

may know what is the hope of God's calling, and what the richness of his inheritance of the saints. An understanding, enlightened by the Holy Ghost, introduces a man into converse with things of which he had no previous perception. It enables him to see the plan of man's redemption in its true character. Before, when he read about the sufferings of Christ in the room of sinners, he had no abiding impression of the reality and glory of this great work. But now he sees in the redemption of sinners, by the death of Christ upon the cross, the holy love of God for sinful men, shining with a radiance which is truly divine, and the hatred of God against sin so strongly expressed, that he meditates with holy fear upon the aspect of the suffering Redeemer. His eye now penetrates into the sinfulness and vanity of worldly lusts and worldly pleasures; for it sees more definitely the nature of that heavenly kingdom which Christ is preparing for his people, and he can now compare its great and everlasting blessedness with the transitory pleasures which this world can afford. This light enables a man to see things as they really exist. It enables him to see that holiness so far surpasses sin, and that eternity so far surpasses time, that whatever sacrifice it may cost him, holiness to the Lord must be impressed upon all his actions, and the bliss of eternity must be kept continually in his thoughts. This light, which is communicated to the understanding, enables a man to see that it is not folly, as the world supposes, to give up present enjoyment to secure future bliss, but that this is the highest wisdom. It was by means of this divine light that Moses perceived that it was better to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. It was in consequence of this light, which was shed abroad upon the disciples of Christ after the day of Pentecost, which produced so great a change in their views and feelings, making those men, whose minds were before ambitious of earthly glory, and of such honors as the kings of earth can bestow, to consider all earthly things, and even life itself, as unworthy of being placed in comparison with the favor and love of God. It was this light shining into their understandings which enabled them to see that, which at one time they saw not, that all the glory of man in his best estate is only as a vapor which appears for a very little time and then vanisheth away, and so to reject all the allurements, and to defy all the terrors, which the mighty ones of the earth could use to shake their allegiance to Christ their heavenly King; and it is this same

light, in all its youthful beauty and heavenly radiance, which shining in the hearts of the saints who are now living in our native land, enables them to order all their ways, although, perhaps, amid much sorrow and distress, with a meekness and wisdom which the world may deride, but cannot imitate.

But I would remark in the second place, that the power referred to in the text, gives also holiness to the heart. The state in which the sinner is previous to his coming unto Christ, is a state not only of blindness of the understanding, but it is a state also in which the soul is given up to the dominion of the most unholy passions. Christ expressly declares that the heart of man is sensual and unholy by nature, when he says, "that which is born of the flesh is flesh." And Paul refers to the same great truth, when he says, "they that are after the flesh do mind the things of the flesh;" and again "to be carnally minded is death." And the same apostle in Galatians v. 19—21, has given us a catalogue of what the works of the flesh really are, and without at present enumerating them at large, we would characterise them in the words of the same apostle, as earthly, sensual, devilish. We would tell then, the man who desires to turn unto God, but who feels that sin is so strong and impetuous within him, that he supposes all hopes of amendment to be vain; that he has just arrived at the knowledge of that truth which, had he listened to the statements of God's word, he might have arrived at much sooner. He feels that sin is an impetuous principle and exceedingly deceitful, and that it is an impossible thing for himself to subdue it by the strength of his mental decision, or to elude its power by all his wisdom. He feels that he is its slave without the ability to emancipate himself from it. Now the Bible just tells him the same thing. It tells him that the heart of man is deceitful above all things, and desperately wicked; that the natural mind is enmity against God. But while the Bible thus tells the sinner, that which he already knows by his own sad experience, it tells him that which he does not know, for it tells him that God has taken upon himself, the power of imparting holiness of heart to all who receive Jesus Christ the Saviour of sinners. The manner in which this great truth is spoken of in the scriptures, is peculiarly striking. Paul speaks of the condition in which the Roman converts were held by sin, previous to their believing the gospel as a state of slavery to sin, and he speaks of that state into which they had been brought after believing as