

THE CLEANER.

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

Thos. Somerville, Editor. “LET THERE BE LIGHT.” Vol. xv. No. 7

“BEHOLD, HE COMETH.”

High above the ocean's tempests,
Far beyond earth's madest strife,
Calm amidst the bliss of heaven,
Sits the One who is our life.

Once amidst earth's wildest tumults,
And its wretched sin and dross,
Walked the holy, spotless Saviour,
Whom they mocked—put on a cross.

Risen high o'er all man's hatred,
Now upon the throne of power,
Waiting calm—though dark rebellion
Only deepens every hour.

He'll come forth triumphant Conqueror,
Heaven and earth shall own His sway,
Come He shall for He has said it,
And all darkness chase away.

Every foe and every rebel,
Shall most surely lick the dust,
Reign He shall, and reign triumphant;
Happy all who in Him trust,

Come, Lord, come, and take Thy people,
To the realms of endless light,
And returning, take Thy kingdom,
With Thee there is love and might.

T. SOMERVILLE.

PRAISE THE LORD.

God delights to surround Himself with hearts filled to overflowing with the sweet sense of His goodness, and pouring forth songs of praise and thanksgiving. He inhabits the praises of His people. He says, “Whoso offereth praise glorifieth Me.” The feeblest note of praise from a grate-

ful heart ascends as fragrant incense to the throne and to the heart of God.

Our grand primary business is to praise the Lord. It is to this blessed and most sacred exercise the Holy Spirit exhorts us, in manifold places.

“By Him, therefore, let us offer the sacrifice of praise to God continually, that is the fruit of our lips, giving thanks to His name.”

We should ever remember that nothing so gratifies the heart and glorifies the Name of our God as a thankful worshipping spirit on the part of His people. It is well to do good and communicate. God is well pleased with such sacrifices. It is our high privilege, while we have opportunity, to do good unto all men, and especially to them who are of the household of faith.

We are called to be channels of blessing between the loving heart of our Father and every form of human need that comes before us in our daily path. All this is most blessedly true; but we must never forget that the very highest place is assigned to praise. It is this which shall employ our ransomed powers throughout the golden ages of eternity, when the sacrifices of active benevolence will be no longer needed.—C. H. M.

Though we travel the world over to find the beautiful, we must carry it with us, or we find it not.

THE BIBLE DOCTRINE OF THE HOLY SPIRIT.

The Word of God is plain and simple in its revelation as to the work of the Holy Spirit, but many erroneous views are current which greatly hinder believers. For instance they are urged to seek the baptism of the Spirit and sealing with the Spirit, and are taught that this will when attained, make them sinless in heart and ways. In former articles we have sought to show what the Word teaches concerning these things. It is the object of the present article to lay before the people of God what the Word says as to Sealing with the Holy Spirit and Grieving the Spirit.

Sealing with the Holy Spirit is spoken of in Eph. 1:13, "in whom, having also believed, ye were sealed with the Holy Spirit of promise, which is an earnest of our inheritance, unto the redemption of God's own possession, unto the praise of His glory."

Eph. 4:30, "And grieve not the Holy Spirit of God, in whom (with which) ye were sealed unto (for) the day of redemption." Revised Version. We also find sealing mentioned in 2 Cor. 1:22, "Who also sealed us, and gave us the earnest of the Spirit in our hearts."

To seal anything is to attach to it a proof of ownership. A letter sealed with the King's ring was thus shown to be authorized by the King, to be in effect his decree. When God seals a believer it is a sign that the one sealed belongs to Him. Sealing is His work, man has no part in it, directly at least. But who

are sealed? Not the world, those who do not have faith in Christ, for the world "cannot receive" Him "because it seeth Him not neither knoweth Him." John 14:17. It is only born again ones, believers in Christ who receive the Spirit and are sealed. None others can receive Him according to the plain words of Christ. But if believers only are sealed, when are they sealed? Is it when they believe, or have they to wait for a longer or a shorter time? We go to Scripture alone for an answer, and there we find nothing about waiting to be sealed. Those who believe are saved, forgiven, justified, they become His by faith, and when they become His they are sealed. Unbelievers are not sealed any more than they are forgiven or justified.

