

settled at Paris; Rev. Charles Rieu, pastor of Fredencia, in Jutland; and D'Aubigne. Steamboats were irregular; they waited at the hotel. D'Aubigne was then in the midst of a terrible struggle. Kiel was a university, and Klucker, an old champion of the word and an experienced Christian, was Biblical professor there. D'Aubigne says:—"I called upon him and requested him to elucidate several passages of Scripture for my satisfaction. . . . The old Doctor would not enter into any detailed solution of my difficulties. 'Were I to succeed in ridding you of them,' he said to me, 'others would soon arise; there is a shorter, deeper, and more complete way of annihilating them. Let Christ be really to you the Son of God, the Saviour, the Author of eternal life. Only be firmly settled in His grace, and then these difficulties of detail will never stop you; the light which proceeds from Christ will disperse all your darkness.' The old divine had shewn me the way; I saw it was the right one, but to follow it was a hard task."

The Way. Yes, indeed, and the *right one*. Happy for D'Aubigne that he saw it! Happy that its hardness did not keep him back from it! Whilst they waited at Kiel for the steamboat, they devoted part of the time to reading the Word of God together—a pattern for all detained Christian travellers. Rieu was chaplain. D'Aubigne says of him that he had even then far outstripped both himself and M. Monod in the divine life. Two years after, he finished his brilliant career upon earth by a triumphant transit to heaven. His converse was very sweet. They all three communicated their thoughts to each other on the Word of God, but Rieu brought out the hidden riches of the book of God most abundantly.

"We were studying the Epistle to the Ephesians," says D'Aubigne, "and had got to the end of the third chapter. When we read the two last verses, 'Now unto him who is able to do EXCEEDING ABUNDANTLY above all that we ask or think, according to the power that worketh in us, unto Him be glory,' &c., this expression fell upon my soul as a revelation from God. 'He can do by His power,' I said to myself, 'above all we *ask*, above all even that we *think*, nay, EXCEEDING ABUNDANTLY above all!' A *full trust in Christ* for the work to be done within my poor heart now filled my soul. We all three knelt down; and, although I had never fully confided my inward struggles to my friends, the prayer of Rieu was filled with such admirable faith as he would have uttered had he known all my wants. When I arose in that inn-room in Kiel, I felt as if my 'wings were renewed as the wings of eagles.' From that time forward I comprehended that all my own efforts were of no avail; that Christ was able to do all by His 'power that worketh in us;' and the habitual attitude of my soul was to lie at the foot of the cross, crying to Him, 'Here am I, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy who oppresses me. Do all Thyself. I know that Thou wilt do it. Thou wilt even do *exceeding abundantly* above all that I ask.'"

"I was not disappointed; all my doubts were removed, my anguish quelled, and the Lord 'extended to me peace as a river.' Then I could comprehend with all saints what is the breadth, and length, and depth, and height; and know the love of Christ, which passeth knowledge. Then I was able to say, 'Return unto thy rest, O my soul: for the Lord hath dealt bountifully with thee.'"

In these sketches of experience, nothing has been said in either case touching the question of entire instantaneous sanctification, or Christian perfection. Neither the great Reformer nor the great historian of the Reformation made any profession of perfection themselves. Indeed, Luther expressly disclaims it, and D'Aubigne records the disclaimer. Yet, in both the soul and