

THE CLEANER.

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

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

Vol. XIV. No. 6

THE LITTLE MAID.

2 Kings v.

What great events—what mighty things,
To trifles owe their birth ;
As noble rivers flow from springs
Half hidden in the earth.
This truth in that sweet tale is seen,
Whose freshness ne'er can fade,
Of leperous Naaman, cured and clean,
All through his little maid.

Though mighty he, and braver none,
And she a captive slave,
Yet could this weak, dependent one,
For him a blessing crave.
She Israel's holy prophet knew,
Her mind on God was stayed,
And words of faith and love he drew
From this same little maid.

She had but breathed her warm desire,
Her faith in God expressed,
When He conveyed the spark of fire
Into her master's breast.
He who on winds the seed can wing
To soil whence springs the blade,
To Naaman's heart His word could bring,
Spoke by the little maid.

The Leper to the Prophet went,
God's power and grace were seen,
And Naaman soon in worship bent ;
He'd washed and He was clean.
Thus by the weak was God made known,
His glory He displayed,
Through seed which He Himself had sown
By her, the little maid.

1 Corinthians i. 25-29.

You have something yet to learn
if you are a Christian, and yet are
not prepared to die.

THE FATHER'S HOUSE.

John xiv.

The Lord is leading His disciples
away from earth to associate their
minds with Himself up in heaven ;
all that He was, is borne witness to,
in spite of His rejection, as Son of
God, Son of David, Son of man.—
The Greeks come up to worship Him ;
then He states—If I am to take this
place I must die. He takes the
ground of having given up having to
say to His disciples, *as on earth* ; and
He tells them " If I wash thee not,
thou hast no part with me." His
having part with men, as men on the
earth, is all over : all have turned
against and rejected Him. He is
doing entirely another thing : instead
of bringing blessing down to them,
He is taking them up there. The
key to it all is, " part with Me."—
He gives us our portion on the ground
that He is thus going away. " Let
not your heart be troubled." How
were they to get the comfort of God ?
Not now by seeing Christ, but by
believing in Him for what He is.—
Therefore He says, " Ye believe in
God, believe also in ME." You must
believe in ME. I am going to pre-
pare a place for you, I have brought
you by redemption into the same
place as I am Myself. He is your
God as He is mine ; your Father as

He is Mine. I am not going to be alone in the Father's house.

He had not deceived them ; He knew where He was taking them—that place above where He would prepare an abode for them ; and what He is putting before their hearts has this specific character—that it was where the CHILDREN WERE AT HOME. He had brought them into the place of children, and when the time came He would take them to their Father's house. It is THE thing He sets before us in a distinct and definite way ; what God was about, namely, to have us like Christ and with Christ in the Father's house. That, He says, is where I am ; where I, as Son, find My joy, rest, blessedness, and glory ; and that is where you shall find it too : your portion is with Myself in My Father's house.

First we get what His purpose is, and our relationship with Him and with the Father. This is full of richest blessing to us. Whatever blessedness He has gone to, He will in deepest personal interest come to fetch us there. After His Father His redeemed ones are everything to Him. He will come and meet them and bring them up to Himself in His Father's house. This is the basis of all His teaching here. He tells us all we have, and we are to be realizing this while He is away. How far do we really know it as a definite object before our souls ? Are we living in these now before we are really there ?

With the world, as it is, He has made a total breach. He is going to the Father's house, and that is in direct opposition to the world.—When the world entirely rejected

Him, He went up to sit at God's right hand. The Accepted of the Father is the Rejected of the world ; the world seeth Him no more ; it is all over with the world. We get this blessed obedient One, one with the Father always, but upon the accomplished work accepted of the Father, taking His redeemed ones up with Him. We are to be in the glory, conformed to the image of the Son, that He may be the Firstborn among many brethren.

Then we see how we are to realize this now. First, it is the object before us ; secondly WHAT I know of the place, and HOW I know the place. The Father is there, that is the thing that makes it valuable to the child. If I have found the Father in Christ I feel the blessedness of being with the Father and the Son.

