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d into *immediate* obedience to the divine commands; influencing
them to cleave to the Law and the testimony with one heart,
and one mind; saying to the world, "He that believeth and is
baptized shall be saved, and he that believeth not shall be damned."
Shall be saved! Not he may be saved.

One sentence more upon this point, and I hasten to a close, viz:
The *ordinary* means of grace, the Baptists have hitherto relied
upon, under God, for their prosperity, and the potency and So-
vereignty of God will continue to be manifested through them in
time to come, as in time past.

God is doubtless waiting to prove us. Not that he is, or has
been unacquainted with the slightest secrets of our hearts.—
For "all things are naked and open unto the eyes of him with
whom we have to do." But God would prove us to ourselves.
He would have us see and feel our unworthiness, our dependence
and our want.

Let us not longer abuse his mercies or presume upon
his long forbearance. Souls are perishing around us and pas-
sing on to the solemn Judgement. Shall we suffer them still to
pass on, unwarned and uninvited! God forbid. Let the love of
Christ, and our own pressing necessities lead us all to join in
the prayer of the prophet, with all the fervency and energy of
immortal beings, "O Lord revive thy work." But let us stop not here.
It is well to pray but we must *watch*, and *labor*, in connection with
prayer. If we pray for God to revive his work, let us hold our
selves in readiness to be employed by him as instruments
through whom his work shall be revived. Praying that God
may incline our hearts to bring all our "tithes" into his "store-
house" that we may prove Him, and that He may "open the
windows of heaven" and pour us out a blessing equal to our
warmest desires.

Sept 18th, 1858.