

erned by the will of God in every act, in every word, in every intention. Looking at the sinner in the position of a diseased person, it is complete convalescence, issuing rapidly in perfect moral health. Looking at the Christian in the familiar guise of a warrior, it is that decisive and complete victory enjoyed when the principal fortress of the enemy is taken, and every foe expelled from the citadel, though the sentinels must still keep sleepless watch, and the "Sword of the Spirit" must not be allowed to rust in the scabbard, while the enemy still encamps outside the city of Mansoul. Let it be remembered, however, that no single analogy however apt, is a perfect instrument for the conveyance of spiritual truth to the human mind, for although there are points in which the resemblance between the visible and the spiritual is complete, there are other points in which the attempt to run the parallel will fail. Even the Parables of the greatest of Teachers are not to be extended further than those points which He has Himself noted and revealed. Neither the logical nor the analogical statement of this subject will be adequately appreciated, except by those who are "spiritually-minded." Colours are inextricable mysteries to the blind.

Premising, however, that the reader possesses a tolerably fair conception of what this blessing is, we remark that if the need of it is felt, and if that need is supplied in this life, there must come an instant in which the consciousness of its being supplied becomes a reality.

One cause of doubt concerning the possibility of sudden sanctification, is found in the existence of an incorrect conception of what the advocates of the distinct work mean by sanctification. Some seem to think that the work said to be done thus suddenly, is the same as the result of a life's fidelity and steady devotion. That it is equivalent to that full maturity of grace, and high development of all the fruits of the Spirit which we may conceive, for instance, a John the Divine to have possessed, when just about to take "his triumphant flight from Calvary to Zion's height." This is not the idea which the advocates of the "second blessing" would present. On the other hand, their idea is that "purity of heart" is the blessing that may suddenly be received and possessed. Now purity and maturity are qualities distinct one from the other. In reference to this question of holiness, maturity includes purity, and cannot exist without it; but purity may and does exist, in many cases, without