

No rash hurry is felt or shown to follow up evil reports which may, after all, be groundless; nor to come into the secret of those whom we may have cause to suspect are plotting against us. A sacred security is realized in committing ourselves and our cause to the infinite wisdom that knows all things, and the infinite holiness that judges righteously, and the infinite power that controls all. Into God's hands we commit our spirits. As Christ did in death, so do we in life.

The tongue ceases to be an unruly member. We do not feel called upon to see, or to hear, or to reply, or to correct many things that previously seemed very important. The clatter of unholy tongues dies away into oblivion. We rather shun the places where the talkers most do congregate. We see, as never before, that "in the multitude of words there wanteth not sin." While we are not uncomfortably or unreasonably reserved, we find a tendency to holy quiet.

Our feet are saved many a fruitless errand. Our hands are kept out of mischief. Our memories no longer are a dark dingy, dusty, musty lumber-closet for a lot of rubbish that ought to have been cleaned out long ago. Things are now sorted out—the good retained, the useless cast out—and some valuable things, found to have been buried and lost in this pile of rubbish, are brought gladly to light. We find that we are so much richer than we thought we were.

All matters now assume their proper relative positions. We are no longer captivated by beauty rather than by intrinsic worth. Our attention is not absorbed by the shadow rather than by the substance. We cease to value the signs above the things signified. Water baptism is not considered more important than the baptism of the Holy Ghost. The external observance of the Lord's Supper is not esteemed more binding than the actual realization of communion and fellowship with the Lord, and with the saints of all ages. We no longer reverse things by placing the secondary before the primary. We have spiritual discernment to know and to appreciate the truly deep before the shallow. We are not so much influenced by the apparent

as by the real. We do not pride ourselves on the external, while we hypocritically depreciate the interior. The incidental is not allowed to overshadow and to push aside the essential. The material cannot seduce us away from the spiritual. The temporary sinks away, until the vast import of the eternal dawns upon us in heavenly glory.

Not in the spirit of hopeless pessimism, but of eternal hope—because the days are short—they that have wives are as though they had none; they that weep, as though they wept not; they that rejoice, as though they rejoiced not; they that buy, as though they possessed not; they that use this world, as not abusing it; for the fashion of this world passeth away.

All ambitions become high and holy and heavenly. Worldly-mindedness dwarfs to a minimum. Heavenly-mindedness becomes the dominant passion of the whole soul. Our conversation, our talk and our conduct, are in heaven. We see God in everything, everything in God. We centre in God. We revolve around God. We draw ever nearer to God by a blissful and rapidly increasing gravitation. The light of God shines ever more brightly and warmly on our hearts.

Fleshly wisdom is gone; but it is replaced by better things. Simplicity, godly sincerity, and the grace of God, now abundantly guide and rule and empower our conversation in the world. Constraint no longer holds us bound. Genuine, personal, religious liberty takes its place. Our yea is yea. Our nay is nay. We are now no longer artful, or deceitful, or scheming, but we walk and talk in godly sincerity. We are simple concerning evil, wise concerning good. We no longer purpose things according to the flesh, that with us there should be yea, yea, and nay, nay. All the promises of God in Christ are yea, and in Him, Amen, unto the glory of God by us (2 Cor. i. 17-20). God stablishes us and anoints us (v. 21). God seals us and gives us the earnest of His spirit in our hearts (v. 22). We spare those with whom otherwise we might be needlessly and wrongfully severe (v. 23). We never domineer over the faith by which any