Scripture plainly tells us that "If any man have not the Spirit of Christ, he is none of His" Rom. 8:9. It is plain that if one belongs to Christ he has the Spirit of Christ. For "if any man have not the Spirit of Christ, he is none of His," and if he has the Spirit of Christ, he is His; and so conversely, if he is His, he has the Spirit of Christ.

Now follows the query, Can a believer have the Spirit of Christ and not be sealed? If the Spirit dwells in any one, it is because he is Christ's and the presence of the Spirit is the seal, the sign of Christ's possession. How good it is to realize that He has given each one of His people such a token of His ownership. God is our Father, Christ our Saviour, the Holy Spirit dwells in us. How wonderful God's grace to sinners!

It may be said that while sealing denotes that the one sealed belongs to Christ, the baptism of the Spirit, which is another effect of His incoming, is that which makes us members of the body of Christ. 1 Cor. 12 : 13 makes this plain. When a sinner repents and believes the gospel, has real faith in the Lord Jesus Christ, the Holy Spirit enters and the believer is sealed and baptized by the Spirit. To make sealing and the baptism of the Spirit attainments to be secured at some time after believing by additional acts of faith, is to depart far from the simple truth of Scripture. The Word never speaks of these gifts as attainments, they are gifts pure and simple. And since the day of Pentecost no believing Gentile has been told to ask for or seek these gifts. Everywhere in the Epistles it is taught that, if one is a believer, he has these gifts.

There are three commands given concerning the Spirit. Eph. iv. 30 ; v. 18 : 1 Thess. v. 19. As every believer has the Spirit, so every one is told "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. iv. 30.—The day of redemption is that day when Christ will come, raise the dead, change the living, give to all His saints bodies like unto His glorious body. Phil. iii. 20, 21 ; Rom. viii. 23. We become His when we believe on Him, and it is "they that are Christ's" who are to be raised from the dead at His coming," NOT any special class of believers.

For every one of Christ's, the day of redemption will be the end of all the trials, all temptations, all imper-

fections, all that makes this life a wilderness to the saint. But while we are here we are sealed for that day. It is as though Christ gave to each one of His own a special token for the wilderness to show they are His, and in the day of redemption every one of His people will be glorified. "They that are Christ's at His coming," "them also who sleep in Jesus," "the dead in Christ;" these are some of the words used to tell us who will share in "the day of redemption."

The Holy Spirit may be grieved, but the thought so common that He may be grieved away, is not found in Scripture. The two Scriptures which are thought to teach this are Heb. vi. 4-6 and x. 26-29. The first of these passages speaks of falling away, the second of sinning willfully. Both are specially addressed to those who had been among the earthly people of God, Jews, and who had PROFESSED to believe in Christ.

Taking the first of these passages we find that these persons had been "once enlightened, tasted of the heavenly gift, made partakers of the Holy Ghost, tasted the good word of God, and the powers of the world to come." All these things could be said of them, and these they could fall away from. But it does not say that they had been saved, forgiven, justified, had eternal life, were sealed, baptised, or indwelt by the Holy Spirit. These are the "things which accompany salvation," and not any of them were possessed by those who fell away. "Made partakers of the Holy Ghost" means made to share in the outward blessings which He

brings, and does not indicate any real inward work of the Spirit. One could have all these privileges yet not have "repentance towards God, and faith towards our Lord Jesus Christ," and so could fall away from that which was outward merely, back into a state from whence it would be impossible to renew them to real repentance. Those truly saved are like the good ground which bears profitable crops; but these are like ground which in spite of rains and tillage, bears only thorns and briars.

In Heb. x. 26-29 it is willful apostacy after the knowledge of the truth has been received. And the spirit here is simply the spirit of grace, not sealing or indwelling, but convicting. And if one has the truth laid before him and rejects it, rejects the Saviour and His salvation, there is no other way to be saved, and there is nothing before such an one but judgment and the lake of fire.

"Take not Thy Holy Spirit from me" is the cry of one in a former dispensation when the Spirit had not been given as He has in this, when there was no sealing or baptizing with the Spirit.

