

THE GLEANER.

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

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

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SEED TIME AND HARVEST.

Sow the Gospel seed, and water,
Sow it early, sow it late;
Sow in season, out of season,
For the harvest patient wait.
To the toilers God has promised
He will needed grace supply,
Rain and sunshine for the growing,
And a harvest by and by.

Sow the seed with love, and water,
Sow with kindness, patience, faith;
Stooping low to reach the sinner,
On your God-sent mission path.
Though the enemy may hinder,
And his utmost skill may try,
Trust and pray, the Lord has promised
A rich harvest by and by.

Sow the seed with faith, and water,
E'en if sowed with many tears,
Often tossed and much discouraged,
Toiling many weary years.
Keep on toiling, trusting, praying,
On His changeless Word rely,
Faithful toilers come rejoicing,
Bring their sheaves in by and by.

Sowing now beside all waters,
Give a message Lord to me,
Fill me, fit me for some labor,
In Thy vineyard I would be.
Teach me by Thy Holy Spirit,
On Thee wholly to rely,
Bringing in some sheaves for Jesus,
For the harvest by and by.

S. S.

BESSIE BARTON'S TEST.

"I wish I knew just what to do about it," were the words that again and again fell from Dr. Barton's lips,

for the matter to be decided was a weighty one.

Each time they were uttered, the soft, dark eyes of a young girl, who sat sewing near by, were lifted wistfully towards the gentleman, till at last he noticed the earnest expression and asked,

"What is it, Pussy? What do you think about it?"

"I would go by papa's rule," she replied, the crimson creeping into her fair cheek.

"And what may papa's rule be, little Bessie?" asked her uncle.

"Never to do anything or say anything or to go anywhere when we cannot ask God's blessing to rest upon us. He says it saves a world of trouble, and is always a sure test."

Dr. Barton was a worldly man, who sometimes scoffed at the happy confidence of Christians; but no such feeling tempted him now, and kissing the fair forehead of his niece, he left the room.

Uttered in weakness as it was, Bessie's lesson of trust proved the "word fitly spoken;" and not many months passed before his eyes were open to know His deep need and to claim this test as his rule in life's duties and trials.

When our journey through life seems a tangled pathway, have we as sure a rule to guide our weak steps? Not all the wisdom of phil-

osophy can yield so perfect a test.—Do nothing but what you can ask God's blessing to rest upon. Oh, what a safeguard against the wiles of the tempter, be the lure ever so seductive! What a beacon in the darkest hour of doubt! To know that God will bless our efforts, is a stronger staff to uphold our trembling steps than the most powerful of earthly helpers.

Nothing but what God will bless! write it on your heart—have it graven as a breastplate—it will never fail you. "I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." So He has promised and He never fails to fulfil.—A. M. L.

ON THE BATTLE FIELD.

A soldier was wounded, and was being carried off the field of battle; he felt that his wound was mortal—that life was quickly ebbing away, and he said to his comrades who were carrying him,

"Put me down; do not carry me any further; I am dying."

They put him down and returned to the field. A few minutes after, an officer saw the man weltering in his blood, and asked him if he could do anything for him.

"Nothing, thank you."

"Shall I get you a little water?" asked the kind hearted officer.

"No, thank you; I am dying."

"Is there nothing I can do for you?"

"Yes, there is one thing for which I would be much obliged; in my knapsack you will find a Testament, please find a verse near the end of

the 14th of John, that begins with 'Peace,' will you read it?"

The officer did so, and read to him, "Peace I leave with you, My peace I give unto you; not as the world giveth give I unto you, let not your heart be troubled, neither let it be afraid."

"Thank you, sir," said the dying man. I have that peace; I am going to that Saviour. God is with me—I want no more," and immediately expired.

FOR THE AFFLICTED.

