

To our Readers.

WE earnestly invite all our present subscribers to renew their subscriptions without delay, and to send us the names of new subscribers. Do not wait to be called upon, but remit in a Registered Letter to Rev. JOHN SHAW, Box 113, Toronto. Any one sending the names of *five* or more subscribers, with the money, will receive a copy for the year *gratis*.

WANTED.—We want fifty copies of the September number to complete volumes for binding. Any of our subscribers who do not wish to preserve their volume complete, will greatly oblige by sending us the number in question.

CASES FOR BINDING the Volume for 1873 can be supplied at Twenty-five Cents each, by mail.

THE JANUARY NUMBER will appear with a new title page, and a new tint of paper for the cover.

OUR MAGAZINE.



ONE year ago we sent forth the first number of "*Earnest Christianity*" as an experiment. The response we received was so kind and cordial that we resolved to continue the publication for a year. The result has justified the conviction that such a publication was needed and desired; and we now place "*Earnest Christianity*" among the permanent publications of the Church.

The grand object of our Magazine—"the revival of religion, and the spread of Scriptural holiness"—will continue unchanged; and this, we are confident, will command the sympathy of the great bulk of our people, who still love the "old paths," and desire to "walk therein." Whether we shall be able to render efficient aid in so desirable a work will depend chiefly on two things,—the circulation we can secure, and the extent to which we can imbue our publication with the *spirit* of the old Methodist doctrines. For the first of these results we depend, instrumentally, upon the kind co-opera-

tion of our present friends and subscribers; for the second, we rely solely upon the help of the Master, whose work we are trying to do.

In regard to the general appearance and contents of the Magazine we have no changes to announce, but we will try to secure articles of still deeper interest than those that have already appeared. In this endeavor we earnestly solicit the aid of our brethren. We do not want labored essays, we do not care for fine writing, but we want articles that go straight to the mark—full of the Holy Ghost and of power.

The revival of the religion of Pentecost is confessedly the great need of the Church to-day. We have numbers, wealth, intelligence—unrivalled machinery for aggressive work,—an ever-widening mission-field; but we do not reap from these the harvest we have a right to expect. What is the great want? We want no new doctrines,—but the old doctrines in new and living exposition; we want no new machinery, but the machinery we have, imbued with a new life; we need no new fields in which to develop our power for work, but we need a renewal of our commission to reap the fields already white unto the harvest. In a word, we need a new baptism of power from on high. We need it to drive back the tide of worldliness that is rising higher every day; we need it to save the church from sinking into utter spiritual paralysis; we need it to rebuke the vaunting scepticism which everywhere defies the armies of the living God; we need it to save the children of our people from drifting away from the church into mere formality, or utter worldliness; we need it to make us mighty in pulling down strongholds, and successful in saving souls from death; we need it—*we must have it*—if we are to fulfil our great mission of “spreading Scriptural holiness over the world.” To keep this great need steadily before the church,—to shew its vast importance, and the method of its attainment,—was the object with which “*Earnest Christianity*” was established: such will continue to be its aim during the coming year.

With such an object in view we confidently bespeak the co-operation of all who love the Lord Jesus, and pray for the prosperity of Zion. In this enterprise we have no personal ends to serve,—we seek the glory of God through the revival of Scriptural holiness in His Church. Brethren, help us! Use your pens in spreading through thousands of families the truths which God enables you to speak in your own congregations. You will thus multiply your power of doing good, and your talents, through God’s blessing, may yield a thousandfold increase. Vast numbers in our church are asleep in reference to the great salvation,—help to awaken them; many others are groping in darkness,—help to lead them into the light. The foe is strong, and we—because of unbelief—are weak. The devil of worldliness hath entered the temple, and “this kind goeth not out but by prayer and fasting.” Let us with one accord come up to the help of the Lord,—not trying to walk in an armour that we have not proved, but out of full hearts testifying what we have felt and seen, putting on the while, “the whole armour of God.” Let us sow the truth with a liberal hand, and He who giveth the early and the latter rain will not withhold His blessing.

Practical Papers.

SANCTIFIED WHOLLY.

“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.” 1 Thess. v. 23, 24.



CAREFUL perusal of the 17th chapter of John will be of great service to us in preparing us for, and in the pursuit of, our studies upon this deeply interesting subject. There we have the ground or source of all New Testament doctrine concerning sanctification. I sanctify myself that they also might be sanctified, is the key to the sacred mystery.

The divine consecration separating believers, from the world, while keeping them blameless in it, uniting them in the mystical body in holiness, perfecting them in all the graces of their Christian vocation, and preserved in their completeness, until the vision of Christ's glory at his coming.

He offered himself through the eternal spirit to God, a spotless sacrifice for our redemption. We only present ourselves that we may be sanctified (or separated) from sin, and then consecrated by the Divine Spirit to God, being made partakers of his holiness. He sanctified himself, and in virtue of that sanctification, He sanctifies us also.

It is true that in the order and economy of grace, Christ is the procurer of every blessing, and the Holy Ghost the administrator—but in the unity of the Father and the Son, also in his own administrative function, having our redemptory rights in his charge, consequently our holiness, and so presiding over our internal redemption as the Lord Jesus Christ presides over our external. Hence our sanctification is said to be through the Spirit and belief of the truth. 2 Thess. ii. 13. Also through the Spirit and sprinkling of the blood of Jesus Christ. 1 Pet. 1, 2.

The beautifully simple, but all-comprehending language of the passage at the head of this paper, is in perfect accordance and unity with the action and prayer of the Saviour. It becomes us to accommodate our thoughts to the divine style, and to catch the spirit of the language of the Holy Ghost. When we have learned to do this, there will be no difficulty in understanding and applying the simple principle.

“The God of peace”—the Lord Jesus Christ and he who hath called you. Two persons are mentioned, three are implied—more than three we never meet with in this relationship, where a mediatorial trinity is meant.

Almost every word of this passage is emphatic. The grandeur of its surroundings is also remarkable, consisting of great and wonderful precepts ; of rich and broad exhortations evidently condensed, but boldly and hurriedly delivered, with signs of strong emotion in the apostle's spirit—and a full soul : all bearing the burden of perfection, preparing us for the grandeur of the prayer that follows. Nowhere have we, in the same limits, so grand an array of such divinely spoken precepts as here. Precepts which never demanded more from, nor put a higher honor upon human ability. As we proceed, we are made to feel as if the apostle is about to ask some great thing—but, a great thing where there is full preparation and arrangements to receive it ; by having proved all things, held fast that which is good, and kept from every evil. Just at that point, when our ambition to be perfect has been stimulated to the utmost—the transition takes place from what we can do ourselves—to what God must do for us. “The very God of peace sanctify you wholly.”

“*The very God of peace.*” The language is significant and very characteristic of him who does the work. He is emphatically *the very God of peace* ; when men revolted from his allegiance and fell under wrath, God devised means to restore him. God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. He hath made *peace* through the blood of his cross ; and preached peace to them which were afar off. Righteousness and peace are the strongholds of his Kingdom. Peace begins the state of grace. Rom. v. 1. Peace pervaded it, and peace is its perfection (John xiv. 27,) and reward,—“the end of that man is peace.”

Sanctify. God only is the sanctifier of his saints. It is God that justifieth, it is no less him that sanctifieth. It is not anything we can do ; a man's ideas and language must be very lax, when he speaks of sanctifying himself. When the scriptures speak of our part in this matter, other terms are carefully used. One only could say “I sanctify myself.”

It must, however, be rightly understood what the apostle means. While we are engaged in cleansing ourselves from all filthiness of flesh and Spirit, “proving all things,” “holding fast that which is good,” “avoiding all appearance of evil,” then to complete the work and clothe the whole with divine radiancy, he prays, may “God himself sanctify you wholly.”

There is a patriarchal meaning of the word which comes up with it along with the Old Testament. As the sprinkling of typical blood, and the washing of typical water sanctified to the purifying of the flesh, so the better blood, and the purer water of the gospel washed the Spiritual body of the sacrifice. Heb. x. 22.

It is thus applied throughout the epistle to the Hebrews, also with a certain change in St. John's epistles. In this sense, sanctification is one with justification. By one offering he hath perfected for ever them that are sanctified. Heb. x. 14. In this sense we are with them a chosen generation, a royal priesthood, an holy nation, a peculiar people, to offer up *spiritual sacrifices*, acceptable unto God through Jesus Christ.

