

drifts with the stream, whirling as it drifts. Or like a bird with a broken wing, whirling over and over, and falling as it whirls.

"Verily, I say unto you except ye be *converted* and become as little children," says our Saviour, "ye shall not enter into the kingdom of heaven."

The child is both obedient and docile. His father commands and he knows it is right to obey, and trusts entirely in his father's judgment and integrity, doing at once what his father bids, even when he knows nothing at all of the reasons for the command.

So again, his father promises, and he counts upon the fulfilment of the promise with the most implicit confidence.

His father states some fact or lays down some principle; he believes it at once, and acts as if it was true.

And this is our Divine Master's illustration of the faith which opens the gates of heaven to the soul—it must be both obedient and trustful.

(*To be continued.*)

THE FALSE AND THE TRUE.

BY THE REV. I. E. PAGE.



IF there no genuine coin there would be no counterfeits," is the reply not unfrequently given to objections made against the Christian religion on the ground of the inconsistency of some who profess it; and had the Divine Word in it no promise of perfect holiness, and were there among God's people no witnesses of its fulfilment, there would be no base imitations to caricature and bring into disesteem one of the most glorious blessings promised to redeemed man. It is a fact that those who believe and teach that it is the privilege of the children of God to be cleansed from all outward and inward sin, and made perfect in love to God, have to contend, not only with oppositions which arise from misconception or prejudice, but against the fact that some who hold the truth about sanctification, and in some instances profess its enjoyment, show in their tempers and whole conduct that which is manifestly contrary to "true holiness." And there are prevalent in almost every direction what we must call different types of counterfeit sanctification. It will be at once seen how important it is that all who are interested in the experience of holiness, whether already partakers of its blessedness, or seeking its attainment, should be able to discriminate between the false and the true—between the base counterfeit and the genuine coin, which on its face bears the "image and superscription" of the Lord of heaven.

We shall be understood when we place the *legal* idea of sanctification among those which are untrue and unscriptural. When it is thought that holiness consists in the working out of a certain routine of duties, requiring so much devotion, so much fasting, so much self-denial, so much alms-giving; and when, added to this, it is thought necessary that the divinely implanted instincts of our being should be repressed and crushed—the idea is as false to the teaching of the New Testament as it is contrary to the nature with which God has endowed us. Let a man set himself to attain eminence in religion by forcing down his nature beneath artificial restraints and severe strictness in duty, and the result will probably be failure so absolute as to prevent a