In Christ we get the revelation of the Father, and what brings us to the Father, "I am the way." If I know the Father, I know where Christ has gone, and that is where I am going. If in coming to Him, I have found the way to the Father, I have found the way as well as the place, and know the blessedness of the Father's house because I know what is the centre of it all. I am in the consciousness of the love and divine favour that put me in this place, and I am able to cry, Abba, Father. How can I see this—know it ? In Christ. When the heart gets hold of this it has the spring of all the blessedness which we shall have when Christ comes to take us up there ; and the spirit enjoys it now because it is all for us as a present thing. We shall not get a thing there that is not revealed to us now as our portion while we are on earth.

We have not seen the glory yet. We get the work of Christ as our title, and the Father's love to enjoy. We do not apprehend it all, but it is a blessed thing to be able to say, I have got Christ's own thoughts of the blessedness of heaven, what His joy was in thinking of the Father's house. We have got that now. He says, There is the One that My delight is in; there is the One that I have walked with while on earth—the One I can say that I am one with, the One I have brought you to be with now. Thus I know what I am to get in the Father's house: I know where I am going: and I know the Way. What a settled quietness of spirit it gives! "In me ye shall have peace." What confidingness of heart in Him! I have got into that place by what I have seen in Christ. He is the way; I have been that way: it has brought me to the Father: I have found the Father in Christ.

Now when He has set an object before our hearts, He insists upon the second part, "I will pray the Father and He shall give you another Comforter." He had to go away to prepare the place, and to return for us, but He desires for us that we should have the power and the truth of a present Holy Ghost as that by which we apprehend these things. "Ye know Him, for He shall abide with you and shall be in you." The Holy Ghost is only known by being in us. Christ ought to have been known by all, He came out as the blessed manifestation of God in love.

The world was called upon to see this blessed testimony of what God was in love in the Father sending the

Son. He was there to be received, but of the Holy Ghost the Lord says, "the world seeth Him not neither knoweth Him." The world ought to see the fruits of the Spirit in works and power, but there was no personal manifestation when the Holy Ghost came, no object of faith. Christ came visibly, God manifest in flesh, but the Holy Ghost is known only where He dwells. The Lord says He will abide with you, He will not go away like Me. He will be in you and not leave you comfortless. "That Christ may dwell in your hearts by faith."—"Rooted and grounded in love."—The Holy Ghost brings in that sense Christ into our hearts. You shall not be comfortless, you shall see Me. He will make you conscious that you live by Me. The power of divine life which triumphed over death.

When a person believes in Christ, Christ is brought into that man's heart, much more really than if Christ were on earth. So that He might not leave us comfortless, He says, I am going to be in you in a far better way. The Holy Ghost brings Christ down to our hearts, and there He dwells. "Know ye not that your bodies are the temples of the Holy Ghost?"

I am brought into immediate intercourse with Christ, the One who is everything to me. "Strengthened with might by His Spirit in the inner man." I have got everything that is in heaven; I, a poor vessel, cleansed by blood, and inasmuch cleansed, fit for God. God comes down and dwells in the vessel. I have got Christ back, not palpably now, but I am not left comfortless, I know what it is to hear His voice, to hear the testimony of

the Spirit who is present with me—I have rest in Him—His peace.

And mark what flows from this presence of the Comforter. "But ye see Me," and "Because I live, ye shall live also." It is the life that has overcome death; He has been down under death for us, and if He lives as triumphant over all, I live too. Blessed to have it from, with, and in the Lord Jesus Christ. How anxious He is to make us happy!—Do you know how to walk in it, to live in it? It is not by the sight of the eyes, but what is unseen and eternal, in the knowledge of the Father and the Son.

The consciousness of belonging to these things makes us heavenly in walk and ways. We have the consciousness of being a present object with the Father and the Son. In verse 21 He takes up the practical present reality of it. If you love Me, the way to show it is by keeping My commandments, not by regretting Me when I am gone; he that loveth Me is the one that has My commandments and keepeth them. And here we get the positive manifestation of Himself to us in the path of obedience. Obedience is what characterises you. You keep His commandments when you know them. When I get this close relationship with the Father and the Son, the proof of being in them is to act according to them. Can a child be in the house and not know his father's wishes?—If he can he must be a very inattentive child. If you are living in the relationship of a child, you must be in the power of what the Father likes. You could not be otherwise. The soul must be attentive to Christ's

wishes. Christ said, "Thou openest mine ear morning by morning to hear as the learner." If we were walking like Christ, with our ear opened, as attentive children, we would understand what His wishes are, we should learn them and answer to them.

