

THE GLEANER.

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

Thos. Somerville, Editor.

"LET THERE BE LIGHT."

Vol. xv. No. 6

"The Unsearchable Riches of Christ."

Eph. iii. 8.

"Though He was rich, yet for your sakes
He became poor, that ye, through His
poverty, might be rich." 2 Cor. viii. 9.

Aye, rich—with all the wealth of heaven's
store—

(Gift of grace divine.)

So rich, that earth with all its treasured store
Fades into insignificance—nay more—
Is utterly contemned, and spurned away
By every heir of God and child of day.

How comes this wealth to sinners lost,
undone ?

It comes to us by grace, through God's dear
Son,

Who saw our lost estate, and bare our woe,
That we may with Him dwell who loved
us so.

Said I, "To dwell with Him?" Ah, there's
the key

That unlocks all God's treasure house for me!
In Christ I am, His boundless wealth I share;
God's Word declares I am His Son's co-heir.

Blest saint of God ! earth's glories fade away
Before the effulgence of eternal day.

Now let thy soul forever find

That wealth unsearchable.

ROBT. SEED.

Scripture is a divine, and therefore
exhaustless treasury in which God
has made ample provision for all the
need of His people, and for each be-
liever in particular, right on to the
end. Hence we should study it all,
ponder it, and have it treasured up in
our hearts, ready for use when the
demand arises.

A DYING MISSIONARY.

A young Englishman, some fifty
years ago, left his home to preach
the Gospel in Terra del Fuego. The
divine call was clear to him. This
was God's appointed task for him.—
He spent his limited fortune in fitting
out an expedition; only to be re-
pulsed by the natives and driven
back a penniless, unsuccessful but
resolute man.

He urged his plea upon the church-
es and sailed again. He was now
permitted to land. He pitched his
tent among the people and prepared
for work. His companions died and
he was driven again by the super-
stitious natives to the shelter of his
boat.

At length in the shadow of a torn
sail he lay dying. Not a soul had
been given for his hire. Was his
life wasted, then? In his last mo-
ments he wrote these words, which
were found long afterwards :

"My little boat is a very Bethel to
my soul. Asleep or awake, I am
happier than tongue can tell. I am
starving, yet I neither hunger nor
thirst. I feed on hidden manna and
drink at the King's well. I am not
disappointed, for I remember this,
'One soweth and another reapeth.'"

A failure? A wasted life? Nay;
let the thousands of converts, who

have wept at the grave of Allen Gardiner pass their verdict upon it. No life is futile whose strength is spent in pursuance of a divine call.

WHAT FAITH IS.

Reading in her Greek Testament one day in the second and third chapters of the Gospel of John, a young lady came to the word "believeth," in chapter 3; 15.

"Surely that word occurred in the previous chapter," she said to herself; and looking back she saw that the word "commit himself unto" was exactly the same in the original as the word "believe." Thus God showed her that "believing" meant simply committing herself with all her unbelief and sin to Jesus; then her soul rested on the strength and love of her Saviour.

It is this simple "committing of ourselves" to Jesus that our great enemy tries to persuade us is difficult. The very words "faith" and "believing" are so familiar that they seem almost to have lost their first simple meaning, and to some minds seem words of vague import.

But the Lord Jesus would not offer a dim, uncertain way of salvation to poor dying ones, so He says in His abounding love, "I am the way." I, Jesus,—who was made flesh and dwelt among men, and knows to the uttermost the poor sinner's need and weariness—"the living, loving Saviour, am the way; commit yourselves to Me, and you are safe for eternity!"

The following true story may serve to illustrate what this committing faith is.

Some years ago a ship was wrecked on the coast of Cornwall. All on board were drowned except one sailor boy, who was washed on shore nearly dead, and who lay for weeks upon a sick bed. A young Christian man visited him, and spoke the Gospel to him.

"When your vessel was in pieces round about you," he said to the lad, "and you were sinking, if a plank had floated by you and you had been able to clutch it, and you felt it would bear your weight, you would have thanked God for that plank?"

"Yes" said the boy, and he was led to understand that the "plank" for his sinking soul was "Christ," and that he had only to commit himself to Christ, as in drowning he would to the plank.

