

babblings and fables, which only lead astray, and subvert, and befool them.

Yet do not understand me as saying that there is nothing but injury to be derived from human teaching, that nothing good and true has come from the ancients.

The disposition to submit to authority, and to the teaching of the better informed is good, though it may be carried too far, and sadly misplaced; God makes use of it to raise up a godly seed, and designed it for this end. And much the larger portion of the knowledge which men of this day possess has been derived from the fathers, growing from age to age, each succeeding generation adding its quota of information and experience to the common stock.

To obtain the good and escape the evil, let doctrines, commandments, and traditions of elders be kept in their proper place, and regarded as human opinion, worth just as much as the amount of truth contained in it, minus the deterioration which the truth itself undergoes from its juxtaposition with error. Make the truth, from whatever source derived, your own, and act upon it; and judge of all things in faith, character, and conduct, by the application of the Bible test.

It is the truth as it is in Jesus—set forth in the glorious gospel of the blessed God, and made to shine in light and love upon the soul—which guides to the Refuge for the endangered and guilty sinner. That truth, as distinguished from the creed of any man or church, is the truth whereby we are to be saved.

That truth proclaims, before it utters another statement, that man is fallen by iniquity, that he is "dead in trespasses and sins," that he is opposed to God, an enemy in his mind and by wicked works, and that he lies in ignorance and sin under condemnation. It then proceeds to declare the loving-kindness of our God, and His great mercy. It tells of His pity, His long-suf-

fering, and His promises—a ceaseless stream of goodness flowing from His grace towards mankind—till all goodness and promise culminate in Christ, His great, best Gift,—a Saviour, a Restorer, redeeming souls from death by the sacrifice of Himself. And then it emphatically asserts that Christ Jesus "saves His people from their sins," redeems them "from all iniquity," removes the curse and its cause, and so reconciles the sinner to God, making

AT-ONE-MENT.

Accompanying its instructions, it gives the promise of the Holy Spirit to lead us into all truth, to sanctify us by the truth, and be the Comforter. It bids us believe in Jesus, in His grace, in His promise, and encourages us to ask for all, trusting in His faithfulness. It enjoins us to cease from sin, and rise to newness of life, to take the Saviour's example as our model, to invite the Spirit's presence, to cherish the true and holy in thought and feeling, and to try, and strive, and pray that we may be "blameless and harmless, the children of God without rebuke,"—"followers of that which is good,"—followers of holiness, without which none shall see the Lord; and so adorn the doctrine of God our Saviour with a life and conversation becoming the gospel.

And lastly, this truth as in Jesus assures us that we must undergo the gracious change *here*—that we must live a right, useful, God-fearing, loving life *here*—with Christ for us! and Christ in us! That makes our religion a thing of worth. That, and not the prayers of a priest, prepares for dying. That, and not the confession or supplication extorted on a death-bed, prepares for heaven.

That is the truth as it is in Jesus. That is the true religion. And nothing else is.

Merchants who play at snatch and grab, or at pinch and squeeze games, have need to be taught the first principles of the gospel.—*Becher.*