for this work, He will not fail also to provide the means for their outfits and passages to China.

"To begin with," Mr. Taylor writes, we need forthwith TWENTY ABLE, EARNEST, and HEALTHY YOUNG MEN. Will all those who read this article pause and raise their hats to God, praying that He will select and send forth these men, so that their necessary preliminary Chinese studies may be commenced as soon as possible."

It should be borne in mind that the need for men and women for the general work of the Mission is in no way lessened by this special advance movement.

The qualifications for efficient missionary service include—

A life surrendered to God and controlled by His Spirit.
A restful trust in God for the supply of all needs apart from human guarantees.
A sympathetic spirit and a willingness to take a lowly place.
Tact in dealing with men, and adaptability to new circumstances and customs.
Zeal in service, and steadfastness under discouragement.
Love for communion with God and the study of His Word.
Some experiences and blessing in the Lord's work at home.
A healthy body and a vigorous mind.

Both in the "Forward Movement" and in the general work there is abundant scope for men of the highest intellectual attainments, if these are held in subjection to Christ, and there is also room and work for those who have had fewer early advantages, provided that there is power to study, and evidence of real industry in obtaining a fair English education.

We believe that the duty of carrying the Gospel to the heathen rests upon every child of God, and that no one should take it for granted that God does not want him to do so in person, until he has faced the whole question and is assured of God's approval upon his staying at home.

If any who read this letter are led, after prayerful thought, to take it as God's call to them, they are cordially invited to write to Mr. H. W. Frost, Church St. Toronto, Canada.

Subtitle for Watchword and Truth.

Sanctification. I Cor. 1:30

BY A. J. GORDON, D. D.

I WANT to give you four aids to progress in sanctification. Since it is written that Jesus Christ is of God "made unto us wisdom, righteousness, sanctification, and redemption," we may see in these, four means by which we may appropriate the Lord Jesus Christ, who is our sanctification, and therefore they become the best aids to our progressive sanctification. First, there is the Contemplation of Christ; second, the Feeding upon Christ; third, Abiding in Christ; fourth, Looking for Christ.

First, Contemplation of Christ. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." That is what I call the contemplation of Christ. An evangelical faith does not consist simply in a glance, but also in a gaze. Thank God, a glance is enough to save a soul, but it takes a prolonged gaze to sanctify a soul. That is what we are invited to here. I am sorry to believe that our nineteenth century Christianity, with its blood-shot eyes and its fevered pulse, has lost the art of contemplation. We need to relearn it. It is perhaps the most difficult of all exercises—meditation upon the Lord Jesus Christ. We need sometimes to come into His presence and say, "Lord, I come not today to ask; I come not today to give; I come simply to look upon thy face, to gaze into thy glorified countenance, if perchance I may be permitted to catch and reproduce some of the lineaments of thy face."

St. Augustine says upon the passage where we are told by God that no man can see His face and live: "Then let me die if only I may see thy face." Truly, we must die in order to see His face. In proportion as we become dead to self, we are able to discern His countenance. "Blessed are the pure in heart for they shall see God." "I notice that a learned man in commenting on this text says that it is a perfectly natural process which here goes on. Just as association with a friend reproduces the likeness of that friend, and just as intimacy with another makes you to be assimilated to that other, so if you
associate much with Christ you will inevitably become like Him. It is no doubt in a sense natural, and yet if you read the whole passage you will see that it is supernatural, "even as by the Spirit of the Lord." We are dependent here, as everywhere, upon the operation of the Holy Ghost. It is only the Spirit of the Lord within us that can reproduce the image of the Lord that is set before us.

Let us suppose that you have the original picture of Raphael's "Transfiguration." You desire to reproduce it; just as so many people talk about copying or imitating Jesus Christ. You bring out your brushes, your paints, your pencils, and your easel, and set to work. When you have worked at it for a day you will probably find what miserable work you are making of it. You try again and again, but by-and-by you become the laughing stock of your neighbors, and see very plainly that you are not an artist. Then you begin to be in despair, and are ready to give it up. But let us suppose, if it were possible, that the spirit of Raphael should enter into you. Well, I do not say that he would produce the picture at once. It would take that spirit some time to get the mastery of your fingers; to train your eye to the delicate perceptions of proportion and perspective. But if Raphael's spirit were in you, he would more and more train your faculties to his use, until by-and-by he would perfectly reproduce Raphael's picture. So exactly does the Lord deign to set the portrait of Himself before us, and tells us to reproduce it, since He puts His own spirit within us. Is it only Christ who can produce Christ? It is only the Christ within who can reproduce the Christ without. This, therefore, brings us into the likeness of Jesus Christ, looking into His face, and dying that we might live.  

