

Any particular kind of experience is nowhere in the Bible made a prerequisite of salvation. He who really and truly believes in the Lord Jesus, will be saved whether he has any experience at all to relate or not.

Like the record of the patriarch ISAAC'S LIFE, there may be a life laid on the altar of God, by parental faith in infancy, followed in due time by a faith in the child, like the little boy-prophet Samuel's, as bright as an Abraham's and yet too early in its beginnings, and too steady in its unfoldings to be marked by memory or recounted in its stages; a life which life-long is a living sacrifice to God, unceasingly sending up the smoke of its incense from the glowing fire in the heart, kindled and fanned and fed by the Holy One of Israel, and yet with no particular Damascus road, or Bethel scene, to mark it from first to last. And who will say that such a life is any less the living epistle of God, or any the less the sure precursor of heaven, than the life of vicissitudes and vacillations, marked by a Bethel, a Mahanaim, a Jabbok, and a Shechem, like the patriarch Jacob's?

But then, on the other hand, if the questioner means to ask whether it is necessary for all to come to the point of trusting in the Lord for purity of heart to be prepared for heaven, the answer is *Yes*. For there is no other way under heaven to be purified but by faith in the Lord. And none but the pure in heart shall see God in peace.

This may be learned sooner or later in life, and with or without a distinct period of struggling, followed by the joys of knowing the glorious truth; but it is a point that must be gained, or heaven must be lost.

Millions have lived life-long in ignorance of it, trembling often and often at the thought of death and of their own unfitness for heaven. And at last, in the very last days, or hours, or moments, or seconds of life, the glorious fact that Jesus would purify them and present them whiter than snow in his own spotless robes, has been revealed to them, and all their doubts and fears have been swallowed up in the triumphs of faith.

GOVERNOR DUNCAN,

Of Illinois, is an illustration of this. For many years the Governor was distinguished as a Christian—a consistent member of his church. A rare and a shining mark, both for the jests of ungodly politicians, and for the happy references of all lovers of Jesus.

It is a very lovely thing, and only too remarkable, to see one occupying the highest position of honour in a State, himself honouring the King of kings. Happy is the people who exalt such a ruler to the places of power, and happy such a ruler in his exaltation, more, however, in the humility with which he bows to Jesus, than in the homage which the people pay to him.

His conversion was clear and satisfactory, and he renounced all merit of his own as the ground of his acceptance with God. The blood of Jesus, the Lamb of Calvary, was all his hope. He was firmly grounded in the atonement of Christ. And all went well until death and the judgment drew near.

About three weeks before the hour of his departure, he was seized with an illness which he himself felt would end in his death. And with the premonition of death came the question of fitness for heaven. He was troubled. His unfitness was only too apparent for his peace. The fever of his mind was higher than the fever in his veins—and alas, he had not yet learned that Jesus is the physician of unfailing skill, to cure every ill that the spirit is heir to. He saw plainly enough how he could be justified from the law that it should not condemn him; for its penalty had been borne already by the Saviour himself; and its claims on the score of justice were all satisfied. But he did not see that the same hands which had been nailed