

THE CLEANER.

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

Thos. Somerville, Editor. “LET THERE BE LIGHT.”

Vol. xiv. No. 11

SAFE HOME.

Safe home, safe home with Jesus over there,
On Canaan's blissful shore,
With saints and angels now His glory share,
To worship and adore
Her precious Lord, she loved and longed to
see,
Who gave Himself to die to set her free.

Safe home, safe home, O glorious resting place,
To live with Christ on high,
No more by faith beseech His love and grace,
No more for comfort sigh.
Her pilgrim journey now forever past,
The promised rest is gained, enjoyed at last

Safe home, safe home, the darksome river
crossed,
No more to long for home.
We follow, though a little longer tossed,
Until the Lord shall come,
Then join our friends, our loved ones in the
air,
And sing salvation's song in mansion's fair.

S. S.

ALWAYS HAPPY.

There was a minister once, who did not fully understand what he was preaching about. He knew that a true Christian ought to be happy at all times, but still he didn't exactly see how that could be in a world where there is so much trouble. He prayed very earnestly that God would help him to understand it. One day after praying he felt strongly impressed that if he took a walk he would get some information on the

subject. He started out, and soon overtook a plain looking man.

“I wish you a good morning, my friend,” said the minister.

“I never had a bad morning, sir,” replied the man.

“That is very singular. I wish you may always be so fortunate.”

“I never was unfortunate,” said he.

“I hope you will always be as happy,” said the minister.

“I never was unhappy,” said the other.

“I wish you would explain yourself a little,” said the minister.

“That I will do cheerfully. I said that I never had a bad morning, for every morning brings me something for which to thank God. And what I have cause for praise, whether it rains or hails or snows, no morning comes to me without joy. If I am poor in this world's concerns, I can yet thank God for loving me and giving me His grace. You wished that I might always be fortunate; but I cannot be unfortunate, because nothing befalls me but according to the will of God, and I believe that His will is always good in whatever He does, or permits to be done.— You wished me always happy; but I cannot be unhappy, because my will is always resigned to the will of God.” “Rejoice in the Lord alway; and again I say rejoice.” Phil. iv. 4.

GOD'S MESSENGERS.

In Oriental life it is still common with people who have never read a page of the Inspired Word to speak of the winds as God's messengers.— A friend, who has been through all the Bible lands, tells me that once when travelling in the desert, he suddenly heard the cry of the Arabs, "Dismount and prepare to meet the messengers of God."

When he turned to see what it meant, he saw the suffocating cloud of dust raised by the hot wind stretching along the horizon and sweeping down upon him with the speed of the hurricane. He had barely time to dismount, prostrate himself upon the earth and cover his head, before the fiery cloud was upon him, sifting its burning dust through every part of his clothing, and making the camels moan with the intolerable miseries of suffocation. It lasted but a few moments, or every man and beast would have perished. When it was passed the Arabs said they had been overtaken by the messengers of God.— They thus spoke of the winds with as much assurance of their personality and divine commission as Jacob spoke of the angels when God's host met him at Mahanaim.

God makes the wind his minister, because it is subtle and unseen, it is mysterious and mighty. We cannot foresee its coming, nor can we tell from what quarter it will blow. It drives the clouds in the heavens and the waves on the sea. It rocks the little bird in its swinging nest, and it tramples down the forest beneath the rushing wheels of the whirlwinds.

It fans the fevered brow and cools

the heated pulse of the feeble invalid as he ventures tremblingly forth from his close chamber to breathe the fresh air. It lashes so terribly with its cutting breath that the strong man cries out in agony, and the fur clad denizens of the North die in their icy homes. It sweeps the desert with the burning blast of the furnace, and it overwhelms the wandering pilgrim with suffocating clouds and columns of fire. It distills the dew with such gentleness that the most delicate flower is bathed with moisture, but not broken, and it carries the waters of the great deep above the highest mountains, and fills all the rivers of the earth. It thunders in the clouds, it crashes in the earthquake, it moans in the seas, it sings in the utterance of joy, it shrieks in the sharp cry of pain, and it whispers the farewell from the lips of the dying.

