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ARTICLE I.

REVIVALS.

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Though lately thrust aside by other questions, the subject of Revivals is one of too deep and practical importance to pass out of the attention of the Church. Advocates and opposers alike, feel it to be one of no ordinary interest. We have testimony to this, in the polemic strife which has often raged around the subject. The conflict has been sharp and earnest. Though there is now a lull in the controversy, no one assumes that harmony of judgment and view has been reached. Until the question is settled, its discussion must touch a chord of deep-toned interest in the Church. It is impossible for those who love Zion, to be indifferent to a subject so intensely practical and lying so near the heart of her best welfare.

The present condition of things in our Church, seems to call for renewed attention to it. We have neared a crisis point in the practical relations of the revival question.

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stroy the proper efficiency of such a sacred work. We cannot, in any way, more effectually promote the cause of Revivals, than by detecting and excluding all spurious elements and injurious plans. To do this, is the mark of true friendship for Revivals. It is the work of a loving hand. It would save them from reproach. It would secure them to the Church, in all the fulness of their pure and unhindered power. It is the heart of an enemy that is disclosed, when Revivals are confounded with these excrescences and abuses, and reproached for what is no proper part of them.

It has formed no part of the design of this article, to enter into a discussion of the various features of error and perversion, often injuriously connected with these seasons. It would require more space than we have allowed to ourself. Nor is such discussion needed. The Church's experience has already corrected, and is still removing, many things that were unwise and harmful. This is in the line of her holiest duty. If she would realize the best prosperity that God may give through their frequent or constant occurrence, she must combine with her desire and prayer and labor for them, a sedulous and wakeful care in excluding every false means, every doubtful procedure, and all fanatical excesses and unscriptural disorders. Thus she may expect to enjoy them in their purity and power. Then the meagreness of her aggressive success, will be ended in a return of the rapid triumphs of her primitive life. Under constant seasons of Divine refreshing, the days of her feebleness will pass into the years of her strength. She will go on "conquering, and to conquer."

ARTICLE II.

The Conversion of President Edwards, containing a sketch of his early religious history, and the distinguishing operations of the Spirit in his progress in the Divine Life.
FROM A NARRATIVE WRITTEN BY HIMSELF. AMERICAN TRACT SOCIETY.

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President Edwards left nothing behind him more pre-

cious than this little treatise. All truth is in order to godliness. In him, as should be the case with every believer, and every student, all investigations of truth were made to pour in material for feeding the flame of divine love burning in his heart. Study was, with him, the effort of opening remote springs, and keeping clear the channels, that the living influences of sanctified learning might make him indeed "a tree planted by the rivers of water." This treatise is the bloom, the fruit in which all that profound thought, all those influences, found their legitimate and final development. The hallowed affections breathing in these pages, rich in the beauty of holiness, and fragrant as "the smell of a field which the Lord has blessed," are truly a precious cluster on a choice branch of "the true vine." A kindness would be done, could renewed attention be drawn to the spiritual attainments here portrayed, so healthful, so consistent, so blended with the highest intellectual endowments, so rich in grace and truth. At a time like the present, when the Church is so fully on the alert in biblical learning, in philosophy, in literature, in all that affects the culture and attainments of her ministers and her sons; and when the Holy Spirit is showing, by revivals in various places, his readiness to extend the blessing exceeding abundantly above all that we ask or think;—there seems a fitness in turning to a subject like this, that we may guard against the deceitfulness and snares ever environing the paths of mere intellectual pursuits; and may feel the necessity of seeking all possible influences of the Holy Spirit, by whose power alone all other acquisitions can be made to deepen the holiness and influence of the ministry, the sanctification and power of the Church. There is no development of the Christian life portrayed in these pages, which is not encouraged and enjoined in the Scriptures; none which has been without witnesses in different ages of the Church; none which is not still the privilege of all who will so run that they may obtain.

Any inquiry into the nature of the growth in grace attainable in the more advanced stages of the Christian life, must be interesting to all classes of believers. We may well be anxious to know what is the greatest degree of the love and glory of the Lord Jesus Christ, manifested through the Holy Spirit, in the present world; what are the views and feelings of the soul enjoying this gracious

manifestation. As the divine life is a growth in grace, "first the blade, then the ear, after that the full corn in the ear;" and as the diversity of gifts and appointments in the Church has been arranged "for the perfecting of the saints, till we all come into the measure of the stature of the fulness of Christ," Eph. 4 : 13 ; we are laid under obligations of duty to inquire what is that development of the spiritual life, to which our aspirations and efforts on earth may be directed as their ultimate goal.

Among the things discouraging efforts for growth in grace, is the incredulity of professing Christians concerning the degree of the influences of the Holy Spirit, with the attending fruit of love and holiness, attainable in the present life. Many persons act as though they thought it an offence against the simplicity and truth of piety to do any thing more, during all their days, than barely hope they may possibly be Christians. As our Lord set a little child before his disciples as a type of what should be the spirit of his humble followers, they fail to draw the great lesson of humility and docility alone from this illustration; and act as though supposing it teaches they must not, like little children, grow, but must ever remain babes in Christ. The assurance of hope they seem to consider something which none but presumptuous hands will venture to appropriate. Christian humility is viewed as inseparable from the dwarfishness of spiritual infancy, and from the gloom of a life-long distrust. They think they cannot be humble and consistent without going, like Mr. Ready-to-halt, limping on crutches towards heaven, till laying them aside in the grave. The fountain of the water of life to which "the Spirit and the Bride say, Come," they hang around like the man for eight and thirty years in the porches of Bethesda's pool, without bearing in mind that these healing waters are provided with these sheltering means of grace, only that thereby "the lame may leap as an hart and the tongue of the dumb sing," like the cripple, healed in the name of Jesus at the Beautiful gate of the temple, "walking, and leaping, and praising God." As Satan has ever tried to discredit religion of every degree by numerous and specious counterfeits, we encourage ourselves in our frigid propriety by thinking we are setting a good example in avoiding excitement and excess; and when, in contact with souls whom the Holy Spirit has "filled with all the fulness of God," we will excuse our

own sluggishness by referring this grace, if not to "new wine," at least to mysticism, to nervous debility, to mental weakness, or to an imagination led astray by its own dis-tempered dreams.

