

# THE CLEANER.

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

Thos. Somerville, Editor.

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## THE STATE OF THE SOUL AFTER DEATH.

The state of the soul after death is a subject which deeply interests us all. The rejection of the coming again of Christ to receive the saints and to judge the earth before the end of the world, and the losing sight of the distinctive importance given to the resurrection in the New Testament, has given in the common evangelical faith and that where sound in the main, an absolute character to the vague idea of going to heaven exclusive of all other conception of happiness and glory. But Scripture spoke too plainly of the Lord's coming and the resurrection of the saints to allow the thought of going to heaven when we die to maintain the absorbing place it held in the minds of the pious. Strange to say, going to heaven is not spoken of in Scripture, unless in the one case of the thief upon the cross, going to be with Christ in paradise. Not that we do not go there; but the scriptural thought is always, going to Christ. Since He is in heaven, of course we go there; but being with Christ, not being in heaven, is what Scripture puts forward, and this is important as to the state of the spiritual affections. Christ is the object before the soul, according to the Word, not simply being happy in heaven, though we shall be happy, and in heaven. I speak of it only as characterizing our habits of thought. We are too apt to follow our own thoughts, not simply to receive the Word of God. There was a reaction, and the recovered truth of the Lord's coming and the first resurrection obtained an importance in some minds which eclipsed the going to heaven when we die, too vague and too little formally scriptural to satisfy those awakened to search the Word. It was stated that the soul sleeps—is unconscious till the resurrection, even by some who in

the main were sound in the faith; while with others, this notion carried them on to deny not only the immediate bliss of the departed, with Christ, but that we ever went to heaven, and what constitutes distinctive Christian hope. Alas! soon very many were led to deny the fundamental doctrines of the gospel.

My object now is not to enter into controversy with these last, who deny the immortality of the soul; it has been done, and done more effectually, by more than one: my object is, to give a plain scriptural statement, and proof from Scripture, that there is immediate happiness with Christ for the departed Christian. It is an intermediate state, and so, as to His position as a man, is Christ's, though He be in glory. The departing Christian waits for the resurrection of the body, and then only will he be in his final state in glory. Men speak of glorified spirits? Scripture, never. The purpose of God as to us is, that we should be conformed to the image of His Son, that He may be the first-born among many brethren. "It doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him; for we shall see Him as He is." "As we have borne the image of the earthy, so also we shall bear the image of the heavenly."

This was exhibited for a moment when Moses and Elias appeared in glory with Christ at the transfiguration. See Rom. viii. 29; 1 Jno. iii. 2; 1 Cor. xv. 49; Luke ix. 28-36. This, and to be forever with the Lord, received to Himself in the Father's house, is our eternal state of joy and glory. This latter part is seen also in the account of the transfiguration in Luke, where they enter (Moses and Elias) into the cloud, whence the Father's voice proceeded. (See also 1 Thess. iv. 17.) But this is our eternal state, when Christ shall come and receive us to Himself,

raised or changed into His likeness, when our poor earthly body shall have been fashioned like His glorious body. (Phil. iii. 21.) God hath wrought us now, already, for this self-same thing, and given to us the earnest of the Spirit. (2 Cor. v. 5.) To be with the Lord and like the Lord forever is our everlasting joy, and that the fruit of God's love, who has made us His children, and will bring us into the mansions prepared in our Father's house.

Two things belong to us: first to be like and with Christ Himself; and secondly, to be blessed with all spiritual blessings in heavenly places in Him. Redemption has made this ours; but we are not in possession. We have only the earnest of the Spirit, though God hath wrought us for that self-same thing. The first point, being like Christ, we have already spoken of, though what has been cited there introduces us with scriptural authority to the second, "So shall we ever be with the Lord." But I add here other proofs of the second point, namely, that our portion is in heavenly places. It is distinctive of believers who have believed and suffered with Him. God, we are told, will gather together in one, under Christ, all things, both which are in heaven and which are on earth. (Eph. i. 10.) So we read, all things were created by Christ and for Christ (Col. i. 16, 20) all things will be put under His feet as man. Heb. ii.; 1 Cor. xv. 57, 28; Eph. i. 22. But we read in Heb. ii. that all things are not yet put under Him. He sits now on the Father's throne, not on His own. (Rev. iii. 21.) God has said, "Sit at My right hand, till I make Thine enemies Thy footstool." He is (Heb. x.) expecting till His enemies be made His footstool. The time will come when not only all things in heaven and earth will be reconciled (Col. i. 20), but even things under the earth, infernal things, will be forced to recognize His power and authority. Every knee shall bow to Him, and every tongue confess that Jesus Christ, the despised and rejected of men, is Lord, to the glory of God the Father. (Phil. ii. 10, 11.) For this we must wait.

