

sanction in the Gospel itself,) *every creature of God is good and nothing to be refused.* It is not a pledge given to an Association of men, however good may be their meaning, of total abstinence from beverages of which the *abuse is denounced*, but of which the *use is permitted* in the word of God;—it is not anything technical, anything precise, but it is the general subjugation of the animal and carnal man to the control of religion and the dominion of grace. It is the habitual and reverent remembrance of the residence of God Himself by the communication of a divine influence, and of a present, operative power, in the breast of the believer, and a careful, earnest, vigilant application, in this point as in others, of the lesson in which we must learn practically that no contradiction is enveloped, that we are to *work out our own salvation with fear and trembling, for it is God that worketh in us both to will and to do of His good pleasure.*

Under these solemn and abiding impressions, we shall keep the thought before our eyes *what manner of persons we ought to be in all holy conversation and godliness*; how the *motions of sin* which work by nature in our *members*, in opposition to the law, *bringing forth fruit unto death*, should be mortified within us, now that we serve God in *newness of spirit*: how anxiously we should watch, how promptly we should check in ourselves the very approaches to all irregular desire; to all defiling imaginations; to all luxurious sensuality; to all slothful and heavy self-indulgence; to all disturbance and tumult of passion in our system; to all festering and corrosive rancour of feeling; to all unseemly violence of language and deportment; to all impatient fretfulness of temper. We shall endeavour to come before God, in the language of the Church used in the form for the consecration of our literal temples, we shall endeavour, although we come before Him still as sinners, to come before God “with clean thoughts and pure hearts, with bodies undefiled and minds sanctified,” and shall be prompted to say in the language of our same holy mother, more generally familiar to her people, and now about to be used in the celebration of the Eucharist: “And here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto Thee,” unworthy “through our manifold sins, to offer unto Thee any sacrifice; yet beseeching Thee to accept this our bounden duty and service, not weighing our merits, but pardoning our offences through Jesus Christ our Lord.” Remembering the nature of that claim which God has upon us, as stated by an Apostle in