

Elder Rowe's Article.

(CONTINUED.) Now I will take up my second proposition, which is to show that his theory is inconsistent with the doctrine of special redemption, which doctrine of course Dr. must accept, as he would be understood as holding sovereign election; for to hold general redemption in connection with sovereign election would be to treat an absurdity for a man of his learning. Besides, if we first consider the import of the term redemption, we are bound by consistency, together with the Scriptures, either to hold to particular redemption or to universal salvation, for the term signifies, deliverance from bondage, distress, or from "slavery to any evil or forfeiture. This is a Scriptural definition of the term, for the Apostle says of Christ, that he gave himself for us that he might redeem us from all iniquity. See Titus ii: 14. And surely such redemption is not liable to forfeiture, for when sinners are redeemed from all iniquity there can be no more iniquity to forfeit the blessing. But the question now comes up, how was such redemption effected? The Scriptures answer as follows: He hath not dealt with us after our iniquities; nor rewarded us according to our sins; as far as the east is from the west, so far hath he removed our transgressions from us. Psalms ciii: 10-13. Isaiah states it as follows: all we, like sheep, have gone astray; we have turned every man to his own way, and the Lord hath laid on him the iniquities of us all. Isa. liii: 6. But when was this done? I answer in time for Christ to bear the sins of Israel in his body on the cross, which he did; and Paul testifies that once in the end of the world, Christ appeared to put away sin by the sacrifice of himself. Heb. ix: 26. Now surely it is clear that this putting away of sin by the sacrifice of Christ, which was done so long ago, cannot depend upon anything to be done by sinners now nor can any unworthiness of sinners now undo what Christ hath done or hinder its efficacy. No, verily, the atonement can not result from anything occurring after it; but after occurrences may and do result from the atonement. Yes, all that the Lord now works in his people, and consequently all that they work under the influence of his Spirit, results from the atonement. Many conclude that if absolute election and particular redemption is true, then there is no need that sinners should repent, or that the saints should maintain good works; and as they see that repentance and good works are enjoined in the Scriptures, they thence conclude that special election and redemption are mistakes; but the mistake is evidently in them, for the state of all men in nature is represented in the Scriptures by corrupt trees, and such trees we know bear not good fruit. Hence it is clear that repentance and good works proceed not from corrupt men; and yet repentance is needful, yet it is one thing we can not be saved without; and as it is very needful, the atonement was also needful to secure it to the redeemed; and as repentance is a fruit of redemption, so the atonement proceeds from the Father's election. And now I ask, when men have eaten heartily of the fruit of a tree which was palatable to their taste, should they reprobate the tree for having borne such fruit, or should they attempt to dig up the root from whence the tree grew? The like would be equivalent and only equivalent to may including repentance and good works in theories, and insisting upon these fruits as necessary to salvation, and then repudiating the doctrine of special election and redemption. But in order to allow Arminians the full exercise of all their strength and then refute their theory, I will state the following proposition: either repentance and other preparations for salvation must flow from election and redemption, or else election and redemption proceed from such qualifications. If the former should be generally admitted, it would put an end to all strife upon this subject; but if the latter is true, (though we know it is not,) then of course none can be supposed to be chosen or redeemed until they have repented and are otherwise qualified; moreover, their repentance must be without the work of the Spirit, for if God works of course that work would demonstrate a previous election or purpose; and if sinners are chosen to salvation precisely according to their own works, then of course they are saved according to their works, as Arminians themselves admit that salvation is by conditional election and redemption; and of course conditional election and redemption (if there were any such) must be by the works of the chosen and redeemed; and from whence should such works flow? They must proceed from the sinner's love of self, for there is none that are unworthy upon by the Spirit that love God. Thus it appears that if sinners are saved upon Arminian principles, we must trace their salvation to conditional election and redemption, and from thence by the way of their own works to their love of self, and then we should settle down upon the conclusion that sinners are saved simply because they loved themselves so well they did not wish to go to hell, though they delight in no other than the way that leads thither. Now it is clear to my mind that Dr. Hooper's idea that God strives by law and gospel to overcome the opposition of sinners whom he finally leaves to perish in sin, and unbelief, is utterly inconsistent with the doctrine of redemption as it is taught in the Scriptures.

