

one stands; but we are helpers of his joy (v. 24).

We are a chosen generation, a royal priesthood, a holy nation, a peculiar people, purchased by Christ's blood. We show forth, as never before, the praises of Him who hath called us out of darkness into His marvellous light (1 Peter ii. 9). As strangers and pilgrims we abstain from fleshly lusts that war against the soul (v. 11). We have our conversation honest always, everywhere, among everybody. They may call us evil-doers, but, beholding our good works, the most gainsaying may be compelled to glorify our God in the day of visitation (v. 12). We submit to rightful human authority (vs. 13, 14). By God's will, with well-doing, we silence the ignorance of foolish men (v. 15). As free, we use not our liberty for a cloak of maliciousness, but as the servants of God (v. 16). We honor all men, love the brotherhood, fear God, honor our chief magistrates (v. 17). We serve well either good and gentle or froward masters (v. 18). For conscience toward God, we endure grief, suffering wrongfully (v. 19). We take it patiently whether buffeted for our faults or when we do well; for we are thus acceptable with God (v. 20). We follow Christ's steps in doing no sin. Guile is not found in our mouths (v. 22). We revile not when reviled; we threaten not when we suffer; we keep all in God's hands, where it properly belongs (v. 23).

Divinely possessed women prefer the meek and quiet spirit to finery, and to everything "loud." They behave excellently well at home (1 Peter iii. 1-6). Husbands who are recollected in God are not to be outdone by them in proper conduct at home (v. 7).

Compassion, brotherly love, pity, courtesy, everywhere prevail (v. 8). Quarrelling becomes a thing of the past (vs. 8-11). We cease to doubt God's ability and willingness to get us safely out of every difficulty (vs. 12, 13). We are happy to suffer, if God sees best. We fear not, nor are we troubled over any terrors (v. 14). We sanctify the Lord God in our hearts; and bear good testimony thereto in the right spirit (v. 15). We keep a good conscience, and so shame false, evil accusers (v. 16). If we

can't silence or shame them, we suffer on for well-doing (v. 17). We comfort ourselves that Christ went the same way before us (v. 18). We expect to meet Him at last under far better circumstances (v. 22).

This self-recollection in God lessens, regulates, destroys vain curiosity, fanciful speculation, evil surmising, and many kindred states of mind that are unprofitable and injurious. It bides its time. It awaits developments. It looks to God for wisdom, under all circumstances, for all things. It needs not to go to many places, to read many books, to hear many people, to bother itself about many perplexing details, to worry itself over many possibilities and probabilities, to live in constant dread of the future. It grieves not over irreparable losses. It dwells not too long nor too sadly upon anything in the past. It repents and forsakes its sins. It assures itself of pardon and purity. It re-establishes its amicable relations with God. Then it gets the very best out of the present, while it presses on toward the future. It dwells with the I AM in an ever-present now, passing peacefully from this moment to the next.

Oh! many, many, many more things could we say of this happy condition of divine union. Is not this enough to ravish any rightly thinking, rightly loving, rightly living soul? Who would stop short of a personal and abiding realization of all these exceeding great and precious privileges in Christ Jesus? Who would not have God to abide in him? Who would not abide in God? Who would not share the intimate and glorious inter-abiding of the Father and of the Son and of the Holy Ghost? (John xvii. 20-23, and xiv. 20, and 1 John iii. 24). Who would not thus dwell aloof from the world—in it, but not of it? Who would not enter into the spirit of the angelic ministry, serving God by ministering to those who shall be the heirs of salvation (Heb. i. 14), and yet be like them in keeping unspotted from the world?

When eye, ear, heart, soul, body, are thus turned all in the right direction, then shall it come to pass that God shall reveal unto us even in this life by His