to lead him to think seriously, as to what might be the near or more remote consequences of his sin. The Saviour is tender in dealing with the principal case. He approaches it with a spirit and in a manner that were fitted to gain the end, " Ye are clean, but not all." " You have all enjoyed special advantages and opportunities. The means of purity have been brought specially near to you, and you have been to some extent benefitted by these means, but ye are not all clean. The Saviour leaves the matter indefinite. He does not say, " ye are all clean, but one." This would have made the painful matter more definite. But the Saviour seeks by more gentle means to accomplish the end. The knowlege of the Redeemer extends to the state of each heart, and to the conduct of all. Reader, remember you are not safe, though your sins be hid from the eye of man.

(To be continued.)

J. H., GUELPH.

LESSONS FROM PAUL.

"For I through the law, died to the law, so that I might live to God."—GAL II : 19.

No. III.

In a former paper, the first clause of this important passage was examined. Briefly to restate the result of the examination, it is sufficient to say that Paul tells us in this first clause that " through the law, whose curse he had invoked by transgression, and whose claim of perfect obedience he, as a sinner, could not satisfy, he died to the law, that is, he became liberated at once from its curse and from its claim." But, let it be also remembered that, while the law performed an essential part as a means, it was not the only means, " through" which this liberation was effected. (The reader would do well to refresh his memory by looking again to the preceding paper.)

We have still to examine the remaining clause,—" so that I might live unto God." In this clause the venerable apostle specifies the end for the attainment of which he died to the law. Thus the first clause, considered in its relation to this clause, expresses the means which were necessary in order to the attainment of the end which is specified in this clause. Like many others, Saul of Tarsus perseveringly endeavored to get to the end without using the