But in this gathering of all things in heaven and earth under one head—Christ, our part is in heavenly places; and as it is our portion now in spirit, so it will be our part in glory. Nor is there any real separation between

these two. Of course we are not in glory now,—there is no need to insist on that; but that is our calling now, that which we are redeemed to and wrought for and wait for. Now we have the treasure in earthly vessels, and groan, being burdened. When we are out of the body, groaning, is over, and we are with Christ in joy; when He comes, we shall have a body suited to that heavenly place,—we shall be in glory. Thus, in Eph. i. 3, "He hath blessed us with all spiritual blessings in heavenly places in Christ." In 2 Cor. v. 1, We know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." In Phil. iii. 20, "Our conversation (citizenship—our relationship in life as Christians) is in heaven;" and in the same chapter (v. 14), where you have "high calling," the true force of the word is, "calling above," as may be seen in a Bible with a margin. We are called to be up above there. So in Heb. vi. 19, 20, we read that Christ is entered within the veil,—that is heaven itself ix. 24, and as our forerunner. So, Heb. iii., we are partakers of the heavenly calling. As united to Christ by the Holy Ghost, we are sitting in heavenly places in Christ—not with Him yet, but in Him,—that is our place. So when the Lord comes, He gathers indeed, as Son of Man, out of His kingdom all things that offend, and them that do iniquity. But the righteous shall shine forth as the sun in the kingdom of their Father. Hence Moses and Elias, not only are manifested in glory on earth, to show the state of the saints in the kingdom, but they enter into the cloud, God's dwelling-place, whence the Father's voice came.

It is thus clear that, as God will gather together in one all things both which are in heaven and on the earth, our part is, to be like Christ in glory, and with Him forever, and that in heaven itself, blessed with all spiritual blessings (as Israel with temporal ones), and in heavenly places (as they in earthly). If we are joint-heirs with Him Rom. viii. 17, we have what is yet better—to dwell in the Father's house, where He is gone. Hence it is clearly and distinctly expressed Col. i. 5, that our hope is laid up for us in heaven, and Peter tells us 1 Pet. i. 4 that an inheritance, incorruptible, undefiled,

and that fadeth not away, is reserved in heaven for us. All this clearly shows our blessings are where our hope enters, where our forerunner is gone, what our glory is—celestial, not terrestrial. We shall bear the image of the heavenly, and shall be forever with the Lord. He has gone to prepare a place for us in the Father's house, and will come again to receive us there to Himself. He has declared, "Father, I will that they whom Thou hast given Me be with Me where I am." One might expatiate on the blessedness of this—the wondrous place given to us, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus; but my object now is to give the Scripture-statement of our blessedness, and the proofs of it. What I have said gives our calling the same throughout, from the moment we are called, to the glory of eternity. There is no other: there is "one hope of our calling." God has called us to His own kingdom and glory; we rejoice in hope of the glory of God. Their Father's house is the home of His children.

But this has not told us in distinct statements what the intermediate state is, though it has shown us, as a general principle, where all our blessing is, what redemption has obtained for us. The God of all grace has called us to His eternal glory by Christ Jesus: wondrous love! but an integral part of His own glory; for what is a Redeemer without His redeemed? And once I believe that the blessed Son of God has died for me as man on the cross, nothing that a creature (whose life He has become) can have is too great as the effect of it. The whole object of the epistle to the Hebrews is, to show that our portion is heavenly, in contrast with the Judaism which was, and when Israel is restored will be, earthly. They had a high priest on earth, because God sat between the cherubim down here. Such a High Priest became us—holy, harmless, undefiled, separate from sinners, made higher than the heavens. Why? Because our place and portion are with God there. Our place and calling are in the heavenlies. All had to be suited to this: the excellence of the sacrifice and the service of the priest. But how far does the Word of God show us our intermediate state, between the time of being in this tabernacle, in which we groan, and hav-

ing it glorified when Christ comes and shall change our vile body and fashion it like His glorious body?