Many years afterward, in a distant city, the same Christian man visited a death-bed. The dying person was a stranger to him.

"Is it well with your soul?" he said, as he bent over him.

The dying man turned his head—there was a smile of recognition, a grasp of the hand—and he said, "God bless you, sir, the plank bears, the plank bears!" And he died.

Poor sinking one, do you imagine that the weight of your sin and weariness is too heavy for Jesus? It was heavy, and He sank under the weight of it, in order that you might not sink; and now He lives to present His redeemed faultless before the presence of the Father's glory.

We should always take great trials and great temptations as the forerunners of great blessings and growth of fellowship with God.

"CHRIST IS ALL, AND IN ALL."

Christ is all FOR us, He is all to us, He is all IN us.

Christ is all FOR us, the surety, the substitute in our stead, to bear our guilt. "For the Lord hath laid on Him the iniquity of us all." "He hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him."

He is also the worker, standing in our place to fulfil all righteousness for us. He is the end of the law for righteousness to every one that believeth. All that God requires us to be, Christ is for us. He has not presented to God a part of what was done, but has to the utmost farthing paid all that His people owed. Acting as our fore-runner in heaven, He has taken possession of our inheritance, and as our surety He secures to us our entrance there. FOR us all Jesus is all.

And this day He is ALL to us. We trust wholly in Him. I often question myself upon many Christian graces; but there is one thing I never can doubt about, and that is, I know I have no other hope but in the blood of Jesus Christ. If a soul can perish relying with all its power upon the finished work of the Saviour then I shall perish; if saving faith be an entire reliance upon Him whom God hath set forth to be a propitiation for sin, then I can never perish until God's word be broken.

Can you not say that, dear reader, and will it not yield you comfort?—Have you anything else you could trust to? Have you one good work that you could rely upon? Is there a prayer you have ever offered, an

emotion you have ever felt, that you would dare to use as a buttress, or as in some degree a prop, to your hope of salvation? I know your reply, "I have nothing, nothing, nothing, nothing; but Christ my Saviour is all my salvation and all my desire; and I abhor the idea of putting anything side by side with Him as a ground of my dependence before God." Oh, then, assuredly you have the mark of Christ's sheep, for to all of them Christ is all.

I said also that Christ is all IN us, and so He is. Whatever there is in us that is not of Christ and the work of His Spirit, will have to come out of us; and blessed be the day in which it is ejected. Only that which belongs to "Christ formed in me the hope of glory," will prove to be gold, silver, precious stones; this may seem slow building, but it will abide the fire.—Spurgeon

LOST IN THE DARK!

"I am lost," cried a traveller going through Cornwall, in a dark and stormy night! The cry was loud, but it was the cry of despair. No light was to be seen, no voice to be heard! The passenger had missed his path to Bude. Suddenly a voice replied: "Stop, man, stop where you are! one step more forward and you are lost forever!"—and while the voice continued to say "stop," a light advanced, though the one holding the light was still enveloped in the thick of darkness. The trembling and strayed traveller soon discovered, by the rays of the advancing light, that he was on the brink of a precipice, and, horror-stricken, shut

his eyes, while the lamp-man seized him by the arm, and, pulling him away from the danger, guided the saved traveller on the right way to Bude.

Reader, if you are a lost sinner : you may know or not that you are lost : if you do not know that you are lost, I desire to awaken you to the sense of your dangerous condition, that you may see that you are at the brink of the lake of fire, the second death. If you know that you are lost, I beg you to hear the voice of the Son of God, who is the light and the life of men : the light which enlightens every man, and the life of the believer in His words : " He that heareth My word and believeth on Him that sent Me hath everlasting life, and shall not come into judgment, but is passed from death unto life." Reader, stop where you are—let the Lord Jesus give you light to see the way of salvation ; let Him be your life and power to bring you in the way. " He is the Way, the Truth, and the Life ;" and He will not only show you the way, but as your God and Saviour He will work in you both to will and to do of His good pleasure. Without faith in His words, your doom is the lake of fire, with the devil and with his angels ; but, believing Him as your substitute on the cross and your Saviour in glory, your eternal abode shall be in the kingdom of His beloved Son.

