

Practical Papers.

EASTERTIDE; OR, THE RESURRECTION OF JESUS.

BY REV. A. SUTHERLAND.

VII.—THE RESURRECTION.

“In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And for fear of him the keepers did shake, and became as dead men.”—Matt. xxviii. 1-4.

“Jesus is risen! triumphant anthems sing!
Thus from the winter mounts the sprightly spring;
Thus does the sun from night's black shades return;
And thus the single bird wings from th' Arabian urn.
Jesus is risen! He shall the world restore!
Awake, ye dead! dull sinners, sleep no more!”—WESLEY.



NOTE of time is sounded by the Evangelists in regard to the first visit to the sepulchre on the morning of the resurrection. Matthew says: “In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre.” Mark says it was “very early in the morning, . . . at the rising of the sun;” while John says it was “early, when it was yet dark.” Although there is a slight variation in regard to the precise hour at which Mary Magdalene came to the sepulchre, the Evangelists are all perfectly agreed in the statement, that when she came she found the stone rolled away and the Saviour gone. It is evident, therefore, that the earthquake, the coming forth of Jesus, and the flight of the soldiers, took place before the dawn of day, and before any of the women arrived at the sepulchre.

Our last visit to the tomb of Jesus was made when the jealous priests and Pharisees went on the Sabbath to seal the stone. Let us visit it again at this quiet midnight hour. We pass along the silent streets,—the same through which, but two days ago, a fierce multitude rushed and struggled, while in the midst a weak and uncomplaining sufferer bowed beneath the cruel burden of a cross,—and out through the gate on the road leading to Damascus. A short

distance beyond the wall,* a road, branching off to the west, leads down to Joppa; still farther on, another road leads in a north-westerly direction, to the tombs of the judges. Near the point of divergence we reach a spot to be hereafter linked in the heart of the Christian world with sacred memories,—the altar where, in the fulness of time, was offered up the divinely-appointed sacrifice for the world's sin.

From this spot let us turn and look back toward the city. 'Tis midnight in Jerusalem!—the midnight following the great day of the feast—the most sacred day of all the Jewish year. The Paschal moon hangs full-orbed in the western heavens, but to-night her radiance is dim, and the lengthening shadows assume strange fantastic shapes, in the weird, uncertain light. Not a sound falls upon the ear. No living creature is abroad. The very winds are hushed,

“And all the air a solemn stillness holds.”

As we traversed the deserted streets our footsteps gave back a muffled echo, as though we trod upon hidden graves in some silent city of the dead; and as from this eminence we gaze back upon it, it looms in the darkness like a city from which light and life have departed, and over which is gathering the pall of a hopeless doom.

Midnight in Jerusalem!—the midnight of a chequered history. Time was when she stood the peerless capital of a proud nation, her empire stretching from the entering in of Hamath to the river of Egypt, and from the Euphrates to the Western Sea; now, pent up within the narrowest limits, the conquered city of a conquered province, she mourns her departed glory, and chafes in impotent anger against Roman sway. Time was when she might have “stood against the world: now none so poor as do her reverence.” The crown has fallen! the sceptre has departed! and Jerusalem sits in darkness, widowed and alone.

Midnight in Jerusalem!—the midnight of a dying dispensation. For fifteen hundred years the Levitical economy moulded the national life, and for a thousand years Jerusalem stood a centre of light in a world of spiritual darkness. As we recall those days, imagination re-peoples the scene. Again, the queenly city, “beautiful for situation, the joy of the whole earth, . . . in the sides of the north, the city of the Great King,” rises before us like a “vision of peace.” Her temple crowns the summit of Moriah, “a thing of beauty, and a joy for ever,” while through its open gates the mighty tide of worshippers pour with a ceaseless ebb and flow. Kings and princes wait in her courts, and rapt thousands hang upon her prophet's words. A multitude of priests and Levites minister at her altars, and day by day the smoke of her many sacrifices goes up a perpetual memorial to heaven. The very light falls like a benediction upon her palaces and towers, while behind the mystic veil of the Holy of Holies there shine the awful splendors of the Shekinah flame. O

* The *second wall*, built by Hezekiah and others, and which enclosed the quarters known as Akra and Bezetha. I think the place of the crucifixion was to the North of the city, outside the second wall, but within the space afterwards enclosed by the third wall, built by Herod Agrippa, A.D. 45.

city beloved of the Lord, surely the King of Glory dwells in the midst of thee! But that day is past, and the waning light of that wondrous dispensation grows dim. The sacred fire is dying out upon its altars,—the oracles are dumb, the voice of prophecy is silent, and Urim and Thummim give no sign. The dispensation of law hastens to its close, to make way for the dispensation of truth and grace.

Midnight in Jerusalem! but after midnight cometh the morning. "In the end of the [Jewish] Sabbath" a brighter light "began to dawn."

But see! the moon is sinking behind the western hills: let us hasten on our way. Here, close beside the highway, is the gloomy Hill of Blood, still crowned with the ghastly instruments of death. We linger not within its awful precincts, but with eager footsteps hasten towards you neighboring slope where the encircling wall of a terraced garden can be dimly traced in the waning light. We recognize the spot: it is the garden of Rabbi Joseph, and in its rocky sepulchre sleeps the crucified Nazarene. An irrepressible feeling of awe steals over us as we draw near. How oppressive the stillness!—a stillness like the lull of exhausted nature's forces after the rush of the storm. Nay, 'tis the unearthly quiet of an hour in which heaven and hell await, with breathless expectancy, the last scene of a tragedy that has already convulsed the world!

No marvel our minds are filled with awe, for we remember how *He* said: "After three days I will rise again." Very soon the third day will dawn, and then—Hold! what strange light was that which, like the flash of an angel's wing, shot athwart the heavens! 'Twas but a meteor, gleaming for a moment with supernatural brightness, and then vanishing again. Hark! heard you not a sound like the rush of invisible wings! Nay, 'twas but the sighing of the night-winds through yon group of aspens, hard by the tomb of Joseph. Fear not: "let us on by this tremulous light." See! yonder is the sepulchre, and within it this very hour is going on—a Mystery! In its dark recesses Life contends with Death! The Master of Life grapples with the King of Terrors, and upon the issue of that conflict hangs the destiny of the world. Let us draw a little nearer, but reverently, for this is holy ground. Look! Surely yonder are human forms close by the sepulchre. What seek they here at this untimely hour? Ah, we remember: the Jews besought Pilate to seal the stone, and to set a watch. He granted their request, and these are the soldiers of the guard. Now we see them more distinctly, grouped in various attitudes, while full in front of the sealed sepulchre the veteran captain leans upon his spear. Strange employment this,—watching a dead man's grave! No matter; soldiers know no law but obedience to commands, and so at the grave of Jesus they keep sleepless watch as they have been bidden, conversing at times in undertones to ward off drowsiness, knowing full well the doom which stern Roman law metes out to the soldier who sleeps at his post. Hark! that is the voice of the captain of the guard, and his tones seem full of awe. He speaks as though uttering half-consciously, some inward thought. Listen!—

"From East to West I've marched beneath the Eagles,
From Pontus unto Gaul;

Earnest Christianity.

- Kept many a watch on which, by death surrounded,
I've seen each comrade fall.
- “ Fear ! I could laugh until these rocks re-echoed,
To think that *I* should fear,—
Who have met death, in every form, unshrinking,—
To watch this dead man here.
- “ In Dacian forests, sitting by our watch-fires,
I've kept the wolves at bay ;
On Rhetian Alps escaped the ice-hills hurling,
Close where our legions lay.
- “ On moonless nights upon the sands of Libya,
I've sat with shield firm set,
And heard the lion roar ; in this forearm
The tiger's teeth have met.
- “ I was star-gazing when he stole upon me,
Until I felt his breath,
And saw his jewel-eyes gleam ; then he seized me,
And instant met his death.
- “ My weapon in his thick-veined neck I buried,
My feet his warm blood dyed ;
And then I stanch'd the wound, and, till the morning,
Lay couched upon his side.
- “ Here, while the stars are veiled, the peaceful city
Lies at our feet asleep ;
Around us the more peaceful dead are lying,
In slumbers yet more deep.
- “ A low wind, moaning, glides among the olives,
Till every hill-side sighs ;
But round us here the moaning seems to muster,
And gather where *He* lies.
- “ And through the darkness pale, faint gleams are flying
That touch this hill alone ;
Whence these unearthly lights ! and whence the shadows
That move upon the stone !
- “ If the Olympian Jove awoke in thunder,
His great eyes I could meet ;
But *His*, if once again they looked upon me,
Would strike me to His feet !
- “ He looked as if my brother hung there bleeding,
And put my soul to shame ;
As if my mother with his eyes was pleading,
And pity overcame,
- “ But could not save ! He who in death hung bleeding
On the accursed tree,—
Was *He* the Son of God ? for so in dying
He seem'd to die for me ;

“ And all my pitiless deeds came up before me,
 Gazed at me from His face.
 What if he now should rise, and I should meet him ?—
 How awful is this place !”

Surely that thought was a prophecy which hastens to fulfilment. The “moanings” which, like sounds from the invisible world, smote upon the inner sense of the watching Gentile, burst into a deeper wail as from the rent womb of Hades the mighty deliverance struggles into birth. Far up in the zenith the “unearthly lights” have gathered into an intenser focus,—and lo! from the bending heavens a glorious angel—prince of heaven’s hierarchy—flashes into sight. His countenance, “like lightning,” sheds around a radiance brighter than the sun, and at sight of it the soldiers fall prostrate to the earth as though stricken suddenly in battle. Pausing reverently a moment’s space before the sepulchre, the mighty angel touches the sealed stone. At that touch—God’s summons at the gates of Death—the conscious earth shudders in the birth-pangs of her first resurrection; the stone rolls back from the door of the sepulchre, revealing the dread secrets of the grave; the seal of authority is broken in fragments, and the herald of the rising Saviour, clad in shining garments of victory, sits in triumph upon the stone. But see! he rises quickly again, and shading his face behind his glittering wings, bows reverently as though before some mightier power: and lo! by the light which still streams from his shining raiment, we behold issuing from the open sepulchre a human form, “like unto the Son of Man.” Head, and hands, and feet, still bear the traces of suffering. His brow is scarred by the piercing thorns, and in his hands and feet are the prints of the nails. And yet that face, “marred more than any man,” bears the stamp of a kingly majesty the very lion would crouch to in his lair. By these tokens we know him,—the Man of Sorrows, the conquering King. The mighty truth bursts upon us—JESUS IS RISEN! He that was dead is alive for evermore. Prophecy has received its accomplishment; types and shadows are fulfilled; the old dispensation is ended; law passes into love; the curse is reversed; the reign of death is abolished; life and immortality are brought to light.