The sanctification of the text is not a disciplinary or self-consecrating effort—not the result of a new direction or new impetus given to our

faculties, it is through no energy of the consecrating will, or enlightened intelligence, no mighty outgoing of the regenerate feelings. There is a power above and behind all these, employing and harmonizing each and all; but not trusting them to complete the work. It is not man retrieving himself by divine aid, but a new and more abundant life infused and sustained and brought to perfection within a man's own being, but by a power above it. The sanctifying power of God pervades man's entire being, it extends to all the elements of his nature, and "sanctifies them wholly."

When the Temple of Solomon was finished, although built upon a divine plan, and by divinely qualified artists and craftsmen, it was the perfection of beauty, and its magnificence the wonder of the world. Yet it had no inherent glory, nothing equal to the glory of the divine inhabitant, until he came down and filled the house with the cloud, the emblem of his presence. The priests with their offerings, the Levites and trumpeters with their music were all insufficient. God dwelling in the temple made it holy.

"*Spirit.*"—Man's Spirit is that element of his nature which is not only his pre-eminence, but his distinction also. In that he is only a little lower than the angels, and lower than they only for a season; in that he has no fellowship with the lower creation. There is the seat of the divine image in man, an image which may be marred, but never can be lost. The perfect restoration of that image belongs to a future economy, when entire sanctification is swallowed up in glory.

The soul, as distinct from the Spirit, though subordinate to it, comes between the higher and lower elements of our being. It is the sphere of the desires and passions. The soul partakes both of the spirit and the body. The soul being united to a system of nerves and emotional nature, it can attain only to a negative perfection. Its glorification has yet to come; but by the divine grace its almost innumerable faculties may be, and must be brought under the supreme authority of the sanctifying spirit.

The body of the Christian is consecrated by virtue of the incarnation, though only material—and doomed to dissolution, is nevertheless the temple of the Holy Ghost—also the vehicle through which the spirit and soul act, and as such has more abundant honor put upon it. But like the soul, its sanctification is limited; postponed as it were, until "Christ shall appear, then we shall be like him," our bodies fashioned like unto his glorious body—our sanctification and glorification shall be one.

The being sanctified "wholly" has reference to the person made up of these constituents. Sanctification is that of the entire man in which all unite. The Holy Ghost dwelling in him, becomes the supreme prompter and guide, influencing the will, and regulating the affections: that perfect love and supreme devotion to God, concentrates the strength of the mind, and of the soul, and of the body, on God alone. The whole man becomes entirely the Lord's property—yields himself to his service, he is acknowledged as his—guarded as his—blessed as his—honored as his. For him innumerable agencies receive their commission, blessings, bereavements, joys, sorrows,

temptations, the communion of saints, the ordinances of religion, the labors of ministers, the ministry of angels, the workings of the Spirit, all are yours; all these are employed to deepen the principle of the Christian character, and to burnish into greater lustre, the graces of his sanctified nature—and to perfect his habits of industry, so as to entitle him to its highest seat and brightest reward.

Life has no higher perfection than this; and he who is preserved in this state is wholly sanctified. All the aspirations of devotion, all the claims of charity, all the obligations of obedience, so influenced and enjoyed, can be responded to and discharged. Thus *love* is the fulfilling of the love, the bond of perfectness.

“*Preserved blameless,*” or, as the apostle has it elsewhere (1 Thess. iii. 12, 13,) “unblamable in holiness before God”—at the coming of our Lord Jesus Christ. This holiness is not created by his coming; neither does death destroy the body of sin, nor the appearance of Christ perfect the holy love of his saints. Such a state of grace may fill the timid believer with amazement and fear as being beyond human attainment. That the eye of the Supreme Judge as the searcher of hearts, should regard the saints made perfect in love, as unblamable in holiness, is mystery all, and love unbounded. But this is the state of holiness to which we are called, and in which we are to be “confirmed to the end,”—*not at the end*, but from this time *to the end* (1 Cor. i. 8), that we may be blameless in the day of the Lord.

The last great thing embraced in the apostle’s prayer is his exulting confidence in the perfection of its accomplishment. Faithful is he who hath called you, who also will do it. The words simply may not convey any formal exultation in this place. But if we turn to another prayer of the apostle’s, where the same form is used, but the matter more freely and fully expressed, the exultation is given in the highest conveyable form of expression of which our probationary condition is capable. Eph. iii. 16-21. “That he would give it you according to the riches of his glory. . . . May be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all we can ask or think, according to the power which worketh in us. Unto him be glory in the church, by Christ Jesus, throughout all ages, world without end. Amen.”

The great experience to which this church has attained in all spiritual wisdom and knowledge and understanding, was to the apostle a source of unceasing gratitude to God, and congratulation to them.

On their behalf he places himself in the most prevailing attitude for prayer, at the foot of the throne, in the open face of their triune Deity, the united Head of the church militant and triumphant, and then invokes for their service and honor, all the blessings embraced in the Christian economy, and of which our faith and hope have a divine warrant to expect. He seems to have ascended to a standard, whose surroundings to his faith, appeared to

be beyond all conceivable limits; in which length and breadth, depth and height are identical measures. It is like a sea of deep and broad waters, clear as crystal, proceeding from the throne of God and the Lamb—we stand upon one shore opposing another, and in vain, strain our conceptions to take in the fields of wave and surface that lie between. The mind has its own circle and cannot go beyond it, even in these visible matters, and so we are narrowed in as to our spiritual sight and spiritual enjoyments, while we remain in a state of trial. We might know and enjoy more than we do; and that we do not, is more our fault than our misfortune. But the region of faith, and hope, and love, extends by far the bounds of knowledge. The revelations of the Spirit, exceed by far the domains of science—and brings to the believer a greater wealth of contemplation, than nature can in her sublimest forms. The language of the apostle might, if not carefully considered, lead us to suppose that he had exceeded all possible limit, when he prays that we might know what was beyond the bounds of knowledge, and be filled with all the fulness of God; but no, all is legitimate and full. There for a moment he seems to pause—perhaps to measure the favors invoked with the privilege conferred, whether he has exceeded them or not: sometimes men will venture where angels fear to tread. It was once said by a prophet when his successor had asked for a double portion of his spirit, "Thou hast asked a hard thing of me," but here there was no complaint, no bounds set.

He now resumes his theme, and penetrates into still further regions beyond. He had been privileged to ask for incomprehensible things, and he *could* ask for large things, and very uncommon things. Language now fails, and no expression could be given to his conceptions—but his *thoughts*, with a full flow of soul, could stand and gaze, admire and adore the vast regions of unexplored possessions in the kingdom and patience of Jesus. His choice selection of terms have no parallel. They are all superlative expressions,—signifying heaps upon heaps; yet Christ is not only able to indorse them, but to do exceeding abundantly above all we can ask or think.

These great blessings, designated by the apostle the riches of grace, are not to be expected and sought through some visionary or unrevealed method, but according to the power already at work in us, in saving and sanctifying us. They are to be realized in full, upon the principles of the common salvation, in which strangers and foreigners are made fellow-citizens with the saints and of the household of God. This rich inheritance of blessing invoked upon the churches are as much ours as theirs. To doubt their attainment is to question the ability of God. He is able to do exceeding abundantly above all we can ask and believe for. Then the corresponding passage in Thessalonians, "faithful is he that called you who also will do it." So then his ability and faithfulness are pledged to bestow all blessings that are prayerfully sought within the range of the purchased possession, by Christ Jesus secured.

"MINIMUS."

THE HIGHER CHRISTIAN LIFE.

BY REV. W. E. BOARDMAN.

PART II.—HOW ATTAINED.

CHAPTER II.—Continued.

CHRIST ALL-SUFFICIENT, AND FAITH ALL-INCLUSIVE



HE *two aspects, and their results of faith separated*, may be illustrated by two separate sketches:—First, a sketch of the struggles and failures, and final success of

A LADY OF DISTINCTION,

will shew the futility of trusting to the promises while neglecting the commandments; that is, the necessity for *consecration* to God in order to realize the saving power and presence of Jesus.

The lady in question is well known both in Europe and America, both by the brilliancy of her genius, and the liberality of her gifts; but as she is still living her name is withheld.

