

honour, what holy revenge on all that is evil, what strength for duty and for trial, what comfort and peace must attend such manifestations! Some may however suppose because faith not only exists, but is in perhaps the most glorious exercise when under a sense of desertion that realization gets here too prominent a place, but these would do well to remember that if faith is the substance of things hoped for, the evidence of things not seen, it cannot exist without some degree of realization. 2nd. Let us consider the effect of realization on the work done by him who experiences it. As long as the feeling is at all distinct, the work of whatever kind, must be well done. No man who finds himself amid the glories of the unseen, and in the presence of his God, can be idle or trifling, or do his work in a slovenly or deceitful manner. This makes men honest in their dealings, and truthful in their language, raises the thoughts to things above, concentrates the attention and energies on these, gives greater earnestness and secures success in the winning of souls to Christ. That is the christian's proper work, yet no one will devote himself to or have success in it, unless the reality of things unseen is deeply impressed on his spirit. Till then, God will not honour him to minister the Spirit, and men will not regard him. There may be much knowledge and power displayed, much truth stated much gesticulation employed, where earnestness is a wanting, but there cannot be much conversion. We must travail in birth of souls ere Christ is formed in them. Our own hearts must be on fire if we are to kindle the cold damp hearts of others. Realization gives the frame necessary for success, it elevates the tone of both private and public intercourse, gives point and force to all that is spoken, so that it prevails with God and man, and at the same time abases the possessor. It is indeed true that the recollection of manifestations may be made use of to puff up. Paul found it so. But while these last in their brightness no thorn in the flesh is needed to teach or enforce humility. Fancy does none of these things. It never abases the soul before God, never awakens love to Jesus or real devotedness to His cause, or honesty in dealing with God or man. The appearance of these may exist for a season; but fancy itself dies, and its fruits perish like the morning cloud, or the early dew which soon passeth away. But faith never grows old, and its effects shall endure amid eternal sunshine.

IV. The duty of realization. Some agree that because it is a privilege it cannot be a duty, but why not both? Is it not both the highest duty to glorify and love God, and the highest privilege to be admitted to do so, and fitted for that? These persons admit that it is our duty to do these things as far as we are now able, but there our duty ceases. Is that however the fact? If so, we are no more under obligation to keep the law or obey God, for the natural mind is not subject to the law of God, neither indeed can be. Are we not rather bound to do all and possess all that a renewed man can do or possess, when filled with the Holy Ghost? And we come short of this when we lack the fullest and clearest realization of the unseen. And this calls us to exertion; we cannot enter the strait gate without striving, or keep our crown unless we hold fast; and in like manner if we would possess realization, we must work for it, and there is nothing to excuse our neglect. We need it in order to work with effect. Possessing it, we would be strong in the Lord, and be able to wield those weapons which are mighty, through God, for pulling down strong-