

need, and a ground of hope which dispels my fear, and a source of comfort which will never dry, and a tower of strength which will never either fail or fall. And O what place is there given for the breathings of desire, and the solacings of love towards, and of complacency in God as the God of salvation; and what incentive and motive to spiritual surrender, and to spiritual devotion—to all amounts of self-abnegation, and to all amounts of self-sacrifice, such knowledge of God, and of the Christ Jesus the sent of God, will work upon my gratitude—will work upon my labour—will work upon my zeal to such an extent that it may eat me up—will work upon my love to all mankind so as to make me wish myself accursed from Christ for their sakes, and in my love to all that love my Lord Jesus Christ that I will be ready to lay down my life in their behalf. Greet Priscilla and Aquila my helpers in Christ Jesus, who for my life laid down their own necks, to whom not only I give thanks, but also all the churches of the Gentiles. The Lord have mercy on the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain, but when he was in Rome he sought me out very diligently, and found me. The Lord grant that he may find mercy of the Lord on that day, and in how many things he ministered to me at Ephesus, thou knowest very well.

And so this grand theme has been disposed of. But who can rise to the height of this grand argument? It has a height, and at depth, and a length, and breadth which pass all knowledge, but it must be left with suggesting a few thoughts further.

#### EFFECTS OF DIVINE KNOWLEDGE.

The knowledge of Christ Jesus, as the sent of God, is the antidote against all kinds and degrees of infidelity on the one hand, and of kinds and degrees of superstition on the other. Now that there is no question of Jesus Christ as a historical person; and that too on the shewing of sceptics themselves, and now that this certainty rests mainly on the New Testament, as historically trust-worthy, are we not entitled to send the Atheist to Christ, and bid him honestly study his belief and his prac-

tice—and are we not warranted to act in like manner with all other unbelievers and questioners. Are we not justified in sending all such to the honest and impartial study of the beliefs and their results, of the Lord Jesus Christ; and especially are not we, who are put in trust with this ministry, obligated to preach Christ and him crucified, as that he will be found and seen to be, and to have all that ought to remove the unbelief, and that can meet the faith and supply the need of the trusting, needy soul of man. We must set the Cross right in midst of the waste blank of a godless universe, and proclaim that by him who hung on it, God made the worlds, and that He will yet again create a new heaven and a new earth, according to word: "Behold I make all things new." And we must set it up amid the blind rigidity of the undeviating and inevitable, and proclaim that he who hung on it, and died on it, has all power in heaven and on earth, and that to him every knee shall bow—of things in heaven, and of things on earth, and of things under the earth, and every tongue confess that He is Lord to the glory of God the Father. We must set it up beside the idol altar reeking with human blood, and within the shrine of the idol temple, and proclaim that the blood of Jesus Christ, God's son, cleanseth from all sin; yes, and we must tell the Unitarian that however mysterious it is nevertheless true that the Word was made flesh and dwelt among us, and that we have seen his glory—the glory as of the only begotten of the Father, full of grace and truth—and the punctilious ritualist that in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love; and that now the great law of Gospel worship is, God is a spirit and they that worship him must worship in spirit and truth. And so must we deal with the Legalist in his legality, and tell him that to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness. And with the Pietist in his sentimental sanctimony; and tell him, however ungracious he may think it, and feel it, that Christ is made of God, unto us sanctifica-