A Christian was under manifold trials and afflictions; and on one occasion, to a friend who was condoling with him, replied as follows:

"I look around, and I see how many there are who are much more heavily afflicted than I am. I look within and I see how much corruption there is in my heart, which needs to be mortified, and which deserve the rod. I look downward, and I see that hell which I deserve, and from which grace has alone delivered me. I look upward, and I see that God whose hand overrules all events, and who doth all things wisely and well. I look backward, and I see from how many troubles He has delivered me, and how many afflictions He has made to work together for my good. I look forward and see that "far more exceeding and eternal weight of glory" to which He is conducting me, and for which, by those afflictions, He is preparing me. And when I have looked in all these different directions, I do not think of my afflictions." "Whom the Lord loveth He chasteneth."

MAN IN HIS NEW STATE.

John xvi. 14, 15.

The Holy Spirit, we are here told, would take of what was of Christ and show it to the disciples, and this was all that the Father possessed.—Grace and truth were come in Christ into the midst of the old creation. Man refused this grace, and rejected this truth, but now God would communicate to those who should believe in Christ the new things that were in His counsels, of which Christ was the centre and the fulness.

Into what a glorious scene we are here introduced, a scene which replaces that which the disciples were losing by the death of the Messiah! All the glory which belongs to the person of the Son, whether as the One in whom all the counsels of God are concentrated, or as to what He is in Himself, is fully revealed. If in that which we have first gone through, we have found the terrible but just judgment of the world, what a glorious scene, I repeat, opens itself here in the revelations which the Holy Ghost communicates relative to this new creation, of which the second Man is the centre, He, the Son of God, who reveals the Father—another world, where all that is in the Father and of the Father is revealed.

But this involved the death and resurrection of Christ, the end of all connection with the old creation, and a new state of man for the new. Now the glory of this new creation was not yet revealed, nor even established objectively; but the state of man subjectively, a state immortal, pure, spiritual even as to the

body, was realized in the resurrection, even while the external glory was still wanting. The new and eternal thing existed in the person of Christ, and as to Him personally it was realized in that He was going to His Father, the source of all, "the Father of glory," as it is said.

Now this new state of man was familiarly manifested to the disciples during the forty days that the Lord passed upon earth after His resurrection, before He ascended to heaven. The return of the Saviour, when He shall come back in His glory, will be the moment when His dominion will be established over all things, when God will put them all under His feet, with an authority and power that He will make use of to subject them to Himself. Now that of which we speak, whether with regard to the state of man or relative to the glory, is evidently something more than the presence of the Holy Ghost, precious as that is, and it is that which now occupies the Lord. The Holy Ghost was to be given to the disciples; but more than this, He should see them again. No doubt they would see Him, when He will return in glory; but then it will be no longer a question of a testimony to render. Before that time they should see him for a little while, for He would then go to His Father. This was the introduction of the disciples into the realization of that new state which Christ inaugurated by His resurrection, Son of God in power. They should see the second Man beyond death, and be in living communication with Him. It was not the revelation of the glorious things of the new creation by the Holy

Ghost—this revelation was going to be given to them—it was Christ Himself, the Christ they had known during the days of His flesh. “Handle me,” He said, “and see that it is I, Myself.” Touching and precious word! It was He whom they had known and accompanied every day and all day, He who had borne with their infirmities, sustained their faith, and encouraged their hearts; it was the same Jesus who showed Himself as familiarly with them as before, though in quite another state. “He showed Himself,” said Peter “not to all the people, but to us, who did eat and drink with Him, after that He was raised from the dead.” It was the same Christ; but what is of all importance, the basis of all for us, it was Christ beyond death, the power of Satan, the judgment of God, and sin; He who had been made sin for us, He by whom our sins had been borne and put away, that God might remember them no more. We see here the link between the Jesus known in His humiliation in our midst in grace, and man in his new state, according to the counsels of God, a state in which He could no more be subjected to death, nor put to the proof.—J. N. D.

A GREAT CHANGE.

Some years ago, when visiting Mele, a savage faced the missionary—the Rev. J. W. McKenzie—with his tomahawk drawn to kill him.

“That savage became a Christian, and on a recent Sunday the missionary was to visit his village.

It was a long walk through the bush for the man of God that day, under a burning tropical sun. But the chief had a new heart now—a heart made “sweet” by the missionary’s God; and so he met him ere ever the walk was begun, and gave him a royal welcome. There was a way by the sea, and the chief’s canoe was ready and thus he took his friend to his village to conduct the worship of the True and Living God.

