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“PROVE ALL THINGS, HOLD FAST THAT WHICH IS GOOD.”

PERSONAL REFORMATION.

“EXCEPT your righteousness exceed the righteousness of the Scribes and Pharisees, you shall never enter the kingdom of heaven ;” not as a preacher in this county happened to say, “Except you *tithes* exceed the tithes of the Scribes and Pharisees,” [who only gave a *tenth* of all,] “you shall never enter the kingdom of heaven ;” not as another class of preachers say, “Except the righteousness of Christ, which is to be yours by believing it, exceed that of the Scribes and Pharisees, you shall never enter the kingdom of heaven :” but it is, “My disciples, except *your* righteousness,” &c. for many workers of iniquity say, “Lord, Lord”—many of the unjust, rapacious, and unmerciful, say, “Master, Master ;” but it is only he who does the will of the heavenly Father, who shall enter the heavenly and eternal kingdom.

“Oh ! that I had true faith,” said Evangelicus in his 70th year, and on his death-bed—“Oh ! that I had true and saving faith,” repeated he. “I have been seeking the Lord for 50 years, yet I fear my faith is deficient. I would give the world to know that my faith was of the genuine kind. True, justifying, saving faith, of the operation of God, is that which my soul longs for.” Poor man ; *half a century a christian without a christian faith* ! rather, perhaps, without the knowledge and works of a christian. What a perversion of words, ideas, and things has this popular notion of a *saving* faith generated ! A *saving* faith ! as if there was a saving essence in one sort of faith which another lacked. The saving essence of faith is, that it *works by love*. Hence wherever there is the belief of the gospel, there is a *working* soul—one that *labors* for the food which does not perish—one that *strives* to enter through the strait gate—one that runs, wrestles, fights, and agonizes for the crown—one, indeed, that *works out his own salvation*, because he believes and feels that God works in him to will and do the things good and profitable.

But, “WHAT DO YOU MORE THAN OTHERS ?” This is a question put by Jesus to his disciples. He certainly was an orthodox teacher, and why do we not regard his lessons ? If christians do no more than others, they are no better than others. Every christian must be a reformer. A reformer he must be until every thought, and