We should beware then of putting the word "away" where God has not put it, and it is far stronger as He has written it. It is not said grieve not away the Holy Spirit, but "grieve not the Holy Spirit." Do not grieve Him at all. In Isaiah lxiii. 10 it is better "grieved" as the R. V. puts it than "vexed." The Holy Spirit is never said to be angry, the wrath of the Spirit is never mentioned.—"Grieve" is a tender, touching word. It is not that He is vexed or angered,

but made to sorrow and feel grief over the folly and sin of God's people.

We can see how Israel grieved Him, how their unbelief and evil ways prevented Him from blessing them. He said to them, "Your iniquities have turned away these things, and your sins have withholden good things from you." Jer. v. 25. So it is to-day, the people of God turn away blessings from themselves by their carelessness, their disobedience, their conformity to the world. Anything and everything which is a work of the flesh grieves the Spirit.

The flesh is in every believer, and if allowed to act, the Spirit cannot bless, joy and peace are not realized, the believer becomes blind and weak. Sad indeed it is for the people of God to ever fall into sin, to lose the brightness, the spiritual sight, the power, joy and peace which the Spirit ungrieved gives. Every form of sin, every allowance of the flesh grieves the Spirit.

The sins mentioned in connection with the command to grieve not the Spirit, Eph. iv. 25-32, are those into which believers are apt to fall. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with all malice."—These are sins which grieve the Spirit as of course all sin does, but sins like these are often condoned. How few realize that evil speaking is a sin, that it grieves the Holy Spirit.

Is it possible to live without grieving the Spirit? No doubt it is.—God's people are to live holy lives, this is the will of God as everywhere expressed in His Word, but how very few there are who do not at some

time grieve the Holy Spirit. Barnabas failed, and even Paul came so near failure when he went up to Jerusalem the last time, that we believe he must have grieved the Spirit who had plainly forbidden his going there. Acts xxi. 4.

But there certainly may be the daily and hourly walk in the Spirit. "This I say then, walk in the Spirit and ye shall not fulfil the lusts of the flesh." Again, "If we live in the Spirit, let us also walk in the Spirit." Gal. v. Thus we have three steps, live in the Spirit, walk in the Spirit, not fulfil the lusts of the flesh. In verse 17 the existence of the two natures in the believer is brought out. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would." The Word tells us of no state in which the flesh is removed. Instead of having the flesh removed, they walk in the Spirit and do not fulfil its lusts. As another has expressed it, "The desire of the flesh fights against the Spirit, and the desire of the Spirit fights against the flesh; and this variance tends to hinder you from doing what you wish to do." The Spirit keeps the believer from doing what the flesh leads him to do.

Scripture makes a broad distinction between those who are "spiritual" and those who are "carnal."—The carnal are those who "walk as men." We often use the term "worldly" in place of carnal. The spiritual are those who walk in the Spirit.—The carnal believer is dishonoring God. He is living in the world, not

like a believer, but like the world itself. It is only as we walk in the Spirit and are spiritual that we differ from the unsaved in our lives. We are not to live unto ourselves, but unto Him who died for us and rose again. We are to walk in newness of life, to bear the fruit of the Spirit, and how sad it is when those who should be doing all this are instead living down on a level with the world that knows not God.

If believers let the flesh act and grieve the Spirit, they should go to God at once in humble confession.—We should seek to keep a tender and sensitive conscience, we should not rest until we know we are fully restored. And as we follow the Spirit's leading we shall be learning more of Jesus, be growing more like Him, our hearts will be filled with love and joy and peace and all the blessed fruit of the Spirit. "Yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. vi. 12. This is God's own word to His people, yield to Him, let the Spirit lead you, and in His power and by His grace walk in His ways to the end.

J. W. NEWTON.

There is an eternal realm to which man belongs. God has made us for the infinite and eternal. God has given us longings, aspirations, hopes, needs that nothing earthly can satisfy. The very standpoint of our being is immortality, and you never can satisfy the boundless nature of man with anything less than the infinite and divine.

THE WORLD.

How many there are who sincerely believe that Christians should have their place in the government of the world—nay should control it! Who in fact, so fitted? and what could be so desirable for the world itself?

