

THE CLEANER.

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

Thos. Somerville, Editor. Brantford, Feb., 1895.

Vol. 10, No. 2

GODS PICTURES OF THE FUTURE.

A PICTURE OF BLESSING.

When the future is unfolded to us in the Word of God, we find first that sin and evil are permitted to develop and manifest themselves in their most terrible forms. Then we find judgment following judgment until it culminates in the destruction of the combined powers of evil, and the establishment of righteousness in the earth. However difficult it may be to understand some parts of the Revelation so as to be able to follow the different lines of prophecy contained in them, when we come to the 19th chapter we find an orderly sequence of events. This is indicated by the frequent occurrence of the words ‘and I saw.’ First, there is the destruction of the beast and the false prophet, and also the armies of the kings of the earth. Then in the 20th; 1-3, is the binding of Satan for a thousand years. That of itself is a wonderful mercy to a world in which he has ruled men so long, and deceived them by his awful power. For a time all hindrance has been withdrawn and man has learned what it is to have Satan in the earth. Rev. 12; 7-13.

That is what the world is now getting ready for, and few realize how rapidly events are being

shaped for Satan’s coming to the earth. When the Son of God came into the world, He was cast out and slain; when Satan comes, he will be enthroned. Thank God, that time is short. Rev. 12; 12. He is laid hold of and bound, he is put where he can deceive the nations no more for a thousand years. Thus the way is cleared for the time of blessing.

Next comes the reign of Christ and all His saints, the righteous and righteousness reigning. Wondrous contrast to what we see now. Unrighteousness and the unrighteous reign now. For a thousand years Satan will be bound and the earth will know the reign of One after God’s own heart.—Rev. 20 is one of the most wonderful pictures in the Word of God. There is a rapid and brief view of the greatest events in the world’s history with two exceptions, the creation and fall of man, and the birth, life, and death of Christ. A few brief words tell of the thousand years of blessing, and then we see Satan loosed for a little season. But he finds hearts ready to listen to him, even after a thousand years of the reign of righteousness. Then comes the final and complete overthrow of Satan, the judgment of the great white throne, and in the first seven verses of the next chapter, a brief picture of the eternal state of the

saved. In verse eight, we get a last view of the awful doom of the lost. All through the word of God the two are contrasted, and here in the description of the end of all things, the eternal portion of the lost is shewn in all its terrible reality.

Having taken a brief view of events through the last scenes of earth to the eternal state of the righteous and the wicked, the Revelation now turns back to describe more fully the thousand years of earth's blessing under the reign of righteousness. In the Old Testament, in the darkest days, God had the blessing of the earth in view. Now the darkness is great, but Christ has come, and the gospel is being preached. It is the day of salvation, the Church is being gathered, God has made known His love in Christ. But sin and evil abound, millions are in Satan's power. The time of earth's blessing is delayed that men may hear the gospel. But it will surely come. God waits patiently; by and by He will fulfill His purpose.

The Old Testament gives the earthly side of the thousand years of blessing, and the Revelation gives the heavenly side. Scripture plainly teaches that there will be a new heaven and a new earth as well. Earth there will be, and an earthly people. The millennial earth is what the Old Testament prophets spoke of, the new earth as it will be in the eternal state is not described in the Word. It could not be. The people of God could not understand any description of it. A few brief words tell what is not in it. There is no more sea. That

must be a wondrous change, but it is all we are told. Do you ever feel sad when you realize how fast the days are passing, how you are growing older, how your life here is slipping away? Well, if you belong to the Lord Jesus Christ, every year and day and hour and minute is bringing you nearer to that new heaven and new earth. And God does tell us something about that change which we can understand. Just get your Bible and turn to Rev. 21; 3-5. God is going to wipe the tears from His people's eyes. There shall be no more death, neither sorrow nor crying, neither shall there be any more pain. You can take that in. He can tell us what will not be there.—Just think what it will be to have no more sorrow nor pain nor death! To have God with us, and have Him make all things new, and the former things pass away. We cannot be now told what the new things will be, we can only be told what will not be there.

