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# THE GLEANER.

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

Thos. Somerville, Editor.

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## THE OUTLOOK FOR 1895.

We stand upon the threshold of the last five years of the century and we take a rapid bird's eye view of the world and the prospects of its evangelization.

While there is much that is dark, and strange and sad, yet there is also much which should make us thank God and take courage. An army of 280 societies, with 9,000 foreign missionaries from Christian lands, is girdling the globe with salvation, while an auxiliary force of 55,000 native preachers and teachers is spreading the Gospel in these various mission fields.

The sum of \$14,000,000 annually is spent for this greatest work of the Church of God. 15,000 distinct points are occupied and about 3,000,000 of human beings in heathen countries are under the direct influence of the Gospel, either as communicants in the mission churches or adherents of the missions.

The Bible Societies have translated the Scriptures into 220 languages, spoken by nine-tenths of the human race, and 160,000,000 copies of the Bible have been circulated during the century, enough to give one Bible to almost every family of the heathen world.

Every year five new versions of the Scriptures are printed, and, while there are still very many dialects in which the Bible is not yet given to the world, yet they are spoken by smaller tribes and communities.

Almost all these results have taken place within the present century, and God Himself has been working faster than His Church, and is opening doors in all parts of the world more widely than we have as yet been able to enter them.

Palestine and the Jews must claim our first attention. The year that has passed has been significant in the history of God's ancient people.

Palestine is rapidly opening for the return of Israel and Israel is rapidly returning.—The national movement has made great progress during the past year.

The great Society known as the “Lovers of Zion” has held important conventions throughout Europe, and increasing numbers are uniting in this patriotic movement. The Turkish government has still further removed restrictions. Railways are multiplying, public works are projected, and at the present rate of increase there will soon be a million Jews in Palestine.

The circulation of the Hebrew New Testament has been extraordinary and the gathering in of the remnant of Israel has been emphasized during the year by the conversion of a few remarkable cases of prominent and influential Jews.

It has been a year of steady progress in India. In the North India Mission there is a steady increase of about 15,000 a year.—Among the higher classes there have been a few remarkable conversions, one very influential Brahmin having publicly embraced Christianity and given his testimony to his countrymen.

Africa has been the scene of God's working in His providence and grace. The great work of colonization and consolidation is extending from South Africa throughout the entire continent under British direction and protection.

The Matabele war has opened that entire country for Christianity.

The aggressive South African Missionary Society is carrying the Gospel into all the new fields of South Africa. The Bible has been distributed in large quantities among the people, and many of the chiefs have come out under the influence of Christianity.

Already 40 missionary societies, 700 foreign missionaries, and 7,000 native preachers are laboring for the evangelization of Africa, and about 1,000,000 of her children are under the influence of the Gospel.

Madagascar is threatened with an unjust French war and missionary operations may be greatly hindered by it.

It has been an eventful year in the history of China. The hostility of the natives to foreigners and missionaries has broken out several times during the past year to exceed violence and even bloodshed. God has interposed with his mighty arm, and events are taking place whose issues are even more important than can be foreseen. While the immediate effect of the war is the interruption of missionary work, the results will doubtless be a wider opening of China to the Gospel.

The year 1894 will always be memorable in the history of Japan. In six short months this Island Empire has sprung into the very front of Oriental nations, and its extraordinary victories over China by sea and land have given it an ascendancy which cannot well be measured.

One of the most important missionary results has been the consummation of a new treaty between Japan and other powers, especially with Great Britain and America, by which certain offensive clauses, fitted to produce hostility towards foreigners in the minds of the Japanese, have been abolished, and all portions of the empire have been opened for the free residence of foreigners and missionaries. We have no doubt the result of the war will be the opening of China to the Gospel.

We are glad to learn that the Japanese native Christians are taking measures to inaugurate a missionary movement in Korea. Closely allied to Japan must, of course, be the future of Korea. Whatever its future status shall be after the close of the war, doubtless there will be a new stimulus to missionary work, already well begun in that interesting nation of 10,000,000 of people.

The past year has been memorable in the annals of Thibet. God has been knocking at its door by the most terrific earthquake of the century. A new treaty has been closed with Great Britain, through her Indian Government, by which at length the first open treaty port has been established beyond the Thibetan border.

