

# THE CLEANER.

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

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

Vol. XIII. No. 11

## HIS NAME.

Praise the peerless name of Jesus,  
Sing of Him for evermore ;  
Praise the precious name of Jesus,  
Tell its value o'er and o'er.  
Jesus Christ is God's salvation ;  
All who live through Jesus' name  
Were in death and condemnation,  
Heirs of Adam's sin and shame.  
'Tis through Thy death, Lord Jesus,  
Faith can life eternal claim.

Precious blood, the blood of Jesus,  
Did for all my sins atone ;  
Sprinkled blood, the blood of Jesus,  
Speaks for ever from the throne ;  
Telling how His life was given,  
And that He who once was dead,  
Son of Man, God's Son from heaven,  
Is the Saviour as He said.  
Oh, precious blood of Jesus,  
For a world of sinners shed !

At this name supreme of Jesus,  
Every knee, God saith, shall bow.  
Lord of all, 'tis this same Jesus  
Whom the world refuses now.  
Every eye shall gaze upon Him,  
Every tongue confess His name ;  
Every glory centres on Him,  
Wronged of men and put to shame.  
None other name than Jesus,  
God, His Father, doth proclaim.

Praise the peerless name of Jesus,  
Tell of Him for evermore ;  
See Him in God's glory—Jesus,  
Who the weight of judgment bore.  
In the cross, Thy death, Lord Jesus,  
God required what is past.  
Thou art Alpha and Omega ;  
Thou art First, and Thou art Last.  
Now in "the Man Christ Jesus"  
All God's counsel standeth fast.

H. K. B.

## THE BIBLE IN CHINA.

While the service was going on, a man came in, and he stayed while the preacher was preaching. Look at this man for a moment. He was a most dissipated man—a man upon whose face vice was set, a man whom no influence in all China could make better. He was an opium smoker, and had been for years. His lands had dwindled away ; his wife was in poverty and sorrow ; he was a man in the lowest ebb of life even in China. He came in, and he stood listening to what the preacher said. You can tell by his long dress and an indescribable something about him that he is a scholar ; and you might say to him, "Now, why don't you be a man, and give up your opium ? Your wife is starving ; your land is gone ; your house is in ruins. Why not be a man ?" "I dare not," he replies ; "I am afraid if I attempt to give up my opium I shall die. I cannot." "But you are a Chinese scholar. You have read the books of Confucius." "Yes ; I know them from one end to the other. I can repeat them." "Do you never, when you read these Confucian books, say, 'I must be a man, and live a different life ?'" "No, never," he says ; "I dare not give up my opium. I am afraid I should die." This is the impression, unfortunately, of every opium-smoker in China—that

in the course of giving up the opium he will die, and he says, "I dare not."

But after the service a conversation was begun, and the scholar was told of the worship of the God that Confucius mentions—the God of China before Confucius lived. "Perhaps you would like to look at one of our books." The Old Testament was put into his hands, and he was told to read the first chapter of Genesis. And he read it. He said, I am amazed at the beauty of that first chapter, at the majesty, at the wonderful power of that chapter." When he had read that first chapter, unconsciously to himself, he had taken the first step to God. He came again and again, and heard the Gospel and read the Bible, and the result was that one Sunday he said, "I am going to be a Christian. I am going to give up all my Confucianism, but the first thing I am going to do is to give up my opium." The preacher said to him, "Well, we are very glad of that, but you will have to be very careful. Do it gradually. It is a very serious business." He said, "I know it is, but I am not going to do it gradually. It is wrong, and from this moment I will never touch opium as long as I live!"

He was employed as a tutor by a rich merchant who was a great opium-smoker himself. By-and-by his employer said to him, "Come away to your opium." "No," he replied, "I am never going to smoke it again."

The rich merchant smiled sarcastically, and said: "Before midnight comes you will want it. When you do, here it is on the tray. Here is the opium, and here are the lights." Midnight came and found this man in

intense agony. Every bone in his body ached, and forced an indescribable wail from him. Sleep fled from his eyes as though they were never intended for sleep. As night went on the pain increased, and he felt as though the outside world were in terrible conflict with the influences that made up his own individuality.