Once we have understood the previous passage, and that our calling and portion are heavenly, all is simple and plain. Our citizenship, now and always, is in heaven. How far we enjoy it when we die is the only question—more than here, or less? God is not the God of the dead but of the living; for all live unto Him, Luke xx. 38; though dead for this world, they are for Him as alive as ever, and so for faith. But it is alleged they sleep. There is no ground for this whatever. Stephen fell asleep—that is died. It was not his soul fell asleep after death; those which sleep in Jesus shall God bring with Him. 1 Thess. iv. 14, but these, v. 16, are dead in Christ. Some have fallen asleep—that is, had died, 1 Cor. xv. 6, the same word as "sleep in Jesus" in 1 Thess. iv. This contrasted with being alive in 1 Thess. iv. with remaining to this present in Corinthians. It is just simply dying, and a beautiful expression to show they had not at all ceased to exist, but would wake up again in resurrection, as a man out of sleep. This is clearly determined in the case of Lazarus, Jno. xi. The Lord says, "Our friend Lazarus sleepeth, but I go that I may awake him out of sleep." They thought it was taking of rest in sleep; then said He plainly, "Lazarus has died." That is, sleep means plainly, dying; and awaking is not awaking the soul, as if it slept apart, and so leaving it, but bringing back from the state of death by resurrection. A Christian's falling asleep is neither more nor less than dying; a soul's sleeping is a pure invention. People living upon this earth fell asleep,—that is they died. That is what it means in plain speech, and nothing else, and we do learn clearly in Scripture the state of those who die in the Lord.

Paul knew that God had wrought him (and he speaks of it as to all Christians, as their common faith,) for glory, and did not wish to die (be unclothed) as if weary, but that mortality should be swallowed up in life. Christians have Christ as their life, as they have Him as their righteousness; and this being so, as to death itself 2 Cor. v. 6, they are always confident, knowing that whilst they are at home in the body, they are absent from the Lord. Life—eternal life



in Christ they have, but here it lives absent from the Lord, in the earthen vessel; when it leaves the poor earthen vessel which makes it groan, being burdened, it will be present with the Lord. Is that better or worse? and where is He? Is it, though it has already the Holy Ghost as the power of life, the Spirit of life in Christ Jesus, going to sleep and knowing nothing?—is that the confidence he had who saw such a power in this life in Christ that he was not, as his object, looking to die, but mortality to be swallowed up by it; yet when it lost the tabernacle which made it groan, it was capable of anything but helpless sleep? And remember, Christ is our life; because He lives, we live. Have we lost our connection with Him when we die? Does He sleep in us?

Again, Phil. i., Paul was in a strait betwixt two, to depart and be with Christ, which was far better, dying (mark what he was speaking of) gain, though living was Christ. That is, he having the blessed joy of knowing Christ was His life, and living entirely for Him, so that it was worth his while to stay, yet found it far better—gain—to go to sleep and know nothing of Christ or anything else! not having a thought of Christ, or possibility of serving Him, his desire, as to His own joy, was, to go to sleep and know nothing of Christ at all! Is it not perfectly evident that when he speaks of being with Christ, and of its being far better than serving Him here, though that was worth while, he speaks of the joy of being there? Who would think if I spoke of the satisfaction and gain of going to somebody and being with him, I meant I was going to be fast asleep, and not know I was there?

But we have more: the Lord declares to the thief, who alone of all men in that memorable hour confessed Him, that he should be with Him that day in paradise. Was it not happiness He promised him, being with Christ and in paradise? Does that mean that he should be fast asleep and know nothing? I ask if it be not supremely ridiculous, and flying in the face of the very point of Christ's words. The statement occurs in Luke, who, all through his gospel, after the first two chapters, which are consecrated to the poor pious remnant who waited for Christ, and gave a most lovely picture of them—God's hidden ones in the midst of rebellious and

unbelieving Israel. The thief was sure that He who hung upon the cross would come in (not into) His kingdom, and prayed that Christ might remember him then in blessed confidence in Him. The Lord's answer was according to the whole tenor of the gospel, you shall not wait for that. I bring salvation by grace: to-day—this self-same day—you shall be with Me in Paradise, the fit companion of Christ in blessedness.