And so it is with the coming and the going, the work and the power, of that divine spiritual influence which Christ Himself compares to the wind. With the message of His words to the hearts of all that receive them there goes an influence more gentle than the whispering breeze, more mighty than the rushing storm. It is the Spirit of the Holy One, given to kindle the incense of gratitude and praise upon the altar of the heart, as the wind blowing over beds of flowers bears the incense of perfume to Him who clothes them with beauty, and accepts, well-pleased, the offering which they bring.—D. M.

If you keep your eye always on the earth, you will walk in darkness and stumble along the way. Look up to heaven and God, and you will find

your way safely wherever duty calls you to go. If you lay up for yourself treasures only on earth, you will be poor with all your gains. If you lay up treasures in heaven, you will be rich with all your losses. If you look only to man for comfort in the day of need, you will be helpless and desolate with all your friends. If you have God for your Father, you can hope and rejoice though every human friend should forsake you.

GONE FROM GOD'S SIGHT.

An old applewoman in a country village, after hearing the gospel preached, believed, in all its simplicity, the wonderful record of God's love, and rejoiced in her newly-found Saviour. She knew that all her sins were washed away by His blood, and that she was saved. One and another tried to shake the old woman's faith, but in vain. Her stronghold was God's word, in which He tells us that His gift is eternal life, and that those accepting Christ shall never perish; and her resting-place was the work of the Lord.

A friend, educated in the doubting school, sought to test the old woman's faith, but her simple reply, "Jesus was delivered for my offences, and raised again for my justification," stopped his arguments upon the question of her past sins being forgiven,

"Ah! but what about the sins you have committed to-day?" asked the questioner.

"Well," she replied, "when I sin, I go to God and confess what I have done, and He forgives me;" triumphantly adding, "why, to be sure, aint Jesus a-sitting up there a-purpose?"

May it be yours, reader, to know in your inmost soul with this simple woman, that "if when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life;" for it is "Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—H. N.

LIGHT.

"Bring it into the light," we say, when we have to decide on the real character of that which is under our eye, "this place is too dark for us to judge as to its actual nature and worth." So may we say of our work for God, or of our ways one with another, "Bring it into the light." No right estimate of what we are, or of what we do, can be formed in a dark place. As Christians, we are called to shun the dark place, as well as dark deeds, dark words, and dark thoughts. "God is light, and in Him is no darkness at all; and if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." The only place to judge rightly of what we are and what we do is the light.

There is a power and glory in the Gospel such as human philosophy never has even approached. It enlarges the heart and opens the hand for the good of all human kind. It conquers selfishness and transforms the soul from hate to love. It is from the heart of God.

RELATIONSHIP.

It is a familiar thought amongst us that we must be in a relationship before we can know the affections or discharge the duties which belong to it. This is a plain and undeniable truth. If a man were not a father, no amount of argument or explanation, could make him understand the feelings or affections of a father's heart; but the very moment he enters upon the relationship, he knows all about them.

Thus it is as to every relationship and position; and thus it is in the things of God. We cannot understand the affections or the duties of a child of God until we are on the ground. We must be Christians before we can perform Christian duties. Even when we are Christians, it is only by the gracious aid of the Holy Spirit that we can walk as such; but clearly if we are not on Christian ground, we can know nothing of Christian affections or Christian duties. This is so obvious, that argument is needless.—C. H. M.

Scripture, written for all, appeals to all. It refers for its proof to man's own heart and conscience. It offers itself as that which, as light, manifests itself to those who have eyes to see; as truth, to those who are of the truth; as a revelation which reveals; and he who has used the light knows for himself the power of it.—“He that believeth on the Son of God hath the witness in himself.”—This is not credulity; this is not blind confidence in authority. Light is its own evidence, and it is the evidence which faith in Scripture hath in abundance to justify itself to us.—F. W. G.

TRUE GROWTH.

What Christian does not find as he reads the Bible over, new and deeper strata of meaning never seen before—new truths revealed and new beauties displayed. An old Christian said, “I am reading the Word of God. It is deep and rich, like the great heart of its Author. I have read now two hours and have not got over two verses. It will take me to all eternity to read it through.” So it was. He really found more in the Bible than other men did. He went deeper, and the deeper he went the richer did he find its precious ores of gold and silver.