In the next room was the opium all ready; but he never took a step towards it. He and the opium were separated forever. There was a new force in his life. No; he would not move, although it seemed that the night would never end, and that the Chinese sun was shining in his eyes all through. No; he would suffer, but he would not take the opium as long as he lived. That was the same power that evoked the martyr's spirit. This Chinese scholar was being brought among those whose names have stamped themselves upon history. For years this man has been one of our chief workers, and one of our best pastors, a man whom the Chinese can look up to. I often hear him pray. His prayers are mainly Christ and Him crucified. Christ my Saviour." And as I listen I am not listening to any theological statement, for I know that the man is going back upon his old life of sin and of opium, and that it is passing vividly before his mind as he says, "Christ has saved me."

You ask that man if the Bible is inspired. Ask him! He will look with pity on you. You say, "But what evidence have you?" He says, "My life. Everything is changed!" Dear friends, hold on to the Bible—don't give it up for all the noise and din of criticism. I have gone to places

where there was only heathenism, dark, intensely dark, and to-day there is light there. I have baptised hundreds of converts, and it is all by the power of the Gospel.

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation, to every one that believeth."

—J. M.

### OUR LORD'S TEMPTATION.

MATTHEW iv.

This scene stands quite alone. It cannot be classed along, or placed in comparison, with any other.

We find the blessed Son of God before us in all the moral perfection of manhood. It is correct to say of man, that he lives, moves, and has his being in God, that the highest glory of man as a creature is absolute dependence on, and obedience to, that God by whom he was created. Aught else is sin and alienation.

But here we see the absolute dependence of the Son of man on "every word" that God had spoken. His life, as man, His every movement, was assuredly in that God in whom He had His being. He presents to us man as he should have been in relation to God.

The scene is laid, however in the wilderness; and what is that? How comes there to be such a place as a wilderness? Is that the normal idea, the proper or natural abode of man? Certainly not.

The garden of Eden, in the wealth of its provision, was the home of man. That garden knew no lack, no desert existed within its charming domain. All that nature could desire was abundantly supplied, and God Himself deigned to enter its precincts. A wilderness then was unknown.

But, alas! the serpent entered, plied his wily snares, and first the woman, deceived thereby, sinned and fell, quickly to be followed by the man.

Then all was changed. The fair garden, or rather God's holy presence there, could no longer be endured—nor indeed might sinners remain within—and God drove them out.

If outside the garden, where could man be but in the wilderness?

The earth, devoid of God's presence, is a wilderness, and that is Satan's sphere. It is there man is now placed, and though he may endeavour to alter its character, and to close his eyes to the fact of God's absence, it is a wilderness still. No amount of human embellishments, no resources of science, no achievements of skill, no medical relief, no philosophic sentiments, can undo the awful facts that God is not here, and that the earth is therefore a wilderness. Mercy may kindly remember, and cause the sun to shine, and the rain to fall, and thus in a thousand ways tells of a God of long-suffering pity. Still sin has turned the earth into a wilderness.

Now the blessed Lord was led of the Spirit into the wilderness, into the domain of Satan's special power, into the very stronghold of the enemy.

It was there—the exact locality is not told—He met the foe on his own ground. Forty days of fasting were succeeded by hunger. There is nothing sinful in that. Man even as to his bodily wants is dependent on God's supply, and that moment of need was chosen for the first assault.

"If thou be the Son of God com-

mand that these stones be made bread," said the enemy.

Through and beyond the veil of manhood Satan perceived that He to whom he thus spoke was the Son of God. He was man, but infinitely more. Hence he suggested to Him to command these stones to be made bread. Had the Son of God so commanded He would have taken Himself out of the state of absolute dependence for direction which marks perfect manhood. He, and He alone, was in that condition.

Hence His beautiful rejoinder, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." That is the becoming attitude of man.

When we test ourselves by this standard what constant failure we must own. What a contrast are we to Him. As man He had no word to transform the stone to bread, and therefore He refused to act; and what a wonderful thought it is that He who had power to do so would not relieve His need without a direct Scripture for so doing. We, alas! often infringe Scripture to satisfy our wants. He would not break His fast without Scriptural permission; and to Him "every word" of Scripture was the word of God. Foiled in this first and most open assault, Satan conducts the Lord to the holy city, and sets Him on a pinnacle of the temple. Proof against "the lust of the flesh," would He yield to "the pride of life?"