This incredulity is the fruit of unbelief, resulting from the remains of indwelling sin, which Satan uses for contesting every step of our advancement towards heaven. The natural heart is prone to disbelieve, or look with suspicion, on every thing in religion, which has not been personally experienced. In a precious revival of religion, a young man, the son of a widow belonging to another Church, was brought under deep, melting, calm impressions by the Holy Spirit. The mother, whose ideas of religion did not seem to go beyond sacramental propriety and forms, was disturbed by the quiet tears and contrite solicitude of her son; and gave as the reason for wishing them checked, that she did not believe in religious excitement, for it could never be lasting. Under religious excitement, she classed the calm inquiry, "What must I do to be saved?" Those of us belonging to a Church which believes in revivals of religion, with the genuine attending feeling in this case repudiated, may fall into the same error, under another form. The native depravity and blindness of soul which led the simple emotion of repentance to be here discountenanced, may prompt us, though truly born again, though fairly advanced in the divine life, to distrust, to view with suspicion, possibly to condemn, measures of the Spirit which we have not enjoyed, and visions of the glory of Jesus, which we have not attained. At different points in our progress, the enemy tries to bar up our paths with unbelief, for preventing us from entering into the green pastures and still waters opened to us by the Shepherd and Bishop of souls. He will persuade the impenitent man, that religion, throughout, is a delusion; or, if not wholly a delusion, all emotion is fanaticism, and the whole of spiritual duty and enjoyment is embraced in the observance of sacraments and forms. After a genuine conversion, he will cripple the individual's spiritual growth by diverting his attention, in various ways, from the necessity of steady advancement, creating the impression that humility is a mawkish modesty which hangs back, and requires to be coaxed and petted forward, instead of "coming with boldness" to the free riches of heavenly grace that all deep religious experience was in-

tended for apostolic days of miracles, and, like the crown-jewels of a kingdom, must be kept and gazed at through an impassable grating; that the lowly heart makes a virtue of doubts and fears, while it is the self-confident who are "not slothful, but followers of them who through faith and patience inherit the promises."

This misapprehension is increased by the impression so generally, though perhaps unintentionally, fostered, that the great end of the ministry, and revivals, is to get persons converted and into the Church. They are made to feel that salvation, rather than sanctification, is the great end of repentance. Once in the Church, they feel they are safe in Christ; and are not still under an equal necessity to continue the same strenuous efforts, as before obtaining a hope, for that "holiness without which no man shall see the Lord." The criterion of success in preaching, especially in protracted meetings, seems to be found in the number professing a hope. The multitude constituting the body of the Church, are very much overlooked; their spiritual edification is treated as of subordinate importance. And these also help forward the evil by meeting too often the earnest young convert with the chilling sentiment, that like others gone before, he, too, will soon find spiritual coldness and decay superseding the fervor of first love to the Lord Jesus; that the greatest blessedness ever to be hoped for, is that experienced on first passing from darkness into God's marvelous light. A clergyman, of whose habits and character the following sentiment is an exponent, once maintained that some of the pulpit efforts of the first year of one's ministerial life, would ever remain among his best intellectual productions. Mere growth in grace carrying therewith the enlightening power of the Holy Spirit on the mind, even without industrious habits of study, would seem more than enough to render unlikely such an opinion. Yet unreasonable as is such a remark, it is not more contrary to what should be expected, than the idea that the best to be looked for in spiritual things, must be found in the opening stage of our Christian life. The meaning of such language is, that the babe in Christ, on first emerging into newness of life, has greater compass and intensity of blessedness, than in any subsequent stages of growth in grace, even than in the full powers of a healthful Christian manhood.

In his efforts to repress advancement in holiness, Satan

will employ means least likely to arouse suspicion. The principle is elsewhere adopted, which the deep penetration of Shakspeare has noticed :

“O cunning enemy, that to catch a saint
With saint dost bait thy hook. Most dangerous
Is that temptation, that doth goad us on
To sin in loving virtue.”

The old fable of the golden apples thrown into the course for diverting the racer and causing the loss of the prize, is constantly realized in the spiritual struggles of those who are warned from heaven, “So run that ye may obtain.” More specious and tempting than the apples from the garden of the Hesperides, the golden fruits, rich, bright, and beautiful, brought from the groves of literature, philosophy, and learning, and thrown in our path by the same hand which ministered to the first temptation under the tree of knowledge in Eden, still divert attention from the goal of the prize of our high calling, and cause many a soul, even in the pulpit, to lose, while gathering these, the unfading crown of a glorious holiness. Temptation is specially perilous when duty is used as the bait. Any thing answers the purpose of the tempter, that will draw away attention from the vital point in our efforts, the attainment of a deep and absorbing holiness. Better than any thing far-fetched, and therefore likely to arouse suspicion, is that which the enemy may convert to his purpose, as lying obvious and unsuspected in our path. He still uses the fruits of the tree of knowledge as effectively for his puposes, as in Eden. In crippling the holiness of the Church, he feels the essential point for his operations is the ministry. This is, as military men would say, the key of the position. With this in his power, his manœuvre is successful. The piety of the Church will assimilate in complexion and degree, to that which has possession of the pulpit. And hardly any temptation is employed with greater adroitness for deadening the spirituality of the ministry, than is the pursuit of the literary and scientific knowledge necessary in discharging these exalted duties.

The Saviour speaks of the “deceitfulness of riches.” Much might be said of the deceitfulness of learning. Like the spirit of self-righteousness, and the blameless morality of impenitent men, the deceitfulness of learning is more dangerous because living and moving in an upland region,

far above the morasses of sensuality, in an atmosphere clear, pure, and bracing to our intellectual nature; while it extends the compass of our reputation among the multitude of cultivated minds, and beguiles our souls by an enjoyment the most refined, apart from godliness, and the more dangerous from this very exquisiteness and refinement. It does by no means follow that, because a person has pleasure in pursuing even theological truth, it is necessarily exerting a sanctifying influence on his heart. The intellectual discernment and the spiritual discernment are two different things. The mind may have a purely intellectual pleasure, which is the higher because found in pursuing these exalted truths; and which may terminate in the mere pleasures of the chase, without a care to use the truth, when overtaken, for any practical purpose. Into the domains of theology and the Scriptures, we may easily carry the spirit of Malebranche: "If I held truth captive in my hand, I would open my hand and let it fly, in order that I might again pursue and capture it." Said Lessing: "Did the Almighty, holding in his right hand Truth, and, in his left, Search after Truth, deign to tender me the one I most prefer; in all humility, but without hesitation, I would request Search after Truth." The Scriptures furnish the noblest metaphysics, the most profound intellectual problems; and, pursued by the intellect alone, they will, like other abstruse studies, give a pleasure, which even he who is ministering at the altar, may, because he is a Christian, mistake for sanctified emotion, when it is nothing more than the metaphysician feels under the excitement of the chase in beating up the thickets in these domains of knowledge. The temptation from this quarter, is specious and dangerous; the man can never lay aside the whole armor of God; he must feel, every moment, the necessity of St. Paul's warning: "Praying always with all prayer and supplication, and watching thereunto with all perseverance," Eph. 6: 18. He must thereby keep up the electric communication between the intellect and the heart, that every truth which makes an impression on the mind, may make its power felt instantaneously, at its ultimate destination, the heart.