“What but the Gospel of Jesus Christ could produce such a change? We have many savage lions so tamed by the teaching of Jesus to become helpers in His service, and happy and meek in the enjoyment of His salvation.

“I praise the Lord daily for the marvellous works of grace accomplished on our islands; and that all may be brought to know and serve our blessed Saviour we live and labour incessantly.”

INFIDELITY AND CHRISTIANITY.

Infidelity is like wrapping oneself up in a sheet of snow; and you might as well try to fasten a shadow upon a wall with a nail as to try and get one tiny ray of comfort from it

Christianity puts before us a divine Person, and blessedly-finished work, all who believe in Him, and have faith in His blood, are forgiven; they have redemption through His blood, are saved by grace, are sealed with the Holy Spirit, are children of God through faith in Christ, are members of Christ’s body and are made meet for the inherit-

ance of the saints in light. Such have no future but the glory; and whilst waiting with longing hearts for Christ to come and take them to His and their Father's home, they seek to live and act so as to please and glorify Him.

BE NOT DECEIVED.

We are thoroughly persuaded that when people lend themselves to the awful business of bringing up, in any way, the spirits of the departed, they are simply putting themselves into the hands of the devil to be deceived and deluded by his lies.

What, we may ask, do those who hold in their hands a perfect revelation from God, want of table-turning and spirit-rapping? Surely nothing. And if not content with that precious Word, they turn to the spirits of departed friends and others, what can they expect but that God will judiciously give them over to be blinded and deceived by wicked spirits who come up and personate the departed, and tell all manner of lies?

We believe it to be our solemn duty to warn the reader against having anything whatever to do with consulting departed spirits. It is most dangerous work. We do not enter upon the question as to whether souls can come back to this world; no doubt, God could permit them to come if they saw fit; but this we leave.

The great point for us to keep ever before our hearts is the perfect sufficiency of divine revelation. What do we want of departed spirits? The rich man imagined that if Lazarus were to go back to earth and speak

to his five brethren, it would have a great effect. "I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, they have Moses and the prophets; let them hear them. And he said, nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, if they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." Luke xvi. 27-31.

Here we have a thorough settlement of this question. If people will not hear the Word of God, if they will not believe its clear and solemn statements as to themselves, their present condition, and their future destiny, neither will they be persuaded though a thousand departed souls were to come back and tell them what they saw, and heard, and felt in heaven above or in hell beneath; it would produce no saving or permanent effect upon them.

It might cause great excitement, great sensation, furnish great material for talk, and fill the newspapers far and wide; but there it would end. People would go on, all the same, with their traffic and gain, their folly and vanity, their pleasure hunting and self-indulgence.

"If they hear not Moses and the prophets,"—and we may add, Christ and His holy apostles—"neither will they be persuaded though one rose from the dead." The heart that will not bow to Scripture will not be convinced by anything; and as to the true believer, he has in Scripture all

he can possibly want, and therefore he has no need to have recourse to tableturning, spirit rapping or magic.

—C. H. M.

I HAVE HEARD THY VOICE.

The comforts of Thy love
My weary heart hath found,
The riches of Thy grace
Now in my life abound,
For I have heard Thy voice of love,
That calls poor sinners from above.

Sweet rest of conscience now,
Thy blood for me was shed,
And I am in Thy fold,
And by Thy Spirit led,
For I have heard Thy voice of love,
That calls poor sinners from above.

A perfect Object now
Has brought me sweetest rest ;
A child now dear and loved,
I lean upon Thy breast.
For I have heard Thy voice of love,
That calls lost sinners from above.

I love to learn of Thee,
The meek and lowly One,
I know the calm of heaven
Already here begun.
For I have heard Thy voice of love,
That calls poor sinners from above.

The smiles of Thy dear face
Beam down upon me here,
While all my onward steps
Thy presence fills with cheer.
For I have heard Thy voice of love,
That calls lost sinners from above.

THOMAS SOMERVILLE.

JESUS IS ALL.