The McAll Mission in France is doing a blessed work, notwithstanding the death of Mr. McAll, its founder.

The work of Protestant Missions in Spain is making some progress. There are some encouraging signs even in Austria.

Italy is growing less Papal and more awake to her need of a spiritual influence and a Divine Saviour. One of the most wonderful events of the year is the erection of a public monument in the city of Rome to Gavazi, one of the leaders of Italian Protestantism as well as Italian freedom.

The death of the Russian Emperor has been one of the important events of the year. His successor Nicholas III., has begun well, and there seems to be a disposition manifested for the preservation of peace and the extension of internal improvements. The Russian Government has not relaxed its bitter persecutions against the Stundists, who are true Protestants of Russia, and against the Jews.

The American Board has a very important mission in both European and Asiatic Turkey which is exercising wide influence throughout all the East.

A good deal of Mission work is done in Brazil, the Argentine Republic, Chili, Uruguay, Paraguay and Guiana; but Bolivia, Ecuador and Venezuela are almost entirely unoccupied, and Peru is strongly opposed to Protestant missions although a hopeful beginning has been made in that country.

Cheering is the deepening interest in the great work of missions in the church at home. A marked increase in the spirit of prayer, a true recognition of the supreme claims of missions upon the heart of the church, and a spirit of missionary consecration among our

young people—these and other facts lead us to hope that people are awakening to a better understanding of the Master's purpose for the world, and those especially who are looking for His speedy return are understanding better the importance of the missionary movement in connection with that great event.

Upon the whole, we look back upon the year of 1894 as one of the best missionary years of the last decade of the century, marking an epoch of extraordinary progress and victorious advance on the part of our blessed Captain, and opening the way for yet wiser opportunities and larger work in the days to come. — Condensed from the Christian Alliance.

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### “WE SPEND OUR YEARS AS A TALE THAT IS TOLD.”

Another milestone on life's journey is reached. The sunrise and the sunset belong to this world, the eternal day lies beyond it all and above it all.

Standing at the dawn of another year, let us pause and listen to the voice which speaks to us to-day.

Wherever we turn the eye, one great fact is clearly seen, namely, that we have reached in very earnest the era of universal instability and change. The fountains of the earth are out of course." The great moral obligations which in times past have bound society together, are in a state of dissolution.

In every department of life here, the same sad sight forces itself upon us.

The two spheres on which the eye is most fixed at the present moment are the church and the world. In the first the symptoms of approaching judgment are thick on every side.

The apostasy from the faith has well-nigh reached its summit, so complete and far-reaching has the surrender of truth been, that but little remains to be given up. Blasphemy against God and His Christ is the prevailing atmosphere of the professing church, and the blasphemy is nourished by pride; "proud blasphemers" "abound on every hand: verily we are in a far spent night, and a very dark night as well! Those who occupy this standpoint, and who witness from its elevation, are decried and refused as alarmists, pessimists, and so forth; in this, as in all else, history repeats itself.

Further, external appearances are all against them it is said, there is the

increase of knowledge, the tremendous strides of science, the rapid growth of philosophy, the clear light of a deeper and more enlarged scholarship. All these are flung in their faces, and they are bidden to be silent in the presence of such indisputable testimony; thus the word of the living God is set aside, and its solemn and precious contents scattered to the winds—these as not worthy of this enlightened age, are characterised as puerilities, composed for a bygone ignorant generation and unworthy of present credit. Oh what a sight does the professing church exhibit! Superstition and rationalism, hand in hand, overflow the face of the land, carrying the great bulk of people on their flood-tide. In view of all this how solemn are the words of our blessed Master and Lord: "Nevertheless, when the Son of man cometh, shall he find THE FAITH on the earth."

When we turn and look at the condition of the world, how ominous the signs on the horizon. The lull of the armed peace is already broken, and a conflict for the existences of kingdoms is looming in the near future. Who can tell what complication may be at hand, what embroilment of nations may arise out of this present struggle between China and Japan? It needs but an open eye to see the dark cloud which overhangs the world; it will ere long burst, then oh, what a crash when the war fever asserts itself! Weapons of deadly power and magnitude are prepared, and in hand, too; man's inventive powers having been all exercised to their utmost in devising the most effectual engines of destruction.

