

THE
Gleaner.

**"Let me Glean and Gather after the Reapers
among the Sheaves."**

Ruth 2: 7.



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THE CLEANER.

Glean and gather after the reapers among the sheaves. Ruth 2:7.

T. SOMERVILLE, Editor. "LET THERE BE LIGHT." VOL. 35—No. 9

THE SHADOWS ARE BEHIND US.

The shadows are now behind us,
The sunshine is before ;
We are longing for His presence,
The glory shining shore.
Sweet home of rest and comfort,
Its beauty naught can dim,
Its warmth, its rest, its glory.
Revealed to us by Him.

Our God He is our sunshine,
Our glory and our shield,
His grace we own with gladness,
Our lives to Him we yield.
His will is joy and sweetness,
Our sure, unfailing guide,
And walking in His counsels,
In peace we shall abide.

No good He now withholdeth
From those who love His Name,
His promises so manifold,
His children now can claim.
With divine and holy nature,
They're born from above,
Like to their glorious Saviour,
Their character is love.

And sin, the world, and Satan,
No more their lives control,
Triumphant and victorious,
As time the years unroll.
Right onward we are marching,
Our home's beyond the sky,
Our Saviour He is coming,
Then home with Him we'll fly.

THOMAS SOMERVILLE.

We never get done with faith,
and we never get anything any
other way but by faith.

A MOTHER'S PERSONAL APPEAL.

On board a British battleship,
lying in Chinese waters, was a
young English gunner, whose
Christian mother in the home-
land had written him a long,
loving letter, which she said
might be her last, as she was
nearing the end of her earthly
journey, and ready to welcome
the call to go home and be with
Christ in heaven.

Her great desire was to know
that her youngest son, the only
one of her large family who had
not trusted in the Saviour, and
confessed Him as his personal
Redeemer and Lord, was truly
converted, ere she passed away.
That last long letter was a moth-
er's personal appeal to her boy
to turn to the Lord without
delay.

There were a number of true
Christians on board that battle-
ship whose testimony to the sav-
ing power of the Gospel was full
and clear, backed up by daily
lives that commended the words
of their lips.

To one of these Christian men
the young man read his mother's
letter, and tenderly remarked,
"I have resolved to receive her
Saviour as mine, and I'll write
to her to-morrow giving her the
joy she seeks."

Laying his hand on the young
man's shoulder, the Christian
said, "A resolve to be saved to-
morrow has always this danger
in it, that you may die to-day.—
If you want to be saved let it be
now, for God's Word says, 'Now

is the accepted time ; now is the day of salvation." 2 Cor. 6 : 2.

"You are quite right, Jim, I will have it settled now," said the young man, who was in real earnest, being convicted of sin, and not merely affected in his feelings by his mother's letter.

The two retired to a room in the big battleship and kneeling down the young man, whose mother's prayers were being answered, yielded himself to the Lord Jesus Christ, and was saved by grace then and there.

Resolutions are not enough.—A confession of sin, and decision to be the Lord's, with a personal acceptance of Him as Saviour, brings instant salvation.

"As many as received Him, to them gave He power to become the children of God, even to them that believe on His name :

Who were born, not of blood, nor of the will of the flesh, nor of the will of man, BUT OF GOD." John 1: 12, 13.

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." 1 Peter 1 : 23.

OUR HIGH CALLING.

"So he drove out the man." Gen. 3: 24. This was pure and sovereign righteousness, for the man had disobeyed God. The first man, led by the enemy, presumed to be equal with God. In another garden, (Luke 22:42) another Man, God's Man, the second Man, "the Lord from heaven," wrestled with His Father when clouds of doom and judgment were hanging over His spirit, for by Him had God devised the means "to bring back His banished" to Him. (2 Sam. 14 : 14.) Think of the contrast in circumstances between the first and second Man. Jesus yields Him-

self entirely to His Father's will, although involving Him in agonies no tongue of man can tell or thought can estimate. The guilty pair when driven out, carried with them the promise of a Deliverer, and Gethsemane and Calvary were the answer. Thus, in these last days, Peter could say, "The God of all grace hath called us to His own eternal glory by Christ Jesus." Then what? after ye have made the best of this world, laid by money, etc.? No, but "after ye have suffered a while, make you perfect, stablish, strength, settle." All this refers to the glory to which we are called.