It is very evident that verse 9 and those following refer more to the millennium, to the heavenly side of it and the place of the heavenly people. We may study and meditate upon it, but not speculate. We should remember that the Revelation is largely a book of symbols, and that we must be guided by the rest of the Word, and the Spirit of our God in interpreting them, so far as is given us to interpret them. But it is a picture of full and complete blessing, and it is blessing that is never to come to an end. It may increase but it will never grow less. Are you troubled here? 'Our

light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.' 2 Cor. 4; 17-18.—J. W. NEWTON.

“HOW GRAND IT IS TO BE
SAVED.”

Such was the glad and free outburst of a young heart to which Christ was evidently precious. It came spontaneously, and was the rich overflow of a soul that was more than full.

‘How long have you been saved?’ I asked.

‘About five or six years,’ he replied.

Sufficient time, thought I, for a fair trial of his faith.

‘Have you any doubts or fears?’

‘I had at first,’ he said.

‘And how did you overcome them?’

‘By faith in Christ, and then occupation with Him.’

‘Quite right,’ I replied; and the whole story was told.

Now, it is most cheering to meet such a case—one that gives a reason for his hope, and makes you feel that he knows what he is about.

What struck me most was the last three words, ‘occupation with Him,’ for they let me into the secret of his appreciation of salvation. None can speak in glad-some terms or with thankful heart of the grandeur of salvation except they are maintained in hap-

py intercourse with Christ. When heavenly streams fail to flow into the heart, then sad leanness inevitably follows. It is just in proportion as we walk with God that the freshness of His grace and love fills our hearts. The cares of the world do not canker them, the thorns do not choke, nor the “little foxes” spoil. Care is cast upon Him, thorns are rooted up, and foxes driven away. “Occupation with Him” is the true preventative, the blessed panacea for all the evils of the spiritual life. It is the divine provision and safeguard, the haven from storm, health from sickness, sunshine from cloud and shade and gloom. Blessed resource, and always within reach!

But this “occupation” is not legal effort, nor monkish toil. It is not dreary servitude, nor the work of a “hired servant”—so much labour for so much bread. Neither is it a dreamy sentimentalism, without nerve or bone or muscle. It is bright, active, hearty companionship. It links you in sympathy with Christ in glory; it brings you into His sphere of interest; it elevates you above the monotony of earthly things; it calls for self-denial, but it points to the reward; it detaches from many an old association, but it places you in the centre of others, purer, nobler, and more enduring. The Master said to His trusted servants, “Occupy till I come” or, as other wise translated, “Trade while I am coming.” Now, this trading implies anything but idleness. You are entrusted with your Master’s money, and He expects the same with interest. What a

trust! such a trust as no angel ever knew; and is it a small matter that we, so honoured, should seek to bring Him large returns? Assuredly as we belong to Him, so surely is some grace entrusted to us, some privilege, or opportunity, or means of witnessing to, or suffering for Him. All this, and much more, is embraced in "occupation with Him."

Now, it is this that keeps the lustre on the soul, that prevents dulness and the ten thousand ailments that flow from its opposite self-occupation; for no greater plague ever assailed the Church than this. If Christ be the object all is healthy; if self, then all is practically over.

We should doubtless hear fuller praise, did Christians live in more constant occupation of heart and life with Christ. Things divine would largely displace things of this world, and out of the abundance of the heart would the mouth speak.

It is quite true that "faith in Christ," and that alone, puts the soul in possession of "peace with God." This must be clearly understood. To confound the diligent activities of life with that which lays hold of that life is fatal. Eternal life is the gift of God a gift received by faith; whilst the activities referred to are its outcome—the fair fruit of that wondrous tree.

