

# THE CLEANER.

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

Thos. Somerville, Editor.

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## AWAKE ! AWAKE !

"Now it is high time to awake out of sleep."

Come, my brethren, we must wake,  
We are children of the day ;  
From our souls all slumber shake,  
Loving more to watch and pray ;  
We are bought with Jesus' Blood,  
Called and saved by sovereign grace,  
We must glorify our God,  
Run with zeal the heavenly race.

Come, my brethren, we must rise,  
Quit ourselves like men, be strong ;  
We must keep in view the prize,  
Though the waiting time seem long ;  
We must flee from every sin,  
Gladly every good pursue ;  
We must now afresh begin,  
Give the Lord the honor due.

Come, my brethren, day is nigh,  
Dreary night is almost o'er ;  
Jesus soon will rend the sky,  
And the saints will weep no more ;  
Come, then, let us for Him stand,  
Loyal to the coming King ;  
Soon we'll be at His right hand,  
And the song of triumph sing.

Plainfield, N. J.

R. H.

## TRUTH THOUGH PRECIOUS AND FROM HEAVEN,

The occasion of bitterness and  
discord on earth, and why ?

Truth must be precious, for it came from God. The inspired word says, "The law was given by Moses, but grace and truth came by Jesus Christ." The Lord said to Pilate, "For this cause came I into the world, that I should bear witness unto the truth. Every one that

is of the truth heareth My voice." He could say, "I am the truth." He was the full expression of it. He is designated, "The faithful and true Witness." And the truth which came by Him, and shone forth in Him, was divinely intended for the blessing of poor, fallen man.

We are assured that God "will have all men to be saved and to come to the knowledge of the truth." We are saved by coming to the knowledge of the truth. The Lord said, "Ye shall know the truth, and the truth shall make you free." In praying to the Father for His own, He said, "Sanctify them through Thy truth; Thy word is truth." The apostle speaks of "The truth that is in Jesus."

Surely, then, as truth came from God, and by the Lord Jesus, it must be a most precious boon; and being intended for man—man deceived by Satan, "who abode not in the truth," it should gladly be received by all, and at any cost. No wonder, therefore, it is said in the inspired word, "Buy the truth, and sell it not." That is, buy it at any cost, at an sacrifice, and at no price sell it; sacrifice anything sooner than sacrifice the truth. Millions of worlds, if offered, should be no inducement to reject or give up the truth, and, indeed, would be none to those who truly know it; and yet they are most glad to make it known, that others may enjoy what they enjoy.

And is it so that a thing so precious, and intended to bless, and so needful as truth in a scene where all is false, should be the occasion of trouble and bitterness?

Alas ! it is really so. It has been thus from the days of Cain and Abel down to the present. Hence we are not to expect anything else. Yes, the truth, as it is in Jesus, may bring a storm on those who receive it ; but never mind my brother or sister, it is better to be saved in a storm than to be lost in a calm. And yet it is not always that simply recovering the truth brings the storm, but taking the PATH which the truth points out. In these days almost any truth may be made popular as long as you will go on with the great current of profession. You may hold the doctrines of grace, full atonement through the cross, salvation simply through Christ on the principle of faith, also the heavenly calling, and the Lord's return, and the storm may not come ; but take the PATH of truth, the path suited to these doctrines of Christ, having your back turned on that from which you are delivered through the cross, and your face firmly set towards that into which you are brought in Christ, and you will find that you cannot make the PATH popular, rather, you will find the winds contrary, yea, these contrary winds may amount to a hurricane, carrying all before it, all of earth you have held dear. Yet, surely it is better that it should be so, than that you should purchase a calm at the expense of truth, and by dishonoring Him who bore an infinitely greater storm for us on Calvary.

But the question comes up, why is it that the precious gift of God is thus made the occasion of trouble and bitterness ? Surely the fault cannot be with the truth itself, nor with the One from whom it came, and by whom it came. The truth brings no discord in heaven where all is pure and good. Why then is the effect so otherwise on earth ? Surely it must be something very unlike heaven, and contrary to God, which it has to meet, and which is the opposite of itself.