Man, by nature, has been seeking a way back to Eden, or some earthly paradise, and as believers, we have still that nature in us, and need to take heed that we be not ensnared. Be it ours to cherish the life we have through Christ, which is only true life, and reckon our old selves dead in His death, for He not only died for our sins, but sin in the flesh was condemned in Him. Rom. 8 : 3. We cannot do this at once and be done with it, but every day and every hour it needs to be done, if we are to walk with God.

By one sacrifice our sins were atoned for, and we who believe, "PERFECTED FOREVER." "The blood of Jesus Christ cleanseth us from all sin," or every sin, but inasmuch as we are not dead as to our nature, we have to RECKON ourselves dead to sin, to the world, and to the law, identifying ourselves with the condemnation He bare when made in the likeness of sinful flesh.

The death of Christ was one act, but it has this twofold bearing, set forth in Rom. 7 to 8. 'In me, that is in my flesh good doth

not dwell. What then? I no longer live, but CHRIST LIVETH IN ME, but in that I now live in the flesh, (the body,) I live by the faith of the Son of God, who loved ME and gave Himself for ME! Now, how are we following the Apostle? He says, 'be followers together of me.' That path has led him to the presence of the Christ he loved and served, and now he waits with Him for the revelation of the glory.

O brethren, have we not often to own with David, 'my soul cleaveth to the dust, quicken Thou me according to Thy Word?' Though called to heaven and glory, yet a bit of this earth man was formed of and sent forth to till, can it still hold our hearts? It is even called real estate, although no man can be sure of it for five minutes. Paul tells Timothy to charge them that are rich in this world to get rid of it, and lay hold on what is REALLY LIFE. N. T. Has this word any application to us, Eph. 5:14? 'Awake thou that sleepest, and arise from the dead, and Christ shall shine upon thee,' and have we ears to hear it?

"When hewn, and shaped, till self is no more found,

Self ended at Thy cross,
The precious freed from all the vile
around,

No gain but blessed loss.

Thus Christ alone remains, the former
things

Forever passed away;
And with Him the heart in gladness
sings,

All through the weary day." Suso

BEN. EMSLIE.

Christianity is the good news that death as a judicial sentence has been abolished for the Christian, and more it is the bringing in and revelation of eternal life.

WHAT IS IMPORTANT.

What is important is not the Brethren, but the truth they have. God could set them aside and spread His truth by others—would, I believe, though full of gracious patience if they be not faithful. Their place is to remain in obscurity and devotedness, not to think of Brethren (it is always wrong to think of ourselves,) but of souls, in Christ's name and love, and of His glory and truth only—not to press Brethrenism, but to deal with each soul according to its need, for Christ's sake.

Unworldliness, nonconformity to the world, self-denial, abnegation in love to others, is what is called for. Let them walk in love in the truth, humble, lowly, unworldly, and also for Christ, as little, (and content to be little) as when they began, and God will bless them.

If not, their candlestick may go (and, oh, what sorrow and confusion of face it would be after such grace!) as that of others doing the work of evangelists, making full proof of their ministry, humble, lowly, devoted, and simple; because devoted in heart, and separated to Christ. As regards the activity outside them, it is one of the signs of the times, and they should rejoice in it. But it does not give their testimony at all.

I do not believe attacks on any thing to be our path, but to be superior, and to be for the truth in grace. Self defence is every way to be avoided. The Lord will answer for us if we do His will. God has need of a people who walk in the truth, in love, and holiness. 'I will leave in the midst of thee, an afflicted and

poor people, and they shall trust in the name of Jehovah.'

The Gospel we may and must rejoice in, yet it only makes the testimony of Brethren outside the camp more necessary than ever, but it must be real. If Brethren fall in with the current Christianity inside the camp, they would only be another sect with certain truths.—J. N. D.