To do exploits and make ourselves a name is pleasing to us, for we naturally love self-exaltation, but in this case such a feeling was unknown.

To cast Himself from the pinnacle,

even when Scripture seemed to provide for such a contingency, would have been a mere tempting of God, and would not have been a step in what are called in the psalm from which Satan quotes His ways. These ways were ways of dependence; this would have been one of presumption. The man of dependence does not tempt God. Such was Jesus, and again the enemy is foiled. But not yet hopeless of conquest, he takes the Lord to a high mountain, and shows Him all the kingdoms of the world, and the glory of them, saying, "All these things will I give Thee, if Thou wilt fall down and worship me!" "Worship me." That was the aim of the enemy. "All these things" for unfaithfulness to God! "It is written," said the Lord, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." Here the foe showed his hand. He sought the worship that is due to God alone. The perfect Man, again quoting the Scriptures, gave the final stroke, saying as well, "Get thee hence, Satan." "Then the devil leaveth Him." He is defeated by One who had assumed manhood, and who used no other weapon than the word of God.

Perhaps nowhere does the perfection of manhood shine so brightly as in the temptation. For Satan to cope with Godhead were folly, but here is a Man, one too who was "an hungred," and who in His conflict did not resort to means beyond the reach of any. He simply quoted the written word of God, and that sufficed. Here was a Man perfectly controlled by the Word, and for such an one Satan was no match. The strong man was bound by the stronger.



True it is that the difference between us and this blessed Victor is illimitable; for He in any circumstance was never less than God, whilst we can be but men, and sinful; but as children of God, through faith in His Son, we too are dependent on Him, and have the same precious Word for our counsellor and weapon. As it is to us the first, so will it be the second. In proportion as we are controlled by it, so are its effects outwardly. In communion with God we need never be beaten. God will authenticate and make good His word even in feeble hands like ours. Infidelity will not leave the field through mere argumentation, nor will Satan be defeated by logic. No, the word of God held in living communion with Him is the all-sufficient weapon for this difficult day.

"Be of good cheer; I have overcome the world," said the victorious Master. May we follow humbly but faithfully in His wondrous footsteps.  
—J. W. S.

A young man who lately "fell asleep" was converted through hearing the Gospel some time ago. The testimony that he bore to the Lord in his life was very happy. One who was present felt that the testimony of his death was sublime. At the last, sitting up with a renewal of strength, he clasped his hands, and exclaimed with a fervour of holy joy not to be expressed, "Yes, it is for ever! for ever! for ever and ever and ever!" Then calmly laying back his head and uttering the words, "Eternal life!" he died.

"Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

### WORDS OF COMFORT.

Dark are Thy dealings. Lord grant us Thy peace;

In the dark hour Thy hand we may trace;  
Grant us dear Father the comfort we need,  
Send us a glimpse of light humbly we plead.

Sadness and sorrow, within and without,  
Father, Thy ways they're past finding out,  
May in this starless night, promises shine,  
Lighten the burdened heart, Lord we are Thine.

Yes, every heart-ache the Saviour can feel,  
Tell every sorrow—He's able to heal;  
Cling to the promise the Saviour once spake;  
I never, no never my own I'll forsake.

Never a tear drop that He does not count,  
Never a hair unnoticed falls to the ground,  
Never a prayer ascends up in vain,  
In His appointed time all will be plain.

Sweet 'tis poor heart, to the Saviour to cling,  
Sweeter in sorrow thanksgiving to bring:  
Jesus our Saviour, who sits on the Throne,  
Moment by moment, still thinks of His own.

Plainfield, N. J.

S. S.

An aged woman in a village of Belgium was the terror of the place; the old shunned her, the young fled from her, her language was dreadful to hear. The Gospel was brought into the village, the woman heard and believed. Great were the changes made in her, the lion was turned into a lamb, the tongue uttered praises. Some time after on a sick bed, that was thought to be her dying one, she was asked, "Are you not afraid to die?" She replied, "What's that you say?" "Are you afraid to die?" With energy and emphasis she exclaimed, "Jesus died for me!" The knowledge of this took away the sting of death. Because Jesus died, she died with Him; and the death of the body was henceforth nothing to be dreaded.