So the Psalmist says, “Open Thine eyes that I may behold wondrous things out of Thy law.” Have you not become so ravished with love to this blessed book that you wanted to clasp it to your bosom and become purified with its spirit?

As you go down into its depths and find in each successive stratum of its deep thoughts new beauties and new fields of truth to explore, have you not been filled with intense desire to live long enough and have time and strength enough to see, to learn, and to enjoy it all! Like the successive landscapes as you ascend the lofty mountain's side, at each stage you see them spreading out in grander beauty and broader range—so, as you really study into the great and rich things of God's spiritual kingdom, there is no limit to this sweep of the knowledge of God; for the fields only become the broader and the more enchanting as you ascend. Do you not think that his soul must be truly blessed who eats and drinks and fills his soul with the grand things of God.—F.

DIED,

In Nanticoke, on Monday, 11th of Sept., 1899, Susan, beloved wife of Mr. Michael Wedrick, sen., in her 77th year. She was born in Somersetshire, England, on the 22nd of April, 1822, came to Canada at 11 years of age, was converted at 16, and was married in 1845. She was a loving companion, and always taught her children to think of heavenly things above earthly.

We had the pleasure of visiting and enjoying happy Christian fellowship with Mr. and Mrs. Wedrick and family, a number of times for many years past, and tender our sympathy with them in their bereavement.

— EDITOR.

A FAREWELL TO FRIENDS.

Weep not dear friends when I am gone,
My spirit's joined the heavenly throng,
Now let your faith behold me rise
To be with Christ beyond the skies.

When you have laid me in the grave,
Think not of me but Him who saved
My soul from sin and every fear,
And wiped my eyes from every tear.

No one on earth for me should mourn,
Since Christ has brought me safely home.
My peace on earth was made with God,
I found it in my Saviour's blood.

This was the pure and precious stream
That purged and kept my conscience clean,
And Jesus' prayer prevailed on high,
When I had not the strength to cry.

He never left my soul to fear,
When the last enemy drew near,
Though faith was weak He did not chide,
But bid me shelter in His side.

He proved to me a fountain nigh,
When every earthly spring was dry,
And Satan did his very best
To rob me of my heavenly rest.

Oh what a dear and faithful Friend,
He saved and loved me to the end.
In death, in life this was my plea,
Jesus, my Lord, has died for me.

Make that dear Lamb of God your friend,
And when your spirit shall ascend,
And time with you shall be no more,
I'll hail you on the heavenly shore.

These lines were written many years since
when I fully expected to be called home.

SUSAN WEDRICK.

WORKING TOGETHER for GOOD.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?—Nay, in all these things we are more than conquerors through Him that loved us." Rom. viii. 35, 37.

Stars shine brightest in the darkest night; grapes come not to the proof till they come to the press; spices smell best when bruised; young trees root the faster when shaken; and gold shines brighter for scouring. Such is the condition of God's children. They are most triumphant when most tempted; most glorious when most afflicted; most in the favor of God when least in man's, and least in their own; as their conflicts, such are their conquests; as their tribulations, such their triumphs. They live best in the furnace of persecution, so that heavy afflictions are the best benefactors to heavenly affections; and where afflictions hang heaviest corruptions hang lowest, and grace that is hid in nature as sweet water in rose leaves, is then most fragrant when the fire of affliction is put under to distil it out.

Rejoice, believer, nothing can separate you from Jesus. The greatest trials will be overruled for your good and may often be numbered among

your choicest mercies. They only wean you from the world, endear a throne of grace and make you cleave to your Saviour. In Him there is no condemnation, from Him there is no separation.

Rejoice, believer in the Lord,
Who makes your cause His own,
The hope that's built upon His Word
Can never be o'erthrown.

(The Home.)

THE IMPORTANT QUESTION.

A poor, aged woman, who lived to reach the age of three score years and ten without caring for her soul, was induced to attend a mother's meeting held in the east end of London, where she lived. There it pleased God, by His Holy Spirit, to show her her lost condition as a sinner, and to lead her to see Jesus as the Saviour who had died for her.