CONTINUED NEXT WEEK.

Elder Rowe here allows the doctrine of "Special redemption" and "particular election," to blind him to all the promises and invitations of the gospel. The soundness of the illustrations Dr. Chalmers, of Scotland, on the doctrine of election will hardly be questioned. We therefore copy a part of his sermon on the subject, with the hope that the eyes of Elder Rowe may be opened.

TEXT.—"And now I exhort you to be of good cheer, for there shall be no loss of any man's life among you, but of the ship." "Paul said to the centurion and to the soldiers, Except these abide in the ship, ye can not be saved." Acts xxvii: 22, 31.

In the 22d verse, Paul announces in absolute terms that all the men of the ship were to be saved. He had been favored with this intimation from the mouth of an angel. It was the absolute purpose of God, and no obstacle whatever could prevent its accomplishment. To him belongs that knowledge which sees every thing, and that power which determines every thing; and he could say to his prophet, "These men will certainly be saved." Compare this with what we have in the 31st verse. By this time the sailors had given up all hope of the safety of the vessel. They had toiled as they thought, in vain—and in despair of doing any good, they ceased from working the ship, and resolved to abandon her. With this view they left down the boat to try the chance of deliverance for themselves, and leave the passengers to perish. Upon this Paul, though his mind had been previously assured, by an intimation from the foreknowledge and predestination of God, that there should be no loss of men's lives, put on all the appearance of earnestness and urgency—and who can doubt, that he really felt this earnestness at the moment of his speaking to the centurion, when he told him, that unless these men should abide in the ship, they would not be saved? He had before told them, in the unrestricted terms, that they would be saved. But this does not restrain his practical urgency now—and the urgency of Paul gave an alarm and a promptitude to the mind of the centurion—and the centurion ordered his soldiers to cut the ropes which fastened the boat to the vessel, that the sailors deprived of this mode of escape, might be forcibly detained among them—and the soldiers obeyed—and the sailors were kept on board, and rendered the full benefit of their seamanship and their exertions. They did what other passengers could not do. They lightened the ship. They took up the anchors. They loosened the rudder-bands. They hoisted main sail to the wind—and the upshot of this long intermediate process, with all its steps, was that the men escaped safe to the land, and the decree of God was accomplished.

Now, it is worth while to attend here both to the conduct of Paul who gave the directions, and to the conduct of the centurion who obeyed them. Paul, who gave the directions, knew in virtue of the revelation that was made to him some time before, that the men were certainly to be saved, and yet this does not prevent him from urging them to the practical adoption of means for saving themselves. He knew that their being saved was a thing predestinated, and as sure as the decree of heaven could make it; but he must likewise have known, that while it was God's counsel they should be saved, it was also God's will that they should be saved by the exertions of the sailors—that they were the instruments he made choice of—that this was the way in which he wished it to be brought about; and Paul had too high a reverence for the will of God, to decline the use of those practical expedients, which formed the likeliest way of carrying this striking circumstance, that the same Paul who knew absolutely and unequivocally that the men were

to be saved, could also say, and say with truth that unless the sailors were detained in the ship, they should not be saved. Both were true, and both were actually brought about. The thing was done by the appointment of God, and it was also done by a voluntary act on the part of the centurion and his soldiers. Paul knew of the opportunity, but he did not feel himself exempted by this knowledge, from the work of practically influencing the will of the people who were around him; and the way in which he got them to act, was by bringing the urgency of a prevailing argument to bear upon them. He told them that their lives depended upon it. God put it in Paul's heart to make use of the Lord—which no man shall see the Lord—to be strong in the faith, and such a faith too as availeth, even faith which worketh by love, and of which we may say, even those whom we assuredly know to be the chosen heirs of immortality, that unless this faith abideth in them, they shall not be saved.