RECEPTION & REGENERATION.

"As many as received Him, to them gave He the right to become children of God, even to them that believe on His name."

These words teach us that the right to become a child of God is the gift of Christ, that this gift is bestowed upon the one who receives Christ, and that to believe on His name is to receive Him.

Man's natural birth does not constitute him a child of God; this relationship is not universal. By nature we are children of wrath, Eph. 2:3; a time subsequent to natural birth is necessary to acceptance of Christ.

Sonship to God, being a gift is not to be obtained by way of compensation for good works, 'for by grace we have been saved through faith, and that not of ourselves, it is the gift of God; not of works, that no man should glory," Eph. 2:8,9. To believe on His name is to receive Him, it is more than mere acknowledgment of the truth of His being and work.

John 1:12 contains an important change of tense; the tense of 'received' is momentary, denoting that which occurs at a definite point of time; that of 'believe' is continuous, denoting an abiding condition. Acceptance of Christ, then, in itself is a

matter of faith, by which we become sons of God, 'for ye are all the sons of God through faith in Christ Jesus,' Gal. 3:26, is the beginning of that faith which is essentially the continuing characteristic of the child of God.

The new birth, (birth from above,' John 3:3, mar.) is necessary for sonship to God, and this new birth is the immediate accompaniment of faith in Christ, for 'whosoever believeth that Jesus is the Christ is begotten of God,' 1 John 5:1. Accordingly when a person believes in the Lord Jesus Christ, Christ becomes his, and he is born of God.

'He that believeth on the Son hath eternal life,' John 3:36, and 'he that hath the Son hath the life,' John 5:12. Therefore when a person receives Christ by faith, since he possesses the Son of God, eternal life is his also.

Since, then, to receive Christ is to become a son of God, and to have Christ is to have eternal life, eternal life is received at the time of the new birth.

Before a person believes in Christ, he is dead through trespasses and sins, Eph. 2:1, 5, but by faith he passes out of death into life, John 5:24, receives remission of sins, Acts 10:43, is justified, Rom. 13:39, and is in Christ, Eph. 2:13. Now 'if any man is in Christ, he is a new creature, 2 Cor. 5:17. The words 'new creature' or 'new creation' (margin) teach us that the new birth is not merely a change of the old nature; a change of the old could not be a new creation.

For the new birth the power of the Holy Spirit and the Word of God are necessary, John 3:3; James 1:18; 1 Peter 1:23, and by these conviction of sin, repentance toward God, and faith toward our Lord Jesus Christ are

wrought, but a person becomes a child of God when by faith he receives Christ.

To become a child of God is not in itself a process extending over a period. The actual relationship is preceded by conviction of sin, and this frequently lasts some time in which there is anxiety of soul and conflict of feeling; but this does not make a person a child of God; that blessing is bestowed at the definite time of acceptance of Christ.

God's will is that we should know here and now that he has fulfilled his promise to the believer; 'these things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God.' 1 John 5:13.

The writer has enjoyed for many years the certainty of his salvation, accomplished in the death of Him who was delivered up for our trespasses, and was raised for our justification.

While the Word of God is most explicit as to the present assurance of salvation and eternal life in Christ Jesus for one who accepts Him by faith, solemn warnings are given, declaring that unless a person does experience the new birth, he cannot see the kingdom of God, John 3:3, that the unbeliever shall not see life, but that the wrath of God abideth on him, verse 36, a wrath which will come on the children of disobedience, Eph. 5:6; Mark 16:16; Rev. 20:15.

Since the Scriptures show so clearly that apart from faith in Christ no one will see life, and since God has declared that now is the accepted time, now is the day of salvation, 2 Cor. 6:2, may any reader, who hitherto has not definitely accepted the Lord Jesus

Christ, delay not to do so, but with repentance toward God, even now become 'a child of God through faith in Christ Jesus.'

W. E. VINE, M. A.

JAMIE SAID GRACE—WHAT IT DID.