Amid all these time marks, and above and beyond all this upheaving, that is in sure progress, the bright and blessed heavenly hope shines in all its own brilliancy and warmth before the eye and heart of the watcher and waiter for the One who is coming for His own. The heavenly hope is the heart's affectionate longing for Himself, it is not to be absent from the sphere and scene of trial, but to be with Him for His own sake, to be in His blessed presence and company above and at home for ever; this has ever been the hope of the church her heavenly hope. She will be no doubt associated with Him in other scenes, and her heart delights to know

that He who was cast out here will reign here and have His rights here; but above and beyond that, her own special bright prospect and longing is to be with Himself where He is.

How near is this to faith and affection! How blessed to think that ere another year runs its course, we and all His own, so scattered here, may be gathered to Himself, raised or changed and caught up together to meet the Lord in the air, and so to be ever with the Lord. May the Lord awaken, by His grace, the slumbering hearts of His own to go forth in greater distinctness and affection to watch for Him.—W. T. T.—Helps in things concerning Himself.

#### WHAT MUST BE.

Reader, on this life's journey, this first month of 1895, will it not be wise of you to pause now, and looking steadily at the future ask, "What must be?"

Do you not think sometimes as the years pass on, of what is in front of you? Let us look for a moment at what must be.

You must see God.

You must spend eternity in Heaven or Hell.

You must see God. Do you like to think of it? No, you dread it. You are not like the dying woman I saw the other day, who lay so peacefully waiting for the summons. I read to her from the end of the Revelation, the description of the heavenly city, and when I had done, she lifted her weary hands, saying, "Beautiful! beautiful!" She was going to see God, and she was glad.

You are going to see God, are you glad? You may see God this year, you a guilty sinner may have a sight of God as a Saviour God, in the person of Jesus Christ. Oh! trust in the love of Calvary believe that Jesus died for you.

A man was dying; and when I called to see him, I found him doubled up on the bed, with his head at the foot, crying, "God be merciful to me, a sinner." "Lord have mercy upon me." Over and over again he repeated this; he was going to see God, and he was not ready! And Christ has said, "It is finished." He has opened the gate of heaven to let you in. But what is heaven to you? Do you know aught about it or care?

I saw a dying wife, young and loving, put her arm around her husband's neck in answer to his question, "Are you going to heaven, dear?" and heard her say, "Where is heaven, Jack?"

You will find heaven if you see God in Christ as your Saviour.

You must spend eternity either in heaven or hell. Yes, this must be heaven or hell for you, who are reading this now. Heaven or hell! Heaven or hell! HEAVEN OR HELL!

I knew a man who was dying, and he was so frightened as he felt death about him, that he crept under the bed to get away from death. But you cannot hide from death. "The soul that sinneth it shall die," and what are you? A sinner! well then you must die eternally, unless you believe that Christ has died for you. Will you believe this now, that Christ has died for you, and shed His blood to save you, and has gone to heaven to welcome you? Eternity must be, but it will be heaven and Christ for those who believe, it will be hell and the torment for those who will not believe.

Begin this year with God, start facing heaven, and with your eyes on the Christ in glory. God bless you, and give you indeed, whoever you may be a true interest in Christ.

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### THE NEW YEAR.

I saw a traveller walking along a road. He had a scythe upon his shoulder and an hour glass in his hand. He walked with measured footsteps, and I noticed that every footfall was the same, there was no deviation; the same length and the same time between each. His eyes looked straight in front, and they never moved either to the right or left, but gazed on what was beyond. I said to him,

"What is your name?"

"My name is TIME."

"Where are you going?"

"I am going to eternity."

"What is the number of thy years?"

He shewed me an opened book, and on the page just turned over, was written,

Since the birth of Christ 1895 years."

And where he went I followed, but even as I went I felt I could not tell how

long I should follow. I saw one after another stop in the road, and lie down to rise no more. They were left behind for he paused not; his course was unchecked.

Ah! my reader, you are walking with Time upon the road of life 1895. But you may not go far; you may pass the buds of Spring but, never see the flowers of Summer; or you may watch the leaves fall from the Autumn trees, and lie beneath them in the Winter. But, whether few or many are to be your days on earth, are you ready for eternity?