It is very clear that the coming of Him, by whom truth came, was divinely meant for blessing to all. When Jesus was born, the angel of the Lord said to the shepherds, "Behold I bring you good tidings of great joy, which shall be to all people," and a multitude of the heavenly host was with the angel, praising God, saying, "Glory to God in the highest, and on earth peace, good will toward men." This was what was in God's heart. This grace was toward all and for the blessing of all. But though this was blessedly true, yet, alas, in view of the fact that, while some would bow to the truth and be saved, many would reject it, and be bitterly against those who received it, the Lord had to present His coming, looking at the results under a very different aspect. He said, "Think not that I am come to send peace on earth ; I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household."

And who is to blame for this unhappy result ? Certainly not those who receive the truth in the love of it, and act accordingly. They do not turn bitter against the others, but pray for them, and long for their real good. The blame is clearly with those who reject the truth, and are bitter towards those who receive it, thus taking sides with him "who abode not in the truth." He is urging them on, and will in due time meet his doom ; but those who put themselves in his power, cannot clear themselves by casting the blame on him. We are individually responsible to receive the truth, and thus be on God's side.

Of course there are those who are slow in understanding anything, and therefore slow in seeing and receiving truth, and yet longing to know the truth. It

may require patience in dealing with such ; but seeing they are honest and sincere, it is pleasant work to be helpful to them, and they will see and rejoice.

But others, when the truth is presented, opposition is their first thought. The will of the flesh is up at once, and thus the great enemy can use them to his advantage, and their own injury ; and under his influence they become awfully bitter, and their spirit and their words, alas, become almost if not really satanic. The enemy is acting through them.— You may be telling out the most important truths, and plainly taught in the word of God, even the way that a poor lost sinner is saved, that is through the cross clung to by faith, without the deeds of the law, and which an inspired apostle designates “righteousness without works ;” or you may speak of the standing of believers as “complete in Christ,” by being seen of God, as “dead with Christ,” and “risen with Him,” and “seated in heavenly places in Him,” and of the behaviour suited to such an exalted calling, truths which Satan must especially hate, as they magnify the riches of God’s grace, and consequently those who have put themselves in his power, find it hard to invent language sufficiently hateful to express their intense bitterness against such thoughts. Should a child of God thus yield to the flesh, and so take sides with “that wicked one,” the loss thereby sustained will be shown up at the judgment seat of Christ.

Beloved, if you are called to suffer for receiving the truth and acting on it, happy are ye. God knows all about it. Beside, your treatment gives you a good opportunity of showing another thing which came by Jesus Christ, namely, “grace.” It is for you to show grace, though none may be shown to you. While we are to “walk in truth,” we are to “walk in love.” The Lord

help us to cling to the truth, and to walk in the power of the love which brought the truth ; and may those who have manifested such sorrowful hatred to the truth, give evidence of repentance before their little day is over, and rest simply on the grace of God, and the merits of the Lord Jesus, and so pass to that scene of blessedness where all ascribe their salvation to God and the Lamb. Yes, happy if they can say, even at the last, from a full heart,

“Vile and full of sin I am,  
Thou art full of truth and grace.”

Happy to be emptied of self and filled with Christ.—R. H.

Plainfield, N. J.

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#### NOBODY KNOWS BUT JESUS.

Nobody knows but Jesus,  
My failings and my sin ;  
I cannot tell to others  
What I confess to Him.  
Nobody knows but Jesus  
The wounds as from a sword,  
The light ones and the heavy,  
I take them to my Lord.

Nobody knows but Jesus  
The care that’s on my soul,  
The various vexations  
Which o’er my spirit roll.  
Nobody knows but Jesus  
How few give words of cheer ;  
But when I’m weak and suffering,  
Enough—my Lord is near.

Nobody knows but Jesus  
My sympathy and care  
For others in their sufferings,  
My own, He helps me bear.  
Nobody knows but Jesus  
How oft I feel forlorn,  
As I see the looks and actions  
Of unbecoming scorn.