In a day labourer's humble home there may now be daily heard the voice of prayer and the song of praise ascending to heaven from the inmates. It was not always so, but the Gospel of Christ has wrought its wonders there, and all by means of the youngest child.

Jamie went to a Sunday school held by a farmer's daughter, in their kitchen, and there he heard about Jesus and the way of salvation, and the dear little boy believed and was saved. Where there is spiritual life it comes out, and Jamie began to "say grace," as some folks call it, in other words to close his eyes and bow his head and silently thank the Lord for the food He had given him.

This astonished his mother and made his father ashamed, for he never since he had a home of his own had given God thanks for his food or anything else.

Both Jamie's father and mother were awakened to their sinful and lost condition through their dear boy's testimony, and hearing and reading the precious Gospel were saved, and prayer and praise is now their delight.

Happy they who trust in Jesus, sweet their portion is and sure.

We can most assuredly prove from the Bible that Jesus Christ was the Eternal Son of God, and Himself very God. The very first verse of the Gospel of John asserts that.

"That I may know Him and the power of His Resurrection."

Lord, let me talk with Thee of all I do,
And that I care for, all I wish for, too,
And let me prove Thy sympathy, Thy

power,
Thy loving oversight from hour to hour ;
When I need counsel let me ask of Thee ;

Whatever my perplexity may be,
It cannot be too trivial to bring
To One who marks the sparrow's drooping wing ;
Nor too terrestrial, since Thou hast said
The very hairs are numbered on our head.

'Tis through such loopholes that the foe takes aim,
And sparks unheeded burst into a flame.

Do money troubles press ? Thou canst desolve
The doubts or dangers such concerns involve.

Are those I love the cause of anxious care ?
Thou canst unbind the burdens they may bear.

Before the mysteries of Thy Word or will,
Thy voice can gently bid my heart be still,

Since all that now is hard to understand,
Shall be unravelled in yon heavenly land.

Or do I mourn the oft-besetting sin,
The tempter's wiles, that mar the peace within ?

Present Thself, Lord, as the absolving Christ,
To whom confessing, I go forth released.

Do weakness, weariness, disease invade
This earthly house, which Thou Thyself hast made,

Thou only, Lord can touch the hidden spring
Of mischief, and atune the jarring string.

Should I be taught what thou wouldst have me give,
The needs of those less favored to relieve,

Thou canst so guide my hand that I shall be
A liberal "cheerful giver," Lord, for Thee.

Of my life's mission do I stand in doubt,
Thou knowest and canst clearly point it out.

Whither I go, do Thou Thyself decide,
And choose the friends and servants at my side.

The books I read I would submit to Thee,
Let them refresh, instruct, and solace me.

I would converse with Thee from day to day,
With heart intent on what Thou hast to say ;

And through my pilgrim walk what e'er befall,
Consult with Thee, O Lord, about it all.
Since Thou art willing thus to condescend

To be my intimate, familiar friend,
Oh, let me to the great occasion rise,
And count Thy friendship life's most glorious prize !

"I AM THE WAY, THE TRUTH, AND THE LIFE."

John 14:6.

What a volume of truth is contained in these words, uttered by One whose every thought, word, and deed were absolutely infallible. And in another place He says, "I am the door ; by Me if any man enter in he shall be saved, and go in and out and find pasture." Christ is both the door and the way to God. If we deny the Fall of man, as many do to-day, we deny the remedy—the only remedy God has provided.

Besides Scripture proof that man is in a state of moral ruin, a depraved creature, everywhere there are many proofs that man is fallen—proofs that appeal to common sense.

Those who reject the Scriptures, almost universally agree that all have sinned, and that in many things we all

offend. Hence it appears that persons of various constitutions, ranks, and educations, in all nations, religions, times, and places are born in such a state and with such a nature that they infallibly commit many sins in thought, word, and deed.