How many a heart is drooping, how many a lip silent, that would be filled with joy and praise were "occupation with Him" the one business of life. How can such silence be otherwise accounted for? Christ is known, His work trusted, but the heart turns else-

where, and the feet fail to follow Him. This is the trouble. When one turns to the "epistle of Christian experience"—that to the Philippians—he finds abundance of joy, the mere word occurring some twelve times; and the whole point in that epistle is "pressing toward the mark for the prize." It has Christ in glory for the one bright commanding object of Christian life, and the result nothing but joy.

Nothing but joy? Well, plenty of suffering too. "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Chap. i. 29. But, then, the suffering enhanced the joy. They who do not suffer for Christ's sake have very little of Christian joy. The anthem in Europe received its key-note in the Philippian goal. The dungeon, the scaffold, the pyre, have struck the Church's loveliest harp chords. Suffering and joy, tears and smiles, death and life, have always balanced each other. "Sorrowful yet always rejoicing," is one of the contradictions of Christianity which perplex the infidel, but are as clear as noonday to the believer.

Well, "Philippians" presents Christ in glory as the object of the heart and life. How glorious! He lived and died for me; He is risen and seated on the Father's throne. He lives for me; and now, by grace, I would live for Him. That is Christianity. The law of old made "self" my object: "This do and thou shalt live."—

Self, wretched self—all one's thoughts had to circle round self, like the wheel round its centre. Now, self being dealt with—that

is, sins being pardoned, the soul justified, the old man crucified, every question settled—the happy heart is free to live for another, to please Him, to serve, worship, and adore, soon to be with Him.

Yes, over and over again, dear fellow Christians, depend upon it that "occupation with Christ" is the only one means whereby you can continue to enjoy or speak gladly of the moral grandeur of salvation.—J. W. S.

CHRIST IN THE GLORY.

I cannot see the glory of Christ now without knowing that I am saved. How comes He there? He is a man who has been down here mixing with publicans and sinners, the friend of such, choosing such as His companions. He is a man who has borne the wrath of God on account of sin; He is a man who has borne my sins in His own body on the tree (I speak the language of faith); He is there as having been down here amidst the circumstances, and under the imputation of sin; and yet it is in His face I see the glory of God.

I see Him there consequent upon the putting away of my sin, because He has accomplished my redemption. I could not see Christ in the glory if there were one spot or stain of sin not put away. The more I see of the glory, the more I see the perfectness of the work that Christ has wrought, and of the righteousness wherein I am accepted. Every ray of that glory is seen in the face of One who has confessed my sins as His own, and died for them on the cross; of One who

has glorified God on the earth, and finished the work that the Father had given Him to do. The glory that I see is the glory of redemption. Having glorified God about the sin—"I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do"—God has glorified Him with Himself there in heaven, John xvii.

When I see Him in that glory, instead of seeing my sins, I see that they are gone. I have seen my sins laid on the Mediator. I have seen LY sins confessed on the head of the scapegoat, and they have been borne away, Lev. xvi. So much has God been glorified about my sins that is in respect of what Christ has done on account of my sins, that this is the very title of Christ to be there, at the right hand of God. I am not afraid to look at Christ there.

Where are my sins now? Where are they to be found in heaven or on earth? I see Christ in the glory. Once they were laid upon the head of that blessed One; but they are gone, never more to be found. Were it a dead Christ, so to speak, that I saw, I might fear that my sins would be found again; but with Christ alive in the glory, the search is in vain. He who bore them all has been received up to the throne of God, and no sin can be there.—J. N. D.

TRUE LOYALTY.

To be thoroughly loyal to God, as well as thoroughly loving to men is a combination as difficult as serpent-like prudence and dove-

like harmlessness. In our concessions to men for the sake of being on good terms with them, we are very apt to be a little untrue to perfect righteousness.—Considering that men are nearly all enemies of righteousness and not disposed to see proofs of love in a rigidity of principle that reprobates their practices, the dilemma is a very serious one. Probably it will be impossible to convince those we are obliged conscientiously to oppose that we do really, nevertheless, have a genuine affection for them. God himself is unable to convince the world that He loves it while He reproves its sins and thwarts its plans. But His love is a fact, in spite of all appearances. And ours may be. If sure of this, we can be content, as God is, to wait for justification. Let us not lower our standard in order to gain followers; and let us not permit our faithfulness to the truth to alienate us from those who so very imperfectly adhere to it.—Herald.