You may have begun this year, with your hair grey, and your face scarred with the marks of many years, or you may with youthful buoyancy be facing the future. But whether young or old God would have you number your days, and apply your hearts to wisdom.

"Seek ye first the kingdom of God." Seek it in January. Seek it now. Begin the year with God; begin it with Christ; begin it with the Holy Ghost; begin it with God's people. Let this be the beginning of years for you, and may 1895 be the date of the birth of your soul.—A Message from God.

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### THE WAY OF TRANSGRESSORS.

"The way of transgressors is hard." They live hard, they die hard, and they spend a hard eternity. The road on which they travel here is rough; for whilst sin may afford its momentary pleasures, yet the conscience tells its tale, and the prospect of meeting God and rendering account to Him creates trouble, fear, and anguish. The eternity throughout which they must exist hereafter will be one of misery chiefly because, when they knew the right way, they refused to walk in it. They neglected the great salvation; and the one bitter, grievous, and poignant sorrow of their hearts will be this terrible thought: "I might have been saved. I might have spent Eternity in yonder regions of everlasting and amaranthine glory, instead of in this 'place of torment.' I might have heard the loving

words, 'Come, ye blessed,' instead of the words, 'Depart, ye cursed;' but I loved sin and turned a deaf ear to the earnest calls of mercy and of love." Such will be the sad soliloquy of many a soul.—Reader, shall it be thine?

But for wealth a man would be poor, blind but for sight, naked but for clothing, weak but for strength, and dead but for life. But wealth, and sight, and clothing, and strength, and life make all the difference, and so, if Christ be "all and in all," without Him a man is poor and blind, and naked, and weak, and dead, but having Him the soul possesses all. Lost without Him, but saved with Him—"lost but for Him," saved with Him! And as wealth suits the poor, sight the blind, clothing the naked, strength the weak, and life the dead, so Christ suits the sinner. Again as wealth was intended for the poor, sight for the blind, clothing for the naked, strength for the weak, and life for the dead, so Christ was intended for the sinner. What a treasure He is.

#### THE YOUNG FOX.

A fox, caught while very young, was kept chained in a yard, and by kind treatment and good feeding, became so tame, that the little chicks and goslings wandered around it without hurt or fear.

"Pretty little thing," said a lady, "it's a pity to keep that heavy chain dangling about it. I'm sure it does no harm, it ought to be set free." So the collar was unbuckled and the young fox was set free, who, before he was many minutes his own master, made off with the best fowl in the yard, and has not been heard of since. So long as he was on the chain, he had wisdom to behave; but no sooner was he at liberty, than his real nature manifested itself in his actions. So it is with the flesh in a believer. It is there, but so long as it is kept under, it is manageable. Remove the restraint, and out it bursts in all its

natural wickedness. The flesh is no better in a saint than in a sinner, only in the former, there is the restraining power of the Holy Spirit. But when that Spirit is grieved and the flesh gets its liberty, then the believer becomes its victim in an open fall. Therefore, dear young believer, give no liberty to the flesh, keep the fetters around its neck. No matter what appearance may say to the contrary. God says the flesh in a believer is hopelessly bad, and never will be better. It needs constant supervision, and always to be kept in the place of a suspect, on whom we have passed a vote of "no confidence." "Make no provision for the flesh to fulfil the lusts thereof" Rom. xiii. 14.—Watchman.

#### THE DEVIL'S EDITION OF THE BIBLE.

The "Herald of the Coming One," says, "It may seem as if this title represented an impossible thing. But it does not. Why should not the devil have a Bible of his own? We know he has no particular relish for God's Book. But the crafty old fellow does not put upon the market a book having a back and side stamp in large letters in gold, 'The Devil's Bible.' O no, he is too cautious for that. But he labels his Book like any Bible, and calls it 'The Holy Bible.' It is the original Book, but he has manipulated it in such a way that his ends may be secured. The devil had as soon use the Bible as anything else, to get men into hell; his only desire is to get them there, no matter how. The January issue of 'The Truth' contains the following editorial, which has led us to make the above observations":

"For the first time in the history of the world the devil has issued an edition of the Bible. It is in large type, on fine paper, and beautifully bound, making it, like most of his works, attractive to the eye. The 'Helps' have been prepared by Prof. Driver, Prof. Cheyne, Prof. Sanday, and other men who do not believe the Bible, and Satan might have laughed when he saw his agents and assistants beguiling unstable souls through the outward form of the Sacred Scriptures. Thank God, well instructed Christians are on their guard against 'false apostles, deceitful workers, trans-

forming themselves into the apostles of Christ. And no marvel ; for Satan himself is transformed into an angel of light. 2 Cor. 11; 13, 14."