## THE DOWNGRADE MOVEMENT.

The root of the "Downgrade movement" is unbelief in God and in the Holy Scriptures. An unbeliever in Christ for salvation and in the written Word for authority, is like a ship without a rudder, a vessel without an anchor. A few more wild tossings on the angry sea of doubt, doubt, doubt and then the awful end—"The lake of fire." O reader, be warned in time. The eternal abode of all contrary or opposed to God and to His Word is the lake of fire Rev. xxi. 8. Bluntly, honestly, yet most solemnly, would we point to the awful precipice to which the "Down-grade movement" tends. Sternly shun preaching, teaching, books and all and everything and every one in the direction of questioning and denying the Word of God. There is no middle ground—no neutrality in this vital question of the hour: Is the Bible in all its books the very Word of the Living God? Is it fully, verbally inspired? It is. The proofs—moral and miraculous—are overwhelmingly full and abundant that the Bible is not a human production, but an authoritative declaration of the mind and thoughts of God. It is the only Divine written revelation from God to man. Take heed that ye despise it not.

### I AM.

When the Lord speaketh of Himself with regard to His people He saith I AM. He doth not say, I am their light, their guide, their life, their tower, or their strength; but only I AM. He sets His hands, as it were,

to a blank, that His people might write under it what they please that is for their good. As if He should say, Are they weak? I am strength. Are they sick? I am health. Are they in trouble? I am comfort. Are they poor? I am riches. Are they dying? I am life. Have they nothing? I am all things. I am justice and mercy; I am grace and goodness; I am glory, beauty, holiness, eminence, supremacy, perfection, all-suffering, eternity, Jehovah—I am whatsoever is suitable to their nature, or convenient for them in their several conditions. I am whatsoever is amiable in itself, or desirable to their souls. Whatsoever is pure and holy, whatsoever is great and pleasant, whatsoever is good and needful to make them happy, that I am. So that, in short, God here represents Himself unto us as one universal good, and leaves us to make the application to ourselves, according to our several wants, capacities, and desires by saying only in general, I AM.

### REST.

It was while tossing upon the sea that I saw a new beauty and appropriateness in those words which the Spirit of inspiration describes the blessedness of the better home, "The people of God do enter into rest." Oh, how unspeakably blessed to the weary soul, tossed upon the sea of this conflicting and tempestuous life, to enter into a state of pure, serene and endless rest! What calm and trustful assurance it should give us, amid all the wanderings and sorrows of earth, to look forward to the home where the temptations and the cares of the present cease

from troubling and the weary are at rest.

If the sea has taught me no other lesson by its long and terrible chastisement, I should be grateful to my merciless master for having helped me the better to understand how great is the blessing offered by Him who says to the weary and the heavy-laden, "Come unto Me and I will give you rest."

### CONTENT TO SHINE.

A Christian writes, "As I have seen the glowworm at late evening, by the silent shade of an empty English lane, mount some tall spike of grass and turn up its tiny lamp, so that the exquisite soft green light which God has given it might be visible in its loveliness; so may one find in this world's lowly and unfrequented paths Christ's light bearers, who shed each his own sweet love-light round a narrow circle of the dark, that the wayfarer who sees may praise, not his unsightly and concealed self, but the great Father in heaven who lit this faint taper upon earth, even as He lit the nobler fires which burn far up in heaven. But just as I have shut the poor glowworm in a dark box, or under an inverted dish, yet found that it spent all its radiance there unseen, only for sake of love, and because shine it must; so will the true soul, who may be hindered from shedding light on any human eye, rejoice no less to let his devout affections and gracious deeds be seen of Him who sees through the densest cover, and knows how to bestow an open reward."

### DIED,

In Stayner, on the 18th October, 1898, Mrs. James Skinner, beloved wife of Mr. J. Skinner, aged 49 years. Her end was peace.

### THE JOY OF IT.

An eloquent speaker was once addressing a meeting in which there was a young man for whose conversion many present had long hoped and prayed. The speaker was powerful in his appeal and many were stirred.

There was a testimony meeting at the close, and the young man announced his decision for Christ.

A person said to him, "It was Mr. B.'s address that brought you to take the step, wasn't it?"

"No, it was not," he replied.

"What was it then?"

"It was what poor old Mrs. Crane said."

"Mrs. Crane?"

"Yes; I've known her for years.—She has had poverty and sorrows all her life, and when she got up and said so quietly and simply, 'I love God, and thank Him for all His goodness and mercy to me,' I knew that she meant every word of it.