Sometimes things appear to us so difficult that we are daunted ; at other times so easy that we think we are equal to them ; and thus in either case we fail.

JESUS AND HIS LOVE.

O the joy that springs,
From the heart that sings
Of Jesus and His love !
O the peace that flows,
When a Christian knows
He is one with Christ above !

CHORUS.

Teach me more and more Thy wondrous grace
Thou holy Lamb of God,
And guide me ever in Thy ways,
As one redeemed by blood.

For on Calvary's tree,
Jesus died for me,
And purchased my release ;
Bless His holy name,
He met every claim,
And now I have perfect peace.

When I on Him believe,
I at once receive
Eternal life and joy ;
I am justified,
For with Christ I died ;
Let praise my tongue employ.

When He rose from the dead,
And captivity led,
Together with Him I rose ;
In the Heavenly place,
By His rich free grace,
Communion ever flows.

When He comes for His Bride,
His Church purified,
I shall then His glory see ;
His redeemed ones among,
I shall sing the song
Of His wondrous love to me.

For a while below,
In this world of woe,
I bear the cross and shame ;
And tell the story,
Of grace and glory,
And His coming soon to reign.

At Thy feet, O Lord,
Heark'ning to Thy word,
Keep me ever here below ;
Till at Thy blessed side,
And with Thee glorified,
I shall all Thy sweetness know.

W. H., Dunnville.

RECEIVING.

I cannot consecrate myself to the Lord. My purpose falters and fails in changing circumstances; I am fickle, forgetful, false. My lofty desires of to-day, to-morrow cease to soar, and sink beneath the clouds again, and rest once more with wearied wings indifferent upon the earth. The only consecration possible is not with me or my will. It is the entrance of the Lord Himself, His possessing and claiming and using me; that is the only true consecration. It is not my giving so much as my receiving; not my surrender to Him so much as my acceptance of Him, on which my mind is to be stayed.

But this agonised effort to make ourselves perfect is not always a failure. Sometimes it actually succeeds—then indeed only most completely to fail. Taking hold of the rebel self, another part of the same self saith, "Now I am going to make thee perfect." And self chips and hammers at self to bring it into shape, and hacks and hews at self until it fits into the ideal mould. And then it is polished with much sulphuric acid and sandpaper, and a host of processes are gone through,—with what result? This—that at last there is turned out the most unhappy thing that it has ever been our misfortune to meet—from five to six feet of polished I. A great mass of self-consciousness. How could it be otherwise? All the thought, all the desire, all the aim of life has been set upon self. And now this same perfected I becomes the standard by which everything is

measured, and to which everybody must conform, or there is no hope for them in this world or any other.

Verily, if that be all, let us rather die in despair. If Holiness, or Perfection, or the Higher Life—call it what you will—is a something that is to set me upon a pedestal and exalt me in wretched consciousness of my superiority to other people, let us pray God to bury us underneath the pedestal. There will be more hope for us, and we shall be a great deal nearer to the Kingdom of Heaven. If that is perfection, the best prayer we can offer is to be saved from it for ever and ever.

Thank God, that is not His way of Holiness.

The only Perfection of which I can think is spelt with five letters—J-E-S-U-S. This, and this only, is Holiness—Jesus received, Jesus communed with, Jesus welcomed, Jesus served, Jesus pleased in all the temper and spirit of the life. It is not in my understanding theories or theologies, not in my perception of methods, not in my experience of raptures or agonies, but in Jesus, Christ received into the heart that He may do His own work in His own way. Look up to Him now. Claim Him and welcome Him as your own, able and eager to do as much for you as He ever did for any. Constrain Him to abide within the heart in which He seeks to make His home.—P.

—♦♦♦—
We need a close walk with God, a having respect to all His commandments, if we would obtain of Him whatsoever we ask.

THE OLD CREATION.

Lost and ruined by the fall,
Not a thing for God at all,
Not a thought or word that's right,
All a dark and awful blight.