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The heavenly light has faded, and the angel has vanished from sight. The terror-stricken soldiers have hurried from the awful spot; and as we turn again to look for Jesus, he, too, has disappeared among the trees of the garden. We stand alone beside the empty sepulchre, beneath the paling stars; and as we slowly turn to leave the hallowed place,—lo! above the summit of Olivet the first rosy tinge of morning flushes in the eastern sky. The last Jewish Sabbath is ended: the first Christian Lord’s Day dawns upon the world!

(To be continued).

THE longest pole may fail to reach the fruit that hangs on the topmost bough, but if we wait awhile until it is mellow it will fall into our lap. God never sends us green fruit, unless to rebuke covetousness, and then there is no joy in the possession.

QUESTIONS CONCERNING PERFECT LOVE.

BY REV. B. SHERLOCK.

QUESTION I.—*Is a separate or distinct witness of the Spirit to the possession of perfect love to be expected?*



O give a satisfactory answer to this question, it is needful that we look at the doctrine of the Spirit's witness in Bible light. The passage that is mainly relied on for proof of the doctrine is found in Rom. viii. 14, 15, 16: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God." This is the most full, precise, and unequivocal passage bearing on the subject that can be quoted. Many passages imply it, some state it partially, but this one presents it with a fulness and directness that leaves little to be desired. Within its limits we have the following: 1. The Holy Ghost speaks himself in the soul; 2. When he speaks, he testifies that the person to whom he speaks is a "child of God." This being or becoming a child of God is called "adoption." So the witness of the Spirit is not to our pardon or regeneration, if we speak with precision, but to our *adoption*. It is blessedly true that adoption includes justification and regeneration; and it is blessedly appropriate, therefore, that the witness should be borne to the fact which contains and implies those priceless and invaluable gifts.

This kind of assurance is indispensable to the believer's satisfaction,—first, Because adoption is an act in the mind of GOD, and man could not know it with certainty unless God himself will tell him. Again, Because if the question, Am I a child of God? was left to inference, or mere reasoning of any kind, conscientious souls would not be able to assure themselves in an affirmative answer; for during the mental exercises connected with conversion, conscience is mighty, and the sense of unworthiness intense, and under such a pressure the soul—which is already disqualified to judge in moral matters by natural depravity—cannot be trusted to judge aright. So that with some, doubt would for ever hide the blessing; and perhaps in the case of others, presumption would deceive and mislead. Thus we find that from the nature of the blessing itself, as well as from the nature of man, arises a necessity for such a Divine testimony as that which, in the passage commented on, is so distinctly taught.

This state of adoption is the decisive, underlying, and all-comprehensive fact of spiritual life and relationship. It includes the primary conditions of entire sanctification, because it involves justification and regeneration, which blessings combined are partial sanctification, or more properly, sanctification

begun. These states *always* co-exist with adoption. But entire sanctification or perfect love is in almost all cases a stage reached in the after-progress of the believer,—a glory seen in the distance, desired, sought, and found by intelligent faith in God's promise and provision. The need is keenly felt, the gift before it is enjoyed—is appreciated to some extent, and when the supply of that need is bestowed, when the gift drops into the hand of eager faith, its possession becomes a matter of satisfying consciousness. Inbred sin is to the seeker of purity a plague, a pain, and a curse; when the plague is removed, the blessing does not need a witness so special and distinct from the independent working of the soul as is needed in the case of adoption.

Is the believer then left without a *certainty* of possessing this inestimable blessing? No; for the whole matter is within his own breast, so to speak. Are you a child of God, rejoicing in the Spirit's witness, but painfully conscious that the carnal mind still lives, and writhes, and spoils your peace, and prevents that consciousness of purity for which you ardently long? *There* is consciousness of evil. Are you convinced that your Father wills that you should be cleansed from all unrighteousness? *That* is a mental state of which you *must* be conscious. Do *you* will, with all your spirit's energy, what your *Father* wills, and trust him with all your child-like faith,—having cut off all avenues of retreat, "burnt the bridges" behind you in the surrendering oncast of your soul to Jesus as your sanctification? Then *that* is mental exercise which is most intense, and the gift of the Holy Ghost purifying the soul, will be an experience itself so unmistakeable, as to satisfy the keenest "hungering after righteousness,"—annihilating all remaining doubt. Brother, seek not so much for any special voice; rejoice in the voice that tells you you are born of God; be anxious that your consecration should be entire, that your trust should be perfect, and your Father will "keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee," (Isa. xxvi. 3).

SANCTIFICATION PRACTICAL



CONVERSION, as described in the New Testament, is to experience the most extraordinary change of which the nature of man is capable. Such persons are represented as "having passed from death unto life," and "from the power of Satan unto God," as being "brought out of darkness into His marvellous light;" "translated into the kingdom of God's dear Son," as "having been created in Christ Jesus unto good works;" "partakers of the Divine nature," "born of God—children of God," and "if children, then heirs of God, and joint heirs with Jesus Christ." All this, corroborated and sustained by infallible evidence of Divine approval; being "sons, God has sent forth the spirit of His Son into your hearts, crying, Abba, Father." Gal. iv. 6. "The Spirit itself beareth witness with our spirits that we are the children of God."

There being a change of character, there is also a change of relationship. From enemies and rebels we become friends. Pardon or forgiveness (a gracious act which passes in heaven), is freely and spontaneously granted on the penitent believing. "Justification," an act that takes place in the mind of God; "that while the penitent is actually guilty, his guilt is not reckoned to him, but hidden under a cover of Divine mercy through Jesus Christ. Being justified by faith we have peace with God. Then the relation which God sustains to man is paternal, or fatherly; this is peculiar, and belongs emphatically to his adopted sons. The word father is a word of profound significance, and of surpassing tenderness, and is one of the wealthiest in the human language. The relation has no such interpretation among other intelligent creatures. There is no fatherhood or childhood among angels. The power of a sovereign, however extensive it may be, is only conventional—it admits of being circumscribed or suspended. All earthly forms of authority, whether belonging to the political, civil, or social relations of men are accidental and official; created by men themselves for their own purposes, and may be modified or abolished by the power that created them. But the authority of a father over his child is founded in nature. It is not like the other, a voluntary arrangement among themselves, which they are at liberty to terminate or prolong as they please; but on the contrary, it is a Divine constitution, with qualifications the most comprehensive and reliable. Truly, our fellowship is with the Father and with his Son Jesus Christ.

Being brought into such an exalted relationship, where every faculty is expansive, and every association diffusive,—it is in perfect accordance with the Divine economy and purpose that he should approximate to all their completeness the principles and affections of his new-born nature. This is simplified and represented by the natural law of progressive development; first the blade; then the ear; then the full corn in the ear; or first, in its incipient stage, is the child or babe in Christ; then, in its more advanced and active period, the young man; lastly the well-balanced and complete man, in all the beauty of character, sublimity of piety, dignity of wisdom, and mellowness of age as a father. In this there is no spasmodic or convulsive periods necessarily to pass through, especially if Nature's own laws are observed and attended to. The idea of a second conversion is not natural, not Scriptural; it is an unnatural and illegitimate stretch of the imagination, very confusing and misleading. Fanciful people may attempt to defend it, but they must fail. The truth shines best in its own light. Holiness, that loveliest and most august ornament of the human character, is the result not of labored effort on the part of man, but of union with Christ. It is derived from that new life which his Spirit breathes into the believing mind, and it is only as that life is upheld by communion with Him that the various graces which it comprehends retain their freshness and advance to maturity. But when that hidden life is fed by constant fellowship with Christ, the loftiest spiritual attainments are brought within our reach. The purity which adorned the Redeemer's character may be ours, and we, as united to him, and made partakers of his resurrection life, may be the objects of the Father's habitual

complacency. All the provisions of the economy of grace are directed to the perfect sanctification of believers. It is the object which the eternal Father has in view. It is the result which our Lord gave himself to accomplish, and it is that which the operation of the Holy Spirit on the mind, and all the discipline of Divine Providence, are intended to promote.

Having such a high and holy calling,—being endowed with such an inheritance of gift and qualifications, it becomes us to imagine, To what purpose is it all? It cannot be simply for our information, or our gratification, neither as adornments of mind or embellishment of character. If so, the means employed are very far in advance of the ends proposed. The apostle says: "It was to show forth the praises of him who hath called you. Ye are not your own, but are bought with a price; therefore, glorify God in your body and spirit, which are his." This then is the great purpose of God in our preservation and salvation. "To glorify, literally means to invest an object with majesty, honor and beauty. The servant and child of God invests the Divine character with these attributes; and thus to glorify God means to adore his perfections, to revere his law, and so to seek, obtain, and exercise the grace of the Gospel as to become happy and holy ourselves, and the means of happiness and holiness to others. It is thus to accumulate, in the place of his earthly presence, the fruits of his own wisdom and love; and to exhibit the reflections of his own moral image, the mild radiance of human and derived holiness, an effulgence which, because it is vital and spiritual, is dear to him as the natural though unapproachable light which streams from his throne."

It is not without meaning that garments, vessels, and places were made literally clean before they could be counted "holy unto the Lord." There is at least an analogy between order and outward purity and inward holiness; and this analogy runs through the whole of Scripture, and affects its phraseology, so that outward purity must be agreeable to the Divine mind, though God has shown his approval of it rather in this figurative manner than in the form of law. Where there are professing Christians, then, who are dirty in their persons and in their houses, irregular in their habits, whose devotions, meals, arrangements, apartments, are all confusion and disorder; all I can say is, they hold their Christian attainments most inconsistently, and with the outer and inner man standing against each other in points of complete opposition. Every one must feel that an orderly and clean dwelling, and a well regulated and calmly-working system of household arrangements is eminently favorable to fellowship with God, to staying the mind on him and trusting in him. Order, then, may be said to be one branch of holiness itself.

Sanctification, in its objects and aims, has an unvarying rule of life,—a law by which all its duties, pursuits, cares, joys and sorrows are governed, and brought into harmony with each other. Sanctified people are emphatically the children of light, in whom there is no darkness or deception at all. How often professing Christians debase their religion by affecting a state and refinement which belongs exclusively to the world! They dream of rendering religion respectable by imitating that which is reckoned respectable in secular society. Over the "linen, clean and white," which is the righteousness of

saints, is thrown the gauze and tinsel of the world, to bespeak the world's respectful consideration ; and thus the artificial finesse, the ceremonial forms of social intercourse, the profuse expenditure which belong to the unregenerate portion of the community, are introduced into the church and made to occupy its most conspicuous places. Souls, said to be converted, therefore filled with faith and love, are filling up their time in studying the elaborate details of worldly etiquette. The noble freedom of simple and hallowed impulses of mind is overborne by low cares about rising up and sitting down, going out and coming in. Bodies redeemed by the precious blood of Christ, and which have been dedicated to him by baptism, and are otherwise given to his service, are made to submit to the first dictates of fashion in dress, and bow under an alien yoke. Let a Christian Church be composed of such individuals and it would be idle to speak of it as the house of God's glory. It has fallen in such a case far from the Scriptural model. Can the thought of God's glory enter such a scene without being considered an intrusion ? Where is the supremacy of Christian principle, subordinating everything to its own law and lawgiver ? Where is there that true Christian refinement, that hallowed delicacy of thought and feeling, that beautiful union of dignity and affection, that love which doth not "behave itself unseemly," which pervades the little band of persons, unartificial, unconstrained and sympathetic, among whom the great life-throb of the Church is known to beat, and by whom God is glorified ?

