

have been the author of all my voluminous works." And O beloved! the understanding one has of it is this—that "out of the abundance of the heart" of that converted man God gave him the utterance that was so mighty—that marvellous power he had in and over his generation. Ah, yes, "where the Spirit of the Lord is" (where He dwells within) "there is liberty of utterance." Not, beloved, that the chancellor had not the Spirit; he had the Spirit; but there are degrees of that Spirit, and degrees, too, of that Spirit in the same man. How have I preached! I hardly knew at times *what* I preached! I felt as if the Lord were not with me. At another time one could preach for ever, and sinners seemingly could hear for ever.—Where is the difference? "Where the Spirit of the Lord is, there is liberty" of utterance. Oh! who does not pray—

"Ah, Lord, enlarge my scanty thought
To tell the wonders Thou hast wrought;
Unloose my stammering tongue to tell
Thy love immense, unsearchable."

BISHOP BEVERIDGE ON HIS DEATH-BED.

When the pious Bishop Beveridge was on his death-bed, he did not know any of his friends or connexions. A minister with whom he had been well acquainted, visited him, and when conducted into his room, he said, "Bishop Beveridge, do you know me?" "Who are you?" said the Bishop. Being told who the minister was, he said that he did not know him.—Another friend came, who had been equally well known, and accosted him in a similar manner: "Do you know me, Bishop Beveridge?" "Who are you?" said he. Being told that it was one of his intimate friends, he said he did not know him. His wife then came to his bed-side, and asked him if he knew *her*. "Who are you?" said he. Being told that she was his wife, he said he did not know her. "Well," said one of them, "Bishop Beveridge, do you know the Lord Jesus Christ?" "Jesus Christ," said he, reviving as if the name had produced on him the influence of a charm; "Oh! yes, I have known him these forty years. Precious Saviour, he is my only hope!"

THE INDWELLING SPIRIT.

"I would give all I have in the world to know that I am certainly a child of God!"

Our heavenly Father will not sell the assurance you desire at that or at any other price; but he will make you a free gift of it, simply upon your complying with certain conditions which are indispensable.

"What are those conditions?"

The first is that you shall be a child.—It is plain that you cannot certainly know yourself to be a child until you are a child.

"I hope I am that now."

A well-founded hope is an excellent possession; but I understood you to wish for more; you wished to know absolutely. This implies, does it not, that you are not entirely satisfied with your hope?

"That is true; I do wish to convert hope into certainty."

This can be done only by complying with the entreaty of the Apostle Paul:—

"I beseech you, therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God; which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind." For one who covets conformity to the worldly ways and worldly principles of those about him; for one who is unprepared to give himself wholly and entirely away to Christ, it is quite useless to sigh for the spirit of adoption—to long for the certainty of being a child of God. That certainly arises from the indwelling of the Holy Ghost, the Comforter. He will not dwell with idols; he will not make his abode in a heart that is not wholly and heartily surrendered to him. But into every heart that is thus wholly and heartily offered to him—that is made ready for him by the power of the Holy Spirit, he will come, and come at once. He will feed the soul that hungers and thirsts after righteousness; for he says such are blessed, and that they shall be filled.—*Quiver.*

He knows there is no absolute perfection in this life, yet is continually reaching after it, Phil. iii 12, 13, 14.