

him with change of raiment; and the third set a mark on his forehead, and gave him a roll, with a seal upon it, which he bade him look on as he ran, and preserve it that he might give it in at the celestial gate. These Three Shining Ones are undoubtedly intended to represent the "Three that bear record in heaven, the Father, the Word, and the Holy Ghost." The allegory very properly exhibits them all as separately, and yet together, taking part in the pardon and salvation of the sinner. The Father pardons and justifies; the Son removes the defilement of sin, and clothes us with his righteousness; and the Holy Spirit seals us unto eternal life, and witnesses with our spirits that we are born of God. The only points needing any explanation here, are the sealing, and the giving of the roll. The former indicates the fact that "the Lord hath set apart him that is godly for himself," and has so marked him, by his transforming power and grace, that *all men shall know* that he is the Lord's. The latter is the evidence presented by the Holy Spirit *to the believer himself*, of his acceptance with God. These evidences are not equally present, and manifest at all times; but the entire absence of either of them, will not only mar a man's peace, and destroy his usefulness, but may well be taken as an indication that he has "neither part nor lot in the matter." Let such a man "examine himself, whether he be in the faith;" nay, let every one that hears me "prove himself;" and never rest satisfied until the world shall see the signs of grace in his *life*, and until he shall recognize them in his *spirit*.

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THE HEAVENLY BAPTISM.—BY THE REV. T. L. CUYLER.

Do we not need at this juncture a new baptism upon our Churches? This kindling inspiration from on high must be given us; we cannot create it, any more than we can create the air we breathe, or the power to inhale it. This baptism cometh only from God; it is the fervent love of Jesus aroused and kept alive by the Holy Spirit.

False fire is cheaply obtained; and like all cheap things is totally worthless. There is an enthusiasm awakened by the eloquence of the pulpit, or the manifestoes of some striking leader of opinion; there is a heat engendered by the humming wheels of mere external activities. In times of high religious excitement certain men catch fire from others, and, for a little while, blaze up into bursts of enthusiasm; but when the *bitumen* has all burned out of them, they die down suddenly into suffocating smoke and darkness. Such false flames the Holy Ghost never enkindled. They are born of animal passion, or of the contagion of fanaticism.

But when God warms a converted heart, it is with LOVE TO JESUS as the igniting principle. Itself a "fire in the bones," it interpenetrates the whole man. And until the man is thus permeated with love of Christ, he is totally useless. He may be equipped with the rarest intellectual powers, and his sensibilities tempered to the finest issues; his native affections may be of the most ardent, and his impulses of the most generous; his memory may be ballasted with the most orthodox creeds and catechisms, and yet he shall be as useless for God's service, as is the *Adriatic* useless while lashed up to one of our wharves. The machinery is there—fitted, grooved, and interlocked by all the cunning of the machinist. But the engine sleeps.

At a given moment the engineer strikes a little match at the furnace-door. Forthwith a roaring sound goes off under the boiler; live coals begin to sift down through iron gratings; imprisoned steam soon hisses out of joints and rivets; piston-rods begin to play; and, like an impatient hound in the leash, the giant steamer strains on her cables and paws the foaming water to be off! The magnificent herald of the deep only waited for her baptism of fire.

That little igniting match will prove to be an overmatch for head-seas, and raging hurricanes. So was it at Pentecost. All the varied power, and energy, and good purpose of the young Church at Jerusalem waited for the celestial inspiration. It was but of little account that Peter was swift of speech—that James was sagacious—or that John was lion-hearted and devout. They lacked yet the