He delights to make us know His will. Here it is not that sovereign grace and love, which gave His Son for me when I was a sinner, but it is the Father dealing with the children, according to the children's walk. It is the manifestation of Christ's life and ways; it is all very feeble in us, but the Lord's heart is always true, if our hearts are not; the attentive child listens for His commandments, and seeks them, wants His will, wants it because he loves it. If we love the Lord Jesus Christ we should only want that, no matter what the rest is; if I can only please Him, I live in the present enjoyment of Christ, because my heart is abiding with Him. What an anticipation of heaven it is—walking with the Father and the Son! And they come and make their abode with us.

The Lord seeks to strengthen and encourage us in the path of obedience; and until the time comes for us to abide with Him, He will come and abide with us, if we keep in it; and what He gives us here is His PEACE, while putting us in His own place in that uninterrupted intercourse with His Father.

The Lord give His people thorough self-judgment in the thorough consciousness of what we are, as set aside before God in the cross, and the consciousness of the place that God has set us in Christ. May we

walk in peace and confidence of heart as His children, and in the quiet lowliness which Christ did in passing through the world.—J. N. D.

SAVED, KEPT, GLORIFIED.

Who does these things? Who saves, keeps, glorifies? It is God. All should realize this, but so loose uncertain, and unscriptural are the things preached, taught and believed that many people believe we have to save and keep ourselves. They might shrink from saying so in just so many words, but that is how they really feel in their hearts. They feel that they must do a part in saving themselves either large or small, and a part in keeping themselves; they feel that if they do not do right, or if they do wrong, they will not remain in the way of life, and will cease to be the children of God. Clear scriptural teaching is so much needed as to this that we will look at what the Word of God says how we are saved and kept.

Does the Bible teach that we save ourselves? What part does it say that we have in our salvation? "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." Eph. ii. 8, 9.—What have we to do? "Believe on the Lord Jesus Christ."

God knows what we are, and He tells us that we are lost sinners; we are to believe His Word as to that. God sent His Son into the world to save sinners, and He bore the judgment of sin, so that the moment a sinner believes in Christ as his Saviour, his sins are gone and he is

saved. What has he had to do with his salvation? He has simply used the power which God gives and believed the Word of God. All the work was done by Christ on the cross. He made atonement for sinners, bore sin and did all that was needed to be done in order that sinners might be saved. No man can add in the least to the work of Christ. All the sinner can do is that which God gives him the power to do, believe what God says about His sins and about Christ. The sinner takes what God offers, accepts God's gift, receives God's salvation.

And now the keeping, after people are saved, do they keep themselves or do they have no more to do with keeping themselves than with saving themselves? Many greatly need instruction as to this. So many feel that they must keep themselves, and this brings a feeling of dread. They have never learned what God says about this, nor found out that He is the only One who can keep them from falling, that while they are to watch and pray and abide in Him, yet all that does not keep us. "Kept by the power of God through faith unto salvation, ready to be revealed in the last time." 1 Peter i. 5. "Now unto Him that is able to keep you from falling, and to present you before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, amen." Jude 24, 26. These Scriptures are enough to show how the believer is kept. The power that saves is the power that keeps, and the power that keeps is the power that glorifies.

"All things are of God," all the good, all the salvation, none of it is of man, but we have to receive salvation, and before we can do that we must know we are lost; we have to let Him keep us, and to do that we have to realize that we cannot keep ourselves. A great many people are hindered in a measure from receiving God's gift for fear they will lose it. But the surest way to abide in Christ is to realize our own weakness, and that we have not to keep ourselves, but He has the power to keep us from falling, and bring us safe to eternal glory.—J. W. NEWTON.

A General Conference for the study and proclamation of the Scriptures, will, D. V., be held in Minnedosa, Manitoba, commencing on Thursday Ev'g, July 6th, to last over Lord's Day, instead of June 22nd.

REALITY.

"Father, we know the reality of Jesus Christ." Words said by a Christian while in prayer.

