

is it the most valuable, and the most extensive blessings: pardon for sinners exposed to God's condemnation,—a change of heart productive of true holiness,—and inclination and power to perform the revealed will of God,—are comprised in this salvation. The moment a penitent and believing sinner receives it into his heart, his mind is renewed, and he is conformed to the will of his Lord and master. To be indifferent to the mind that was in Christ, to be unmindful of the hallowed example he has left us in his recorded life, is to be neglectful of the salvation he came to purchase by his death, and exemplify in his conduct:—it is to remain unsaved.

3. Without the mind of Jesus we cannot fulfil the various duties of life aright; nor shall we be prepared to die with suitable composure, and with necessary preparedness for another and better state of existence. It is a lamentable fact, that many under a Gospel dispensation, with the example of Christ displayed in holy writ, live and die without attaining, or even seeking, or wishing to attain, the mind that was in Christ! If we credit the oracles of God, and believe the testimony of christian experience borne to the truth, we shall, we must, conclude such persons to be without hope, and without God in the world. A darkness, dense as that of the most dreary midnight—the darkness of wilful ignorance of the first principles of true religion and happiness, occupies their understandings,—causing their whole lives to be expended in vain: and their existence to be fruitful in evil, rather than a blessing productive of present and eternal good. Their thoughts, dispositions, purposes, pursuits, are tinged, influenced, directed by sin, and the lovely example of Christ, and of his people, is neglected, nay, despised. Can we conclude such persons to be in a fit condition, to fulfil either the duties they owe to God, or to man, aright? Surely not.—And it would be a waste of argument, were we to attempt to prove them unfit for heaven.

But how shall the mind that was in Christ, so dissimilar to that which is natural to us, be obtained?

1. By studying the word of God, where it is depicted, we shall be in the way of attaining this mind.

A variety of circumstances illustrative of the mind that was in Christ, are related by the Evangelists. Saint John informs us, that all the things which Jesus did, when upon earth, are not recorded, but if they were published with suitable encomiums, the world could not contain the books that should be written; nor would there be too many to express the worth of our Redeemer. But though his whole conduct, and all his miracles, were not revealed, we should be truly grateful to the Providence and grace of God, which have caused four Evangelists to record for our instruction and benefit, some of the many good actions, and benevolent miracles of our blessed Lord and Saviour. These carefully studied, will afford an ample and beautiful field for our meditation, and instigate us with holy desire and zeal, to be imitators of Him who went about doing good. The life of Christ is the most important and instructive piece of biography that ever was penned, and can never be sufficiently read or valued. They who study it with the most intensity, and imitate it with the most exactness, will no doubt

attain the fullest enjoyment in this life, and the brightest crown of glory in the next.

2. We must exercise repentance for our sins, and faith in order to their pardon, that we may possess the mind that was in Christ.

A true view of ourselves as unregenerated sinners, will convince us that we are, by nature and practice, awfully destitute of the mind that Jesus exemplified. The very purpose that brought him from heaven to embrace a cross—our souls' salvation, we are naturally careless about: and that ardent devotion to God, that zeal for the Divine glory, that disposition to do good, that unwearied benevolence which characterized our blessed Saviour, we neglect and despise as discordant with our feeling, as unsuitable to our desires and our pursuits. When by the grace of repentance we realize our condition, no wonder is it that we should abhor ourselves, and mourn with heartfelt sorrow our neglect of the salvation of our souls, and the attainment of the mind of our Saviour. But when we see, by faith in God's word, that this salvation and resemblance to Christ, can be obtained, even by the once careless but now awakened sinner, are we not encouraged to the use of fervent and faithful prayer, that our souls may be blessed, and the carnal mind be exchanged for the mind that was in Christ? The change is great indeed; but faith says it can, it must be accomplished. I am weak; but Christ my Saviour is strong, and will employ his omnipotence on my behalf. I am blind; but Christ is light, and will pour a flood of saving truth into my benighted soul. I am poor; but Christ will enrich me, by making me resemble himself,—in devotion, in humility, in zeal, in virtue, in holiness. I am lost; but Christ shall take me by the hand, and lead me a recovered, renewed, restored, purified, redeemed creature, into the presence of God, and fit me to adore his perfections, do his will, sing his praises, and enjoy his favour, world without end: Such are the expectations of faith.

3. We must pray much, in the exercise of faith, for the influence of the Holy Spirit, by which the mind that was in Christ will be imparted.

God has promised to impart his Holy Spirit to them that ask; and he is granted for the important purpose of making us holy. The Spirit of God directs us to the example of Jesus in the written word, and he will work in us, if we be willing and obedient, the graces that gave to the character of the Redeemer all its beauty and loveliness. And however imperfect we may feel ourselves, we never need despair of gaining a resemblance to our all perfect pattern, so long as we faithfully seek the aids of the Divine Spirit. The saints will, no doubt, be conscious, that they have attained a perfect resemblance to so pure and excellent a being, as the Divine Redeemer, and this conviction will afford to them the most pure, permanent, and transcendent joy: and though deep christian humility arising from a sense of our many remaining infirmities, will prevent us from indulging in the same measure of joy as the saints in heaven possess, yet we shall not be destitute of pleasure when we attain a resemblance to Jesus on earth. The more fully we advance towards our perfect pattern, the more shall the joys of a livelier faith, a more ardent devotion, a more