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Father, Son and Spirit.

The Father is the fulness of the Godhead in invisibility, without form, whom no creature hath seen or can see.

The Son is the fulness of the Godhead embodied, that his creatures may see him, and know him, and trust him.

The Spirit is the fulness of the Godhead in all the active workings, whether of creation, providence, revelation, or salvation, by which God manifests himself to and through the universe.

The counsels of eternity are therefore all hidden in the Father, all manifested by the Son, and all wrought by the Spirit. Let us glance first at the official relations of the persons of the Godhead.

To gain something like distinct ideas of these divine relations, we need to be lifted up in thought as the eyes of the patriarch Jacob were at Bethel, by a ladder with its foot on the earth but its top in heaven. Such a ladder the Bible sets up before us, in the names and similes of the persons and work, especially of the Son and the Spirit.

The Son is called the Word, the Logos. Now, a word before it has taken on articulate form is thought. The word is the express image of the thought, the fulness of the thought made manifest.

The thought is the fulness of the word not yet made manifest. So the Father is the fulness of the Godhead invisible. Again, the Spirit is like the thought expressed and gone forth to do its work of enlightening, convincing, changing.

When a thought has been formed into words, risen to the tongue, fallen from the lips upon other ears, into other hearts, it works there its own full work. So the Holy Spirit is the fulness of the Godhead at work fulfilling the designs of God.

THE FATHER IS LIKE THE THOUGHT UNEXPRESSED.

THE SON IS LIKE THE THOUGHT EXPRESSED IN WORDS.

THE SPIRIT IS LIKE THE WORD WORKING IN OTHER MINDS.

Another of the names of Jesus will give the same analogies in a light not less striking—*The Sun of Righteousness*.

All the light of the sun in the heavens was once hidden in the invisibility of primal darkness; and after this, the light now blazing in the orb of day was, when the first command went forth, *Let light be!* and light was, at most only the diffused haze of the gray dawn of the morn of creation out of the darkness of chaotic night, without form, or body, or centre, or radiance, or glory.

But when separated from the darkness and centered in the sun, then in its glorious glitter it became so resplendent, that none but the eagle eye could bear to look it in the face.

But then again its rays falling aslant through earth's atmosphere and vapours, gladdens all the world with the same light, dispelling the winter, and the cold, and the darkness; starting spring forth in floral beauty, and summer in ardent luxuriance, and autumn laden with golden treasures for the garner.

THE FATHER IS AS THE LIGHT INVISIBLE.

THE SON IS AS THE LIGHT EMBODIED.

THE SPIRIT IS AS THE LIGHT SHED DOWN.

One of the similes for the blessed influences of the SPIRIT, while giving the self-same official relations of the persons of the Godhead to each other and to us, may illustrate them still further.—*The dew, The dew of Hermon, The dew on the mown meadow.* Before the dew gathers at all in drops, it hangs over all the landscape in invisible vapour, omnipresent but unseen. By and by, as the night wanes into morning, and as the temperature sinks and touches the dew-point, the invisible becomes the visible, the embodied; and, as the sun rises, it stands in diamond drops trembling and glittering in the sun's young beams in pearly beauty upon leaf and flower, over all the face of nature.

But now, again, a breeze springs up, the breath of heaven is wafted gently along, shaking leaf and flower, and in a moment the pearly drops are invisible again. But where now? Fallen at the root of herb and flower, to impart new life, freshness, vigour to all its touches.

THE FATHER IS LIKE THE DEW IN INVISIBLE VAPOUR.

THE SON IS LIKE THE DEW GATHERED IN BEAUTIFUL FORM.

THE SPIRIT IS LIKE THE DEW FALLEN TO THE SEAT OF LIFE.

Yet one more of these Bible likenings, by no means exhausting them, will not be unwelcome or useless.—*The Rain.*

Rain, like the dew, floats in invisibility and omnipresence at the first, over all, around all, seen by none. While it remains in its invisibility, the earth parches, clods cleave together, the ground cracks open, the sun pours down his heat, the winds lift up the dust in circling whirls, and rolling clouds, and famine, gaunt and greedy, stalks through the land, followed by pestilence and death. By and by, the eager watcher sees the little hand-like cloud rising far over the sea. It gathers, gathers, gathers; comes, and spreads as it comes, in majesty over the whole heavens; but all is parched and dry and dead yet upon earth.