Nobody knows but Jesus  
How sweetly I can sleep,  
Even on the stormy ocean,  
For He the ship doth keep.  
Nobody knows but Jesus  
The cross He gave to me,

I murmured—He said sweetly,  
"Think of My cross for thee."

Nobody knows but Jesus  
Whose voice to me doth say,  
It's just what Thou most needed,  
It is the Master's way.  
Nobody knows but Jesus  
How I in Him confide,  
For present time and future,  
I know He will provide.

Nobody knows but Jesus  
The time I spend in prayer  
To God for my dear children,  
That they His grace may share.  
Nobody knows but Jesus  
How much their ransom cost ;  
Their souls in His safe keeping,  
I know can ne'er be lost.

Nobody knows but Jesus  
How much it gave me pain  
To think of all the losses  
That now to me are gain.  
I gained God's gracious pardon,  
Was brought to know Christ's love;  
I gained by loosing sin and self,  
I gained a home above.

Nobody knows but Jesus,  
I tell it o'er and o'er ;  
I praise Him here in weakness,  
In heaven I'll praise Him more.  
Nobody knows but Jesus,  
How I love to sing His praise,  
Not only in the sunshine,  
But in the darkest days.

Nobody knows but Jesus  
How sometimes I'm depressed,  
But glad to know He's coming,  
Then I shall enter rest.  
Nobody knows but Jesus  
How much I love His name,  
How sweet, and oh, how precious,  
For me to spread His fame.

Up in the Father's mansion  
I hear a sweet refrain,  
Redeemed ones are ascribing  
Their victory to His name.  
Soon I shall join them yonder,  
And in their praises share,  
Yea, cast my crown before Him,  
And sing the loudest there.

THE WIDOW'S MITE.

Plainfield, N. J.

"OF SIN, BECAUSE THEY BELIEVE  
NOT ON ME." John 16 ; 9.

In these days of enlightenment, and progress in christian civilization, as it is called, there is one thing very manifest, and most lamentable, and that is, THE LACK OF CONSCIENCE AS TO WHAT SIN IS. The man of respectable standing among his neighbors and acquaintances, if he is willing to admit that he is a sinner ; yet to himself it is a matter of no consequence ; it gives him no anxious thought, he intends to do about right and that is the measure of his responsibility. To him sin is not a reality but a religious sentiment ; all well enough for religious people, but as to himself he has got no religion, and does not care to bother his head about such matters. He goes to church occasionally, and he finds the same people there that he meets in the billiard room, at the card table, the horse race, the dance, and the theatre. Yes, and they, the religious, often get up very fine entertainments, with plays and songs as good as a theatre ; and he thinks if they can enjoy what he enjoys so much, and they are all right, he has no reason to be anxious about the future. Surely he enjoys good company, and has a good time here, and expects to hereafter. Why not ?

And now, my dear reader, let me ask you in all sincerity, is this your position ? does this fit your case ? is this your standard ? Are you running the venture of eternity in so careless a way as this ? How dare you ? Oh how can you be so indifferent, when the interests of your soul for eternity may hang upon a moment of time ?

"A heaven or hell, and these alone,  
Beyond the present life are known,  
There is no middle state."

No future probation. Indeed you are not on probation now. This is a most solemn fact. Probation as to this pres-

ent dispensation closed with the cross of Christ, and this is a dispensation of grace. I do not give you this thought as my opinion. It is the blessed Lord Jesus Himself who has settled that question. Will you take what He says as authority? Hear Him in His conversation with Nicodemus, in John iii. 17, "For God sent not His Son into the world to condemn (Judge) the world, but that the world through Him might be saved. He that believeth on Him is not condemned (judged,) but he that believeth not is condemned (judged) already, because he hath not believed on the name of the only begotten Son of God."