Do therefore betake yourselves to the business on hand. Let our exhortations to embrace the free offer of the Gospel—to rely on Christ your Savior to resolve against all your iniquities, and turn unto him—to ply the throne of grace for the strengthening influence of the Spirit, by which alone you are enabled to die unto all sin, and live unto all righteousness—let this have an immediate, and a stirring, and a practical influence upon you. If you put this influence away from you, you are in a direct way now of proving what we tremble to think may be rendered clear and indisputable at last, on the great day of the revelation of hidden things, that you have neither part nor lot in the matter. Whatever the employment be which takes you up, and hinders you from entering immediately on the work of faith and repentance, it is an alarming symptom of your soul, that you are so taken up—and should the employment be an idle dreaming, and amusing of yourselves with the decrees and counsels of Heaven, it is not the less alarming.

Some will spend their time in inquiries about the number of the saved, when they ought to be striving for themselves, that they might obtain an entrance into the strait gate; and some will waste those precious moments in speculating about the secrets of the book of life, which they should fill up by supporting themselves, and making progress through the narrowness of the way that leads to it. The plain business we lay upon you is to put away from you the evil of your doings—to submit yourselves to Christ as he is offered to you—to fly to his atoning sacrifice for the forgiveness of your offences—to place yourselves under the guidance of his word, and a dependence on the influences of his Spirit—to live no longer to yourselves, but to him—and to fill up your weeks and your days with those fruits of righteousness, by which God is glorified. We stand here by the decree of heaven, and it is by the same decree that you are now sitting round and listening to us. We feel the importance of the situation we occupy; and though we believe in the sovereignty of God, and the unfallibility of all his appointments, this, instead of restraining, impels us to bring the message of the Gospel, with all the practical urgency of its invitations, and its warnings, to bear upon you. We feel, with all our belief in predestination, that our business is not to forbear this urgency, but to ply you with it most anxiously, and earnestly, and unceasingly; and you should feel, with the same belief in your mind, that your business is not to resist this urgency, but to be guided by its impulse. Who knows but we may be the humble instrument, and you the undeserved subjects of some high and heavenly ordination? The cutting of the ropes was the turning point on which the deliverance of Paul's company from shipwreck was suspended. Who knows but the urgency we now ply you with, telling upon you, and carrying your purposes along with it, may be the very step in the wonderful progress of God's operations, on which your conversion hinges? We therefore, press the Gospel with all its duties, and all its promises, and all its privileges upon you. O listen, and

resolve, and manfully forsaking all that keeps you from the Savior, we call upon you, from this moment, to give yourselves up unto him; and be assured, it is only by acting in obedience to such calls laid before you in the Bible, and sounded in your ear from the pulpit, that your election unto life can ever be made known in this world, or reach its positive consummation in eternity.

For the Biblical Recorder. The Father's Gift. "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him." Luke xi: 11-13; see also Matt. vii: 7-11.

