we desire not the knowledge of Thy ways." It suits them to postpone indefinitely the great questions of time and eternity. The other class demand the greatest sympathy. Among them are many true and honest hearts, distressed and dissatisfied, yearning after something more than the present offers, or their future promises to them. They ask as they look around, "Who will show us any good?" Superstition on one side, scepticism on the other claim their attention, and falsely offer them rest; and many may be thus found, who are not prepared to surrender their liberty and conscience to an ecclesiastical supremacy, nor yet to side with the open enemies of revelation; and yet in the very presence of light and truth itself, they ask, like Pilate of old, "What is truth?" Their position is a sorrowful one, and as distressing as it is dangerous.

It is indeed a dreadful thought of God, that He should bring myriads of beings into a state of existence in which truth, and the certainty which accompanies it, are not to be obtained. The heart of man wants certainty, and when in his right and reasonable mind nothing else will satisfy him. When God deals with a soul by His Spirit, this is the desire which is raised. Satan and the world on the other hand keep souls in the state of doubt and darkness, from which they are unable to deliver them, even had they the will.

The very existence of God involves the existence of truth; and the character of God necessitates its revelation. Science may inform the mind of many facts, but all the facts of science put together do not constitute truth. God must be manifested in order that truth may be revealed, and God Himself is not manifested in His works, great and manifold as they are. You may gaze on any piece of grand architectural work, admire its proportions and its details, and all you can say is, that he is a great architect who built the place; but you cannot judge whether he was a good man or a bad man, a good husband and father, or a faithful friend.

So with the created and providential works of God; you cannot by them alone, learn that "God is love." You look up into the heavens, or down into the depths of the earth or sea: you see traces of His power and wisdom, and in measure of His beneficence, but so blended is the good with evil, that confusion of mind ensues, and darkness increases rather than light. "Can man by searching find out God?" The answer is plain. Never! A man spends his life in following up one item in some one branch of science or art, and at the end of his course, neither he nor his fellows are one hair's-breadth nearer to God. Thus man gathers knowledge, and scatters: finds and loses; accumulates facts, and lets them slip; but in result apart from divine revelation he is still ignorant of God.

The simple believing heart thanks God that there is a revelation—a sure and certain ground for faith, for confidence, and hope, in the person of the Christ, the Son of God, thus manifest in flesh. The Word of God claims to contain this revelation, and as such it speaks to faith.

Here faith finds the truth, in the person of the Lord Jesus Christ, by whom grace and truth came, in whom mercy and truth are met together. As God is true, so the perfect expression of Him is truth. Apart from the knowledge of God there can be no knowledge of truth; thus the question, "What is truth?" may be answered by another, "How is God fully to be known!"

It is in the Gospel of Christ that this alone is perfectly answered. Whatever men may say, God is not known in His works. To possess the most distinct evidence of a person's existence, is not to know himself. Nature teaches this, grace far more. What the heart of man really calls for is, not an abstraction, or a perfect collection of reasonable or scientific facts. The heart and conscience of every man raise questions which neither science nor all creation can answer. Science may profess to answer (for we do not admit it does so) many things not found in God's word; but the grave questions of time and eternity; of heaven and hell; life and death; sin and its consequences; and lastly, that which is above every other, and is the solution of every other question—the nature and character of God, science cannot reply to. The mind of man, however informed and cultivated is, on these points, apart from revelation, as dark as starless night itself.

The human heart longs and inquires for a personal God. Reason without affection may scoff at this, but man has affections which as well as, or more than his reason, need an object to satisfy them. Admitted then that in the world man is surrounded by marks of the beneficence of God, this alone, as the most inexperienced knows, will not give contentment. Man's heart asks for God

Himself, known so that mind and heart can grasp Him, and in the knowledge of Him both find their rest. A true wife would rather spend her life in a dungeon with the man of her heart, than in a palace without him, though surrounded by every mark of his affection and care.