All love and mercy flow from God through Christ the Mediator. We get nought apart from Him. "No man cometh unto the Father but by Me." Other conduits are dry, but this channel is always full. "He is able to save them to the uttermost

that come unto God by Him, seeing He ever liveth to make intercession for them."

Christ is the pledge of all. When God gave us Christ He did as much as say, "I have given you all things." "He that spared not His own Son, but freely delivered Him up for us all, how shall He not with Him also freely give us all things?" He is a covenant, the title-deeds of the promised rest.

And indeed Christ is not only the channel of all and the pledge of all, but the Apostle says He is all ; so I take it He is the sum of all.

If you are going to travel on the continent you need not carry a bed with you, nor a house, nor a table, nor medicine, nor food ; if you only have gold in your purse you have these condensed. Gold is the representation of everything it can buy ; it is a kind of universal talisman, producing what its owner wishes for. I have never yet met with a person in any country who did not understand its meaning. 'Money answereth all things,' says the wise man, and this is true in a limited sense ; but he that has Christ has indeed all things—he has the essence, the substance of all good. I have only to plead the name of Jesus before the Father's throne, and nothing desirable shall be denied me. If Christ is yours, all things are yours. God, who gave you Christ, has in that one gift summed up the total of all you will want for time and for eternity,—to obliterate the sin of the past, to fulfil the needs of the present, and to perfect you for all the work and bliss of the future. Once more let us view our text in

another light. Christ is all we need, all we desire, and all of good we can conceive.

He is all I need. Jesus is the living water to quench my thirst, the heavenly bread to satisfy my hunger, the snow-white robe to cover me, the sure refuge, the happy home of my soul, my meat and my medicine, my solace and my song, my light and my delight.

He is all I desire, and when most covetous, I only covet more of His presence; when most ambitious, it is my ambition to be like Him; when most insatiable in desire, I only long to be with Him where He is.

He is all I can conceive of good. When my imagination stretches all her wings to take a flight into realms beyond where the eagles wing hath been, yet even then she reacheth not the height of the glory which Christ Jesus hath promised her. She cannot conceive with her most expanded powers of anything more rich and precious than Christ, herself Christ's and Christ all her own.

Oh, if you want to know what heaven is, know what Christ is; for the way to spell heaven is with those five letters that make up the word Jesus. When you get Him, He shall be all to you that your glorified body shall need, and all your glorified spirit can conceive. O precious Christ, Thou art all in all.—Spurgeon.

AFFLICTIONS.

Of all schools, that of misfortune is the best for the grumbler. If anything can make a quiet, considerate, dignified man of him, it is affliction. David said, "Before I was afflicted

I went astray; but now have I kept Thy Word." Affliction softens the hardest natures, and teaches the selfish to sympathize with those who suffer. 'He jests at scars who never felt a wound;' but should a bullet cripple him he will jest at scars no more. A haughty, capricious, self-adoring beauty, if smitten by the small-pox, and thereby rendered 'a perfect fright,' would be if she saw God's hand in it, made a happy and humble woman. When we pray to be exempted from disaster, we often pray unwisely; and when God turns a deaf ear to our shallow petitions, visits us with great sorrows, they are often, in reality, blessings in disguise.

WHAT GRACE CAN DO.

Bartholomew Millon was a paralytic cobbler in France, who delighted in scoffing at the Christians as they passed by his stall. One day a little girl—Julie—who had often been the object of his jeers, as he in turn had become a subject of her prayers, was passing by his shop door, and, seeing that his back was turned to it, she cast a pitying glance at that little heap of humanity, who had once been the handsomest man in all Paris; and, as she did so, a great wave of compassion surged up in her tender little heart. But suddenly the dwarf turned his head, and saw her thus regarding him. Tremblingly she would have passed on, but with an oath he bade her stop where she was.

"What are you crying for?" he asked abruptly, when she had stood still.

"I didn't know I was crying," she said.

"And the tears rolling down thy pale face—a likely tale," he retorted with a harsh laugh.

"Indeed, I didn't know it, sir," she said, feeling her wet cheeks.