Far be it from us to say a word which might seem like discouraging the acquisition of knowledge. When the Holy Spirit goes before, with the blessing of his goodness,

there cannot be too much learning. Sanctified learning we would have without stint or limit. Other things being equal, with the same amount of grace, the more learned man will be the more useful man. We are not discouraging learning; we are only exalting holiness. We are giving a caution against the snare the enemy may weave around our steps, even while exploring not merely nature at large, but that Eden of truth here surrounding the tree of life, the Holy Scriptures. In approaching the tree of knowledge, in this paradise still open to the soul amid the ruins of earth, we should remember that the serpent may still be found, perhaps transformed into an angel of light, amid its branches. The covert of these boughs has ever been, from the first, a favorite lurking place for the destroyer of souls. At the feet of many a votary of learning has he, who used the fruit of this tree so effectively with our first mother, laid an offering, more beautiful than apples of gold in baskets of silver, in which has been concealed a serpent more deadly than the asp, amid the fruits brought to the fated Egyptian queen. So fully is knowledge identified with holiness, with spiritual life, that we are instructed: "This is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent," John 17 : 3. Knowledge is the fuel for feeding the flames of love. Knowledge, of every kind, does, at last, resolve itself into an acquaintance with God. All science leads up to Him; all the truths of science are emanations; rays of light, from Him, the great central sun of all being. And what are all the various branches of learning, already pursued, or hereafter discovered, but the grand highways laid throughout creation, that along them the soul may travel upward into that "light inaccessible and full of glory," where all truth centres, where Jesus, "the way, and the truth, and the life," now glorified, forever dwells. All truth may minister, and was intended to minister, to the growth of our religious affections. To the extent that we may know God, will we cherish his love and seek his glory. Cicero shows the orator should possess, as far as possible, universal knowledge. Much more is this true of the Christian, especially the Christian minister; since he can use "all mysteries and all knowledge," not only for enlivening his eloquence, but for feeding at his heart the holy love which gives his words their living power. Ho-

liness is knowledge. *Bene orasse est bene studuisse*—earnest prayer is effective study.

And why is earnest prayer effective study? Simply because prayer secures to the understanding the influences of the Holy Spirit. Bezaleel was filled with "wisdom, and understanding, and knowledge," by being "filled with the Spirit of God," Ex. 31 : 3. This recorded fact, like the types amid which it is embalmed, stands out for our encouragement to plead the promise, "If any of you lack wisdom, let him ask of God," Jas. 1 : 5. But such is the fascination of the pursuit of learning; such the supremacy the visible now has over the invisible; such the proclivity of the human heart; that we are in danger of exalting learning to the neglect of the Holy Spirit's essential power. Philosophy run mad, is the bane of godliness. As truly is this the case in the present, as in any former age of the Church. In a leading College of our country, under dominant Unitarian influence, the effective mode prevalent for stifling the orthodox sentiments of new-comers has been, to treat with contempt the divinity of Christ, as disreputable for profound thinkers and strong minds. The same deadly protean element of human nature, shows itself in the Church by making young Christian students feel the superior value of philosophy and learning in the intellect, to the fulness of sanctifying grace in the heart; by leading them to think that, in earlier life, at least, they may, without peril and with advantage, reverse the principle, "Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you," Matt. 6 : 33.

The antidote for all this, is a heart filled with the Holy Ghost. Jesus was prepared for his temptation, and for the work of his ministry, by the baptism of the Holy Spirit as he came up from Jordan. The security of our soul is the same Spirit "within us as a fountain of water, springing up into everlasting life." Our debilitated souls, exhausted by sin, need strength, need a spiritual tonic for renewing their strength. And when we are told the love of Jesus is better than wine, Song 1 : 2, the meaning is, that while wine revives the flagging energies of the body, this love does much more renew the wasting energies of the soul. The great Reformer says: *Tria faciunt theologum, oratio, meditatio, tentatio*. But what virtue have prayer, meditation, temptation, apart from the Holy Spirit using

them as instrumentalities? How full and rich are these, viewed as channels for the grace of the Spirit. In prayer, we receive the Holy Ghost; by his enlightening power, thus obtained, we understand the Scriptures in meditation; by his strength we are kept victorious in struggling with the trials which develop and mature our religious character. Only by close union with this blessed Spirit can our souls be kept from drifting away to the rocks and shallows of spiritual decay and superficial piety, by the dangerous and imperceptible currents every where in the tide, over which we are sweeping towards the invisible world. Mental culture apart from the Holy Ghost has ever been a blight of the church. Care must be taken, lest philosophy and pride of intellect cause the Holy Spirit to withdraw from our pulpits and theological schools—leaving us a church, like the second temple of Israel, beautiful in all the wealth, and tracery, and architecture of man, but desolate in spiritual loneliness by the departure of the Shechinah, the glory. The Scriptures studied apart from the enlightening and sobering influences of this Spirit of holiness, issue in rationalism. The study of the inward impulses and workings of man's nature, without the sobering corrective of the Scriptures, leads unstable souls, even while supposing they are following the Spirit, into mysticism and fanaticism. True religious experience must, therefore, ever be known by being the inward work of the Holy Spirit in quiet harmony with the revealed Scriptures. The two cannot be separated. Emotion without the Scriptures begets fanaticism. The study of the Scriptures, without the Spirit, begets rationalism. The word is the instrumentality; the Spirit is the living power which quickens this seed of the word until it makes the wilderness and solitary place of the unrenewed heart, rejoice and blossom as the rose.

The essential thing in religion is the indwelling of the Holy Spirit. He alone builds up the dilapidated ruins of the soul. He gives us newness of life, not by moral suasion, but by his divine influence brought to bear directly on the heart dead in trespasses and sins. He sustains and develops that life by permeating all the secret channels and avenues of feeling, sensation and understanding. The great secret of spiritual health and, growth in holiness, lies in receiving full measures of the Holy Ghost. These are the durable riches which it becomes a virtue

and a duty with avarice to hoard. We go from strength to strength, as we increase in this power of the Spirit. With Samson, we lose our strength, when from us the Lord, the Spirit, has departed. The Holy Ghost may be given in very different measures, to different persons; and, indeed, to the same person, at different times. Our own consciousness is here in harmony with the Scriptures. The law of our Christian life is, that forgetting the things which are behind, we press forward till we "be filled with the Spirit," Eph. 5 : 18. And when St. Paul prays, that "God would grant you according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;" this is for producing the following precious results: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, 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," Eph. 3 : 16. Beginning here with the Holy Ghost with power in the soul, we are led forward from one degree of holy growth and experience to another, through depths and heights of knowledge of the love of Jesus, till we are "filled with all the fulness of God." Coming into the soul like baptizing fire, the Spirit is not partial in his operations. He pervades all our powers, the intellect equally with the affections. He gives light to the understanding; He gives fervor to the heart. Like the fire spoken of by the Baptist, under which symbol He appeared on his first general outpouring, the Spirit of holiness changes into his own pure and fervid nature, those in whom He dwells, transforming the heart, dark and cold by sin, into a glow and flame of love. This fervor will increase with the increase of the influences of the Holy Spirit. While thus pervading, filling the soul, the Holy Spirit does also "enlarge our heart," Ps. 119 : 32. And when the lips of ancient prophecy, touched with a live coal from off the altar, spoke in words of fire, of the Light that should come, and the glory that should follow, one of the precious promises is, "Then thou shalt see; and thy heart shall be filled with the ecstasy of holy trepidation, and shall be enlarged," Isa. 60 : 5. He fills us with all the fulness of God, by filling us, to the limit of our present capacity, with his influences; and then, in that very enjoyment, enlarging our capacity that we may grasp

wider views of the divine glory, and be filled with deeper emotions of redeeming love.