Reality, reality,
 Lord Jesus Christ, Thou art to me!
 From the spectral mists and driving clouds,
 From the shifting shadows and phantom
 crowds;
 From unreal words and unreal lives;
 Where truth with falsehood feebly strives;
 From the passings away, the chance and
 change,
 Flickerings, vanishings, swift and strange,
 I turn to my glorious rest in Thee,
 Who art the grand Reality.

Reality in greatest need,
 Lord Jesus Christ, Thou art indeed!
 Is the pilot real, who alone can guide
 The drifting ship through the midnight tide?
 Is the life-boat real as it nears the wreck,
 And the saved ones leap from the parting
 deck?

Is the haven real where the barque may flee
 From the autumn gales of the wild North
 Sea?

Reality indeed art Thou,
 My Pilot, Life-boat, Haven now.

Reality, reality,
 In brightest days art Thou to me!
 Thou art the sunshine of my mirth,
 Thou art the heaven above my earth,
 The Spring of the love of all my heart,
 And the Fountain of my song Thou art;
 For dearer than the dearest now,
 And better than the best art Thou,
 Beloved Lord, in whom I see
 Joy-giving, glad Reality.

Reality, reality,
 Lord Jesus, Thou hast been to me,
 When I thought the dream of life was past,
 And "the Master's home-call" come at last;
 When I thought I only had to wait
 A little while at the Golden Gate,
 Only another day or two,
 Till Thou Thyself should'st bear me through.
 How real Thy presence was to me!
 How precious Thy Reality!

Reality, reality,
 Lord Jesus Christ, Thou art to me!
 Thy name is sweeter than songs of old,
 Thy words are better than "most fine gold."
 Thy deeds are greater than hero-glory,
 Thy life is grander than poet-story;
 But Thou, Thyself, for aye the same,
 Art more than words and life and name!
 THYSELF Thou hast revealed to me,
 In glorious Reality.

Reality, reality,
 Lord Jesus Christ is crowned in Thee.
 In Thee is every type fulfilled,
 In Thee is every yearning stilled
 For perfect beauty, truth, and love;
 For Thou art always far above
 The grandest glimpse of our Ideal,
 Yet more and more we know Thee real,
 And marvel more and more to see
 Thine infinite Reality.

Reality, reality,
 Of grace and glory dwells in Thee.
 How real Thy mercy and Thy might!
 How real Thy love, how real Thy light!
 How real Thy truth and faithfulness!
 How real Thy blessing when Thou dost bless!

How real Thy coming to dwell within !
 How real the triumphs Thou dost win !
 Does not the loving and glowing heart
 Leap up to own how real Thou art ?

Reality, reality,
 Such let our adoration be !
 Father, we bless Thee with heart and voice,
 For the wondrous grace of Thy sovereign
 choice,
 That patiently, gently sought us out
 In the far-off land of death and drought,
 That drew us to Christ by the Spirit's might,
 That opened our eyes to see the light
 That arose in strange reality,
 From the darkness falling on Calvary.

Reality, reality,
 Lord Jesus Christ, Thou art to me !
 My glorious King, my Lord, my God,
 Life is too short for half the laud,
 For half the debt of praise I owe
 For this blest knowledge, that " I know
 The reality of Jesus Christ."
 Unmeasured blessing, Gift unpriced !
 Will I not praise Thee when I see
 In the long noon of Eternity,
 Unveiled, Thy " bright reality !"

FRANCIS RIDLEY HAVERGAL.

At another prayer meeting on the same day, a young Christian who had been witnessing for this " reality" among those who called religion a " phantom and a sham," prayed earnestly, " Lord Jesus, let Thy dear servant write for us what Thou art—Thou living, bright Reality !" And, urging his plea with increasing vehemence, he added, " And let her do it this very night." That very night these verses were flashed into my mind ; while he was " yet speaking," four hundred miles away, they were written and dated. Does not this show the " reality" of prayer.

BORN OF WATER.

" I admire your earnestness, but I do not agree with your doctrine," said a young clergyman to the writer as we paced up and down the deck of an Australian outward-bound steamer.