CONDEMNED ALREADY !! Does that look like probation? Suppose a man tried and convicted of murder, and when the judge has pronounced sentence upon him, he is condemned. The judgment of death is upon him, the just penalty of the law. Is he on probation? No, not at all. Probation implies an opportunity to try again, to see if he can do better. But the judgment of the law is that he shall hang by the neck until he is dead. Surely that is not another chance to try to do better, much less another chance to repent. But the law allows days of grace, not that the man may do better, but that he may seek the mercy of God; hence the judge closes his sentence with these words, "And may God have mercy on your soul," and the Governor or other authorities appoint the day and hour of execution.—But his probation closed the very hour and moment when judgment was pronounced upon him, and from that moment on, it may be days, weeks or months, it is a day of grace.

Now let us have the Word of God for all this. In John 12; 27, Jesus says, "Now is my soul troubled; and what shall I say? Father, save Me from this hour: but for this cause came I unto this hour." This verse shows that Jesus

is on the way to the cross, speaking prospectively. In verse 31, He adds, "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth will draw all unto Me." Here we have three distinct things. 1st, The judgment of this world. 2nd, The prince of this world cast out. 3rd, Christ lifted up from the earth on the cross, a sin offering; and raised up in resurrection for the justification of all believers.—God's remedy for sin and for sinners.—C. E. H.

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### OUR VOCATION.

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Paul unfolds the vocation, and then calls us to walk worthy of it, in the first part of Ephesians iv. The necessary effect of being brought so close to God as we are is lowliness and meekness; how can it be otherwise? The greatness of the grace makes nothing of self. This is not easy. In Christ's life you see it plainly enough, in Phillipians also. Then the effect of lowliness and meekness is to manifest the unity of the Spirit. "With lowliness and meekness," that is what we ought to be before God; then the effect toward others will be longsuffering; others may not be lowly and meek. Practically this brings God in and self is gone. The power of love walking with God brings in longsuffering toward others.— Endeavouring to keep the unity of the Spirit in the bond of peace; as servants of Christ, and self being gone, we are looking at others. "Yea, and if be offered (poured out as a libation) upon the sacrifice and service of your faith, I joy and rejoice with you all," says Paul.

The mere fact of there being Jews and Gentiles in the church, and the constant tendency among the Jews to think little of the Gentiles, made this needed—"endeavouring to keep the unity of the Spirit," not the unity of the body, God keeps that. Then it comes to be jealousy for Christ's glory. What comes from the Spirit is always one; why are we not all agreed? Because our minds work; if we had only what we have learned from Scripture, we should be all the same. The body is one that cannot be kept by our endeavours; but all this is the practical realization of what is in the purpose of God.—J. N. D.

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#### THE GLEANER.

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

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#### GENERAL MEETINGS.

A General Meeting will D. V. be held at Denmark, Minnesota, commencing Wednesday ev'g, June 5th, for the edification and comfort of the Lord's people, and for holding forth the Word of life to the unsaved. A cordial invitation is extended to brethren everywhere.

A General Meeting will D. V. be held in Black Cape, Quebec, on Thursday, July 4th, lasting over Lord's Day.

There will D. V. be a General Meeting at St. Croix, Nova Scotia, Aug. 30.

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#### DO YOU GO TO GOD FOR WISDOM?

He says, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not." James i. 5. Here

is a plain, simple promise; it has a word at the end about the need of faith: "but let him ask in faith nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double minded man is unstable in all his ways."

We need wisdom, we know so little even where we know the most. We need wisdom in all the little things of our lives, in our families, in our work and business, in using money, giving, providing for our own; in all our work for the Lord we need His guidance, wisdom from Him.—God's children ought to be wise, ought not to act foolishly. God, their God and Father, their Saviour has all power and wisdom.—He giveth wisdom to the wise and knowledge to them that know understanding. And God is more than willing to give wisdom, counsel and guidance. But how often His people forget this. Are there things now perplexing you? Are you at a loss to know what to do? troubled and anxious? Many of God's people are, and why? They need wisdom; God wants to give it to them; He would have them walk in the right way, but alas, how many of them do not think of going to Him for wisdom; how many if they do go to Him, go doubting, and do not leave their burden of care with Him.

