

Views and Doings of Individuals.

For the Gospel Tribune.

JESUS WEPT. (JOHN XI., 35.)

BY THE FOREST BARD.

Oh, wondrous love, behold a Saviour's tears!
In grief descend upon corruption's tomb;
Here friendship sleeps while death enrols his years,
And robs the earth-worm of its vernal bloom:
He stands beside the grave a mourner, too,
With her who there her weeping vigil kept;
And oh! immensity of sacred woe,
In groaning anguish here the Jesus wept.

He wept, aye wept, could friendship ask for more?
Or love divine a deeper tribute pay?
Where nought of earth could e'er again restore
The truant spirit to its home of clay:
Before the beggar's tomb he bows his head there,
While grief's wild torrent o'er his bosom swept;—
The "Man of sorrows" bowed himself in prayer—
In groaning prayer the sacred Jesus wept.

Well might the wond'ring Jews that stood and gazed,
Behold the anguish of the sacred chief;
Well might they watch, and cry with awe amazed,
"See how he loved him," see what wondrous grief!
But now all's hush'd, no more those tears shall steal
Adown the cheek where they but now have crept;
The listening Father heard the Son's appeal,
"Father, I thank thee," though that I have wept.

Now hurst the mighty volume of his love,
The power that proves his origin divine;
Proof of equality with God above,
He calls the dust from its sepulchral shrine:
"Lazarus, come forth," the tomb returns the sound—
While thence surprized the startled echoes leapt,
And thence came forth, in linen grave-clothes bound,
The Bethanite for whom the Jesus wept.

The soul, on its ethereal pathway fled,
The mandate hears, to stay its course, and then,
Rackward, submissive to its God hath sped,
And enters in its clay-clod home again.
Hail vict'ry—hail, the victor of the tomb,
To whom hath death gave up the dead she kept—
Whose breath hath bade mortality re-bloom,
'Tis glory's conquest, for which Jesus wept.

And Lazarus lives again, the Jesus' friend,
By friendship link'd e'en to divinity;
So may the soul redeem'd again ascend,
And to its Saviour claim affinity.
From the sepulchre of our sins set free,
The soul awaken'd from the sleep it slept,
Shall hear the "Lazarus come forth," and see
The Jesus smile o'er those for whom he wept.

For the Gospel Tribune.

ON SPIRITUAL GIFTS.

In giving his revelation to men, God raised up and endowed individuals of the race for that very purpose. In the communications which they made, they were not only moved by the Holy Ghost, but *knew* it; hence, says David, "The Spirit of the Lord spoke by me, and his word was in *my tongue*." It is farther evident they knew when the Spirit of the Lord visited them in this extraordinary manner; hence such expressions as "The hand of the Lord was upon me"—"And the Word of the Lord came unto me." "Then said the Lord unto me." "Thus saith the Lord." Now Peter referring to this pro-

phetic word, says "Holy men of God spake as they were moved by the Holy Ghost."

When the Saviour made his appearance on earth the Jews had a book known among them as "The Oracles of God," "The word of God," and "The Scriptures." Paul speaking of them says "All Scripture is given by inspiration of God." We also find that before the departure of the Apostles of our Lord from this world, they referred to their writings as of equal authority with those of the Old Testament,—See 2 Pet. 3; 2, 15, 16. In these passages we see that Peter places the commandments of the Apostles, and letters of Paul on the same level with the Scriptures of the Old Testament, and thus an early foundation was laid for a direct appeal to the writings of what we now call the New Testament.

It is always difficult for us to understand a statement of exercises of mind, of which we ourselves have had no experience. We may receive it as a fact, being sustained by competent evidence, yet not be well able to understand the "opus operende" of it. When the Spirit of God operates on the mind through the medium of the word, it is so much in conformity with the laws of mind, that it may seem at the same moment as if no other influence than the word in which we believe, and on which we meditate, was exerted. Yet we know from the same testimony that when the heart of Lydia was opened to attend to the things spoken of by Paul, "It was the Lord that opened her heart." Now though it is the same Spirit who operates on the minds of inspired men when communicating the mind of God to men, yet there is an essential difference in the operation, a difference as distinct as a product *without* an instrument and *with* one. In the former case an instrument is created, in the latter, we have the effect of the instrument employed. When Paul says I shew you a mystery, 1 Cor. 15, 51, "We shall not all sleep, but we shall all be changed." The Spirit of God does not convince of that truth by turning his attention to some Scripture previously revealed, but produces the conviction by immediate impression, by direct influence, but *my* conviction of that truth, and the spiritual hope and elevation which it produces, is a result of the Spirit applying that truth *already* revealed to the mind. The joy and peace in believing to which Paul refers, supposes faith in the testimony of God *already* yielded, and the abounding of hope through the power of the Holy Ghost, which ensues, springs from disclosures of the future *already* made. So then every fragment, of the Divine Will, which reaches beyond the range of what is called natural religion, must at one time have been matter of direct influence; and even the lineaments of natural religion had become so obscured in the human mind, that powerful touches of the spirit were necessary to give them a practical legibility. "Life and immortality are brought to light by the Gospel."

The difficulty of comprehending this peculiar operation is readily admitted. It is not, and *cannot*