Who then will pretend to say within what limits these influences of the Spirit are restricted in the soul? In all God's manifestations of his glory to his creatures, there must be, even under the brightest circumstances, a hiding of his power. As the glory addressed to the eye of the body may be such as to strike to the earth and blast with blindness, as in the case of Paul; so there may be communications which the soul could not now endure. Moses sheltered in a cleft of the rock, and there able to stand only a very partial unfolding of the passing glory, is an illustration for our instruction under this dispensation of the Spirit. A man born and living till adult years amid the darkness of the Mammoth cave, must be struck blind by sudden exposure to the noon-day sun. We require to have the glory of the Sun of Righteousness let in gradually on our darkened spiritual powers. We must be educated and attuned to the manifestations of God's glory, as the light of heaven. Hence, "the path of the just is as the shining light—the morning twilight—that shineth more and more unto the perfect day,"—literally, "unto the fixed day," noon, when the sun has reached his highest point, and seems there to stand in unabating glory, Prov. 4:18. In this world, we seem, at best, under the twilight of this glory. Yet there may be cases in which, taken up by Jesus to some mount of privileges, the believer may catch a glimpse of the coming glory, shooting a ray from behind the broken clouds and cliffs lying afar along the valley of the shadow of death. We can, therefore, readily believe that the divine glory unfolded by the Holy Spirit, might overshadow the soul here on earth, in a degree that would be overpowering and destroying. He whose workmanship we are in Christ Jesus, knows what measures of the Spirit we need, what our faculties will bear. We rejoice to know that He will bestow these precious manifestations, according to his own love and wisdom; that while "the Lord God is a sun and shield; while the Lord will give grace and glory; no good thing will He withhold from them that walk uprightly," Ps. 84:11. He will not unfold, even His glory, to a degree beyond what our powers can bear, and our sanctification may require. We may reasonably expect, in answer to our largest prayers for being filled with the Spirit, that our Father in

heaven will grant us such measures of grace as are adapted to our powers and our needs, without flooding the soul in such manner as to sweep away or injure the tender growths of holiness; and will shed down the genial light of His glory, attempered to our peculiar dispositions and times,—meanwhile getting us, perchance, on solitary occasions, into the mount, overshadowed with “the excellent glory,” that by things there seen and felt, we may be prepared for fiery trial and for crucifixion to the world; and may realize, that “the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us,” Rom. 8 : 18.

We are backward in cherishing these expectations and in putting forth the energy needed for realizing them, by clinging to the impression that in former dispensations greater measures of the Spirit and brighter manifestations of the glory of Christ were enjoyed by the Church, than can now be hoped for by ordinary believers. Surely the end cannot be less important, less glorious than the means. The fruit may make a less gaudy appeal to the senses than the bloom in full flower; yet all the foregoing beauty constituted merely the phenomena of progress, with its intrinsic value derived from culminating in the nutritious fruit. Everything else during all preceding ages; the patriarchal wanderings; the discipline in the wilderness; the Mosaic ritual; the tabernacle, the temple, the blood of innumerable sacrifices, the mercy-seat, the cherubim; the pillar of fire, the glory; all these, running through four thousand years, were but means for reaching a great end, the dispensation of the Holy Spirit through “Christ the end of the law.” Like the leaves of the bloom falling away as the fruit develops, all those rites and types with their gorgeous ceremonies, make a far more imposing appeal to the bodily senses, than does the dispensation with its fully revealed truth, for which they were created and in which they were appointed to end. When the apostle urged to “leave the principles of the doctrine of Christ, and go on unto perfection,” Heb. 6 : 1, he based the command on the truth, that our dispensation does, on all points, surpass all the preceding dispensations; that in this alone, the dispensation of the Spirit, do all the other dispensations find their perfection. The disposition to value the sensual higher than the spiritual, made it so difficult for the apostle to tear the early Christians away

from the ritualism of their day; this keeps up still a strong proclivity towards ritualism in our own day; this keeps up the error in pious minds that greater privileges and deeper grace than we enjoy, were possessed by ancient saints, who received the truths wrapped up in the unopened husks of the types; and who gazed on those clouds of light which were at best only typical adumbrations of the glory, now conveyed in its substantial essence to our souls through the spirit of Jesus. Showing by logical process that the gospel, while unimposing to the senses, is essentially more glorious than the Mosaic economy, the apostle says, "If the ministration of death, written and engraven in stones, was glorious; how shall not the ministration of the Spirit be rather glorious? For that which was made glorious, had no glory in this respect, by reason of the glory that excelleth," 2 Cor. 3 : 10. The Jewish ritual, though purposely made imposing to human sense, must be said to have no glory, when put in comparison with the unsensuous, but supereminent glory of the gospel.

The privileges now enjoyed, are greater, are more glorious than those of the foregoing dispensations. Moses at the burning bush, the high-priest before the cloud of glory at the mercy-seat, Elijah in the chariot and horses of fire, the disciples on the mount of Transfiguration, had nothing superior to what is now the privilege of every humble saint. We may not see what they saw; but we may feel what they felt. The same truth and glory disclosed to them, is now disclosed to us, only through a different and superior manifestation. They received it through a material type or embodiment, addressed to their senses; we receive the same by the direct influences of the Holy Spirit, through the written word, on our awakened souls. The material form of the old types, has passed away; but the truth embodied in those types, "lives and abides forever," for the instruction of the saints. The material mercy-seat has been displaced by the throne of grace, where He who was shadowed forth by the cloud of glory, welcomes every soul who comes as a priest of God unto Jesus in prayer. With the patriarch, we may never, in the body, wrestle with Jehovah-angel; yet the truth lying wrapped up in that symbolic act, may be repeated daily in the experience of every saint. The chariot and horses of fire may never be repeated to mortal eyes; but the magnificent spiritual

reality there shadowed forth, is repeated at the death-bed of every believer. Faith, with an eye keen for things spiritually discerned, "detects beneath this veil and drapery the lineaments of truth; and takes it to the bosom with that power which is "the substance of things hoped for, the evidence of things not seen," Heb. 11:13. Our apprehension of the truth, under the illumination of the Spirit, cannot be less clear than that of ancient worthies. Moses on the Mount, the disciples in the Transfiguration, could not have had more real joy of heart, than may now be enjoyed by those who behold "the light of the knowledge of the glory of God in the person of Jesus Christ," and have the home of their soul at the mercy-seat in prayer, under the overshadowing influences of the Holy Spirit. What mean the words of Jesus—"Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed?" John 20:29. What language can be more expressive of blessedness, than the words: "Whom having not seen ye love; in whom, though now ye see Him not, yet believing, ye rejoice with joy unspeakable and full of glory," 1 Pet. 1:8.

The records of the Church show, that there is now possible a degree of growth in grace, wherein the soul, "filled with the Spirit," "filled with all the fulness of God," may "rejoice with joy unspeakable and full of glory." Dr. Archibald Alexander, speaking of the religious experience of the Rev. Thomas Halyburton, says: "Holy affections, thus produced by the contemplation of truth, are the very opposite of enthusiasm. In this case, we see how high the exercises of scriptural piety may rise, without degenerating into any extravagance. Many Christians seem not to know, or believe, that such spiritual discoveries of the beauty of holiness and glory of the Lord, are now attainable; but still there are some, and often those of the humblest class of society, who are privileged with these spiritual discoveries, and prize them above all price." Archbishop Leighton says: "There are, indeed, some kinds of assurances that are more rare and extraordinary, some immediate glances or coruscations of the love of God on the soul of a believer; a smile of his countenance, and this doth exceedingly refresh, yea, ravish the soul, and enables it mightily for duties and sufferings. These he dispenses arbitrarily and fully, when and where he will; some

weaker Christians sometimes have them, when stronger ones are strangers to them, the Lord training them to live more contentedly by faith, till the day of vision come. And there is the other, the less ecstatical, but more constant and fixed kind of assurance, the proper assurance of faith."