This revelation made the old woman truly happy, and whenever she could, in her humble way, she testified to what the Lord had done for her soul.

One morning she went into a chemist's shop for some medicine, and the young man, when serving her, said in a careless tone, "You are an old woman now, and must expect to be ill, do you think you are going to live forever?"

"Yes, bless the Lord, I shall," she answered, "for I have got eternal life." The young man, taken aback by this unexpected reply, looked at her more closely, and saw nothing but a very poor-clad, feeble old woman.

"Well," said he, "tell me, how did you get it?"

"How did I get it? Jesus gave it me as His gift.

He made me hear His voice. I was lost, and He saved me. Young man, have you got eternal life?" she asked, looking up into his face. "True, I am old, feeble, and tottering; you may go first, for all we know; what then, if you don't know Jesus as the Saviour of your soul?"

He evaded the question, turning away; and she left the shop.

A few weeks after, this same young man met with an accident, which proved fatal, and he died. Whether he was able to make the poor old woman's good confession, "Bless the Lord I shall live for ever in glory, for I have eternal life," I cannot say. The Lord knows. Her assurance was founded on the word of the Lord Jesus, in which she trusted. It was therefore no presumption, as some say it is, to be able to say and to realize that she was saved.

—J. L. M. V.

A COMMON EXPERIENCE.

A Christian, not fully established, recently gave us a little of her experience. "I used to expect Christians to be perfect, and would say to my friend, who professed to be saved, 'You are only a deceiver, for you do things and say things you should not.'"

"You held the looking glass up to your friend?" we said.

"Yes," was the ready reply, "and then I held it up to myself and began to look at myself, and say, 'You are not a Christian; how can you be one inconsistent as you are?'"

Now, this is an experience common

to many. What we have to do, as to our fellow Christians, is, in love, to look for Christ in them ; and what we have to do, as to ourselves, is, by faith, to see that we are in Christ. We have not to look at the faults of others, neither have we to look in ourselves for goodness.

A CONTRAST.

The full soul cannot be satisfied to enjoy its rich spiritual provisions alone. If well fed himself, he will be only more exercised to see others also fed and blessed. The Spirit of Christ in Him is the spirit of love, and this can never rest except as it sees others reaching the same standard of attainment and enjoyment which is so delightful to itself.

Real Christians should be, and in the main they will be, growing better and holier as they come nearer heaven. On the other hand, how great and fearful is the contrast between an aged growing Christian and an aged sinner growing in depravity and guilt ! The one is ripening for heaven, the other for hell. The one goes on praising and loving, laboring and suffering for God ; but the other goes on his downward course, scolding and cursing as he goes, abhorred of men and an enemy of God. You have seen the awful contrast. You could hardly believe that two men so unlike were both brought up in the same town, taught in the same school, instructed in the same religious assembly, and heard the same Gospel ; and yet how manifestly the one is saved, and the other only a step from being damned.—Each bears the sign before hand—the palpable, unmistakeable evidence of the destiny that awaits him.—F.

“We have known and believed the love that God hath to us.”

We know because we take Thy word,
And rest upon its truth,
It is the stay of hoary age,
The joy of early youth.
The Lord of life and glory speaks
Such words of tender love,
The heart that hears may restful be,
No sweeter bliss above.

How blest the youth, in early years
Thy word who learns to fear,
Whose heart is open to receive,
Who bends a willing ear.
Who walks in wisdom's blessed ways,
And understanding gets,
Who rests beneath her cooling shade,
And joys instead of frets.

More precious far than rubies rare,
The treasures she'll unfold,
Beyond the brightest things of earth,
Than gems or shining gold.
Long years of holy quiet and rest,
And honors true she gives,
A life of pleasantness and peace,
With God he learns to live.

A tree of life whose precious fruits,
Surpass all else beside,
No lack, no stint, profuse and rich,
And ever shall abide.
How full the storehouse ever is,
And never known to fail,
The richest treasures for our use.
Of them we may avail.