But now comes a drop, and drop after drop, quicker, faster; the shower, the rain, sweeping on, and giving to earth all the treasures of the clouds; clods open, furrows soften, springs, riv-

lets, rivers swell and fill, and all the land is gladdened again with restored abundance.

THE FATHER IS LIKE THE INVISIBLE VAPOUR. THE SON IS AS THE LADEN CLOUD AND FALLING RAIN.

THE SPIRIT IS THE RAIN, FALLEN AND WORKING IN REFRESHING POWER.

These likenings are all imperfect. They rather hide than illustrate the tri-personality of the one God, for they are not persons but things, poor and earthly at best, to represent the living personalities of the living God. So much they may do, however, as to illustrate the official relations of each to the others, and of each and all to us.

And more. They may also illustrate the truth that all the fulness of him who filleth all in all dwells in each person of the Triune God.

THE FATHER IS ALL THE FULNESS OF THE GODHEAD INVISIBLE.

THE SON IS ALL THE FULNESS OF THE GODHEAD MANIFESTED.

THE SPIRIT IS ALL THE FULNESS OF THE GODHEAD MAKING MANIFEST.

The persons are not mere offices, or modes of relation, but living persons of the living God.—*The Higher Christian Life, by Rev. W. E. Boardman.*

WHAT MAKES A CHURCH PROSPER.

Another element of a prosperous Church is the holiness of its members. "Christ loved the Church and gave himself for it, that he might be holy and without blemish." The prayer of Paul for the Thessalonians was that God might sanctify them wholly. And he exhorts the Romans to present themselves to God as living sacrifices, holy and acceptable. And Peter exhorts all Christians to be holy in all manner of conversation.

The holiness, the graces of its members form the true weapons with which the Church may successfully contend with the army of the aliens.

And all scriptural representations as to Christian character agree with this statement. Christians are witnesses of Christ, bearing testimony by word and example to his divine character; equity, sufficiency, and to the power of his grace. They are epistles of Christ, not forged, falsified, interlined, blotted; but genuine, plain, clear, that can be read of all men. They are the lights of the world, not glimmering, feeble, flimsy, like a candle dying in a socket; but brightening, like the sun ascending from the twilight of morn to the zenith. They are the salt of the earth, not useless and worthless, having lost its savor, and cast out to be trodden under foot of man; but salutary, preservative, and corrective. The sanctity and consecration of its members form the true glory of the Church, and are a most important element in securing its prosperity.

It is a cause of lamentation in our day, that, to such an extent, a profession of religion is only a profession of belief in the theory of the Gospel. With many, that profession seems as unconnected with obligation to glorify God and do good to men as is the reputation of the conflicting systems of philosophy. Here is the point where the Protestant Church is weakest, and where it stands most in need of a new Reformation. It is related that in 1730 a negro from St. Thomas visited the Moravian Church at Herrnhut, and stated that he had a sister on that island greatly desirous of religious instruction, but that none could instruct her save a slave. Two of the brethren, Dober and Leopold, instantly offered to go to that island and to sell themselves, as slaves, in order to point that child of Africa to the Saviour. When the spirit of Dober and Leopold pervades its entire membership, then will the Church be terrible to its enemies as an army with banners, and soon will the world be subdued to the Saviour; and such was the spirit of the members of the Church at Pentecost.

Another element of a prosperous Church is the united and zealous efforts of its members to accomplish its appointed work. This world is given to the Saviour, and it is to be reclaimed to its true allegiance by the Gospel; now is the Church to relax its efforts to give the Gospel to every creature until the darkness which covers the earth shall pass away, like the mists that roll up the mountain before the rising glories of a summer's morning. What a glorious work is given to the Church!

God is opening in all the earth new channels for the going forth of the waters of life, and amid all people he is clearing a wide space on which to lay the foundations of his Church. The gorgeous superstructures of India are giving way before the religion and civilization of Christian states. A change is rapidly passing over the Mohammedan world. Its fit emblem is that segment of the moon often seen in the western sky in the morning and whose light is going out amid the brightening glories of the sun. Popery, too, is fast wearing out; and the providence of God, with trumpet tongue, is calling upon the Church to rise and possess the land. With such a work before it, and with such opportunities of doing it, why should one member of the Church of God withhold his aid? Why should Judah vex Ephraim, or Ephraim Judah? Why should the people of God permit themselves to be drawn away by controversies on the minutiae, and cummin, and the weightier matters of the law? In a day like ours, every member of the Church should be zealous and active in seeking to do good to others; they should be laboring together for the spread of the Gospel. Thus did the members of the Church at Pentecost, and the Lord daily added to their number. A Church whose members are united in love and fervent in spirit is at once powerful and attractive. It is arrayed in the beauty of holiness. Such was the Church of Pentecost.