Born in sin—by sin defiled—
Of Adam's race, a ruin'd child,
What a heritage is mine,
From a fallen, sinful line.

Wrecked upon a barren shore,
Hope has fled forevermore,
Vessel made for glory bright,
Shattered—cast into the night.

Hope can never light that day,
Heaven lost and spurned away,
Rebellion dark brought it on,
Now to flesh all hope is gone.

Only can creation new,
Only this for God will do ;
No mending of the old can stay
Judgment's awful coming day.

T. SOMERVILLE.

INDIVIDUALITY.

In science the great discoveries have not been made by appointment and direction of certain learned societies, but by an individual devotion to some one object, by fresh and original experiments. A man makes a hobby of his work, and surrenders everything to it—thought, money, brain, heart,—working away perhaps for years, until the result is obtained. It is thus that great discoveries have been made and perfected, thus the great social problems have been solved, and it is thus that they have to be solved still. But unlike science with its welcome, the Church has been terribly alarmed at individuality. Hobby-riders fill her with terror. New methods seem to suggest failure in the past, and that

injures our pride. New methods smack of heresy, because they are new. There is in the churches a tendency to stateliness and dignity, which cannot do with much energy in any direction. Enthusiasm is apt to be self-willed, and sometimes verges on the noisy, and the churches can do with anything that is dead and dull sooner than with exuberant life that makes a noise. Philip ran, and Peter took a beggar by the hand, and Jesus Christ took the part of a woman that was a sinner and healed her ; but such courses offend the refined tastes of a cultured and learned ecclesiasticism.

Is there anything sadder than the long list of prophets whom the Church has first stoned and then erected splendid sepulchres to their memory? Foreign Missions and Sunday Schools were both denounced as full of peril.

When the London City Mission was commenced some fifty years ago, the little company that originated it was crushed between the upper and nether wheels of ecclesiastical machinery, and narrowly escaped being ground to powder. It is amusing, and yet it is very sad, to read how that the Bishop of the diocese forbade his clergy to recognise it because it proposed to employ lay agents! And the Nonconformists of all sorts denounced it equally because it employed paid lay agents! And for these reasons the great mass of the people lying outside the churches might perish! Is it not too much the same still—that the churches are unable to acknowledge a new idea, at any rate until it is grown up—standing aloof and blighting it with suspicion, if not at once blasting it with a thunderbolt?—MARK GUY PEARSE.

A GENERAL MEETING.

A General Meeting for prayer, humiliation, study of the Word, and preaching the Gospel, will, D. V., be held in connection with College Street Hall Assembly, Toronto, commencing with a prayer meeting, on Friday evening, June 29, at 8 o'clock, extending over Lord's Day and the public holiday, July 2nd. We extend to the saints a hearty invitation to be present and have fellowship in this meeting, and also request your prayers that the Lord may bless our coming together to His glory and our spiritual profit, in our being drawn nearer to our blessed Lord and Master. The days are growing darker, the path more difficult, fellowship in the things of God scarcer, and the love of many waxing cold, but our Lord remains the same in His gracious love and tenderness, ready to bless and do us good.

As accommodation will be provided, those purposing coming will kindly send word in advance.

All communications to be addressed to F. J. Enefer, 908 Bathurst Street, Toronto, Ont.

On behalf of saints gathered to the Lord's name at 269 College Street.

G. W. STONE.

C. B. STREET.

F. L. NICHOLSON.

On arriving in Toronto, go direct to the Hall, taking the Yonge Street cars, transferring at College Street, which go past the corner of College Street and Spadina Avenue, where the Hall is situated. The Hall will be open all day Friday, and some there to receive those coming,

A GREAT MULTITUDE.

In Peter's day there were a few witnesses who could say, "That which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the Word of Life, declare we unto you." We have the testimony of a great multitude, a procession issuing from the upper room in Jerusalem, and increasing along the centuries from hundreds to thousands, from thousands to millions—passing through the light of fagot-fires and under the shadow of dungeons and gallows-trees, declaring the testimony of Jesus and singing His praises until they disappear amid the glory streaming from the heavenly gates.

