

that man could do with the help of the Lord, but under grace, man is asked to let God work in him to will and to do of his good pleasure. The relationship between God and Israel was a covenant, but between him and us is a new nature. If we could only get inside of a wayward child and make it want what we want, our trouble with it would be ended. This is just what God, the Holy Ghost, can do for us, bringing our whole being under the law of the Spirit. Then the natural outcome of such a life will be, love, joy, peace, etc.

How hard the writer has tried, in the past, to manufacture these fruits! asking God to help him, instead of letting him complete his own work.

Fruit is the result of life, not of effort. The Holy Ghost performs, does not merely assist human nature to produce a holy life. The Lord says, "I will put my Spirit within you and *cause* you to walk in my statutes and ye shall keep my judgments and do them." Let him have absolute control of your being and the fruits will follow. Cease from your own works. No wonder Paul learned to glory in his own weakness. Hear him saying, "therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak then am I strong. You don't find Paul *trying* to work himself up into some degree of activity, he could not keep quiet. The life within must overflow.

Jesus spake of that life on this wise, "He that believeth on me, as the scriptures hath said, out of his belly shall flow rivers of living water (but this spake he of the Spirit which they that believe on him should receive for the Holy Ghost was not yet given), John vii. 38-39.

We must die to our self-righteousness, that is, something I do myself. Paul makes this same distinction. See Philippians iii. 9.

Self-wrought righteousness may be very good, but at its best it is only a human product. Man may admire it, but it is only morality, not spirituality.

God wants not simple morality, however

beautiful it may be, but spirituality, something divine. He is seeking a divine product. Man's best is not divine, but human. Man can produce morality, nothing more. The Holy Ghost, spirituality.

The Lord maketh all things possible to him that believeth, not to him that worketh. Rom. iv. 5. God does not necessarily repeat himself, so no one who is under the law of the Spirit expects to do exactly as any one of the Apostles did, but simply to obey God, and in so doing we will imitate them in so far as they walked in obedience to the divine will. He is a free man whom the truth makes free and all are slaves beside.

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THE MIRACLES OF JESUS.

THE all but universally accepted idea of Christendom is that Jesus was God, that he in some mysterious unexplainable way became man, and that while living on the earth, to all appearance as a man, he did unexplainable and mysterious things that could only be done by God and that therefore he was God.

Ask any orthodox member of the school above referred to how they know that Jesus was God—that Jesus was divine, and they will at once commence to enumerate the miracles which he did. They will point to the raising of Lazarus from the dead—the turning of water into wine—the opening of the eyes of the blind—the stilling of the tempest etc., and they will argue from these that Jesus must have been divine—must have been different from ordinary men, otherwise, he could have done none of those things. They will go on to relate that these with the transfiguration—the resurrection—the ascension and all the popularly received doctrines about Christ prove to a demonstration that Jesus was divine.

Now to touch any of these questions has hitherto been considered a sacrilegious act. Notwithstanding this, we propose in as calm