Another element of a prosperous Church is the presence of the Spirit. The last command of the Saviour to his disciples was, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." In obedience to this command, they returned to that famed upper room, and prayed for ten days they waited and prayed, and when the day of Pentecost was fully come, they were filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. It is admitted that there were some things marvellous in this wonderful event, and not now to be expected; but it is claimed that there were other things designed to be permanent, and which now, as then, form the true power of the Church; and those things are all included in the phrase, "And they were all filled with the Holy Ghost;" and in this, which is familiarly called "the baptism of the Spirit," consists the real power

of the Church, without which none of its great objects can be attained. The disciples had the truth; they were authorized to preach; the people were perishing for lack of vision. Why delay a day? They waited the promise of the Father; and when endued with the power from on high, they went into Jerusalem and into all the earth; and wherever they went, they turned the world upside down; and here alone lies the true power of the Church. Splendid edifices, imposing ceremonies, cathedral services, eloquent ministrations, monies, and responses, form no compensation for this power from on high; nor do organizations for the reformation of all kinds of sinners. Let the ministry of the Church, its office-bearers, and members, be only clothed with this power from on high, and then it will appear to be what it really is, "an angel of light, lifting her cherubim form and smiling countenance among the children of men; shedding a healing influence on the wounds of society; hushing the notes of discord; driving the graces in her train, and converting earth into a resemblance of heaven." Then, like the Pharaohs of the Egyptians, whose towering form by day, and whose far shining light by night was the guide of the tempest tossed mariners it will be the guide of all the wandering from God to a safe anchorage under the shelter of the Rock of Ages.—*Rev. N. Murray D.D.*

DR. DODDRIDGE'S DREAM.

Dr. Doddridge was on terms of very intimate friendship with Dr. Samuel Clark, and in religious conversation they spent many happy hours together. Among other matters, a very favorite topic was the intermediate state of the soul and the probability that at the instant of dissolution it was not introduced into the presence of all the heavenly hosts and the splendors around the throne of God.

One evening, after a conversation of this nature, Dr. Doddridge retired to rest with his mind full of the subject discussed, and in the "visions of the night," his ideas were shaped in the following beautiful form:

He dreamed that he was at the house of a friend, when he was suddenly taken dangerous ill. By degrees he seemed to grow worse and at last expired. In an instant he was sensible that he exchanged the prison-house and suffering of mortality for a state of liberty and happiness. Embodied in a splendid aerial form, he seemed to float in a region of pure light. Beneath him lay the earth, but not a glittering city or village, the forest or the sea, was visible. There was naught to be seen below save the melancholy group of friends weeping around his lifeless remains.

Himself thrilled with delight, he was surprised at their tears, and attempted to inform them of his change, but, by some mysterious power, utterance was denied; and, as he anxiously leaned over the mourning circle, gazing fondly upon them, and struggling to speak he rose silently upon the air; their forms became more and more distant, and gradually melted away from his sight. Reposing upon golden clouds, he found himself swiftly mounting the skies, with a vernal figure by his side, guiding his mysterious movements, and in whose countenance he remarked the lineaments of youth and age were blended together with an intimate harmony and majestic sweetness. They travelled through a vast region of empty space, until at length the battlements of a glorious edifice shone in the distance, and as they rose brilliant and distinct among the far off shadows that flitted across their path, the guide informed him that the palace he beheld was for the present to be his mansion of rest. Gazing upon its splendor, he replied that, while on earth, he had heard that eye had not seen, nor had the ear heard, nor could it enter into the heart of man to conceive the things which God hath prepared for those who love him; but notwithstanding the building to which they were then standing the building was superior to anything he had before seen, yet its grandeur had not exceeded the conceptions he had formed; the guide made no reply—they were already at the door, and had entered.

The guide introduced him into a spacious apartment, at the extremity of which stood a table covered with a snow-white cloth, a golden cup, and a cluster of grapes, and over his head a brilliant crown. He was informed that he was to remain here, for he would receive, in a short time, a visit from the Lord of the mansion; and that during the interval before his arrival, the apartment would furnish him with sufficient entertainment and instruction. The guide vanished, and he was left alone.