For many years after her conversion,—which was bright, and clear, and happy,—she served the Lord in the too frequent sort of a life of ups and downs—knowing of nothing better for the Christian here below, at least for the Christian of her “temper and temperament,” as she was wont to say. The superior consistency and fervour seen in some others, she thought, was due mainly to superior natural qualities and educational training, rather than to any deeper and fuller experimental oneness with Christ.

A brother beloved, however, at last convinced her that, for all the children of God, herself amongst the number, of course, there is such an experimental union with Jesus as has for convenience been named “second conversion.”

Months wore away after this, however, before any earnest step was taken to make it her own. Notwithstanding her deep persuasion of its reality, for herself it seemed an impossible height to scale. Often and often it was called up in the heart’s own hall of legislation, and as often with a sigh of despondency it was laid on the table again.

At last, meeting with one zealous in this matter, in whose mind the one aspect of faith—that of taking the promises—seemed in the main, like Aaron’s rod, to have swallowed up everything else, especially the other aspect—that of consecration—she was persuaded to cast herself upon Christ; and right heartily and wholly she did seem to take him to herself, and her hopes were sanguine that he would be to her and do for her all he had promised, and all that others received.

A little while and her hopes all died. The Saviour seemed no nearer, no dearer, no more her helper than before.

Then came another similar trial, with similar results; and another, and another, and so on. More than a year passed in these fruitless struggles, and many a sad, sad disappointment marked and blotted the pages of that year’s history. The hand of the Lord, always near at the right moment, at last placed upon her pillow—for she was ill at the time—Upham’s “Interior Life.” She read as she had strength to read, a few pages at a time. Coming to the chapter on “Consecration,” she read it to the end, and said to herself, “*This I have not done. I have tried to trust in Jesus, but I have never yet, in all*

these attempts, made an entire surrender of myself to him, to *do his will*, but only to receive his salvation."

Turning back she re-read every line and every word with renewed care, and closer scrutiny. And as she read, the length and breadth of the requirements of God upon her came out in appalling proportions. "Right! right! yes, all right," she said. "I ought to make this full consecration of myself to God. But oh, how hopeless! My whole pathway in the past, in memory, is strewn with the fragments of broken resolutions. And shall I resolve again?"

The book recommended a written covenant, if convenient. After days and days of weary reflection, she concluded finally to make the covenant of consecration as advised. The first time she took to the easy chair as a rest from her long, long prostration—even for an hour—she called for pen and ink, and wrote out a covenant, full even to the minutest details, signed it, and knelt and repeated it in word from the heart, then rose exhausted and sought again her pillow.

Days passed by—days of heavenly peace. Trials came, but her "*peculiar temper and temperament*" did not overcome her. She was calm as Silver Lake at sunrise, and as bright and clear. She was slow to believe, after so many failures, that success had crowned this last act. By and by, however, the conviction that Jesus was with her and was keeping her in perfect peace, and would do it, was forced upon her. And her joy in Jesus as a present Saviour—all-sufficient—was unbounded.

From the very first, she had been willing and more than willing that the Saviour should work in her to will and to do of his own good pleasure. And she was really convinced, fully persuaded, that if ever the law of God should be written upon her heart in letters of light and love, it would be by the hand of God himself in answer to faith in Jesus. In this she was clear. She had no confidence in the flesh—none in her own will—none in any round of duties or course of action. She knew that God alone could fill her heart and soul with God. Why then, and how, did she fail? Simply because she did not yield herself a *living* sacrifice unto God. She gave herself up as a *dead*, a *passive* sacrifice merely. She consecrated herself to *receive* merely, and not to *do*. God requires of his intelligent voluntary creatures intelligent active consecration to himself, heart and soul yielded to do his will, as well as receive *his* gifts of grace and mercy.

And in this, with all her genius and intelligence, and all her earnestness besides, she failed entirely until, through failure after failure, together with the timely suggestions of Professor Upham's "*Interior Life*," she was led to review the past, and superadd a covenant of consecration to her covenant of trust for grace. Then, but not before, she came to the place to receive what the Lord had in store to bestow upon her.

Here then, in the case of this lady, we have a clear illustration of the necessity of that aspect and phase of faith, which obeys the command of God—which gives up heart and soul to do the will of God.

"Take *my yoke*," says our Saviour, "and learn of me, for I am meek and lowly, and you shall find rest to your souls." But without taking the yoke, where is the learning and the rest of the soul? "Whosoever *will do the will* of my Father shall know of the doctrine," he says again. But is not the converse of this saying equally true, that whosoever will not do his will shall not know the salvation?

The need of taking all, as well as giving all, will be seen as clearly in another example, that of

A. MERCHANT.

Early in life, at the very outset of a somewhat extended and varied busi-

ness career, B. enlisted in the grand enterprize of laying up his treasures in heaven. At first, and for a while, he was quite content to make the Lord Jesus his Chief Barker, and Counsellor, and was very joyous in his course as well as abundantly useful. From early childhood, however, the love of money—not for its own sake, but for the glory of it,—had been instilled into B.'s heart, and the habit of mercantile ambition had grown with his growth into the strength of an almost unconquerable desire. Kept under for a time after his conversion, this besetting sin by and by, like the shoots from Carvosso's stump in his garden, began to shew itself. But unlike Carvosso, B. was not alarmed by it, and did not attempt even to pull up the noxious sprout. Satan reasoned him into its cultivation. "Get rich," said the tempter, "and oh how much good you can do with your money! Get rich and you will be a great man. Everybody will respect you. Your influence will be mighty for good." "Yes," said B., "I will. I will never rest until I am the master of a fortune, and at the top of the topmost business circle."

A little circumstance helped this decision mightily. One of B.'s old schoolmates who had been a sad laggard at school, and no better in business, when he heard of B.'s conversion, said, "Well, that will spoil him. He might have made a *business man* if he had let religion alone, but that will kill him. He'll never be much now."

This repeated to B., made him feel in his heart, "He shall see. My religion shall not spoil me. He will yet see, and all the world will see. I will be at the top yet."

His ambition was fired, and as the fire of ambition kindled into a flame in his heart, the fire of love sunk into ashy embers. He made money rapidly, and with money came pride and vanity. The valley of humility had little attraction for him. The gushing fountain of the waters of life flowed forth from the foot of the Rock of Ages lost its sparkle and freshness in his eyes. Like a balloon cut loose from its moorings, he soon mounted to a dizzy height, and grew dizzy as he mounted. Nothing but the strong hand of a faithful Saviour kept him from tottering and tumbling into perdition. God gave him the desire of his heart, but sent leanness into his soul.

At last, like the prodigal that he was, he came to himself, and all the glories of the world seemed turned into husks, as they are; and even these no man gave to him. They all eluded his grasp, poor as they were. His grandest schemes failed. His gourds were cut down. His balloon was rent, and its buoyant support, poor, empty, evanescent vanity, all escaped, letting him suddenly down into the cesspool of his own folly and madness.

He appealed to Jesus, and was lifted out of the pool,—gave himself up anew and was accepted. He was delivered from his embarrassments, and made a new start in business as well as religion. Months passed—the happiest of his life, though the soberest up to that time. The Bible was a well-spring of joy to him. Prayer, especially the prayer of the closet, like the astronomer's observatory with its telescope pointed heavenward, gave him happy and hallowed communion with the bright world above; and the house of God, to him, was as the gate of heaven.

Nevertheless, there was still a want rising more and more in his soul. The want—the sense of want, from a sense of his lack of *holiness*. He had not yet learned to find in Jesus, by faith, the supply of this want.

Memoirs became a delight to him, and, as it proved, a wondrous blessing. The memoir of another merchant of eminence, inspired him with the hope of gaining a higher level, both in the joys and the utilities of the Christian life—gave him to see as within reach even of the care-pressed and toil-worn business man, amonget boxes and bales, customers and notes to meet, and paper to be discounted, sharpers to unmask and risks to encounter, a life both of joy

and peace in Jesus, and of Christian integrity, unswerving even in the whirlpool and whirlwind of commercial bustle and distraction.

He determined to make it his own. The way as it appeared to him—and the only one in his view—was that of uncompromising and universal consecration to do the will of God. To give himself and his business, and his influence, personal, social, domestic, and commercial, all up to God, and hold all as the Lord's. This he did without reserve. He did not, like Naaman the Syrian, reserve the smallest thing, but gave *all* up. And then expected as the result of this to receive the light and joy and comfort promised in the Word of God, and realized by the eminent merchant whose example had moved him to take this step.

