

away from His disciples, explained to them that though they could no longer lean upon Him they might possess another comforter, even the Spirit of Truth that would lead them unto all truth, that they might press forward toward the mark for the prize of the high calling. It would also bring teaching and words to their remembrance, that nothing might be forgotten which might be to their help. And as for them so for us. Christ works in us and for us to lead us into all truth; to help us discriminate between truth and falsehood; between the wisdom of the flesh which withereth as the grass and the word of the Lord which liveth and abideth forever. To the humble comes still the manifestation of love and grace; to the weary and heavy laden there is still a holy rest; to those bowed down under a sense of their own sin there is promised pardon and peace. Let all flesh be still and look to power Divine for help. Nothing hard is required of the dedicated mind; the yoke becomes easy and the burden light; the way of the cross becomes the way of life; the hidden realities of the Divine life, of the new birth, work to the purifying and regenerating of the soul.

The true Saviour is a Spiritual one, under whose ministration "old things shall pass away, all things shall become new, and all of God." Have we not known its sweet influence enabling us to deny ungodliness and worldly lusts, and to live soberly, righteously and Godly in this present world? It does not abridge our enjoyments, but worketh for us a far more exceeding and eternal weight of glory. All who have obeyed that authority in all ages have found themselves hedged around by safety, while those who have chosen differently may fall on the right hand and on the left. "A thousand shall fall at thy side, and ten thousand at thy right hand; it shall not come nigh thee."

May we all, as time rolls on—the young people, too, for none are ex-

cepted—come to see and to choose the better part, from which naught can separate us, "neither life, nor death, nor principalities, nor things present, nor to come." May none of us be satisfied until we know a full submission to the indwelling Word, which, like a refiners fire or as fuller's soap, is able to purify us, and bring even the whole manhood into its own likeness.

The Christian life is not one of self-content, not one of accomplished attainment, but rather one of aspiration, of constant development, of effort to escape all that is base and unworthy, searching for the pure and holy, longing to be at peace with God. The soul in the highest sense is a vast capacity for God. Our religious faculty is a talent the most sacred and splendid we possess, but subject to natural conditions and laws. If any man wrap his talent in a napkin and hide it, though it is doing him neither harm nor good, he is not allowed to have it. In the parable of the ten talents given by Jesus, this man's crime was simply neglect. "Thou wicked and slothful servant." It was a wasted life, a life that had failed of the holy stewardship of itself.

't is significant that it was the man that had only the one talent who was guilty of neglecting it. Those who have larger gifts either direct them nobly and usefully, or misdirect them irretrievably. But we with our small gifts, what difference about our sowing? Our temptation is not to sow at all. The interest on our talent would be so small, we excuse ourselves with the reflection that it is hardly worth while. If we would let the power within us work, it would waken up, one by one, each torpid and dormant faculty until the whole of our powers would be enlivened with strivings against the undue gratifications of our natural propensities, and every avenue would be open wide for God.

Salvation—escape—means gradual putting off of all the controversies that