"One dealer in Bibles in Boston, who imports quite largely, told us that he had refused to handle the edition above referred to, and had countermanded his orders. We urge upon our readers the necessity of being careful even in the purchase of a Bible. Many of them have two or three hundred pages of so-called 'helps,' and these are prepared by men whose chief work is to destroy the Word of God. Better have no 'helps' than to have those which seek to undermine one's confidence in the Bible. You may feel your need of some 'helps,' but you do not need that kind. You do need the help of the Holy Spirit. If you have His aid, you will quickly discard all the so-called 'helps' which the devil offers."

#### "HE DEATH BY DYING SLEW."

Death with his sharp sickle had for ages  
Laid generation after generation low ;  
No arm however strong could ward his blow,  
No heart however brave defy the stroke.  
Giants and mighty men of power,  
The towering intellect, the wise, the fool,  
The prattling babe upon its mother's knee,  
Bent 'neath the unsparing hand of death,  
And in the grave laid low.

When lo ! the Prince of Life stepped forth,  
Out from the home where Death was never  
known,

To battle with the foe, who had such desola-  
tion wrought,

In lowly garb, with gentle footsteps trod  
awhile,

'Mongst those whom death had marked,  
Who feared the King of Terrors, but none  
could

His power, his force and might withstand ;  
He came through love to win. To conquer,  
and to destroy

Him who had the power of death, man's  
powerful foe.

But man, a slave, a worm, a coward, base at  
heart,

Knew not the glorious One, and though His  
life

Was full of blessing, and death was conquer-  
ed by His word,

The little maid, the youth, and Lazarus heard  
His voice,

And back to life they came to greet their  
friends ;

But for His love they hatred gave,  
They spurned Him—rejected and despised,

And He became the Man of Sorrows,  
He who was the glorious Lord, the Eternal  
One.

Man gave Him no place here—a cross, a grave ;  
And He the Prince of Life bowed as the  
sickle Death

Swept with its ruthless hand, Him on whom  
Death had no claim,

And laid Him low within the tomb.

But lo ! He came to conquer him who had  
the power of Death,

And set his captives free.

Up from the grave He comes, the Mighty  
Conquerer,

Death had no chains to hold the Prince of  
Life !

If earth gives forth no voice, the hosts above  
Greet Him with shouts of triumph long and  
loud,

Heaven's hallelujahs record His triumphant  
victory.

Not for Himself He conquered, but for His  
foes !

And life and immortality beamed forth,  
And flood the world ; and to the sons of men

Heaven's gates are not ajar, but opened wide,  
And the poor rebel race are gladly welcomed  
in,

To share the home, the joy, the light, the  
warmth,

Which He for us has won.

O Christ ! Almighty Son of God !

This world shall yet be vocal with Thy praise,  
And songs of triumph rise from every land,

Millions and millions of our race

Thy name applaud, and own and worship  
Thee,

And heaven be peopled with unnumbered  
hosts,

Who shall Thy name adore throughout a glad  
eternity.

THOMAS SOMERVILLE.

## THE GLEANER.

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

On account of the orders for the old country and U. S. Magazines coming in so slowly, the January numbers will be sent in the February mailing.