Every Christian is bound by the most sacred and paramount obligations, to aim at the high and blessed end God has called him to ; and this must be done not merely by acts of worship with the multitude, but by the steady tendency of all our acts. The work is comparatively easy in the crowded sanctuary, with the swelling hymn, and full tide of devotional feeling, for there are we impelled by the example of multitudes and sustained by their concurrence. But it is more difficult to go into private, where there are no prompters and no witnesses, and to honor the Divine commandment there. It is hard to follow Abraham unto the solitudes of Mount Moriah, to court the praise of no human being, to decline the strong claims of affection, to say not even a word to Sarah, and there to offer our living sacrifice. Yet this is our reasonable service. We were not made to explore a world of sense, but to soar above it, and rise to a corresponding elevation of character with our great Forerunner and Head. How can a man be sanctified, whose tastes are formed and gratified by reading the popular literature of the day, which, to suit the taste on the one hand, and make dollars on the other, is the governing principle in the matter ? The taste modifies the principle, and not the principle the taste. And books are prepared by one party with the same object that drinking saloons and tobacco stores are prepared by another,—writers even who profess Christianity, and who appear to worship God in his house, are too often seduced, by pecuniary or other temporal considerations, to take a prominent part in this unhallowed work. How can parents be sanctified or expect to have godly households who allow such unprincipled advisers in their houses, and their children to sit in company, and with undisturbed attention

for hours, drinking in its corrupted streams wholesale? How can Sabbath-school teachers and directors be sanctified, and allow such books to crowd the shelves of their libraries, and distribute them by hundreds and by thousands on the Sabbath day to the innocent and unsuspecting children committed to their care? How can a father and head of a family take the daily papers of each political party, and read aloud the slang and slander that one deals out to the other, with the rest of the low wit and humor with which their columns are baited, while at family worship a short chapter and a short prayer, hurried over in great haste, leaving no impression on the mind that the exercise is pleasant and delightful, and that praise is comely; but rather that the mind is not in harmony with the things of God, restless to throw off the load of duty, and get away to more congenial pursuits, which, with vigor and delight, amid newspapers, politics, movements, operations, sight, enterprises, and every glance of the eye, and every step of eager, bustling haste, shows to what an extent the whole soul receives its complexion from these earthly things? Alas! are these persons who have been signed and sealed as the witnesses and disciples of Christ, who only a day or two before retired from the table of the Lord, around which they had perhaps joined in singing,

" Love so amazing, so divine,
Demands my soul, my life, my all."

How can men be considered sanctified when it is known how they practically deal with the question of church-fellowship. They attach themselves to a certain church, they say, from principle, but what principle? In many cases it will be found to be doing as their forefathers have done, or as the genteel and refined do, or as pride would dictate, or as the interest of a class would require, or as persons of influence and authority would demand, or as distinction and the honors of office would prompt; not the principle of gaining access to the best means of working out personal salvation, or larger spheres of usefulness, or the toils and responsibilities of anxious, watchful care of all the churches, by whatever name they may be designated. How can men be said to be sanctified, when it is found that in all their movements they are acting under the influence of the love of money? Innumerable evils are inflicted upon society—by principles and practices being indulged in by certain men—which, though not posted on the exchange, or scorned by the newspapers, are as much condemned by the spirit of the Bible as if they were specified in flaming characters upon its pages. When the Prophet (Zech. xiv. 20) describes the several agents which shall be employed in Christ's kingdom, assures us that "holiness unto the Lord" shall be upon the bells of the horses, thereby meaning that the affairs of life, whether behind the counter, or in the office, or the ledger, or the market, the money-exchange or the law-court, or even the affairs of rural labor, should present visible evidence that the hallowed claims of Almighty God were devoutly recognized in all their arrangements.

To guide the plough or direct the loom, to do business in a warehouse, to serve customers, to make articles of trade, to manage the affairs of a

nursery, or a kitchen, or a hospital, may seem in the eyes of some persons mean employment; but when they are done in a spirit fully devoted to God and his glory, they are inexpressibly dignified, as was that of Stephen when they saw his face as it had been the face of an angel. The actions of angels in heaven, and of apostles and prophets on earth, are only sublimer in form, they are not sublimer in essence and intent.

Men who long for a place in parliament, or the town council, or the magisterial chair, or the hall of commerce, more than for one in heaven,—who fear popular odium, the scorn of companions, or temporal ruin more than everlasting torment, or who feel more concern for a declining trade, who are more intensified in a political election, who make their side of party politics their first consideration—however well-qualified the opposing party may be, and whose interests and actions—both in church and state—are influenced and determined from that standpoint,—surely such persons cannot be reckoned among the sanctified, but among those whom the Apostle includes as adulterers and adulteresses, as being at friendship with the world, but at enmity with God (Jas. iv. 4).

In conclusion, suffer a few words of counsel and encouragement. Nothing will so support you in the troubles of this world as a humble conviction that to serve and honor God is the chief purpose of your life. Temporal success is not insured to us. We may toil hard, tax our wisdom to the uttermost, reduce our expenditure, watch and pray, and yet after all our plans may be defeated, and an honorable and Christian industry be rewarded with disappointment. Such things are very trying both to our faith and our natural sensibilities. You may have to leave the home of your youth,—the family circle, long consecrated by the daily reading of the Word of God and prayer, it may be broken up. Your beloved wife and children may have to condescend to harder duties, and to be clothed in meaner garments, and the friend of your prosperity may know you no more. But in the midst of all this desolation, it will be like a very heaven on earth to be buoyed up and gladdened with the conviction that, throughout the whole course of events, you simply followed God as he led you in the way, and upon your tabernacle everywhere there has been the signal of Divine approval,—the pillar of a cloud by day, and of fire by night. The decided and consistent follower of Christ, walking amid crowds of fashionable and half-hearted disciples, as well as the honorable but ruined tradesman, all feel the force and power of this continual consolation. If you continue to walk by the same rule, and mind the same things, you have an infallible standard of action. There is no fear of you keeping a drinking saloon, or learning your children to dance. If darkness should seem to rest upon the future, and times of trial afflict, you will go seriously and calmly on in the struggle. Your sanctified nature and character will be certain to emerge from the whole, both undestroyed and unimpaired, like the angel-forms which “ran and returned” amid the clouded fires of Ezekiel’s vision (Ezek. i. 14).

THE HIGHER CHRISTIAN LIFE.

BY REV. W. E. BOARDMAN.

PART II.—HOW ATTAINED.

CHAPTER II.—CHRIST ALL-SUFFICIENT, AND FAITH ALL-INCLUSIVE.



THE analogies between conversion and second conversion are complete in all things, save one.

There is a radical difference between the pardon of sins and the purging of sins. Pardon is instantaneously entire, but cleansing from sin is a process of indefinite length. Even here, however, the analogy, though not complete, is not entirely wanting, for in the second as in the first, the apprehension of Christ as the way is instantaneous, the difference being simply that in the first the work of Christ is already done the instant the soul believes, while in the second the work of Christ remains yet to be done in the future after the soul believes. In the one the atonement has been made, and the moment it is accepted the pardon is complete; in the other, although the righteousness of Christ is perfect in which the soul is to be clothed, yet the work of unfolding the heart to itself in its wants, and the unfolding of Christ to the heart from glory to glory, in his sympathising love, and purifying presence and power, as the soul shall be prepared to go onward and upward from faith to faith, is a work of time and progress.

With this single exception, however, the analogies are complete. The period and process of conviction,—the unwillingness at first to admit the light and obey the truth,—the resolve afterward to seek and find the salvation,—the vain attempts and fruitless struggles,—the deceptions and temptations of the adversary,—the final perception of Christ as the way, and the giving of all up to him, and taking him for all,—the light, and comfort, and peace that follow,—and the wonder that there should ever have been a single doubt of the reality that there is such an experience,—and the wonder still greater, that the way of faith in Christ, so plain and so simple as it is, should not have been seen at once first of all: in all these things the analogy is perfect—no shade of difference.

The experience in no case will be exactly the same in the second, as in the first. The experience of no two persons are precisely alike in every feature, or in any one feature. No two have faces alike. All have faces, however, if they are human. No two have any one feature precisely the same, yet all have the same features. He who should have two mouths, or three eyes, or two noses, would be a monster, not a man. And he who should have no mouth, or nose, or eyes, at all, would be a deformed man at best. So in religious experience, all have the same general features, though no two are exactly alike. And this analogy of unity in diversity holds good between first and second conversion in any person's experience, the same as between the experiences of different persons.

We have here, also, a correspondence with all the processes of nature. A seed germinates in the ground, and shoots up its stem and bud to the light, where it unfolds itself to the sun, and the dews, and the air, and drinks in the power of a second germination; and then puts forth another bud and stem just like the first in every essential thing, while yet no two buds are ever

exactly the same, and so grows up repeating itself. The same analogy might be traced through all the mineral kingdom, in all crystalline formations, and through all geological history.

This analogy—as it chiefly concerns us for the great practical purpose in view—gives us, if we have passed through the first step, two things to guide us through the second, in the strong light of our own past experience. *First*, CHRIST AS ALL-SUFFICIENT, and *second*, FAITH AS ALL-INCLUSIVE.

The first grand effort of the convicted, burdened heart, is to find relief,—not by taking Christ, at once as all-sufficient,—not, perhaps, by going to Christ at all, until driven to him by repeated failures at the work of changing itself. And when at last driven to him, then the first thing is—not to take Christ himself—but to seek his salvation rather than himself.

It is a very simple lesson to learn,—so it seems when once it is learned,—but one of the hardest we ever learn in our lives, that having Christ we have salvation also, while without receiving Christ himself we cannot have the salvation. Having the fountain we have its issuing streams. * Cut off from the fountain, the streams will not flow to us. Christ offers himself to be the bridegroom of the soul. He offers to endow his bride with all the riches of his own inheritance in the heirship of his Father. Taking him as our bridegroom, and giving ourselves to him as the bride espouses her husband, with him we have all he has, as well as all he is, while without him we can have neither.

