

perience may be many months or years old, nevertheless it will come up to the recollection with all the freshness of a recent event. But then the consequences of changing his former decision would be so compromising to his judgment, and all intervening acts, that by an effort of will power it is at once dismissed; still in its momentary visit he is conscious of a passing cloud on his spirits.

The impulse just then is to fly from the altar of prayer. Of course it is not yielded to, for this would be acknowledging that his former reasoning was faulty, therefore he remains, and fights it out on the old lines until he again succeeds, by sheer will power, in establishing himself in his former belief.

What mountains of difficulties we can put between us and the right interpretation of the voice of God. We may pursue a course as the result of sincere conviction on our part, and then to admit it to be wrong would give others, whom we have privately or publicly denounced, the chance to triumph over us, and so trail our spiritual and intellectual pride in the very dust, and the humiliation made more bitter to us from the consciousness of their acknowledged inferiority to us in all respects.

What wonder that under such circumstances our Heavenly Father has to chastize us with scorpions before we are willing, in meek submission, to say, in His loved presence, concerning this thing, "Before I was afflicted I went astray."

Then again others may be somewhat involved in our acts, and the admission of having taken a wrong course on our part might plunge them into great perplexity, and really injure their spiritual life, and hence a plausible argument is built on solicitude for another's welfare against submitting the matter in question unconditionally to the Guide Divine.

Another symptom is often made manifest when the matter itself or anything immediately or remotely connected with it is alluded to, either in private or public. A species of apprehension of impending evil seems to shadow the spirit whilst it lasts, and a sense of relief is realized when it is past. This, although distinctly felt, we carefully avoid putting

in language, either in accepting it as a trial in the coming, or in thanksgiving when past: for this would be admitting the thin end of the wedge which might pry us from our confidence that our former conclusion was right.

Reader, if the slightest suspicion darts into your mind that possibly this article describes even partially your present experience, don't, we beseech you, fight the thought in your own strength, but absolutely give it over into the hands of your loving Saviour to decide for you. And if the suspicion still haunts you that the article is designed of the Holy Spirit for your benefit, then, with perfect self-abandonment of all your previous reasonings to Him, spring into His loving arms, that He, through the Eternal Spirit, may cut His work short in righteousness and make an end of sin. How can the discipline be continued if glad submission on your part is evinced? Now, no affliction seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness to them that are exercised thereby, or, as it may be read, to them that bare their bosoms to it.

MOUNTAIN-REMOVING FAITH.

GEORGE THOMPSON.

In one place the Saviour said if they had "faith as a grain of mustard seed," they might say to a mountain, "Remove hence to yonder place, and it shall remove." (Matt. xvii. 20.) A very similar declaration is in Matt. xxi. 21. And in Mark xi. 23: "Whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith."

Is this possible now? or was it a special promise to the apostles? That word "*whosoever*" is too comprehensive to be confined to them alone, or to the primitive Christians. A different word would have been used, if it had been thus limited. The Saviour was not careless in the use of language, as men are.