They do not see that the world is never to be subject to Christ until He takes possession of it with the rod of iron; that Satan is its prince and god, never to be cast out until the Lord comes Himself from heaven; that the world remains, therefore, in steadfast opposition to what is of God; and Christianity, if it root itself in it, only becomes corrupted by it, and not its purifier.

The yoke with unbelievers, which these principles of necessity bring about, is what at the start forfeits for the child of God the enjoyment of the child's proper place. "For what fellowship hath righteousness with unrighteousness? or what communion hath light with darkness? or what concord hath Christ with Belial? or what part hath he that believeth with an unbeliever? and what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them and walk in them, and I will be their God, and they shall be my people. Wherefore come out from among them, and be separate; and touch not the unclean thing, and I will receive you, and will be a Father to you; and ye shall be My sons and daughters, saith the Lord Almighty."—F. W. GRANT.

They who seem the most tried are not always those that have the sharpest warfare.

"I BELONG TO HIM."

The troubles of this year, (1846,) have worn me a little; moreover, one is worn year by year if it pleases God, though His long-suffering is still salvation; may the time roll on still more quickly—my desires are fixed on the land of rest, this precious rest of God. My heart opens yet more to the thought of the glory, and of the rest that Christ is preparing for us, and I sigh for the moment, and with all my heart; my heart and my joy are there. The circumstances I have had to pass through, I believe have made my soul more ripe, at least, I hope so, for the joys that are with Christ, have bound me more and more sensibly to Him, and to all that has to do with Him—that is found in Him. . . . My life is more hidden with Christ in God. As to my spirit, my abode is more there, and it is worth while, dear friends. However, I am a poor, miserable, sorry creature. I know it well. But in the measure in which I accompany soul after soul to the gate of heaven, I begin to think that it is almost time I should go in there. I wait. I belong to Him, who has truly the right to dispose of me. Till then I work as a hireling that accomplishes his day, and, alas, I am but a very bad workman, not worthy to be called such—still, happy to be one.

But God does His work, and I never more felt His faithfulness, and His great goodness. Never has my faith been more encouraged. Never have I felt more sensibly that God was acting, and that I could count on Him. In looking back, I am struck

with all His grace. The sifting is severe, but it is a sifting of love.— Since I acted decidedly, my peace and my joy have been very great, as well as of all those who have done the same. Consciences have need, as well as the heart of the spiritual man has need, to be awakened, and that has been done. Never have I enjoyed so much communion in worship, and of the presence of God.— Oh, how true it is that our Rock is faithful, and that He is near to us, to those who call upon Him with faith.—From one of J. N. D.'s letters.

BLOOD-SHEDDING.

From Genesis to Revelation there is a thoroughfare stained with the blood that cleanseth from sin. No sooner had man sinned than the protevangel spoke of the "Seed of the woman" suffering for sin. The first altar, reared by the closed gate of paradise, prophesied of the slain Lamb of God. As the years passed, the prophets declared, with ever increasing clearness and particularity, the coming sacrifice. David sang of it in his Messianic psalms. Isaiah drew the portrait of the agonizing Christ as if he had gazed on the Cross. "He is a man of sorrows, and acquainted with grief. Surely He hath borne our griefs, and carried our sorrows. And the Lord hath laid on Him the iniquity of us all." The same truth was emphasized by Moses, Daniel, Zechariah, all the prophets down to Malachi, who, waving his torch in the twilight of the long darkness which closed the old economy, said, "The Sun of Righteousness shall

arise with healing in His wings." Open the Book where you will, the face of Jesus, "so marred more than any man's," yet divinely beautiful, looks out upon you.

The rites and symbols of the Old Testament all find their fulfilment in Christ crucified. Their centre was the tabernacle. Enter it and observe how it is everywhere sprinkled with blood. Here is blood flowing down the brazen altar, blood on the ewer the golden candlestick, the table of show-bread, the altar of incense; blood on the floor, the ceiling, on posts and pillars, on knops and blossoms, everywhere. Lift the curtain and pass into the holiest of all—but not without blood on your palms. Here is blood on the ark of the covenant, blood on the mercy-seat—blood, blood everywhere.—What does it mean? Nothing, absolutely nothing, unless it declares the necessity of the Cross. It is an empty dumb show, except as it points the worshipper to Him whose vicarious death is the only means of our salvation.