“IT JUST MEETS MY CASE.”

A lady found a little girl sitting by herself, reading her Testament. On coming up to her, the lady inquired where she was reading.

She said, “In the fifth chapter of the Epistle to the Romans.”

“Why did you choose that chapter?”

She replied, “Oh I delight in it much.”

“On what account?”

“It just meets my case; see, is not that delightful?”—pointing to the sixth verse,—“For when we were yet without strength, in due time Christ died for the ungodly?” and then added, “I am indeed a sinner and without strength but here is the blessed remedy,—Christ died for the ungodly.”

THE GLEANER.

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

THE LOVE OF CHRIST.

When the Lord Jesus came into this world death held an undisputed sway. As the great sin-bearer he had to take the wages of sin in order to liberate those who were held by its power. The whole world groaned under the bondage of sin, and none could free themselves from its dark oppression. Guilt had made men cowards and Satan held the reigns and drove men on to destruction. With all that the senses sought satisfaction in he allured and deceived, and his power was owned and slavery was the sad result of his sway over man; slavery in all its varied phases from the cruelties of heathenism to the polished and silver-slippered religiousness of Phariseism. As Head of His people, Christ had to overcome Satan.—“He was made a little lower than the angels for the suffering of death,” and with groans and tears and bloodshedding He conquered ascending to the glory. Resurrection was the seal of His perfect work and acceptance.

‘His be the Victor’s name,

Who fought the fight alone;
Triumphant saints no honor claim,
His conquest was their own.

By weakness and defeat,
He won the meed and crown,
Trod all our foes beneath His feet,
By being trodden down.’

HE TRIUMPHED.

Sin is lawlessness, it is the creature saying I am independent of the Creator, and not that alone but it is the repudiation of the supremacy of God. It is high treason—the most daring rebellion on man's part. This is where man landed himself when he gave allegiance to Satar. Few see the place of guilt and rebellion that sin has brought them into. Man denied the Godhead of his Maker, and Christ came to restore to God the place from which sin had struggled to dethrone Him. And right royally He upheld all that man had trampled under his feet, and not only that but brought those who own His authority and Headship back into a place where in the glad and full homage of hearts brought out of a state of rebellion, they bow to Him who in fullest grace met their need, and render to God that worship He rightfully claims from His creatures. Happy people whose God is the Lord.

THE SANCTUARY.

In the holy calm of God's own presence there is neither earth-born cloud nor creature difficulty. In that rest ineffable, we rest.—There the way of God with us is alone traced out, Psa. 77; 13.—There the tangled web of life's sufferings and contradictions are unravelled. There the doom of wickedness like a moving pano-

rama passes before us, and **THERE** self is judged and **abhorred**, Psa. 73; 17-22. In the Sanctuary the spirit is calm, the heart's deep throb is quiet: why? because we are there brought into living touch with God Himself.

“EVEN SO, COME LORD JESUS.”
Rev. xxii. 20.

Haste! haste! the coming day,
Our raptured hearts would say,
While waiting here.
Nor tarry longer Thou,
But “bow the heaven's” now,
While coming near,
Thy sleeping saints to wake,
And living ones to take,
Into the air.

With Thee in glory grand,
Upon the cloud to stand,
Arrayed in white,
Fine linen pure and clean,
Such as no eye hath seen,
Nor mortal sight;
The purchase of Thy blood,
Our “righteousness of God,”
Un sullied Light.

Thyself no more to leave,
Thy love no more to grieve,
By wandering feet;
Our hearts no longer cold,
But by Thy love controlled,
In service meet;
The fame we once have heard,
Out-reaching far the Word,
Our tongues repeat.

