

judgment, and expounding the duties and privileges of the Lord's people—it was that they might also “examine themselves, whether they were in the faith,” that their thoughts and hearts might be tried, and that they might be “led into the way everlasting.” If they explained the all-important doctrine of justification by faith, and reiterated, again and again, their luminous and truthful expositions, it was not that those who listened to them might become skilled in the niceties of verbal orthodoxy, but that each might “mourn apart” for his sins, and no more seek peace to his troubled conscience by fasts, penances, pilgrimages, or priestly absolution, but by faith in the “one offering” of the Son of God.

These great and good men sought the conversion of their fellow-creatures. That was the object set before them. Their vocation was to guide men to Christ. To the trembling penitent they did not present the material crucifix, but they preached the doctrine of the Cross. They themselves worshipped God in the Spirit, “rejoiced in Christ Jesus, and had no confidence in the flesh;” and they desired that those to whom they ministered might experience the same blessedness. Their exhortations were illustrated and enforced by a living piety. Truly they had “fellowship with the Father, and with his Son, Jesus Christ.” They were often in the holy place, before the mercy-seat. It was “good for them to draw nigh to God.” Their habits of spiritual-mindedness might be admired and envied by some who cared not to imitate them; but, on others they could not fail to exert the happiest influence, alluring them to holiness.

In all this, we see the work of God. The truths by which these powerful effects were produced, had been long forgotten. The free justification of the sinner, by faith only, was not only unknown in Christen-

dom, but was manifestly opposed to the whole system of Popery. That glorious doctrine, once understood, and re-admitted to its right place, was sure to overturn the cherished notions which had been so long indulged respecting human merit, and to explode the profitable practices that were founded upon them. Was it likely that an attempt to bring about such a revolution would succeed? Was there any encouragement held out to those who might feel it their duty to endeavour to promote the revival of scriptural godliness? Certainly not. It seemed to be “hoping against hope.” Yet it was accomplished. Tens of thousands, in different parts of Europe, learned to “joy in God through the Lord Jesus Christ, by whom they had received the atonement.” Not only their opinions, but their hearts also, were changed. The Reformation was a “time of refreshing from the presence of the Lord.”

A practical inference may be deduced. If we would do good to Roman Catholics, we must preach the gospel to them. The work must not be undertaken as a controversy, but as a missionary enterprise. Our aim must be, by the blessing of God, to make them Christians. Everything else will follow. Their follies will be exchanged for faith, and their forms will be superseded by holiness.

#### The Jordan and the Dead Sea.

[The following account of the results of the American Expedition to the Dead Sea will be interesting to our readers. It is extracted from a communication by the Rev. W. L. Thompson, missionary in Syria, inserted in the *Bibliotheca Sacra*.]

The party set sail from New York about the middle of November, 1847; with the hope and purpose of reaching Beirut early in February. But the necessity of visiting Constanti-