The mistake is that of seeking the salvation instead of seeking the Saviour. Just the same mistake that the affianced would make, if she should seek to have the possessions of him to whom she was engaged, made over to her from him, without their union in wedlock, instead of accepting his offer of himself, and having the hymenial bond completed, by which he and all he has would become hers.

Our salvation is *IN* Christ and with him, but not *APART* from him. When a bank-note or a gold coin is put into my hands, my money is *in* that, not apart from it. When a deed is signed, sealed, recorded, and delivered to me, my title is in my deed and not apart from it. My bank note or gold coin will pay my debt and pay my journeying expenses. My deed will ensure me my farm. Even so *in* Christ I have my debt cancelled, my journeying support, and my heavenly inheritance all secure.

Perhaps this matter cannot be better illustrated than by a sketch of the struggles and victory of

ONE OF THE SONS OF THE PROPHETS AT ONE OF THE SCHOOLS OF THE PROPHETS.

J. was doubly one of the sons of the prophets. His father was a distinguished minister, and a professor in one of our so-called universities, while he himself was a student in one of our theological seminaries in this favoured land. He was about to leave the halls of sacred science and go out to try his armour and his arms on the great western missionary battle-field. His conversion was clear and decided, years before while in college. His consecration to the ministry of Jesus was unwavering. His course as a young Christian and student had commended him to universal respect. The distinguished men who were training the sons of the prophets for their great work, esteemed J. even above the most of the noble young men around them. To all others his prospects were bright and fair, but J. had his own misgivings. When he thought of the great work of the ambassador for Christ, his heart chilled with fear lest he should come short. Then he turned himself to see what could be done. Resolutions—the first grand resort always—were formed, and alas, broken too, almost before they were cold. A covenant was written out, and

signed, and sealed, and blotted with tears. But alas, again it proved worth not so much as the foolscap on which it was drawn up. Then it was nailed up in plain view of himself and his visitors in his own study, right over the desk where he dug out his Hebrew, and wrote out his sermons. But the case was no better at last. Finally he vowed—a rash vow—to give his most splendid books, the treasure of his study, to the flames, if he should fail to keep covenant again with the Lord and his own soul. But he failed again. Now what? Now he did not know what. He was at his wit's end. He was a strong man of iron will. Unbending as the oak in his uprightness, and rooted deeply in all Biblical science—but his heart! Ah, his wayward heart was too much for him! He was associated with a fellow-student in a Mission Sabbath School, and various other works of love for the Master. His fellow-students, like Rieu with D'Aubigne, though far behind J. in many things, was far ahead of him in the knowledge of Jesus. In one of their conversations, his associate mentioned the fact of a second conversion, in the case of one mutually esteemed by them, and seeing a look of surprise in the face of J., said, "You know there is such an experience, do you not?" "No," answered J., "I do not. I never heard of such a thing." "Well then be assured there is." Explanation followed, and they separated. Next time they met, the matter was called up again, and as they parted again, J. said, in tones of deepest emotion, "Come to my room as soon as you can. I shall die if I do not find relief from my agony of soul."

Next day, seated in J.'s room, a scene occurred between the two, never to be forgotten by either. J.'s anxiety seemed to have reached the highest point of endurance. The heart-strings were evidently ready to break. He wanted, he *must have* the fulness of the blessings of the gospel; he could live no longer without. So he said, and so he felt.

His friend pointed him to Jesus, saying, "Look to Jesus! accept of Jesus! He offers himself to you to be yours. Take him at his word. Trust in him, and he will be all in all to you."

"Ah, yes, but that does not help me at all. I am not changed at all by that. I want to be changed, made all new. I am so vile! so fickle! so foolish! Oh for transforming power!"

"No, but if you take Jesus to yourself as yours, and give yourself to him to be his, that is all you need. He will take you as you are, and keep you by his own mighty power through faith unto salvation."

"Ah! Put my heart! my heart! Oh, that is the same as ever! Tell me how my heart can be made anew!"

"Trust in Jesus. His covenant is, 'I will write my law in your heart. I will put my truth in your mind, and ye shall be my people, and I will be your God.' Trust in Jesus."

"Ah, yes, but that does not change me!"

"But is not Jesus able to do for you all he promises—all you ask or think? Think of his works of mercy and wonders of love in the days of his flesh. He is with you now, as he was with his disciples then, only now in spirit, then in body; but yet, to do all you need, or can desire in the way of salvation. *If you have him*, you have all he can do for you, and will ever have. He will be with you, and be yours—your own—your almighty Saviour—always everywhere. Oh, think what a treasure you have in Jesus!"

The Lord opened his eyes to see that Jesus was his, and that Jesus was all in all to him, more than he had ever dared to hope for. And hiding his face in his handkerchief, to prevent the convulsions of his features being seen, he sobbed out, Oh! is that it? Is that it? Glorious! glorious!"

Then after a moment, dropping on his knees, "Let us pray," he said. And slowly, yet as fast as he could control his utterance, he thanked God over, and

over, and over, and over again for the unspeakable gift of such a Saviour to be the sinner's own, and all his own, and always his own, and all he ever could want in life and in death, to atone for his sins, and take away his sins, to justify him, and sanctify him, and glorify him. He could do nothing but praise, only just to exclaim, "Oh, that all might see him, and know him, and glorify him too!" This to him was a new and glorious era. He went forth to the battle, but not alone; and he lives to fight, but not alone. The invisible but Almighty Saviour is ever with him, and he knows it. Jesus is now all-sufficient, he wants no more; for in him, and with him, "all things are his, whether life or death, or things present, or things to come," all are his, and he is Christ's, and Christ is God's.

FAITH ALL-INCLUSIVE.

This is the second matter of chief importance to be illustrated. True and saving faith is two-fold. It gives all and takes all. If it fails to give all up to Christ, no matter how bold and clamorous it may be in claiming the promises, it is dead and powerless. Its boldness, like Peter's before the crucifixion, will be put to shame when put to the test, and its owner will have occasion of bitter weeping in this world, and it may be of terrible gnashing of teeth in the world of despair. On the other hand, if it fail of taking Christ for all, all its givings will be in vain and worse than in vain, ending only in sore and terrible disappointment at last.

The Word of God presents to us two grand aspects,—one of command, and the other of promise. Faith trusts implicitly in both. Faith obeys the one and accepts the other. In the commandments, God reveals himself as a requiring God; in the promises, as a giving God. Faith relies upon him in both his commandments and his promises, yielding implicit obedience to the one, and putting forth the hand of assured confidence to take the other.

Now, *that* faith is not properly faith at all, which accepts the one and rejects or neglects the other.

God demands of us heart and life wholly given up and consecrated to him, and true faith responds, "Yes, Lord, thou shalt have all. All I have and all I am are thine."

God gives us his Son to be our Saviour, and true faith takes him at once and for all in all, and is satisfied, saying,—

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

He who gives all and takes all has all. He who gives but does not take, or takes but does not give, has nothing but disappointment and sorrow.

Daniel obeyed the Lord and trusted in him. When the collision came between the command of the King and the command of God, Daniel's faith did not waver. He obeyed God rather than man. And when the test of the den and the lions came, his faith was still unshaken; he trusted in him whom *he served*.

Now, for the sake of the illustration, suppose the faith of this noble servant of God had been reversed—suppose, when the commands of the king and of God came into collision, he had done as, alas, too many do, obeyed man rather than God, and yet trusted to the clemency of God that he would not be angry with him, even though he did disobey,—made the goodness of God a plea of presumption that all would be well at last, though the Word of God was set at nought. Would God, think you, have left such a testimony on record as the exclamation of the angel, "O Daniel! man greatly beloved of the Lord?" Or, on the other hand, suppose when Daniel was cast into the

lions' den, instead of trusting in his God that he would deliver him,—suppose then that in his impotence, bound hand and foot, he had made fight with the lions, and sought deliverance by his own struggles with those terrible beasts of prey, how long before he would have been torn limb from limb, and devoured by the hungry monsters of the den?

But no. When the commandment came up, Daniel made God his trust and obeyed, even at the risk of what seemed inevitable and terrible death. And when the danger came, then again he made God his trust, and was delivered.

(To be continued.)

THE LAST VISIT TO GOD'S HOUSE.



He hath been near unto the golden gate :
Serene he waited for his Master's calling :
It came,—“ A little longer thou must wait ;
The sands of life have not yet ceased their falling .”

Once more he passeth in the well-known way,
Though sight be dim, though footstep fail and falter ;
Led by the hand, once more this holy day
He draweth nigh unto his Lord's dear Altar.

He kneeleth low ; he heareth words of bliss ;
With hand up-spread and eyelid closed he kneeleth.
Oh, what an hour of peace and joy is this !
Oh, in what love his Lord Himself revealeth !

We see the trembling form : but far from sight
The spirit passeth to more glorious regions,
Behind the veil, upborne on wings of light,
Blending its worship with angelic legions.

Entranced he gazeth on the wounded Side,
The precious stream for him in mercy flowing,
The bowed Head, the Arms outstretching wide,
The awful Cross, with mystic radiance glowing.

Servant of God ! thou hast not long to stay ;
Soon the weak bonds that hold thee here shall sever ;
Then shalt thou gaze upon the perfect day,
And Him thou lovest, for ever and for ever !

—REV. W. WALSHAM HOW, M.A.

The Righteous Dead.

GEORGE GORDON FERRIER.



WE speak, not unfrequently, of what are called the "mysteries of Divine providence," by which we mean occurrences which in themselves are afflictive and trying, while the purpose of them is hidden from our sight. Such occurrences, however, are mysteries only because "we see in part." "When that which is perfect is come," the mystery will be solved. Such an occurrence it is now our painful duty to record.

Gordon Ferrier (eldest son of G. D. Ferrier, Esq., of Montreal) was born on the 5th of November, 1853, and consequently was nearly twenty years of age at the time of his death. Possessed of an unusually kind and gentle disposition, he was a general favorite, and these traits lent a charm to his character as he developed into a vigorous and promising young manhood.

Early in the year 1870 he was soundly converted to God, and at once united with the church. From some papers which have been placed in my hands by his family, I have gathered a few particulars. These memoranda are very brief, but they are interesting, as throwing light upon various stages of his religious life. In an envelope I found a small piece of paper, on one side of which, under date of January 29th, (no year given), was written a brief ejaculatory prayer for forgiveness, and following this a list of particular faults of which he seemed to be conscious. A striking evidence at once of his tenderness of conscience, and regard for his parents, is found in the fact that among these faults he specifies speaking disrespectfully, or, as he puts it, "speaking back" to his father or mother; for those who knew him well, all concur in the testimony, that his home-life was characterized by a uniform gentleness and kindness that rarely or never gave occasion for parental reproof. On the other side of the same paper, under date of January 31st,—two days after the previous entry,—I find the following significant sentence: "O Lord, I thank thee that thou hast blessed my soul! I ask thee to keep me in the way I have commenced." Doubtless this was written in 1870, and marks the date of his conversion to God. His first ticket of full membership bears the date of August, 1870.