It was a charming night in the tropics and we had just returned from the lower fore-deck where a large crowd had assembled to listen to the sweet gospel story of the redeeming love of Christ—a love that brought Him down from heaven to earth to seek and save the lost—a love that led Him even to Calvary's cross, there to suffer and die for guilty sinners such as both the reader and writer of these pages, since there was no other means whereby the holiness and justice of God could be vindicated, sin purged, the sinner set free from its guilt and power, and delivered from the fiendish grasp of Satan, the great adversary of God's glory and man's blessing.

The necessity of a vital work of the Spirit of God in the soul had been earnestly pressed upon the hearers. The mere intellectual assent to the truths of the gospel is not enough. The devils believe and tremble, Jas. ii. 19, and yet they are not saved. They know that the gospel is all true, and that Jesus is the Holy One of God, but its blessed peace-giving message is not for them, it is for the guilty sons and daughters of Adam's fallen race—for you, my reader, as well as for me. But the mere outward acknowledgment of its truth, the mere intellectual belief in Christ, such as is possessed by all Christendom, Anglican, Greek, and Roman, will no more save you than it does the devils, unless your conscience is reached and your soul regenerated by the mighty power of the Spirit of God.

" Except ye be converted, . . . ye shall not enter into the kingdom of heaven," Matt. xviii. 3. " Ye must be born again," John iii. 7.

Truth such as this had been declared in as forcible and outspoken a manner as possible, and knowing from many previous friendly chats that the views of my young fellow-passenger were somewhat "high," I was scarcely surprised at his first sentence as together we reached the promenade deck and prepared for a quiet stroll.

"You do not agree with my doctrine," said he; "and what have I said to-night that strikes you as unscriptural?"

"Well, it's this 'conversion' that you are always talking about. You know, I don't know what you mean by 'conversion.'"

"Oh," said I, "then I am afraid you are not converted yourself!"

This was perhaps going a little too far, even for him, and so he quickly rejoined, "Oh, yes, I am converted."

"Then if you are converted," I replied, "surely you know what conversion means."

"But you see, you and I do not mean the same thing by the word 'conversion.'"

"Indeed! then may I ask you a plain question:—When were you converted?" I must confess that I asked the question with a shrewd suspicion of what the answer would be; nor was I wrong in my supposition.

"At my baptism," he replied.

"Well," said I, "I suppose you must have some scripture on which to base that assertion. Would your mind tell me what it is?"

Certainly. It is in John iii., when our Lord distinctly told Nicodemus that we must be born both of water

and of the Spirit; now what is that but Christian baptism?"

"If you will listen to me for five minutes," I said, "I will prove to you that that does not mean baptism at all."

"Most assuredly I will listen," said he with a good-natured smile, but I don't think that you will succeed. It is the teaching of the Church and the Fathers, and it seems most natural that the 'water' should refer to baptism."

"To begin with, it is not true that it is the teaching of the Fathers,—not that they are the standard of what is right or wrong; Scripture only is that, and the question for us is what does God say in His Word, and what is the teaching of the Spirit of God. And this, my dear friend, is an awfully solemn question, one not at all to be lightly passed over and carelessly dismissed by hasty and incorrect references to the Fathers. If you are right in your explanation of John iii. 5, then I am most fatally wrong; but if I am right, then you are as fatally in error, and this in such a matter means salvation or perdition."

"I quite admit that it is an important point, but I think that you are altogether wrong," said he; "but let us have your proofs."

"First, When Jesus had said to Nicodemus, 'Except a man be born again, he cannot see the kingdom of God,' Nicodemus, by his question, 'How can a man be born when he is old?' shows how unable he is to understand what the Lord referred to. Is this not so?"

"Certainly."

"Secondly, Jesus explains the

matter to him by entering into particulars, 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God;' but Nicodemus still shows his inability to grasp the truth when he asks, 'How can these things be?' Is this not so?"

"Yes."

"Thirdly, Jesus reproves him for his ignorance, when he asks, 'Art thou a master of Israel and knowest not these things?' In other words, 'You ought to know, Nicodemus, what I mean by being born of water and the Spirit, for you are a master of Israel, a ruler of the Jews; how is it you are so ignorant?'"

"Well, I agree with all that, but what are you driving at?" said the young clergyman, who had been patiently and attentively listening all this while.

"Fourthly, Now let me ask you a plain question, 'When this conversation took place between the Lord Jesus Christ and Nicodemus, had Christian baptism been instituted?'"

