

peace which passeth all understanding? If, then, my christian reader, you delight in fellowship with God, and if you dread to walk in darkness, it behoves you to refrain from sin. Potent are the reasons why believers should not sin. They should not sin,—

1. *Because Christ died to deliver them from sin.* We are too apt to confine the salvation which is in Christ to deliverance from hell merely; whereas an important part of it consists in deliverance from the love, power, and practice of sin while dwelling in the flesh. "Christ gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." "Thou shalt call his name Jesus; for he shall save his people from their sins." "The way in which Christ saves us from our sins, is by bringing us to a knowledge of himself,—by shedding his love abroad in our hearts,—by introducing us into the favour of God,—and thus giving us a relish for his service. Accordingly, every christian is a "new creature," and while he "puts off the old man," he "puts on the new." Experiencing the pardoning love of God,—being delivered from the fear of death, the wrath to come,—and being begotten to an imperishable inheritance in the heavens, he is supplied with motives calculated to constrain him to depart from all iniquity, to cleanse himself from all filthiness of the flesh and spirit, and to walk in perfect holiness in the fear of God. By the consideration of what Christ's death has delivered him from, and begotten him to, the christian ought not to sin.

2. *He should not sin, because he is delivered from the law which engenders sin.* Although the law is "holy, just, and good;" yet, by showing the danger to which the sinner is exposed, and by cutting off his hope of life by his own works, it fills him with a dread of the divine displeasure, works wrath in his conscience, and thus increases his enmity to God. "For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death; for sin taking occasion by the commandment deceived me, and by it slew me. Wherefore, the law is holy, and the commandment holy, just, and good. Was, then, that which is holy made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Thus it appears, that the law, though holy, irritates the conscience of the sinner, and increases his enmity to God; so that while under the law, he cannot cease to sin. But the christian is delivered from the law, and from the bondage it en-

genders, and therefore we ought not to sin. When married by faith to Christ, we lose our connection with the law; its holiness can no longer stir up our enmity; its denunciations can no longer terrify us; we are delivered from its curse and power, and are introduced into "the liberty wherewith Christ makes his people free." "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sin, which were by the law, did work in our members to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Thus you perceive, christian reader, your deliverance from the law is employed by the apostle as an argument to dissuade you from the commission of evil. "These things write I unto you that ye sin not."

3. *Christians ought not to sin, because they are delivered from the love of sin.* Every one that is born of God loves God: and the love of God and the love of sin cannot grow together in the same heart. When the love of God is diffused throughout the soul, the love of sin is expelled; we are ashamed of the sins in which we formerly delighted to indulge. Seeing, then, the faith of the gospel has purified our hearts,—has excited within us an aversion to all sin, we are furnished with a powerful reason why we should deny ungodliness, and keep ourselves unspotted from the world. If we sin, we act in opposition to the will and dispositions of the "new man."

4. *Christians ought not to sin, because they are begotten in the hope of heaven; and "every man that hath this hope in him, purifieth himself even as Christ is pure."* Heaven is a holy place, and those who hope to enter within its sacred precincts are enjoined to "follow holiness, without which no man shall see the Lord." But where there is love of sin, there can be no relish for the holy society and employments of the heavenly world. Seeing, we are looking for a city which hath foundations, whose builder and maker is God, it behoves us to mortify our members which are upon the earth,—to keep our body under, and bring it into subjection,—to set our affections on things above, if by any means we may attain to that state of holiness which will comport with our resurrection unto newness of life, and with that living, sanctifying hope which enters within the veil.

Oh, how potent the reasons furnished by the gospel why the christian should not sin! All the motives which the cross affords, unite in beseeching him not to sin. The startling fact, that while he walks in darkness he can have no fellowship with the

author of his spirit, loudly calls upon him not to sin. The consideration that he is delivered from the wrath to come, the just wages of iniquity, is a powerful entreaty not to sin. Christ's death to accomplish his salvation from sin, ought to be a prevailing plea, constraining him to depart from all iniquity. His deliverance from the law is a powerful motive, and ought to induce compliance with the command, "Sin not." His deliverance from the love of sin should be a constant memento that he is bound to forsake the "very appearance of evil." The hope of heaven to which he is begotten, should urge him onward in the highway of holiness. By all the sacred and commanding motives which the gospel affords, are we to be impelled not to let sin reign in our mortal body. Sin is inimical to God, hostile to all his attributes, subversive of moral government, and to eternity will it bear the stigma of his abhorrence. "These things write I unto you, that ye sin not." By complying christian reader, with this exhortation, you will keep yourself in the love of God,—you will "make your calling and election sure,—and so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

#### ON THE CHARACTER OF ZACCHÆUS.

BY THE REV. J. J. DAVIES.

Zacchæus was a publican; he was chief of the publicans; and, as such, was peculiarly odious to the Jewish people. Extremely jealous of their independence, the Jews were excessively galled by their subjection to the Roman yoke; and every thing which reminded them of that subjection was inconceivably offensive. Hence the odium with which the publicans were regarded. They were the collectors of the Roman tax, and the very sight of them was loathsome to the Jews in general. It must be confessed, too, that many of them were rapacious and extortionate; they exacted more than was their due; and their exactions were attended with harshness and severity. Hence they were universally odious, and their names were always associated with sinners of the lowest degradation, and of the deepest die. Zacchæus was one of this universally hated class of men; nay, he was a chief of them; he probably farmed the public revenue within a certain district.

Zacchæus appears also to have been a Jew; it discovered, therefore, in him a peculiarly sordid spirit, and a vicious contempt of public opinion, to have assumed for the sake of gain, an office universally odious to his nation. As, on the one hand, it indicates great nobleness of mind, when an individual can calmly consent to have his name cast out as evil for the sake of truth, and righteousness, and goodness; it discovers, on the other hand, a spirit the most abject and sordid, when simply for the sake of gain, a man will consent to do that which, though not absolutely wrong in itself, is universally regarded as odious. Zacchæus, did this; and he succeeded in his object. He was clothed with infamy, but he robed in wealth; the people looked at him and frowned, he looked at his riches and smiled; they turned away from him with disgust, he regarded himself and his possessions with complacency all the greater for that.

On every account, therefore, Zacchæus was a most unpromising subject for real goodness, for genuine, vital christianity. Wealth has often proved a