President Edwards says: "The first instance that I remember of that sort of inward, sweet delight in God and divine things, that I have lived much in since, was on reading the words, 'Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever, Amen,' 1 Tim. 1 : 17. As I read these words, there came into my soul, and was, as it were, diffused through it, a sense of the glory of the Divine Being; a new sense, quite different from any I ever experienced before. This I know not how to express otherwise, than by a calm, sweet abstraction of soul from all the concerns of the world; sweetly conversing with Christ, and wrapt and swallowed up in God. This sense I had of divine things, would often of a sudden kindle up, as it were, a sweet burning in my heart; an ardor of soul I know not how to express. * * Once, as I rode out into the wood, having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view that, for me, was extraordinary, of the glory of the Son of God, as Mediator between God and man, and his wonderful, great, full, pure, and sweet grace and love, and meek and gentle condescension. This grace that appeared so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably excellent, with an excellence great enough to swallow up all thought and conception—which continued, as near as I can judge, about an hour; which kept me the greater part of the time in a flood of tears and weeping aloud. I felt an ardor of soul to be, what I know not otherwise how to express, emptied and annihilated; to lie in the dust, and to be full of Christ alone; to love Him with a holy and pure love, to trust in Him; to live upon Him, to serve and follow Him; and to be perfectly sanctified, and made pure with a divine and heavenly purity. I have, several other times, had views very much of the same nature, and which have had the same effects."

In the life of John Howe, we find this record: "He seemed sometimes to have been got to heaven, even before

he had laid aside that mortality which he had been long expecting to have swallowed up of life. It was observed by some of his flock, that in his last illness, and when he had been declining for some time, he was once in a most affecting, melting, heavenly frame at the communion, and carried out into such a ravishing and transporting celebration of the love of Christ, that both he himself, and they who were at the communion with him, were apprehensive he would expire in that very service." On a blank leaf in his Bible, the following was found in Mr. Howe's handwriting in Latin, of which this is a translation. "After this I had long, seriously, and repeatedly thought with myself, that besides a full and undoubted assent to the objects of faith, a vivifying, savory taste and relish of them was also necessary, that with stronger force and more powerful energy they might penetrate into the inmost centre of my heart, and there being most deeply fixed and rooted, govern my life; and that there could be no other sure ground whereon to conclude and pass sound judgment on my good estate Godward. This very morning I awoke out of a most ravishing and delightful dream, that a wonderful and copious stream of heavenly rays from the Divine Majesty did seem to dart into my open and expanded breast. I have often since, with great pleasure, reflected on that very signal pledge of special divine favor, vouchsafed to me on that memorable day; and have again tasted afresh the same holy delights. But what of the same kind, I sensibly felt through the wonderful kindness of my God, and the most delightful influences of the Holy Spirit, on October 22, 1704, far surpassed the most expressive words my thoughts can suggest. I then experienced an inexpressibly pleasant melting of heart, tears gushing out of my eyes for joy that God would shed abroad his love abundantly through our hearts, and would for this purpose so specially bestow on me his Holy Spirit."

In the life of the Rev. William Tennent, we read: "He was attending the duties of the Lord's day in his own Church, as usual, where the custom was to have morning and evening service with a half hour's intermission. After preaching, he went into the woods for meditation, the weather being warm. While reflecting on the wisdom of God, especially in redemption through the blood of his Son, the subject suddenly opened on his mind with such a flood of light, his views of the glory and majesty of Jeho-

vah were so inexpressibly great, as entirely to overwhelm him, and cause him to fall almost lifeless to the ground. When he had recovered a little, all he could do was to pray that God would withdraw Himself from him, or he must perish under a view of his ineffable glory. When able to reflect on his situation, he could not but abhor himself as a weak and despicable worm; and seemed overcome with astonishment, that a creature so unworthy had ever dared to attempt the instruction of his fellow-men in the nature and attributes of so glorious a Being. Overstaying the usual time, some of his elders went in search of him, and found him prostrate on the ground, unable to rise, and incapable of telling them the cause. They raised him up; and after some time brought him to the Church, and supported him to the pulpit, which he ascended on his hands and knees. He remained silent a considerable time, earnestly supplicating Almighty God—as he told the writer—to hide Himself from him, that he might be able to address the people. He became able at length to stand up, by holding to the desk; and the prayer and sermon that followed melted the whole congregation into tears, and made very lasting impressions on all the hearers.”

The Rev. Dr. Ashbel Green, says in his autobiography: “I ought to state that my gloom was very often relieved greatly by the highest exercises of a spiritual kind I have ever experienced. I was even tempted to impute these very exercises to melancholy itself. But I was made to feel that I could not command them at my own pleasure, and that Satanic influences could not account for their occurrence, without making Satan hostile to his own interests; for their invariable effect was to humble me to the very dust, and to exalt the Redeemer, and to fill the mind with love to God and man in an eminent degree, and a desire to do all in my power to advance the interests of vital piety.” Dr. Jones, his biographer, states: “Several months before his decease, a member of the family was awakened at midnight by a noise in his room, like the sobbing of a person that was weeping. On going to the door, and gently opening it, he was found with his eyes closed and lips moving, as if speaking in whispers with the greatest earnestness, while his cheeks and pillows were wet with tears. When asked, in the morning, without any allusion to what is here mentioned, how he had slept, he answered

that he had a precious night in communion with his Saviour." On the Sabbath before his death, a scene occurred, the same in kind with that above, taken from John Howe. We regret not having room to transfer the account of it to these pages. A like record is found in the life of Dr. Beecher.

The wife of the Rev. Jonathan Edwards, a woman of eminent godliness, thus describes her religious exercises, in the year 1742: "I cannot find language to express how certain the everlasting love of God appeared; the everlasting mountains and hills were but shadows to it. My safety, and happiness, and eternal enjoyment of God's immutable love, seemed as durable and unchangeable as God himself. Melted and overcome by the sweetness of this assurance, I fell into a great flow of tears, and could not forbear weeping aloud. The presence of God was so near and so real, that I seemed scarcely conscious of anything else. I seemed to be taken under the care and charge of my God and Saviour, in an inexpressibly endearing manner. The peace and happiness which I hereafter felt, was altogether inexpressible. The whole world, with all its enjoyments and all its troubles, seemed to be nothing; my God was my all, and my only portion. No possible suffering appeared to be worth regarding; all persecutions and torments were a mere nothing.

"At night, my soul seemed to be filled with an inexpressibly sweet and pure love to God, and to the children of God; with a refreshing consolation and solace of soul, which made me willing to lie on the earth at the feet of the servants of God, to declare his gracious dealings with me, and breathe forth before them my love, and gratitude, and praise.

