

but sturdy, forward traveller—illuminating the pathway. No shadow of doubt, or dark cloud of despair, has blighted hope, or turned aside from the narrow way—the way of holiness—that must lead to the City of our God—the New Jerusalem; and so I am constrained to cry out, “Oh, the depth of the riches of grace, love, and mercy, of such a wonderful Helper in every time of need!” Surely it is marvellous in our eyes, and I am led to ask, “Why this yearning for souls, this desire to be active?” Thank God, if He keeps us realizing, amid the busiest work, that we have no power of ourselves to help others, as long as we say, unreservedly, “My help cometh from the Lord,” the help will come.

“The Lord hath done great things for thee,
All through the fleeting days;
Jehovah hath dealt wondrously—
Lift up thy heart and praise.
For greater things thine eyes shall see,
Child of His loving choice;
The Lord will do great things for thee,
Fear not—be glad—rejoice!”

This seems to sum up the past, present, and future; and should we not look for greater things? I do, because of the promises. Now, faith is the substance of things not seen as yet, but hoped for.

Oh, that all the children of the King might grasp the promises, and become partakers of all the fulness of the gospel!

I find, in looking over the past sixty years of gospel light and privileges, joy has not been the leading thought or aspiration of a yearning soul, but to know God as perfectly as man can on earth; to understand His law—His will—His way, as revealed in His written Word; to be a Bible scholar, able to comprehend all the privileges, and to attain to all the fulness not only of the spiritual supply, but the length and breadth, the depth and height of the knowledge that is stored away in that Book of books for God's children. And now, as life's work is closing up, I find it has not been in vain; this thirsting after hidden treasures that may be dug out of those mines of gold; the living water, the bread of life, to give strength and vitality to the worn pilgrim,—I say, from the standpoint of sixty years' experience, it has not been in vain. This longing is satisfied daily, by believing, obeying, and then receiving; and

thus it becomes a glorious way. The only source of sorrow is, that *all will not* come and take of this salvation, so free, so full.

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CHRISTIAN PERFECTION.

My last and most deliberate thoughts on this head are in these words:—

1. “Perhaps the general prejudice against Christian perfection may chiefly arise from a misapprehension of the nature of it. We willingly allow, and continually declare, there is no such perfection in this life, as implies either a dispensation from doing good and attending all the ordinances of God; or a freedom from ignorance, mistake, temptation, and a thousand infirmities necessarily connected with the flesh and blood.

2. “First. We not only allow, but earnestly contend, that there is no perfection in this life, which implies any dispensation from attending all the ordinances of God, or from ‘doing good unto all men, while we have time,’ though ‘specially unto the household of faith.’ We believe, that not only the babes in Christ, who have newly found redemption in his blood, but those also who are ‘grown up into perfect men,’ are indispensably obliged, as often as they have opportunity, ‘to eat bread and drink wine in remembrance of Him,’ and to ‘search the Scriptures;’ by fasting, as well as temperance, to ‘keep their bodies under, and bring them into subjection;’ and, above all, to pour out their souls in prayer, both secretly and in the great congregation.

3. “We, secondly, believe that there is no such perfection in this life as implies an entire deliverance, either from ignorance or mistake, in things not essential to salvation, or from manifold temptations, or from numberless infirmities wherewith the corruptible body more or less presses down the soul. We cannot find any ground in Scripture to suppose that any inhabitant of a house of clay is wholly exempt, either from bodily infirmities, or from ignorance of many things; or to imagine any is incapable of mistake, or falling into divers temptations.

4. “‘But whom then do you mean by one that is perfect?’ We mean one in whom ‘is the mind which was in Christ,’