Slowly yet decidedly came his answer, "No, it had not," and I saw by his thoughtful appearance that a point had been gained.

"Then, if Christian baptism had not at that time been instituted, how could Nicodemus have understood our Lord's words to refer to that? And could Jesus have rebuked him for not understanding an allusion to a rite which had not then been enjoined?"

All this time we had been pacing the deck fore and aft, but such was the effect that he stood like a statue,

and said, "I never thought of that before."

In another moment, as he saw his whole theological training shaken to its foundations, he, with a desperate effort to prop up the tottering edifice, said, "But there was the baptism of John!" And yet even this seemed scarcely to satisfy himself.

"Yes," I said, "but John's baptism is one thing: Christian baptism is quite another; for in Acts xix. 1-6 we read of certain disciples who had been already baptised with the baptism of John, and who had to be after that baptized with Christian baptism."

"I must confess these are new thoughts to me," was his reply. "What then do you think it means?"

"My dear friend, I rejoice that you ask that question. The meaning is, I think, as clear and plain as a sunbeam. But if you only see that your previous thoughts on this fundamental matter are entirely at fault, this in itself is one great step towards the light. 'Water' in the Bible is a constant figure of the Word of God in its purifying power upon the heart. We read in John xv. 3, 'Now ye are clean through the word which I have spoken unto you;' again, 'That He might . . . cleanse it with the washing of water by the word,' Eph. v. 26.

"We are told that we must be 'born again, not of corruptible seed, but of incorruptible, by the Word of God,' 1 Pet. i. 23; and again, 'Of His own will begat He us with the word of truth,' Jas. i. 18. From all this I gather, that the new birth is effected by the action of the Word

of God upon the soul; nevertheless, it is not a merely intellectual acknowledgment of the truth of the Bible, but it is that living Word applied by the mighty power of the Spirit to him who hears. This is conversion, this is new birth. Two people may listen with the outward ear to the same passages of Scripture, and yet the one remain in the darkness and death of their sinful state, while the other passes into the life and light of the children of God. Why this difference? Because the latter has been 'born of water (the Word) and of the Spirit.'

Reader, have you been born again? Are you converted?

Perhaps the reader in real earnestness may ask, How can I be converted? How can this new birth take place? Let God Himself answer—"Whosoever believeth . . ." This is free enough—"whosoever;" and simple enough—"whosoever believeth;" not "worketh," "toil-eth," "fee-eth"—but "whosoever believeth."

But, "believeth"—what? "Whosoever believeth that Jesus is the Christ is born of God," 1 John v. 1. If you, my reader, from your heart believe that Jesus, that lowly, despised, rejected, and crucified Jesus, is "the Christ" (that is, the Anointed One of God,) you are born of God. The world rejected Him and nailed Him to the tree, and the world still rejects Him in their hearts and lives; but if you believe in Him, if you acknowledge Him as God's anointed One, you have taken sides with God against the world, you are born of God.

And "whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" 1 John v. 4-5.

Do you believe that Jesus is the Son of God?

Listen again, "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life," 1 John v. 13.

These are the sure words of God, who cannot lie. Believe them, and give Him thanks!—A. H. B. Echoes of Mercy.

HOME TESTIMONY.

An active Christian worker, relating the story of his conversion, says: "It was not by pulpit or platform preaching that I was brought to think of my state and of the reality of conversion to God. I had heard a good deal of preaching, but I put it all down as cant and sentiment. My own younger brother came home one night declaring he had received Christ, and become a possessor of eternal life. I laughed at him, and so did the rest. But from that day there was a marked change in his ways. He said very little, he saw it was useless, but he lived Christ at home. Before twelve months I was converted, and soon after, the whole of us were the Lord's.

After this, my brother began to spread God's Gospel in the world, and after a brief but bright few years of service as a soul-winner, he

was called up to the presence of the King, where sowers and reapers rest together. I often think that if young believers would give more heed to their "manner of life" among those who oppose the truth, there would be greater results. Men may scoff at the doctrine of the Lord, but they find it hard to resist day after day, the testimony of a life that preaches Christ every hour.

TREASURES.