### GOD'S PICTURES OF THE FUTURE.

#### A PICTURE OF JUDGMENT.

We live in a day of grace. The day of vengeance of our God has not yet come. It is man's day; man is having his own way now, and the results of this are evident to every one. What we see about us is bad enough, what we read of as taking place in the dark places of the earth are still worse, but before God begins to act in judgment in this evil world, there will be a development of evil far surpassing all that has ever been seen. The last book of the Bible reaches to the end of God's ways and dealings with man and the world. In it therefore we find what is to be the end of all we see about us. We have been taught to pray, "Thy will be done in earth as it is in heaven." What a change will have to take place before that time comes. How is that change to be brought about? There is no picture in the Revelation of the universal triumph of the gospel, nothing that can be (when taken with the context,) construed into a declaration of the conversion of the world. In the very book where we should find the doctrine of the conversion of

the world, if there is such a doctrine in the Word of God, we do not find it, but we find its opposite.

What we find is that evil and Satan's power over man increase, that a kingdom just the opposite of God's kingdom is set up in the earth, and that awful tribulation is the portion of all who do not worship one who is Satan's representative on earth. To this end all things about us that are not of God are swiftly tending. God opens the way for His will to be done in earth as it is in heaven by means of judgments. It is His strange work, Isa. 28; 21. God wants, oh so much to bless and save, but if man will not submit to God's love, he must submit to God's judgments. From them there is no escape. There is a day coming when "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man shall hide themselves in the dens and in the rocks of the mountains. And they shall say to the rocks and the mountains, fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand?" Rev. 6; 15-17. There are days coming in which "men shall seek death and shall not find it, and shall desire to die and death shall flee from them." Rev. 9; 6.

These are solemn words, reader. Do you know whether you have received Christ into your heart, that He now saves you and enables you to keep the word of His patience? If so then you have



His promise, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." Rev. 3; 10.

In the midst of all these terrible judgments, God is working to save souls. When His judgments are in the earth, the inhabitants of the world will learn righteousness. Not all of them. "Let favor be showed to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isa. 26; 9, 10. But there will be a great multitude, which no man can number, of all nations, and kindreds, and people, and tongues who will come out of the great tribulation, and have washed their robes and made them white in the blood of the Lamb. There is much in the Revelation that we may not now understand, but we can understand that awful judgments are coming upon this earth, and that out of the midst of these judgments, judgments which fill up the wrath of God, He will save a great multitude.

But these judgments are for earth dwellers and for time; there are judgments described in the Revelation which reach far beyond time into eternity. The judgments by which God clears this earth from all that prevents His will being done in earth as it is in heaven, give place to the second death and the lake of fire, judgments that are eternal.

There are judgments which come to an end, there are judgments which are unending. Sol-

emn indeed are the words with which the Revelation describes the judgment that never ends.— And now the Spirit of God in the midst of descriptions of the blessedness of those who receive the grace of God, turns to the condition of the rejectors of that grace. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." And again, almost at the end, "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." Rev. 21; 8; 22; 15.

God speaks to man in these solemn words, and let men beware how they trifle with them. So long as judgments have to do with time, grace saves souls in their midst. But when we come to eternity there is no word of any receiving God's grace. Or to put it in another way, if men reject the grace of God on earth, they lose it forever. And they not only lose His grace, but they must endure His wrath forever. God is now sending out His invitations of love and mercy to every one. God delights to bless and save.— "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." God says to you, Come.— If you reject His wonderful grace now, you must endure His wrath forever. He is calling you, warning you, waiting for you, desiring to bless you, to save you, to fill you with His joy and peace. Come

now to Christ and be saved. And if you have come, what are you doing to lead others to Him? Are you telling others of His grace and their danger and need? 'They that turn many to righteousness shall shine as the stars for ever and ever.' Daniel 12; 3.—J. W. NEWTON.

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FULLY BLESSED.

The veil of the temple being rent from top to bottom, I see the holiness of God: but the very stroke which has thus unveiled the holiness of God has put away the sin that would have hindered my standing in the presence of that holiness. I see what God in His love has done for us in the person of Christ. I see that the bruising of His Son has taken place. Here I get God Himself coming down to me, and I am enabled now to go back with Christ into the rest of His holiness. In the death of Christ I see the fearful vengeance of God against sin; and the rending of the veil, which displays God's holiness and love to man. And so the more the eye of God scrutinizes and searches me, the more it brings out the blessed truth, that the blood of Jesus Christ cleanses from all sin. It shows the whiteness of the robe that has been washed in the blood of the Lamb.

