

stood and believed, and that is evangelical. That the heart is depraved and that sin has accumulated—that the soul is helpless in the matter of its salvation, and only the Almighty can deliver;—that justification is by grace through faith in the vicarious sacrifice of our Lord Jesus Christ; and that the heart must be renewed and sanctified, in order to the enjoyment of the heavenly kingdom, are truths most surely believed. Inasmuch as these are the revelation of God in the Gospel, godliness necessarily supposes their reception. As Jehovah's command to believe in and submit to our Lord Jesus Christ, hath gone forth peremptorily, godliness supposes obedience to this command.

*Practical godliness includes the inner life of religion.*—True piety is not a sentiment merely,—it is experience,—it is *life*, inner but vigorous life. You may construct out of various materials the very semblance and representation of some flower or plant. Every fibre of the leaf, every variety of delicate tint in colour, and the perfection of form may be there. So entire may be the resemblance that you shall take it into your hand as the veritable plant or flower it represents, and not till then do you perceive that *it has no life*. It was constructed, it did not grow. It is the workmanship of the human imitator, not of the divine Creator. Similar is the difference between the piety of a sound creed intelligently held and maintained,—a credible profession of religion,—together with external propriety of conduct, and that piety which while it includes all these, springs from a heart whose affections are consecrated to God, and is sustained by an inner life of blessed experience and holy principle. The first, man can construct: it is but imitative. The last, is the workmanship of God, “created anew in Christ Jesus unto good works.”

*Practical godliness supposes confession with the mouth of the Lord Jesus.*—For a time a man may be a disciple secretly, as was Joseph “the honorable counsellor,” and his companion Nicodemus; but in such secrecy he is not to be commended, and the *life* that is in him will, by and by, seek open and definite expression. That light was not kindled that it might be placed under a bushel. The leaven is designed to be cast into the mass in order to its leavening. If a Christian is to occupy any other than an equivocal position, he must openly avow himself on the Lord's side; only thus can he satisfactorily manifest his allegiance to the King. Influence is mighty for evil or for good: if the disciple is to exercise a healthful one, he must be visibly the companion of them who fear God. Only thus, moreover, is he in a condition to comply with his Lord's dying behest, “do this in remembrance of me.” To neglect that most touching and precious institution, is to lose an unspeakable refreshing to the soul; it is more, it is to wound him by an apparent shame of his cause and his church. The primitive believers understood this, hence they no sooner had joined themselves to the Lord in a perpetual covenant never to be forgotten, than they sought an indissoluble connection with his people. They yielded to the invitation, “Come with us and we will do you good, for the Lord has spoken good concerning Israel.” And they joined in addressing it to others. There have been times when to urge the duty of an open profession of faith in Christ was more needful than now, but even at this present there are those who should lay closely and solemnly to heart the questions, “Am I where I ought to be?” “Is my allegiance expressed?” “Am I avowed?” Christ confesses before his Father and the holy angels only those who “confess him before