Immortal life begun,
Immortal joys prolong,
In blissful rest.
No night succeeds the day,
But one eternal ray,
From His dear face;
Who occupies the Throne,
The Lamb! our sins hath borne,
Jesus, the Christ.

C. E. H.

All who labour for Christ shall receive
great wages for little toil.

HE IS COMING.

We lately met a young and ardent Christian. He was seeking to serve the Lord by preaching the gospel, and hoped ere long to leave his native shores, and go as a missionary to the heathen.

"Have you ever thought of the coming of the Lord?"

"No," said he; "I cannot say that I have."

"Have you never noticed," we replied with surprise, "how repeatedly the New Testament speaks of it?"

Again he answered in the negative, hinting at the same time that it spoke more of death than of the coming of Christ.

Reader, will you be as surprised as he to learn that death—for the Christian—is not mentioned more than four or five times; whereas the coming of the Lord is treated of in all the gospels, in the Acts, in almost every Epistle, in 1st and 2nd Thess. in every chapter—and lastly in the book of Revelation over and over again?

He was quite astonished at this, and promised to search the Scriptures to see if these things were so.

Early one morning, not long ago, the writer enjoyed a sight long to be remembered, and which made the truth of the Lord's coming and of His appearing very real to him.

In the distance, low down on the horizon, was to be seen a star, small and reddish in appearance. At first it did not particularly arrest his attention, until, as it rose higher and higher in the heavens, it grew brighter and larger and shone with great brilliancy. It was a beautiful sight, that lone star shining in all its glory in that early morning sky; so beautiful, that he could not help calling others to witness it. And as he sat watching it, the words of the Lord in Rev 22, came into his mind, "I, Jesus, . . . am the bright and morning star."

But he had not beheld it long before another object attracted him. The horizon began to glow with the beams of the rising sun, and soon the sun himself appeared in all his majesty, and the morning star faded from his view—lost in the splendor of the opening day. And as he looked, he thought of Malachi 4; 2, "But unto you that fear My name shall the Sun of Righteousness arise with Healing in His wings." So we sing,

In hope we lift our wistful, longing eyes,
Waiting to see the Morning Star arise;
How bright, how gladsome will His advent be,
Before the Sun shines forth in majesty.

Deep was the impression made upon his mind by the fact that in all he had witnessed there had been no pause. The night wore away. Those who were awake and watching saw and admired the brightness of the morning star, and then came forth the sun, and the day appeared.

And well we know that it will be so in the ways of evil. The night, the long dark night, is passing away, and soon will the weary watchers see Jesus—the bright and Morning Star—and be caught away to meet Him. 1 Thess. 4; 15-18. But, like the daily revolutions of the earth, there will be no standing still.—The Sun of Righteousness will rise upon a sleeping, guilty world, and judgment and wrath to them will be the result; but to the remnant of Israel, He shall arise with healing in His wings, and thus will that day of millennial glory be introduced, when the knowledge of the Lord shall cover the earth as the waters cover the seas.

Alas, for this guilty world! It sleeps on its terrible sleep, rocked in the cradle of false security: and in the midst of its dreams of "peace and safety," shall sudden destruction come.

As for God's beloved people, who are not of the night but of the day, who are

not of the darkness but of the light, who belong not to earth but to heaven, who are strangers here and citizens above, may Jesus, as the Morning Star, become brighter and brighter to their souls, until they find themselves "caught up," conformed to His image, and in His own blissful presence, to go no more out for ever.

The glory of earth fades as by faith we sing,

What will the sunshine of His glory prove ?

What the unmingled fullness of His love ?

What hallelujahs will His presence raise ?

What but one loud eternal burst of praise ?

E. A.

GIVING.

When Alfred the Great was hidden from the victorious Danes, a beggar came to his castle gate and asked for bread. The queen told Alfred that their entire store consisted of a single loaf, and that there was little prospect of their foragers, who were then out searching for food, obtaining more. The king heard her story, and smiling benignly, replied :

"Give the poor Christian half of the loaf. He who could feed five thousand with five loaves and two small fishes can certainly make our half loaf suffice for more than our necessities."