To his deep disappointment, as well as great astonishment, after days and days had passed, he found his cherished hopes unfulfilled. His peace was no greater, his self-control no greater, his communion with God no greater—the same dead-level of feeling—the same impurity of motive—the same power of wrong impulse remained. And now what should he do? "Try again *in the same way*," he thought. It did not once occur to him to ask, "Is this process of consecration all? Is there not something besides this?"

Perhaps—if it had occurred to him, and he had asked, and asked at the lips of the Holy One of Israel, it might have been shewn to him that another thing was needed as much as consecration to do the will of God, viz., faith in Jesus, for the power of him who worketh in us, to work in him, both to will and to do of his own good pleasure. He did not ask, however.

So again he gave himself up anew to Christ, to do all his will, after surveying the past and the present and the future more carefully and solemnly than before. But the result was failure again, and again, and again, until wearied with repeated efforts, and discouraged by constant failures, he was driven to the conviction that something else must be required than consecration alone. Happily the Lord, who is wonderful in counsel and excellent in working, sent him a messenger with the message—"Believe in the Lord Jesus! It is faith in Christ you lack." He was convinced.

Then soon came another messenger and message—unseen and unheard, save in the heart of the bewildered and struggling one. But it was effectual there. It was Jesus saying, "Lo, I am with you always, even unto the end of the world. I am he who purifieth his people unto himself. This work that you have so long struggled to have done on account of your consecration, is mine to do, and *I will do it*. Believe, only believe in me, and it shall be done."

That was the hour and that the moment of joyful deliverance to the struggling merchant.

Many a struggle in the race of business had been his, but never a harder one than this in the Christian race. And many a success had crowned his struggles with joy, but never one in business, or even in religion, so fruitful of happiness or usefulness as this. It was a wider and deeper opening of the channel of commerce between his soul and the mart of pearls above price, and it was the era of a revival, or rather of an enlargement of a life-long commerce, to be consummated at last by his removal to the fountain-head of that commerce itself.

Now the one point of especial interest of this illustration, in the present case, is the necessity shewn by it of the faith that *takes Christ* as he is offered to the soul, as the Saviour from sin, just as the case of the distinguished lady given before shews the necessity of the faith that *gives* the soul to Jesus a *living* sacrifice to do all he requires.

Let either element of faith be lacking, and the soul will be like a boat with one side oar, which goes round and round but makes no progress, only

drifts with the stream, whirling as it drifts. Or like a bird with a broken wing, whirling over and over, and falling as it whirls.

"Verily, I say unto you except ye be *converted* and become as little children," says our Saviour, "ye shall not enter into the kingdom of heaven."

The child is both obedient and docile. His father commands and he knows it is right to obey, and trusts entirely in his father's judgment and integrity, doing at once what his father bids, even when he knows nothing at all of the reasons for the command.

So again, his father promises, and he counts upon the fulfilment of the promise with the most implicit confidence.

His father states some fact or lays down some principle; he believes it at once, and acts as if it was true.

And this is our Divine Master's illustration of the faith which opens the gates of heaven to the soul—it must be both obedient and trustful.

(*To be continued.*)

THE FALSE AND THE TRUE.

BY THE REV. I. E. PAGE.



IF there no genuine coin there would be no counterfeits," is the reply not unfrequently given to objections made against the Christian religion on the ground of the inconsistency of some who profess it; and had the Divine Word in it no promise of perfect holiness, and were there among God's people no witnesses of its fulfilment, there would be no base imitations to caricature and bring into disesteem one of the most glorious blessings promised to redeemed man. It is a fact that those who believe and teach that it is the privilege of the children of God to be cleansed from all outward and inward sin, and made perfect in love to God, have to contend, not only with oppositions which arise from misconception or prejudice, but against the fact that some who hold the truth about sanctification, and in some instances profess its enjoyment, show in their tempers and whole conduct that which is manifestly contrary to "true holiness." And there are prevalent in almost every direction what we must call different types of counterfeit sanctification. It will be at once seen how important it is that all who are interested in the experience of holiness, whether already partakers of its blessedness, or seeking its attainment, should be able to discriminate between the false and the true—between the base counterfeit and the genuine coin, which on its face bears the "image and superscription" of the Lord of heaven.

We shall be understood when we place the *legal* idea of sanctification among those which are untrue and unscriptural. When it is thought that holiness consists in the working out of a certain routine of duties, requiring so much devotion, so much fasting, so much self-denial, so much alms-giving; and when, added to this, it is thought necessary that the divinely implanted instincts of our being should be repressed and crushed—the idea is as false to the teaching of the New Testament as it is contrary to the nature with which God has endowed us. Let a man set himself to attain eminence in religion by forcing down his nature beneath artificial restraints and severe strictness in duty, and the result will probably be failure so absolute as to prevent a

repetition of the experiment. And even if, by strength of purpose, a degree of success is realized, the product of such endeavor will not be the beauty of holiness, but a caricature—not a plant of God's planting, lovely with leaves and flowers, a thing of beauty and a joy for ever, but a cold waxen imitation, carefully modelled, perhaps, but destitute of the inimitable charm of *life*. The ascetical idea of holiness is radically and hopelessly false.

There is again the *sanctimonious* type of counterfeit holiness. We have all met with men whose professions of religion have been loud and reiterated, whose conversation has been larded much with Scripture phrase, and accompanied with great unctuousness, but from whose presence and character we have felt an instinctive recoil. Men of this stamp are not always hypocrites: closer acquaintance in some instances discover genuine worth, and awakens the regret that what is admirable in them should be overlaid with so much that is unreal and offensive. Need we say that to have the Sacred Name perpetually on the tongue, and to perform secular business with religious phraseology, is not holiness? Not unfrequently this type of character affects great gravity, and separation from the ordinary pleasantries of life,—as if tears were sacred, and a laugh a thing of guilt! as if the same good God had not himself made us capable of either! We may say, in a word, that whatever is forced, strained, and unreal in the manifestation of religious feeling, is contrary to true holiness.

Men are occasionally to be met with in the Church of Christ who ride what may be called the sanctification hobby; who have laid hold of the Scripture truth that there is in this life a possibility of being fully renewed; who see that this experience is the great want of the Church, and have made themselves familiar with the usual arguments for the doctrine, and the passages quoted in its support, but who appear to imagine that constantly talking about holiness is holiness; that advocacy of it as a doctrine may take the place of exemplifying it as a life; and whose arguments and appeals fall powerless because it is seen that the subject is with them a hobby and nothing more. We shall not be understood to condemn the full forthsetting of this glorious truth in the pulpit, the love-feast, the meeting for Christian fellowship, and in the social circle; but most earnestly do we deprecate putting the doctrine first and the life second. There is also occasionally to be met with, in persons of this class, an intolerance of the opinions of others, as though to differ from them were sufficient indication of ignorance or wrong-heartedness.

We have thought it needful to speak thus plainly, as many have seen the false, and have been afraid to seek the "true holiness."

But what is the true? We may thank God that there is for all his people a life of unflinching trust in Jesus, of complete freedom from sin, of holy fellowship, of full assurance, of perfect love, not only set forth in unclouded brightness in the Word of God, but exhibited in the daily experience and unrebukable consistency of increasing numbers whom God has fully saved, and who are his witnesses of these things. True holiness is consecration to God full and free-hearted, the new creation in man completed, perfect love restored, and the life brought into harmony with the will of God. Its genuineness has a twofold manifestation: one inward, on which the eye of God rests; the other outward, "known and read of all men." "*The foundation of God standeth sure, having his seal*"—a seal having two sides and two inscriptions—"the Lord knoweth them that are his," as he beholds the intention, weighs the motives, sees the springs of desire, and the channels in which the affections run; and, "*let every one that nameth the name of Christ depart from iniquity,*"—the infallible mark by which "true holiness" may be recognised—an evidence the same under all conditions, in characters the most diverse, in men of all ranks, ages, temperaments, and nations. When a human

soul is truly renewed by the grace of Christ, there exists within it "love, joy, and peace," the first-fruits of the Spirit's indwelling, and outwardly are manifested, "long-suffering, gentleness, goodness, faith (or fidelity), meekness, temperance;" not one Christian grace developed the exclusion of the rest, but a full and harmonious outshowing of all. There will be humbleness of spirit, readiness to confess at the right time and place what Jesus has done, but no boasting of superior gifts or attainments; there will be constancy in prayer, zeal for the Master, patience in trial and opposition, and large-hearted affection for all who "hold the Head." And there will be, in the various relationships of life, domestic, commercial, social, not only truth, and purity, and high principle, but the highest principle and the keenest sensitiveness towards what is evil. "Wherefore by their fruits ye shall know them."

