

There is the greatest difference in the world between the "high look" of sinful pride, and the high look which every blood-bought heir of glory should fix on his everlasting inheritance. It is not only the privilege, but the *duty*, of every converted soul to realize to the utmost, and to *enjoy*, the infinite blessings which flow from a union with Jesus. If "Christ liveth in me," I ought to be a living man—a rich man—a cheerful, athletic man—a holy and a happy man. I ought to enjoy the open vision of Jesus as my Prophet, my Priest, and my King. I ought to be strengthened with all might in the inner man, with long-suffering and joyfulness. I ought to be filled with the Spirit, and to rejoice with a joy unspeakable and full of glory.

Do the majority of God's people thus "seek the things that are *above*," and live in the higher atmosphere of perpetual fellowship with Christ? We fear not. Thousands in our churches are *barely alive*. Their pulse is feeble. Their joys are few. Their assurance of hope is so scanty that they can only articulate, with a painful hesitation, "Well, I hope that I *am* a Christian. I think I am converted. If I can only get inside the gate of heaven I shall be satisfied." There is no muscle in their faith, no power in their prayer, no ring in their devotions, no inspiration in their example. They see through a glass darkly, and the clouds run low in their spiritual skies.

All this poor, meagre experience is better than—*something worse*. It is better than sheer impenitence, or rank unbelief. A sick child is better than a dead child; but to make a sick child *well* is the best of all. What, then, shall these halting, feeble, doubting, and almost useless professors do? Look down? Lie down? Stay down? *No!* It is the immediate duty of every one who has been born into Christ to seek the very highest and holiest and happiest life which divine grace can impart to them. Just what happened to the disciples when they were endowed with the "power from on high" may, in no small measure, be the experience of every Christian in these days who will *seek* a fresh baptism in the Holy Ghost, and make a complete consecration of himself to his Redeemer. What a different man Peter is in the "Acts of the Apostles" from the half-finished crude, and inconstant Peter in the four Gospels! No more denials of his Master now! No more vain boastings and cowardly lies! Peter on the day of Pentecost is as superior to Peter in Pilate's hall as a stalwart man is superior to a puny, stumbling child. He had now risen with Christ, and into Christ; he had been baptized into a clearer illumination and a more glorious *possession* of the unsearchable riches of Christ. We never hear of his ignominious fall again. He has climbed into the higher life of holy *union with his Lord*.

Something similar to this has been the experience of tens of thousands of God's people. They have come to Jesus on their knees, and sought a new baptism. They have begun to clear out the sins that monopolized all the house-room in the heart. They have confessed their guiltiness in dragging out such a half-dead existence. They have sought a re-conversion, a new quickening from on high. New light has burst in upon them; new joys have been awakened. They have *put on Christ*, and arrayed in a robe of spiritual beauty that is "white and glistening." In the ecstasy of this fresh consecration they can sing with Charles Wesley—

"Thou, O Christ, art all I want;
More than all in Thee I find."

What different men and women there are in the Church of Jesus! How differently they pray! And with what spiritual *power* they approach the unconverted, and persuade them to come to the cross!

Payson of Portland had such an experience as this. The great President Edwards tells us, that, after reading a passage in God's Word, he had a fresh