T. SOMERVILLE.

What is life without ideas, emotions, memories, habits ? A blank. And what is it with these if they are not of a truly virtuous character ?—Despicable and wretched. But when these acquisitions are holy, life is blessed. Faith in Christ secures the permanency and perfection of all true ideas, affections, principles, habits, etc. “Our works do follow us.”—We cannot “labor in vain in the Lord.”

THE GREAT MISTAKE.

The diversions in which mankind place their happiness, are not only contemptible, they are false and deceitful; in other words, they present phantoms and illusions which could never occupy the mind of man, if it had not lost the perception of real good, and a taste for it; and if it were not filled with meanness, vanity, levity, and pride, and an infinite number of other vices.

Diversions assuage the sense of our miseries, only by causing more real and substantial misery, for more than anything else, they prevent self-reflection, and cause our time to elapse unnoticed. Were it not for them, we should be weary of ourselves, and this weariness would lead us to seek some more effectual method of relief. But diversion deceives and amuses us, and brings us to the grave by imperceptible advances.

Mankind, unable to escape death, trouble, and ignorance, in order to make themselves happy, have hit upon the plan of never thinking about these things; the utmost efforts of their ingenuity can suggest no better consolation for such prodigious evils. But it is most miserable consolation, since it goes not to cure the evil, but merely to conceal it for a little while; and by concealing it, prevents men from attempting to obtain a thorough cure.

Thus, by a strange inversion in human nature, that disquietude which is its greatest sensible evil, proves to be its greatest good, since nothing can influence it more powerfully to seek a radical cure; and that diversion which it looks upon as its great-

est good is, in fact, its greatest evil, because nothing tends more to draw it off from seeking a remedy for its miseries: while both are striking proofs of the unhappiness and corruption of man, and of his grandeur too; for he would not be disgusted with everything, nor engage in such a multiplicity of pursuits, if he had not an indistinct conception of the happiness he has lost; but unable to find it in himself, he seeks for it ineffectually in external things, without ever being satisfied, because it cannot be obtained from ourselves nor from any created beings, but is in God alone.—P.

A NEEDED WARNING.

We are living, beloved brethren, I believe more than ever in the world's history, in the time when it is the mind that Satan is using to lead people from God. I know that it is an age of material prosperity; inventions, pleasures—everything of that kind—are spread before our eyes, and the paths of attraction and allurements lead everywhere. But, after all, what is it that is Satan's master work? He is turning the minds of men from God, he is filling them with that which is not truth, and then he knows after that it is a very simple matter as to their walk. And so those who look on things superficially, think that the world is improving because perhaps there is not so much vice, or so much crime outwardly as there used to be, though there is grave question as to that. I believe corruption and wickedness are on the increase, but people have a way of looking at things superficially. Civ-

ilization is on the increase ; improvement, education, everything of that kind, has made wonderful advance, and people say things are growing better. But do you know that the enemy has laid his defiling hands on the very fountains of men's knowledge ? The supplies that nourish the minds of men are defiled. Look at the schools to-day. They are schools of infidelity. Look at what is called science to-day ; it is made to teach man that he can get along quite well without the thought of God. Take up any branch of science, and you will find that the enemy's effort is just to eliminate God, to eliminate Christ, to eliminate the word of God.

What is it that men are feeding on to-day ? the wretched, vile newspaper, the wretched literature with which the country is flooded, that in the most insidious and subtle way is leading men away from the truth.

I tell you, brethren, those thoughts in men's hearts to which they would not dare to give expression now, are gradually and insidiously forming. For instance, the fear of God is insidiously removed, and the sense of the justice and judgment of God is being taken away in the same manner. The result is that men are beginning to think, and think strongly, that perhaps after all the old thoughts are a little too harsh and that there must be some way for infinite mercy to act without consigning men to eternal judgment. I believe if we let our minds be fed and moulded by the literature of the day in which we are living, we lose the sense of God's righteous judgment upon the ungodly.—S. RIDOUT, in Treasury of Truth.

THE BAPTISM OF FIRE.

A great deal is said among a certain class of people about the "Baptism of Fire." A little book has been sent to me containing the Constitution and Rules of the Fire-Baptized Holiness Association of America.—Having long been accustomed to test everything by the Word of God, I have used the unfailing test on this book, and I lay some of the results before the reader.