I don't know just how or why it was, but I suddenly had an overpowering conviction of my own sins and ingratitude—I who have always been well, strong and vigorous. Something in poor old Mrs. Crane's simple words impressed me as I have never before been impressed. I longed for the love that she spoke of. I believe that I owe my conversion to her more than to any other earthly agency."

"One Sinner destroyeth much good."

I have seen a young convert, bright and happy in her new-found Saviour, go on happily and joyfully, reading the word of God and delighting in the company of His people for months, un-

til in an evil hour she sought the company of a light and frivolous worldling of her own sex. Alas, the brightness and the joy, and the love of good reading all simmered out, blighted and blasted, and left the poor weak one in such a condition that it could scarcely be known whether she ever had known the Saviour.

Young Christian, be warned, remember your company moulds your character. "He that walketh with wise men shall be wise: but a companion of fools shall be destroyed." As you value your temporal and eternal happiness, do not make companions of those who have no love for God, His word, and His people.

### DISOBEDIENCE.

Surely it must be the height of madness to oppose the will of Him who preserves the order, the harmony, the everlasting beauty of this great empire from age to age. Disobedience to Him is the only discord that has ever disturbed the peace or darkened the light of the universe. Disobedience to Him has kindled all the fires that burn, and caused all the tempests that rage in the guilty soul. To sin against God is to set oneself against the power that hold everything in His control. To sin against God is to stand in the way of divine purposes which are from everlasting, the fulfilment of which is the harmony and the happiness of immortal millions. To sin against God is such blindness and madness as it would be for a feeble man to attempt to lift his hand to sweep the sun from the heavens and to blot out the stars from the sky.

### OBEDIENCE.

To do God's will brings divine peace and harmony into the most troubled soul. To trust God's word calms every fear and heals every sorrow of the most afflicted heart. To study God's work sets all faculties, desires and dispositions into sweet and happy accord with the one holy and perfect Will which upholds all worlds, rules all destinies and gives all good. Oh for some mighty power, some word of infinite love, some spirit of divine reconciliation to cast out the wicked and tormenting demon of discord and disobedience from this whole world, and to bring everything into peaceful and blessed harmony with the Will that is highest and best!

The infinite love of God has undertaken that great work of new creation. We live in the day of its progress, and faith looks forward to its completion. The cross of Christ is the divine instrumentality for accomplishing this mighty change. The utmost power and truth and glory of the Gospel are accomplishing God's purposes to bring His own divine and eternal harmony into souls. Let men receive the healing and reconciling spirit of Jesus, and there will be no more conflict or disorder in this world than there is among the silent stars. O that every weary and troubled soul would look for peace to Him who wore the crown of thorns on earth, and who now occupies the highest place in heaven crowned with glory and honor.

—M.

### "LOOK UP."

This is the word which kind Heaven sends down to the tired and the tempted, to the discouraged and heart-broken,



whether child or man, "Look up."—This is the cheering, courageous command which rings through all the revelation of God to man—Look up.

Heaven is above you, the pit is beneath. It is safe to climb. It is destruction to stop and look back. O, ye halting and weary, ye fearful and faint hearted climbers on the ladder of life, all above you is calm and steady when the earth reels and shakes beneath your feet. Ye giddy and thoughtless ones, who are carried round and round in the wild whirl of worldly excitement and vanity, look up. One longing, trusting gaze at the clear, calm heavens above will open to you more correct views of life, and will impart more strength and peace in the soul, than all the blinding and bewildering pleasures of earth ever gave.

The bow in the cloud never appears till the sun is more than half way down the sky, and it is highest and brightest when the sun is nearest to the horizon. It is when we are getting discouraged and the opportunities for success seems to have passed from us, that the divine promise comes, "I will never leave nor forsake you." In the high noon of prosperity and proud success we are not apt to look upward for the sign of hope and divine protection. But when the hand grows weary and the heart faint; when the keepers of the house tremble and the strong bow themselves, when desire fails and fears are in the way, when trifles become a burden and the voices of music are brought low, then the heart that looks up and sees Jesus at the right hand of God, the once crucified Nazarene, can find what earth never can give.