About a year ago he went to Windsor, P. Q., to take charge of his father's powder mills at that place. On the 18th of September last, as I gather from a brief entry in one of his books, he began the manufacture of an explosive substance known as *dualine*, or *dawline*. This substance is said to be less

dangerous than nitro-glycerine, but requires very great care at one stage of its manufacture. On Monday, the 20th of October, he was engaged in this work. During the afternoon he passed through one of the buildings where cartridges are made, and shortly after entered the building set apart for the manufacture of the explosive material already referred to. Just how the accident occurred will never be known. We only know that a short time after he entered the building a terrific explosion rent the air, cut short the thread of a young and promising life, and plunged an estimable family into the deepest grief. Upon this unspeakably sad occurrence I cannot dwell. It is one of those dark providences which we cannot now fully comprehend. We must wait for the light of eternity to make it plain.

From the time of his conversion Brother Ferrier maintained a consistent Christian profession. His leader, his class-mates, his fellow-teachers in the Sunday School, all bear witness to the blamelessness of his life, as well as his zeal for God. No sooner had he found the Saviour than he began to work in his vineyard. He took a lively interest in the Indian Mission at Oka, and exerted himself in obtaining supplies for the children of the school at that place.

Among the most interesting of the papers which he left are some which shew that, for some time, his mind had been drawn to the work of the Christian ministry. There is one paper—which appears to be a draft of a letter to a friend—on this subject. There is neither address nor date to show to whom, or at what time, the letter was written, but the following extract plainly shows the drift of his thoughts:—

“Last Saturday, when we were out driving, you said to me: ‘Did you ever consider whether you ought to be a minister or no?’ I thought very little of your remark at the time, but many times between then and the evening something said to me: ‘Why should you not be a minister?’ and, ‘Have you any reason for not being one?’ This evening I thought over the matter for a considerable time. I went out to spend the evening with my most intimate friend. During our conversation he said to me: ‘What a grand calling it is to be a minister of the Gospel! If you see your way clear, I advise you to consider well, and then consult your father on the subject.’” He then goes on to express his views of the motives with which one should enter upon such a work, and concludes as follows: “I ought to ponder this subject a good deal, and I intend to pray to that Great One that He would enlighten my understanding, and give me a clearer assurance that I am called for the work.”

There is but one other paper to which I will refer,—one possessing a mournful interest from the fact that it was written on the day before the sad accident occurred. The Sabbath was very stormy, and Brother Ferrier—feeling somewhat unwell—did not leave the house, but, as is evident, employed the time in meditating upon God's Word. The paper he left contains notes of an address on the story of Naaman the Syrian, who was sent by Elisha to wash in Jordan, in order to be cured of his leprosy; and he employs the narrative to illustrate the great salvation of the Gospel. I quote the last paragraph as indicating the channel in which his latest thoughts were flowing:—

“There may be some here who say: ‘I have sought this salvation, but I have not obtained it.’ Let us for a moment look at the patriarch, Abraham. God is about to make a covenant with him, and tells him to prepare a sacrifice. He does so, and yet the fire does not at once descend from heaven. Does Abraham at once remove the sacrifice from off the altar? No; he believes Him faithful who told him to place it there. How eagerly he gazes heavenward, expecting, no doubt, every moment that the token will be given by which he shall know that the covenant is ratified in heaven. The birds fly down upon the sacrifice, but he drives them away lest they pollute it. The day is passing away: the shadows of evening are fast coming on, and yet no answer. Imagine that at this time Abraham had become disheartened, and had begun to think that he had mistaken God’s command in some way; or that on the morrow, or at some future period, would do as well to offer the sacrifice, would that covenant which secured such important results to his posterity have been ratified? *You* will not be called to make one sacrifice that will not be for your future welfare, and that you will not praise God for to all eternity. If you are resolved to count all things but loss for the excellency of the knowledge of Jesus Christ, there is no reason why you may not receive this salvation this very hour. Jesus, your great intercessor, stands at the right hand of the Majesty on high pleading your cause. He

‘ Points to His side, and lifts his hands,
And shows that you are graven there.’ ”

Surely such a life and such a death gives emphasis to the Saviour’s admonition: “Therefore be ye also ready, for in such an hour as ye think not the Son of Man cometh.”

MY GRACE IS SUFFICIENT FOR THEE.



ALL unseen the Master walketh
By the toiling servant’s side;
Comfortable words He speaketh,
While His hands uphold and guide.

Grief, nor pain, nor any sorrow
Rends thy heart, to Him unknown;
He to-day, and He to-morrow,
Grace sufficient gives his own.

Holy strivings nerve and strengthen,
Long endurance wins the crown;
When the evening shadows lengthen,
Thou shalt lay thy burden down.

Miscellany.

SELECTIONS.

LEAD THEM TO THEE.

LEAD them, my God, to Thee,
Lead them to Thee,
E'en these dear babes of mine
Thou gavest me.
Oh ! by thy love divine,
Lead them, my God, to Thee,
Safely to Thee !

What though my faith is dim,
Wavering, and weak !
Yet still I come to Thee,
Thy grace to seek ;
Daily to plead with Thee,
Lead them, my God, to Thee,
Safely to Thee !

When earth looks bright and fair,
Festive and gay,
Let no delusive snare
Lure them astray ;
But from temptation's power
Lead them, my God, to Thee,
Safely to Thee !

E'en for such little ones
Christ came a child,
And through this world of sin
Moved undefiled.
Oh ! for his sake, I pray,
Lead them, my God, to Thee,
Lead them to Thee !

Yes, though my faith be dim,
I would believe
That Thou this precious gift
Wilt now receive.
Oh ! take their young hearts now !
Lead them, my God, to Thee,
Safely to Thee !

Lead them, my God, to Thee,
Lead them to Thee !
Though 'twere my dying breath,
I'd cry to Thee,
With yearning agony :
Lead them, my God, to Thee,
Lead them to Thee !

—*American Messenger.*

MINISTERING TO ANGELS.

WAIT a moment ; do not lay down the book in such a hurry, thinking how carelessly I have corrected the proofs, not having altered the mistake in the title ; for, although you have often read, with thankful joy, about the ministry of angels, you have never either read or heard of any ministry to angels. But wait a moment, as I said before, and I will explain the origin of the title, and of the thought connected with it.

Not many months since, a clergyman kindly came to see a great invalid, and very happy and blessed was the intercourse they were permitted to enjoy, as they spoke together of the things 'touching the King' (Ps. xlv. 1). The invalid had only seen him once before, and was not likely soon to see him again ; so, as he was about to leave, she asked him to give her an outline of his daily work, that she might the better be able to remember him in prayer when he was absent.

He did so, and great and blessed did that work seem to her ; so great and blessed, that she could not help saying very earnestly, 'I do thank God for giving you so much to do for Him.'

'And what does He give you to do ?' asked her visitor kindly. 'Probably a good deal more than you think.'

'He does give me something to do for Him,' she replied ; 'not very much, not work like yours ; but still He gives me a little.'

'Have you ever tried to calculate how many thousands of angels you may be ministering to ?' he asked.

She did not catch his meaning, so the question almost startled her ; and looking up, she said—

'Ministering to angels ? how could I ?'

'By teaching them,' he replied : "'To the intent that now, unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God" (Eph. iii. 10). And is not teaching ministry ? As you lie here, day after day, sick and weak, you are not

alone, as you seem to be. Your room is full of angels; they are watching you with the deepest interest, "desiring to look into" God's dealings with you; and you are teaching them "the manifold wisdom of God." Is not that work, and blessed work too? They are listening to us now, as we are talking together, and we are teaching them about Jesus.'

It was a bright and happy thought, yet a very solemn one. She had often thought of the angels learning from the church, but had never appropriated the idea to herself—forgetting that the church was composed of individuals, of whom she was one. Very often, since that conversation, has the thought helped, and comforted, and strengthened her. Very often also, as she has vividly realized the fact that her room was, as that clergyman said, 'full of angels,' has it made her pray most earnestly that they might never see or hear there anything that would pain or grieve them, but only that would add another note of joy to their song of praise.

And you who are reading these pages; you who are lying for weeks, or months, or years on a bed of sickness, shut out from all active service; or you who are not confined to your bed or your house, but who yet have a trial, great and deep, which you carry about with you as you do your daily work in the busy haunts of men; a trial which is present with you in the pulpit, in the counting-house, on the bench, or by your patient's bedside, and which you know you will carry with you to the grave,—oh? it may be that the angels marvelled why that trial, that sore sorrow, whatever it may be, was sent. They could not see the object or necessity for it. But as time passes on, and they are learning, through you, the blessed truth that 'tribulation worketh patience, and patience experience, and experience hope,' even a 'hope which maketh not ashamed, because the love of God is shed abroad in your heart by the Holy Ghost which is given unto you' (Rom. v. 3-5). If you are showing them that, although 'no trial for the present seemeth to be joyous but grievous, nevertheless that afterwards it yieldeth the peaceable fruits of righteousness to them that are exercised thereby' (Heb. xii. 11); if they see the fruit of the Spirit taking the place once occupied by the works of the flesh (contrast Gal. v. 21,

22, with xix. 20, 21); if they see the faithfulness of God to his promises; if they see that his 'strength is indeed made perfect in weakness' (2 Cor. ix. 12), and that you can bear all things, as well as do all things, through Christ which strengtheneth you (Phil. iv. 13),—then are you not exercising a blessed ministry?

I do not think it is by any means fanciful to suppose that the angels may learn from you, and through you, what shall enable them to be a greater help and comfort to others, as they go forth on their happy mission, as 'ministering spirits sent forth to minister to them who shall be heirs of salvation' (Heb. i. 14).

But even apart from this, which I yet believe to be most perfectly true, are you not exercising a blessed ministry, if through you the angels, no longer wondering why the trial has been sent, are gaining a deeper insight into the 'manifold wisdom' of that God who planned it, and the love that made Him send it—grieved as He must ever be to chasten his children, for 'He doth not afflict willingly' (Lam. iii. 33)—and the power that made it bring forth such blessed results? And if they are gaining such an insight as this into the character and the attributes of God, surely we must believe that, when they return to heaven, they fall before the throne on their faces, and worship God with yet deeper adoration, and with fuller and more joyous voices, as they say, 'Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen' (Rev. vii. 12).

Your heart's chiefest desire is that God should be glorified in you; but it may be that, from your peculiar and isolated position, but few opportunities for the fulfilling of this desire are given you on earth. Be it so. The desire is in strict conformity to the will of God, so will assuredly in some way be granted.