"All night I continued in a constant, clear, and lively sense of the heavenly sweetness of Christ's excellent and transcendent love, of his nearness to me, and of my nearness to him, with an inexpressibly sweet calmness of soul in an entire rest in him. I seemed to myself to perceive a flow of divine love come down from the heart of Christ in heaven into my heart, in a constant stream, like a stream or pencil of sweet light. At the same time, my heart and soul all flowed out in love to Christ, so that there seemed to be a constant flowing and reflowing of heavenly love from Christ's heart to mine; and I appeared to myself to float, or swim, in these bright, sweet beams of the

love of Christ, like the motes swimming in the beams of the sun. My soul remained in a heavenly elysium. I think that I felt each minute, during the continuance of the whole time, was worth more than the outward comfort and pleasure which I had enjoyed in my whole life put together. It was a pure delight which fed and satisfied my soul. It was a sweetness which my soul was lost in.

"In the house of God, so conscious was I of the joyful presence of the Holy Spirit, that I could scarcely refrain from leaping with transports of joy. My soul was filled and overwhelmed with light, and love, and joy in the Holy Ghost, and seemed just ready to go away from the body. I had, in the meantime, an overwhelming sense of the glory of God, as the great eternal all, and of the happiness of having my will entirely subdued to his will. This exaltation of soul subsided into a heavenly calm, and a rest of soul in God, which was even sweeter than what preceded it. My mind remained so much in a similar frame for more than a week, that I could never think of it without an inexpressible sweetness in my soul."

These extracts need not be multiplied. They show the existence of a state of exalted enjoyment, under the fullness of the Spirit, and the nature of the exercises attending such growths in grace. They are the testimonies of persons of the highest intellect and culture; familiar with theology as a science, and with the operations of the Holy Spirit in eminent revivals of religion; given to jealous self-examination, and trained to sift the spurious from the genuine, in manifestations of religious affection. Three of the cases just noticed, are records of an experience had shortly before death. This, therefore, is a state of holy affection possible this side of the grave. If possible at that time, why not possible at earlier periods in the religious life? Numerous believers, persons of sober judgment, unimpeachable godliness, and consistent lives, bear witness that they have had repeatedly, at intervals of greater or less continuance, the same exercises during many years of their life. The words of President Edwards are: "I have lived much in that state since," referring to a time nearly a quarter of a century before his death. Dr. Green speaks of these "highest spiritual exercises as being very often enjoyed." These exercises are precisely such as we are warranted to expect from the promises of God; they have been enjoyed by all classes of

believers, from the highest to the lowest, in the Church; and the consciousness of all enjoying such blessings, accords with the spirit of the promises, that these attainments are open to all who will, with faith and patience, seek to inherit the promises.

What is the character of the views and emotions thronging the soul when thus "filled with the Spirit," "filled with all the fulness of God?" They cannot be better portrayed than in the Tract by President Edwards at the head of this article. They are there sifted and set forth by the most profound and rigorous metaphysics in alliance with the deepest godliness.

There is a deep conviction of the presence and fulness of the Holy Spirit, and an intense hungering and thirsting for deeper measures of his heavenly grace. We feel these emotions have not arisen at our own will; and cannot be made to come at our bidding. They are felt to be sent in answer to prayer, as truly as the baptism of Pentecost; and to arise from an influence without the soul, as certainly as were the tongues of fire from heaven. Perhaps these exercises, when deepest and most abiding, arise in individual hearts most frequently amid the quietude of loneliness, of sorrow, and of secret prayer. They are by no means confined to revivals where, on the multitude, the Spirit comes down "as showers that water the earth." Extensive revivals do often, perhaps generally, begin by the Spirit's fulness falling on scattered souls, wrestling in secret places, for the blessing. Often, like Gideon's fleece, will some solitary soul be dripping with these heavenly dews, when "it is dry on all the earth besides." The consciousness of those thus exercised convinces them that it is the work of the Holy Spirit. This feeling, apart from other things, may not be safe to rely on; but, when found developing in such fruits as the Scriptures declare are fruits of the Spirit, this consciousness becomes evidence the most reliable. With an instinct peculiar to the spiritual life, this consciousness appropriates, as expressive of itself, the words, "My Spirit shall be in him a well of water springing up into everlasting life," John 4 : 14.

We have the witness of the Spirit, that this is no delusion. "The Spirit himself beareth witness with our spirit that we are the children of God," Rom. 8 : 16. And what mean the words: "Now I have told you before it come to pass, that when it is come to pass, ye might believe," John

14 : 29. He had been speaking to them in detail of the mission of the Holy Spirit; and then says, he had been thus explicit in order that when the Spirit came into their hearts, they might not attribute his influence to other causes, but might recognize them as the promised blessing. We are thus convinced of the presence of the Holy Spirit. Comparing these inward exercises with the evidences laid down in the word of God, we can as soon doubt the reality of the surrounding world, as doubt these are the influences of the Spirit. Apart from all bodily and nervous excitement, calm, composed, alone with God, controlled by no outward thing, capable of exciting either sorrow or joy, the heart hitherto unfeeling, so hard, melts down by a power which can be none other than the power of Him, "Which turned the rock into a standing water, the flint into a fountain of waters," Ps 114 : 8. We feel, moreover, that this is a baptism of the Holy Ghost and of fire. Hereby are we "made partakers of the divine nature," "made partakers of his holiness." The Spirit pervading the soul as heavenly fire, changes soul, mind, affections, all our powers, into his own pure, glowing nature; while thought, learning knowledge, all that pours into the heart through the channels of our faculties, is transmuted by this sacred fire, into the purity and beauty of holiness; and makes the flames burn still more intense, that are already blazing with such deep, calm power on the golden altar of the soul, wrapped in this atmosphere of hallowed light.

The soul craves full and overflowing measures of the Holy Spirit, praying without ceasing; and when filled, praying for an increased capacity, an enlarged heart. Prayer is the habitual breathing of the heart. It goes forth from the soul as steadily as the breath goes forth from the body. We fulfil spontaneously the command, "Pray without ceasing." Time was when an effort was needed for tearing ourselves away from worldly duties for secret prayer. Now the current of feeling is in the other direction; we go with an effort from the mercy-seat down to the secular duties of life.

There is an intense eagerness and love for the Scriptures. Instead of weaning us therefrom, these exercises draw us with a power keeping pace with their intensity, to the written word. No sacramental forms, no missal or volume of gatherings from those hallowed pages, can sat-

isfy the healthful cravings of this spiritual life. The soul thus filled with the Holy Ghost, is so attuned as to be touched and thrilled most sensitively by the Scriptures. We are in keen sympathy and unison with the truth. We feel that, from first to last, the Scriptures and the Spirit go hand in hand. Far from any wish to plunge into mysticism, by surrendering to the uncontrolled impulses and vagaries of the inner man, we cling, with a grasp stronger and stronger, to the written word, as the lamp to our path. We know that under the energy of these impulses we are on the right road to Canaan, because they make us look with absorbing earnestness to the Scriptures as our pillar of fire in this wilderness. We can say: "I have esteemed the words of his mouth more than my necessary food," Job 23 : 12. "Thy word was unto me the joy and rejoicing of my heart," Jer. 15 : 16. "More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-comb," Ps. 19 : 10. We enter into Melancthon's words: *Mirabilis in iis voluptas; immo ambrosia quædam cælestis*: Scripture satisfies the soul with holy and wondrous delight: it is a heavenly ambrosia. We begin to apprehend powerfully the depth and glory of the Scriptures. A marvelous facility is enjoyed of seeing into their meaning. Passages, hitherto dark, break open before us with a bewildering fulness and splendor. We find the written word, indeed, an illuminated manuscript, not like those of the dark ages, curiously, yet unmeaningly, adorned by the hand of man; but richly illustrated with glories spiritually discerned, amid the luminous commentary unrolled around the sacred text in the illuminating influences of the Holy Spirit. The language of Bunyan is realized, that he "often saw more in a single text, than he knew well how to stand under." Hitherto the Scriptures have been beautiful and instructive, but, like the most holy place veiled; now the veil seems measurably drawn, and we are thrilled by glimpses of the indwelling glory. With calm, hallowed earnestness, kindled by the Holy Spirit, we range these fields of truth, not with the icy zeal of science, as the geologist scans out-cropping rocks to find their naked formation; but hungering and thirsting for righteousness, we seek the "honey out of the rock, oil out of the flinty rock," living springs, more reviving than "cold waters to the

thirsty soul," hidden manna clustering on every blade and branch of truth, amid purer than Hermon's dews. Here, while "searching as for hid treasures," we find that which "cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire." Our "delight is in the law of the Lord; and in his law do we meditate day and night." Amid the falling twilight of evening, we strain our aching eyes to read these words of Jesus; with the early dawn of the morning, we hasten, with more than the love of the holy women to the sepulchre, to hang, as embalmed in these pages, over our precious, crucified Lord. Over the entrance to the sacred library, in a temple of Thebes, in Egypt, was the inscription, *Ψυχῆς Ἱατρείον*, The Dispensary of the Soul. We find the Scriptures are the Dispensary of the Soul, not as an apothecary's room filled with drugs is a dispensary; but as Eden was a dispensary, filled with all that could delight the senses and feed our powers with the influences, that arrest decay and nourish the development of an immortal life.

There is deep and overwhelming humility. By a mild, calm, gentle emotion, we feel it sweet to go down into the very dust. It is as unreasonable to talk of growth in grace, without growth in humility, as to talk of the development of a tree without corresponding growth of the root. Spurious religious affections, however specious to the eye of man, will be found hollow at the core, where humility should otherwise be healthful and full. True humility consists in having a just knowledge of God and of ourselves; and in taking the position, in relation to God, which such knowledge demands. It is the impulse of a soul subsiding into its own place under the power of the truth, the whole truth, and nothing but the truth revealed by the Spirit of holiness. The humility increases with the illumination of the Spirit. We say with the patriarch: "Now mine eyes seeth thee. Wherefore I abhor myself," Job 42:5. Manifestations of the glory of Jesus do invariably prompt us, like the apostle at Patmos, to fall at his feet. They humble us in the dust. We go down under a sweet, gentle constraint, till prostrate, "falling down on the face," we feel there, true, exquisite luxury of soul. So deep is the sense of our sinfulness and unworthiness; such is the impression of the holiness of God and of his love to such sinners as ourselves, that gladly would we sink lower, if a place lower than the dust could be found. We

feel with President Edwards: "There was no part of creature holiness of which I had so great a sense of its loveliness as humility, brokenness of heart, and poverty of Spirit; and there was nothing that I so earnestly longed for. My heart panted after this: to lie low before God, as in the dust; that I might be nothing, and that God might be all."

With this is blended deep and melting contrition. The contrite spirit is the heart made sensitive by the Holy Ghost; and, thus affected with deep humility, with God's tender, amazing, unmerited love towards us, and with our unutterable ingratitude towards Him so loving, so gracious, so kind, the heart subsides into melting tenderness, and calmly, spontaneously pours forth its feelings in brokenness of spirit, frequently in tears. There may be humility without contrition. There can be no contrition without humility. Humility and contrition flow infallibly from the presence of the Holy Spirit. Jesus, speaking of the promised Spirit, says of the believer: "We will make our abode with him," John 14: 23. And "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit," Isa. 57: 15. These sister graces, in their melting tones of penitential love, bespeak the assured presence of the Holy One within this spiritual temple. Whatever other feelings may be visible, the Spirit of holiness is not abiding in a heart, where these fundamental emotions are not paramount. The prayer has been fulfilled: "O that thou wouldst rend the heavens, that thou wouldst come down, as when the melting fire burneth," Isa. 64: 1. Our precise feeling is that the heart has gone down like gold under the influence of the melting fire. Our sense of sinfulness and unworthiness is overwhelming; our sense of the love of Jesus is subduing; and our emotion finds relief and blessedness in tears. These tears of contrition are, indeed, precious tears. They are not the tears shed when the soul first convinced of sin, comes a prodigal seeking forgiveness; not the tears of the backslider crushed under the sense of secret or open sin; not the tears shed over lost opportunities and vanished blessings; not the tears shed over the memory and the grave of the beloved dead. Such were not the tears wept by the king of Israel, when he went out from the presence of Nathan the prophet; by Peter, when under the reprov-

ing eye of Jesus, he wept bitterly ; by Judas, when he had betrayed the innocent blood ; by David, when he sorrowed over the fall of his rebellious son. They are such tears as were shed by her "who was a sinner," and "loved much, because her sins, which were many, were forgiven ;" who "stood at the feet of Jesus behind Him, weeping ; and kissed his feet, and washed them with her tears," Luke 7 : 38. We feel the words of a believer during the past century, who says : "My soul was dissolved into tenderness, and became as melting wax before the fire. A sense of the Divine presence rested on us all, and we were melted into floods of tears." A few hours before her death, Mrs. Graham was seen bathed in tears ; and in reply to the anxious inquiry of her friends, she said : "I have no more doubt of going to my Saviour, than if I were already in his arms ; my guilt is all transferred ; he has cancelled all I owed. Yet I could weep for sins against so good a God : it seems to me as if there must be weeping, even in heaven for sin." Another saint thus drawing near to heaven, on being asked the cause of bursting into tears, said : "Oh it is happiness that makes me weep ! I am thinking of Jesus, and how his name charms all the heavenly host. I can think only of Jesus." In his work "On the glory of Christ," in the two precious chapters on "The difference between viewing Christ by faith in this world, and by sight in heaven." John Owen says : "The heart of a believer affected with the glory of Christ is like the needle touched with the lodestone. It can no longer be quiet, no longer be satisfied at a distance from Him. Pantings, breathings, sighings, groanings in prayer, in meditations, in the secret recesses of our minds, are the life of it. Our best estate and highest attainments are accompanied with groans for deliverance. Now groaning is a vehement desire mixed with sorrow for the present want of what is desired. The desire hath sorrow, and that sorrow hath joy and refreshment in it ; like a shower that falls on a man in a garden in the Spring ; it wets him, but withal refresheth him with the savor it causeth in the flowers and herbs of the garden where he is. And this groaning is one of the choicest effects of faith in this life." "The Spirit himself maketh intercession for us with groanings which cannot be uttered," Rom. 8 : 26.