Wherefore I say, the man who denies this truth must set himself against the sum and substance of the Scriptures. For if the atoning death of Christ be taken out of that blessed Book it is, as a solution of the great problem of life, of no more value than last year's almanac.—B.

We need never be afraid of the result of dwelling upon the record of the Lord's dealings and ways with us. This is a blessed habit, tending ever to lift us out of ourselves, and fill us with praise and thanksgiving.

THE HIDDEN SPRING.

It is said that the maker and custodian of the great clock in Strasburg Cathedral had a misunderstanding with the authorities of the cathedral, and finding them unwilling to yield he quietly touched a spring in the tower and the clock stopped moving. The people wondered, complained, questioned, and protested. The authorities employed mechanics and experts and skilled artisans in vain. Nobody could understand the works or make the clock go until at last they were obliged to appeal to the maker and yield to his terms, and then he quietly touched the spring again, and, lo, the whole machinery began to move. It was because he was the maker he could arrest it and he could restore its operations.

And so there is but one Hand that can suspend the mighty wheels of nature's complicated mechanism and there is but one Hand that can restore their power when interrupted. And when we see that Hand put forth to close the heavens at the word of Elijah, and then to open the brazen skies and send forth the copious showers at the same prophetic word, we know that He is bearing witness to the word of His servant. When we see the waves stilled, the sick healed, the dead raised, the very Son of God Himself come forth from the sealed tomb, with the distinct assertion that these are the very credentials claimed by the witnesses who have given to us this Word, what but obstinate and inveterate blindness can doubt that this is indeed the authorized message of heaven, the Word of the living God? S.

MY MOTHER'S GARDEN.

I used to visit my childhood's home amid the intervals of college life, and one of my greatest delights was to see my mother's garden. She spent her old age in cultivating flowers, and it was a touching and beautiful sight to see her amidst her flowers with all the wealth and glory of fragrance around her. One of the first things she did was to take me to her garden to show me the new and beautiful things that she had added.

But the garden is gone now, for the heavenly home has received that beloved one years ago. Were I to go back now I would not find the exquisite blossoms, for the garden has been neglected since she left it. But if I went into that old parlor I would see upon the table under a glass cover a beautiful bouquet of skeletonized leaves and flowers.— They once grew in that garden, but they were frail and perishable, and had they remained they would have been withered by the autumn frost. But they were plucked and skeletonized by a beautiful and simple process. Steeped for a while in water all the pulp and perishable matter passed out of them, and nothing was left but the strong woody fibre with all its exquisite and delicate lines like the finest lace work. Then this was bleached and dyed and fastened together as an exquisite bouquet of imperishable flowers of lasting beauty. There they stand from year to year unchanged by summer sun or autumn frost. All that was perishable was taken out. They have been lifted to a higher plane of imperishable beauty.

So, beloved, God is lifting us from the time things to the things of eternity. The Holy Spirit would wither the flesh that is grass and the flower of grass that the spiritual life might grow and bloom with flowers that never can be destroyed, and whose fragrance shall never die through the countless ages of eternity. Let us cultivate this deeper and diviner life, through a constant intercourse with our blessed Lord and Saviour.—S.

D. L. MOODY'S LAST HOURS.

To the world, Friday, Dec. 22, was the shortest day of all the year, but for Dwight L. Moody its dawn ushered in that dawn that knows no night. For forty-six years he had been a partaker of the divine life, and the transition from the seen world to the unseen, from the sphere of the temporal to that of the eternal, was no interruption in the life with which his friends were familiar. For nearly half a century his one aim in life had been to do the will of God, and he responded with a characteristic readiness to God's summons. Only a few days before his going, in conversation about some future plans, he referred to the possibility of his lifework being nearly completed. In reply to a remonstrance and an attempt to encourage him, he said :

"I'm not discouraged. There's lots of hard work left in me yet, I believe. I want to live as long as I'm useful, but when my work is done I want to be up and off."

