

to prevent sin from "reigning" within us ; to put on the whole armor of God," and wield as good soldiers of the cross the "sword of the Spirit." To serve God aright we shall need even after our conversion, the power of the spirit continually. It must shed abroad the love of God in our hearts ; that love which is the fulfilling of the law, which works no ill to its neighbor. Thus will the tyrant sin be crushed and kept under the feet of the "inner man." By a faith working by this love, we conquer the world, the flesh, and satan ; we press onward against the torrent of this world's corruptions, until we grasp the crown of righteousness ; until Jesus shall say "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Thus is the power of sin destroyed. All grace, all truth, all divine motives, all heavenly influences by which the power of sin is destroyed, are by the spirit of God. The spirit itself dwells in the heart of the believer ; and it is on this account that "sin reigns not in our mortal bodies, that we shall fulfil it in the lusts thereof." May God give us more of his Holy Spirit. O may we be filled with it ; and may we so act as never to "grieve" it, or cause it to depart from us.

SIXTH. *The resurrection will destroy the punishment of sin ;* that is, the punishment inflicted on account of the sin of Adam. The process expressed under the five preceding heads, presents a perfect remedy for all our personal sins. By faith the love of sin is destroyed, by repentance the practice, by baptism the state, by pardon the guilt, and by the Holy Spirit the power. The conditions of present salvation are FAITH, REPENTANCE, BAPTISM. To those who perform these conditions belong the promises, PARDON, HOLY SPIRIT, ETERNAL LIFE ; which life however cannot be obtained even by those who perform the preceding conditions, except by "a patient continuance in well doing" until death. But to those who perform these conditions and afterwards continue faithful, God will communicate all divine succor ; he will make them more than conquerors ; he will not only "work in them," here, "to will and to do of his good pleasure," but he will raise their bodies from the grave ; he will "change their vile bodies, and fashion them like unto the glorious body of his son !" Then will their cure be perfect. Yes, in body as well as in soul, nothing but health, and vigor, and life, and glory !

In this world, even though the soul may be converted the body remains unchanged. Hence the illustrious Paul, long after his conversion, and after he had advanced exceedingly far in the divine light and life of christianity ; after he had been caught up into the third heavens and into paradise, had still to fight against his body and bring it into subjection." "He knew that in his flesh there was no good thing."—His flesh still lusted against the spirit. "The "mind," or disposition of his flesh, was still "enmity against God !" And is not Paul's experience relative to the antispiritual principles of the flesh, the experience of every Christian ? Unhesitatingly we say it is ! Yes, and to a greater or less extent this warfare will continue until the day of our death. The penalty of the Adamic law must be inflicted upon our bodies ; or else, their change be effected in a moment, in the twinkling