

the conscience to the claims of his law, and the whole life to the interests of his government,—all this is involved in the conversion of a sinner to God; but in this is the essence of religion, the turning point on which hinges the real interests of man.

Now such events, however brought about, by whatever instrumentality effected, can never be lost to the recollection. Could the disciples, who now for the first time met the Saviour, forget the interview? Could the woman of Samaria forget Jacob's well? Could Paul forget what happened on the way to Damascus, or in the house of the street that was called Straight? This is not likely. Nay, when we consider the various means instituted to awaken and perpetuate the remembrance of such events, we must pronounce it impossible to forget them. There are, for instance, the Sabbath, and the sanctuary, and the ordinances. For what purpose? Is it not to call to our remembrance our acquaintance with the Saviour, our relationship to him, what he has done for us, and what is our duty in consequence, viz., that we should "bring men to Jesus,"—introduce them to him, that they too may cultivate friendship with him, and thus become prepared to be "for ever with the Lord?"

Now there are two propositions suggested by the Scripture under consideration. First, that true religion must ever be the result of a personal acquaintance with Jesus Christ, and a thorough conviction of his claims. Secondly, that all who themselves enjoy this personal acquaintance with Jesus Christ will be concerned to bring others to the same enjoyment. Here is the narrative: "John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, where dwellest thou? He said unto them, Come and see. They came and saw where he dwelt, and abode with him that day. One of the two which heard John speak was Andrew, Simon Peter's brother. He first findeth his own brother, Simon, and saith unto him, We have found the Messiah (which is, being interpreted, the Christ). And he brought him to Jesus."

Here we have the two principles noticed: Andrew first finds Jesus for himself, and then he sought out his own brother Simon, and "he brought him to Jesus." Thus we have pointed out, first, what we

owe to ourselves; and again, what is our duty to the unconverted world, which is to make known to them their dangerous condition, if they know not Christ; to proclaim to them the remedy provided in the gospel, to bring them to the Saviour.

But, in order to do this effectually, we must ourselves be possessed of that which we propose to others. We cannot impart to others what we do not know ourselves; nor have we any right to hope that God will communicate his blessing upon any effort that proceeds not from a conviction of its being a Christian duty urged upon us by the claims of God.

Would we, then, exhibit an enlightened devotedness to the interests of the Saviour, and to the cause of God in the world, we must ourselves be possessed of a personal interest in Jesus—of a personal knowledge of him. It must not be a mere theory, or a speculation, or profession; it must be the religion of the heart, possessed by ourselves, the result of knowledge, conviction, and experience.

The order is, "I will bless thee; and (then) thou shalt be a blessing." It is in harmony with this order that we pray, "God be merciful unto us, and bless us, and cause his face to shine upon us." Why? "That thy way may be known upon earth, thy saving health among all nations." This is the order recognised by the Redeemer himself: "He that believeth on me," he says, "shall never thirst, and from within him (that believeth) shall flow rivers of living water."

The disciples of John were not satisfied with a mere passing glance at the Saviour, the impulse of curiosity. No; they looked to Jesus,—they followed him,—they sought an interview with him,—they dwelt with him that day. There was in their case observation, intercourse, conviction; and if we be truly seeking after Christ for ourselves, and if we be sincere in our labours to bring others to Christ, we shall do as the disciples did,—we shall examine and judge for ourselves. We are not required to take anything on trust; we are challenged to investigation: we will "come and see."

In respect to the second proposition, viz., that all who are themselves acquainted with the Lord Jesus Christ will be concerned to bring others to the Saviour, that they may be sharers of their joy—this is simply a deduction from the former. Everything in the new creation leads to this; so expressive is everything in religion, the object