

the Christian economy. The tenth verse of this chapter is very emphatic on this,—“For we are his workmanship, created in Christ Jesus unto *good works*, which God had before ordained that we should walk in them.” This language is most comprehensive and forcible. The Apostle appears never to be tired of dwelling on the union of believers with Christ, and the benefits of such union as manifested in their daily work. He represents it as forming a part of God's original purpose in the creation of man. That for this purpose he created him in His own image—endowed him with faculties equal with and suitable to his high vocation—breathed into his nostrils the breath of life, and set him over the works of his hand. The essential principle of holiness were dear to Him before any creature rose into being; and, when His power had called into existence the dependent universe, with its various orders of intelligent beings, it was His will that these principles should develop themselves in their several relations, which they should sustain to Himself and to each other. The course of duty was thus “prepared beforehand” of God, and when in the fulness of His eternal purpose in Christ He effects a new creation in the believing mind; that great change is to be evinced in a life of practical obedience to His will. Facts and representations of personal godliness, as given by our Lord and His Apostles, are in direct harmony with the above statements. The religious experience of men of modern times bear similar features of a kindred character with those of the past. Many witnesses might be selected—one we will give—and one whose unaffected simplicity and long and useful life is deserving our profound respect and confidence. The late rev. and venerable Thomas Jackson, while combating a clerical dignity, whose notions of conversion were very sceptical, says, in reference to himself and his own conversion :—“We are acquainted with an old man, who was once a careless youth, but was at length recognized in a Wesleyan prayer-meeting as a weeping penitent. Some ‘members of the church,’ observing his distress, encouraged him to put his trust in Christ as his Saviour for present pardon and acceptance with God. They also offered prayers on his behalf; and, while thus waiting upon the Lord, he found rest to his soul. From that hour he was a ‘new creature.’ The whole bent of his nature was changed; he forsook his ungodly companions, connected himself with the church, became a diligent student of the Bible, and an attendant upon all the means of grace. He was, ere long, called to enter upon the Evangelical Ministry, in which he has labored for more than sixty years, not indeed with all the zeal and fidelity with which he ought to have labored, but he has not wickedly departed from his God. Bending now under the weight of more than fourscore years, he is waiting in resignation and joyous hope for the coming of His Lord.” Since then he has been called home to rest from his labors, and share the triumphs of his God.

Need any more be said on this subject to impress you with the great importance of a religious life? You may have all the good things we have said, with much more that might be said, put into your creed, and that creed a subject of study and defence; but it will be of no real service to you, unless your heart is made in unison with it by the Spirit of God. Your flattering promises