The beggar got half of the loaf. What did Alfred get? His foragers brought home such an abundant supply the next day that he was never reduced to such a strait again. God rewarded his benevolence a hundred-fold.

This is God's rule. Feed his poor and He will feed you. Take care of His cause and He will take care of you.—Spend in Christian charity what he pours into your coffers, and He will keep your coffers full. For full proof of the truth of these propositions I will place the Apostle Paul on the stand and ask him, "Paul, are these things so?"

Here is his reply. He says, "He which soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully.—Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things may abound to every good work. Being enriched in everything to all bountifulness, which causeth through us thanksgiving to God."

If these words do not teach that he who giveth shall be so enriched as to be enabled to be a more bountiful giver, then language has no meaning and words no sense. But they do mean that; therefore let him who has means scatter a liberal portion thereof in deeds of Christian charity.

On the other hand a close, niggardly disposition becomes more so as time rolls on, and discontent fills the soul; and at last not one of God's good gifts are enjoyed.

Do not many people make the mistake of attempting to take up the interests of the Lord before having the heart taken up with the Lord Himself? If I have a dearly-loved friend, my friend is my chief object and delight, and in the course of friendship I discover that my friend has interests which, for love of my friend, become mine too; but the love and companionship are independent of the interests, although perhaps much enhanced by them.—A. B.

The peace of the believer, through faith in the atoning blood of Jesus, if the soul be flourishing, flows like a river; joy in believing is the same river overflowing its banks. Let watchfulness keep pace with joy.

"SHALL THIRST AGAIN."

"He that drinketh of this water shall thirst again." John iv. 13.

"Shall thirst again," and oh ! how soon,
She comes to draw ere yet 'tis noon.
The weary Master sat to rest
And watched the empty pitcher brought,
Well knowing He alone possessed
The "living water" which she sought.
Thou too art thirsting, and in vain
Thou drinkest here to thirst again.

"Shall thirst again" for what ? for bliss ?
It grows not in a soil like this.
For fame—the mirage of the brain ?
It mocks the traveler's aching eye.
For riches ? They are care and pain,
Nor one short hour of peace can buy.
Are these thy quests ? they cannot fill.
But needs must leave thee thirsting still.

"Shall thirst again"—forever thirst.
Come, lift the veil and know the worst.
See Dives with his parched tongue,
And not a moment's solace given ;
Here cries of burning anguish wrung.
From souls designed for God and heaven.
Their doom is fixed, thou still art free.
Why wilt thou thirst eternally ?

"SHALL NEVER THIRST."

"But he that drinketh of the water that I shall give him, shall never thirst."—John iv. 14.

"Shall never thirst !" Oh, wondrous tho't !
What ! in this barren land of drought,
Is there a river of delight
Whose streams of healing ceaseless flow ?
Wells there's a fountain pure and bright
Unstained by human guilt and woe ?
Oh, weary sinner ! taste and try,
When all thine earthly springs run dry.

"Shall NEVER thirst."—Above the skies,
'Tis there the well-spring takes its rise ;
Its waters feed that blessed tree,
To mortal longings lost through sin,
Unguarded growing now and free,
Where no fell fiend can enter in.
"Take now," thy Saviour says to thee,
"Yea, drink, O friend ! abundantly."

"Shall never thirst."—How canst thou thirst
When He is there who loved thee first !
E'en here His presence to thy heart
Is nearer than the dearest friend,
Though now we only know in part
What there is perfect, without end.
To live is Christ, to die is gain—
Then drink, and never thirst again !

E. M. B.

Make a joyful noise unto the Lord.

REST AND COMFORT.

"If I could only feel it," as a young officer said to me, when I pressed on him that enough had been done on the cross to save his soul.