Daniel had not the access to God through Jesus Christ which we have, but he believed that God would give him the wisdom he needed. He told the king that he would show the interpretation of the dream. See Daniel ii. 16.—Then see what Daniel and his companions did. They joined together in asking God to give them mercies, and he did not withhold His sure mercies from them.—God's children ought to be so well acquainted with Him that they would go to Him at all times for wisdom, they ought to be so familiar with His ways that they will know how He guides. For God has ways of leading His people which they need to learn. He does not deal with each alike, but with each according to his need. We sometimes have to wait, perhaps a long time, and we need patience to rest in Him while we are waiting. This is our great need to trust and wait patiently for God to lead and provide.—Christians have their natural characters and dispositions to bring to the Lord. Some lack and fail in one respect, some in another. Some are gifted in one way, some in another, but we need to walk with Him and let Him mould and fashion us, cast our weaknesses and our strength as well on Him.

No matter how weak we may be in body or mind, no matter how poor and needy, or if we are happy, if earthly blessings are

showered upon us so that we know no earthly want or care, if such be possible, in every state of circumstances and surroundings we constantly need and can have the rich and full presence and blessing of our God. He will minister to us all that we need in every way. If you have not done it, begin to-day to go to Him with all your needs, your cares, your perplexities, your troubles. Suppose you are naturally wavering, distrustful, suppose you find in yourself much weakness and wavering, how are you going to get help and deliverance from them? By staying away from God? No, never. Satan will use them to keep you from God, if you will let him, but you must carry all your wavering to God. Put yourself into His hands. Ask earnestly to have your weak will, your wavering, doubting mind made as He would have them.—God can make you what He would have you, and that is what you want to be. Remember the word, "When I am weak, then am I strong," and who said, "My strength is made perfect in weakness."—J. W. NEWTON.

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#### HEAVEN AND HELL.

I do not think much of the article, "Heaven and Hell," in last 'Gleaner.' As to the abode of the righteous it savors of Seventh day Adventism. Peter says, "we look for new heavens and a new earth, wherein dwelleth righteous-

ness." Dwelleth where? In the new heavens as well as the new earth. Again in Heb. ix. 24, it says, "Christ is not entered into the holy place made with hands, which are the figures of the true: but into heaven itself," etc. Is that not a place? The expanse is simply the atmosphere, i. e. heaven. Satan is called "the prince of the power of the air," but not prince of heaven. God's throne is in heaven; myriads of angels dwell in heaven. Some angels left their own habitation, (dwelling place,) heaven I suppose. The apostle speaks of "holy brethren, partakers of the HEAVENLY calling." Taking these passages, with many others, into consideration, I conclude that heaven is PLACE as much as earth is. People try to be original in something—God only is original, ours is to follow Him in what He has written. As to the "Lake of Fire" being literal, this would suit Advents, for they say the wicked are to be chaff to be burned up or consumed. I wonder what kind of an undying worm will be in this literal fire.—E.

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#### "THE MAN CHRIST JESUS."

Christ was a man in the truest sense of the word, body and soul. The question is as to His relation to God as man. We are all agreed that He was sinless. He had true humanity, but united to Godhead. He was God manifest in the flesh. Scripture speaks simply, saying He partook of flesh and blood.—That is what the Christian has simply, and as taught of God to believe. . . .

There was the fulness of the Godhead bodily; and the divine nature was a spring of many thoughts and feelings in Him.—This is not the whole truth; but to deny it is not truth. If it

merely means that humanity has not in itself a divine spring that is plain enough; it would not be humanity. I am equally aware that it will be said that it was in His person; but to separate wholly the humanity and divinity in springs of thought and feeling is dangerously over-stepping Scripture. . . .

His humanity, it is said, was not sui generis (this means of its own kind.) This too is confusion. The abstract word humanity means humanity and no more: and being abstract must be taken absolutely, according to its own meaning. But if the writer means that in fact the 'state of Christ's humanity was not sui generis, it is quite wrong: for it was united to Godhead, which no one else's humanity ever was; which as to fact alters its whole condition. . . .

Now that Christ was truly man in thought, feeling, and sympathy is a truth of cardinal blessing and fundamental importance to our souls. But I have learnt, thereby, not that humanity is not real humanity, if there is a divine spring of thought and feeling in it; but that God can be the spring of thought and feeling in it without its ceasing to be truly and really man. This is the very truth of infinite and unspeakable blessedness that I have learnt. . . .