This, then, is the portion of the departed saint: to be with Christ in blessedness, absent from the body, and present with the Lord. I am aware of the miserable subterfuge by which it is attempted to read it,—“Verily I say unto you this day, thou shalt be with in Paradise.” It not only destroys the whole characteristic point of the passage, according to the tenor of the gospel it is found in, but prevents the order of the passage, as it destroys its sense. “To-day” is at the beginning of the phrase to give it emphasis in answer to “when Thou comest.” There is the solemn assertion, “Verily I say unto Thee.” To add “to-day” to this is simply puerile, destroying withal the allusion to the request of the thief, which only hopes to be remembered when Christ should come in His kingdom. “No,” says the Lord, with the solemn “verily” which He used, “you shall not wait till then; this day you shall be with Me.” What is the sense of “Verily I say unto thee this day?” It only destroys the solemnity of the assertion, but “Verily, I say unto thee, THIS day shalt thou be with Me in Paradise,” more than fulfilled the hopes of the thief, and revealed to us other than earthly joys when we leave this world to depart and be with Christ. The wickedness of the Jews, as an instrument, fulfilled the promise in breaking his legs, as it did that in which the work of redemption was accomplished, which gave the poor thief a title to be there.

Such, too, was the expectation of Stephen, when death arrested his course here. He saw Christ, and looked to Him to receive his spirit. Did he receive it? And was it only to put an end to his service and joy alike, and put him to sleep?

The intermediate state, then is not glory; for that, we must wait for the body. It is “raised in glory;” “He

shall change our vile bodies and fashion them like His glorious body." But it is blessedness where no unholy evil is ; it is being with Christ Himself, the source of joy ineffable. The hopes and "always confident" of Paul, of Stephen, were not disappointed, nor did the assurance given by the Lord to the thief fail of fulfillment. I ask if the bright hopes spoken of 2 Cor. v., Phil. i., in Acts vii., and the Lord's words to the thief, for any honest mind, can mean going fast asleep, and knowing nothing? When the Lord described the state of the rich man and Lazarus, did it mean that either the wicked or the just were asleep and knowing nothing? I shall be told it is a figurative description. I admit it fully; but it is not a false one, and it is not a figure of men going to sleep and knowing nothing.

But further, if 2 Cor. v. 68 means being happy with Christ, it means being happy with Him when we die. Death is the subject spoken of, for the apostle had despaired of life, 2 Cor. i., and "absent from the body, and present with the Lord," is not resurrection; it means leaving the body, not taking it. "Departing and being with Christ" is not His coming and raising or changing us to be in glory. The apostle is speaking there again of death—remaining here or leaving the world. It was "dying" which was gain. Phil. i. 21.

How a spirit enjoys Christ we cannot tell as to the manner of it, but there is no difficulty whatever. My spirit enjoys Christ now, in spite of the hindrance of the poor earthen vessel it is in; and though now we see Him not, yet rejoice with joy unspeakable and full of glory. It is not my body which enjoys Him now, but my soul, spiritually, with the hindrance of the earthen vessel, and absent from Him; THEN, without the hindrance of the earthen vessel, and present with Him. The be-

liever may rest perfectly assured that, departing from the body, he will be present with the Lord, and if His presence is joy to him, that joy will be his. No one would be more anxious to press the Lord's coming and our waiting for Him, and the importance of the resurrection. I would urge it, as I have urged it, on the saints, and indeed upon all in its due place; but not to weaken that all live to God, even if they are spirits in prison, nor the excellent joy and blessedness of being with Christ when we depart, that to die is gain. It has justly cheered and shed heavenly light on many a dying bed, and will yet, if the Lord tarry; and the Scripture is as plain as to the happiness of the saint on his departure as to his being with Christ—far better, as to joy, than the most successful service here, as it is that Christ will come and take all His saints to be with Him forever in glory, like Himself, though the latter is the full and final state of eternal blessedness, when the marriage of the Lamb withal shall have come, when we shall be forever with the Lord.—J. N. D.