Although there be few, perhaps not any, of whom you may say with the apostle, in deep humility, yet with thankful joy, 'They glorified God in me (Gal. i. 22), is it not an answer to your heart's desire if, through you, his glory is added to in heaven?

You may be so circumstanced that you can but little increase the joy of the

Lord's people on earth: will you not all the more give thanks that you can add to the joy of heaven? You may be debarred from the blessed privilege of active service here: oh! will you not rejoice that you are not debarred from the blessed service of ministering to angels?

Yet it is a solemn thought that this is not a ministry of choice, but of necessity. We are always—we *must* be always—teaching them something. Shall we not watch and pray, constantly, earnestly, vigilantly, that the lessons the angels learn from us may never be lessons of anger, or of wrath, or of judgment, but always lessons of wisdom and love, of power and of joy?

— IDLE WORDS. —

WHEN Latimer was on trial for heresy, he heard the scratch of a pen behind the tapestry. In a moment he bethought himself that every word he said was *taken down*, and he says that he was very careful what words he uttered. Behind the veil that hides eternity is a record-book in which our every syllable is taken down, even the most trivial are not forgotten, for the Lord Jesus tells us that "every idle word that men speak they shall give an account thereof in the day of judgment!" If your words have an eternity of existence, if good words have so potent an influence to save, if profane, or poisonous speech work such perennial mischief, how needful is the perpetual utterance of the prayer, "Set a watch, O Lord, before my mouth; keep the door of my lips!"—*Dr. Cuyler.*

— HOLINESS. —

[Sketch of a sermon preached at the session of the Central Ohio Conference, by Rev. J. H. Creighton, of Delaware, Ohio.]

TEXT: "Be ye holy."—1 Pet. i. 15.

THE words, "Be ye holy," are written in the Old Testament in twenty places, and also in the New Testament in many places, with very little variation of expression. It is written also in the nature and attributes of God.

Holiness is the old plan on which man was made; and, if ever he gets back to

God, it must be upon this same plan. Holiness is the crowning doctrine of the Methodist Church. I will briefly state the doctrine; but, before doing so, will say, that all the standard writers of our church, and of most other churches, believe and teach, that, after justification, the remains of the carnal mind are still in the heart; or, in other words, when sin is pardoned, the affections are not wholly sanctified. The doctrine that I preach to-day is in accordance with the twenty-three works on this subject, published at our own press. The great question is, Can the heart be cleansed before death? We state the doctrine thus: There is no absolute perfection, for that belongs to God alone; no Adamic perfection, for we are not under the Adamic law; no angelic perfection, for we are men, and not angels; and no perfection of wisdom or knowledge, for that is not necessary to holiness. Nor are we so perfect as to be free from temptation, for Christ was tempted. It is both gradual and instantaneous. It is a growth after we attain it. We cannot grow in a state until we get into it. It is a deeper work than justification. It is, in short, just what Christ can do with the heart when we let him. Occasionally we find a person who thinks he attained this blessing when he was justified; to whom we have only to ask, "Do you retain it yet?" We will not call in question any man's experience, but remind him that, though Mr. Wesley said it might be possible in a rare case, yet he had never found one. But some say, "It degrades justification." How can this be, when it is more light? Will it not rather honor it, and humiliate also?

Paul's visit to the third heaven did not unfit him for writing the fifth chapter of Galatians. The great distinguishing feature of the doctrine, as taught by our standard writers on this subject, is, that the blessing should be sought *now*; and, although a gradual work in one sense, yet, if the definiteness of the blessing is lost sight of, nothing is done. The mourners' bench is a specialty, hence a success. The heart must be tested now.

But some say, "The best way to be sanctified is to take a basket on your arm and go to the poor." Yes, no doubt that has often been tried. I would have been willing to have taken two baskets, or to have done any thing of the kind, rather

than make a full surrender of my carnal mind. Indeed, when seeking the Lord, this is a common mistake. But, remember, I have nothing to say against the baskets, only that it is not a Scripture condition of salvation.

Do not reverse God's order; don't imagine you can live holy till you "be holy." Would you tell the engineer to run his engine to Delaware, and then fire up? But it will be said that they that think they are sanctified were old backsliders, and are only reclaimed. Even if that is so, are not you glad of it? But can all that profess this blessing be mistaken? Were Wesley and Fletcher, and an innumerable company of worthies, mistaken? Some say we should not speak of it, lest we bring a reproach upon it. But we speak of justification, that others may know that they too may secure it. If there are no witnesses, who will believe? If the astronomer two weeks ago, had said nothing, who would have known of the new asteroid? There is a great misapprehension on this subject of professing. When we profess to enjoy this blessing, what Christian should be offended? We do not profess to have done any great thing, or to possess any merit or righteousness of our own, or to have on hands any stock of holiness we have gathered. We profess to have found a Saviour that is perfect and a salvation that is full, and a sense of our own unworthiness greater than when we first believed. We do not wonder that men differ as to terms and views; but we do wonder that any Christian should refuse to press on to the blessing itself. Nothing but this will bring the millennium, nor would any other kind of millennium be of any use to us.—*Western Christian Advocate.*

SANCTIFICATION OBTAINED AND RETAINED BY FAITH.

A PRESENT and full salvation would not have been made available unless it were needed, in order to glorify God. But we must experience this salvation in order to know its excellency—its entire adaptation to every want. Oh the fallacy of the observation, "If I get the blessing I shall never be able to keep it!" It is precisely what is needed in order to produce that stability of soul which

renders us less liable to vacillate in our Christian course; or, in the language of an eminent minister, in answer to the objection of a trembling heart, "I fear I could not keep it"—"Brother, nothing but holiness will keep you."

Do you not think that there is too much mysticism thrown around this blessing? I have thought so, and this I believe to be the principle hinderance with many whom I approach on this subject. With the eye of carnal wisdom they seem to be looking at something quite beyond their present reach. Thus they overlook its simplicity. Now, for a soul all athirst for God, what is more easy than to come with a purpose fixed in the strength of the Lord Jehovah, to be His—irrevocably His—whether living or dying; and then, rely on eternal veracity for the acceptance of the gift, to leave there the offering upon the altar? Is not this being set apart for God? And, in its immediate effect, is it not the sanctification which God demands? "The altar sanctifieth the gift." (Matt. xxiii. 19.) The strength required in bringing the offering to the altar is wholly of God; and would He impart the power to do it, without fulfilling His gracious design in inducing the sacrifice? — *Guide.*

PASSIVE SERVICE.

THERE are those that by sickness are prematurely laid aside from usefulness; they are bedridden, and that feel that, in being denied the opportunity of engaging in the active duties of life, they have lost life itself. But it will be found that it is not the sunflower, garish and possessed of power to lift itself up, that is most esteemed, but the hidden flower that blossoms in the shadow of the hedge, that in every adversity is fragrant still. Christ will do as you do that never wear the sunflower, but often the violets. God will take the humble ones, and make them into that precious knot which He will wear on His very heart. If God has called you to an inactive sphere, He has called you there that, by holy thought and affection, you may wreath for Him offerings of silent love, and hope, and desire, which are more precious in his sight than any outward activities may be. — *Beccier.*

HOLINESS IN THE FAMILY.

BY REV. L. C. MATLACK, D.D.

HOLINESS is a condition of being. It is an adjustment of human thought and action, in harmony with God's will. The Spirit of holiness, that is the Spirit of God, produces this condition of the human soul, by its indwelling presence.

The family exists by divine appointment. All its relations are legitimate, are sacred. All its duties are necessities of human condition. The trials of patience, the tests of faith, involved therein are inevitable, and also indispensable to Christian discipline. They cannot be avoided. They should not be deprecated.

The experience of holiness removes the distance between God and the soul. Indeed, God and the soul are identified thereby. Communication with God is easy to such a soul. It need never be without help, however trying the hour of its need; and therefore the soul is thoroughly furnished unto every good word and work. In this way, in hours of devotion, the grace to help in time of need is often imparted in showers of blessing; and God makes the soul joyful in his house of prayer.

The experience and enjoyment of holiness has nowhere a more appropriate field for exhibition than in the family of our own home-circle. In other families, we are on guard all the time. The consistency of conversation, the tone of feeling, is less likely to be impaired when away from home; because every surrounding is an incentive to faithfulness, and tends to brace up and hold the mind in careful prize. We then bethink ourselves.

It is even more easy to realize an undisturbed equanimity and peace when engaged in social service. The presence of others, the melody of song, the power of united faith, combine to inspire boldness of confession, faithfulness in labor, and joy in the Holy Ghost. When these scenes pass away, and the delightful surroundings are dispersed, there comes a better opportunity to test how genuine our experience is of the blessing of holiness; that is, a surer evidence is within our reach, by which may be determined this question, Is my spiritual condition of being fully adjusted in harmony with God, by the indwelling of his Holy Spirit?

That better place is at home in our

family. We are in some sense "off duty." And too often professors of holiness seem to be "off guard" too, greatly to their damage and greatly to the scandal of their profession.

In the family, especially at the head of it, there comes at once duties, responsibilities, trials, and care; and it is a false piety which assumes to cast these burdens on the Lord. It is said "assumes to;" but which in fact leaves them neglected and unattended to. No, these burdens which are as much religious duties as prayer or public worship, cannot be cast on anybody. If thrown from us, they will fall to the ground, and be a testimony against us before God, as wilful neglects of duty.

A full recognition of every family claim and a faithful performance of every family duty will at once test our fidelity to perfect holiness, and discipline our souls for perfect triumph over every foe.

Unselfishness, as an abiding principle in constant exercise, will develop in the members of the family generally a sweet spirit of loving regard. That spirit, in the sanctified, will bear contradiction without impatience, and will meet resentment with meekness. And every heart purified by love will be thus unselfish.

What family circumstance or test or demand on personal piety could exceed the supply, where a soul possesses that long-suffering, kind, unenvying, careful, humble, comely, self-denying charity which is not easily provoked, but beareth all things, believeth all things, hopeth all things, endureth all things. Against such an one, there is no law clamoring for penalty; and, if our sanctification leaves us short of this experience, it is not entire, but incomplete.

If any parents, any brothers, any sisters, any servants, in the family meet fully the responsibilities of their position in the family, the same is a perfect man, a perfect woman; for it is a severer school of training than is anywhere else to be found. But success here is prolific of joy, and productive of habit that gives a constant victory and a confirmed peace.

God help all who profess entire sanctification abroad to prove it at home. Holiness in the family is the most precious fruit the trees of righteousness bear, which "be planted in the house of the Lord."

STRONG IN DEATH.