This parable—for such it may be considered—follows that of the man who was prevailed upon by importunity to rise and give the loaves, and is upon the same general subject—the subject of prayer. The first teaches us to persevere in prayer. This shows us that God will not only hear us when we pray, but will give us those very blessings of which we stand in need, especially the gift of the Holy Spirit. In this parable as in the one before, Luke, xi: 5-10; our Lord draws the lesson from the conduct of men. What father would give his son a stone instead of bread, or a serpent instead of a fish, or for an egg a scorpion? Men, evil as they are, with many wrong feelings and dispositions, and imperfect both in knowledge and in love, yet know how to give good gifts to their children. When asked by them for necessary food, they will not give them instead what is hurtful or even useless. They know what will supply their children's need, and natural affection prompts them to give it. Much more then will God, who is of perfect wisdom and goodness, give his Holy Spirit to them that ask him. This is the general meaning of the parable. But let us dwell a little more closely and particularly on the lessons which it teaches. It has been remarked that in all the three cases there is a certain degree of likeness between the things asked for and the other things mentioned. The smooth round back of the scorpion is not unlike in shape to an egg; a serpent is still more like a fish; and a recent traveller in the East writes that at a distance a pile of Egyptian bread, round and dark-colored, might easily be taken for a heap of the flat stones found in the beds of rivers or in the desert. But no father would mock his child by giving him what would do him no good, though like in appearance to what he wanted. Much less will our heavenly Father give us the mere show and mockery of blessings. What the world gives us is but a show; what God gives is real and true. Those who seek happiness in the world are but cheated with an empty appearance. Those who seek happiness in God are never disappointed. He gives what the world can neither give nor take away. The affection of a father to his child is one of the strongest feelings in our nature. It is found even in bad men, and a man must have sunk almost to the lowest depth when he has lost all care for his own offspring. Generally speaking, this love forms a part of our nature, even in its present fallen state, and is strong enough to lead a father not only to give bread to his child, but also to work for it. But what is this love, compared with the love of God? and what is the natural kindness of an earthly parent, compared with the tender compassion and care of our heavenly Father? His is an unfailing compassion and a perfect love. He is always ready to hear us, and to grant our requests. There is no unwillingness whatever in him. But, besides the willingness, there is a peculiar stress laid on the knowledge; and in this respect again a comparison is made between an earthly father and God. Even an evil parent has natural affection enough to lead him to supply

his church, to take to that way of faith and repentance, by which alone they can save their souls from the wrath that is now abiding on them. Paul did know that the people were certainly to escape with their lives, and that did not prevent him from pressing upon them the measures which they ought to adopt for their preservation. Even then, though a minister did know those of his people whose names are written in the book of life, that ought not to hinder him from pressing it upon them to lay hold of eternal life—to lay up their treasure in heaven—to labor for the meat that endureth—to follow after that holiness, without which no man shall see the Lord—to be strong in the faith, and such a faith too as availeth, even faith which worketh by love, and of which we may say, even those whom we assuredly know to be the chosen heirs of immortality, that unless this faith abideth in them, they shall not be saved.

Do therefore betake yourselves to the business on hand. Let our exhortations to embrace the free offer of the Gospel—to rely on Christ your Savior to resolve against all your iniquities, and turn unto him—to ply the throne of grace for the strengthening influence of the Spirit, by which alone you are enabled to die unto all sin, and live unto all righteousness—let this have an immediate, and a stirring, and a practical influence upon you. If you put this influence away from you, you are in a direct way now of proving what we tremble to think may be rendered clear and indisputable at last, on the great day of the revelation of hidden things, that you have neither part nor lot in the matter. Whatever the employment be which takes you up, and hinders you from entering immediately on the work of faith and repentance, it is an alarming symptom of your soul, that you are so taken up—and should the employment be an idle dreaming, and amusing of yourselves with the decrees and counsels of Heaven, it is not the less alarming.