Blessedness begins when the divine life has consciously begun, and progresses just as it is vigorous and unobstructed. For pleasure must spring from the flow of healthy life. If the life is from God, the pleasure must be godlike. As God is the Living One and the Blessed One, just as we participate in His life, we must also share His blessedness.

The soul is supremely blessed when it rests perfectly in God.—That rest begins when He is seen by faith as the One who gave His Son for us. It is consummated when faith is lost in sight. It begins on earth. It is perfected in heaven.

THE CHILDREN OF GOD AND  
THE EVIL THAT IS IN  
THE WORLD.

How should a child of God feel about the evil which he must see and hear and come in contact with? First, a word as to the believer's contact with evil. Lot did not go to Sodom to preach righteousness. He did not go there as a missionary but to make money. He dwelt among wicked men and exposed his children to their influence because he could get riches faster as he thought, by living with them than on the hills of Canaan. So we read of "just Lot, vexed with the filthy conversation of the wicked; for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their lawless deeds." There was a man who had faith, but who was out of communion with God. The wickedness of those among whom he had gone to live, vexed and fretted him. He was occupied with evil and not with the love and goodness of God.

If you had gone up among the hills and valleys of Canaan, you would have found Abraham occupied with God and not with the wickedness of his neighbors. Their iniquity was not yet full, while Sodom was ripe for destruction; but Abraham was learning of God, while Lot was learning the wickedness of those about him. How

different the results of their lives.

Now while Abraham was where God led him, and Lot where covetousness led him, we may be where God leads us and yet be occupied with evil as was Lot, instead of being occupied with God as was Abraham. If we find that the ever rising tide of evil about us frets and vexes and worries us, we need to go to our God for His grace. His word is, "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity; for they shall soon be cut down like the grass, and wither as the green herb." Again, "Fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass."

We know that Satan is the god and prince of this world. We know that the whole world lieth in wickedness. We know that the princes of this world crucified the Lord of glory. We know that this same evil world will receive and worship the Antichrist, and will soon be gathered together to make war against the Son of God. Knowing all this can we wonder at the boldness and success of evil? With the Word of God in our hands telling us that "evil men and seducers shall wax worse and worse, deceiving and being deceived," that "in the last days perilous times shall come," and that "the time will come when they will not endure sound doc-



trine, but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables," how can we expect anything else than what we see about us? We do not and cannot now know why God has permitted evil, what we need is to be in communion with Him about it. We are not to let it darken our minds nor cast a shadow over us; we are to have our minds taken up with Jesus, filled with his light, His peace and His love. It is true that there are millions rejecting Christ, that sin and evil are on every hand, that injustice and oppression, unrighteousness and error seem to triumph, but above all this His light shines.

We should mourn over the evil, but we should rejoice and praise God that salvation is offered freely to every one, that God is working in the midst of all the sin, saving and blessing souls. What God is doing ought to so fill our minds and hearts that we should find little time for occupation with what man and Satan are doing. When we come in contact with the evil and it presses upon us and tends to weigh us down, we should carry it all to God and leave it there. We should always carry all these burdens to God at once, and above all should not fret nor be vexed by them.

See how Paul endured every form of evil, evil in the church, evil among the Jews his kinsmen according to the flesh, and evil in the world, the awful corruptions of the heathen world. He could say, "For me to live is Christ." He could rejoice in Christ amid all that transpired. Christ ever filled his heart and kept him in joy and peace.

The Lord Jesus rose above all that which was around Him, man's sin and hatred, and His people's blindness. Amid it all, all the darkness and sorrow, he could rejoice in spirit and give thanks to the Father. We need to rise above the evil and rejoice in God, in His mercy and grace. Mourn over ensnared souls we shall if we truly love those for whom Christ died, pray for them we can and should, but God should be our joy and delight, and we should leave all with Him. If we joy in God through our Lord Jesus Christ, nothing can separate us from that eternal Source of blessing.—J.W. NEWTON.

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“THAT I MAY KNOW HIM.”

