

calling, as you are Christians. So carry yourselves, every one of you, that all that deal with you may know you are a real Christian. Were there a great savour of grace and of the power of godliness in your shops; did you buy and sell in the fear of God, doing all things in faith, as to the Lord, as in his sight, conversing with others as in the fear of God—what a comely sight would this be! You would be “living epistles, seen and read of all men,” 2 Cor. iii. 1, 2.

And such sermon-notes, gathered out of the lives of professors, may make deeper impressions than those that are gathered out of the mouths of preachers. Godliness exemplified in practice, shows itself more clearly in the thing, than it is possible for us to do in words. Words convey notions of things to our ears; but a holy life holds forth the things themselves to our eyes. Nothing is so like a man as himself. Godliness in practice is godliness itself, extant in the thing, in its own substance and nature; it is visible grace; it is the very matter and subject of our sermons, standing forth in the lives of professors.

I wish we had more of this divinity walking about the streets—more of these “living epistles, seen and read of all men.” These are the books that will convince gainsayers, and provoke them to real holiness. You hear good sermons, and read good books; but doctrines without example edify little. You do not see and read that in the men of this generation that agrees with Gospel principles. The truth is, saints are not so visible, so legible as they should be; we can hardly spell out anything that savours of true Christianity. It would pose a discerning Christian to pick out grace from the lives of some professors; it is couched under such sinful mixtures, it is in such a worldly dress, that it does not look like itself. Hence it is that many real saints go for hypocrites in this world—are suspected by good men, and hated by bad men, upon this account. Let your light shine out more; away with the bushel that keeps in the light, and take the lantern of prudence that only keeps out the wind.—*Cole.*

CHRIST'S INTERCESSIONS UNITED WITH THOSE OF HIS PEOPLE.

From the Puritan Recorder.

Many enquire—“What is the use of asking God for that which he has already determined, whether to give or withhold?” This question resolves itself into this: For what reason does God say to his Son—“Ask of me, and I will give thee the heathen for thine inheritance?” Why need he ask for that which had been bought and determined in the eternal decrees and covenants, to be made over to the Son? Whether we can answer such a question or not,

we know that God, for reasons satisfactory to himself, has made this asking of his Son, or the intercessions of Christ, an indispensable link in the chain of causes that bring in redemption. The intercessor is as indispensable in God's plan of mercy, as is the atoning priest. After the whole train of provisions for redemption had been laid, it is the intercessions of Christ that put all in motion towards their proper result.

And what is true of Christ's intercessions is true, in their measure, of the intercessions of his people. For the ligaments which bind them and him into one body, consist, in part, of the indwelling of his Spirit, to make intercession in them. Christ makes intercession in heaven for us, and on earth in us. He sends himself in our hearts by his Spirit that dwelleth in us, and then he makes our hearts speak in our desires into the heart of the Father. When God says to the Son, “Ask, and I will give,” he comprehends all the asking of Christ in his person and in his Spirit in believing hearts—all the asking on earth and in heaven, in which his intercessions consist. The term covers the whole flow of spiritual desires that pervade a ransomed world. It is the voice of redeemed humanity that asks, both in its head—the second Adam—and in its members. It is the breath of spiritual life, common to Christ and all that live in him.

It is useless, then, to interpose our criticisms here. He whose wisdom the tallest angel cannot fathom, had a good reason for appointing an intercessor for us and in us, and he will not depose that intercessor, nor dispute with the work of intercessions. He will conduct his own work according to his own perfect plans, and see to it that not a gift comes to one of our race without being drawn down with its golden chain, by which he has seen fit to bind earth and heaven together. It is this which attaches, such an efficacy to the prayer of men of like passions with us, when that prayer is inwrought by the Spirit of Christ interceding in us. It is this which makes a life of prayer so indispensable to spiritual thrift and usefulness. We must live and thrive, if we do it at all, in harmony with the laws of Divine life, and with the provisions of redemption.

Taking this view, which identifies our intercessions with those of Christ, we find the words of the Father virtually addressed to us—Ask, and I will give. And we see what it is that makes the prayer of the believer so efficacious. It is so in the first place, because it blends its strength with that of an eternal decree of Jehovah. God, in declaring that decree, says to his Son on the mediator's throne, and to all in mystical union with him: “Ask, and I will give.” But you say: “What is the use? The thing is already decreed.” True, but God's eternal decree has made this asking of his Son, and of his people, indispensable. He

declares that decree, when he says:—“Ask, and I will give.” He has from eternity decreed, that he will give in answer to prayer, what he will not give without it. The decree has connected that word “ask” with every gift which will fall upon the world. There is, then, no antagonism between intercession and decrees. But Christian intercession takes unto itself the strength of an eternal decree of Jehovah.

And furthermore, the Christian's prayer takes its efficacy from its connection with the prayer of Christ. We plead in his pleadings, and the Father hears the voice of his Son in every acceptable prayer of the pardoned sinner. God sends forth the Spirit of his Son into our hearts, crying, Abba, Father. It is the very Spirit of God's Son that pleads in us, and all the love of the Father to the Son secures his listening ear to the voice of our supplication.

Once more: Our prayer, uttered in accordance with the economy of redemption, asks for the same gifts that are pledged to the Son in the everlasting covenant; it asks for what is already pledged by a word that never changes. Our prayer is also backed by the whole force of the Redeemer's work of expiation and obedience unto death. What we ask for, has been bought with the precious blood of Christ. And we ask in the name of one who has a resistless claim:

Great Advocate, Almighty Friend!
On him our humble hopes depend;
Our cause can never fail,
For Jesus pleads and must prevail.

GETTING MONEY FOR RELIGIOUS PURPOSES.

(From the Watchman and Reflector.)

That Christians possess the right to associate, plan, and execute, in secular matters, with reference to defrayment of expenses incurred in religious worship, none will question. All that they do should be done with reference to the glory of the rich grace of their Redeemer.

“To Him it hath been given to be the head over all things to the church;” and to them it is given “to use this world as not abusing it,” with wise reference to the same God. In propagating gospel truth; in executing the commission which binds the church to “warn every man and teach every man, that she may present every man perfect in Christ Jesus,” expenses are incurred; pecuniary matters thus blended with her successful operations must be managed; meeting-houses must be built; men who are called of God, who give themselves wholly to the ministry, must be provided for; and with feeble churches the question often arises, “How may we best succeed in furthering these objects?” The offerings of the cheerful giver having been received, there is quite an amount to be raised to make up