"Well, now you do know it, tell me the reason of those foolish drops," said he, fixing her with his glance.

So there was nothing for her but to own that pity for himself must have brought the unconscious tears to her eyes. She expected a volley of abuse, but some seconds passed and he said nothing. Then suddenly he lifted his gaze from her face, and, with a wave of his hand, said, "Begone," and ended the strange interview. But from that day she was allowed to pass his door unmolested by his dreaded tongue. Indeed, it seemed as if he avoided meeting her glance, for, as soon as he saw her coming, he would bend more closely to his work until she passed by.

But later on another young believer, who had been away from Paris some years, was threading his way along the narrow, uneven street, past the shoemaker's shop, when his reverie was rudely broken by a loud discordant laugh, and words of pointed insult and scorn. Ernest Foyer turned to see from whom it came, but, as his glance fell on the pitiful figure of Bartholomew, all wrath died out of his breast. With an exclamation of pity, he paused; and, no doubt, the finger of God then drew him to the shoemaker's side.

"Poor man," said the lad kindly; "don't you see that God has bent your body in order to straighten

your soul? Here, I will give you a book which I greatly value. Read this, and tell me at some future day what you think of it."

The book was a little New Testament, which Ernest had tucked away under the folds of a small bundle he was carrying.

Bartholomew received the gift with some muttered words, which might have meant thanks or the reverse; while Ernest Foyer, much wondering who the poor misshapened object he had just looked upon for the first time could possibly be, now hurried on his journey.

A few days later, as the young girl who first spoke to the poor cobbler lay ill of a fever, two people bare his helpless form to her door. "Carry me straight in to the side of the little girl that lieth sick," he said in gentle tones, so unlike his usual ones. But, as the mother was surprised and affrighted at her strange visitors, he said to her, "Have no fear for thy ewe lamb. I do but crave a glimpse of her face."

"You are very good," said the mother, "but our leech sayeth that absolute quiet is needed."

"I will be quiet," said he meekly. "By the holy book which thou lovest, and which I am beginning to reverence, I aver this. Now let me see her face."

They let him be borne in, and for a few seconds he gazed in silence at the little sufferer; then he touched her pale cheek, almost reverentially. "It was there," he said in a half whisper, "that I saw the big tears coursing each other; and the child said 'it was because of poor Bartholomew'."

omew.' The miserable, foulmouthed Bartholomew Millon."

A few moments later, when they had gone, the mother saw a single tear-drop on Julie's cheek—a sight which set her thinking doubly of the strange scene she had just witnessed, and which moved her greatly; for that tear was not shed by Julie, she was perfectly aware.

This was the dawn of the day that never ends in the heart of poor dark Bartholomew Millon, and it first came about by seeing God's grace from His Holy Book in one of His little ones, and next by seeing the same grace in that Book for a poor sinner such as he now knew he was. He was saved, and became an earnest disciple of the Lord Jesus, and was used much in teaching the young, and afterwards glorified God in the flames of martyrdom.

This witnesses a fact we must not forget, that while God seeth the heart, men should "see our good works, and glorify our Father which is in heaven;" and, as it says of wives having unbelieving husbands, "that they may without the word be won by the conversation of the wives." First Julie's tear, and then Ernest's kindly words and his gift of the New Testament it was which took the citadel of Bartholomew's heart.—From "Uncle Ben's Budget."

FACTS OF VITAL IMPORTANCE.

Every second, every movement of the heart, every beat of the pulse, every breath we draw, every tick of tireless clock witnesses an immortal soul depart this life.

Every minute, as the second hand turns in its course around the space on the dial-plate allotted to its circuit and testifies that sixty seconds are past and gone forever, witnesses the solemn procession of more than sixty souls leaving this earth, and through the struggles of death entering into eternity.

Every hour, as the minute hand describes a circle round the dial-plate, upwards of four thousand people leave the habitable earth, and enter the unseen world, never to return till the resurrection of the dead.

Every day of twenty-four hours, a multitude of men, women and children, comprising an army of about ninety thousand people, leave this world, where they were born and where they lived. They pass through the gates of death, wade through the dark waters and enter the next world, there to abide forever.

