

is likely none ever died in Christ's presence while he was on earth; he cured all that employed him. "But I know that even now, whatsoever thou wilt ask, God will give it thee." Here was some faith.—When Christ pronounced that "her brother should rise again," she acts faith as to the doctrine of the resurrection. "I know that he will rise again in the resurrection at the last day." When Christ goes on in preaching himself, and asks her of her faith, she answers bravely, "Yea, Lord, I believe that thou art the Christ, the son of God, which would come into the world." A confession this like Peter's (Matt. xvi. 16). What, then, was wanting in this good woman? Why does our Lord put such an *if thou wouldest believe* to one, that did believe so much and so well?—Because, notwithstanding her faith in Christ's person as the Christ the Son of God, the Saviour of the world; notwithstanding her faith of his power, yet in this instance of the raising of Lazarus she expected nothing. When Christ bids them take away the stone, she put in a kind of objection or demurrer, saying that he had been dead four days. She that believed Lazarus should rise at the last day, could not believe that he should rise after death had held him but four days! Such is the very nature of unbelief, or of weak faith in true believers; they can, or rather think they do believe greater and harder things, when not much tried about them, better and more easily than smaller or easier things that their faith is called to a present exercise about. Let all Christians, in all their approaches to their throne of grace, behold this as written on the open gates to His throne, and hear it proclaimed by Him that sitteth on it, "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?" Some believers are apt to think that a trembling, fearing frame is fitter for them, and that raising of expectation of good from God will prevent or hinder humility, and lying low before the Lord. But they are quite mistaken that think faith and humility are inconsistent. A pleader for, and expectant of grace, for grace's sake, is a humble believer, and the right courtier at God's throne.—*Traill.*

NO NEUTRALITY.

"He that is not with me is against me."—CHRIST.

A real neutrality is one of the rarest things in the world. Man is not made for indifference. Undoubtedly he may feel neither love nor hatred for things which are completely foreign to him, and to which no circumstance directs his attention. But whatever affects him nearly, every thing which exerts an influence upon his fortune, nay more, every thing which he sees exciting general interest, becomes to him an object of some kind of sentiment. His taste may change, but, like a pendulum, he oscillates perpetually from affection to aversion, and from aversion to affection, without ever stopping in the intermediate space. His soul being made for feeling, and feeling being his life, he is, so to speak, constrained to love or hate, and to flee from indifference as a kind of death.—Each of us, by reflecting upon himself and consulting his recollections, will recognise this disposition without difficulty. This fact, then, will be sufficient to put us on our guard against the notion that we may *not* be for Jesus Christ, and yet not be against him.

But if this observation we have just made be true in general, it is especially so in the domain of religion. A religion is an opinion and a system: but what distinguishes it from all opinions and systems is, that it professes to be the work of God, and "all in all" to man. Any religion which should lay claim to less would belie itself, and be unworthy of the nature of religion. If a religion is true, it follows that we ought to love it with all our heart; if false, to detest it with all our heart; for the question turns upon a matter of the highest excellence, or a criminal imposture: a work of God, or a work of the devil; a thing adapted to destroy, or to save our souls. Is neutrality, in such a case, possible? Can we remain without any sentiment in the presence of a fact immense, overpowering, absorbing, which unceasingly solicits a decision? It is not here that indifference must find its limits?

But I go further, and say, if we had even remained indifferent, we would not the less have made, without willing it, a choice. Because true religion meriting

Of all denials the most profitable and the most difficult is self denial.