

One, and necessary. These are to sustain what actual creation, and its effect, the Lord, as without being conformed, into this to His creation, able to bear it. Mediator between created, or put to say, in common times than at merely *thought* use of the word. use; and there

They may be no view of the governed solely of the senses. assembly, where the man is all the presence at any time: rather, he hath we. The distance, were to appear, as the absorbed in

ous subjects r truths tend ch the word th is adopted, and even e Heavenly e real truth; t principle,

they would fail in all their calculations. So it is often in studying the Scriptures. There is indeed enough in the Scriptures, that is plain and simple to suit the case of the humblest being that lives, and to save him, just as there is light and heat enough in the sun to enlighten and warm all those who bask in its shining heat. But, if a man wishes to have a wider view of Religious truth, and to reconcile the conflicts between the real and the apparent in the Bible, he must have the key to understand the volume, just as the astronomer must have science in the natural world, in order to calculate the eclipses, and to reconcile the apparent with the real facts of the Planetary system.

By this mode of studying the Bible, the truths of the Bible actually become alive, as it were, and give life to all who diligently obey the Spirit of the word: *the words that I speak unto you, said the Lord Himself, they are spirit and they are life.* He rebuked His Disciples on several occasions for abiding in the mere letter instead of imbibing the *spirit* which the letter conveyed; and this is applicable to all states of the Church, and in all ages. This is the reason why the acknowledged truths of the Bible now fail to exert any deep influence over the human mind; for these truths, in the letter, have degenerated into mere facts from which the life has departed, and their action is over; they are *so* true that nothing more is said about them! This is seen in their not only failing to arrest the attention of the careless and the impenitent; but also in failing to influence the habits and dispositions of those who profess to believe them. Indeed the very profession of them has become suspected by many, because they who profess most are often the most deficient in the *spirit* of that Religion which they call Heavenly and Divine. The profession itself becomes the *business* of such men; and they often extend this business beyond their means. In many cases there are no available "assets" to meet the demands, and with the loud profession of "*faith alone*," there is an utter "deficit" of all Christian charity.

The Solifidian scheme, *i. e.* the doctrine of "*faith alone*," without reference to the *life* of faith, has done more than anything else to blight and desolate the Church. It was invented by the mere natural man, and is a self-excusing, instead of a self-denying, doctrine. Whence comes this term of "*faith alone*?" It comes from tradition, and not from the Bible.