The existing are not the natural and normal relations of man towards God. It is only the wilfully blind and ignorant who can assert that they are so. As a fact, when man by sin lost God, he lost truth, and to regain truth he must regain God. If God then is to be known truly, and His relation to man, and man's relation to Him, to be brought out fully, it must be by a personal manifestation of the Godhead. "No man," says Christ, "hath seen God at any time; the only-begotten Son which is in the bosom of the Father, he hath declared Him." "He that hath seen Me hath seen the Father." He is either the only-begotten of the Father, or He is a deceiver.

The complimentary epithets which some who deny His divinity, express concerning His humanity, and the purity of His teaching are but excuses of a conscience ill at ease in the denial of God's Son. His words are absolute: "I am the way, and the truth, and the life." "For this end was I born, and for this cause came I into the world, that I might bear witness unto the truth. Everyone that is of the truth heareth My voice."

These words of the blessed Lord, which are as empty assertions to the sceptical mind, are peace and assurance to the believer's heart. The knowledge of Him is indeed life eternal, but it is also the answer to every question Godward of the human heart. "How can a man be just with God?" "Who can

bring a clean thing out of an unclean?" "Oh, that I knew where I might find Him!" "What must I do to be saved?"—all find their only answer in Christ and in His work, and nowhere else. He whose "name is called the Word of God," is the true expression of God.—He reveals Him as the Father, as the "just God and the Saviour," as Light yet Love. "This is the true God, and eternal life."—*A Voice to the Faithful.*

WHAT CHRIST GIVES.

The grace of God puts strength in us. On Christ hangs all. He both provides our blessings and gives power to use them. He gives life. "The Son quickeneth whom He will." From His own Word we learn the wondrous truth, that He is become our life; for as we have partaken of the nature and fall of the first Adam, and got the sentence of death through him, so do we get life by Jesus Christ. Life is come down from heaven, and if I am resting in faith on this, it is mine. There may be self-judging, but my conscience will be at rest. In Him is grace, strength, love, sympathy, and all we require. Our helplessness makes us the very objects for Christ to strength; our need that which calls forth the Lord's help. This is the place He met us. "When we were without strength, Christ died for us." He has made full atonement for sin. He, "when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." We are "quickeneth together with Him." When I see Christ before God, I know that my sin is all put away, and that I have life in Him. I have life in the Son, and not in the creature. My sin is all gone, for Christ is up there at God's

right hand, and He has not got the sin with Him. If I am hunting out life in myself, I must break off with Christ.—J. N. D.

THE FRIEND.

The following are some of Spurgeon's last words: "If you wear the livery of Christ you will find Him so meek and lowly of heart that you find rest unto your souls. He is the most magnanimous of captains. There never was His like among the choicest of princes. He is always to be found in the thickest part of the battle. When the wind blows cold, He always takes the bleak side of the hill. The heaviest end of the cross lies ever on His shoulders.—If He bids us carry a burden, He carries it also. If there is any that is generous, gracious, kind and tender, yea, lavish and superabundant in love, you always find it in Him. His service is life, peace, joy. Oa, that you would enter on it at once. God help you to enlist under the banner of Jesus Christ.

"THE HOUSE OF THE LORD FOREVER."

The passing of the years awakens in our hearts the cry for *Permanence*. Our nature is keyed not to the temporal but to the eternal. And as we see the leaves falling before the autumn winds, or littering the forest glade down which we walk in the short winter days; as the changes of the natural world compel us to remember the still greater ones which are ever carrying us out of the familiar world of our past, into one as strange and undiscovered as the new world to which Columbus sailed—there arises up within us a passionate desire for a home which death cannot invade;

friendships which time cannot impair ; chaplets of never-withering flowers ; and a condition of existence which is impervious to change.

No doubt the changes of our mortal life are all needed to fit us for the changeless. Time is the necessary vestibule or robing-room for eternity.—Earth is the training house for the real life which awaits us when the last lesson is learnt, and the school-bell rings. But all that is, and has been, and shall be, is just completing our character, adding finishing touches to our symmetry ; and all shall be forgotten as a dream of the night, when once we have entered on that eternity, which is permanent in the sense of never taking from us any of our true possessions, except to complete them ; or in the same way that the seed is taken away, when from it is developed a higher and ever higher growth.

But better than the thought of Permanence, is the thought, Heaven is a HOME—it is “the house of the Lord ;” which is the nearest approach possible in the Old Testament to the words of Jesus : “In my Father’s house are many mansions.”