There are some hundreds of millions of people living to-day who are prepared to testify as to their personal experience in the saving power of the Gospel. They all certify with one accord, "We were sinners, troubled with a certain fearful looking-for of judgment. We came to Jesus Christ for salvation, trusting to the efficacy of His blood. He said, 'Thy sins be forgiven thee!' and His peace that passeth all understanding came into our hearts. He is our present help; and as to the future, we are without fear. We have not followed cunningly devised fables. We speak from experience. We know whom we have believed, and are persuaded that He is able to keep that which we have committed to Him until that day." It is submitted that so great a body of testimony is of overwhelming weight. To a reasonable man it must be absolutely conclusive, unless some definite rebuttal is forthcoming. No court of justice would reject it.—B.

THE EXPLANATION.

The blessed hope of the Lord's Coming is the only explanation and key for facts of human history and provinces and the problems and perplexities which they create. All the past becomes plain if we read it in the light of God's plan, and contemporary history is reduced to simplicity as we see in the centre of all the movements of our time God's distinct purpose to prove earthly governments a failure, to over-rule the affairs of states and nations for the calling out of His people from all lands, to preserve the seed of Abraham distinct from and supremely above all other races, and to put down the systems of iniquity which are hindering His purposes concerning Israel and the church. Read in the light of prophecy we can understand the rise and fall of Babylon, Persia, Greece and Rome; we can understand the broken maps of Europe and the dismembered kingdoms of the past; we can understand the rise and decadence of Papal and Mohammedan powers; we can understand the supremacy of the English people, especially in naval affairs of the age; we can understand the growing strength of Russia in the north, of England in the south; we can understand the Turkish massacres, the Armenian horrors, the outbursts of Mohammedan fanaticism, the persecution of Israel and enjoy the remarkable rallying of the nation around the standard of Zion and the hope of a speedy restoration of their national existence. We can understand the increasing commercial activity and

strange wickedness of our age, and along with the deeper life of the little flock and the broader enterprise of world-wide missions. He that is Head over all things for His body the church is preparing the last great conflict and marshalling the forces of earth and heaven for the day of the Lord.—S.

GRACE DISPLAYED.

In Ephesians iv. we must remember that it does not treat of ornaments before the world, but the tender and precious care of Christ for that which He loves as His own flesh. In result, man cannot frustrate this care; he may know little how to profit by it; the intelligent result down here may be but small, but the thought of God in blessing will be always accomplished, because our folly, though culpable, gives room for His wisdom.

If Israel had not courage to go up the mountain to the Amorites, and as to present circumstances lost, and lost what they did not find again, they learned—at least, Joshua and Caleb and others, and we ourselves likewise—much as to themselves, which set them in a relationship much more real, more true with God according to what Israel was, and what God was, and gave God an opportunity for the display of His grace and power, taking care of even the nap of their coats, and not allowing their feet to swell; for a manifestation much more remarkable of His power and of His way in the crossing of Jordan dryshod, and in all the details of their entrance into Canaan,

from the testimony of Balaam after the long passage of the desert—all these things being necessary to the full revelation of the ways and counsels of God. Was it then that the sin of Israel was the work of God? By no means. This unbelief was already in their hearts; the arrival at the mountain was but the manifestation of sin (being under grace) brings all into the light, and is a means of progress.

Then to say that because the church has failed it gets necessarily into a worse condition, is true and false at the same time. As a public vessel of testimony to the truth on the earth, to its shame, that is true; but it is impossible that God or Christ should be unfaithful, and the fact of the manifest and general failure, gives room for a concentration of energy and of light, so much the brighter, as the space it illumines is small. Israel, when the precious Saviour was there, was always going on worse, was tending to its ruin, but He shines with a light ever brighter, as it is concentrated in what He was Himself, instead of lending itself to His relations, true but temporary and obligatory with the Jews.

This is the reason why, though all is so beautiful, the Lord appears in John with a light and perfection infinitely more touching and striking—why we see Him better than in the other gospels. We are more entirely with Him, with Him alone, with what He was in Himself. There the Jews are set aside.

