

by ecstatic imagination and delusion to believe fancies and deny revelation or at least to underrate it. Such were Swedenborg, Edward Irving and Joseph Smith, if Joseph were not an out and out impostor. But the evangelical mystic is what every Christian ought to be, a child of God, conscious of real communion with the Father and the Son through the Holy Ghost, by whose gracious influence the intellectual apprehensions of the Sacred Scriptures became living soul realities, more real and definite, and infinitely more comforting than the phenomena of sense or the dictates of mere human reason. To this class Mr. Campbell, a disciple of William Law, belongs. I have read his book and confess that I believe in its teaching, and that I did believe in it before he had thought it out and put it in print. This only I have found, that, while the work of Christ is in every human being, but especially in them that believe and live the Christ-like life, so soon as we make introspection of our individual selves, the subjective Christ eludes our grasp, and we need to search for Him who has been taken hence in the Word and in the better among our fellow-believers. The man who thinks he can always find Christ in himself has a very low opinion of Christ. Mr. Campbell thinks his doctrine revolutionary, but it is the old faith of Ignatius put into practice. Trajan at Antioch asked him, "Dost thou, then, carry Him who was crucified within thee?" and he answered, "I do, for it is written, 'I will dwell in them and walk in them.'" St. Augustine was converted by the passage in Romans (xiii. 14), "Put ye on the Lord Jesus Christ," but our author regards Christ more as an inward substitution even when He is formed in us the hope of glory. He is the new man who crucifies the old, the fountain of strength, the root of righteousness, the Kingdom of heaven begun. Practical directions are given for coming through the Spirit into consciousness of the indwelling Christ, for we do not need to seek Him in heaven above nor in earth beneath, since He is the true light which lighteth every man that cometh into the world. He is the centre of the world's unity, through common faith in whom alone all men may have faith in one another. You can trust Christ and the Christ-like man. In Kerner's lyric "The richest prince," Eberhard, the bearded lord of Wurtemberg, proudly boasted :

"I my head can rest confiding
Fearless in each subject's lap."

In the laps of how many of your so-called friends can you lay your head with confidence that they will not cut it off? If you are a minister, north or south, east or west, count on the fingers of one hand the number of your fellow-presbyters with whom your confidence is safe. And these are the instruments God has chosen to teach the world the unity of Christ! Of course you who read this are all right, or your pulse would flutter and you: