

family, and lives in a false domestic peace, it is a wrinkle.

When he withholds good from them to whom it is due, and from the holy charitable enterprises of the Church and his brethren, it being in the power of his hand to do it, it is a wrinkle.

When he secretly aims at amassing wealth, and makes the fine gold his confidence, it is a wrinkle,—he is proud, departing from the Lord.

When he forgets that humble love to God and man is the sum of religion, and seeks not the honor that cometh of God only, it is a wrinkle.

When, on self-inquiry, he is at a loss to know wherein his self-denial is practiced for the good of mankind and his personal piety, as Christ hath enjoined, it is a wrinkle.

When he loses the enjoyment of God by glorifying himself in any outward or intellectual work, it is a wrinkle.

When he loses the simplicity of Christ in expediency, or a desire to please, it is a wrinkle.

J. H. BOYD.

UNBELIEF HINDERING CHRIST'S WORK.

WE often speak of the power of *faith*; but there is a power in unbelief that is just as great; and in no respect is the power of unbelief so manifest as in hindering the mighty works of Christ in the earth. It seems strange, at first thought, that the mere attitude of human souls towards God should in anywise hinder His gracious purposes; but we must remember that in the very constitution of things, certain effects depend upon certain causes, and faith in the human soul is the indispensable condition on which the forth-puttings of Christ's power can be seen among men.

In the records of Christ's life we meet with several instances in which this condition of unbelief placed an insuperable barrier in the way of His benevolent designs; and a great many instances in which the existence of a lively faith developed in a marvellous degree His wonder-working power. The mighty works which He wrought where this faith was present were sufficient to show that in Him dwelt an infinite fullness of saving power, and the cases in which He did not exercise it, only indicated that the condition on which its manifestation depended—namely, faith—was wanting. This fact alone makes it manifest that moral

ends were always sought by Jesus in the performance of His miracles. They were never wrought for His own personal benefit, but as a result of faith in those who sought His help. Such indeed is the connection between faith and the manifestations of Christ's power, that where one is the other is sure to follow. We have a remarkable proof of this in a Gospel incident. It is said of Christ on one occasion that "He departed into the coasts of Tyre and Sidon, and entered into an house, and would have no man know it, but he could not be hid." Now, *why* could He not be hid? It was easy for Him to conceal Himself when He chose. On another occasion, when His enemies were about to take His life, He hid Himself, and passed through the midst of them, and so went His way. Why could He not do the same on the occasion above referred to? Because a certain woman cried to Him, saying, "Lord, help me! my daughter is grievously vexed with a devil." When the cry of need goes up from a believing heart, Christ's saving power cannot be hid.

Why are not Christ's works of healing and saving mercy wrought on a larger scale in the present day? Christ has gone up on high, but His Spirit and His power are still in the world. Before He ascended He said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." Now, Christ's mightiest works were not those of healing the sick or even raising the dead. Mightier than these is the work of quickening a dead soul, and of healing the maladies that afflict the human spirit. It is said the day of miracles, in the ordinary sense, has gone by. It may be so; but the day of those greatest miracles—the awakening and conversion of souls—has *not* gone by; and it is given to earnest, holy men, to be the instruments in accomplishing these mighty works. When Jesus was on the earth, and after He ascended, His disciples cast out devils by the power of His Name; it is still given to believers to cast them out—instrumentally—by the power of His Spirit; but faith is the indispensable condition of the exercise of that power. Herein, then, is the remedy for the lack of spiritual power in the Church. We need more faith, and this we can have by asking, if we are willing to give up whatever would hinder its freest exercise. The power of Pentecost will be ours if we wait for it in the Pentecostal spirit—all "with one accord." "Lord, increase our faith!"