He began to examine the decorations of the room and observed that the walls were adorned with a series of pictures. Upon nearer inspection he found, to his astonishment, that they formed a complete biography of his own life. Here he saw upon the canvass angels, who, though unseen, had ever been his familiar attendants, and sent by God, they sometimes preserved him from immediate peril. He beheld himself first as an infant just expiring, when his life was prolonged by an angel gently breathing into his nostrils.

Most of the occurrences here delineated were perfectly familiar to his recollection and unfolded many things which he had never before understood, and which had perplexed him with many doubts and much uneasiness. Among others, he was particularly struck with a picture in which he was represented as falling from his horse, when death would have become inevitable had not an angel received him in his arms, and broken the force of his descent.

Those successful interpositions of God filled him with joy and gratitude, and his heart overflowed with love as he surveyed in them all an exhibition of goodness and mercy far beyond all that he had imagined.

Suddenly his attention was arrested by a rap at the door. The Lord of the mansion had arrived the door opened and he entered. So powerful and so overwhelming, and withal of such singular beauty with his appearance, that he sank down at his feet, completely overcome by his majestic presence. His Lord gently raised him from the ground, and taking his hand, led him forward to the table. He pressed with his fingers the juice of the grapes into the cup, and after having drank himself, presented it to him, saying, "No sooner had he partaken, than all uneasy sensations vanished. Perfect love had cast out fear, and he conversed with his Saviour as an intimate friend. Like the silver rippling of the summer sea, he heard full from his lips the grateful approbation—"Thy labors are over, thy work is approved, rich and glorious is thy reward." Thrilled with an unspeakable bliss, that glided into the very depths of his soul, he suddenly saw glories upon glories bursting upon his sight. Upon his awaking, tears of rapture from his joyful interview

were rolling down his cheeks. Long did the lively impressions of this charming dream remain upon his mind, and never could he speak of it without emotions of joy and tenderness.

LAST WORDS OF GOETHE.

A correspondent of the *Christian Observer* thus introduces a notice of these mournful words:—"By a closed window in the city of Germany sat an old man, grave and dignified, and serene. Books were scattered around him, and his pen was still in his fingers—that pen which for more than fifty years he had wielded with an almost superhuman power; but now the hand that had held it moves nervously in the air, and seems to be writing vague and indistinct shadows, where like a meteor or a sun is now darkened and obscured."

"He had trod the steep of learning, gathering many a laurel; and, treading the flowery paths of poetry, he plucked sweet flowers on heights where mortals seldom tread. His mind, gigantic in its grasp, and far-seeing in its penetrations, had piled up speculations high and majestic, and separated the atoms of thought, which to others were elements. He had captivated, enchained, dazzled, bewitched; but now he was treading the dark valley, and its gloomy shades began to thicken around him; no light streamed in from the eternal throne; and his mind, wandering amid the mazes of poetry and philosophy, could only cry out, 'Open the shutters and let in more light!'"

And soon the 'silver cord was loosed, and the golden bowl was broken, and the keepers could no longer look out at the windows,' and the crying out for more light his soul departed."

What a picture of a gifted man, endowed with a genius far beyond the common order of even intellectual men; successful in every department of knowledge, even those so wide as poetry and optics; loaded with honours; living to see his own fame acknowledged in all lands; and dying only when the ordinary term of human life had long been passed; yet when death did come, unable to articulate any confident hope, or a single consolatory word, and the only cry, 'Open the shutters and let in more light!'"

THE SOUL A PRECIOUS JEWEL.

If a man were to travel through some dangerous wilderness having but one jewel in all the world, in which his whole property consisted, and should hear some in one place, some in another, crying out under the hands of cruel robbers; O, in what fear would this traveler go, lest he should lose his jewel, and be robbed of his all, at once!

Why, my friend, thou art this man; this traveler is thyself; this jewel is thy soul; this wilderness is the world. Thou hast to travel through crowds of wicked sinners, legions of devils, and a whole world of temptations. These are the robbers that lie in wait for thy soul; and, if their utmost spite can keep thee out of heaven, thou shalt never enter the home of the blest. Oh! what if thy sins committed, thy duties neglected, thy pride or worldly-mindedness, thy delays and triflings in religion should at last betray thy soul in the robbers' hands! Other losses may be repaired; but thy soul being lost, God is lost, Christ is lost, heaven is lost—all is lost forevermore. Secure, then, the safety of this infinitely precious jewel—thy own immortal soul. Turn to the strong, the house of defense, the city of refuge, even to Jesus Christ, thy living Redeemer and Advocate with the Father.

