

nothing recognized by God which is contrary to His nature and being. All must be judged—the levity and folly of man—the will and way—the mixed motives, all exposed there, that God may impart deeper blessing. Hence chastisement, and the exercises of Hebrews xii., “that we might be partakers of His holiness.”

The Scriptures in their rich and varied treasures, afford abundant illustrations of the action on conscience and exercises of soul when man is brought into the light of God. We see there the Divine hand at work, illuminating the understanding, quickening and enlightening, as well as purging the conscience; purifying the heart by faith, and drawing out its affections, renewed by grace, to God; to us, the affections gathered round and centered in the Person of the Son. It may be profitable just to glance at a few instances of the Spirit's handy-work, to exemplify and apply what is stated above. The case of Abraham would not be adduced as showing *exercise* of soul and conscience. Yet as to the general question of God acting on man's soul, it is most important to observe that if Abraham, called and elected peculiarly as the Lord's witness against an idolatrous world, needed power for difficult requirement, the Holy Ghost teaches us in Acts vii. the secret that, “the God of Glory appeared unto him.”—The glory shone into his soul, and he “obeyed, and he went out, not knowing whither he went.” (Hebrews xi.)