

which, and the companions by whom, he may be excited to sin. Thirdly, he renounceth all idolatry and superstition, and the sin of *with-herself*, the idea, the desire of obtaining help or information from an evil spirit. Fourthly, he denies evil tempers and passions, hatred, variance, strife, seditions, heresies, envyings, murders; all those dark passions of the fallen heart that embitter domestic life, breed in the State seditions, in the Church heresies, and in both are incentives to murder. Fifthly, he denies his sensual appetites, drunkenness, revellings, and such like; the whole range and catalogue of unhalloved indulgences, pleasures, and amusements. "Of tho which," says the Apostle, "I tell you that they which do such things shall not inherit the kingdom of God." The Christian must not be free merely from some of these vices; he must do *them all*. He must not only abstain from the commission of some gross sins; but he must guard the frame of his mind; his disposition and temper—he must fly the occasions, the next causes of vice.

Second.—The Preacher proceeded to enumerate and describe the fruits of holiness which the Christian is to produce.—The fruit of the Spirit is not only abstinence from the vices enumerated, but it is love, love of man, love even of enemies;—joy in the testimony of a good conscience, of the deliverance wrought out by the sacrifice and obedience of Christ;—joy in the service of God, and in the hopes and prospects of a glorious immortality; peace, a calm composure of mind—peace with all men—peace with God which passeth all understanding. From these dispositions flow further, long-suffering, forbearance under injuries, calumnies, and affronts.—Gentleness, a mild unassuming deportment.—Goodness, general philanthropy, desires and endeavours to do good to the bodies and souls of men.—These respect the sorrows and infirmities of our fellow-creatures;—next proceed faith, integrity, truth, fidelity, meekness, an unambitious demeanour—temperance, moderation about earthly objects, and in respect of every animal indulgence.—Such is the morality which the Gospel of Christ inculcates—such is the morality we would insill into our children—in our neighbourhoods—and in the schools over which we preside: a morality to which the doctrines of the Gospel are the only effectual execution.

Third.—The Preacher now adverted to the power by which the Christian is enabled to produce these fruits of righteousness. "Walk," says the Apostle, "in the spirit." In the believer there is maintained a severe conflict between the flesh and the spirit, and such is his weakness, that the resistance he maintains to the lusts of the former, is wholly by the grace of the latter.—Denial of the lusts of the flesh, and walking in the Spirit are not the produce of fallen nature, but the fruit of the divine Spirit dwelling in the heart.—To produce these, a constant divine operation is essential, just as the sun and air are indispensable to the growth of a plant.

By the same spirit is Christian resistance effected. This is no easy matter: it implies a severe struggle. How does the flesh lust against the Spirit; suggesting in the understanding, pride—in the will, rebellion; in short, in the affections, memory, temper, and life, it strives for the mastery. But against this the Spirit, the Holy Ghost, enables the believer to maintain a successful struggle; it awakens the soul to a sense of danger—infuses a salutary alarm, inclines the will, purifies the affections, strengthens the memory, hallows and sanctifies the temper. A conflagration did rage, now it is subdued. To the end of life, indeed, the conflict will continue; the Holy Spirit will, however, carry the believer on to victory, and make him substantially if not perfectly holy.

Lastly, the true Christian is enabled by the Holy Spirit to fulfil the law. In the verse but one before the text, it is said the law is fulfilled in one word—Though shalt love thy neighbour as thyself. Now to this law the works of the flesh are opposed, but the fruit of the Spirit is agreeable to it; and, therefore the text concludes 'against such there is no law'; on the contrary, they are what the moral law requires, and are, when written in the heart, the work of the Spirit under the covenant of grace.

This, said the Preacher, is the way of holiness by the gospel—nor is there any way in which it can be promoted effectually through the instrumentality of ministers, but by preaching Christ and exalting the office and work of the Holy Ghost. This is the way to convert men; to lead them to love and serve God

—to proclaim, that what man lost by the fall, can alone be restored by the work of Christ, and of the divine Spirit. I appeal to yourselves, brethren, what are the occupations, the amusements, the pleasures of those who are not under the influence of the Spirit—What is the world doing? Is it not an enmity with God? There is no man following Christ honestly and consistently, though imperfectly, but he who glories in the Cross of Christ, and who is desiring daily to be led by the Spirit of God.

This, finally, is the true method of reforming our country and mankind—of making parents kind—children obedient—subjects loyal, and men holy, just, and good.

RELIGION.

REVERENCE OF THE DIVINE BEING.

He who possesses no reverence for the Divine Being, who, while he believes in his existence, violates his laws and despises his authority, shews at once the depravity of his heart and the weakness of his reason; and yet, alas! how many such characters are there who view the great God as a tyrant, and consider him as an object whose service may be dispensed with! Indeed, were we to form an idea of the Divine character by the respect paid to it by the generality, we should suppose him the greatest enemy instead of the best friend of mortals. To fear and serve God, however, is the voice of reason, wisdom, and religion. Let him, therefore, who wilfully lives in the neglect of his duty to God remember that he is a disgrace to himself, an enemy to his fellow-creatures, and obnoxious to the Divine displeasure.

