

wide variety. Divine wisdom adapts them to the ends of divine love and mercy. It is specially to our purpose to remark, that God's aim and end in these varied dispensations is to sanctify and save. He looks towards abating the attractions of earth, and heightening the attractions of heaven. It is His purpose not to make us *willing*, but to make us *fit* to die.

STRAY GLEANINGS.

Professors live too much outwardly. Religion is carried often into the strong animal passions, not to subdue, but to feed them. Hence the poor anger and violence of a corrupted nature are frequently mistaken for zeal, for life, and for power. But noise, and bustle, and tumult, and hurry; the agitations of temper, and strong concerns for influence, or authority, or direction among men; the parade of religion, or the superiority of a party,—may all be carried on with a very small degree of real grace, and perhaps with none at all. Diotrephes loved to have the pre-eminence; but this could not suppress his inward bitterness, nor increase the signs of his Christian calling.—(3 John 9). If we do not live for God in our religion, we must live outwardly, and so shall endeavour to make a fair show in the flesh; but if we have His presence indeed, the truest part of our life will be hidden, and we shall much and gladly retire to enjoy it. The most certain sign of our real growth will be the sinking into ourselves as vileness and nothing,—the being thought meanly of with contempt, if not pleasure,—and the rising up of our soul towards God with secret delight, ardour, affection, and constancy. All this may be done before Him who seeth in secret far better than in the corners of the streets or places of public resort. We shall aim, through grace, to be gracious rather than to appear so.—*Serib.*

The print of Christ's feet are upon the lines that run out from time into eternity. He has passed the interspace between the two worlds, and the ground is safe and firm. We shall live because He lives, and He is within calling distance of us: it is but a cloud that parts Him out of our sight.

Faith is the means of attaining to the Spirit, and the Spirit is the spring of our power and possibility of working. Faith, in this view, and embraced for this end, will stand its ground against all opposition. There can be no pretence for decrying it as an enemy to good works.—*Adam's Private Thoughts.*

Right believing is powerful praying; the knees, eyes, and tongue bear the least share in prayer; the whole of the work lies upon the soul, and particularly upon faith in the soul, which is indeed the life and soul of prayer. Faith can pray without words; but the most elegant words, the praise of angels, is not worthy to be called prayer without faith.—*Shaw.*

An unsound and unrenewed heart may abstain from one sin, because it is contrary to, and inconsistent with, another sin. It is with the sins of our nature as it is with the diseases of our bodies. Though all diseases are contrary to health, yet some diseases, as the fever and palsy, are contrary to each other. So are prodigality and covetousness, hypocrisy and profaneness. These oppose each other, not for mutual destruction, as sin and grace do, but for superiority, each contending for the throne, and sometimes taking it by turns. It is with such persons as with the possessed man, Matt. xvi. 15, whom the spirit cast sometimes into the fire, sometimes into the water. Or if one subdued the other, yet the heart is also subdued to the vassalage of that lust which is uppermost in the soul.—*Flavel.*