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For the Biblical Recorder. Is Woman in any Degree Responsible for Dram-Drinking? To say that woman is in any way responsible for the acts committed by man in a state of inebriation, is to make an assertion not very pleasant; but the truth of it is evident to all who look for themselves and see. To say that woman has it in her power to stay the tide of intemperance which now flows like an inundation over our loved land, and thus ward off the evil, consequent upon it, is to make an assertion which attributes to her an almost omnipotent influence. This too approximates truth, and is perhaps truth itself. Her influence is very powerful in forming the habits of the sterner sex. Her sentiments are the sentiments of man. If women denounce any custom or fashion that has been introduced into any city, town, village or community, it is almost a necessary consequence, that their masculine friends will agree with them, and pour contempt upon the innovation. Some writer has said that a young woman binds a young man in the chains of despotism to lead him whersoever she please—into the paths of honor or into the paths of disgrace, and if this be true, how often is it the case that the fair hand of woman, leads dependent and subjugated young men down the steps of degradation into the yawning gulf of ruin. In some places and communities ladies seem to favor dram-drinking. When their callers or sweethearts entertain them by picturing in glowing colors "the delights of a spree" they seem (many times with words, oftener perhaps with looks, to sanction what has been done. Some even go so far as to say that they do not mind seeing a young man a little tight. He is at that time so funny, and can tell so many nice things. This, ladies, has its influence on us, weak creatures as we are. We seem to think that woman so pure, so lovely, would not encourage anything but that which is ennobling and elevating, and therefore, whatever she even smiles upon we pursue with assiduity. Your humble servant has seen ladies weep because their father was a drunkard, sometimes almost mad with delirium, and he felt like mingling his tears with theirs; but lost somewhat of his sympathy, when on visiting these ladies he was invited to share with the inevitable "cake and wine." Inconsistency here stands out in its most deformed ugliness. A young man sometimes finds himself out on the swift current of dissipation and vice, borne at a rapid rate down to the steep precipice, beyond which if he is carried he meets death eternal. But stop! A better thought enters his mind. He turns about and resolves to regain the firm shore of temperance, sobriety and happiness. The resolve is easy; but desperate is the effort. With the indomitable will and resolution of despair, and with herculean strength he makes such strokes as bring him near the shore. Surprised it is to see standing just there a lovely woman, a nymph of beauty, holding in her tiny hand a

glass of ruby wine. They are good old friends, therefore custom has so arranged it, that they must "eat, drink and be merry." He tells her that he is striving to reform, and that he has made a solemn vow to "touch not, taste not, handle not" that which has already almost submerged him in the breakers of woe and misery. She can not see any impropriety whatever in drinking a glass of wine. This young man has the courage to face the mouth of death-dealing cannon on the bloody field of battle; but now the flowing curia, the crimson cheeks, the beautiful face, and the bland words of this lovely creature completely vanquish him. He tastes the wine. His old appetite is revived. His cravings for the intoxicating draught can not be quenched, and soon he is again in the center of that current, being borne faster than ever down to the rapids. And as he is hurried over the steep rocks into the vortex of destruction, life fast obbling away, with bruised limbs, crushed hopes, an aching heart and a daggard look, he turns his blood-shot eyes upward, and sees in the distance, perhaps in the higher grade of society, conspicuous in the midst of the favored few, the very lady that launched him from the shore on the rushing waters of iniquity. What he soliloquizes concerning her whose example and whose enticing words led him to cease his efforts for a reformation, can better be imagined than expressed.

How often is it that young men are standing, (so to speak) on a razor's edge, and while at this juncture, perhaps a word, a look, or even a smile will cause them to fall on either side. Very little encouragement from some sympathizing lady friend will lead them to take the right side, and then to persevere in the right, "till they have made the world believe that they were not born to die;" but on the other hand a word from the lips of gentle woman or even a smile of approval may influence these same young men to reel and fall upon the wrong side, and then by a regular succession of events they progress on and on in sin and disgrace, "till this same woman (having long since expunged her name from her category of friends,) turns up her nose at meeting them, and regrets the fact that she once was a friend to them. These men pass into a premature grave, and are lost in the ocean of oblivion, unhonored, unloved and unangry. This question arises, did woman's influence have anything to do with it? These are stubborn facts; if not let them be refuted.

If every lady would determine to use her influence against the habit of dram-drinking and its discountenance in the social circle, if they would martial their multitudinous hosts, and unite in one common front, let them be assured that not one gentleman would take up arms against them, and if perchance some were so ungallant as to array themselves in opposition, a few arrows from Cupid's quiver hurled through their trembling hearts would cause them to fall aloof and fall upon the ground, and when they arose, know all men that they would willingly join the ranks of the fallen ones. If any lady whose eyes may chance to fall upon this, doubts the truth of any statement, let her bring forward her contra-arguments.

C. L. POWELL. Some Corrections. ED. RECORDER.—In my letter to the Recorder, which was published in a recent number of the Recorder, there are some points which are likely to produce an erroneous impression with regard to the past history of the First Baptist Church of this city (Wilmington). Please do me the favor, and the church the justice of correcting a few errors. I am, Sir, your obedient servant, and am, Sir, your obedient servant, and am, Sir, your obedient servant.