I love the sunshine, and my heart

leaps with joy at the sight of the green fields and the waving forests and the glittering torrents singing among the hills. But I know that the storm will drift its darkness over the sky, and the thunder cloud must roar through the air, and the sun of the summer's day must decline before the landscape can put on its glorious and resplendent beauty and the many-colored bow lift its archway of light from heaven to earth—And so evermore is the decline of earthly hope that helps us to look to the higher and better home. And we can afford to have all our worldly expectations cut off if such disappointment shall lead us to set our hearts upon the blessed land where the storm never drifts its darkness and the Lamb is the light and glory of that home.—M.

### THE VALUE OF THE VERSIONS.

How few of the professed or even real believers in Christ give the Word of God its true place! In so many Christian homes, in so many believer's lives the Word is neglected. They believe in it, get help from it, but not the help they should. It is *neglected*. That word means a great deal. Would you neglect the Lord were He in your home? But you allow His word to lie perhaps for days hardly looked at, while you spend some of your time, perhaps much of your time reading other things. The world steals in, in countless ways robbing the child of God of his present portion in Christ. Occasionally we find in our work for the Lord here in the south, a believer who has studied the Word of God a great deal, and in such there is a hun-

ger to know the truth, a desire to learn more of the Word from our books, from the preaching of the Word, and from conversation, or from correspondence. And those believers upon whom the claims of the church systems rest the lightest are usually those who have studied the Word of the Lord the most carefully, constantly, and prayerfully. God recalls His people from error and shows them the truth by His Word, and when a soul is subject to the Word and searches it, he will be lead into all truth. We are always happy to find one who has learned many of the truths from the Word of God which we are engaged in scattering and teaching to the Lord's people.

I see more and more the great privileges the Lord has bestowed upon those who have learned much from the Word. Do we realize what treasures the Lord has given to us in the written ministry we enjoy? Take J. N. D.'s Synopsis of the Books of the Bible, C. H. M.'s Notes on Genesis, etc., and F. W. G.'s Numerical Bible, they are the best books in the world, as Bro. Cowles often tells people about our lending library books, "there are no books like them." A saint who owns and makes use of these books has a veritable mine of Scriptural written ministry at his disposal, whose full value can only be known in eternity. May our God enable us to possess ourselves of the treasures contained in this mine of precious Scriptural truth.

But my object in writing is to call attention to the value of the versions in Bible study, especially in the New Testament. Our common Bible is well known as the Authorized version.

For the N. T. we have in addition the version of J. N. D. and the Revised Version of 1881. What is the value of these versions as helps in N. T. study? Their value is very great, for a careful reading of the versions and comparison of one with another brings out much more clearly to the mind what is the real meaning of the Word of God.

Any translation must fail in some respects to convey the meaning of the original in a perfect manner, but we think it can truly be said that when a student of the English New Testament makes daily use of the two versions we have mentioned, or we might say of the common version and that of J. N. D. he will be in possession of what is most necessary in the study of this part of the Word, in fact there is little more to be desired in this direction. J. N. D.'s Version is the one most in use among those for whom we write, and is of very great value to them.

Do our readers realize what a truly valuable and scholarly work this version is? The divisions of the text are in accordance with its true meaning and are a real help to the understanding of the Word. The divisions of the A. V. are a great convenience in referring to passages, but they are sometimes very misleading. For instance as many well know, one of the great divisions of the Book of Romans lies between the eleventh and the twelfth verses of the fifth chapter, but the A. V. gives no indication of this. So the first verse of Acts viii. clearly belongs to chapter vii. It is a great help to have the text properly divided as in J. N. D.'s Version, the figures denoting chapters and verses being placed in the

margin. Then the value of the translation cannot well be overestimated. Of course in some places this feature is of far more value than in others. Take Jno. v. 24, "Verily, verily I say unto you, that he that hears My word, and believes Him that has sent Me, has life eternal, and does not come into judgment, but is passed out of death into life." Take Rom. v. 15, etc. "But [shall] not the act of favour [be] as the offence? For if by the offence of one the many have died, much rather has the grace of God, and the free gift in grace which [is] by the one man Jesus Christ, abounded unto the many. And [shall] not as by one that has sinned [be] the gift? For the judgment [was] of one to condemnation, but the act of favour, of many offences unto justification. For if by the offence of the one death reigned by the one, much rather shall those who receive the abundance of grace, and of the free gift of righteousness, reign in life by the one Jesus Christ: so then as [it was] by one offence towards all men to condemnation, so by one righteousness towards all men for justification of life. For as indeed by the disobedience of the one man the many have been constituted sinners, so also by the obedience of the one the many will be constituted righteous." Thus it will be seen that the Version has in some places quite the value of a commentary so far as making clear the meaning of the Word is concerned. It is a great help when freely used in the study of the New Testament. It has long been the custom of the writer to make much use of all the version in his reach, and he has gained a great deal of valuable knowledge in this way.