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The more we know of Christ, the more shall we desire to know of Him. The nearer we are to Him, the more shall we desire to be drawn nearer still. As Paul says, "That I may know Him," yet none on earth knew Him so well. And, again, "That I may

win Christ," yet never was saint more sure of His prize than Paul. He could say in truth, though a prisoner in Rome, and in want, "For me to live is Christ, and to die is gain." What rich experience—what quiet confidence—what boundless joy, shines in his letter to the Philippians!

There is such an infinity of blessing for us in Christ, that the more we apprehend it, the less we feel we have apprehended it. The more we taste of the reality and fullness of His love, we shall be able the more truly to say, "It passeth knowledge." There are breadths and lengths, and depths and heights, which we can never comprehend. And there is such joy in His presence, that even while we are enjoying it, the heart so yearns for greater nearness, that it feels comparatively, as at a distance. The most blessed communion with the Lord, is perfectly consistent with the most earnest longings for greater nearness to Himself.—A. M.

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"LET GOD BE TRUE."

If God's truth be the basis of our acting, we shall not be affected by man's mutability and failure.—Man may, and assuredly will, fail in his very best and purest efforts to carry out the truth of God, but shall man's failure make the truth of God of none effect? "God forbid; yea, let God be true, and every man a liar." If those who profess to hold the blessed doc-

trine of the unity of the church should split into parties—if those who hold the doctrine of the Spirit's presence in the church for the purpose of rule and ministry, should, nevertheless, practically lean upon man's authority—if those who profess to be looking for the personal appearance and reign of the Son of Man, should be found grasping with eagerness after the things of this present world, shall these things nullify those heavenly principles? Certainly not. Thank God, truth will be truth to the end. God will be God, though man should prove himself a thousand fold more imperfect than he is. Wherefore, instead of giving up in despair, because men have failed to make a right use of God's truth, we should rather hold fast that truth as the only stay of our souls amid universal ruin and shipwreck.—C. H. M.

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TRUE SERVICE.

It is confidence in Christ that is the spring of all true service; that entire blessed confidence in the grace of Christ, in His heart for us, who are unworthy of anything. He has trusted us, and the heart trusts Him, and the servant goes on to serve Him and trade with his talents; with the consequent effect, that we enter into the joy of our Lord, with Him and like Him, in the sense of His love because He is love. And there will not be a soul that it will not be my delight to see there. I am sure that, after the glory of Christ Himself, it is the next best thing to see the saints with Him and like Him. What is the great de-



sire of the heart now but to see them as like Christ as possible? Then it will be perfectly. He comes and takes us there, and brings us into His joys, "Enter thou into the joy of thy Lord."

If you want to go on well and brightly, then, it is resting on the perfect work of Christ at His first coming (the Holy Ghost dwelling in us,) and looking for that blessed hope, with true liberty of service, and the confidence that, when He comes, it is to enter into that blessed place of joy with Him. It is His own joy that He gives. The joy of our hearts is to think that He is coming, and soon, to receive us to Himself.

The Lord give you to understand that the soul stands in the efficacy of His work at His first coming, so that with unclouded confidence you may look for His second coming, saying, "Even so come, Lord Jesus." The state of a soul in the church really hangs upon that: the simple, constant, blessed expecting of Christ to come for us.—J. N. D.

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#### HIS DEAR FRIEND.

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A missionary went to see a little Indian boy, who was dying of consumption. He found him in an old hut, with a few leaves for his bed, and an old blanket for his covering.

"What can I do for you, my poor boy, to help you?" he asked.

"Nothing, sir," said the boy. "I want but little; I am very happy. Jesus Christ, the Lord of glory died for me, and I trust only in Him."

"Do you love your Bible?"

"That sir, is my dear friend,"

said the dying boy, raising himself on his elbow, and pressing the book to his heart. "Last year I went to see my sister, two hundred miles up the lake. When I was half way, I remembered I had left my Bible. I turned round, and myself and canoe were nine days tossing on the lake before I reached the house. But I got my friend at last; and I never mean to part with it till just before I die, so that it may do good to others."

Have you a dusty or a well-worn Bible? A man once offered a little boy the choice between a present of twenty-five dollars or a handsome Bible. The boy said, "My mother used to tell me the Word of God was better than thousands of gold and silver. If you please, sir, I will have the Bible."

