

liness and worldly lusts, and to live soberly, righteously and godly; to mortify their evil inclinations, to dash away, with a steady hand, the cup of pleasure,—concealing in its sparkling effervescence the seeds of dissipation and death—which a conformity to the world in all its gaieties and amusements, as they are styled, offers to their acceptance; to follow the steps of a crucified Saviour in all humility, not suffering themselves to be puffed up with spiritual pride; nor imagining that they are better or more worthy in themselves than the greatest sinner, but relying solely on the merits of the Redeemer for pardon and acceptance. All this I conceive to be included in the Apostle's injunction, and as this cannot be accomplished by our own unassisted exertions, he proceeds in the text to point out the means by which the victory over the world, the flesh and the devil, is to be obtained. We are taught in the word of God that, by Adam's transgression our nature became changed, from the image of God in which it was first created to the resemblance of the fallen angels, and that we can of ourselves do no good thing. Experience shews us the truth of what the Bible asserts of the depravity of men, hence we perceive the necessity of a better righteousness than our own, this righteousness our Saviour accomplished for us; he fulfilled the law by a sinless obedience which we could never do, and he redeemed us from the curse of the law due to our disobedience, by becoming a curse for us, that is, he suffered in our stead the penalty of the violated law. By faith in Christ which produces obedience to his gospel, we are accounted worthy of eternal life,—we are clothed with the spotless robe of our Saviour's righteousness. Faith produces love to God for his great love to us, and love to all mankind; by faith we receive that most excellent gift of charity, the very bond of peace and of all virtues. Armed with the breastplate of faith and love we shall be able to quench all the fiery darts of the wicked, and to stand the trial of the world, and finally, with all that have "fought the good fight" be made perfect through sufferings, and join in the eternal Hallelujahs of the Heavenly choir.

But there yet remains another part of the Christian armour, we are to put on for an helmet "the hope of salvation." This you will say, perhaps, is easy, and there are few, so far given up to despair, as to have resigned all hope of salvation. Most men, whatever their characters may be, hope by some means or other, to attain to everlasting happiness. But on what grounds is their hope founded?—Here indeed they differ widely, and few there are whose hope can bear the scrutinizing search of the gospel. The only hope which can protect the children of mortality, and defend them against the 'thousand natural ills which flesh is heir to,' and the ten thousand calamities which by their own wild folly they bring upon themselves;—the only hope which can effectually