Fly, O, fly to him for salvation. He will preserve you from death, and save you with the power of an endless life, and place upon your head, in the presence of a congregated world, a crown of glory that would eclipse the noon-day sun.

WHAT ARE YOUR PROSPECTS?

A wise man will always look forward. To think of nothing but time present is the part of a fool. There are two things to which the young should look forward, as well as the old, and these two are *death and judgment*.

Young men, it is appointed unto you once to die; and however strong and healthy you may be now, the day of your death is perhaps very near. I see young people sick as well as old. I bury youthful corpses as well as aged. I read the names of persons no older than yourselves in every churchyard. I learn from books that, excepting infancy and old age, more die between thirteen and twenty-three, than at any other season of life. And yet you often live as if you were sure to present not to die at all.

Are you thinking you will mind these things to-morrow? Remember the words of Solomon: "Do not trust thyself of to-morrow; for thou knowest not what a day may bring forth." (Prov. xxvii. 1.) "Serious things to-morrow," said a heathen to one who warned him of coming danger; but his to-morrow never came. To-morrow is the devil's day, but to-day is God's. Satan cares not how spiritual your intentions may be, and how holy your resolutions, if only they are fixed for to-morrow.

Oh! give not place to the devil in this matter; answer him, "No! Satan, it shall be to-day, to-day!" All men do not live to be Patriarchs, like Isaac and Jacob. Many children die before their fathers, David had to mourn the death of his two finest sons. Job lost all his ten children in one day. Your lot may be like one of theirs, and when death summons, it will be vain to talk of to-morrow—ye must go at once.

Are you thinking you will have a convenient season to mind these things by and by? So thought Felix and the Athenians, to whom Paul preached; but it never came. Hell is paved with such fancies. Better make sure work while you can. Leave nothing unsettled that is eternal. Run no risks when your soul is at stake. Believe me, the salvation of a soul is no easy matter. All need a "great salvation," whether young or old—all need to be born again—all need to be washed in Christ's blood—all need to be sanctified by the Spirit. Happy is that man who does not leave these things uncertain but never rests till he has the witness of the Spirit within him, that he is a child of God.

"Young men, your time is short. Your days are but a span long—a shadow—a vapor—a tale that is soon told. Your bodies are not brass—'Even the young men,' says Isaiah, 'shall utterly fall.' (Isaiah xl. 30.) Your health may be taken from you in a moment—it only needs a fall, a fever, an inflammation, a broken blood vessel—and the worm would soon feed upon you. There is but a step between any one of you and death."

THE SLAVE AND HIS ENEMY.

"If thine enemy hunger, feed him; if he thirst, give him drink."

A slave in one of the West India Islands, who had been brought from Africa, became a Christian, and behaved so well, that his master raised him to a situation of trust on his estate. He once employed him to select twenty slaves for the market, with the view of making a purchase.

While looking at some who were offered, he perceived an old broken down slave, and immediately told his master that he wished very much that he might be one of the number to be bought. The master was much surprised, and at first refused; but the slave begged so hard that his wish might be granted, that the master allowed the purchase to be made.

The slaves were soon taken to the plantation, and the master, with some degree of wonder, observed his servant pay the greatest attention to the old African. He took him into his home, laid him on his own bed, and fed him at his own table. When he was cold, he carried him into the sunshine, and when he was hot he placed him under the shade of the cocoa trees. The master supposed that the old man must be some relation to his favorite, and asked him if he were his father.

"Massa," said the poor fellow, "he no my father."

"Is he then an elder brother?"

"No, massa."

"Perhaps your uncle, or some other relation?"

"No, massa, he no be of my kindred at all, not even my friend."

"Why, then," asked the master, "do you treat him so kindly?"

"He my enemy, massa," replied the slave, "he sold me to the slave dealer; my Bible tells me, when my enemy hunger, feed him; when he thirst give him drink."

FAITH.

"By grace are you saved through faith; and that not of yourselves; it is the gift of God."—(Ephesians, ii. 8.)

The moment a sinner believes, And trusts in his crucified God, His pardon at once he receives.

Redemption in full through his blood. Though thousands and thousands of foes

Against him in malice unite, Their rage he through Christ can oppose, Led forth by the spirit to fight.

The faith that unites to the Lamb, And brings such salvation as this, Is more than mere notion or name.

The work of God's Spirit it is: A principle active and young, That lives under pressure and load;

That makes out of weakness more strong, And draws the soul upward to God.