"Shall I show you my treasure?" a lame man said to a friend, and then he showed him his foot with a great wound in it. "How," asked his friend, astonished, "is that wound your treasure?" And then the sick man told him how before his accident he had been idle and sinful, but that God had sent him the wound to check him in his evil courses, so that now he looked upon it as one of his best friends. So it may be with every difficulty, every trial which God sends us. If only we try to learn that God sent it to teach us something, then, like that young man's wound, it will prove our treasure—preparing us for that heavenly home to which we hope that He will some day call us.

There is a fine Jewish tale that one evening when a Jewish father returned to the home where he lived with his wife and two fair children, his wife met him at the door. She told him how glad she was to see him, but that there was one difficulty she wished him to decide for her at once. Some years ago a friend had lent her some costly jewels to keep safe for him, and that very day he

had come to demand them back. What should she do? Ought she to restore them without murmuring? "Of course," said her husband, "they were not yours, but only lent. Give them back willingly, thankful that you have enjoyed them so long." At once she took him by the hand and led him into an inner chamber, and there stretched upon one bed showed him his two dead children. And the father knew that these were the jewels his wife had been speaking of—the jewels which God had lent him, but now taken back to Himself.

THE LORD'S DAY.

What a boon is the Lord's day, with its profound retirement from worldly things! What should we do without it? What a blessed break in upon the week's toil! How refreshing its exercises to the spiritual mind! How precious the assembly round the Lord's Table to remember Him, to show forth His death, and celebrate His praise! How delightful the varied services of the Lord's day, whether those of the evangelist, the pastor, the teacher, the Sunday-school worker, or the tract distributor! What human language can adequately set forth the value and interest of all these things? True it is that the Lord's day is anything but a day of bodily rest to His servants; indeed they are often more fatigued on that day than on any other day of the week. But, it is a blessed fatigue which will meet its bright reward in the rest that remains for the people of God.

Then let us lift up our hearts in praise to our God for the blessed

boon of the Lord's day. May He continue it to His church until He come!

The instincts of the divine nature would lead every true Christian to honor and love the Lord's day, and to set it apart, in the most reverent manner, for the worship and service of God. The very thought of any one, professing to love Christ, engaging in business or unnecessary travelling, on the Lord's day, would, in our judgment, be revolting to every pious feeling. We believe it to be a hallowed privilege to retire, as much as possible, from all the distractions of natural things, and to devote the hours of the Lord's day to Himself and to His service.—C. H. M.

THE GOSPELS.

There is no portion of the Scripture that we are more familiar with than the four Gospels, and is it not true that we feel how little we have truly fathomed them? Who can worthily portray the perfection that you find there? who can fully set forth the wonders in the character of the blessed Saviour Himself? We need to be learners, to take up that with which we have been most familiar since our childhood, and learn something of the wonders exhibited for our hearts, and for God's glory. The clothing we wear is a blended material; the very light is made up of many rays of various colors, perfectly blended together, giving as a result one ray, by which we see all things clearly. So it is in the four Gospels; there is no question that it is the blessed Person of Christ that

is presented to us in all its wondrous fullness, and that Person is presented to us in all its varied characters, in such a way that we get a full and not a partial view of Christ; we get a divine view of what He is, and not merely a human view.—S. RIDOUT. Treasury of Truth.

HE IS AMONG SINNERS.—Where else should He be? Where should a physician be? Not at balls, in gay society, in festive scenes. Where should a physician be, but where pale faces lie, and sighs and groans are heard? Where should a life-boat be, but on the top of the foaming billows, making for the wreck where men are perishing? Where a warrior be, but in the bloody breach, in the front and thick of a battle? and where a Saviour be, but among the lost and the perishing? "This man receiveth sinners." That taunt was our Lord's highest glory, as it is my only hope and comfort. Unless Jesus receiveth sinners, heaven receives not me.

What will characterise all those who will walk devotedly, in the closing hours of the church's earthly history, will be profound reverence for the Word of God, and genuine attachment to the Person of our Lord and Saviour Jesus Christ. The two things are inseparably bound together by a sacred and imperishable link.

"The Lord God is a sun and a shield." Yes, He is both—all the brightness and warmth and glory of the sun, and all the protection of the shield. The Lord is both for His people. Let us turn our faces toward our Sun, and rejoice in God, and let us hide from our enemies under His protection, and be at peace.