Weigh well in your mind, dear reader, these facts of vital importance. Let them exercise your conscience, yea, let them reach your heart, and, as I ask a solemn question, be prepared to answer. If you should join that number who will pass away this day, this hour, yea, the very next moment, WHERE WOULD YOU SPEND ETERNITY? Upon what shore would you land? What would be the name of your eternal abiding place? Would it be heaven, with Christ the Saviour, who died to save sinners,—or hell, with the devil and his angels, and all who, born in sin, refused to repent and believe the gospel, and who turned every one to his own way? O friend, as you read these lines, let eternity be to you a subject of intense im-

portance. Time is short, and life uncertain. I urge you then to settle TO-DAY this question if it is not yet settled. Be not careless. Be not deceived. Your everlasting blessing and happiness, or your eternal shame and misery, hang in the balance. God calls to-day. The Saviour waits upon you. The Spirit strives. But this may be the last opportunity, the last earnest appeal. There may be but one step between you and death. (1 Sam. xx. 3.) You may be standing upon the very last inch of time, and at the verge of eternity. A God of love and grace, "not willing that any should perish," calls you, my reader, my friend. In spirit I place my hand upon your shoulder and ask that you will make this day, this hour, this moment, be the time of your turning to Christ.

"Behold, now is the accepted time : behold, now is the day of salvation" (2 Cor. vi. 2.)

"Come now, and let us reason together, saith the Lord : though your sins be as scarlet, they shall be as white as snow : though they be red like crimson, they shall be as wool" (Is. i. 18).—A. E. B.

WHAT IS THE CHURCH AND WHAT IS ITS END.

We look around and we see what is called the church. We see great buildings, powerful organizations, societies, committies, ecclesiastics, and a great deal of what is called church work. We see many people whom we know are real believers in Christ connected with many of these churches, but we also see an ever increasing number of people who are

plainly enough unsaved, worldly men and women, people whose lives show that they are not christians at all. We see things done by what are known as churches which are most thoroughly unchristian, and what is worst of all, we see real genuine infidelity under the specious guise of criticism fast becoming fully established in the midst of this which is called the church. And when we go back through the centuries, we see in the history of that which professed to be the church many of these same characteristics, only it is growing worse very fast.

We turn away from all this sad and painful scene to the Word of God. What do we find there? The truth. In Scripture there is the truth as to our path in the midst of this scene.

As you look into Scripture you will find that Scripture is the most wonderful Book on earth, and that it holds up the church as being the most blessed and glorious company of people on earth, yet at the same time a tried, tempted, persecuted, and despised people. Notice some facts or truths which are made plain in the Word :

1. The church is distinct from both the Jews and the world or Gentiles. God has given to us this division in 1 Cor. x. 32 : Jew, Greek or Gentile, and Church of God. Before the Church was formed there was only Jew and Gentile, Rom. viii. 9 ; 1 Cor. xii. 13, in which passages we have precisely the same expressions as in 1 Cor. x. 32, and also in Rom. x. 12 ; Gal. iii. 28 ; Col. iii. 11 ; 1 Cor. i. 24.
2. The Church is the body of Christ, that is, to enable us to un-

derstand the relation which Christ bears to the church, He is called the Head and the church the body. Eph. i. 22, 23 ; Col. i. 18, 24.

3. The church began on the day of Pentecost. It is as raised from the dead that Christ is made Head of the church; there could be no body until there was a head, hence the church could not begin until Christ was raised out from the dead. But,

4. The body is formed by the baptism of the Holy Ghost. 1 Cor. xii.

13. It was on the day of Pentecost that this work commenced and that the Church was begun. Acts i. 5, and ii. 1-4.

5. The church of Christ which He purchased with His own blood is composed only of those who are saved by faith in Him. 2 Peter ii. 2, 5, 9, 10. It follows that those who are unsaved, who have never been born again, who have not the Spirit of Christ are not in the true church, no matter how great their profession may be. They may have been members of denominations for many years, may be high in church office, may be ministers, and have high sounding titles, may have done a very great deal for their denomination, all that is not of the least avail, if they have never been born again, if they are not indwelt by the Holy Spirit.

