

the *knowledge* of Christ's person, office, and character—*faith* in him, and obedience to him, are the reasons that justify God in justifying a sinner—they would have spoken incomparably more in harmony with the Holy Spirit than they have done. For my own part, I believe that evangelical justification implies all these six causes. Justification flows *from* the pure favor of God—*through* the blood of Christ—in *virtue* of the name or dignity of the Lord Jesus—*apprehended* through the revelation of the gospel, *received by faith*, and *operating* in obedience to every divine precept.

But the Alliance, mindful of Pelagian, Arminian, and Jewish error, falls into another. Sundry commentators have fallen into the same hallucination. Because the Jews, as a people, rejected the gospel and adhered to the works of their own law against faith in Christ, and the practical acknowledgment of his divine mission, they place their mere notion of faith against every thing else, so far as justification is concerned; and thus virtually, without intending it, give it the same place in the minds of their admirers as the works of the law held in the minds of the Jew. Multitudes of professors in these schools of extreme orthodoxy, rely as much upon their "faith alone" theory for their personal justification as ever did Jew, Pelagian, or Arminian upon his works of law or his works of gospel.

There is just as much Pelagianism in making "faith alone" a ground of justification, as there is in making works of law or works of gospel a ground of justification. Jesus Christ says, "He that believeth and is baptized shall be saved." Now may we not speak as the Lord spoke, without incurring the condemnation of God or the reprobation of man; and, without fear of excommunication, say with an Apostle, that, "as the body without the spirit is dead, so faith without works is dead also!"

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READING THE SCRIPTURES.—The venerable Dr. Woods, in addressing the students of Andover, stated that when he first commenced his duties as Professor of Theology, he feared that the frequency with which he would have to pass over the same portions of scripture would abate the interest in his own mind in reading them; but after years of study, he stated it as his experience that with every class his interest increased. This we believe is the experience of every true christian. Why is it so? There is no other volume in the world which grows in interest by repeated reading. We may study Bacon, Butler, and Boyle; but so soon as the argument is appreciated and the truth appropriated, the mind labours through another reading. But every passage in the New Testament is fruitful of varied suggestions, and the more spiritual the mind of the reader the more fruitful of good is the passage read. This is not because the New Testament is an ancient book; the morals of Seneca, written in the same age, produce no such effect. It is not because of its sublime or beautiful diction: Ossian wearies the mind, and the sentences of Dr. Johnson and Washington Irving do not invite to repeated reading. It is because there is spiritual interest and spiritual aliment in the words of inspiration for the pious mind. Because one passage suggests others, and thus like the links of a chain the mind is led onward and upward, until it attains some new or some impressive views of God's character, and of human duty. IT IS BECAUSE IT IS THE WORD OF GOD.—*Herald*.