There is intense love to the Lord Jesus, and earnest longings for brighter manifestations of his glory. A lead-

ing characteristic of these exercises is that we look away from ourselves unto Jesus. Self is forgotten in the fullness of his righteousness and the blessedness of his love. No language can be found too strong for expressing the deep intensity of our love. We feel devoutly thankful that the Holy Spirit has himself written down in the Song of Songs, expressions which, if not there found, we might think it presumptuous to adopt as our own; but which, having been thus written for our instruction, we gladly appropriate with the deepest blessedness. So fervent will this love sometimes burn, that we pray with an ancient saint: "Lord withdraw a little, lest the brittle vial of my heart burst by the rays of thy favor darting too strongly." We then long for greater capacity, for an enlarged heart. No prayer is more frequent than the prayer of Moses: "I beseech Thee, shew me thy glory," Ex 33 : 18. There will, at times, be a feeling of home-sickness for heaven. We feel a literal truth in the words of Bunyan: "By reason of the natural glory of the city, and the reflection of the sun-beams upon it, Christian with desire fell sick." We enter into the words of John Howe: "There will be a sickness of the heart, by the delays of what I hope for. They that never felt their hearts sick with the desire of heaven, and the blessedness of that state, cannot conceive of it as a tree of life beforehand, nor ever know what patience in expecting it signifies beforehand." "Blessed are the homesick, for they shall come to their Father's house!"

"Her home is far, O far away;
The clear light in her eyes
Has nought to do with earthly day,
'Tis kindled from the skies.

"Wrapped in a cloud of glorious dreams,
She lives and moves alone;
Pining for those bright bowers and streams,
Where her Beloved's gone."

"Often in private and in public, at home and abroad, in retirement and in business, alone and in society, will he be saying in his own soul, with groanings that cannot be uttered: O that I were thine, Lord Jesus—O that thou wert mine."*

* Witsius De Nom. Jesu.

With this love to Jesus goes, necessarily, love to the brethren, and to all men. Our heart warms to the faintest traces of our Lord's image, even imbedded in deep earthly infirmity; we love all, however wretched, for whom He in love shed his blood. The barriers of bigotry and exclusiveness around the heart, go down; and our holy affection luxuriates in the liberty of gathering to the bosom all members of the true mystical body of Jesus, of following Him into the wilderness to seek and save the lost. There hence results a devoted activity in the service of our Lord. The highest development of life is found to be the highest activity. Devotion to the will and work of Jesus is a spontaneous impulse of such affections. Far from seeking a selfish gratification by withdrawal to the seclusion of the cloister, they prompt us to follow our adored Redeemer, not only into his retirement for prayer amid the night-dews of the lonely mountain, but along the dusty road of daily laborious life. We submit with willing quietness to mortification and trial; we grapple in thankfulness with toil and exhaustion in his service. Amid the struggle and weariness, we can say: "It is God that girdeth me with strength. He maketh my feet like hind's feet. Thou hast also given me the shield of thy salvation: thy right hand hath holden me up, and thy gentleness hath made me great," Ps 18 : 35.

There is a deep impression of the hateful nature of sin; a most delicate sensitiveness to its least approach; and a jealous watch over its advances. Time has been when tornadoes of passion and temptation swept over our soul, driven like the frail bark on Galilee before the tempest; but the voice of Jesus has spoken, "Peace, be still;" and the troubled elements have sunk into unruffled peace. We realize the precious luxury of increasing holiness; and while weighed down more and more with the growing sense of our lingering infirmities, groan more earnestly, with sighs and tears, for a full deliverance from all fellowship with the least shadow of corruption. Like a fountain once surrounded by the desolation of winter and discolored by the agitation of stormy rills, pouring into its bosom, but now, under the influence of spring, with running waters welling up, clear and calm, its border fringed with overhanging flowers, the beauty of heaven reflected in its depths; our soul feels "the winter is past, the rain is over and gone;" is a "fountain of gardens, a well of living

waters," calm, pure, full, bordered with the fruits of the Spirit, more precious than "spikenard, myrrh, and all the chief spices;" and, while "the day breaks and the shadows flee away," reflecting "the bright morning star." We rejoice in the promise: "Blessed are the pure in heart; for they shall see God," Matt. 5 : 8. There are times when we can say with Andrew Rivet: "My soul is as a vessel filled with pure water, which no agitation troubles." The exercises of the heart have been taking, more and more, the character of permanent peace. It is that normal, healthful condition of the soul, which is the result of holiness, of perfect love," 1 John 4 : 18; of the peace promised by Jesus: "Peace I leave with you, my peace I give unto you," John 14 : 27. "And the peace of God which passeth all understanding, shall keep your hearts and minds in Christ Jesus," Phil. 4 : 7. It is the peace of full assurance, of perfect love. "I know not," says Herman Witsius, "whether anything more delightful and pleasant can be desired in this life, than the full assurance of our faith, which entirely calms the conscience, and delights it with the ineffable sweetness of consolations. This begets 'a joy unspeakable and full of glory,' whereby St. Peter testifies: 'Though now not seeing, yet believing, they rejoice.' Nothing exceeds this joy in efficacy, for it penetrates into the inmost soul, and is alone sufficient to sweeten the most bitter of all afflictions, and easily dispel the greatest anguish of soul. Nothing is more pure. It does not discompose the mind, unless in a salutary, wise, and holy manner; that, having no command of itself, but, being full of God, and on the very confines of heaven, it both feels and speaks above the capacity of a man. The more plentifully one has drunk of this spiritual nectar, though he may appear delirious to others who are unacquainted with those delights, he is the more pure, and wise, and happy. Nor does God at all times deal out this joy with a sparing hand. He sometimes bestows it in such plenty on his people, that they are almost made to own themselves unable to bear such heavenly delight on earth."

'This is a state reached through trials correspondingly great and distressing; through painful temptations; through bitter agonies of heart; through crucifixion to the world, where the nails are often driven by hands we have labored only to bless. "Great temptations triumphed over, make great Christians." The Delectable Mountains and the

River of the Water of Life, cannot be reached by the pilgrim without passing through the Valley of Humiliation, and the Valley of the Shadow of Death. Even Jesus, "for the joy that was set before Him, endured the cross, despising the shame." The intense glory of our Lord, as sometimes overshadowing us on the holy mount, may not always continue; yet do these hallowed seasons, when passed, leave behind them, from time to time, a purer love, a more steady strength, a deeper devotion, a more tender contrition, a holiness betokening the brightening dawn, a more perfect peace. Like the heavy showers, which are equally needed with the nightly dews, these powerful baptisms of the Holy Ghost are needed no less than the gentle refreshment of the dews of daily grace. Even when the overshadowing cloud of glory has passed, these precious visitations cause the channels of our affections and outgoings of our duties to run more steady and full amid surrounding drought. We prize them above thousands of gold and silver. We watch in prayer for their coming, with the earnestness of the prophet on the top of Carmel watching for the "cloud out of the sea, like a man's hand." The times and places of these visitations are cherished with the affection of the patriarch for Bethel; of the disciples for the Transfiguration. The heathen built a shrine over a spot, on which the lightning had fallen from heaven: much more may memory raise a little sanctuary over the spots consecrated by the falling of this Pentecostal fire.

ARTICLE III.

CONFESSIONAL ET EXTRA-CONFESSIONAL.* TRANSLATED FROM THE GERMAN.

By Prof. E. J. Koons, A. M., of Muhlenberg College, Allentown, Pa.

I.

Right-Reverend Sirs:—In a communication of the 17th of May, in the name, and by the direction, of the Synod

* Opinion of the Dorpat Theological Faculty, in answer to the