What I see in Christ is man where God has become the spring of thought and feeling. Did he thereby cease to be man? Not at all. It is, though "according to God" in man, and as man these thoughts and feelings are to be found. And this extends itself to all the sorrows and the pressure of death itself upon His soul in



thought. He had human feelings as to what lay upon Him and before Him, but God was the spring of it all.

Abstract discussions on the nature of the Lord Jesus are I believe very unhealthful things for the soul; and if in the form of a positive attempt to define incarnate Godhead—always erroneous in some expression or other.—J.N.D. Collected Writings Vol.15.

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#### WHY IT WAS WRITTEN.

Whatsoever was written aforetime was written for our instruction, and therefore the events and characters which they describe have an everlasting significance. They must be symbolical of those truths and experiences which always repeat themselves in the history of God's children. And now who could be the real author of those books? Whether they be written by Samuel, or by Joshua, or by some anonymous writer, who could have been the real author of those books? Who knows the counsel of God? Who beholds the image of Christ?—Who searches the depths of the human mind, and who provides for all generations of God's saints instructive, edifying, guiding and correcting history? Therefore the historical books, the books of the earlier prophets, are "Word of God" in all that they contain. If it be said, "Oh, there are so many things in the historical parts of Scripture—sins, vices, crimes, wickedness,"—certainly; God wants us to know all this. God wants to show us what the world is in which we live, and the anatomy of our own heart; and

there is no wickedness or villany in the world, secret, private, or public, that is not fully described in the Word of God—but as GOD ALONE can describe it, in its real nature and depth, and in such a way that the poison is, as it were, hermetically sealed—not like the wicked and filthy literature of the world which tries to make evil appear seductive and guilt excusable. God, like a father when he is sending forth his child into the wicked world, gives us instruction as to what we are to find in the world.

Or it is said, and it has often been said, "You call this the Word of God, and it contains the very words of the devil." Certainly it contains the words of the devil. It is most important for us to know what the devil says. One of the truths revealed to us in Scripture, of which this age has no hold, and of which believers have little hold, is the important doctrine that is revealed to us concerning the devil, and concerning his influence over men. In Genesis iii. we have the methods of Satan: "Hath God said?" In Job i. we have the tactics of Satan, the accuser of the brethren. In Matthew iv. we have the most subtle stratagem of Satan when he tested even our Lord Jesus Christ. We are not ignorant of Satan's devices, and why? Because God has revealed to us the depth of Satan in His own Word. And the sayings of wicked men are reported, from that first question of Cain, "Am I my brother's keeper?" unto that last one recorded in the 2nd epistle of Peter, which you hear nowadays constantly. Things have remained

the same from the beginning of the world. The course of nature and history is uniform, while you speak of the second advent of Christ, and of supernatural manifestations.—A. S.

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ENVY.

ILLUSTRATED BY A FABLE OF THE TOAD AND THE GLOWWORM.

A glowworm sat in the grass ;  
As I passed through the wood I found it ;  
Bright as a diamond it shone,  
With a halo of light around it.

A toad came up from the fen,  
It was ugly in every feature ;  
Like a thief it crept to the worm,  
And spat on the shining creature.

"What have I done?" said the worm,  
"As I sat here in silence nightly?"  
"Nothing," replied the toad,  
"But why did you shine so brightly?"

S. W. D.

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GIVING THANKS.

"Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." Eph. 5; 20.

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." Col. i. 12.

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by Him." Col. iii. 17.

"It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High." Ps. 92; 1.

Dear brother and sister in the Lord, did you give thanks unto the Lord this morning when so and so spoke so ungraciously to you? "Well, how could I?" "It is a good thing to give thanks." "Let God be true, but every man a liar." Rom. iii. 4.

Dear mother, is your trial to day with

an unruly child? Do you not know that your heavenly Father is drawing you to Himself. He wants to see your face, and hear your voice, if only to make known your requests unto Him. "It is a good thing to give thanks unto the Lord and to sing praises."

