

shippers shall worship the Father in *spirit* and in *truth*”—“*God is a Spirit, and they that worship him must worship him in spirit and in truth.*” John iv.

This is the language of the Savior to the woman of Samaria. He speaks of future worship—of the worship of his kingdom which was “at hand,” which was set up on the day of Pentecost. The language seems to be repeated with such plainness and singular deliberation, that we are not left to doubt in relation to the character of true worshippers. Let the subject be analysed closely, and it will speak only one language, viz.: True worshippers worship not only with their bodies, but with their spirits, “in spirit and in truth.”

To worship in *spirit* is to have our spirits engaged in the service of the Lord; our hearts fixed on him, not by presenting merely outward obedience, as did the bigoted Jew, or the sectarian Samaritan, but seeking to be “wholly sanctified in body, soul, and spirit.” The ancient true worshippers had their “hearts sprinkled from an evil conscience and their bodies washed with pure water.” Heb. x. 22.

To worship in *truth* is to serve the Lord in the way which he has ordained—to obey his commandments—to act in accordance with the perfect law of liberty. The true worshipper is continually praying “Lord, what wilt thou have me to do?” He delights in his service; like his divine master, it is his meat and drink to do his Heavenly Father’s will—such will overcome by the “blood of the Lamb and the word of their testimony,” and sit down with Jesus in his throne as he overcame and sat down with his father on his throne. Reader, may you and I be there to sing to him who has loved us and washed us from our sins in his own blood—to him be glory forever. Amen.

EDITOR.

[FOR THE CHRISTIAN.]

MR. EDITOR,—I had prepared a communication for you prior to receiving the 5th number of the *Christian* agreeable to my promise, to convince my Christian brethren that no living soul can explain the whole of the Bible unassisted by the Spirit of God, but having been drawn in to reply to several of your editorials, I must for the present defer it until the next number, as it would take up too much space in your valuable number. I find you have been pleased to criticise my former communication in that number (5) and you appear to have done so with very little of the spirit of a Christian; had you understood what you read, you would not have accused me of having, as you are pleased to call it, theologically committed suicide. I defy you to prove that I have stated that the original gospel proclaimed by the Apostles is not “the power of God to salvation to every one that believeth;” I advanced no such false doctrine—here are my words, “you confess that the gospel of no sect can convert the world.” True, no, not even the Gospel of God, until the glorious light from on high enlightens our dark and benighted minds; and this is only a fulfilment of the gospel, it is no addition to it; but to deny this fact is detracting from the gospel.

It was not my intention to hold a controversy on these points, as I