Multitudes seek to conceal their sins and misery with a smile. How often we see in offices and places of business the motto "keep smiling." This borders on the sombre territory of Christian Science. Solomon said, "Sorrow is better than laughter; for by the sadness of the countenance the heart is made better." And Solomon knew almost as much as the dupes of Christian Science. To be sure the same writer said, "A merry heart doeth good like a medicine." But in all languages there are degrees of comparison, viz., good, better, best. So when it says, "A merry heart doeth good," it is true. But sorrow is *better* as quoted above.

Moses, who leads in the van of the sacred writers, says of man, "God saw the wickedness of man was great in the earth, that every imagination of the thoughts of his heart was only evil continually." Mark, reader, it was not a mixture of good and evil, but evil only. I will quote a few passages also since the flood to prove the corruption of mankind.

Hear what the royal penitent says, "Behold I was shapen in iniquity, and in sin did my mother conceive me."—His son, Solomon, does not picture the character of the fallen sons of Adam any brighter when he says, "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead."

The prophet Jeremiah cries out, "The heart is deceitful above all

things and desperately wicked." In the New Testament we read, "Out of the heart of men proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, an evil eye, blasphemy, pride, foolishness." Mark 7:21,22. And so I might multiply passages showing the utter ruin of man.

Seeing then that the corruption of mankind is universal, and amazingly powerful, no mere creature can deliver them from it; they must remain un-restored or have an almighty, omniscient, unwearied, infinitely patient Saviour, willing day and night to attend to the wants, and public or secret applications of millions of wretched souls, and be able to give them immediate assistance throughout the world, in all their trials, temptations, and the conflicts both in life and in death. Is the most exalted creature sufficient for these things?

Reader, this blessed Saviour laid down His life for us, and rose again for our justification, that we might find an everlasting sanctuary under the shadow of his wings. After we are saved the members of our body should be devoted to the Lord—devoted to righteousness. See Rom.6:13.

In a general way, suppose we speak of the tongue. Is it not one of the worst, if not the worst thing in the world. It is the instrument of contention and strife, the fomentor of lawsuits, the cause of divisions and wars, the organ of error, lies, calumny and blasphemy. For a divine comment on the evils of the tongue read James 3.

But when used in a good sense, is not the tongue one of the best things, if not the best in the world. It is the bond of civil society, the key of true sciences, the organ of truth and reason. By means of the tongue cities are

built, governments are established and administered. By the tongue men instruct, persuade, and preside in assemblies. And, best of all, oh, child of God, it is the organ through which we offer praise to God by His Son. Heb. 13:15. The Jews, returning from the Babylonish captivity, uttered the following precious words, "Then was our mouth filled with laughter, and our tongue with singing." Again, "He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." "The tongue of the just is as choice silver." And so one might multiply the passages that speak of the tongue both in an evil and a good sense.

Fellow believer, we are exhorted to "Let the word of Christ dwell in us richly." If so, our hearts will be filled with praise, to which our tongues will give utterance. As we meditate on the condescending grace of the Son of God, who became incarnate, passing through the virgin's womb to a life of sorrow, thence to the cross, where mocked by men and forsaken of God, He was left alone to agonize because God's holiness and our sins were in question, we are led to exclaim with the Psalmist of Israel, "Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

But though His unqualified obedience led Him to the cross, God raised Him from the dead and seated Him in the highest heaven, and in His presence the dignity of the greatest potentates and archangels as truly disappears as the splendor of the stars before the sun when his disc is covered with a veil of insufferable glory.

If these lines should come under the observation of an unsaved person, let me plead with you to come to Jesus

just now, and as you are. To refuse Him, means for you a lost Eternity.— If you receive Him you can join the Christian poet and say,

In the cross of Christ I glory,
Towering o'er the wrecks of time ;
All the light of sacred story
Gathers round His head sublime.

E. H. VAN LOON.

JAPAN NEWS LETTER.

Kanagawa Ken, Japan, July 10, 1920.
Beloved Brethren and Sisters,

"Hata to Waza," (The Japanese Field and Work,) first issue is now in the hands of the brethren and sisters here. As it contains, besides news of the work in this land, some practical exhortations, we trust that it may by God's blessing be of value to the saints. As preface, there are a number of exhortatory passages from the Word, as to the work of the Lord. Then follows expression of thanks for the maintenance of the testimony, in the breaking of bread meetings, Bible study and Gospel meetings in Tokyo, Koshigoe, Ikaho and elsewhere. Then there is prayer for the raising up of native workers, there being multitudes here as yet without the Gospel, and at the same time a wide open door.

