

In subtle guise, oft plays the hypocrite,
 Hews out a doctrine he believes alone.
 But heav'n, or hell, such doctrine scorns to own,
 Yet owns he not, that which he knows is true,
 Each step is sinful which he doth pursue.
 That "sil'nt all voice" now whispers in his ear,
 'Tis false this doctrine that you hold so dear,
 And painful thought will on his conscience throng,
 And loudly whisper that his course is wrong,
 Yet tho' conviction at his heart may gnaw,
 Her voice is stifled by his passions law,
 Her whisper spurs, her penitence he'll check,
 Till soul and conscience, both become a wreck,
 Until in death's puissant grasp he lies.
 Impassion'd, curses, calls on God, and dies

(To be continued.)

REV. J. HOWE (1678) ON CHRISTIAN UNION.

(Continued from page 221.)

We proceed now to enquire in what way the spirit of God poured forth, may be expected to effect this union, and there is no doubt but it will be by the same means by which religion itself shall be revived and recovered, of which we have so largely spoken, for that which makes the Christian Church a Living Church will make it *One*, that is, in that higher and more eminent degree, whereof we have been speaking. It is but one and the same thing, or is done by the same operation, the making the Church more holy and the making one, that which brings christians nearer to God, and Christ will infallibly and at once bring them nearer to each other, whensoever the Spirit of God poured forth shall make men agree in having the Lord for their God, saying, this God is our God for ever and ever. When men shall become more sincere and thorough Christians, they will certainly find that the things in which they are agreed are far more momentous than any about which they may differ, to this effect is the promise in Jer., chap. xxxii. 38-39. "They shall be my people, and I will be their God; and I will give them one heart and one way." We are told that God is Light, and also, that he is Love. Were the image of God in these two things more generally and vividly impressed upon men, this would do the whole business, this would make them all one. How blessed then would the union of Christians be. The effect of such a pouring out of the Spirit it may be expected will be—1st, an increase of light and knowledge among Christians generally, as to things necessary to union; 2nd, greater measures of grace, rendering them more patient and forbearing towards each other; and 1st, By an increase of light and knowledge, I mean such as lies in the next immediate tendency to holiness, the knowledge of the truth which is after godliness, and which doth attemper and dispose the minds of men for the reception of truth as sanctifying, truth as it is transformative of the soul into a holy and godly frame; otherwise there wants the cement that should hold hearts together. Whenever the Spirit of God doth that blessed work in the world, to revive true Religion, it will

unite Christians, by curing the maladies and distempers of mind, which prevent them from receiving sound gospel knowledge; for if this be not done it will be impossible there should be union, unless men should agree only in being diseased, or which would be equally absurd, agree all to be in one disease, which surely would be a most unhappy union. But, when the Spirit of the living God, shall create the Christian world a region of light, then shall be realized the happy union of which we have spoken. 3rd, By making Christians more patient of dissent from one another in less necessary things, for then there will be a greater ability to distinguish between truths that are of Scripture revelation and those that are not, and to judge more correctly of their relative importance; and also, among revealed truths men will be enabled to distinguish between those which are more and less necessary, and being also more spiritual, they will be more apt to be taken up with the great things of religion. Be more holy, less opinionative and humoursome, and have less of the knowledge that puffeth up. Then Christians will maintain a reverential subjection to God's own prescribed rules of, and terms of Christian communion, not daring to make terms, limiting the communion of Christians, as such, which Christ never authorized and will never own, under this devout subjection, to the authority of Christ, and influenced by a due regard to his new commandment, Christians will extend their communion to all those to whom he extends his, for this is the import of the Apostles words, Romans, chap. xiv. 1, 10, and also, chap. xv. 7; here is a principle more broad and solid, and better adapted as a basis of Christian communion, and as a specific to cure the diseases of the Church than any squareing or adjusting of the external forms whilst the internal conformity of the minds of its members to the mind of Christ in meekness, gentleness, and love, are lost sight of.—Communicated by Q. Q., Pickering.

REPLY TO * * * ON COMMUNION.

(Continued from page 192.)

Immediately after the declaration on which I have been remarking you say, "If we admit the example of the primitive churches to be really and positively binding on us now as the followers of Christ, the question simply is, were the converts to the gospel-faith baptized in order to be admitted into, and have the privilege of communion with the Apostolic churches. If this is admitted, then we have a divine example, &c." To this, with some little qualification, I have no objection: for I do admit that the example of the primitive churches, as far as it is possible for us to follow it, is "really and positively binding on us;"—I do admit that "the converts to the gospel-faith were baptized immediately, or as soon as circumstances would admit, after conversion.