

the Kingdom of God's dear Son (Col. i.). Alas, our narrow minds and dull hearts deprive the Gospel of its glory. It is "the glorious gospel of the blessed God" (1 Tim. i.): it represents God in the gracious place of the Giver, and sets man in his only place of possible blessing, that of a simple recipient. Receiving Christ, *i. e.*, "believing on His name," we receive from Him "power (authority) to become the sons of God" (John i.). We receive forgiveness of sins, abundance of grace, and the gift of righteousness. We receive eternal life. Christian action follows on this reception of Christ. The teaching of the Holy Ghost unfolds to us what we have received in having received Christ. It is well to keep this principle constantly before the soul: it is not that which we *renounce*, any more than that which we *do*, which makes us Christians, but that which we *receive*. And this principle runs through the Christian life: it is a life which has its affections, sensibilities, energies and activities. Our Christian life is not a system of negation any more than is our natural life. This marks it so forcibly from the common notion of religion. It is said, "Abhor that which is evil"—it is added, "Cleave to that which is good." "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace