

darkest providences. Thus it was with the prophet Habakkuk. (Hab. iii. 17, 18.) God has told us concerning ourselves, that we are "a generation of vipers,"—a race of abominable and filthy beings. A belief of this humbles us in the dust before him. In fine, he has told us, that to us belongs nothing but "shame and confusion of face." A belief of this would prevent peevishness under adverse providences. Under the belief of such a declaration, we should not wonder, if God made us as miserable as we had made ourselves sinful. What, in this world, ever filled a soul with greater humility than a realizing view of a holy God filled Isaiah? (Isa. vi.) Then, as in a glass, he beheld his own deformity. It was this that made him exclaim, with the deepest self-abasement, "Woe is me! for I am undone! I am a man of unclean lips; for mine eyes have seen the King, the Lord of Hosts!" Is it not a "beholding of the glory of the Lord," (which is no more than discerning and believing the truth, for God is glorious whether we believe it or not) that changes into the same image? 2 Cor. iii. 18. And is not our being made like Christ at last, ascribed to our "seeing him as he is?"

In short, I believe it will be found, that truth wants only to be universally realized, in order to produce universal holiness. Should it be asked, 'Then why is not universal holiness found in good men, who believe the truth?' the answer is, Though they believe the truth, they believe not the whole truth, nor perhaps do they wholly believe any truth. When they shall be *perfectly* delivered from "an evil heart of unbelief," they shall possess perfect holiness.

RELIGIOUS DISCOURSE.

To the Editor.

SIR,—The faculty of speech is a distinguishing privilege bestowed upon man, to enable him to glorify his Maker; and yet, how seldom is it employed for this purpose. I have often wondered—though I think I can account for it—and been as often grieved, that Christians, when they meet, spend their time so unprofitably in conversation: or, not to be too severe, so much less profitably than they might do. Persons of good intelligence, well read in the Scriptures, of serious and reflective habits, and of whose Christian character we have upon the whole no reason to doubt, will often meet together and converse, perhaps for a long time, and yet no "savour of Christ" be manifested in their discourse. How is it that those who love their Lord, and feel something of the powers of the world to come, should ever find it difficult even to commence a spiritual conversation? Why is it, when such a subject is started, it is found almost impossible to induce others to unite in it? Surely it must arise from the state of the heart, a want of being so "spiritually minded" as to make spiritual subjects sufficiently interesting and familiar to them. They can talk of politics, and the concerns of the present world, with fluency and ease; or of ministers of the Gospel and their comparative gifts, or their real or supposed defects; of their neighbours' excellencies or their faults, and probably of the merest trifles relating to themselves or their families; but not of Jesus! Here their lips are sealed, and their tongues paralyzed. Is this to have always our "speech with grace, seasoned with salt?" Is it thus that we comply with the apostolic injunction to "let nothing proceed out of our mouth but that which is good to the use of edifying, that it may minister grace to the hearers?"

ALL IN CHRIST.—Let the Christian do all, suffer all, expect all, as being in Christ, and not otherwise. John xv. 5. Philip. iv. 13.—*Cole.*