

quently employed when nothing more is meant than some abstract doctrines of belief, which by a reference to the portion of sacred writ whence it is taken, it will be found it has respect not to abstract doctrines, but to moral conduct—that the truth exhibited in Jesus' life and breathed throughout his doctrine or teaching was the putting away all moral deformity and the practising all that was pure and holy and lovely; thus says the apostle, (Eph. iv. 21, 23,) "If so be that ye have heard him and have been taught by him *as the truth is in Jesus*, that ye put off concerning the former conversation, (behavior,) the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man which after God is created in righteousness and true holiness." Paul after having given a succinct exhibition of the teaching of Christ, proceeds to enlarge upon the subject throughout the remainder of the epistle by enumerating many of the evil passions, and practices in which the Ephesians had indulged in the times of their ignorance and disobedience, and were now called upon to abandon; and by likewise particularly specifying many of those christian virtues with which they as the children of God and brethren of Jesus should be adorned while fulfilling the duties devolving upon them in the varied spheres and relations of life in which they moved; thus communicating to them and to us what is the essence of "the truth as it is in Jesus"—what constitutes the old man and is to be *put off*, and what is contained in the new man and is to be *put on*.

Paul's exposition of "the truth as it is in Jesus" beautifully harmonizes with what, throughout the book of God, is represented as being the grand design and native tendency of the development of the divine philanthropy and which is so powerfully and engagingly expressed in the language of that apostle to his son Titus, when, in connection with that manner of behaviour which he had been instructing him as that which he should inculcate upon the disciples as becoming their profession, and as an enforcement of it, he says, (Tit. ii. 11, &c.,) "For the favor of God which bringeth salvation to all men hath appeared, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope even the glorious appearing of the great God and our Saviour Jssus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify us unto himself a peculiar people zealous of good works."

That the Witness may prove a valiant, indefatigable, and successful advocate of the truth and greatly promote an elevated piety and purity among the followers of the Lord, is the prayer of

Your affectionate brother,

C.

November 18th, 1845.