

words." "Ye are my friends if ye do whatsoever I command you." A detailed enumeration of these passages is not here necessary, but the principle upon which they are all founded, is that of obedience to God, and exertion in his cause.

We are dear Brethren professors of a religion which has descended from heaven, and contemplating as we are frequently called to do, the Son of God leaving that world in which he existed equal with the Father descending from Heaven as a witness for God, beholding too his fearful sufferings and death, we cannot help being astonished at so wonderful a scene, and enquiring into the purpose it was intended to accomplish. The whole earth being sunk in the depths of sin, having departed far from God, retaining him no longer in their affections, but looking and serving the creature more than the Creator, it might reasonably have been supposed, that a just God would have left them forever in their state of rebellion. But God was gracious, and long suffering, as well as just; and for the promotion of his own glory, and the eternal benefit of those whom his hands had formed, he sent his Son from heaven, and among the many other great ends which are accomplished by the atonement of the Cross, the setting apart a peculiar people zealous of good works, holds a prominent place. This being a fact it becomes the constant duty of every professor of religion to see to it that he fails not in the accomplishment of this great purpose. And in order to its promotion, it is our intention to offer to you, Dear Brethren, a few remarks on the importance of personal religion. It at once occurs to your minds, that genuine piety consists not in a mere external profession of the name of Christ, nor in a formal confession of the lips. He who receiveth the adoration of angels, and knoweth the hearts of all, requires sincerity and truth in every worshipper. Omniscience is one of his glorious attributes, and the holiness that delights in uprightness of purpose and of feeling is an essential part of his character. When therefore he discerns a want of accordance between the sentiments of the lips and the thoughts and intents of the heart, he cannot but be displeased with such a mockery of himself. What a solemn charge does he bring respecting Israel of old, "They draw nigh to me with their lips, but their hearts are far from me." Our Saviour himself when on earth said "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven." Among the objects which will make the scenes of the judgement day most fearful, none will be more appalling than the unexpected woe of those, who have trusted in the mere externals of religion, while its spirit they have never felt; who have taken refuge in the sanctuary of a public profession, while they have never fled to Christ the refuge provided for the guilty.

All religion without the spirit of practical obedience, affectionate, uniform and persuasive, is more than vain, like faith without works it is dead, tis like a body without the spirit. There may be a fair exterior, and

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