If I hesitate to stand in His presence, I am putting in question the value of Christ's precious blood. You may say, "I hope to be saved." You cannot hope that Christ will die for you! It cannot be a matter of hope whether Christ is to die! The way the heart reas-

ons is, "I am not hoping Christ will die for me, but I hope to get an interest in Him; I want a proof of His love." When you question this, you question whether Christ has become the friend of publicans and sinners; and, further, you question the power of His blood.

Suppose you had a title to demand some proof of His love, what could you demand more than what God has given? He has given His own Son. You could not ask so much as He has already given. But if I am seeking that God should tell me something else, I am seeking some other revelation than what He has given me. He rests my peace on believing the one He has given. The soul that has come to God knows that He is love, and it is to Himself we are come.

The very way in which I know God is through His Son. I know His own love, that He thought of this, and did it for me. Why is it the soul does not get this wondrous simple peace, to be in His own presence without a cloud on His love? Because we are telling to God, and to our poor hearts, something short of this—that we are dogs. Grace is to the sinner and to none other. If I can stand before God in my own righteousness, grace is not needed. He will bring down your hearts to your real condition. There He can act in the fulness of His grace according to the need of the heart that has discovered its need in His presence. He is manifesting that grace, according to the value of the sacrifice, now that He is at the right hand of God. Not merely now that God can come to the sinner, but that the cleans-

ed sinner stands accepted in the presence of God—accepted in the person of Jesus; and that nothing stands between us and God. The Lord give us only to own the fullness of His grace, and see the way in which we are debtors to Him, who was willing to suffer all things that He might present us spotless to God. Amen.—J. N. D.

We have received the following letter from our brother Moses S. Martin, who is engaged translating the New Testament into the Mohawk (Indian) language. Any one desiring to write to him or encourage him in his labor of love can address him at Bala P. O., Gibson Reserve, Ont.

Gibson Reserve, Jan. 3rd, 1895.

To T. SOMERVILLE :

Dear Brother in the Lord,—I take the pleasure of writing to you to inform you that we are all well, and hope that you and your family are well and happy in the Lord. We have entered the unknown New Year with all its happiness, miseries, etc., but thanks be to God we have a house not made with hands, eternal in the heavens, through Jesus Christ our Lord; let us then walk circumspectly, not as fools but as wise, redeeming the time because the days are evil; and let us exhort one another daily, so much the more as we see the day approaching; and let us not be slothful in business but fervent in spirit serving the Lord; giving thanks always unto the Lord, for He, according to His word will never fail us nor forsake us. Let us then love one another as He has commanded all His children, for He has loved us with an everlasting love; and let us not be careless nor indifferent to famishing souls all around us, and although we meet with opposition right and left, our Lord has said, "Lo, I am with you to the end of the age," and again, "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord; and let us not be weary in well doing, for in due time we shall reap if we faint not.

In conclusion, I send my love to you and to all who love our Lord Jesus Christ in sincerity. I will add that I am now in the 2nd Epistle to the Corinthians, and before the end of the month I will begin the Epistle to the Ephesians.

Yours in the Lord,  
MOSES S. MARTIN.

"Joy is a Christian privilege—

a Christian duty. When we are enjoined by the Word of God to be sober, it does not mean to be stupid or sleepy or glum. The word translated sober means to be watchful, having all the faculties awake, in a healthy activity. Sobriety is not inconsistent with joyousness. Dignity is not marred by joy. Honesty always shakes hands heartily with joy, and to crown all, we have the command by Divine inspiration. "Rejoice in the Lord always; and again I say rejoice." Do not understand by this that sorrow is excluded. By no means. It must come. Hearts that have grown together in love must be torn asunder. Nor will this occur without the cry of anguish. And the scar of the wound may remain visible upon the heart; but all this does not forbid or destroy joyousness. There is joy in the hope of reunion where there will be no more separation. There is joy in all the sweet remembrances of the past, and ground of rejoicing in the Divine blessings of the present hour."

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EVANGELISING.

