

words: "this is my body." In neither case is the outward ordinance the reality; but it is our profession of communion with the reality, and being such is spoken of as above.

There are many other thoughts in connection with this subject which I should like to bring before you, but it is time that I should conclude this already too lengthened letter. My joy is that the same Spirit which taught me is your teacher, and if you are a member of Christ, will he not teach you?

But you have some doubt whether you are one of his members? Is it so? Well then, listen—"Whosoever believeth that Jesus is the Christ, is born of God;" "we are all children of God by faith,"—by nothing else—"and if children then heirs." Do you then believe? If so, you are as safe as the love of the God of love can make you, as safe as Christ; for "as he is, so are we in this world." How surely then may you draw upon his love to teach you. If "he that provideth not for his own, and specially for those of his own house, hath denied the faith, and is worse than an infidel," 1 Tim. v., will not God provide for his own?—will he be worse than an infidel? If "the fathers ought to lay up for the children, and not the children for the fathers," 2 Cor. xii., will not the Father of mercies do as much? "If ye, being evil, know how to give good gifts," shall not the Good One be as gracious? O, trust him for teaching, and remember, "If thine eye be single thy whole body shall be full of light." I have no room to add more, except my earnest prayer "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him, that the eyes of your understanding being enlightened, you may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ, when he raised him from the dead." May you so know this "power of his resurrection, and the accompanying fellowship of his sufferings, that you may at last attain to the resurrection from among the dead." Amen.

Ever very affectionately yours,

A. J.

CHRISTIAN LOVE.

BY THE REV. J. GILMOUR, PETERBORO', C. W.

Some subjects are of such dimensions, that the mind must be kept in full tension when attempting to sound them; repeated and protracted attention may render them more level to our comprehension, and enable us to speak of them with the greater ease. A thorough acquaintance with any subject gives lucidness to exposition: that which may be an extreme limit to a mind partially informed, to one more enlightened is like a fresh starting point; to the former, all beyond is vague, obscure, uncertain; to the latter, obvious and definite; the former falters as he expounds, the latter speaks without effort.

In reading the Evangelists, we are often struck with the entire ease of Jesus, when dwelling on subjects to us the most original, profound, and interesting; and on no subject seems he more at home than when sounding the depths of divine love, or dilating on the human affection to which that divine love makes it appeal. Of the movements of no part of our nature need we be more careful than that of our emotions, and to no guidance can we more safely entrust them than to that of divine truth. And were we anxious for an epitome of direction, could we find it in narrower compass any where than in the touching farewell of our Lord at the last paschal feast with his disciples. On the earnest and affectionate mind of John these last sayings of Jesus fell with undying weight, he carefully records them, and makes instructive use of them in his future labours and letters.

In closely investigating this epitome of sayings as they fell from the lips of the Saviour, or as used by the beloved disciple,

we find it difficult to distinguish between *love* and *obedience*. They almost seem synonymes; at least there is such a sympathy between them, that the one never moves without the response of the other. "If a man love me, he will keep my words." And this is love, that we walk after his commandments! This is, to say at the least, love cannot be without obedience, and obedience cannot be without love. Water cannot occupy an inclined plain, and not descend. The sun cannot shine without giving light. A sweet scented flower cannot drink the dews of morning and yet emit no fragrance. Neither can the love of God exist in the human heart without obedience. Is it then a fact of revelation, that love will produce obedience, and there can be no acceptable obedience which does not originate in love? In that case it becomes a question of the first importance, both to preacher and people, to reader and writer, how can we stir and modify this great sea of emotion?

It is one of the great laws of mind that affection is stirred by the presentation of a lovely object, or a belief that the object is lovely: then to produce love we must present a lovely object, or induce the belief that the object is lovely. We remark in passing, that christian affection is neither instinctive love, nor mere family attachment. It is the love of moral excellency—"Whom I love in the truth." Solomon said long ago, "Desirest thou a friend, show thyself friendly;" so we say, if we love God he must appear to us lovely. We cannot *will* love, nor can we *force* others to love. We can behold a lovely object, and love it; or believe it lovely, though not seen, and love it.

In producing and promoting love to God, how favourable is our dispensation. "We behold the glory of God in the face of Jesus Christ," "He is the image of the invisible God," "The brightness of the Father's glory," and he said with inimitable ease, "He that hath seen me, hath seen the Father." It were easy to dwell on all that is awful in the Saviour's authority, or venerable in his wisdom; but it answers our present object rather to refer to what is touching in his goodness, "for he is fairer than the sons of men," and as it would not sort with the limits which we prescribe to ourselves to dilate on the traits of his moral glory, we shall merely glance at a few in which he shades his greatness in a veil of love.

To give sight to the blind; to cause the deaf to hear; the lame to walk; and the sick to enjoy health, seemed to be his easy gait. To calm the winds by a word; to smooth the furrowed deep, and bid demons away from the bodies of men, while indications of mighty power appear unlaboured efforts of the blessed Jesus. To succour those who had outlived friendship, for whom relations had no longer any regard, and for whom the last sigh of *human* pity had been already heaved. And he said, "I have no man to put me into the pool." To cheer the lorn heart of the desolate widow, and bereaved mother, now on her way to commit the last pledge of family love to the cold grave. To heal the broken heart of the wretched female whose reputation lay shivered at her feet, forsaken and despised by an unfeeling world, a prey to troubled thought, a victim of fell remorse, whose bitter scalding tears were but a feeble index of the withering grief of her crushed spirit,—were channels through which the compassionate love of Jesus exuberantly flowed. These were reliefs which pity brought from love.

The most remote sources of knowledge were as obvious to the blessed Jesus, as the alphabet to a profound scholar. He silenced the insinuating quibbles of the Pharisees, with a sentence. Detected and exposed the infidel sophistries of the Sadducees by an appeal to their own law. Satisfied the inquiring Scribe with a discreet answer, and then proposed to them the problem, "how David called his own son, his Lord." They could not answer a word; but then mark the graceful descent from the lofty subject of his own divine dignity to the notice of