

On the whole, then, this may be considered a Christian's state, ever about to fall, yet by God's mercy never falling; ever dying, yet always alive; full of infirmities, yet free from transgression; and, as time goes on, more and more free from infirmities also, as tending to that perfect righteousness which is the fulfilling of the Law;—on the other hand, should he fall, recoverable, but not without much pain, with fear and trembling.

I conclude with advising you, my brethren, one thing, which is obviously suggested by what I have said. Never suffer sin to remain upon you: let it not grow old in you; wipe it off while it is fresh, else it will stain; let it not get ingrained; let it not eat its way in, and rust in you. It is of a consuming nature; it is like a canker; it will eat your flesh. I say, beware, my brethren, of suffering sin in yourselves, and this for a great many reasons. First, if for no other than this, you will forget you have committed it, and never repent of it at all. Repent of it while you know it; let it not be wiped from your memory without being first wiped away from your soul. What may be the state of our souls from the accumulating arrears of the past! Alas what difficulties we have involved ourselves in, without knowing it. Many a man doubtless in this way lives in a languid state, has a veil intercepting God from him, derives little or no benefit from the ordinances of grace, and cannot get a clear sight of the truth. Why? His past sins weigh upon him like a load, and he knows it not. And then again, sin neglected not only stains and infects the soul, but it becomes habitual. It perverts and deforms the soul; it permanently enfeebles, cripples, or mutilates us. Let us then rid ourselves of it at once day by day, as of dust on our hands and faces. We wash our hands continually. Ah! is not this like the Pharisees, unless we wash our

soiled souls also? Let not this odious state continue in you; in the words of the prophet, "Wash you, make you clean, put away the evil of your doings" from before the eyes of your Lord and Saviour. Make a clean breast of it. You sin day by day; let not the sun go down upon your guilt. You sin continually, at least so far as to make you most miserable, most offensive, most unfit for the Angels who are your companions. Come then continually to the Fount of cleansing for cleansing. St. John says that the Blood of Jesus Christ cleanseth from all sin. Use the means appointed,—confession, prayer, fasting, making amends, good resolves, and the ordinances of grace. Do not stop to ask the degree of your guilt, whether you have actually drawn back from God or not. Let your ordinary repentance be as though you had. You cannot repent too much. Come to God day by day, entreating Him for all the sins of your whole life up to the very hour present. This is the way to keep your baptismal robe bright. Let it be washed as your garments of this world are, again and again; washed in the most holy, most precious, most awfully salutary of all streams, His blood, who is without blemish and without spot. It is thus that the Church of God, it is thus that each individual member of it becomes all glorious within, and filled with grace.

Thus it is that we return in spirit to the state of Adam on his creation, when as yet the grace and glory of God were to him for a robe, and rendered earthly garments needless. Thus we prepare ourselves for that new world yet to come, for the new heavens and the new earth, and all the hosts of them, in the day when they shall be created;—when the marriage of the Lamb shall come, and His wife shall make herself ready, and to her shall be granted to be arrayed in fine linen clean and white; for the fine linen is the righteousness of Saints. Dr. NEWMAN.