Who in the history of Israel shines in the midst of darkness like Elijah? the only one in testimony, the only one—save the hidden remnant, whom

the eye of God recognized and whom the faith of the prophet ought to have known, if he had been near enough to God to have His thoughts.

It is the same, I believe, with the church, at least, one may look for it; not that the vessel should be repaired and set right, but that the true church, those at least who in heart are waiting for the Lord, will be always more true in their position, will understand the Lord's heart better, and will know much better the voice and the thoughts of the good Shepherd. The ground which the enemy gains can only be over the flesh and over the general testimony: it is sad, but understood by the faithful one. If I find Laodicea to be spued out, I find Philadelphia, which has the ear and heart of the Saviour, having little strength, but which has kept His word, and not denied His name.

To be always waiting for the Lord this is our strength. Alas, decline is the continual tendency, but the Saviour never declines. Keeping close to Him, one will have, not perhaps a public testimony common to the masses—they are always rather the fruit of a testimony—but still, the testimony on His part in the fulness of His power, according to the need of the church; for His power and His love never change. This is a subject that goes to the heart, and I know that I can trust Him, though I have often been cast down at the sight of the determination of the church to put aside grace and blessing, and the power which the enemy puts forth in deceiving her. We are in sorrowful times; only let us be near Him, in order to make shine clearly, without obscuring it, what He gives.—J. N. D.

ARE YOU A MEMBER OF THE CHURCH ?

A great deal is said and written about the church ; you will see that word in newspapers and hear it on the streets ; you will see in every city and town buildings which are called churches, and the word is used in so many ways that it is necessary to ask, what is the church of God ? and, what is meant by belonging to it ?—for the church has to do with God, and it is only in His Word that we can find what the word really means. Suppose a hundred unsaved men and women band together and form what they call a 'church,' hire an unsaved man to preach to them, build a large building with a tall steeple to hold meetings in, would these things make them a church of God ? would God have anything to do with blessing such a society ?—Would those belonging to it please Him at all in anything they did so long as they remained unsaved ?—Suppose half of these people were saved, would that make it any more pleasing to Him ? or would that make it any more a church of God ? Reader, these are solemn questions.

You may be a member of such a church, and if you are I want to set before you what it involves. Soon you will have to stand before Him, and now it behoves you to test your position and ways by His Word.—Have you ever read your Bible to learn what the church is ?

If you search the Bible you will find that God Himself has made the church, that no one is a member of it unless he has been born again, and that denominations are something

unknown to Scripture. You will find that the church is something unknown till it was announced by Christ, the headings of the chapters to the contrary notwithstanding. These headings were written by uninspired men and have no authority. They are to be tested like all things by the Word itself. In Matt. xvi. 18, Jesus said, "I WILL build my church," not have built it. In the book of the Acts of the Apostles you get a history of the founding of the church, and the second chapter tells the very day when the church was formed. Jesus had to die and be raised from the dead, had to ascend up to heaven before the Holy Spirit could come down. Remember this that the Holy Spirit could not come down until Jesus ascended up to heaven, and there could be no church until the Spirit came to form the church, it could not be formed.

But who are the real members of the church ? The people of God.—And what marks off the people of God from the world ? They are born again people. Their sins are forgiven. The Holy Spirit of God dwells in them. By Him they are baptised into one body, and that body is the church. An unbeliever cannot be in the church of God. You may be a member of a so-called church, but if you are not born again, if you have not repented and accepted Christ as your Saviour, your belonging to a church will only increase your condemnation. Joining a church will not bring you one step nearer salvation. This is not God's way of salvation. You can find nothing in the Bible about joining the church to get saved or joining a church formed by

man. Beware lest you are deceived into thinking that joining a church will save you, for it will not. And if you are an unsaved church member I warn you that you are a lost sinner, and that unless you learn it and accept Christ as your only Saviour, you will go into the lake of fire at the end.

Christ died to save you from that, you need not go there, you may now come to Him and be saved, may by believing His Word become a member of the church of Christ. That is a blessed and wondrous place to be in. To be "in Christ" is to be in the most privileged place in the universe. If you, reader, are saved, you ought to know what the church of Christ is and what it means to be a member of it. In the twelfth of 1st Cor. you will find something to study. O how careless believers are about the Word of God! How little its truths are generally known. What are all the things which men seek for in this poor world when compared with eternal blessings, riches, and honors?

