

think they may accept them for the honour of God, and improve them for that end. But what we would caution you against is, departing from the living God, by denying his truth either in principle or practice, or both; forsaking his ordinances, and criminally neglecting known duty, to please a carnal world; and all this, for the sake of some empty title, or to be thought well of, by those who are called the great. Brethren, such a spirit and mode of proceeding, wounds Christ in his tenderest part—pierces the brethren with many sorrows—casts stumbling-blocks before the world; and sooner or later, will terminate in the overthrow of the culprit. “How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only.”

“Honour’s a puff of noisy breath.”

Yet men expose their blood,

And venture everlasting death,

To gain that airy good.”

Brethren, we beseech you, nay, we warn you, we warn ourselves, by the solemnities of a Judgment Day, and our awful responsibility to the Judge, to shun the delusive phantom; as it will prove a fatal bar to Communion with a Holy God.

A cold and formal spirit in devotion. Brethren, if we would maintain intimate Communion with the Lord, it is certainly necessary that we shun those evils which have a manifest tendency to prevent it. And for this end the gospel is wonderfully calculated: “The grace of God which bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world, looking for the blessed hope, &c.” “If any man will be my disciple, let him deny himself, &c.” We think self-denial means something more than avoiding outward, or flagrant offences; and that the heart should be kept *with all diligence*, that the vain thoughts of it should be guarded against; that, “self should be humbled, pride abased.” As no species of that evil is more to be dreaded than *spiritual* pride, we entreat you to guard against it in your religious exercises. “Beware of the leaven of the Pharisees, which

is hypocrisy, not mistake duty because No, we wish that you may round of duty Lord enable ful evil; so cleave to the

But you what shall we munion with point, we finite God is himself know but especially advantage, but may communion known of his how he can be the form and nexion that ex between grace life and conve

As God is the all intellectual nature teaches perfection. It should, namely Spirit of the Lord same as communion particular, we upon God in seed “enter into thy done your duty O that you may the heart panted soul after thee,

Likewise, we maintain the wo