

a system—not merely of speculative opinions or truths—but of holy practice and discipline, to train us up, and prepare us, for heaven. It is the institution of a Christian—a discipline of humility, renunciation of sin, and imitation of the moral perfections of God; all which was exemplified in the life of Jesus Christ, whom we are to follow. It would raise man out of the ruins of his fallen state, plant the divine image in his heart, and thereby fit him for the pure mansions of glory. For it is as true in a *physical*, as in a *moral* sense, that without holiness no man shall see the Lord.*

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* The principle here alluded to, viz. — that habits of holiness, formed in this state of probation, are necessary to fit us for the participation of the happiness of heaven — is of the utmost consequence; were it duly considered, it would greatly tend to reform mankind, and to silence many theological disputes among Christians. This principle or truth is founded in the nature and relation of things, and we see it take place throughout the creation. All animated beings have appetites, faculties and powers adapted to the stations allotted to them by Providence. Hereby they are rendered capable of acting the part, and enjoying the portion of happiness, respectively assigned to them. To order matters otherwise, would be inconsistent with the wisdom and goodness of the Deity.

This holds equally true of intelligent beings in general, and of man in particular; especially as he is related to another world. His faculties, temper, habits and inclinations must be adapted to the exercises and pure joys of heaven; or else he could not partake of them, nor could they contribute to his happiness. There is no congruity or fitness between the temper and disposition of an impure, wicked spirit, and the infinite source of holiness, or “the joys