In Rev. xx. 10, 14, 15 ; xix. 20 we read of the lake of fire, and in Matt. xxv. 41 we read of everlasting fire, into which the wicked are cast. In Heb. xii. 29 we read, "For our God is a consuming fire," and in 2 Peter iii. 10-14 we find an account of the destruction of the earth by fire.—Jude vii. speaks of "eternal fire," and in Mark ix. 43-48 we read of "the fire that never shall be quenched."

Now the term "baptized with the Holy Ghost and with fire" is found in only two places in the Bible, Matt. iii. 11, and Luke iii. 16. The passage in Matthew reads, "He shall baptise you with the Holy Ghost and with fire : whose fan is in His hand, and He will thoroughly purge His floor, and gather the wheat into the garner ; but He will burn up the chaff with unquenchable fire." And in the 10th verse we read, "every tree that bringeth not forth good fruit shall be hewn down and cast into the fire." Thus we find that the word fire occurs three times in three verses, 10, 11, and 12. In verses 10 and 12 the word has unquestionable reference to the lake of fire, to the eternal punishment of the unsaved,

and the question is, does it have a different meaning in verse 11? Consider the fact that in every other place in the New Testament where the word "fire" is used as a symbol it means the everlasting punishment of the wicked, also that in no place is the term "baptism of fire" found, that there is not a single reference to it in any of the epistles, and is it not strange that so much should be made of this doctrine? Christ is the One who baptizes with fire, and He it is Who sends men to the lake of fire. See Matt. xxv, 31, 41, where it is the Son of Man who says, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." In 2 Thess. i. 7, 8, we read, "The Lord Jesus will be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

Now among those to whom John the Baptist spoke of the being baptized with the Holy Ghost and fire there were some who were afterwards in the company that received the Holy Spirit on the Day of Pentecost, and there were some of the Scribes and Pharisees whom John called a generation of vipers, and to whom Jesus said, "How can ye escape the damnation of hell?" so there were before John those who were baptised with the Holy Spirit and also those who will be cast into the lake of fire, burned up with unquenchable fire.

But there is another passage largely quoted to sustain the teaching that the baptism of fire is something which is for the people of God. It is Acts ii. 3, "And there appeared unto them

cloven tongues like as of fire, and it sat upon each of them." It does not say cloven tongues of fire, but "like as of fire." The cloven tongues were bright and shining and to describe them Luke guided by the Holy Spirit says they were like as of fire. Had they been of fire, he would of course have said so. His saying that they were like fire, shows they were not fire. So that there was no baptism of fire on the day of Pentecost. You find similar expressions in Ezekiel i. 13, 27 and Rev. i. 15, 16.

The idea that fire purifies the believer from sin is wholly unscriptural. There is no such teaching in the Word of God, and we must keep close to that Word or we shall get into error or false doctrine. Those who talk of the baptism of fire and apply it to believers in Christ, are certainly teaching what is not in Scripture, and if it is not there it is certainly error and to be rejected.—As long ago as Isaiah's time it was written, "To the law and to the testimony if they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

The Word teaches that anything like the baptism of fire always means God's judgment upon the wicked, it is used so in Matt. iii. 10 and 12, and is plainly used so in verse 12. Neither Christ nor any one of those used to write the New Testament use any such expressions as "The Baptism of Fire," and "baptized with fire," when used by John the Baptist plainly means the same as "cast into the fire," and "burn up the chaff with unquenchable fire." We therefore ask every reader of this to search his Bible to see if we are not right, and if the doctrine of the baptism of fire is not in the Bible, then it ought to be rejected as an error, as false doctrine.

J. W. NEWTON.

"SAVED BY HIS LIFE."

Christ is in the presence of God for believers ; this proves that He has forever removed all our sins ; for this He came into the world and lay in the grave. His resurrection, and now appearing in the presence of God is a sufficient proof that he has for ever removed from God's sight all our sins ; His blood is in their place, through which they are clean every whit.