There are two things to be remembered in relation to this matter, and in judging ourselves and others. First, that though the cleansing of the soul is the immediate result of faith in the Lord Jesus, yet the full development of the graces of sanctification is the result of growth, and must therefore have *time*. Next, that in some cases it may happen that through peculiarity of temperament, ignorance, and other causes, the inscription on the life may not be legibly written. Sanctified humanity at its best is but a thing of imperfectness and infirmity, and we may not be too hasty in passing sentence upon the sincerity of others. "Behold, the *Judge* standeth before the door."

The lesson of the whole is that holiness needs *living* witnesses. In these days, when so much is sneeringly spoken, even in Christian circles, about sanctification, courage is needed to stand forth for the Master and declare His work in us. But let us fearlessly do it. It is cowardice which suggests that because perfect holiness has its false and inconsistent professors, we had better hold our peace and let the silent influence of our lives declare His grace. Let us feel ourselves to be Jesus' witnesses, and trusting Him simply and implicitly for the constant cleansing, keep ourselves in the love of God, committing to His guardianship, not only our souls, but the kind of impression our lives shall make. He will take the whole responsibility! We shall be kept holy by His power, and our lives, manifesting His grace, will not only remove prejudice, and show what true holiness really is, but every atom of virtue in us will be attributed to its right source in His grace, and He, "to whom our more than all we owe," will be glorified.—*King's Highway.*

AMONG THE PRINCES.

BY THE REV. I. E. PAGE.

WITH THE KING.



DISCIPLE.—From conversing with Thy servants, I come to ask fellowship with Thee, Jesus, Saviour of men. Burdened with questions as to Thy work in the human soul, and desiring to know and to do Thy will, I leave all fallible instructors, divest myself of my own prepossessions, and place myself in Thy school. I would learn of Thee, who art the Truth, that I may walk in Thee, who art the Way. Let me, remembering that Thou art God most high, before whose eyes the secret thoughts of the heart lie open, approach Thee with reverence, prepared with all humility to accept Thy teachings. Let me not forget my own unworthiness to approach Thee. But Thou art Emmanuel

—God with us. It hath pleased the Father that in Thee should all fulness dwell—fulness of power for our weakness, of righteousness for our sin, of wisdom for our ignorance. And Thou dost delight to make known the hidden wisdom of Thine own truth to those who seek light from Thee. Thou dost know all the perplexity, failure, and disheartenment of the past, and all the varied needs of the present, and art able to meet every real want of the mind that inquires, and the soul that hungers for Thy truth. Thou art touched with the feeling of human infirmity. Thou art love, Thou art sympathy, Thou art tenderness itself. So I come to Thee to learn the way of the holy life—the life which it was Thy mission on earth to reveal, and which Thy own character exhibited in all beauty. “Teach me Thy way, O Lord!”

Jesus.—I am the Way, and the Truth, and the Life: no man cometh unto the Father but by Me. Learn of Me, for I am meek and lowly in heart; and ye shall find rest unto your souls. And him that cometh to Me I will in no wise cast out.

Disciple.—I thank Thee, Saviour, for thy words of encouragement. I will hearken to Thee. Speak, Lord, for Thy servant heareth! And I would ask instruction as to that divine life in man, to impart which Thou hast come.

Jesus.—The kingdom of heaven is like unto a merchantman, seeking goodly pearls, who, when he hath found one pearl of great price, went and sold all that he had, and bought it.

Disciple.—It is this goodly pearl I seek—the possession of the life of God, and of power to do His will. But to what extent is the holy law to be fulfilled by us?

Jesus.—It becometh us to fulfil all righteousness. Think not that I am come to destroy the law and the prophets; I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled. Be ye therefore perfect, even as your Father which is in heaven is perfect.

Disciple.—Thou hast commanded us to keep Thy precepts diligently. O that my ways were directed to keep Thy statutes! But that which has dismayed me has been the strictness of that perfect law, reaching down to the motives and intentions, and requiring perfect purity in these. Full of sin and weakness, baffled by perplexities and ignorance, heart-sick of perpetual failure, Thine ears have heard the cry, Who shall deliver me? Are Thy people, Lord Jesus, *expected* to be pure in every thought and inward purpose?

Jesus.—The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light. Blessed are the pure in heart, for they shall see God. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

Disciple.—One of Thine apostles has written of *love* that it is the fulfilling of the law. God is love; and Thy life, O Christ, was love. Is it thus that the law is fulfilled by us?

Jesus.—The first of all the commandments is... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

Disciple.—Thou knowest, Lord, that we are weak through sin; that through our fall we have lost strength to obey, even those commands which appear most just. But Thou art the Restorer of the soul, and art the life of those who follow Thee. One of Thy disciples declared, “The life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Is it not, Saviour, by union with Thyself that our souls have life, and thus can love and obey God?

Jesus.—I am the true Vine, and My Father is the Husbandman. Every branch in Me that beareth not fruit, He taketh away; and every *branch* that

bearth fruit, He purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the Vine, ye *are* the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered; and men gather them, and cast *them* into the fire, and they are burned. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is My Father glorified, that ye bear much fruit; so shall ye be My disciples.

Disciple.—Blessed be God that it is now possible for fallen man to be restored to the Divine image, and by union with the Son to obey the will of the Father! Suffer me now, my Saviour, to ask as to the entrance on this life of holy, loving obedience. By Thy sacrifice Thou hast bought for us clearance from the guilt of the past in full, conscious forgiveness of sin. But how to gain the holy life? Thine eyes, which see all, have seen the weariness of past endeavor, and the sadness, the result of repeated failure. What shall we do to find victory and rest?

Jesus.—Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for I am meek and lowly in heart; and ye shall find rest unto your souls. For My yoke is easy, and My burden is light. Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. I am the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on me shall never thirst.

Disciple.—Help me to come to Thee, and learn of Thee, and feed on Thee. But there are proud thoughts that rise within, and habits of unbelief which are strong, and prepossessions and prejudices which seem contrary to the wisdom from above. Must these be given up?

Jesus.—Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight.

Disciple.—And there are, Thou knowest, Lord, ambitious and earthly aims and earthly affections which have taken possession, and made it hard to follow Thee. To yield these means suffering and trial, and the tearing of that from the heart which it most loves—must all these be surrendered?

Jesus.—If any man will come after Me, let him deny himself, and take up his cross, and follow Me. Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into hell.

Disciple.—Help me, Saviour, thus to choose to follow Thee, and at any cost secure the life of Love. But I am all weak within. When I would do good, evil is present. When I would obey the law of the Spirit, I find another in my members bringing me into captivity. Thou seest me diseased in soul. Will, purposes, affections, desires—evil is spread through all these; and I want deliverance; I want healing. There is fulness of power in Thee, O Thou good Physician! Thou must save, and Thou alone! But what dost Thou ask, that the healing virtue may flow down into the soul!

Jesus.—Verily, verily, I say unto you, He that believeth on Me hath everlasting life. Dost thou believe on the Son of God?

Disciple.—Long have I felt that the work must be Thine alone. I am weakness, but with Thee is fulness of power. And such is Thy love, that I

cannot question thy willingness to save me into the life of God. But why, with all my prayers, and resolves, and endeavors, do I still fail?

Jesus.—Because of your unbelief: for verily I say unto you, If ye have faith in a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you. And all these things whatsoever ye shall ask in prayer, believing, ye shall receive.

Disciple.—O blessed Lord Jesus, great is Thy power! And I have said, could I but see Thee, and hear Thy voice, how easy would faith become!

Jesus.—Blessed are they that have not seen, and yet have believed.

Disciple.—Lord, help my unbelief! I have read in Thy Gospels, how, of all who come seeking relief, Thou didst require faith, and Thou art the same still. O that I could with all my heart believe!

Jesus.—If thou canst believe, all things are possible to him that believeth.

Disciple.—Thou seest, Jesus, how, like a great mountain, difficulties arise before me. My flesh cries, How can it be? And I fear the future. How shall I be able to stand.

Jesus.—Be not afraid, only believe.