What a magic power there is in that word, *Home!* It will draw the wanderer from the ends of the earth. It will nerve sailor, and soldier, and explorer to heroic endurance. It will melt with its dear memories the hardened criminal. It will bring a film of tears over the eyes of the man of the world. What will not a poor woman do or bear, if only she can keep her little home together ?

Be it ever so humble,
There’s no place like home.

And what is it that makes the idea of home so fond ? Not the mere local-

ity ; or the bricks and mortar ; the garden where childhood used to hide ; the furniture which is associated with tender memories—any of which the sight of it will immediately educe. No ! it is not these that make home. These, without the beloved forms which used to occupy them, would be a solitude in which the survivor would find it impossible to remain. We find our home where father, mother, brothers and sisters, the wife and children ; where the presence of the stranger throws no shadow over the unrestrained play of family life.

Now let us turn our thoughts to that Heaven of which we know comparatively so little, except that our Good Shepherd is gone thither ; and see what light is thrown upon it by the comparison instituted here between it and home. It is surely home in the sense of its happy social life. We shall be as free in the presence of God as children are in the presence of the father and mother whom they tenderly love. We shall know each other as well, and converse with each other as freely, as we have done with the merry throng of bright young hearts with whom we have sauntered in the woodlands gathering wild flowers ; or have gathered around the blazing fire, when the yule-log crackled and the Christmas glee was at its height. Think of the large family of noble children of all ages—from the little child of six, up to the young man just beginning his professional or city life—all gathering to spend a time together in the ancestral hall, standing amid its far-reaching grounds ; and you will have some faint conception of what the Home-going will be, when, amid the welcoming shouts and songs of angel harps, the last child reaches the Fath-

er's house, and the *whole* family in Heaven and earth is gathered in the Father's house for ever and for ever. Never again to part! Never again to go out! Never again to break up the long, happy, and glorious home festival!

If the Paradise of the past is *lost*, so that an angel stands with drawn sword forbidding our return; there is another and a better Paradise before us, at whose gates beckoning angels stand—the Paradise of our Father's Home!

Blessed are the Home-sick, for they shall reach Home!

Because we have trusted Christ, and are one with Him; because we have received into our hearts the germ of eternal life, which carries with it Heaven in embryo; because we have the earnest of our inheritance already, in the presence and witness of the Holy Ghost; because God's promise and oath assure us of our eternal blessedness, two things which make disappointment impossible. For all these reasons and others, the humblest, most timid, and weakest believer that reads these lines dare affirm, "I will dwell in the house of the Lord forever."—F. B. MEYER.

"For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with Him." "He called you by our gospel to the obtaining of the glory of our Lord Jesus Christ."

Let the blessed hope of the coming of Christ keep us ever on the watch-tower; looking, longing for it, and hastening towards it.

The life of the Lord Jesus was the great moral illustration of all Divine glories.

WITH HIM.

Joyless indeed would be the fairest scenes of earth, and joyless, too, would be the house of many mansions, without the presence of the blessed Lord—the Divine Bridegroom of the heart.—But the sure word of promise is, "And so shall we ever be with the Lord."—And again, "that where I am, there ye may be also." Enough! O Lord! It is enough! With Thee and like Thee! Consider this, my soul! Here is perfect rest for thee—calm repose. With Thee, and like Thee, O Lord forever, in the Paradise of God—in the house of many mansions, fill up the full measure of our eternal happiness, dignity and glory.—A. M.

With Him I love, in spotless white,
In glory I shall shine;
His blissful presence my delight,
His love and glory mine.
All taint of sin shall be removed,
All evil done away;
And I shall dwell with God's beloved
Through God's eternal day.

"How beautiful upon the mountains are the feet of those that preach the gospel of peace." It is God's delight in the gospel that has ordained preachers of the gospel—the joy of God, the gospel of God, and the eternal counsels of God have sent them forth. Can I doubt that "joy" sends forth the message, since, when it returns full handed, there is "joy?" See Luke xv. 10.—B.

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

"We'll wait till Jesus comes,
And we'll be gathered home."