

belong unto the Lord our God, *but those things which are revealed, belong unto us and to our children for ever, that we may do all the words of this law.* Deut. xxix. 29.

To be continued.

EXTRACTS.

The following extract from a letter, just published “upon the doctrine of Holiness,” said to be by the Rev. Mr Cranswick, of the Wesleyan Methodists, will tend to shew, that the most orthodox, *when enforcing the necessity and nature of faith, often differ as essentially with one another, as they do with them-selves at other times, respecting the speculative doctrine reviewed, in our preceding article—and (as far as ever we have done,) testify to the impracticable nature and scriptural inconsistency of such fallible, though popular interpretations.*

Mr C, says—page 4—“God can and will save us in a moment *when we believe, only believe, and it shall be done, If we believe, and rely on his promise, it shall be according to our faith.—We are not to wait GOD’S time, as some say, it is unscriptural. Now, is GOD’S time, we are not to wait for power to believe, this is calvinism; If we must wait for power, we cannot believe without it; and consequently, all that do not believe, are lost because GOD did not give the power.*

But if in GOD I dare rely,
The FAITH, shall bring the power.

The celebrated Dr. Brown of Edinburgh, says.—“It is equally evident that a right way of feeling about God, can originate in nothing but a faith in the revelation which God has given of his character and will—why do men despise, forget and hate God? but because they do not know and believe the truth respecting him, and how is love to be established in their place, but by contemplating the divine character, no where to be met with, but in the Bible.—And how can this exhibition touch the heart, unless one understand its meaning and be convinced of its truth.”

The man who believes all that God has revealed of himself and no more, thinks about God just as he ought to do.—*From the constitution of our nature, our affections are in a great measure, governed by our belief. If I believe that a man who has it in his power, to do me much mischief is my determined enemy, I cannot help fearing him. If I believe that a man who has it in his power to make me happy is my warm and sincere friend, I cannot help trusting in him. If I do not fear the first, it is because I doubt either his power or his enmity.—If I do not trust the second it is because I doubt either his power or his friendship.*