2. Take another aid—Feeding upon Christ. You recollect in John's Gospel, how, after that marvellous discourse about eating the flesh, and drinking the blood of the Son of Man, some of those who had heard seem to have stumbled at the seeming grossness and carnality of the thought. At the end of the discourse, our Lord appears to relieve them from the difficulty by explaining his deep meaning. He says: "It is the Spirit that quicken-eth, the flesh profiteth nothing. The words that I speak unto you, they are spirit, and they are life." Now, we understand what he meant. "He that eateth Me shall live by Me." Well, we believe that his words are spirit and life. This Scripture not only was inspired, but is inspired. And as blood is in every part of the body, in all the veins and arteries, so that wherever you prick the body blood will come out, so the life and spirit of Jesus Christ is in every sentence and word and letter of this Word. It is indwelt by the Holy Ghost. Therefore, do you not see how we shall constantly progress in sanctification, if we are feeding upon His Word? I need not remind you of so trite a fact. But let me suggest this, which is not so trite, that there is the twofold process still of life and death. Have we not misinterpreted these words, "The letter killeth but the Spirit giveth life." Men say, "The letter killeth; then let us kill the letter; we do not want it." No; I say, rather, with all humility, if the letter killeth, then let it kill me, that the Spirit may give me life. I open the words of the letter, "Thou shalt love the Lord thy God with all thine heart," and I recollect that I love him only with a little part of my heart—only at best with a little corner of it. I am slain by the law; I find myself dead before it: the letter has killed me. Then I turn to the words of the Spirit, "Herein is love, not that we loved him, but that he loved us, and sent his son to be the propitiation for our sins." "We have known and believed the love that God hath toward us." In other words, we find that, after being slain by the law, we are made alive again. For we learn that when we could not love God with all our hearts, he loved us with all his heart. So we submit to the law, and rejoice in it. Again we read the letter: Cursed is everyone that continueth not in all things that are written in the law to do them." That slays me again; I have not done a hundredth part of them. I turn over to the words of the spirit once more: "Christ has become the end of the law for righteousness to everyone that believeth." So the word kills, and the word makes alive again by the spirit. The word is the sword of the spirit, and what for but to slay? But it is also the later
of regeneration; and it is also the oil which binds up the wounds that the sword has made.

3. Here is the third, Abiding in Christ. "Abide in me, and I in you. As the branch cannot bear fruit of itself; neither can ye, except ye abide in me." You see there is the twofold fact here—union and communion—"I in you, and you in me. It is not only necessary that we should be in Christ, but that his fulness should be imparted to us. It is a twofold blessing. I would remind you again that the imitation of Christ is utterly impossible, apart from incorporation into Christ. The wild-olive sinner may desire to be like the purple-grape Christian, but he never can if he still remains a branch of the wild olive tree. But if the sinner is grafted into Christ, he will then begin to pour his life into him, and he will become like him inevitably. Birth is the only passport to beauty, not only in human life, but especially in the divine. We may sit down before the portrait of Jesus Christ, who is the express image of the Father's person, and say: "Let the beauty of the Lord our God be upon us," but it will not be upon us until the birth-life of God be in us. "Without me, ye can do nothing"—a word which I find to be the hardest saying you can utter to the majority of men. They ask: "Is it not too sweeping a statement?" Not all at in reference to the thing we are talking about—holiness. I confess that morality may resemble holiness. Yet I remind you of the fact that morality is simply the religion of the natural man; holiness of the renewed man. Morality says, "Love thy neighbor as thyself;" holiness says, "Love thy neighbor so much better than thyself that thou shalt be willing to lay down thy life for him." Morality says, "Be honest;" holiness says, "Be merciful." Morality says, "Pay your debts;" holiness says, "Forgive your debtors." There is a great gulf between the two. Holiness is something that comes from God, and unless we are grafted into the life of God we cannot reproduce it. So if we are to become like Christ we must be incorporated into him. Old habits, old preferences, old natural instincts are given up or rooted out. There is death in order that life may be perfected in us.

Lastly, there is the help that comes from looking for Christ. Says John, "We know that when he shall appear we shall be like him; for we shall see him as he is. And every man that hath this hope in him" (that is, the hope of Christ's appearing) "purifieth himself, as he is pure." There, you see, is progressive sanctification. I find that the mass of men speak as though the coming of Christ were too remote an event to have any powerful influence on our present daily life. On the contrary, I remind you of the fact, which I believe can be demonstrated, that it is the remote, far-off motives that are the most effective upon daily life. You who are near-sighted Christians, and think you must shape your lives by looking at the things nearest to you, need to catch the meaning of Peter's words, "He that lacketh these things is blind, and cannot see afar off.