Dear wife, has your spirit been crushed with the seemingly unrighteous actions of submission. "In everything give thanks, for this is the will of God concerning you."

And you dear child, and fellow traveller to our home, with God, I do not forget you. I think how the Lord has been watching you to day, how you meant to do right to-day, how you tried to be more obedient and sought to please your mother better. Yet, perhaps, she has been unusually cross and you are discouraged, because that great enemy of your soul, has been whispering in your ear, "Never mind, it's no use trying, give up learning to do well." Now dear little one, "It is a good thing to give thanks unto the Lord, and to sing praises unto the Most High." This is what a good king said and wrote down at the top of the 92nd Psalm, and he was a little boy once, and had some pretty trying times too.

And servants, you have your trials and temptations, suffer me to bring that righteous Servant before you, who came "not to be ministered unto but to minister," God's only-begotten and well beloved Son, "Who thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and became obedient unto death even the death of the cross." Let us take a good look at Him here, the One who when he was baptized "there came a voice from heaven, saying, Thou art My beloved Son in whom I am well pleased." Then, too, when He was brought into the world, as a little babe, God said, "Let all the angels

of God worship Him!" The measure of His obedience was even unto death, and that of the cross. He said "Not My will but Thine be done." Blessed forever be His glorious Name.

"The Lord is not willing that any should perish." Only see what it cost Him. Take another look at this wonderful Servant, as the prophet Isaiah pictures Him in chap. 42; 18, 19, 20. Look at Him again in Phill. 2; 9, 10, 11, there to behold how "God hath highly exalted Him;" and from this spot as it were we are exhorted unto obedience, and told in verses 12, 13, 14, how to be obedient.—E. J. M.

With Christ and Him crucified,

With no one and nothing else

May I here be occupied.

With Christ and Him crucified,

With Him dead, with Him risen,

With Him only ever satisfied.

By Christ and Him crucified,

The world is made naught to me;

By Thy Word now sanctified.

By Christ and Him crucified

I'm made naught to the world,

In Him and for Him I will here abide.

E. J. M.

#### CONVICTED YET CONFIDING.

I read this little sentence as though it might be the common motto of all the saints. It tersely describes us, and is God-glorifying and sinner-humbling. It is also the experience of faith. Let us engrave it on our spirits, and read it out as our confession.—"Convicted yet confiding." The great houses of the earth have their several devices and mottos, memorials of family distinction.—This may be the family motto of the saints, not distinguishing them one from another, but each and all of them from a world that seeks to maintain its own character, and to keep its own good opinion, not knowing the secret of confidence in Jesus.

That confidence, the confidence of a sinner in a Saviour, is what God proposes to Himself for the glory of His great Name, in this

revolted world. Having exposed us under the law, He says to us (as another has said) as in the Gospel, "I find I cannot trust you, you must now trust Me."

God claims our confidence, and He has graciously entitled Himself to it. He has accepted the death of Christ for sinners. He is JUST when He forgives, because of the work of Christ, and because of the glory of the Person of Him who did that work. It is not MERCY that forgives the believing sinner; it is RIGHTEOUSNESS. Grace provided and gave the Son. That is so indeed—mercy unfathomable, inestimable. But it is righteousness which accepts the Son and what the Son has done and perfected for sinners. We lean our souls and our hopes upon FACTS—not upon gleams of sunshine in our spirits, nor upon promises in the Word, nor upon help from God. Mere help would not do for them that are already under condemnation—promises to us would not answer God's demands upon us. It is upon facts, upon transactions counselled, accomplished, and accepted as between God and His Christ, and as for us, we rest ourselves—an anchor of the soul sure and steadfast.

"Convicted yet confiding." Yes, it is a fitting motto for the family of believing, ransomed sinners.