Thanks also are given for the measure of interest and fellowship shown by the brethren and sisters here, as well as for the brotherly way in which the work has been supported from abroad. Then it contains information as to the monthly magazine, Shinri no Kura, (Treasury of Truth); as to the tract work; the hospital work (of the sister who is a nurse); the Gospel meetings, new converts, Sundays schools, etc.; and as to the visit of R. E. McAllister, of Canada. The practical exhortations are as to the four matters following: The importance of main-

taining the remembrance of the Lord in the breaking of bread, which is the central and most important meeting of the church. The great need of laborers, and the responsibility of supporting the work, each one in this land being duly exercised as to his or her share. What is required in those who essay to do the work of the Lord.— And, the two great sins at the door of the church, namely, that of separating without fundamental cause; and that of not separating when there is fundamental cause.

We hope, D. V. soon to issue another number, containing information for the Japanese brethren and sisters, of the work of the Lord, by the hands of his servants in the United States, Canada and elsewhere. They, as yet know but little of this, and we trust that there may be encouragement and exhortation for them, as well as matter for fellowship and prayer in such news. On the cover we have a picture of a Japanese sower on one side and a reaper on the other. The brethren and sisters express much appreciation of this News Magazine.

Some of the hospital nurse converts mentioned in last News Letter were baptized lately in Tokyo.

Bro. McAllister and I went to Ikaho for a few days where we had a happy and profitable time. Five more converts were baptized and the brethren and sisters were much edified with the food of the Word.

Since Bro. McAllister has been here we have had open air meetings in Kataso, Koshigoe and Yokohama with good audiences. Bro. Hugh Nichols, of Oakland, California, was with us at Yokohama, at which we had a large audience to listen to the Gospel. At these meetings and the Bible readings Bro. McAllister speaks through interpreters. He met an old friend, bro. Piotsch of Honolulu in Yokohama, who was on his way back from China and Korea. They got the use of a room of the Yokohama Union Church Sunday School for a few meetings.

Bro. McAllister is also doing visita-

tion, gospel and tract work amongst English speaking sailors on ships coming into Yokohama harbor.

The present wide open door in Japan for the Gospel, is well manifested by the following extract from the report of the Japan Agency of the American Bible Society, for last year. The Secretary, Mr. Aurell, is an earnest evangelical. He writes: "We live in an auspicious era of the Bible cause in Japan. Despite national convulsions and other disturbing influences, there is no hinderance to the operations of the Bible Society, nor check upon the spread of God's Book. There are only two causes of regret. One is the difficulty of securing men as colporteurs for the different provinces. The other is that owing to labor troubles, printers and binders have been unable to keep up adequately supplied with many of the editions of the Bible required. The increased demand for Scriptures from all parts of the field, especially Tokyo, is very gratifying. During the last two months of the year, practically every copy arriving from the printer never reached the shelves of the Bible House but were handed directly to waiting customers or immediately packed for transportation to distant patrons. True lovers of the Bible are fast increasing in number. What friend of the Book who has travelled on the cars in Tokyo has not seen with thankful heart the Sacred Volume being thoughtfully perused by men and women representing the different classes of the commonwealth?"

Amongst brethren and sisters abroad who are helping to spread the Gospel amongst the Japanese, is our sister in Christ, Mrs. George McKay, of Mabton, Washington, U. S.

A couple of cases having come to our hands we have been applied to by the police of this district as to would-be-suicide rescue work. The police officials propose erecting notice boards at places suitable for arresting attention of would be suicides, asking them to stop and think, and giving also our Bible Hall address.

Bro. McAllister expects to return, D. V., by the Emp. of Japan, leaving Yokohama Sept. 23, and due Vancou-

ver about Oct. 6. We have engaged passage by the same steamer. After a rest and some work amongst the Japanese in America and perhaps Hawaii, we hope if the Lord tarry, to return again for work here.

