

gination of being without its limits. When in the spirit of a perverse or obstinate melancholy, they ask their Christian minister—what is the ground on which he would bid them in to the household of God's reconciled family, well may he ask, what is the ground on which they would keep themselves out? He stands on a triumphant vantage-footing for his own vindication. His commission is to preach the gospel to every creature under heaven, and that takes them in—or “behold I stand at the door and knock, if any man will open I shall enter into friendship and peace with him,” that also takes them in—or “look unto me *all* ye ends of the earth and be ye saved;” there is no outcast spoken of here, and that too takes them in—or, “every man who asketh receiveth;” and surely, if language have a meaning, that takes them in—or “Christ came in o the world to save *sinners*;” and, unless they deny themselves to be sinners, that takes them in. In a word, although they may cast themselves out, the primary overtures of the gospel recognize no outcast. They are not forbidden by God—they are only forbidden by themselves. There is no straitening with Him. The straitening is only in their own narrow and suspicious and ungenerous bosoms. It is true they may abide in spiritual darkness if they will—even as a man can, at his own pleasure immure himself in a dungeon, or obstinately shut his eyes. Still it holds good, notwithstanding, that the light of the sun in the firmament is not more open to all eyes, than the light of the Sun of Righteousness is for the rejoicing of the spirits of all flesh. The blessings of the gospel are as accessible to all who will, as are the water or the air or any of the cheap and common bounties of nature. The element of Heaven's love is in as universal diffusion among the dwelling-places of men, as is the atmosphere they breathe. It solicits admittance at every door; and the ignorance or unbelief of men are the only obstacles which it has to struggle with. It is commensurate with the species, and may be tendered, urgently and honestly tendered, to each individual of the human family.”

We shall consider the question why are only a portion of those to whom the gospel call is addressed are chosen, or elected, in our next.

M.

MEDITATION.—As fire will not warm us unless we tarry at it, and as a bee cannot suck the honey from a flower unless she abide upon it; no more can any child of God receive support and consolation from the promises, unless he seriously and solemnly ponder and meditate on them.