We must be convicted, or we should not know ourselves; we must confide, or we should not know God. Confidence may be firmer and more perfect in some quickened souls than in others—and so conviction may be in different measures of intensity. Scripture illustrates these things, and experience proves them every day. Still the blessed God, in the Gospel of the blood of Jesus, has entitled Himself to fullest confidence, and claims it; and surely we sinners have to submit to conviction; and this the believing sinner may take, and surely will take, as his motto, as that which emblazons his condition, and memorializes his character, "Convicted, yet confiding."

Adam knew this condition, as soon as he came forth from his hiding-place, and "submitted" his naked body to be clothed with the coat which God's own hand had made for him. And so, we all know the same condition to be ours, when, as sinners, we by faith "submit ourselves to the righteousness of God." Rom. x. 3.

Patriarchal faith, which took knowledge of death in ourselves, but likewise took knowledge of God as a Quickener of the dead, did the same.

Israel, putting the blood upon the lintel, to shelter themselves, in God's provision, from the death that was abroad in the land, did the same.

All the ordinance of the law, its washings and sacrifices, rehearsed the same continually. They set it forth, that we had destroyed ourselves, but that in God and His provisions we had our salvation.

All the Prophets taught the same; but Isaiah, Ezekiel, and Daniel are put through the experience of it, and Isaiah, as I may say, through the history of it.

And now, it is the characteristic of the Gospel to publish this fact, and to invite sinners, by faith, to take this condition, to adopt this very motto, as I have called it, as their own, the expression of their state, and that which tells what they are, "Convicted yet confiding." It is illustrated in the quickened souls of the New Testament—in Peter, and Paul, and the Samaritan, and the three thousand, and the Jailor, and Nathanael, and all beside. And each of us, to this day, and all till the last sinner be saved, as I may speak, pass through the same history, in spirit, or in the experience of our souls.

Precious is this unity, this common light and intelligence, this oneness in the nature we have all received in Christ. We are all one, as standing in this condition.

But among all the cases which illustrate or set forth this condition, none at present more strikingly gives it to us than David in 2 Samuel xxiii.

David had involved his conscience beyond, it may be, what any saint of God had ever done. The scarlet, crimson colour of his sin was deep indeed. We need not rehearse the particulars of it. And deeply indeed he had been convicted. Many of the Psalms tell us this, and much of the history which we get in chapters preceding this. And in "his last words," as he calls his utterance here, we may see the same—that he had been thoroughly convicted. For he owns that his house was not with God as it ought to have been—and this was the fruit of his own sin. He had himself brought a sword into it, that was never to be sheathed till he

had given up that house to another. But, though thus convicted, thus taking knowledge of the judgments which had overtaken him, he yet confides—and utters his confidence in these "his last words" in very blessed language indeed. He talks of future and everlasting blessedness, perfect in its character, clear and certain in the title he had to it. It was, as he says, "ordered in all things and sure."

And he can speak of the judgment of the "sons of Belial." This is very striking. In the day of his sin, he had been called by this very name. "Come out, thou bloody man, thou man of Belial," Shimei had said to him. And he would not answer Shimei. He rather owned that God had given him his commission thus to charge him. Sons of Belial might, therefore, say he was as bad as they. But in the face of all this, he is not afraid: nor does he hesitate to pronounce their judgment, confident that in the riches of grace, however they might convict him, God had separated him from them. As Peter can face and challenge the Jews as deniers of the Lord, the Holy One and the Just, though he himself had been, literally and simply, a denier of Himself. And Paul can condemn his own nation for the very things that had distinguished his own guilt. 1 Thess. ii. 15.

This was a wonderful utterance of a man "convicted yet confiding." It was a voice heard from the realms of the restored. David was not merely a sinner then, looking forth from his self-wrought ruins to the God of salvation. He was a restored backslider, looking from amid the terrible ruins which he had brought upon himself, and out of which he was never to escape while he lived, to Him who was his in bonds that would hold for eternity. And this gives this utterance eminent peculiarity. It is a voice heard from the realms of the restored.—J. G. B.

#### DIED,

In Brantford, on Saturday, 11th May, Arthur P. Cook, aged 58 years and 11 months.

'Tis sweet to think of those at rest,  
Who sleep in Christ the Lord,  
Whose spirits now with Him are blest,  
According to His word.