Affectionately in Christ,
E. B. CRAIG.

THE BELIEVER'S ABIDING COMFORT.

'Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever.' Ps. 23.

Let the Christian as he wakes in the morning think of these words, and say to himself, 'this is one of the days of my life of which the Psalmist here speaks, and if sorrow of some kind come to me in it, surely goodness and mercy shall follow me also.'

Again, at night, as he lays down to sleep, let him think that he is one day nearer the moment of his finding himself at home in the house of the Lord. The home on earth may be a happy or sorrowful one, may be gladdened by the smile of affection, by the presence of those most loved by him upon earth, or left to him lonely and desolate, but let him in either case, think, as he closes his eyes, that he is nearer by one day to that place where the valley of the shadow of death will be behind him forever, which no fear of evil can possibly reach, and where his cup will run over with ineffable happiness.—D.

The Word of the Lord is the only ground of the full assurance of faith. However correct our experience may be, we cannot build upon it; the Word of God is the soul's only resting place.

THREEFOLD SECURITY.

"The Lord is my rock, and my fortress, my high tower." Ps. 18.

In order to realize the thought here presented, let us fancy an isolated pyramidal rock, in the midst of a plain, near the summit of which is a fortress, and again above that, on the top of the rock, a high tower. Thus, according to Psalm 18: 2, we have three things, a rock, a fortress, a high tower, the last two of which are reached by a flight of steps, halfway outside, half inside the rock, so that one wishing to get to the tower must pass through the rock and the fortress.

As to the truth taught by this image, observe, that inside the rock we, redeemed as we are by the blood of the Lamb, are perfectly safe; but the Lord is not satisfied with safety merely for us. He would have us realize and rejoice in all that is ours. He in His tender love to His people, would have them to know their eternal security, their unspeakable blessedness; and so He next calls them up into the fortress, and then above that again into the high tower; from which elevation they may look down on the world, and on all things therein, which naturally would fill them with terror.

Thus the rock shows us our blessed standing in Christ, while the fortress and high tower point to our experience, to the confidence and joy of one who is perfectly happy in Him.

'The name of the Lord is a strong tower: the righteous runneth into it, and are safe.' Prov. 18,

SIR EDWARD DENNY.

The whole eighth chapter of Romans resounds with the triumphant joy of victory.

'Let us offer the Sacrifice of Praise.'

— Heb. 13:15.

One day I had the pleasure of taking a servant of Christ to see a poor woman. She was painfully afflicted, not able to do very much for herself. A kind neighbor gave her all the attention she could by day, and at night she was alone.

I was expecting that words of cheer would be given to her by my companion; but to my surprise he said very little. He asked her if she did not find the nights long and tiring.

She smiled sweetly and said, 'well, no sir, I cannot say that I do, the Lord is good to me. I feel as if He were with me in the room all the time, so I am never lonely, nor do I find the nights long.'

On leaving he said, 'thank you for the lesson you have taught me.'

When we left, I said, 'why you scarcely said anything to her.'

'How could I, it was such a treat to see a saint in suffering quite superior to it.'

Sing then ye songsters, and croak no more. Your song is not only welcomed on high, but cheers and helps many a one here below, who, catching up the strain, will begin the same thing and thus God will be glorified; for has He not said, 'Whoso offereth praise glorifieth Me.'

God loves to hear His children sing; and so, to use a familiar figure, cages His birds, finding for them all the food they require, that having leisure, they may pour forth their melodious strains while He listens with pleasing interest to every note.

God's Word gives truth in its living operations.

SELECTIONS FROM THE WRITINGS OF GOD'S SERVANTS.

The feeblest believer, or the youngest lamb in the Lord's flock is kept spotless in the presence of God—where His finished work has set them—by His gracious ministry on high, and by the power of the Holy Spirit who abides with His people here.— Thus the Lord looks after their interests in heaven, and the Holy Spirit on earth, so that they are well cared for, well provided for. 'If any man sin, we have an Advocate with the Father, Jesus Christ the righteous; and He is the propitiation for our sins.'— This advocacy is based on righteousness and propitiation, and the Holy Spirit ever acts in harmony with the mind and work of Christ. 1 John 2:1,2.

