

## Editor's Portfolio.

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### OUR LORD'S GREAT ERRAND.

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MR. WHITEFIELD had a brother who for some years appeared to be a sincere Christian, but he declined, and finally wandered from the path of duty. After hearing his brother preach one afternoon, he retired in great distress of mind. At the supper-table he groaned, and could neither eat nor drink, saying: "I am a lost man!" The Countess of Huntingdon, who sat opposite, exclaimed: "I am glad of it! I am glad of it!" "It is wicked in you to say you are glad I am a lost man." "I repeat it," said she, "I am heartily glad of it!" He looked at her, astonished at her barbarity. "I am glad of it," said she, "because it is written, 'The son of man came to seek and to save that which was lost.'" With tears rolling down his cheeks he said, "What a precious Scripture truth is that! and how is it that it comes with such a power to my mind? Oh, madam," said he, "I bless God for that! Then *He will save me*. I trust my soul in his hands. He has forgiven me." He soon after went out, felt unwell, fell down, and expired.

Backslider in heart re turn to the Great Shepherd. You *are* lost. He came to seek and to save thee. Return ere thy feet stumble on the dark mountains.

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### WHAT ARE THE EVIDENCES OF LUKEWARMNESS?

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ALEPH asks this question. Here are a few. God has become less an object of devout contemplation and delight, and the desire for communion and fellowship with him is weak. Under the dispensations of his Providence hard thoughts are entertained,—the soul is restless and disturbed, and turns from one thing to another for relief, instead of quietly casting itself upon God. When trials assail, and injuries are inflicted, second causes are too much regarded, and the disposition grows to consider the instrument rather than the hand that wields it. The conscience is less tender, the sense of

God's presence not so keen. Circumspection and carefulness in the daily walks of life are not so marked as formerly. The anxiety about pleasing God is not as tender, nor the fear of God as remarkable for its reverence and humility, nor the person of Christ so glorious, nor his works as precious, as in the days gone by. There is a decay of love to Christians,—a decline in interest, and a slacking of effort to promote the cause of Christ. The prayer-meeting is neglected, and prayer for others is omitted. There is less effort to persuade people to attend the means of grace, and personal interest in religion declines. Piety flows in a particular channel, and zeal for party is accounted zeal for Christ. The news of the day is read with greater interest than an account of the progress of Christ's kingdom in the world. Whoever is afflicted with lukewarmness does not *feel* for sinners. It is a terrible malady,—a plague to the Church, a curse to the world, the horror of God. Read Rev. iii. 14-22.

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### INQUIRING FRIENDS.

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1. *Do you believe that a sinner can cultivate such a love and actual possession of goodness and manhood as the Bible recommends, without a change of heart?*

No. What is a change of heart? Of old, the mind was popularly believed to be located in the heart. A change of heart is a change of purpose and of affections, and no sinner can come to be good without a "change of heart." Goodness implies that very thing. And in every such change of purpose and affections God works with the sinner. We "work out our own salvation with fear and trembling," but God also "worketh in us to will and to do." But no man has any right to sit down moping and mourning and waiting for God to change his heart. It is our business to trust God to do his part of the work, and to fall to and do our own. God is helping us and working with us all the time, doubtless, but his hand is hid. Resolving to be a Christian is, so far as we are