

Divine Spirit behind your consciousness, telling you to pray. You thought it was you who was doing it, but it was grace behind you that was doing it; teaching you "both to will and to do according to God's good pleasure."

Now what should our attitude be, in view of the abundance of this grace? Oh, to think that we are chosen, that we are called, that we are predestinate, according to His will, and the purpose of His grace, that of His own will He has begotten us, that He works in us to will and to do, that we are justified through the obedience of Jesus, that our sins are atoned for, that we are preserved by the triple hand of God, Father, Son and Holy Ghost; that we shall sometime overcome the world, the flesh, and the devil, as well as sin, death, hell, the grave and the law, and at last rise triumphant like the second Adam! It is great! Don't you think grace abounds much more, and that it is a grander exhibition of God's character, and that the design of God in the fall of Adam was that it might abound to the glory of God and the good of the saved more than if Adam had never sinned. "O felix culpa" said Augustine. "Blessed sin" that gave us such a Redeemer. Ring the bell. Strike the cymbals. Let the angels thrum all their harps in heaven to-night, and let the thunder intone, let the sea boom, "Hallelujah! Such honor have all saints." Praise ye the Lord.

SECOND DAY.—MORNING.

THE HOLY SPIRIT, AND THE BELIEVER'S WALK.

PASTOR T. O. LOWE.

GALATIANS 6: 16. "And as many as walk according to this rule, peace be unto them, and mercy, and upon the Israel of God." What rule? The context tells us. Paul says, "God forbid that I should glory save in the Cross of Jesus Christ my Lord, by which I am crucified unto the world, and the world unto me, for in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." The rule of the cross, by which we see Christ the Lamb of God, the atoning sacrifice, bearing our sins and separating us from the world, making us indifferent to the approval of men, if we can only have the approval of God.

The atoning work of the cross is the first thing. Not holiness, not the extent to which we may be delivered from sin by the power of the indwelling grace, not the glorious immortality that is before us; not any of the results of salvation. The experience of eighteen centuries tells us that if ever such precious truths be put forward

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