

Practical Papers.

THE HIGHER CHRISTIAN LIFE.

BY REV. W. E. BOARDMAN.

PART I.—WHAT IT IS.

CHAPTER VI.—NOT FOR ME! WHY NOT?

“For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”—PETER AT PENTECOST CONCERNING THE BAPTISM OF THE HOLY GHOST.



MODESTY is lovely, presumption is folly, and pride is madness, but there is a holy boldness which is one of the chiefest of the beauties of holiness.

When the apostles were most supported and engrossed by divine influence, made the very temples of the Holy Spirit, and illumined in every chamber of the soul, then they were boldest, and then their adversaries took note of them that they had been with Jesus.

It becomes even Princes and Kings to take the shoes from their feet in their approaches to God, even when called into his presence by the voice of the Lord himself. It is holy ground, and all self-complacency will certainly give place to a deep sense of pollution in the vision of the spotless majesty of the Most High, and strength itself will melt into weakness in view of his omnipotence. A Job will exclaim, “I abhor myself!” An Isaiah will cry, “Woe is me, I am undone!” A Daniel will feel his “comeliness turned into corruption.” A John will fall upon his face as a dead man. No strength will remain in him.

And yet when even a child hears his name called, like the little boy in the Tabernacle lent to the Lord for ever by his mother—“Samuel! Samuel!” then it is surely more pleasing to God to have the willing response, “Here, Lord, am I,” than the reluctant plea, “Not me, Lord, not me! send by whom thou wilt send, but not me.”

The Lord was offended with Moses for his pertinacious modesty when called and bidden to strike for the liberty of Israel from Egyptian bondage. And also with Barak when sent for by Deborah the prophetess, and commissioned to break the iron yoke of Amalek. And in both cases he divided the responsibility, as they desired, and the glory too! In the one instance making Aaron a large sharer with his brother Moses, and in the other giving one part to Deborah, and another to Jael, the wife of Heber the Kenite, leaving only the third to the shrinking Barak.