

produces it in the soul, and thereby regenerates the subject of this influence, and renews him in the spirit of his mind, excites in him an aversion from sin, and enables him to resist and overcome its power in proportion to the degree of his faith in the Word of God.

Such, briefly, may be received as the distinguishing features of these views; and, if no more were sought than an abstract statement of them, the present memoir might seem to demand no further enlargement on this subject; but when the minds of any who trust they have been, in however small a measure, made partakers of the "unspeakable gift" of God, are thus led to retrace a path of unutterable mercy, once more to meditate upon the steps of a deliverance which no mortal tongue can fully declare, and thus, as it were, to act over again scenes fraught with an interest and a significance which eternity alone can measure, it is difficult for such to confine their remarks to a bare and succinct specification of the doctrines which wrought in them that marvellous change at which angels rejoice (1); the memory of the past recalls many an affecting passage in their religious experience, when their hearts have yearned over those to whom the story of what they had heard, and seen, and felt, was, as it were, "a certain strange thing," or a "cunningly devised fable." Such feeling is naturally rekindled by the recollection; and it may plead their apology, if, through the means of this memoir, they beseech the attention of their friends, and of all under whose notice these humble pages may fall, to a plain and unaffected relation of that great thing which, they trust, the Lord has done for their souls.

There was a time when they were ignorant of the spirituality and extent, the length and breadth, of the divine law, which regards not merely outward actions, but takes cognizance of the thoughts, intents and motives of the heart—a time when they "drank iniquity like water;" (2) or, if education, or convenience, fear, or the love of reputation, preserved them in that course of moral conduct which is consistent with the good order of decent society; yet were they destitute of genuine religion; they lived, in reality, without God in the world; they sought not his glory; they delighted not in his service; prayer and praise, instead of being sweet privileges, were irksome and barren duties; they sought their own way, and were "lovers of pleasure more than lovers of God;" (3) and thus, (however specious their exter-

(1) Luke xv. 10.

(2) Job xv. 16.

(3) 2 Tim. iii. 4.