The sublime descriptions of Jehovah, as given in the sacred Scriptures, should impress our minds with the highest ideas of veneration and regard. An elegant writer justly observes, "Meditation on such a Being, so constantly and so wonderfully employed in promoting the good of his creatures, tends surely to crush every selfish and to enlarge every generous affection of the soul. It softens the heart in compassion, and expands it into benevolence, when we consider mankind as framed and supported by the same almighty power, and redeemed by the same goodness. The pride of knowledge, the splendour of conquest, and the pageantry of power, shrink into obscurity and insignificance, when we reflect on Him whom the heaven of heavens cannot contain. All the lurking impurities of our souls are seen with loathing, and all the secret crimes of our lives remembered with horror, while we consider that he trieth the very heart and reins, and that his eye reach afar off. All the dark and tempestuous scenes of the world cease to alarm and depress us, adversity loses her sting, and prosperity assumes now and more delightful charms, when we consider that no event takes place without the appointment of our Maker."—White's Sermons.

The celebrated Linneus always testified in his conversation, writings, and actions, the greatest sense of God's omniscience; yea, he was so strongly impressed with the idea, that he wrote over the door of his library, *Innocent vivit numen ad est*,—"Live innocent, God is present."

The great Mr. Boyle had such a veneration of God, and such a sense of his presence, that he never mentioned the name of God without a pause and visible stop in his discourse.

How different the conduct of those illustrious men to that of many who live in the constant violation of the third command! How shocking to the ears of a pious man, to hear the name of God so irreverently and unnecessarily used as it is! Let such as are guilty of the practice recollect what an awful account they must give in the great day of judgment. "The story is well known," says Mr. Scott, "of the person who invited a company of his friends that were accustomed to take the Lord's name in vain; and contrived to have all their discourse taken down, and read to them. Now, if they could not endure to hear the words repeated which they had spoken during a few hours, how shall they bear to have all that they have uttered through a long course of years brought forth as evidence against them at the tribunal of God?"

Let me here just drop a word to those who, while they profess attachment to religion, only injure it by their irregularity of character. I believe nothing gives infidels a greater reason to suspect

the reality of religion, nothing furnishes sceptics with stronger arguments for their tenets, nothing makes the profane more convicted in their course of impicity, than when they find those who profess superior sanctity no better than the world at large. Lord Rochester told Bishop Burnet, that "there was nothing that gave him and many others a more secret encouragement in their ill ways, than that those who pretended to believe lived so, that they could not be thought to be in earnest." O ye professors who are marked for volatility of disposition and indecency of character, think what you are doing. Let not the sacred religion of Jesus be wounded in the loss of his friends. If religion be nothing in your view, act honestly; give up the name; but if it be (as it surely is) divine, then let all your powers be employed in its defence, and your life one continued testimony of its excellence.

Many have mistaken the agitation of the passions for real religion. "We may easily conceive," says Dr. Stennet, "how a pleasing kind of consolation excited in the breast by a pathetic description of misery, particularly the sufferings of Christ, may be taken for religion. One of a compassionate disposition, but grossly ignorant, perhaps an Indian, hearing for the first time, in a Christian assembly, a striking description of our Saviour's last passion, melted into tears, and, after the service was over, eagerly besought the preacher to be ingenuous with him, and tell him whether the fact he had related was true, for he hoped in God that such a cruel deed could never have been perpetrated!"

Such was Mr. Hervoy's strict piety, that he suffered no moment to go unimproved. When he was called down to tea, he used to bring his Hebrew Bible or Greek Testament with him; and would either speak upon one verse or upon several verses, as occasion offered. "This," says Mr. Romatze, "was generally no improving season. The glory of God is very seldom promoted at the tea-table; but it was at Mr. Hervoy's. Drinking tea with him was like being at an ordinance; for it was sanctified by the word of God and prayer."

Discarded as religion is, there is nothing so well calculated to inspire the mind with hope, or possess it with real comfort. Riches, power, or human learning, cannot vie with vital godliness.—"I could," says Hugo Grotius, "give all my learning and honor for the plain integrity of John Urick," who was a religious poor man that spent eight hours of his time in prayer, eight in labour, and but eight in meals, sleep, and other necessities. "This spiritual wisdom is the principal thing."

Secretary Walsingham, an eminent courtier and statesman in Queen Elizabeth's time, in his old age retired into privacy, in the country. Some of his former gay companions came to see him, and told him he was melancholy. "No," said he, "I am not melancholy; I am serious: and it is fit I should be so. Ah! my friends, while we laugh, all things are serious round about us. God is serious, who exerciseth patience towards us. The Holy Ghost is serious, in striving against the obstinacy of our hearts: the holy Scriptures bring to our ears the most serious things in the world; the holy Sacrament represents the most serious and awful matters; the whole creation is serious in serving God and us; all that are in heaven and hell are serious! How then can we be gay?"

By this seriousness above-mentioned, we are, however, not to understand a gloominess of temper, or an absolute seclusion from society. There is a happy medium which religion teaches. "Human nature is not so miserable as that we should be always melancholy, nor so happy as that we should always be merry. A man should not live as if there were no God in the world; nor, at the same time, as if there were no men in it. Disgust with the world should never prevent our assisting the inhabitants of it; and our contempt of life should always be accompanied with charity for the living."

Religion, however, should be the grand business of life, and without it great names, conspicuous situations, sounding titles, and extensive riches, are all empty things. Let us then study how to live to God, to know ourselves, to improve our time. Let us not imagine that the finest genius, the greatest powers, the most consummate worldly wisdom, or any thing else, will be a substitute for real religion. "My heart has yearned (says Mr. Cecil) at marking a great man, wise in his generation, skillfully holding the reins of a vast enterprise, grasping with