THE other day I was requested by a brother minister, who was unwell, to go and visit a dying child. He told me some remarkable things of this boy, eleven years of age, who, during three years' illness, had manifested the most patient submission to the will of God, with a singular enlightenment of the Spirit. I went to visit him. The child had suffered excruciating pain; for years he had not known one day's rest. I gazed with wonder at the boy. After drawing near to him, and speaking some words of sympathy, he looked at me with his blue eyes—he could not move, it was the night before he died—and breathed in my ear these few words, "I am strong in Him." The words were few, and uttered feebly. They were the words of a feeble child, in a poor home, where the only ornament was that of a meek, and quiet, and affectionate mother; but these words seemed to lift the burden from the very heart; they seemed to make the world more beautiful than it was before; they brought home to my heart a great and blessed truth. May all of us be "strong in Him!"—*Dr. Macleod*

NEVER MIND!

- 'YEARLY youth's warm feelings wane;'
Never mind!
- 'Never to be felt again!'
Never mind!
When you have but reached your home,
All the warmest are to come,
You will find.
- 'Barren wastes my vision greet;'
Never mind!
- 'And the past was flowery sweet;'
Never mind!
Though just here the land is poor,
Brighter Edens lie before
Than behind.
- 'Thorns the path have overgrown;'
Never mind!
- 'And I fall o'er many a stone;'
Never mind!
If you can but stumble home,
All your sore wounds wearisome,
ONE will bind!—*From Angel Visits.*

OUR LOVEFEAST.

PRESIDENT MAHAN.
CONGREGATIONALIST.

My early Christian experience had two prominent characteristics, a desire, inexpressibly strong, to be freed from all sin in every form, and to be entirely consecrated to the love and service of God, in all the powers and susceptibilities of my being. Nor can any one conceive the gloom and horror that covered my mind, when older Christians assured me, and as I supposed with truth, that that was a state to which I should never, in this life, attain; that my lusts would be perfectly subdued or subjected to the will of Christ, and that one of the brightest evidences of my conversion and growth in grace, was new discoveries of the deep and fixed corruptions of my heart—corruptions from which I was never to be cleansed till death should deliver me from my bondage. Notwithstanding all the impediments thrown in the way of my progress in holiness, I continued to press forward for a succession of years, till I could say, in the language of another, "I do know that I love holiness for holiness' sake."

In this state, I commenced my studies as a student in college. Here I fell and fell, by not aiming singly at the "prize of the high calling," but at the prize of college honors. I subsequently entered a theological seminary, with the hope of there finding myself in such an atmosphere, that my first love would be revived. In this expectation, I grieve to say, I was most sadly disappointed. I found the piety of my brethren apparently as low as my own. I here say it with sorrow of heart, that my mind does not recur to a single individual connected with the "school of the prophets," when I was there, who appeared to me to enjoy daily communion and peace with God.

After completing my course under such circumstances, I entered the ministry, proud of my intellectual attainments, and armed, as I supposed, at every point, with the weapons of theological warfare, but with the soul of piety chilled and expired within me. Blessed be God, the remembrance of what I had been, remained, and constantly aroused me to a consciousness of what I was. I

looked into myself, and over the church, and was shocked at what I felt and what I saw. Two facts in the aspect of the church and the ministry, struck my mind with gloomy interest. Scarcely an individual, within the circle of my knowledge, seemed to know the gospel as a *sanctifying* or *peace-giving* gospel. In illustration of this remark, let me state a fact which I met with in the year 1831 or 1832. I then met a company of my ministerial brethren, who had come together from one of the most favored portions of the country. They sat down together, and gave to each other an undisguised disclosure of the state of their hearts, and they all, with one exception, and the experience of that individual I did not hear, acknowledged that they had not daily communion and peace with God. Over these facts they wept, but neither knew how to direct the others out of the thick and impenetrable gloom which covered them, and I was in the same ignorance as my brethren.

I state these facts as a fair example of the state of the church, and of the ministry, as far as my observation has extended. When my mind became fully conscious of this fact, I was led to compare my own, and the experience of the church around me, with that of the Apostles and primitive Christians, and with the "path of the just," as described in the sacred Scriptures. I found the two in direct contrast with each other. Here the great inquiry arose in my mind. *What is the grand secret of holy living?* How shall I attain to that perpetual fullness and peace in Christ, which, for example, Paul enjoyed. Till this secret was fully disclosed to my mind, I felt that I was, and must be disqualified in one fundamental respect, to "feed the flock of God." While the gospel was not life and peace to me, how could I present it in such a manner that it would be life and peace to others. I must myself be led by the Great Shepherd, into the "green pastures and beside the still waters," before I could lead the flock of God into the same blissful regions. For years this one inquiry pressed upon my thoughts, and often, as I have looked over a company of inquiring sinners, have I said within myself, I would gladly take my place among those inquirers, if any individual would show me how to come into possession of the

"riches of the glory of Christ's inheritance in the saints." But clouds and darkness covered my mind in respect to this, the most momentous of all subjects.

In this state of mind, I continued to press my inquiries with increasing interest upon this one subject, till the fall of 1836. At that time, during a series of religious meetings, a large number of the members of the church arose and informed us, that they were fully convinced that they had been deceived in respect to their character as Christians, and that they were now without hope, and appeared as inquirers, to know "what they should do to be saved." At the same time, the great mass of the remainder, disclosed to us the cheerless bondage in which they had long been groaning, and asked us if we could tell them how to obtain deliverance. I now felt myself, as one of the "leaders of the flock of God," pressed with the great inquiry above referred to, with greater interest than ever before. I set my heart by prayer and supplication to God, to find the light after which I had been so long seeking.

In this state I visited one of my associates in the work, and disclosed to him the burden which had weighed down my mind for so many years. I asked him, if he could tell me the secret of the piety of Paul, and tell me the reason of the strange contrast between the Apostle's experience and my own. In laboring for the salvation of man, I observed, that my feelings often remained unmoved and unaffected, while Paul was constantly "constrained" by the love of Christ. Our conversation then turned upon the passage, "The love of Christ constraineth us," &c. While thus employed, my heart leaped up in ecstasy indescribable, with the exclamation, "I have found it." I have now, by the grace of God, discovered the secret after which I have been searching those many years. I understood the secret of the piety of Paul, and knew how to attain to that blissful state myself. Paul's piety all arose from one cause exclusively, a sympathy with the heart of Christ in his love for lost men. To attain to this state myself, I had only to acquaint myself with the love of Christ, and yield my whole being up to its sweet control.

1. Christ had been but as one chapter in my system of theology, when He

should have been the sun and centre of my system.

2. When I thought of my guilt and need of justification, I had looked to Christ exclusively, as I ought to have done. For sanctification, on the other hand, to overcome the "world, the flesh, and the devil," I had depended mainly upon my own resolutions. Here was the grand mistake, and the source of all my bondage under sin. I ought to have looked to Christ for sanctification as much as for justification, and for the same reason. The great object of my being now was, to know Christ, and in knowing Him, to be changed into his image. Here was the "victory which overcometh the world." Here was the "death of the body of sin." Here was "redemption from all iniquity," into the "glorious liberty of the children of God." At this time, the appropriate office of the Holy Spirit presented itself to my mind with a distinctness and interest never understood nor felt before. To know Christ was the life of the soul. To "take of the things of Christ and show them unto us," to open our hearts to understand the Scriptures, to strengthen us with might in the inner man, that we might comprehend the "breadth and depth, and length and height, and know the love of Christ which passeth knowledge," and thus be "filled with all the fullness of God," is the appropriate office of the Spirit. The highway of holiness was now rendered perfectly distinct to my mind. The discovery of it was to my mind as "life from the dead." The disclosure of this path had the same effect upon others, who had been, like myself, "weary, tost with tempest and not comforted." As my supreme attention was thus fixed upon Christ, as it became the great object of my being to know Him, and be transformed into His likeness, and as I was perpetually seeking that divine illumination by which I might apprehend Him, an era occurred in my experience, which I have no doubt will ever be one of the most memorable. In a moment of deep and solemn thought, the veil seemed to be lifted, and I had a vision of the infinite glory and love of Christ, as manifested in the mysteries of redemption. I will not attempt to describe the effect of that vision upon my mind. All that I would say is, that in view of it, my heart melted

and flowed out like water. The heart of stone was taken away, and a heart of love and tenderness assumed its place. From that time I have desired to "know nothing but Jesus Christ and Him crucified." I have literally "esteemed all things but loss for the excellence of the knowledge of Christ Jesus my Lord," and the knowledge of Christ has been eternal life begun in my heart.

Now when the Lord Jesus was thus held up among us, by myself and others, a brother in the ministry arose in one of our meetings and remarked, that there was one question to which he desired a definite answer be given. It was this, "When we look to Christ for sanctification, what degree of sanctification may we expect from Him? May we look to Him to be sanctified wholly, or not?" I do not recollect that I was ever so shocked and confounded at any question before or since. I felt for the moment that the work of Christ among us would be marred, and the mass of minds around us rush into Perfectionism. Still the question was before us; and to it we were bound, as pupils of the Holy Spirit, to give a scriptural answer. We did not attempt to give a definite answer to it at that time. With that question before us, we spent most of the winter, in prayer and the study of the Bible. The great inquiry with us was, what degree of holiness may we ourselves expect from Christ, when we exercise faith in Him; and in what light shall we present Him to others, as a Saviour from sin? We looked, for example, at such passages as this, passages of which the Bible is full, "And the very God of peace sanctify you wholly, and I pray God, your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." We looked at such passages, I say, and asked ourselves this question, Suppose an honest inquirer after holiness asks, what is here promised to the believer? May I expect, in view of this prayer and promise, that God will sanctify me wholly, and preserve me in that state, till the coming of our Lord Jesus Christ? What answer shall we give him? Shall we tell him that merely *partial* and not perfect holiness is here promised, and that the former and not the latter he is here authorized to expect? After looking prayerfully at

the testimony of Scripture in respect to the provisions and promises of divine grace, we were constrained to admit, that but one answer to the above question could be given from the Bible; and the greatest wonder to me is, that I have been so long a "master in Israel, and have never before known these things." Since that time we have never ceased to proclaim the redemption of Christ as a full redemption. Nor do we expect to cease proclaiming it as a full and finished redemption, till Christ shall call us home. For myself, I am willing to proclaim it to the world, that I now look to the very God of peace to sanctify me wholly, and preserve my whole spirit, and soul and body, blameless unto the coming of our Lord Jesus Christ. I put up this prayer with the expectation that the very things prayed for will be granted. Reader, is that confidence misplaced? In expecting that blessing, am I leaning upon a broken reed, or upon the broad promise of God?

There is one circumstance connected with my recent experience, to which I desire to turn the attention of the reader. And that is this; that I have forever given up all idea of resisting temptation, subduing any lust, appetite or propensity, or of acceptably performing any service for Christ, by the mere force of my own resolutions. If my propensities, which lead to sin, are crucified, I know that it must be done by an indwelling Christ. If I overcome the world, this is to be the victory, "even our faith." If the great enemy is to be overcome, it is to be done "by the blood of the Lamb."