Those who know their place in association with Christ as risen from the dead, know that they have eternal life, and that in resurrection; death, an empty grave, the world, sin, and Satan are all behind the Christian. The grave of Christ and the resurrection is the terminus of every foe.

The Christ come in the flesh had to die, else He had remained alone in His purity. Life is to be found only in the Son of God risen from among the dead.

Our peace is not merely a thing of enjoyment within us, but it is Christ outside us, 'for He is our peace,' a wonderful expression. There can be no possibility of failure in Him.

Praise the Saviour, ye who know Him, who can tell how much we owe Him? gladly let us render to Him all we have and are.

The Christian who is accustomed to walk in communion with God will look to His Word for guidance for everything; he has nothing else to count upon. 2 Tim. 3:16,17. It is the one elevating, paramount source of authority. Neither tradition nor expediency has any place in the heart that has learned to prize, to reverence, and to obey the Word of God.

Every Christian ought to know that 'He who knew no sin was made sin for us, that we might be made the righteousness of God in Him.' The feeblest believer in Christ stands before God in a righteousness absolutely complete, divine and everlasting.

The believer is one with Christ, united to Him in heavenly glory, though still on earth, and ought to be diligent and attentive to all his duties for the Lord's sake. But thus to live here while we cherish the spirit of our heavenly citizenship requires watching and prayer in communion with the Lord.

Let us honor the Bible more in our families. Let us read it morning and evening to our children and our households, and not be ashamed to let men see that we do so. The Bible reading in the family has kept many a one from the gaol, the workhouse, and from evils innumerable. Read and reverence God's Book.

Jesus Christ is the only One that ever touched this earth with a plan and power for abolishing death and resurrecting the dead.

To which are you dedicating the energies of your life? To the world or to God? Is it all of self and none of Him, or none of self and all of Him.

Many make spiritual claims so as to further thereby their own selfish temporal purposes. Jesus Christ and His disciples practiced no money grasping, self-seeking tendencies. They sought no political preferment, overthrew no commonwealth, founded no different order of political government, and did not try to influence existing legislation. Their passion was to be true witnesses for God. Let us be so.

Christianity is the grandest conception that speech ever uttered. Instead of frightening with terrifying fears it pleads and calms with infinite love. It far surpasses the philosophy of natural reason. It can never be superseded by something else nor improved upon. It confers upon its subjects immortality as a benefit, and is a powerful factor in keeping civilization from falling to pieces.

A Christian once said to an infidel, "I am no scholar, I cannot argue like you, but I know that honey is honey because it leaves a sweet taste in my mouth, and I know the Bible is God's Book by the taste it leaves in my heart."

When the Eternal God writes the great events of the ages, the Calvary occurrence will take the priority.

Leaving home on the 21st of July, my wife and I had the pleasure of spending a few days with my sister, who is her 82nd year, and her daughter in Picton, Ont. We had two meetings in their home, and on the street, all well attended. My wife, sister and her daughter helping in the singing the Gospel on the street. Also circulated Glad Tidings and had several personal conversations on eternal realities.

Precious, precious blood of Jesus,
Shed on Calvary,
Shed for rebels, shed for sinners,
Shed for me.

Precious, precious blood of Jesus,
All the price is paid !
Perfect pardon now is offered,
Peace is made.

Precious, precious blood of Jesus,
Jesus, God's own Son,
Telling that the work is finished ;
All is done.

Though my sins were red like crimson,
Deep in scarlet glow,
Jesus' precious blood can make them
White as snow.

Precious, precious blood, that clenseth
All who come to God ;
This the sinner's only title,
Jesus blood.

Precious, precious blood of Jesus,
Theme in glory bright,
Gives the saved one right to enter
That bright home !

It is the blood that maketh atonement.