"I leave every person to his own conscience as to places where he may be free to evangelise. At first I preached in every church and chapel where I was permitted; but I found it was not a good plan. If I saw a man preaching the gospel honestly or fully in the streets and there was opposition, I could identify myself with him without asking who he was or where he came from; but this is a different thing from planning to go out with him. I could not; but I leave every person free. You cannot control any man's conscience; you may

advise him. I do not conceal that I am outside the camp. It makes people angry sometimes ; but I am deliberately outside the camp, altogether and totally, and I think I know what I am about from Scripture. If I go there I mix myself up with what is in the camp, and I give an uncertain sound. My deliberate judgment is that in the present state of the church of God one should be outside these connections. I think it is all going on to judgment as fast as it can, and it is not charity to go on with it so as to enfeeble the testimony. I have seen it going on these forty or fifty years nearly, with persons attempting to go on with it ; and I have never seen such persons either grow up into the truth or make others clear in their walk. After an experience of many years I am perfectly clear in my judgment about it.

As to how far one could wish God speed to, or have fellowship with, any work going on outside, if I knew of a person preaching Christ, even of contention, I would rejoice, as the apostle says. I could not go and join with a man that was doing it in contention, yet I am glad he is preaching Christ.

With certain preachers I would not have fellowship for special reasons. It is a matter of discipline. I separate between having fellowship with Christ preached, and co-operating with the men that preach. Do you think I should join with a man that preaches from contention? I am glad he is doing it in one sense, because Christ is made known by it.

In this way I can own all ministry where it is true, apart from recognising a man in the sense of co-operating. It is the thing that gives a character to the evangelising itself. My experience is that it is not the way to get souls on. I have seen both done. I have seen brethren doing it: of course they stand or fall to their own Master. I would go with them in preaching the gospel, but not

with the camp—I think it is a great thing for souls to get hold of at once—that there is this immense system, ‘the camp,’ which is not of God, though there are many people of God in it. Therefore you must leave individuals to judge in each case. But that which associates me with it I cannot do. It would be building again the things which I destroyed. If I am to associate myself with it, why did I leave it? I never should attack anybody nor ask anybody to come. I never would and never did ; but I am not going to be driven out of what is plain in Scripture.”—J. N. D. Col. Writings, Vol. xxvii., p. 119.

#### THE PRETTY PICTURES.

An old Scotchwoman went to her pastor in her extremity, and told him of her poverty. He kindly asked her if she had no friend or member of her family who could support or help her, and she said she had a son, a bonny lad, but he was in India, in the service of the Government.

“But does he not write to you?”

“Oh, yes, he often writes to me, and sends the kindest letters, and such pretty pictures in them.—But I am too proud to tell him how poor I am, and, of course, I have not expected him to send me money.”

“Would you mind showing me some of the pictures?” said the minister.

And so Janet went to her Bible and brought out from between the leaves a lot of Bank of England notes, laid away with the greatest care. “These,” she said, “are the pictures.”

The minister smiled, and said, “Janet, you are richer than I am. These are bank notes ; and every

one of them might have been turned into money, and you have had all your needs supplied. You have had a fortune in your Bible without knowing it." There are many Christians like Janet who have treasures in their Bibles that they are not aware of.

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"Losses, troubles, disasters must come, but they should no more quench joy than passing clouds extinguish the sun. Roses must bend and shake in the pelting storms that pour roughly from the black cloud hanging above them; but when the rain is over they are sweeter and more beautiful than ever, and the very drops of the storm that still linger on the leaves flash like diamonds in the shining light. So may the Christian heart endure the storms of life. The Sun of Righteousness is behind every cloud of sorrow."

How grand the blessing of every saved sinner. "In every respect God is for us. Precious truth! He has given His own Son; He will give us all things.— He Himself has justified us. Who will condemn us? And nothing can separate us from the love thus proved. All that is against us on the road to the glory cannot, as being of the creature, be greater than He who is Lord of all. God is for us in Christ, who has overcome all. The PROOF of this love is found not only in the path He trod as Man to be able to suffer, and as God in order to reveal perfect love in the suffering; but, following Him in this path, we also experience His love. Nothing can separate us from it."

The Chart size 23 x 36 in. (in small form on 2nd page of Gleaner,) and Key, a book of 60 pages sent, post-paid (securely packed with tube) to any address in Canada, United States or Great Britain for \$1.25. Address, Robert Harvie, Bible Truth Depot, Toronto, Ont., Can. Y. M. C. A. Bdg.

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