"But," I said, "you have not got to feel it, but believe it. You may be saved without feeling. I believed in Christ for about a fortnight before I knew that I was saved. I might have known it at once, only I was waiting to feel saved. At last I said, 'Well, if I don't feel saved until I find myself in heaven, still I'll rest solely on the Word of God. God hath said in that Word, He that believeth on the Son hath everlasting life. I know that now I do believe in Christ ; I used to trust in my prayers, or something that I could do myself ; but I don't trust in anything now except Christ, and His work on the cross, for my salvation ; therefore I have everlasting life. God says I have.'—Then Satan whispered, 'Do you feel you have everlasting life ?' I could not say I felt it. 'Then you cannot have it,' whispered that arch liar ! I remembered, it is written, 'He that believeth on the Son hath everlasting life.' I knew that I really believed in Christ ; therefore I had everlasting life, whether I felt it or not. God said I had, and I surely must be right in believing Him, despite every feeling. I believe then the devil left me ; and I found I was safe, not because I felt it, but because of God's Word, which is unchangeable. I did not feel joy or peace until some time afterwards."

"I declare, I believe you are right," said the young man, who had been listening with the greatest attention ; "I have all along been thinking that I had to bring good feelings to God before I could be saved."

Reader, the devil has been misleading souls for nearly six thousand years ; so he is an experienced foe, and not to be overcome except by the sword of the Spirit, which is the Word of God. Take care that He is not misleading you—tempting you to "trust in feeling, instead of Christ," or "wait to feel," when you should "believe and be saved."

Feelings are changeable things at the best—like the quicksilver in the barometer, sometimes up, sometimes down.—Mark how that young man was kept

from salvation by waiting for feelings : Satan tempting him to bring them to God, instead of simply relying on the blood of Jesus, in the condition in which he then was.

What are you doing, dear reader ?—Are you one who believes in Jesus, yet cannot feel saved ? If you are really trusting in Jesus, there is ground for your enjoying perfect peace of mind at all times, since God hath “ raised Him from the dead, that your faith and hope might be in God,” (not your feelings,) and that, “ being justified by faith,” (not feelings,) you should “ have peace with God.” Let me ask you then, when “ the offering of the body of Jesus Christ ” has been given and accepted by God, as an all-sufficient sacrifice for sins, is it not just of Him to justify you, a believer in Jesus, and does He not also delight in doing so ? You say, “ I am sure He does, because I know He Himself has given the blood to make an atonement for the soul, and ‘ the blood of Jesus Christ cleanseth us from all sin ’—but I don’t feel that I am justified ; therefore sometimes I think I cannot be.” But God says, “ All who believe ARE justified from all things.” And it is a suggestion from the devil that, because you do not feel justified upon believing, therefore you cannot be justified.

Dear friend, Satan deceived me for a long time in this way, so I thank God for allowing me to expose his snares to others. I have rested now for upwards of four years simply on the blood of Christ as the atonement for my sins, and the Word of God, instead of my feelings, as the ground of my security. Where is there sounder ground ? Is it to be found in the state of my feelings ? No—the more Satan would tempt me to look at my feelings as the ground of my security, the more I see him as the peace disturber of my soul. If you simply believe in Jesus as your Saviour, and His blood as having made a complete atonement for all your sins, you are warranted in knowing that you are, through faith, justified by Him from all things, whether you feel it or not—just because God hath said you are. Hear His Word and be at peace with God ; for “ by Him all that believe are justified from all things.”

God always honors faithful servants, and comforts persecuted ones.

AS WHITE AS SNOW.

If you are to be happy it must be with God. In Christ I get all my sins brought out in the day of grace in the presence of Divine perfect love that came about them. The perfectness of the love that is in Christ makes me glad to be in the light that shows me all that I am. It gives truth in the inward parts. God says, you are the vilest sinner, you are labouring and heavy laden, now you may come to Me and trust Me, it will be all right. Ah, it is a blessed thing to see truth in the inward parts, and to have confidence in a Divine love that is above all the evil.