To be a 'church member,' in the usual acceptance of the term may have a business advantage or a social advantage, and in some cases it may be a spiritual help, but it has to many been a spiritual hindrance. There are hungry souls in the denominations who seek knowledge of Christ and His Word and do not find it, and if they seek light on the Bible very often get no satisfaction. This is a very sad state of things, but it is the true one. There are a few ministers who are spiritual, a number of members who are rejoicing in the

Lord, but the great mass are sunk in worldliness and ignorance and unbelief. It can be no advantage to belong to such churches, but to be Christ's, to be united to Him, to know Him, to walk with Him in His way, how blessed is such a life.—The time is now present when we must go forth to Him without the camp bearing His reproach. We are living in the days when men have a form of godliness but deny the power thereof, from such we are to turn away.

J. W. NEWTON.

A nobleman, Lord P., when in the cold arms of death, found the king of terrors pressing him sore. He told a person in his room to "go into the library and fetch that cursed book," meaning the book which had made him a deist. The person went but could not find it. Lord P. vehemently told him to go again, and to look until he did find it. "I cannot die," said he, "until it is destroyed." The book was found, and handed to him, when he tore it to pieces, and threw it with his dying strength into the fire. This was his dying act, for he soon afterwards expired. What a solemn warning against infidel books and principles.

Does the King's business require haste? Yet we stand in Vanity Fair, charmed with its music and the glint of tinkling feet; or, mayhap, we mingle with the self-seeking multitude and lose ourselves in sordid cares. What of our message meanwhile? Behold, the world lieth in darkness and the shadow of death, needing it, and blind to its awful poverty and need.

A strong man is ever a man with a mission and loyal to it. Saul of Tarsus was an inquisitor up to the hour when the great light shone upon him. Knowing that his occupation was gone, as one who could not live without a definite work, he straightway inquired of his new Master, "What wilt thou have me to do?" All servants of Christ are appointed to special tasks. Alas for the Christian who gives to the sordid world the energies which should be consecrated to God. He lives like an eagle tethered to its stake; its wings drooping, its eyes blinking at the sun. O Christian, find thy work and perform it. Thou dost serve a great and worthy Master.

Jesus said, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." John iii. 3. How is a man to get this new birth? Upon what ground is he to get that which would entitle him to a place in the scene of blessedness, where sin and Satan are not? The Lord says, "The Son of Man must be lifted up." Life and salvation can be ours only on the ground of the death—the substitutionary death—of the Lord Jesus Christ. Nothing short of this would do for God, and nothing less than this could meet our need as sinners, or be the ground of our getting life eternal. "The Son of Man must be lifted up, that whosoever believeth in Him should not perish, but have everlasting life."

The very things that scare and stumble the coward heart afford an occasion for the display of God's

power, and the magnificent triumphs of faith. Faith says, "Grant me but this, that God is before me and with me, and I can go anywhere." Thus the only thing in all this world that really glorifies God is the faith that can trust Him and use Him and praise Him; and inasmuch as faith is the only thing that glorifies God, so it is the only thing that gives man his proper place, even the place of complete dependence upon God, and this ensures victory and inspires praise—unceasing praise.—C. H. M.

Two things are linked together by a divine and everlasting bond. God has so ordained that His full glory and the creature's full blessing should be indissolubly bound up together. This is deep joy to the heart, and it helps us to understand, more fully, the force and beauty of that familiar Scripture, "We rejoice in hope of the glory of God." When that glory shines forth in its full lustre, then, assuredly, human blessedness, rest, and felicity, shall reach their full and eternal consumation.—C. H. M.

There is not a single difficulty in the entire path of any individual believer, from beginning to end, which has not been perfectly provided for in the Bible. We have all we want in that blessed volume; hence we should be seeking to make ourselves more and more acquainted with it.

I have been very happy during my illness: it has made me feel much more than ever that heaven and the bosom of God is my rest, my home, seeing I shall be with Him for ever.—J. N. D.