We want far-sighted Christians. Abraham was such a one; he saw the day of Christ afar off, and was glad. All the patriarchs were such; not having received the promises, they saw them afar off, and these had a great influence on their lives. Have you ever marked the distinction that Jesus Christ makes between the servant and the son, as touching this point? "The servant abideth not in the house forever; but the son abideth forever." What is the influence of that fact? The servant wants his pay every night. Job says that "the hireling looketh for the reward of his work, and earnestly desireth the shadow." He longs for the evening to come that he may get his wages. He is working by the day. But the son knows that he is a son, for he has heard the father say, "Son, thou art ever with me, and all that I have is thine." He will be content to wait till the inheritance is divided; he does not expect to be paid by the day, that is the difference between them. It is the bane of Christian living for a disciple and servant of Jesus Christ to expect to be rewarded now. Present applause; present promotion; present honor; present exaltation—I say, that looking at these present rewards is most fatal to our spiritual life, because we are very likely to get the thing we want. What a solemn meaning attaches to the words of Jesus: "Verily I say unto you, they have their reward." Oh, the contrast between those concern-
ing whom he could say that, and such as, looking up to Him, can hear him say, "Behold I come quickly, and my reward is with me."

Our American philosopher, as we call him, Mr. Emerson, used an expression which has become a proverb, "Hitch your wagon to a star." Oh, Thou Star of Bethlehem, who hast become now the bright and morning Star, help us to fasten our souls on Thee. Then shall we be lifted out of this present evil world; out of these low and unsanctified motives, into that serene, blessed, triumphant life in which we shall be citizens of heaven.

In the part of New England where I spend my summer holiday, I have seen a parable of nature that sets forth what I have said. It is an example of natural grafting, if you have ever seen such an instance. Two little saplings grew up side by side. Through the action of the wind they crossed each other; by-and-bye the bark of each became wounded, and the sap began to mingle, until in some still day they became united together. This process went on more and more, and by-and-bye they were firmly compacted. Then the stronger began to absorb the life from the weaker. It grew larger and larger; while the other grew smaller and smaller, withering and declining, till finally it dropped away and disappeared. And now there are two trunks at the bottom, and only one at the top. Death has taken away the one; life has triumphed in the other. There was a time when you and Jesus Christ met. The wounds of your penitent heart began to knit up with the wounds of his broken heart, and you were united to Christ. Where are you now? Are the two lives running parallel, or has the word been accomplished in you, "He must increase, but I must decrease?"

Has that old life been growing less, and less, and less? More and more have you been mortifying it, until at last it seems almost to have disappeared? Blessed are ye, if such is the case.

Henceforth, "for me to live is Christ."

God is so great that he communicates greatness to the least thing that is done for his service.—John Wesley.

“LITTLE FOXES.”

BY R. B. FRENCH.

“Take us the foxes, the little foxes, that spoil the vineyards, for our vineyards are in blossom”—Song of Solomon 3:15. (Revised version) God’s vineyard, has tender vines and tender grapes. The inclusion is intended to keep out all destroyers. The fox with his shrewd cunning tries to invade it, but fails on account of his size—but the “little foxes” can get through very small apertures. These apertures are considered insignificant by the keeper of the vineyard—but still they let in the little foxes, and the vineyard is spoiled. What is the command of Scripture? Catch these little sneaking foxes and destroy them. The saints of God must be ever on guard against these little spoilers. Some of God’s children do not heed the warning, and therefore are not watching for them.

They think they are such little things—they must be harmless—they love them—and tolerate them—not thinking that they are spoilers. Here are some of the little foxes that spoil our vineyards. Envy is one of them. It will creep into your life, almost unobserved, and unless “taken and destroyed, will spoil your vineyard. A Brother or Sister is more favored than you are—they perhaps are receiving more notice from others,—are honored on account of something they have done, or are loved on account of high attainment, or excellency of character. Look out for the little fox Envy. Jealousy is another little fox—Suspicion—It is very small at first, but if not taken in time, and destroyed, it will become a monster. Husband, wife, lover and loved one, watch this little destroyer of your peace and your happiness. Catch him before he spoils your vineyard. Ill temper is another little fox. You do not heed what God’s word requires. Self-control. A real or imaginary wrong has been done. A word spoken that has aroused the “old Adam” in you and you are provoked. It is the little fox, expel him from your heart at once, destroy him. The unbridled tongue is a dangerous little fox. It is like a little fire that can start a great conflagration. It then cannot be com