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THE HEAVENLY POTTER.

Dear Lord, do with me as Thou wilt, I lay
 me in Thy hand ; [I may
 Though all Thy strange and wondrous work
 Not understand ;
 But Thou dost know a heavenly purpose fills
 My soul to-day,
 To will and do of Thy good pleasure here,
 Let come what may ;
 And as I am the clay upon the wheel,
 I shall not dare,
 No matter what my soul dost think or feel,
 Thy labor mar. [fast,
 If self should'st think Thou turnest me too
 And fear a fall ;
 Thou madest me, and Thou alone dost know
 My speed in all.
 If self too zealous oft should'st think to show
 Thy work of grace,
 Teach me that Thou art most exact in this
 Uneven place.
 Oh do not suffer my conceited self
 To move a hand,
 To interrupt Thee in Thy loving work,
 For me so grand ;
 But as I see my soul turned thus and so,
 What seemeth best ;
 Just teach me confidence, and give
 Thy heavenly rest ;
 From glory unto glory thus be changed
 By Thine own will ;
 From bliss to bliss allowing Thee with love
 My soul to thrill :
 Take down each thin partition of my heart,
 And let it be
 One blessed, glorious throne-room for Thyself,
 And filled with Thee.
 O Heavenly Potter finish Thou Thy work
 In truth and grace ;
 Till in Thy image I shall shine, and see
 Thee face to face ; [fair ;
 So moulded, fashioned, comely, sweet and
 So one with Thee. [flesh,
 Dear Lord, bone of Thy bone, flesh of Thy
 Eternally.

THE PROMISE OF THE FATHER.

(THIRD ARTICLE.)

We have now the disciples, on and after the day of Pentecost, in possession of the supreme gift of the New Covenant, namely, the "baptism of the Holy Ghost," and it is our undoubted right and privilege to examine minutely into their lives to learn of the nature of this blessing.

And first, we repeat, it did not include the forgiveness of sins. It is true there was a change made in the new dispensation concerning the mode of approach to God for the pardon of sin, but the fact of forgiveness was and is the same as before.

In the second place, it did not specially mean power to walk in obedience to all the commands of God, for, as before shown, this power existed in all the covenants. True, the manner of obedience was materially changed, but the fact of perfect obedience as a possibility to all remained unchanged, and was illustrated in all the dispensations.

It is necessary carefully to guard these points, that our faith may intelligently grasp all of blessing there is contained in the "promise of the Father."

For this law seems to run through all Christian experience, according to our faith it is done unto us ; therefore if our conception of Pentecost rises no higher than the consciousness of sins forgiven, or of power to live a holy life, then we necessarily fail of securing the *fulness* of gospel blessing.

Our Saviour, in discoursing concerning the coming gift, mentioned three distinguishing results which would come to