

And stand with glory wrapt around
 On the hills he never trod,
 And speak of the strife, that won our life,
 With the Incarnate Son of God.

O lonely grave in Moab's land!
 O dark Beth-Peor's hill!

Speak to those curious hearts of ours,
 And teach them to be still.

God hath His mysteries of grace,
 Ways that we cannot tell;

He hides them deep, like the hidden sleep
 Of him he loved so well.

C. F. ALEXANDER.

THE GREAT WANT.

EXTRACT FROM THE LAST ANNUAL ADDRESS OF THE PRIMITIVE METHODIST
 CONFERENCE TO THE SOCIETIES UNDER ITS CARE.



DEAR brethren, we have a great mission given to us. As a section of the Church of God, we are to be the salt of the earth, the light of the world, the leaven in the meal—in a word, we are to be witnesses for Jesus, illustrating in our lives His purity, active benevolence, and truth. In our respective pulpits let us set forth, with all the clearness and earnestness we can command, the doctrine of a free, full, and immediate salvation. Let us direct the people to the cross of Christ rather than to an ecclesiastical altar; to the work of the Holy Spirit rather than to priestly performance. These grand verities were mighty instruments in the early days of our beloved Connexion. The doctrine of Christian perfection, or entire sanctification, was more frequently insisted on than it is now, and were it to be as frequently and as faithfully urged from our pulpits now as then, the effect upon both our ministry and people would be of most salutary description. We should like to find Christian perfection as expounded by Wesley, not as misrepresented by its opponents,—Christian perfection as a blessing of immediate attainment, and as a blessing to be attained by faith, we say we would rejoice to find this grand doctrine revived. There are these advantages connected with the exhibition of this truth. First, it places before the people a high standard of Christian life; secondly, it puts it before them in a definite form; and, thirdly, it distinctly connects its attainment with a scriptural condition,—faith. We would not differ with any on mere forms of expression; but holiness—entire holiness—is both Methodistic and Scriptural; it is the patrimony of God's people, and is vouchsafed to them on the condition of faith. Is not this the doctrine we need to-day—to oppose Popery in the Church of Rome or in the Anglican Church, under the garb of Ritualism, to oppose the luxurious habits which so extensively prevail in society at large, and that formalism which, ignoring all that is vital in personal religion, robs it of all its worth, and prepares the Church of God for the deadliest forms of scepticism?—*King's Highway.*