

Then the coming revival is to have more to say about the perfecting of the saints. The mystery of purifying love as it is unfolded in the New Testament will be taught. Mr. Nicoll believes that there is a higher life for Christians than is commonly believed in or exhibited. "The church at large has hardly begun to enter on its rich inheritance here. How rare is that feeling of serene confidence which I suppose to be that Sabbatism of the people of God into which believers enter now! How much of the Christian life is depressed and even heart-broken! How different is the tone of many sermons and religious books from the rejoicing, triumphant spirit of the New Testament! We must change much of this, never changing indeed the deep essential humility of those who cling to the cross, but as little presuming to alter or pervert the promises of peace and rest in which the Word of God abounds. We shall hear in the next revival more about the words of the old masters in the love of God. All the love we know on earth is but a trembling shadow of the eternal Love. As in a manner our identity is lost in Christ in the hour of our deliverance when He takes upon Him the else inalienable burden of our guilt, so it is lost again when in the work of sanctification He comes to live in us at last, and our own life is dead or at most lived as by those who are but pupils and organs of the eternal Spirit, who have no divided aims, no half-hearted affections, who are dead, whose life is hid with Christ in God."

After declaring that the next revival will certainly be an ethical revival, the revival in every sphere of righteousness toward God and man, the article proceeds to say that what is required is the extension of the principle of justice. These words have a very important bearing on the social problems that are loudly asking for consideration in our days:

"When we read the Bible with open eyes we shall see that the deepest word in it is not grace, but righteousness. I am not ashamed of the Gospel, said St. Paul, for therein is revealed the righteousness of God from faith to faith. All through the Old Testament we have the showing of a real right which will destroy inveterate wrong. A king shall rule in righteousness, princes shall rule in judgment. The work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever.

"As things are, society is organized on a basis of competition. The result is that we say business is business, and charity is charity. Employers will tell us that they cannot afford to maintain their business if they pay more than the market price for wages. On the other hand, they admit that there is a duty of charity, and apart from business they will do often many things that they are not forced to do to relieve the helpless and the poor. Such is the fashion of Christianity, and so it has been for long. It wanders hither and thither over the field binding up the wounds of the victims of cruelty, and pouring in its own oil and wine. But people are tired of generosity. They know that there

is something better than generosity, even justice, and they want that, though they may not be able to tell what it is. They are right in their desire. When Christ truly rules the world, the offices of mercy which have been the glory of Christianity will take quite a secondary place, and justice will bear sway. This will make the Bible a new book. When Christ puts forth His own sceptre, we shall see that the Scripture is not only a message of freedom and a revelation of grace, but that it reveals a great scheme of justice. The Reformation has taught us to read everywhere in the Bible the promise of grace. The new reformation which will come on a great revival will teach us to read everywhere the promise of exact justice, and it will show us that there is no contrariety between the Gospel and the law. Against this supposed contrariety St. Paul directed the whole force of his intellect and his heart. In the end Christianity will be seen to be towards all men quite as much a dispensation of justice as it has been a dispensation of mercy. We are not fit to lay down the new principles for the organization of society. The time has not come, but we can pray for the time. We can anticipate it so far as light is given each in his own little sphere, and above all things we must lift up our hearts for that mighty out-pouring of the Spirit, in the quickening of saints and in the conversion of sinners, without which it is impossible to take any great forward step in morality."

## Entering the New Year.

IT is fitting that Christians should begin the year in the spirit of prayerfulness. The Week of Prayer, as organized by the Evangelical Alliance, has had a remarkable influence for good in all the churches and in all lands. It has been followed by a season of spiritual awakening in multitudes of cases, and the followers of Christ in the various denominations have been brought closer together.

The services that begin the year 1900 will be characterized by specially impressive associations. It is the last year of this marvellous century, and the year that is to prepare for the still more marvellous twentieth century. All Christian Endeavor societies should co-operate with the church workers to the fullest extent in making these services spiritually powerful.

The Week of Prayer will be valuable in proportion as believing souls lay hold of the promises, and thus link themselves by faith to the might of Omnipotence. Infinite resources are at His command. Nothing is too hard for the Lord. His power and wisdom and grace are sufficient to quicken any dull soul, strengthen any laggard arm, gird with might any soldier for the fray. What blessings may fall upon the churches, what multitudes of souls may be led to Christ before the dawn of the twentieth century, if the Christian world should unitedly wait upon God in earnest, believing prayer!