

Artist bending o'er the easel,
 Soldier wounded in the fight,
 Student heart-sick, sad and weary,
 Seeking fame by day and night ;
 Will you tell me, will you answer,
 What the worth of all your gain,
 Should your soul for ever perish,
 Should your highest life be slain !"

Should your sun now sink in darkness,
 Where's the glory of your light ?
 Should your star for aye be clouded,
 Where's the beauty of your night ?
 If all wealth must fail and perish,
 What's the value of your gold ?
 Where's the joy your toil can purchase,
 When your heart lies dead and cold ?

Stranger ! Love now waits an answer ;
 Faith life's fever *must* control ;
 Wilt thou not let conscience answer,
 What your gain if **LOST THE SOUL** ?

Comes a voice like love's own music
 To a heart which hope hath fled,
 Falling like the dew of evening
 On the earth long parched and dead ;
 Spreads it like the morning breaking
 Pensive as the evening's light,
 On the listening ear soft stealing,
 Like a distant harp at night ;—
 "O ye sad and weary wanderers,
 Sailing o'er life's troubled sea,
 Cease your efforts, cease your toiling.
 Come and find your rest in **ME** !"

Christian Life.

FROM DARKNESS TO LIGHT.

An autobiography of last century : being the Life and Conversion of Dugald Buchanan, as narrated by himself.

Translated for the CHRISTIAN MONTHLY.

CHAP. IV.

(Continued.)

On the second day of March, 1743, my eyes were opened, to see my Redeemer in His three offices, by this Scripture:—"But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." I Cor. i. 30. I got such a glorious sight of the Lord Jesus from these words as I can never express in words.

I saw Jesus (1) as my WISDOM or prophet, anointed by the Father to this office, to teach me the *will* of God ; to teach me also the *character* of God, who since Adam's fall is an unknown God to men, till they are taught by this WISDOM ; to teach me also the *worship* of God, in which men are ready to take the shadow for the substance since the day Satan first deceived our first parents. I saw Jesus (2) as my RIGHTEOUSNESS or priest, and the need I had of Him in this office, as I had no righteousness of my own that could stand before a holy God, for He had revealed to me the

spirituality of His law which reaches to the *heart*, and the *motives*, and the *thoughts*, as well as to the outward deeds. By this discovery my mouth was closed, and I became guilty before God. (Rom. iii. 19). At the same time I was convinced I could not, by my own doings or sufferings, satisfy God's justice,* but it pleased God to reveal Christ to me as "holy, harmless, undefiled, separate from sinners," as a lamb without spot or blemish to carry my sin. I saw, thus, that it was through His *blood* that my sins were to be forgiven, that it was Christ's obedience to the demands of the law and His sufferings of its penalty, that secured my exemption from punishment, that it was in Christ's obedience I stood complete before God's law, and that this obedience can be mine only by the constant exercise of living faith in this Righteousness.* I saw that it was

*The doctrines here stated, which were such a discovery to this seeker, are familiar in our day to our children as household words. It is very interesting to compare these doctrines with the doctrines by which Mr. Moody is awakening, at this present moment, the churches of Britain, and to find how exactly alike these two men (one from the solitude of the glens and the other from the stir of the cities, and both taught by the same spirit) are in the great fundamentals of our religion.—*Translator.*