

ternal Duties, when his Heart was estranged to vital Piety.—Men would perceive how vain every Form or Appearance of Religion is, unless they become new Creatures in CHRIST JESUS ;—unless they put off the old Man which is corrupt according to the deceitful Lusts, —and put on the new Man, which after God is created in Righteousness and true Holiness ; or, as St. Paul expresses it elsewhere, —unless they put on the new Man, which is renewed in Knowledge after the IMAGE of him that created him. Men would hence learn to look on Ordinances, and all the Externals of Religion in their proper Light, viz. AS MEANS only of acquiring some further End ; and that End is this Renovation of the Soul by the divine Spirit.

I cannot close this Section better than with the Words of the pious, learned and judicious Dr. SCOTT, which set the above Truths in a striking Light, and which I earnestly recommend to the Reader's most serious Attention. Having made a just Distinction between the Religion of the End, consisting in those internal Graces which the Gospel aims at planting in our Hearts, being the NEW MAN we are to put on which fits us for Heaven ; and the Religion of the Means, which consists of external Ordinances, leading to that End, the Doctor proceeds, “ This Religion of the Means is of no further Use for “ the disposing and qualifying us for Heaven, than as it “ is an effectual Means of the Religion of the End ; “ which is a perfectly distinct Consideration from the “ former : For it would be no Advantage to us to have “ a Right to Heaven, unless we are antecedently qualified and disposed for it : Because Pleasure, which is “ a relative Thing, implies a Correspondence and Agreement between the Object and the Faculty that tastes and “ enjoys it. But in the Temper of every wicked Mind “ there is a strong Antipathy to the Pleasures of Heaven ; “ which being all chaste, pure and spiritual, can never “ agree with the vitiated Palate of a base and degenerate “ Soul.