It seems that I was misinformed as to the nature of the controversy in relation to the renovation of the First Baptist Church of this city. I regret that I was only intended to indicate that the church had been renovated, and not that it was to be renovated. I had learned from some of the members of the church that it had been renovated, and I had intended to publish the fact in my letter. I regret that I was not more explicit in my statement.

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hour of deep distress, can only cry, "Lord, help me!" God answers that prayer by the gift of the Spirit. There are times when we can not find words for prayer, and when even our thoughts refuse to form themselves into petitions. Still let us pray; even at such times let us cast ourselves upon the love and compassion of God in Christ, and place our hearts, as it were, in the attitude of prayer. Then the Spirit will help our infirmities, making intercession for us with groanings which cannot be uttered. God will give his Holy Spirit to them that ask him, even in the way of helping them to ask him; and the earnest desires and the broken cries which the Spirit prompts, will be answered in a larger outpouring of the Spirit's grace into the soul. The readiness of an aching, affectionate parent to give necessary food to a famishing child, is but a faint emblem of the readiness of God to give all he needeth to those who rightly ask him.

Which Jesus came to give. By dying in the sinner's stead, That he might ever live. A. G. BLACK.

He will give us "good things"—all that is really good for us—not only guidance in difficulty, but every thing else that he sees us to stand in need of. Does not this very expression, "good things," explain how it is that sometimes our prayers seem to go unheard? We asked, but perhaps we asked amiss; for our knowledge of what is good for us is imperfect. We thought we were asking for bread, whereas we were asking for a stone. But God knows exactly what is best for us. He does not therefore always answer us according to our prayers; he knows better how to give us good gifts than we know how to ask for them; and surely he does not maintain his fatherly kindness when, instead of giving us what we in our ignorance think to be good, he gives us what he in his infinite wisdom knows to be so.

But the gift of the Holy Spirit is expressly promised: "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" To those who ask for the Holy Spirit this promise will certainly be fulfilled. We should all ask, and that continually. Bread is not more needful for the body than the gift of the Holy Spirit for the soul. The first beginning of life within is the Spirit's work, and it is only by the same work that it can be maintained. Every spiritual grace is the effort of this work—conviction of sin, repentance, faith, humility, love, holiness. It is through the Spirit that we gain strength for each day's duties and each difficulty. It is by the Spirit that our hearts learn more of the truth of God. It is the Spirit that is our Comforter in trouble, our Guide in doubt, our Sanctifier continually. We ought to seek the Holy Spirit as we would seek the Holy Ghost, in which he may always abide. When we pray for this, God will hear us; for there is no doubt that this is good. We may feel sure, when we seek the Spirit, that we are seeking according to the will of God, and that he will give to us according to our prayer. Why do we not believe this promise more fully, and pray more constantly, more earnestly, and more in faith, for the Spirit?

But is the promise confined to those who expressly ask for the Holy Spirit? The words are more general: "to them that ask him." God knows what we most want. Perhaps sometimes, when we put up a prayer in all sincerity for something that would not be for our good, God answers by sending us the Holy Spirit. Perhaps when we, in some

hour of deep distress, can only cry, "Lord, help me!" God answers that prayer by the gift of the Spirit. There are times when we can not find words for prayer, and when even our thoughts refuse to form themselves into petitions. Still let us pray; even at such times let us cast ourselves upon the love and compassion of God in Christ, and place our hearts, as it were, in the attitude of prayer. Then the Spirit will help our infirmities, making intercession for us with groanings which cannot be uttered. God will give his Holy Spirit to them that ask him, even in the way of helping them to ask him; and the earnest desires and the broken cries which the Spirit prompts, will be answered in a larger outpouring of the Spirit's grace into the soul. The readiness of an aching, affectionate parent to give necessary food to a famishing child, is but a faint emblem of the readiness of God to give all he needeth to those who rightly ask him.

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