Believing, as I now do, that the Lord Jesus Christ has provided special grace for the entire sanctification of every individual, for the subjection of all his propensities, for a perfect victory over every temptation and incentive to sin, and for rendering us, in every sphere and condition in life, all that He requires us to be; the first inquiry with me is, In what particular respect do I need the grace of Christ? What is there, for example, in my temper that needs correction? Wherein am I in bondage to appetite, or to any of my propensities? What are the particular responsibilities, temptations, &c., incident to each particular sphere and condition in life in which the providence of God has called me to act? What is the temper that I ought, then, to manifest,

so that I may every where, and under all circumstances, reflect the image of Christ?

Thus having discovered my special necessity, in any one of the particulars above referred to, my next object is, to take some promise applicable to the particular exigency before me, and to go directly to Christ for the supply of that particular necessity. By having the eye of faith perpetually fixed upon Christ in this manner, by always looking to Him for special grace in every special exigency, yes, for "grace to help in every time of need," how easy it is to realize in our blessed experience the truth of all the "exceeding great and precious promises" of divine grace. How easy it is to have the peace of God, which passeth all understanding, "keep our hearts and minds through Christ Jesus." "Our peace is then as a river, and our righteousness as the waves of the sea." The mind seems to be borne upward and onward, as upon an ocean of light, peace and blessedness, which knoweth no bounds.

And now, reader, "my heart's desire and prayer to God" for you, is, that you may know this full redemption. If you will cease from all efforts of your own, and bring your sins, and sorrows, and cares, and propensities which lead into sin, to Christ, and cast them all upon Him, if with implicit faith, you will hang your whole being upon Him, and make it the great object of life to know Him; for the purpose of receiving and reflecting his image, you will find that all the "exceeding great and precious promises" of his word, are, in your own blissful experience, a living reality. The water that Christ shall give you, "shall be in you a well of water springing up into everlasting life." You shall have a perpetual and joyful victory over the "world, the flesh, and the devil." Every where, and under all circumstances, your peace in Christ shall be as a "river, and your righteousness as the waves of the sea." "O, taste and see that the Lord is good." "There is no want to them that fear Him." And, reader, when your cup is once filled with the love of Christ, you will then say with truth, "The half has not been told me." "Eye hath not seen, nor ear heard, nor have entered into the heart of man, the things which God hath prepared for them that love Him."

Editor's Portfolio.

A HEART OF UNBELIEF.

I. WHAT IS IT? Observe, it is here called a heart of unbelief, not a *head*. "With the heart man believeth," and with the heart he disbelieves.

1. *It is an "evil" heart.* Unbelief is *sin*, and therefore an unbelieving heart is a wicked heart. The thought of being guilty of profanity, falsehood, adultery, or the like, shocks us; but these are the fruits of an unbelieving heart. "Out of [an evil] heart proceed evil thoughts, murders," &c.

2. *It is an unbelieving heart*,—a heart that does not believe all that God hath spoken. This unbelief may manifest itself in various ways.—by denying, doubting, or explaining away the Word of God, or by outwardly departing from Him. Have you hesitated?—halted? failed in mighty works? The "evil heart of unbelief" is at the bottom of it all. Remember the word of Jesus:—"He that believeth in me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father."

II. WHAT IT DOES. Let us look at this in the light of the circumstances referred to in this chapter, namely, the refusal of the Israelites to go up to possess the promised land. (See 14th of Numbers.)

1. *It makes us willing to believe evil reports.* So with the Israelites. They believed the evil report of the goodly land brought by the spies. Are you prone to believe evil reports of religion—of holiness? The "heart of unbelief" is the cause.

2. *It brings perplexity and fear.* No sooner had the people given way to unbelief than they were overwhelmed with perplexity. They knew not what to do. Would God we had remained in Egypt; would God we had died in the wilderness, was their cry.

3. *It leads to murmuring, and then to open rebellion.* The people murmured ostensibly against Moses—in reality against God, for Moses was acting under God's direction. If you detect the murmuring spirit in yourself, depend upon it the "heart of unbelief" is there. Then they rebelled, utterly refused to go up. How often have we done the same? When God has

said by his Word and Spirit, "Go up into the goodly land; take possession of the Canaan of perfect love," we have hesitated, and in our hearts have said,—We cannot go up: we will not go up. Among the Israelites, Caleb and Joshua alone were found faithful. Let us learn from them to protest against unbelief wherever we find it.

4. *It is highly offensive to God.* That could be no trifling matter which moved God to destroy the people.

5. *Sooner or later it brings sore judgments.* The Israelites were forbidden to enter Canaan; they were turned back into the wilderness, and perished miserably there. Take heed lest God say of the good land you have despised,—"Thou shalt never enter."

III. THE BEST MEANS OF GUARDING AGAINST IT.

1. *A full surrender of the heart to Jesus.* Let Him take away the deceitful heart, and give you a heart that is "believing, true, and clean." (This thought is not directly presented in the text; but from every text in the Bible there is a way that leads to Christ, if we will only look for it.)

2. *Watchfulness.* "Take heed." There may be an "evil heart of unbelief" without your knowing it. Walk warily, as one who treads near a precipice. The most dangerous precipice is an unbelieving heart. Many who have stumbled upon its verge have sunk into the pit that is bottomless.

3. *Mutual exhortation.* "Exhort one another daily." A prominent defect of our Christianity is, that we are not sufficiently interested in each others' welfare. Exhort one another (1) To believe fully in Jesus. (2) To be zealous for God. (3) To press after holiness. (4) To be faithful in duty.

What is the conclusion of the whole matter?

1. Our hearts are prone to doubt. Let us "take heed."

2. Unbelief may result in disadvantage, for which there is no remedy. "If we sin wilfully . . . there remaineth no more sacrifice for sins."

3. We are responsible for the right use of our influence in helping others to heaven.

WORK FOR THE HOLY ONES.

TIME is short, dear reader. There is much work to be done. We venture to assign some to those of our readers who are entirely holy, or groaning so to be. Take the assignment joyously, act upon it, and see if the close of the month does not reveal decided spiritual progress.

1. *In the Closet.*—Select a portion of Scripture daily for meditation; study it, ponder it, seek all possible help from commentators. Above all, upon your knees, seek the illumination of the Holy Ghost upon the hallowed page. Rest not without knowing the mind of the Spirit, as contained in that Scripture portion.

Self-Scrutiny.—Devote a portion of the hours of devotion to calm, searching self-scrutiny. Let it relate to the thoughts, the desires, the motives, the purposes, the affections. Are they all flowing in pure channels?

2. *In the Family.*—Frequent religious conversation should characterize home life. Husband, and wives should talk together familiarly of spiritual things. And then with children too. If unconverted, it should be done wisely.

Home Culture.—The home where perfect love reigns should be a place where spiritual culture should go forward with peculiar rapidity. Ingenious methods will present themselves to a mind fully the Lord's. Make the hour of family worship very attractive to children by song, and by throwing a charm about Scripture reading. Let there be profitable exposition and prayer,—breathings so ardent as to bring a divine seal upon the exercises.

3. *In the Church.*—Is your minister not outspoken on entire holiness? Make him a subject of special prayer this month. Perhaps a little fasting, as well as prayer, might be helpful. "This kind goeth not out, but by prayer and fasting." *Is your church very lifeless?* Are there few witnesses of full salvation? Do the fires burn dimly? Select some lukewarm or dead professor. Let that soul be laid upon your soul. Let your sympathies be thoroughly aroused. Go to God daily in his behalf. Seek opportunities for personal conversation. See if intelligent, decided, persistent, prayerful action this month will not show you have won a soul.

4. *In the World.*—Widen the distance betwixt you and the world this month. If any bridge needs burning, burn it. If the gulf of separation needs deepening, dig it deeper. Let your testimony for Christ be more positive. Speak to sinners. Each day talk to some one about eternal things. Remember, the day goeth away.—*Advocate of Holiness.*

SPIRITUALLY DEAD.

THOSE who have voyaged in summer-time upon our northern inland waters may sometimes have seen a "dead island" looming up sorrowfully in the lake. Around it the bright waters rippled and the living sunshine played; but the stunted trees stood bare and leafless, the hard rocky floor was dry of any wave; no blade of grass sprung from its sterile bosom, no living thing seemed to alight upon its bald brow. The winds whistled death through the dead branches, the waves dashed death upon a dead shore, the breeze that elsewhere sang in music here sank to a mournful requiem: all nature mourned the spot as though it lay enclosed.

And so I have looked upon unrenewed human nature, islands in the very flow and ripple of a boundless flood of glory, yet barren unto God and dead. Living waters flow around it, the summery sheen falls upon its breast, the winds sweep over it to stir it to repose, but it is *dead*,—dead to all spiritual impulses—dead as though God himself were no more.

But between these realms of matter and spirit there is one point of difference. In the realm of matter, life is the rule and death the exception; in the realm of humanity, life is the exception and death the rule.

Look again at the dead island. Although it is but a small spot of death amid surrounding life, yet what hope is there that it will ever be better? Will the suns of a hundred summers ever robe it in beauty? Will the most patient labor ever clothe the dead trees with summer verdure, or crimson their boughs with autumn fruit? Nay; here is a work where only Divine power can be of any avail.

Look again at human nature,—a wide expanse of desert with its bleaching skeletons and burning sands,—and at once a question of *possibilities* starts into existence: "Son of man, can these dry bones live?" To this we have a two-fold answer: 1. The Word of the Lord reveals a purpose of mercy to the world; and, 2. The fact that, amidst prevailing lifelessness, there are living exceptions,—bright oases in the desert, relieving the drear monotony of death. And so we conclude that if in one instance the dead have been made alive,—if in one spot the moral desert has been made to bud and blossom,—the question in regard to the world's possibilities is settled forever. Thank God, we are not shut up to one or two instances,—there are tens of thousands of whom it may be said,—"You hath He quickened who were dead in trespasses and sins."

JESUS PAID IT ALL.

"While we were yet sinners, CHRIST died for us."

GRAPE.

1. I hear the Saviour say, Thy strength indeed is small;

Child of weakness, watch and pray; Find in me thine all in all.

Chorus.—Je - sus paid it all, All to Him I owe;

Sin had left a crim - son stain; He wash'd it white as snow.

2.
For nothing good have I
Whereby thy grace to claim;
I'll wash my garment white
In the blood of Calvary's Lamb.
"Jesus paid it all," &c.

3.
When, from my dying bed,
My ransomed soul shall rise,
Then "Jesus paid it all"
Shall rend the vaulted skies.
"Jesus paid it all," &c.

4.
And when before the throne
I stand, in Him complete,
I'll lay my trophies down,
All down, at Jesus' feet.
"Jesus paid it all," &c.