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God is coming—God Himself in the person of His Son. Great judgments will be against the anti-Christian nations. Great power and majesty shall be made manifest upon His chosen people Israel. The Church of Christ has her position, and the Church of Christ is associated with the blessed Lord and with Him takes the deepest interest in the manifestation of His kingdom here upon earth.—Oh that we may know the living God! Israel commemorating the passover year says, "Next year in Jerusalem." The Church of Christ commemorating the passover on the Lord's Day, even by partaking of that bread and of that cup, says, "Till He come," both together witnesses for the Scrip-

ture. The Scripture is God's Word and this conviction we have the more strongly, the more we are filled with faith in the living God, and realize that there is a history going on, and know that He who was, and who is, is also He that is to come. May the Lord grant that His Word may thus be living to us. Amen.—Saphir.

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THE TEST.

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Whoever has looked unto Jesus as the Author of his faith, will look unto Him as the Finisher.— If the eyes be opened truly to see Him, the heart will be opened truly to love Him; and when the heart is thus enlarged, like David, we will run in the way of His commandments. This is the test of discipleship; "If any man serve Me let him follow Me." It is a mark found in all the saints; "My sheep hear My voice, and I know them and they follow Me." The Psalmist speaks not for himself alone, but for all sound believers, when He cries, "My soul followeth hard after Thee." It was the salvation of Caleb and Joshua in the day of wrath, and is recorded as their glory forever, that they "wholly followed the Lord their God." They found it, as all true pilgrims shall, the only path of safety, and the only one that, coming out of Egypt, stops not short of Canaan.

To follow Jesus is the antidote of all error, doubt and despondency; it ensures our soundness in doctrine, our growth in grace, and our comforting, perpetual, and life-giving illumination. All

this is in the words of Christ: "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." And here, too, we find the high, eternal service and blessedness of the saints. It is the glory and joy of the one hundred and forty and four thousand, redeemed from the earth as the first fruits unto God and the Lamb, that they follow the Lamb whithersoever He goeth.—H.

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Toka Reserve, June 19, 1895.

Dear Brother in the Lord:

I take pleasure in writing to inform you that yesterday I finished the work of translating the New Testament into the Mohawk language. It has taken two years to do it, and just as soon as I will be able to go I will return home, and finish what remains to be done. To our Lord is due praise and thanksgiving for enabling me to accomplish this laborious work, and let us ask His blessing, that it may be to His honor and glory and to the saving of souls. If one is saved by reading it, one sinner brought to repentance, or one Christian is further enlightened by reading it, we will greatly rejoice, for there is joy in heaven over one sinner that repenteth.

Yours in the Lord,

M. S. MARTIN.

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"JESUS IS MINE."

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Several evenings had been devoted to preaching, prayer, and conversation with anxious souls. A goodly number were deeply impressed, and many were truly converted; but our present object is to speak of one only.

It was thought desirable to have a general tea meeting, and invite the anxious and those interested in the gospel. After tea and before the ad-

dress, when many were moving about and conversing freely on the concerns of the soul—a poor emaciated-looking woman came up to me with a sheet of hymns in her hand, and placing her finger on the words, "Jesus is mine." said, with much feeling, "I could not sing these words last evening, but, oh, thank the Lord, I can sing them to-night." "Thank the Lord indeed, my dear woman," "and are you happy now?" "O yes," she said, "but I was so unhappy last night," and went on explaining her feelings and experience in something like the following words :

"When we all stood up to sing that hymn, 'Jesus is mine,' something said to me, You can't sing that, Jesus is not yours. And there I stood trembling with fear, and could not sing a word. And when I saw you all so happy, my heart was like to break. I did not know what to do; and after I went home I could do nothing but cry; I could not sleep; and I prayed, and prayed, that the Lord would save my soul, and give me faith to say 'Jesus is mine.' And the Lord had mercy on me, for He did answer my prayer, and I could say before I fell asleep, 'Jesus is mine,' and I am quite happy now."

"I am delighted to hear what you say; you ought to be the happiest woman on earth, what a noble prize you have found! But do you remember how you came to be sure of Jesus being yours?"

"Well, it came before my mind that Jesus had died for me as well as for the others, and I should believe that and put my trust in Him, for He will never cast me off; and I did feel I could trust in Jesus, and that I could love Him for having died for me a great sinner; and I should like to sing that hymn to-night if you will give it out."

