

"doctrines of men," particularly that of a commercial salvation, easily gain the popular assent on the principle that in proportion to the distance we depart from bible-truth the more readily do we have access to the sympathies of the unrenewed heart which is not only "deceitful above all things," but "desperately wicked." "If a man come," said an incontrovertible authority, "in his own name him will ye receive, I am come in my father's name and ye receive me not."

We are again assailed by swarms of errorists, each of which by a horrid perversion of the sacred text, professedly proving to a demonstration that his theory rests on the basis of revelation. Such are those who refuse to honour our divine Redeemer, as all men are taught to honour the Father, refusing to adore Him whom all the Angels of God are commanded to worship—thus sapping the very foundation of our hope beyond this world, by rejecting and striving to disparage that atonement by which we become reconciled to God and find peace with heaven. Again our ears are saluted with the Syren song of those whose keynote was first sounded in Eden by him who was a "liar from the beginning." "Ye shall not surely die," and as if to crown the climax of soul-destroying folly, we are told that unless a man be immersed he "cannot see the Kingdom of God," as though it were not enough to answer the purpose of the fallen spirit that a sprinkling process should make men "members of Christ, children of God and inheritors of the Kingdom of Heaven," he must issue from his smoky press a "new and improved" edition of the same equally pernicious, if not more fatal error.

Powerful and appalling as are these objects to our progress, with which we have to contend, happy should we be if these to which we have referred comprehended their sum. It behoves us not only to reconnoitre the camp of the enemy but also to closely examine our own household. "Now we live," was an apostolick watchword, "if ye stand fast in the Lord." We beg, therefore, dear brethren, to inquire if all is right within? We dare not modify our convictions by using the softened phrase—we fear not—we do *know*, at least it becomes us to know, that as a body there are evils amongst ourselves which mightily embarrass us in the prosecution of our great work. So strong are our convictions on this subject that we are fearfully persuaded were the Lord to address us in the manner adopted in reference to the church of Thyatira, it would not be said, "I have a few things against thee." To some of these permit us in love and faithfulness to direct your attention, that becoming apprised of our defects we may be led to repentance and reformation. In referring to some of our more prominent sins we cannot conceal our fears that we are *degenerating in spirituality of mind*. The religion of the Bible aims at deep practical effects, and also manifests itself in emotion. The primitive saints rejoiced in God with a "joy unspeakable and full of glory."—They loved each other with a "pure heart, fervently." They continued "instant in