But our feet are continually defiled ; we live in a defiling world, our earthly nature continues, Satan and the world act on it—what is the consequence ? Our mind and conscience are perpetually defiled—not that the guilt of our sins ever returns to the view of God. This cannot be: Christ is ever before Him for us, and His blood is now in the place where our sins were seen.

But, I say, our sin and its guilt defile our mind and conscience ; it troubles us—it obscures the glory to which we are called—it interrupts our communion with God, and the blessedness of fellowship with Christ and the Father.

Here is the defilement of our feet, from which we need continual washing ; but because we have a part with Christ, though now in His glory, He never ceases to wash our feet.

How does He wash them ? By removing from our mind and conscience everything that interrupts our communion with God, and its glory and blessedness. We believe that we are admitted to this ; but through the influence of nature and a defiling world, we cannot always enjoy it : everything in our nature,

everything in the world, interrupts our fellowship with Christ and the Father, and mars the enjoyment of it. We still believe, we look up, but if the least guilt remains on the conscience we are dazzled, we are perplexed ; the glory appears too high for us to reach and enjoy.

Then, how does Christ wash our feet ? I say, by delivering us from this consciousness of guilt and its influence. He restores to us a sense of complete pardon ; He delivers us from the power of nature and the world ; He brings us into unhindered communion with Himself and the Father, and the enjoyment of its glory and blessedness. He again brings to our apprehension what we are as seen in Him, and enables us to rejoice in it ; and thus does He ever continue to wash our feet.—J. N. D.

GOD'S CARE.

To every true believer, every one who really loves God, it is a most delightful thought to have Him near us, and to know that He interests Himself in all the most minute details of our personal history, and most private life ; that he takes cognisance of what we eat and what we wear ; that He looks after us by day and by night, sleeping and waking, at home and abroad ; in short, that His interest in and care for us go far beyond those of the most tender loving mother for her babe. What a holy privilege, what a precious reality to know that our loving Lord is about our path by day, and about our bed by night ; that His eye rests upon us when when we are dressing in the morning, when we sit down to

our meals, when we go about our business, and in all our intercourse, from morning till night.—M.

EVER THE SAME.

Dear friends, let us ever remember that Christ, though now in His glory, is in all things precisely the same as He was when on earth—present with us at all times to render us the same services. We are one with Him, and He with us; no distinction, no separation, as it respects His sympathy in all that concerns us; “In all our afflictions He is afflicted; we are members of His body, His flesh, and His bones.” Hence, after He had ascended and entered into His glory, when Paul persecuted His people, He said unto him, “Saul, Saul, why persecutest thou Me?” He will say, “Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.”

In serving His people, He considers nothing that affects them unworthy of His notice. He said unto Annaias, “Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus.” He knows the street and house where His people dwell, that He might there render them all needful service.—J.N.D.

Nothing that gives value to life, nothing that makes life worth having shall ever die if we truly believe in Christ. The healthy action of our spiritual powers will never cease.—What is life without activity?—Worthless. And what is activity unless it be healthful? Misery.—Faith in Christ secures the healthy

action of all our spiritual faculties.—The perceptive, reflective, imaginative, recollective, anticipative, will work harmoniously forever.

Death in whatever relation you take it, always embodies one idea—separation. There is natural death; it is the separation of the body from the soul, and of both from those we love here. There is moral death; it is the separation of the soul from God. There is eternal death; it is the separation of the creature forever from the light and presence of its Creator.

The times of the Gentiles are those in which we are living at the present time. We are not living in the times of Israel, nor in connection with God's dealing directly with any nation upon the earth. He is dealing providentially now upon the earth, and everything in connection with it has to do with something beside an earthly nation.

Sinners, ye who have earthly hunger and thirst enough, let your ears be opened to hear the glad tidings of real salvation. Ye whose hearts have never known solid peace—ye who are forever desiring, yet never satisfied—ye who cry, O for office, O for honor, O for wealth! See, here is that which is better far than all you seek. Here are durable riches and righteousness. Here are the first instalments of pleasure that flow forever at God's right hand. Here is heaven proffered and even pressed upon your regard and your choice. Choose life before death, as you would be wise for your eternal well-being.