It was not difficult to see that all was real, and that the Holy Spirit had been

her teacher. I mentioned the circumstances, and we sung the hymn with great joy of heart, the woman joining with us. Those who are familiar with such scenes know the peculiar joy which such an instance of grace produces. It is a sweet foretaste of heaven. Having ascertained how she came to the meetings, we parted never again to meet in this world. Soon after this she was called home.

I learnt from the sister who got her to come to the meetings, that she was in bad health. But rest was near. Her illness increased. She was then told at the hospital, that she must undergo an operation as the only hope of recovery but the surgeon was afraid that she was too weak to survive it. After consulting the kind friend who had brought her to the meetings, she consented to submit to the operation. She said she was not afraid to die, and that if it were the Lord's will to take her home she was happy to go. Her friend accompanied her to the operating room, but a scene occurred seldom witnessed in that frightful place. When fixed in the right position for the operation, her mind seems to have turned to Jesus. In place of thinking of the terrors of the knife—and full of terrors it must be to a woman's heart—she commenced singing her favourite hymn :

"Now I have found a Friend,  
Jesus is mine;  
His love will never end,  
Jesus is mine;  
Though earthly joys decrease,  
Though human friendships cease,  
Now I have lasting peace,  
Jesus is mine."

We must leave the reader to imagine the effect of such an unusual occurrence in an operating room, especially if the students were present. The operation was performed, but the patient sank



under it, and shortly after fell asleep in Jesus.

But whence this courage? the courage that could sing in such overwhelming circumstances? To be strapped to a table, to be surrounded with students, to see the surgeon with the sharp instrument in his hand, is more than enough to shake the strongest nerve, and make the stoutest heart to quail. How then, it may be asked, could such a poor woman—a woman without education, without cultivation of any kind, so rise above the circumstances in which she was placed? There is but one answer to this question—She knew Jesus. Not merely, observe, pardon and salvation, precious as these are; but she knew Jesus Himself—the person, as well as the work, of the Lord Jesus. We believe a doctrine, we rest in a truth, but strictly speaking we love neither. We can only love a person. This is power; this was the power of the poor woman. To lean upon an arm that will never grow feeble to meet an eye that will never grow dim, to confide in a heart that will never grow cold, is rest and peace and joy; but joyless must the soul be that knows not the person of the Lord Jesus, even though knowing pardon and salvation.

Dear reader, where art thou, what hast thou? Knowest thou the value of His work for thy conscience, and the preciousness of His person for thy heart? Thou believest that He is the Saviour of the world, but believest thou that He is thy Saviour? What art thou without Him? What would this world be without a sun? Bright, compared to the darkness and desolation of thy Christless state. Still He lingers in love for thee. Come to Jesus now. He waits, He longs, He loves to receive thee. Turn not a deaf ear, a careless heart, to His invitations. Wrath is reserved for the rejector of Christ; the

sword but slumbers in its sheath. Oh! turn, turn, turn, to Him now—just now—while His arms are extended wide to fold thee in the everlasting embrace of His eternal love. Matt. xi. 28—30; John vi. 37; Luke vii. 36—50.—M.

Isolation for the truth's sake is infinitely better than association and sociality with a sacrifice of the truth.

The more Christ has his true place in the heart, the easier it is to bear the slights and dislikes of our fellow christians, and the open hostility of the world.

It seems strange what unaccountable vagaries man's mind will run away with, and fancy it is something marvelously new, when it is only because of the departure from the Word of Truth and giving heed to fables. God's Word is true from the very beginning, rest and be satisfied with its plain and unchanging statements.

The more thoroughly we know the worthlessness of the flesh, the more shall we appreciate the worthiness of Christ, and the better shall we understand the work of the Holy Spirit. When the total depravity of human nature is not a settled reality in the soul, there will ever be confusion in our experience, as to the vain pretensions of the flesh, and the divine operations of the Spirit. There is nothing good whatever in our carnal nature. The most advanced in the divine life has said, "In me, that is in my flesh, dwelleth no good thing." How sweeping. "No good thing." But can it not be improved by diligence in prayer and watchfulness? No, never; it is wholly incurable.