We have felt lately that perhaps some who might be neglecting this help, were not aware of its great value, and so have written this article to call attention to it. The preface is a clear and concise statement of the purpose of the book, and briefly sets forth the need, uses, and materials for a new version. There is a list of the manuscripts, versions, etc., used by the editors and very full notes critical and explanatory. These notes are indexed in the end of the book. To own and use such a work is both a privilege and a duty. It is a privilege to have the results of the best scholarship, that which has full faith in the Word and possesses spiritual discernment in a very high degree,—to have its results placed before us in so cheap and convenient a form.

It is our duty to use such a help as given by God Himself for the help of His people in the better understanding of His Word. The cost is \$1.25 at any of the Book Rooms or of the publishers, Loizeaux Brothers, 63 Fourth Ave., New York. As to the comparative value of this and the Revised Version, I think that while that of the revisers carries the greater weight, yet that of J. N. D. should be given the preference as he possessed a spiritual discernment which the revisers seemed to lack.—J. W. NEWTON.

### THE HOLY SUFFERER.

"My God, my God, why hast Thou forsaken me? Why art Thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, and Thou hearest not; and in the night season, and am not silent!"

"But Thou art holy, O Thou that inhabitest the praises of Israel."

"Our fathers trusted in Thee; they trusted, and Thou didst deliver them. They cried unto Thee, and were delivered; they trusted in Thee, and were not confounded. But I am a worm, and no man!"

Who is this holy Sufferer? Who is it that justifies God in the midst of (as far as Himself was considered) inexplicable abandonment? Who is it that is the one solitary exception to all God's ways with the righteous?—righteous above all, and yet forsaken, as no righteous person ever was beside.

Yes, it is the Lord, the Life-giver, the Saviour! It is the Highest in the place of the lowest! Lower than man—a worm—but oh, for what, but that the token of salvation might be ours?—the pledge of a mercy which puts those who take shelter under it in absolute and assured security, and gives, "boldness in the day of judgment" itself!

Christ had to take that awful place of a worm and no man; not treated as other men, but apart from all that was natural in God's holy ways of government. For when were the righteous forsaken? Never! They had gone through death, but they had gone through it with God, with the Lord as their Shepherd, fearing no evil, His rod and His staff their comfort. But when the Lord went through it, over whom death had no title at all, it was a totally different thing. That cloud of darkness that hung over the cross was but a symbol of deeper darkness which pressed upon the soul of Him who made atonement for our sins

there. It was not that, as a very beautiful hymn says, but here misinterpreting, "The darkness sought His woes to hide;" here it was rather our darkness, the due of our sins, which fell upon Him who bore them for us, and blotted out the sun at midday: the terrible shadow of our curse borne, and needed to be borne, by Him who was made a curse for us.—F. W. G.

An American Doctor, when dying, momentarily revived and exclaimed: "Find that word; find that word." "What word?" they said. "That awful word—*remorse*!" he answered. And again he said, "Remorse!" At length, gathering up all the strength he had left, he shrieked out, "Remorse!" Then he added, "Write it; write it." It was written. "Write it in larger letters; underline it, and let me gaze at it," said he; and he went on, "None of you know its meaning as I do, and may you never know it. Oh! it is awful in its meaning to me, and I feel it now—*Remorse!* *Remorse!!* *REMORSE!!!*"

Sunday School Work.—I was very young when, having said to my boys that Jesus Christ saved all who believe on Him, one of them asked, "Teacher, do you believe?" I replied, "I hope I do." This did not satisfy him, for he said, "But you are not sure?" And I had to consider then, for my repeating "I hope so" only brought from him, "If you have believed in Christ you are saved;" and I thus learnt that to teach effectively I must be able to say, "I know that it is so, for I have tasted and handled the good Word of life."