

be expecting abounding grace ; but is it less than presumption, with open eyes to unite yourself to him now, and then expect that, since you have not fitted yourself to God, He will fit Himself to you ? I should fear you were leaving yourself without an argument to plead with Him. Would it be excusable to run away with Mr. —, and marry him at Gretna Green, because you feel so certain your father intends to give his consent ?

But perhaps you will say, "The Lord has not forbidden it." I have again considered 1 Cor. vii. I am still of opinion that it is exactly in point. Keep in mind there is no middle state. Read Romans viii., and see that those who are in the flesh are not in the Spirit ; those in the Spirit are not in the flesh. If the evidences given of those in the Spirit, to whom alone the promises belong, are not seen in him, he is in the flesh, and he is to be considered by the Christian in the same light as an infidel, as to "*evil communications corrupting good manners.*" Surely if the Israelites are so repeatedly urged not to mingle with the heathen lest they learn their works, and are so often chastened for this sin, are we in no danger in taking such as guide, companion, counsellor, the repository of our every care, joy and sorrow, the one we vow to obey ? Believe me, a man will not learn from his wife. Why are the Lord's people kept so separate—a peculiar people—throughout the Bible ? and what was the effect of their intermarriages ? See both Ezra x. 2, 3, and Nehemiah xiii. 23-27.