After a rather restless night he fell into a quiet sleep for over an hour, from which he awoke in a sinking

condition. During the earlier hours of the night, Mr. Fitt, his son-in-law, had been by his bedside, and he had seemed to rest and sleep a greater part of the time. At three in the morning the elder son took the place as watcher in the sick-chamber, and for several hours Mr. Moody was very restless and unable to sleep. About six o'clock he quieted down, and soon fell into a natural sleep, from which he awoke in about an hour. Suddenly he was heard speaking in slow and measured words. He was saying :

"Earth recedes; Heaven opens before me." The first impulse was to try to arouse him from what appeared to be a dream. "No, this is no dream, Will," he replied. "It is beautiful. It is like a trance. If this is death, it is sweet. There is no valley here. God is calling me, and I must go."

Meanwhile the nurse was summoning the family and the physician, who had spent the night in the house.—Mr. Moody continued to talk quietly, and seemed to speak from another world his last messages to the loved ones he was leaving.

Then it seemed he saw beyond the veil, for he exclaimed, "This is my triumph, this is my coronation day! I have been looking forward to it for years." Then his face lit up and he said, in a voice of joyful rapture, "Dwight! Irene!—I see the children's faces," referring to his two little grandchildren that God had taken in the past year. Then, as he thought he was losing consciousness, he said, "Give my love to them all." Turning to his wife, he said, "Mamma,

you have been a good wife to me!" and then he became unconscious.

For a time it seemed that he had passed on into the unseen world, but slowly he revived, under the effect of heart stimulants, and, suddenly raising himself on his elbow, exclaimed: "What does all this mean? What are you all doing here?" He was told that he had not been well, and immediately it all seemed to be clear to him, and he said:

"This is a strange thing. I have been beyond the gates of death and to the very portals of Heaven, and here I am back again. It is very strange." Again he talked about the work to be done after he was gone.

In a few moments more another sinking turn came, and from it he awoke in the presence of Him whom He loved so long and devotedly. It was not like death, for he "fell on sleep" quietly and peacefully.

Of awaking consciousness beyond the thin veil which separates the seen from the unseen we may not know just now, but of that welcome in that City for which at times he felt such a homesickness we may be sure. Did he not himself testify to having been "within the gates" and "beyond the portals," where he had caught a sight of child faces loved but lost awhile?"

During his earthly pilgrimage it had been his to sing the sweet and joyful melodies that filled his soul, but at that Christmastide he joined in Heaven's glorious anthems to Him whose love had been a consuming fire, and whom he had served with such devotion when on earth.

Of that larger life he had spoken in no uncertain way.

"Some day you will read in the papers that D. L. Moody, of East Northfield, is dead," he had said. "Don't you believe a word of it! At that moment I shall be more alive than I am now. I shall have gone up higher, that is all—out of this old clay tenement into a house that is immortal; a body that death cannot touch, that sin cannot taint, a body fashioned like unto His glorious body. I was born of the flesh in 1837. I was born of the Spirit in 1856. That which is born of the flesh may die. That which is born of the Spirit will live forever."—W. R. MOODY, HIS SON.

THE STARRY HEAVENS.

Listen, O man, to the voice which comes from the untroubled deep where the sons of the morning sing upon their sapphire thrones!

"What art thou, poor worm of the dust, that thou shouldest glory in thy strength, or spend thy puny might in working discord in the government of the God that made thee? Thou art but a mote upon the surface of the great globe which has been given thee for thy habitation. One hour of silent sunshine will do more to change the face of the earth than millions of men can do in a lifetime of toil. With all the united force of all thine armies, thou canst not wound the fair face of the earth so deeply as one surge of the pent-up fires that burn beneath thy feet. One tremble of the earthquake, one throb in the fiery heart of the volcano, one hour of the ocean's stormy wrath, the removal of one element from the air, the

water or the light, will do more to change the globe than all thine arts and engines in years of toil. And yet the whole earth of thy habitation is but a single mote in the star-dust with which God's creative hand has strewn the skies. And the night bids thee look forth upon the world-peopled plains of immensity, that thou mayst see thine insignificance and be ashamed of all thy pride."