I’ve had all my sins entirely out before God, and better known than I know them. I’ve had Christ confessing my sins as His own in the presence of a God of judgment. There is Divine competency to bear our sins. We are in the dust as to ourselves, but we look up to God in the consciousness and certainty that He loves us as He loves Jesus Himself. That is the liberty wherewith Christ has made us free. Have you that faith in the Lord Jesus Christ to know that God looks at you as white as snow ? Does the light of God’s holiness make you happy or uncomfortable ?—J. N. D.

THE BIBLE.

The Bible from beginning to end ascribes glory to God. He is the first and He is the last. He is the beginning and He is the ending. “ Glory to God in the highest.” That is written upon every page of Scripture. Of Him and through Him and to Him are all things. It is the Word of God. I do not say that the Bible contains the Word of God. I say that the Bible is the Word of God. I think it a most erroneous and dangerous thing to say that the Bible contains the Word of God. The Bible, with its history, with its laws, with its poetry, with its maxims, with its biographies, with its epistles, with everything that is in it, is the Word of God.

Revelation descends from above. It speaks to us out of the fulness of divine

omniscience. It reveals to us spiritual and heavenly realities. It unveils to us a world which we never could have discovered by our own research. Here there is not a steep and laborous ascent which reason attempts. Here there is not the bold flight of genius, intuition, or imagination. Here the things which eye hath not seen, nor ear heard, neither have entered the heart of man, the things of God which God freely gives to those that believe, are unveiled to us by the Spirit of God who searcheth the deep things of God. It is on account of the things which are revealed to us in the Holy Scriptures that the children of God recognise in Scripture the Word of the Most High. Here, there is revealed to us the true and living God, as Pascal wrote upon the memorial that he always carried about with him—not the God of the philosophers, of the wise, but the God of Abraham, Isaac and Jacob, whom Athens did not know, whom Samaria did not understand, the true and living God Jehovah. He reveals Himself in this Word, and we know Him—that God is light, that God is love, that God is Father, Son, and Spirit.

Here is revealed to us what no human wisdom could discover—creation, and, without the knowledge of creation, man not merely walks in ignorance and blindness, but he walks also in bondage and in servitude, as if there was a blind force and fate surrounding him on every side. Here is revealed to us the origin of man, the condition of man, and the glorious prospect which God in His wonderful love has put before us. Here the great mystery is disclosed as we find it in no other nation, and in no other book of literature—divine grace through righteousness, by a sacrifice bringing to us the salvation of God in all fulness, not as the heathen nations dreamt of a sacrifice by which they had to appease the gods, but a sacrifice which God makes, suffering in the person of His own Son ;

not as the heathen imagined sacrifices, self-denials, which gradually and slowly may lead to the goal of the acceptance of the Deity, but, beginning from the very beginning, with the love of God and our full acceptance in Christ. Here is that wonderful mystery of godliness, the incarnation, of which there is no trace to be found anywhere else—that God was manifest in the flesh, and that the Son of God became man, to be man for ever and ever, the true Mediator between God and man.

We have here the new life of God having communion with us, and here the idea of the kingdom of God, inward and spiritual, outward and manifested, having for its two agents the nation of Israel and the Church of Christ, and waiting yet to be revealed at the second appearing of our great God and Saviour. It is because we have found these things in the Holy Scriptures, and because the Spirit of God has made these things clear to our minds and our hearts, that we find in the whole Scripture, large capacities, varied as it is, one spirit which pervades it, one light which illumines it, and that we hear in it the voice of one, even of that eternal One who, having in His own mind purposed in Himself the great plan of our salvation and of His glory has spoken to us and caused it to be written for our instruction.—A. SAPHIR.

When a trial comes upon me, let me look at it as a peculiar blessing. If I receive it as such, I shall not consider how heavy it is, nor ask when will it be removed? but how much advantage shall I gain through it? and how shall I turn it to the best account?

We may try to make the best of the world; but we must all feel that something has come in, something that has brought in death and judgment. Happiness cannot be associated with sin, any more than sin can be associated with God.—J. N. D.

The Lord Jesus always finds service for willing hearts and willing hands; let us desire only that service for which He has fitted us.