

it, and this necessarily produces a pure heart, the purification of the whole soul—the mind is enlightened, the conscience is purged and at peace—the passions, the will, the affections, all the volitions are thrown into the gospel mould—the new creature is produced, the workmanship of God; or as Paul beautifully describes the believing Romans, God be thanked, that though ye were the slaves of sin, ye have obeyed from the heart that mould of doctrine into which ye were cast. Rom. vi. 17. The gospel is the mould of teaching; obeying the gospel is believing the gospel; by believing the gospel, the soul is cast into it, as metal infusion is cast into a mould, and receives all that divine impression, in every power of the soul which the gospel believed is calculated to produce. Hence love to God who first loved us—love to all, whether persons or things, that bear his authority and his image. Hence especially the peculiar affection which is purely a christian affection—love to the brethren of Christ, because they are his brethren for the truth's sake, for the gospel's sake which is in them and shall be with them for ever, whether on earth or in heaven; and hence the benevolence to all men which the gospel breathes to the most inveterate of God's enemies. All this worketh that Spirit of the Truth which convinceth men of sin, of righteousness, and of judgment by the gospel. Never was there any other work of the Holy Spirit to the personal salvation of men, to their being born from above, or being partakers of the divine nature. If any man have not this spirit of Christ with which he was anointed, he is none of his. This is the pure heart. And all this purity is from faith in the Son of God. No right sentiment, no peace of conscience, no holy feeling, no submission to the authority of God, no holy living but by the belief of the Son of God. Jesus must have all the glory. He has all the glory of the new creature, because he is the head of it; and his enemies who would have any religious experience from him, shall be eternally disappointed. I say, then, if I understand you, I wonder not that your little work meets with many enemies in what is called the religious world. But go on. Cut off every sentiment and every feeling that is not grafted on the cross of Christ, and care not who feels the severe incision. For every plant which the great husbandman has not planted shall be rooted up.

When I began this scribble I intended in the end of it to have given you specimens of speculation in christianity contrasted with the opposite truth, which have been among my papers for some time; but I have neither time nor room. If any ideas in this epistle be approved by you, they are at your service—and I can send you the specimens another time.

W. B.

ANECDOTE.

A Scotch blacksmith being asked the meaning of *metaphysics*, explained it as follows:—"When the party who listens dinna ken what the party who speaks means, and the party who speaks dinna ken what he means himself—that is metaphysics."