Are you ever disposed to overrate your individual importance in the creation of God—to glory in talent, in success, in acquisitions, in personal accomplishments? Or does disappointment ever weigh heavy upon your heart, making you sometimes even doubt whether the government of the universe be sufficiently wise and strong? Go out beneath the open heavens at night, and take a lesson in faith and humility from God's great star-book of the skies. Consider whether the hand that has held millions of worlds in their place, without weariness, for thousands of centuries, needs to be strengthened by your puny might?

Consider that the humblest human being on earth can enjoy the love and protection, can be adopted as the son and heir, of a Being who can make a million worlds for every particle of dust that the whirlwind strews on the sunbeam, and not diminish his riches nor task his power. Consider how much reason you can have, either for pride or despondency, when the worlds of God's creation are so many that no creature can count them, and the promise of God to every soul that trusts him is so sure that he will suffer the

heavens and the earth to pass away and perish, rather than fail to fulfill the desire of them that fear him.

How can you fear, or murmur, or be disappointed when the calm and holy sons of the morning are ever singing into your heart the great lessons of peace, humility and trust in Him who holds the stars in his right hand, feeds the sparrow, clothes the lily, and feels an especial and paternal interest in every soul that he has created? All the power and wisdom which God displays in maintaining the order and constancy of the universe of worlds are pledged to provide for your safety and happiness, now and for ever, upon the single condition that you trust him and keep his word.

What then can the greatest and wisest of men have to be proud of, what the poorest and lowest to complain of, when the safety, the glory, the blessedness of all must consist equally in possessing the favor of that infinite One whose glory is displayed by the midnight heavens, and whose handiwork is seen in the firmament of stars?—M.

In Christ ! see a divine heart, reflecting the perfect certainty of a love whose perfection cannot be questioned. It is peace. Now He says to us, "Peace I leave with you, my peace I give unto you." What peace is expressed in these words, "I know that Thou hearest Me always, but because of the people that stood by I said it." This peace is ours. 1 John v. 14, 15. What peace even in these words, "I know whom I have believed," as well as in so many other Scriptures.

A FRUITFUL LIFE.

A little English girl lived and died unknown to all but her family and her pastor, but the beautiful story of her life was written by her minister, Leigh Richmond, in a tract called "The Daryman's daughter." That little tract fell into the hands of a young English noble who was wasting his splendid intellect in dissipation, and William Wilberforce arose from his perusal a consecrated Christian and became the emancipator of all the slaves in the British Empire.

William Wilberforce wrote a little book called "The Practical book of Religion," and it fell into the hands of an easy-going Scotch preacher who was actually thinking of giving up his pulpit to teach Mathematics; but out of that little book was born the mighty soul of Thomas Chalmers, and out of his life came the Scottish Disruption, the Free Church, and the great movement for Christ and missions which that noble church has led and to which many of us owe our Christian hopes.

How marvellous the chain of Divine working! How mighty the efficiency of a little word! How immortal the Word of God, which liveth and abideth forever!—S.

We tend continually to follow human authorities and traditional teachings, which God has continually to break through for us, sending us afresh to His Word, that our faith may not stand in the wisdom of men but in the power of God. Thus alone true spiritual health is realized and preserved.—F. W. GRANT.

The work of the cross all passed between God and Christ perfectly alone—of which the outward darkness was the sign—according to the exigencies and righteousness of God; where it must be according to the absolute perfectness of those who wrought it. Men had nothing to do with it; all we had to do with it was our sins, and, we may add, the hatred that killed Christ. It was a divine work about my sins.

Were ever words like Christ's—words of grace, unutterable grace with which He has sought to win us? It is a blessed truth, that before the day of judgment comes, the Judge has come Himself to deliver. Of course you will have to be judged then, if you do not accept the deliverance now!

In the hour of conflict, we feel our weakness, our nothingness, our need. This is good and morally safe. It is well to be brought down to the very bottom of self and all that pertains to it, for there we find God, in all the fullness and blessedness of what He is, and this is sure and certain victory and consequent praise.

Man's true position, his proper attitude, his only place of strength, safety, rest and blessing is to be found in habitual dependence upon the Word of God. This is the life of faith which we are called to live—the life of dependence—the life of obedience—the life that Jesus lived perfectly.

God, His holiness, His majesty, His righteousness, His love, has found His rest in the work and Person of Christ: I have found mine there.