Disciple.—What can I say? Helpless, needy, but trustful, I fall at Thy feet. My faith looks up to Thee. When I sought Thy pardoning mercy, Thou didst freely forgive; and hitherto Thou hast kept me. Surely Thou canst even this moment fully save, and every after moment keep me. Lord, I believe.

Jesus.—Go thy way: thy faith hath made thee whole. Great is thy faith: be it unto thee as thou wilt.

Disciple.—Now, glory be to Thee, All-powerful Saviour. Thine is the work of saving, of cleansing, of giving power to obey, of keeping from all sin; mine to trust Thee: always to trust, simply and wholly to trust. I live, yet not I, but Christ liveth in me. Henceforth, let my life proclaim Thy power and love.

Jesus.—Said I not unto thee, that if thou wouldest believe, thou shouldst see the glory of God?

HIGHER!

BY THE REV. T. L. CUYLER.



HAT a bugle-call the veteran apostle sounded in the ears of his younger brethren at Colosse when he exclaimed, "If ye, then be risen with Christ, *seek those things which are above.*" In whatever way we apply these words, whether as meaning a preparation for heaven, or heavenly-mindedness, they still breathe the same spirit of aspiration. Jesus had delivered Paul's brethren from the sepulchre of sin and corruption. They had risen with Christ! Now, instead of sitting in the gates of the tomb, breathing the chill, dreary atmosphere of the charnel-house, Paul exhorts them to cast away their grave-clothes, and to live as Christ's freemen, and as the happy heirs to a magnificent inheritance. *Look higher!—live higher!* These two words seem to condense the grand old man's inspiring call to his fellow-soldiers in the warfare for Christ.

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

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

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

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

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

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

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

baptism from above, and "there came into his soul, and was diffused through it, a new sense of the glory of the Divine Being." "From that time," he says, "*I began to have a new idea of Christ, and of the work of redemption, and the glorious way of salvation by Him. I had a view that was extraordinary of the glory of the Son of God, and of his wonderful grace.*" Under this celestial baptism, he tells us that he was in a flood of tears, and wept aloud for joy.

Now this is the true "higher life," about which so many crude and extravagant things have been written by men of more enthusiasm than theological accuracy. What Payson, Edwards, Rutherford, and Wesley felt, *we may feel* in our humbler measure. Every child of God should covet it intensely. This, too, is what our churches need in this day of apathy and self-indulgence and barrenness. We need the new consecration unto Christ, and the new baptism into Christ. An ungodly world will never be converted by men and women who are barely gasping for life themselves. Brother, sister, get a new hold of Christ if you would draw sinners from the pit! Let your battle-song be—

"I have done at length with trifling :
Henceforth, O thou soul of mine,
Thou must take up sword and gauntlet,
Waging warfare most divine !
Oh, how many a glorious record
Had the angels of me kept,
Had I done instead of doubted,
Had I run instead of crept !

"PREPARE YE THE WAY."



HERE is a sound of abundance of rain." "If the clouds be full of rain, they empty themselves upon the earth." "Thou visitest the earth, and waterest it; Thou greatly enrichest it with the river of God, which is full of water; Thou preparest them corn when Thou hast so provided for it." Our God is surely fulfilling these gracious words to us in spiritual blessing. On every hand "we hear of showers of blessing, God is scattering full and free," and it behoves us each to see that we are in a receptive condition, that we may lift up our face to God and say, "Let some droppings fall on me, even me."

For it is possible to see with our eyes the abundance wherewith the Lord blesses his people, and yet not to eat thereof. No outward position will secure to us participation in the blessing; the lord, on whose hand the king leaned, and whom he appointed to have charge of the gate, was trodden beneath the people's feet, and died, because he disbelieved the word of promise. Therefore let each and all of us have faith in God. He *hath* blessed us with all spiritual blessing in heavenly places in Christ. All things are ours; for we are Christ's, and Christ is God's. All the promises of God in Him are Yea, and in Him Amen, to the glory of God by us.

But although all things are ours, if we are not faithful in that which is Another's, how shall He give us that which is our own? If we are not faithful in ministering the things of God to souls perishing for lack of knowledge, how shall he give us in possession and enjoyment the things present and to come, which the Son of man, our Lord and Saviour, has purchased for us by his death and resurrection in our stead?

All things are possible with God, and all things are possible to him that believeth ; but " how can ye believe, who receive honor one of another, and seek not the honor that cometh from God only ? "

We are ambassadors for Christ, God having put in us the word of reconciliation, and we preach the forgiveness of sins ; but if ye forgive not men their trespasses, neither will your Father who is in heaven forgive your trespasses."

We turn from pleading for God with men, to plead for men with God ; but God heareth not sinners ; " if I regard iniquity in my heart, the Lord will not hear me."

Men and brethren, it is a day of good tidings ; we must not hold our peace. Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, for He hath said, " Be ye clean that bear the vessels of the Lord." " Take us the foxes, the little foxes that spoil the vines, for our vines have tender grapes." Our Father is glorified if we bear much fruit, but we cannot lay before Him clusters which the little foxes have gnawed and spoiled, and upon which they have left their noisome scent.

One main condition of spiritual blessing is that the recipients be of accord, of one mind—not of one opinion, but of one mind in the Lord. " Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice ; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." The Spirit here enumerates a very brood of little foxes ; let us take them and ruthlessly destroy them ; for verily they will curse our blessings. Let us remember that love thinketh no evil, but hopeth all things ; and always prefers the kindest view of a brother's words and ways. Like Barnabas it looks for the grace of God, and perceives it, and is glad ; even though there may be much imperfection, and even error round about it. " Whereunto we have already attained, let us walk by the same rule, let us mind the same thing." And if a brother be overtaken in a fault let there be no strife, for the Canaanite and the Perizzite are still in the land, keen observers of brethren who fall out by the way. But ye that are spiritual restore the erring one in the spirit of meekness, considering thyself lest thou also be tempted.

Oh, brethren, the world needs that the children of God be filled with the Holy Ghost ; and it is when brethren dwell together in unity that God commendeth the blessing. Shall we not every one seek to be filled with all the fulness of God, and to this end " put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering. . . . And above all these things, love, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called *in one body* ; and be ye thankful."

The time is short ; let the time past suffice for everything but believing in a crucified, risen, glorified Saviour, and standing fast in one Spirit, with one mind striving together for the faith of the gospel ; speaking the truth in love ; making increase of the body unto the edifying of itself in love. For love is of God, and he that dwelleth in love dwelleth in God, and God in him.—*The Christian.*

BE not ashamed because of your guiltiness. Necessity should not blush to beg. You are in the utmost want of Christ ; therefore knock and cry.

Miscellany.

SELECTIONS.

THE STRONG REFUGE.

"Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree."—Gal. iii. 13.

ON to the Refuge!—straight it lies before you;
A Friend is at the door.
Hear, and believe, and live. He carries for you
As none e'er watched before.
Look to the cross, and there behold Him dying
Upon the accursed tree—
The Lamb of God, in bitter anguish sighing,
Bearing thy sin for thee!

Behold, His precious blood runs freely down;
His sinless head is bowed—
Mocked by the purple robe, the reed, the crown
Hark to the cruel crowd—

"Let Him come down and save Himself! Ah me,
Poor soul! what were thy loss
If God's dear Son had saved Himself, *not thee*,
Upon the accursed cross!

—ANNA SHIPTON.

"INSTANT IN SEASON."

The following notes are written for the encouragement of Christians travelling by railway in England or on the Continent, with the hope that the children of God may be led more and more to set forth the gospel of our Lord Jesus Christ, and with the full assurance that if they are really depending on the teaching of the Holy Ghost, the Comforter will give them the wisdom and prudence needed for the various positions and circumstances in which they may be placed day by day.

I have seen souls not only in bondage, but doing harm, and exciting needless opposition, because at all costs they seemed to think that they should speak

of Jesus to every soul they meet. There is a dependence on the Spirit, and a time, not ours but his, for all things, and it is better to sit at Jesus' feet, and abide his time, than, Martha-like, to be found rushing here and there, endeavoring to force every lock. Paul and Silas, both true and earnest men, "assayed to go into Bithynia, but the Spirit suffered them not."

