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whether he is willing to abide by the offering he has made. So when the sinner yields himself to God and is accepted God makes to him disclosures of himself and of God's claims upon him which test his loyalty to the very utmost. It is revealed to him that to be a Christian is not merely to be saved from the fear of hell and into a hope of heaven, but to be saved from all sin now, and into a life of self-denial, self-devotion and filial duty to God in every exigency that may arise. On Friday evening one of the candidates for ordination related to us an experience of genuine conversion, marked by all the essential characteristics of such a change, but told us also of the discovery, immediately after his conversion, of unsettled questions between the Divine will and his own. He told us how with the light of God's countenance on his soul, the struggle, terrible sometimes, went on between duty and inclination, showing us that there may be a want of harmony between our will and God's which does not cost us our peace because it is not positive rebellion. It is not refusal to accept God's way, but reluctance. This discord is brought to the consciousness of every young convert before he has taken many steps in his new life by questions that confront him. Will that young man consent to preach the gospel? Will that young woman subordinate her interests and ambitions in society to the claims of the Lord Jesus upon her? Will that business man devote a proper proportion of what the Lord may give him to the cause of religion and charity? The soul struggles to get its own concurrence in terms which God proposes. That struggle proves two things—that it is a renewed heart in which the struggle takes place, else there would be no such struggle, and that the renewed will is not always at one with the Divine will. In the case of the perfect Christian the struggle ceases. In all circumstances, of whatever character, the Divine will, in whatever forms, is known only to be instantly and cheerfully accepted and obeyed.

Another chief characteristic is purity in the realm of the passions. The passions have been so depraved that we are apt to think them essentially evil. But they are an important and valuable part of our constitution. They are to be regulated and controlled, but not destroyed. Our Saviour had them—the same passions that we have. They may be purified; and purity in the realm of the passions is, so far forth, entire sanctification. As an illustrative specimen take anger, one of the most familiar. A man may have a fiery temper that goes off like gunpowder, so that often there is no time for thought or effort to control it. His possessor has been accustomed to give word for word and blow for blow in anger, and it has become utterly ungovernable through being allowed a loose rein for many years. This man becomes converted, and now under provocation he utters no word, performs no act, that can be regarded as unchristian; but his head throbs, his face reddens, and his frame trembles from head to foot with controlled, suppressed anger. He "doth not commit sin, for his seed remaineth in him, and he cannot sin because he is born of God," and the next time he goes for communion with God, with all his heart he praises God for the grace which enabled him to control unruly passion and act the Christian part; but at the same time he confesses with shame and tears that angry feeling which arose in his heart, which he knew to be wrong, and which he passionately prays may be taken away. And it may be taken away—entirely removed, so that he shall be able to stand amidst the severest provocations as Christ stood amidst his persecutors, with nothing but the kindest words on his tongue, and nothing but the sweetest feelings in his heart. So may all the passions be purified and used only as God intended in His service.

Another mark of the pure heart is the crucifixion and death of self. Oftentimes the regenerate man recognizes the claims of God on him, while the clamorings of self-interest make it difficult for him to respond to those claims. Money is so hard to get, it is so little that he gets at the best, there are so many things that he must have, and it is so hard to make ends meet at the end of the year and keep out of debt, that it becomes difficult to give what seems to be his proportion. But when entirely sanctified he gives his tenth without an effort. It costs no more of calculation than is necessary merely to sum up the amount. Aye, he gladly gives more than a tenth rather than see the cause of God languishing and bleeding for lack of that which he can supply. Self is crucified and in no way or degree conflicts with perfect love.

Now, these three which I have thus unfolded—loyalty to God, purity in the