It treads on the world and on hell; It vanquishes death and despair: And, O! let us wonder no tell,

It overcomes heaven by prayer; Permits a vile worm of the dust, With God to commune as a friend;

To hope his forgiveness as just, And look for his grace to the end.

It says to the mountains, "Depart," That stand betwixt God and the soul; It binds up the broken in heart.

And makes wounded consciences whole; Bids sins of a crimson like dye, Be spotless as snow and as white;

And raises the sinner on high, To dwell with the angels of light.

For the Religious Intelligencer. PRECIOUS EVANGELICAL SAVING FAITH.

What kind of faith is that? St. Paul in his Epistle to the Hebrews at the 11th Chapter, gives a full and lucid meaning of what it is in a very few words, and without it we cannot please God; and he also gives an account of its blessed effects in the lives of the ancient worthies, from righteous Abel and all those who embraced it, down to the Apostle's time.

He says—"Faith is the substance of things hoped for, the evidence of things not seen," and "without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

The Apostle in his Epistle to the Romans, 10th Chap., gives a full description of the righteousness of this precious saving faith.

He says—"Say not in thine heart, who shall ascend into heaven? (that is to bring Christ down from above.) Or, who shall descend into the deep? (that is to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach: If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Reader, art thou in the full possession of this precious saving faith?

Examine thyself and see if thou art in Christ Jesus, or, if thou hast the Spirit of Christ? Happy art thou if thou canst answer in the affirmative. Thou art delivered from condemnation.

St. Paul says to the Corinthians,—"Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobrates?"

Our Lord Jesus said to Nicodemus—"Marvel not that I said unto thee, Ye must be born again."

Every one that is born of the Spirit of God is in the full possession of precious evangelical saving faith. They are ingrafted in the Lord Jesus, who is the "true vine," and being purged by the purifying influence of the Holy Ghost, they will bring forth much fruit to the honor and glory of God. They are known by their fruits, for their fruit is unto holiness; they are "kindly affectionate one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord."

They will strive to live peaceably and honestly with all men, being "peace-makers;" they are the children of God and brethren of Jesus Christ their Saviour.

This faith produces in the breast of all those who embrace it, a perfect love to all that is guileless, virtuous and holy; and contrariwise, a perfect hatred to guile, dissimulation, pollution, and all manner of evil; this faith works by love and purifies the heart. All who are made the happy recipients of this purifying faith are led by the Spirit, and they hear their Master's voice—i. e., the voice of the Spirit of Jesus—directing them daily to acts of self-denial, such as loving mercy, dealing justly, and walking humbly. They "let their light so shine before men that they may see their good works and glorify their Father which is in heaven." Doing unto others as they would that others should do unto them, in the fear of God and not of man. They "weep with those that weep, and rejoice with those that do rejoice;" being kind and tender-hearted; having the love of God shed abroad in their hearts.

It is the happy privilege of every child of man to embrace this faith and thus become a child of God, through believing in the Lord Jesus by the regenerating influence of the Holy Ghost, thereby changing them from darkness to light, and from the power of sin and Satan unto God. This faith overcometh the world, the flesh, and the devil.

All professing Christians say that they have faith, and that they believe that Jesus Christ died for sinners; but all have not this precious faith which saves their souls from the guilt and condemnation of sin, being deficient of the love of God in their hearts. Devils also believe the same; but devils cannot love, they still remain devils, and will remain for ever and ever.

Not so with man. All mankind are invited to come and partake of the waters of life freely; yea, without money and without price, and all may come that will come. Our Saviour says, "Ye will not come unto me that ye may have life eternal." Take care that ye love not the praise of men more than the praise of God. Come to Jesus and learn of him. He teacheth as no man can teach.

God invites a guilty world; hear His own invitation.—"Come now and let us reason together saith the Lord; though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient ye shall eat the good of the land. But if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it."

O! the stubborn, resisting will of man. "He that humbleth himself shall be exalted, but he that exalteth himself shall be abased."

Hear again.—"The Spirit and the bride say, come. And let him that heareth say, come. And whosoever will, let him take of the waters of life freely."

Now "if any love not the Lord Jesus Christ let him be Anathema Maranatha."

In the words of one of the poets, I will conclude, and say,

"O for a trumpet voice, On all the world to call! To bid their hearts rejoice, In him who died for all!"

For all my Lord was crucified, For all, for all my Saviour died!"

I remain yours, in the fear of God, and Christian love,

H. W.