I had been travelling by railway to London for some time, and distributed and read the Word of God. I met about twice a week an intelligent person to whom I gave tracts, and also spoke touching the things of our Lord. I did not meet with much encouragement, but committed my way to God. After a while, I lost sight of my fellow-traveller, and we did not meet for a lengthened period; but when we again came together, I speedily saw that he had accepted Jesus as his Saviour. He grew much in grace, and is now an earnest worker, preaching Christ. He told me after his conversion that he used to be annoyed and angry when he saw me reading the Bible; that he watched me narrowly for some time, thinking I was a hypocrite, and on receiving the last tract I gave him, entitled, "Believe on the Lord Jesus Christ, and thou shalt be saved," he said in his heart, "All this is nonsense; and as for that fellow with his Bible, I do not believe a word he says." He added, "I can read a Bible as well as he can, and I will get one too, for I am sure what he affirms is not to be found there." He bought a Bible; he read it; God opened his eyes; he found peace in Jesus; he is a preacher of the gospel.

On another occasion, in England, there were several persons in a railway-carriage; I prayed for guidance, and for some time seemed to obtain no direct leading. At last I was left with one passenger, to whom I felt much led to speak, and drew forth some tracts to examine them. My companion, a

stranger, all at once exclaimed, as if to himself—

"I always look upon it as a personal insult if a tract is offered to me."

"Well," I said, "you have expressed your opinion on the subject, and you will doubtless allow me to express mine?"

"Certainly," was the reply.

"In the first place, then," I said, "I think that a person who refuses a tract, very conceited, because it would seem that he is so self-satisfied that he thinks he has nothing more to learn. Then he is an uncourteous person, because he should at least receive with courtesy that which is offered to him civilly. Finally, he is an ungrateful man, for when a person takes the trouble to purchase tracts, and, perhaps, puts himself to inconvenience to carry them about, and distribute them gratuitously for the good of his neighbors, a man is surely ungrateful who refuses them."

My companion looked very hard at me for a moment, and then said—

"I never considered the matter in this light before. Will you be kind enough to give me a few tracts, and I will distribute them myself."

He then left the train, taking several tracts with him.

We were in a carriage which was full. I was reading my Bible as usual, and praying. There was a lull in the conversation. I looked round; no one was reading, not even a newspaper, so I said—

"If you have no objection, I will read a chapter from God's Word."

A lady opposite said, "Pray, do."

I read the third chapter of St. John's Gospel; and a Christian friend said a few words. I also spoke. When we reached the terminus, I assisted some to alight, and two persons addressed me, saying—

"We are much obliged to you; we never had such a morning before; it has been most refreshing."

I had been travelling by a steamboat for some time regularly. One morning a person came up and said—

"I beg your pardon, sir, can I say a few words in private to you?"

"Certainly," was my answer.

"Well, sir, I have watched you reading the Bible for some weeks past. I am in great perplexity, and though you

are a stranger to me, I feel much led to seek your counsel."

"What is your trouble?" I said.

"I have a large family," he replied. "I am a solicitor with fair means; but I am anxious to place my children well, and a friend in affluent circumstances has offered to adopt one of my children."

"Well," I said, "the first point for you to consider is whether your friend is a Christian, and whether your child will be brought up in the ways of God."

"Oh," he replied, with a sigh, "here is the difficulty. My friend holds Unitarian views."

"There cannot, therefore, be a question in your mind," I rejoined. "You cannot sacrifice your child."

I spoke for some time on the point. He was silent for a moment, then he took my hand saying—

"Yes, you are right, quite right; thank you much."

Coming home from a meeting in Switzerland, I prayed whilst I waited at the station for the train. On entering the carriage, I found only one occupant, who was reading. He put away his book as I sat down, and I said—

"The weather appears changeable here."

"Extremely so," was the reply.

"What a blessing it is," I added, "that although there are many changes down here, God does not change; for it is written, 'I am the Lord; I change not.' God is love, and He gave his only-begotten Son for us."

"Very extraordinary, yes, very extraordinary indeed it is that you should address me thus, sir," said the stranger. (He was an American.) "I have just come from Geneva, and have been reading all the way; and what book do you think I have been reading?"

"I cannot say," I replied.

"Well, I have been reading Darwin, and it is very extraordinary that you should have spoken as you have done."

"I have never read Darwin," I said, "but I have read the Bible, and I have found joy, peace, and power in Jesus Christ my Lord."

I then told him of my heavenly Father's love, of my conversion, and how I had been kept shielded and hedged around by God's ineffable love.

We spoke for some time; at length the American said—

"I have travelled all over England, but am residing at Frankfort, where my reading has been almost confined to Rationalistic works."

Again I spoke of Jesus, and said —

"He that hath the Son hath life, and he that hath not the Son of God hath not life," etc., etc.

He listened attentively, and was silent for some time after we left the train at Lausanne. At length he turned to me, and said with great emphasis—

"Sir, I am a great sinner."

"Thank God that you know it," was my reply. "God has known it a long while. Thank God that Jesus came to seek and to save that which was lost! He died for sinners on the cross; flee to Him, and you are safe; accept Him as your Saviour, and you will become a child of God."

He took my hand, and shook it warmly, thanking me with much heartiness. So we parted.

Travelling in Italy, we required a train, and prayed for guidance. On taking our places, we found two ladies. They accepted our tracts, and we were able to have deeply-interesting conversations, especially as regards the Lord the Spirit. One of the ladies said—

"We have been travelling for some time in England, Ireland, and Italy, and you are the first person who has ever spoken thus to us."

"Think of this, Christian traveller! These ladies must have met some Christians in their travels, but there was *not one* who had ever spoken to them of joy in the Holy Ghost, or of Christ as our life and power, and then ask your own heart, and say, "What have I done for Jesus in my journeyings?"

I asked a Christian friend one day who travelled much on railways what he read on his journeys.

"A newspaper, or any book," was the reply.

"Why cannot you redeem the time, and read God's Word?" I asked.

"I will think over it," he answered.

A month elapsed, and I said—

"Well, are you reading the Word?"

"Yes, he replied, "and I will tell you what has occurred. I did not like people to know I was reading the Word, so I put a brown-paper cover over my Bible, and sat in a corner. At length a friend said, 'C—, what is the name of the

book you are reading so attentively?' I felt confused, and, not liking to answer the question before others, I put my book in his hands. He looked at it for a moment, and then returning it, said, 'If I read the Bible in the train, I would never put a cover over it.' I felt more confused, and when I reached home, I tore the cover off, feeling thoroughly ashamed of myself; and now I read it openly."

Christian reader, you may not perhaps put a cover on your Bible, but do you not too often cover up your Christianity, and so veil it, that few know you are a Christian. It is easy to be a speaker at reading-meetings, etc., but do you know what it is to live in Christ, that living waters flow from you, and timid, wearied parched hearts are comforted? If we are really consecrated to the service of God, there will be room for the life of Christ to shine forth. All our service will fall naturally into its right place where there is simple and true dependence on the leading of the Holy Ghost. Then there will be no hurry, no excitement, no anxiety. And if it be true that the object of our daily and hourly life is the glory of God, we shall be astonished at the ways which will be entrusted to us—ways not ours, but his; and He will enable us to be quite content to bear the particular fruit He chooses in the season He appoints, and we shall enter day by day into the spirit of the following lines:—

"To shun the world's allurements,
To bear my cross therein;
To turn from all tempta on,
To conquer every sin,
To linger calm and patient
Where duty bids me stay;
To go where God may lead me—
This is my work to-day."

—The Christian.

EXTENT OF GOSPEL SALVATION.

"He shall save His people from their sins."

PROF. J. R. JAQUES, A.M.

SALVATION in all its depths and heights of meaning is a wonderful word. Salvation means "*making safe*." But safety implies the existence of something from which to be saved—some *calamity, danger, or evil*.

There are many evils in the world—evils physical, moral, domestic, social, and political—but the great source and centre of all human evil is SIN: *sin* in its malignant principle; *sin* in its envenomed essence; *sin* in its tyrannical power; *sin* in its soul-damning guilt; *sin* in its blighting consequences.

Who may portray the darkness of sin—the *discord* of sin—the *bondage* of sin—the *impurity* of sin—the *power* of sin—the horrors of sin?

Sin is the mortal disease of the human soul.

All the human race confesses the disease. All systems of Philosophy and Morals, ancient and modern, recognize the dire evil.

