

body; and that the Holy Spirit's presence on earth is the guarantee of Christ's abiding love and grace, as it is the power of the believer's entrance into the mind of God and of his communion with all that is precious in the divine spring of his life and joy, in heaven.

This may be little satisfactory to those who are looking to "progress" and philosophy as their stay; and also to those who are leaning upon human tradition and ordinances as their strength. But there are many hearts which trouble has made soft, and the threatened breaking up of all ecclesiastical establishments has left without a resting-place, and forced into inquiry. To such, and to all, to whom the doing of Christ's will is not a secondary object, it will not be in vain to point out that resting place which Christ has provided for His people, and which is found to be the more precious in proportion as everything else is found to be giving way.

Few Christians need to be reminded that the present moment is one that is sufficiently critical to the Church of God, whatever they may hope or imagine will be its issue. That things cannot long continue in their present position requires but little prophetic sagacity to foresee, and the question, therefore, of deepest practical moment is, whether or not God has given that guidance in His word which will carry the soul safely and calmly—for Christ will surely keep His own—through all the surges of a revolution, political, moral and ecclesiastical, that may be near at hand.

It is possible that there may be christian minds who have faith in existing institutions, as having so the power of God with them, that they will stand, and afford a shelter, in the day of trial; but this can only exist in the absence of serious reflection, or be the result of judging by some other standard than the word of God; but "The foolishness of God is wiser than men; and the weakness of God is stronger than men." Meantime, it may be surely asserted that reconstruction by the energies of man is as little foreshadowed in the pages of the Old or the New Testament.

The dispensation is drifting to its final close; the shadows of the last days are come; and the object of each faithful soul should be, while yet it may, firmly to grasp that revelation of God, if there be such, which will carry its possessor along a path in which God will infallibly be with him until his course below is finished; or until the "appearing of our Lord and Saviour Jesus Christ" shall close for ever the sorrows and trials of the whole Church of God.

It has been rightly said, that "When truth becomes important, it begins to be questioned; and perhaps the force of this remark was never more severely proved than in the history, hitherto, of that movement which was originated by the Spirit of God, through the truths and principles with which I am now concerned. Anything but the simplicity and severity of divine truth may at one time or other become popular; but truth itself never can, unless the world were changed in its character; and unless the Church were intent only on God's object and not its own. Nothing is so uncompromising as the truth of God, however ductile and accommodating may be the opinions, and sentiments, and systems of men. For a proof of this, let the reader call to mind the issue of Christ's ministry in Israel; and the reception which Christ declared had always been given, by their fathers, to the prophets. This is the true reply to the question of many a heart, when first rejoicing in the truth, "How is it that all Christians do not see this, and act upon it?" However, it is no part of my purpose to enter into the particulars of the history to which I just alluded. The only desire induced by a remembrance of it is that I may be enabled to unfold the spring and ground of all right position and right action in the Church.