6. All through the Epistles we find it asserted again and again that there was and is all along to the end of this dispensation that which is false along with that which is true, that the false is to grow and at last overshadow the true, that this time is to end in the taking of the real children of God out of the world by the Lord Jesus when He comes, and that the

false mass of corrupt profession is to be spued out of His mouth. The end of the church of Christ is to be ever with the Lord, to be with Him, to be like Him, to behold His glory. The end of the false and corrupt church is to be punished with the ungodly with everlasting destruction from the presence of the Lord and the glory of His power. The true goes into the very presence of the Lord to enjoy Him forever, the false is banished eternally from His presence. Compare 1 Thess. iv. 16-18 with 2 Thess. 2.

We look around and see a great mass of profession, we turn to 2 Tim. iii. and read, (R. V.) "But know this that in the last days grievous times shall come. For men shall be lovers of self, lovers of money, boastful, haughty, railers, disobedient to parents, unthankful, unholy, without natural affection, implacable, slanderers, without self control, fierce, no lovers of good, traitors, headstrong, puffed up, lovers of pleasure rather than lovers of God ; holding a form of godliness, but having denied the power thereof: from such turn away."

Solemn words these, and most suited to what we see at the present day. All these things exist, nay, characterize much of the profession of this time. In the next chapter the Holy Spirit completes the picture, and here the reference to the church is so unmistakable that no one can deny it. "For the time will come when they will not endure the sound doctrine ; but, having itching ears, will heap to themselves teachers after their own lusts ; and will turn away their ears from the truth, and turn aside unto fables."

Could any words written at this time picture more forcibly the delusions of the higher criticism? It is what is going on everywhere, and this state shows clearly that the end is near. I ask is Christ inside or outside that which which is laid before us so clearly in these words?— You know He must be outside it all. And what does He say to His own? He says what is in perfect accord with this, "from such turn away." He is outside of it all, if we are to be with Him, we must come out from it, turn away from it to Him. And where do we find Him in addressing Laodicea? is He within or without? Without. He is knocking for admission. Christ is outside of Romanism, outside the great mass of Protestantism. It matters not what the earthly glory and splendor may be or how great the profession, Christ is outside it all. But inside are the moral corruptions and the doctrinal errors told out so vividly in the Word of God.

Reader, where are you? Do you belong to Christ or not? If you belong to Him are you following Him? Many of the preachers of the Protestant churches are slowly but surely drifting into infidelity. What came to pass years ago in Germany is coming to pass here, the ministers are becoming infidels. The whole trend of teaching in the theological schools and in the church papers with here and there exceptions, is towards the deliberate rejection of the Word of God under one specious plea or another. No doubt many real believers are being drawn into this awful snare. Where are you in all this? On the rock with Christ or

drifting along with the mass, whither?

Read 2 Cor. vi. 14-18. That is plain enough. You have not to choose between a corrupt church and such evil conglomerations as some true believers drift into. There is no need of any child of God to remain yoked up with the error and corruption of Protestantism, the awful abominations of Romanism, the delusions of Christian Science, Millennial Dawnism, Seventh Day Adventism, Dowieism, or need any one go into the fire baptized holiness movement, or anything like that. Follow Christ. Cling to Him. If you find others following Him according to His plain Word, you will have company. But better far follow Him alone than to be found linked up with that which has rejected Him, that which He will soon spue out of His mouth.

J. W. NEWTON.

LOOK UP.

Mr. Astor when once fording the Susquehanna river on horseback, found himself so dizzy as to be about losing his seat in the saddle. Suddenly he received a blow on his chain from his companion, with the words "Look up." He did look up, and recovered his balance. He was looking at the turbulent waters that imperilled his life; the blow he received and the looking up saved him.

It is so often under God's discipline. A sudden shock comes to our person or death descends on one of our friends. At the moment, with our eyes fixed on self, or some object of earthly idolatry, we may be well nigh distracted. God is a jealous God and will not suffer idolatry in His people. He wants the hearts and the eyes of His people. "Little children keep yourselves from idols."