Now, Christianity comes professedly to *cure this disease*—and comes for no other purpose. It then becomes a question of supreme importance whether the remedy is adequate to the emergency. What is the extent of this salvation? How far does Christ propose to save men in this world? We answer:

1. He does not propose to save us from trials and tribulations, but to give grace to brave and bear all serenely. He concedes and confesses that "*in the world ye shall have tribulation,*" but promises, "*in Me ye shall have peace.*"

2. He does not propose to save us from temptation, but to save us *in* temptation, and with the temptation make "a way of escape."

3. He does not propose to save us from errors of intellect, or mistakes of judgment, or wanderings of mind—but to save us from errors of the heart, and wanderings of the will.

4. He does not propose to give us grace by which we *cannot* sin, but grace by which we *need not* sin. If the words of John's Epistle be thought to suggest an *impeccable* state, "He cannot commit sin because he is born of G^od," it must be remembered that the word "cannot" is a *moral cannot*. The word is used here as by Luther when before the hostile assembly of Catholic priests, Bishops, and Princes, he dared to do right, and said, "*I cannot do otherwise.*" The same sense of the word was used by the boy George Washington when he said, "*I cannot tell a lie,*" The word is used in the same sense when we say of some magnanimous man, "*he cannot do a mean thing.*" By this use of "can-

not," we mean that the person is *averse* to doing a certain thing, it is against the current of his nature—he is not *inclined* or *disposed* to do it. This sense of "cannot" is common and unmistakable. In this sense, then, the holy man "cannot commit sin;" he is averse to it; his whole soul abhors and dreads sin. But still *he may sin*, by permitting himself to contemplate sin unguardedly, or by approaching sin too near, so as to be blinded or fascinated by it. A person says very consistently, "I *cannot* look directly over the brink of Table-rock at Niagara." And yet he may, in an unguarded moment, approach so near the brink as to *fall over!* Thus while Christ does not give us grace by which we absolutely *cannot* sin, He gave us grace by which we *need not* sin, and such "a heart in every thought renewed," that we shall have the greatest *horror* of sin, and consequently the greatest *safeguard* against sin.

5. Christ does not promise to save us from our ignorance of many things in nature and the Bible, but to so illuminate our minds that we need not and shall not "abide in darkness" respecting our personal salvation.

6. Christ does not promise such maturity that there can be no further growth, but such *purity* of soul as is the necessary condition of normal growth *toward* maturity.

Maturity of soul is distant as the end of immortality, *purity* is a possible and promised state of the believer here on earth.

The miraculous atonement washes "*whiter than snow.*" The blood of the atonement "*cleanseth from all unrighteousness.*" These terms are absolute.

If the question be still pressed—what is the extent of the promised salvation! we answer *affirmatively* :

1. This salvation meets and matches the *guilt* of sin by *pardon* or *justification*, free, full, absolute, and eternal.

2. This salvation meets and masters the moral death of sin in the soul, by *regeneration*, radical, miraculous, divine.

3. This salvation meets and destroys the envenomed *essence* of sin in the heart by *Sanctification* entire and spotless.

4. This salvation meets and nullifies the penal *consequences* of sin by closing the gates of punishment, and opening the

gates of the paradise of God to the saved soul.

The salvation then is *adequate*—is co-extensive with the disease—is PERFECT.

All the attributes of God unite in a supreme argument for full, free, and final salvation. This will appear when we remember that God commands all men, "be ye holy," and in so commanding He assumes the obligation and responsibility of rendering it *practicable* for all men to "be holy."

And now, when it is announced, "thou shalt call his name JESUS; for He shall save His people from their sins," who will dare mar the music of this Divine Name, and say, "He shall save His people partially or imperfectly from their sins?"

No, we will not impeach the great Redeemer and declare Him incompetent for His self-assumed office. We *dare not* in secret prayer at the solemn mercy-seat whisper, "Save me, Lord, *partly* from my sins." The holiness and omnipotence of the enthroned Mediator would rebuke our profane prayer. Nor can any soul, however wildly it may reason or rebel, tell the exalted Saviour to His face that he cannot fulfil His promise and pledge to "*save His people from their sins.*"

Do objections, difficulties, and doubts still seem to hedge up the way? Then remember hopefully, joyfully remember that "My God shall supply ALL YOUR NEED according to His riches in glory by Christ Jesus."

"Now unto God and our Father be glory for ever and ever. Amen!"—*Guide.*

THE LITTLE GIRL WHO TOOK OUT THE "IF."

A LITTLE girl was awakened to anxiety about her soul at a meeting where the story of the leper was told.

Leprosy is a dreadful disease which soon covers the whole body. When any one became leprous in Israel, they were obliged to go outside the camp, and when any one came near them, to cry "Unclean! unclean!"

Leprosy is a marked emblem of sin. "The whole head is sick, and the whole heart faint; from the crown of the head to the sole of the foot, there is no soundness in it, but wounds, and bruises, and

putrefying sores; they have not been closed, neither bound up, neither mollified with ointment.

One day a poor leper came to Jesus and worshipped Him, saying, Lord, *if* Thou wilt, Thou canst make me clean. And Jesus put forth his hand and touched Him, saying, *I will*; be thou clean, and immediately his leprosy was cleansed."

Well, this dear little girl, who was anxious, said, "I noticed that there was an '*if*' in what the man said, but there was no '*if*' in what Jesus said; so I went home and took out the '*if*' by my granny's fireside, and I knelt down and I said 'Lord Jesus, Thou canst, Thou wilt make me clean; I give myself to Thee.'

My beloved little reader, have you come to Jesus? And if not yet, will you come now? Oh, do come to Him! He can, He will make you clean—yes, whiter than snow. You are a sinner, and sin is a far worse disease than leprosy. Nothing can take it away but the blood of Jesus. Come to Him this very minute. For "behold now is the accepted time; behold, now is the day of salvation."—*Seeds of Truth.*

EFFECT OF LITTLE SINS.

A COMPANY was walking in Ludbrook Park, when Dr. Ellis drew attention to a large sycamore tree decayed to the core. "That fine tree," said he, "was killed by a single worm." Two years previously, the tree was as healthy as any in the park, when a woodworm, about three inches long, was observed to be forcing its way under the bark of the trunk. It then caught the eye of a naturalist who was staying there; and he remarked, "Let that worm alone and he will kill the tree." This seemed very improbable; but it was agreed that the black-headed worm should not be disturbed. After a time it was discovered that the worm had tunneled its way a considerable distance under the bark. The next summer the leaves of the tree dropped off very early; and in the succeeding year it was a dead, rotten thing, and the hole made by the worm might be seen in the very heart of the once noble trunk. "Ah!" said one who was present, "let us learn a lesson from that single tree. How many who once promised fair for usefulness in the world and the church has been ruined *by a single sin!*"

Earnest Christianity.

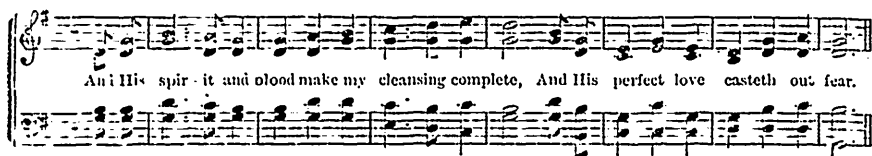
THE VALLEY OF BLESSING.

[Words by Mrs. A. WITZENBERG.]

[Music by Wm. G. FISCHER.]



1. I have en-ter'd the val-ley of blessing so sweet, And Je-sus a-bides with me there;



And His spir-it and blood make my cleansing complete, And His perfect love casteth out fear.



Chorus. Oh come to this val-ley of blessing so sweet, Where Je-sus will full-ness be-stow—



And be-lieve, and re-ceive, and con-fess Him, That all His sal-va-tion may know.

2. There is peace in the valley of blessing so sweet,
And plenty the land doth impart,
And there's rest for the weary-worn traveller's feet,
And joy for the sorrowing heart.
CHORUS—"Oh, come to this valley," &c.
3. There is love in the valley of blessing so sweet,
Such as none but the blood-wash'd may feel,
When heaven comes down redeemed spirits to greet,
And Christ sets His covenant seal.
CHORUS—"Oh, come to this valley," &c.
4. There's a song in the valley of blessing so sweet,
That angels would fain join the strain,
As with rapturous praises we bow at His feet,
Crying—Worthy the Lamb that was slain!
CHORUS—"Oh, come to this valley," &c.