he is faithful and just to forgive our sins, and to cleanse us from all unrighteousness." "But now being made free from sin, and become the servants of God, ye have your fruit unto holiness, and the end

everlasting life.'

FOURTH -The Holy Spirit applies, to the soul, the salvation purchased by the death of Christ. He is sent forth, to " convince the world of sin, and of ighteousuess, and of judgment." To regenerate believing penitents. To boar witness with the spirits of believers, that they are the children of God. instruct, assist and comfort them, during the trials of life, and give them a meetness for the inheritance of the saints in light.

FIFTH .- This sulvation is to be received by faith, not by works. " To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" " For by grace, are ye saved through faith ; and, that, not of yourselves : it is the gift of God : not of works lest any man should boast." "Therefore we conclude, that a man is justified by faith without the deeds of the law." Believe on the Lord Jesus Christ, and thou shalt

be saved.

SIXTH .-- If man be lost eternally, the fault is his own. "Say unto them, As I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live : turn ye, turn ye from your evil ways; for why will ye die, O house of Israel ?" God our Saviour " will have all men to be saved, and to come unto the knowledge of the truth." He "gave himself a ransom for all, to be testified in due time." "And ye will not come unto me," saith the Redeemer, "that ye might have life." "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "He that believeth not shall be damned."

LASTLY.—How happy are they who embrace, and hold fast, this salvation! "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity." "Blessed are the pure in heart, for they shall see God." "Blessed are the dead which die in the Lord." They shall come forth to the " resurrection of life." And the Judge of quick and dead shall say unto them, " Come ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the world." And these shall go away into "life eternal," to "shine forth as the sun in the kingdom of their Father." Thus we see, "where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by W. CROOKES. Jesus Christ our Lord."

ON CHRISTIAN PROFESSION.

(Continued from page 85.)

The profession of others is insincere and inconsistent. It does not become us to form uncharitable opinions of the picty of persons as long as their outward walk is in conformity to their profession. do this, under these circumstances, would indeed be acting in direct opposition to the exercises of love which should lead us to hope for the best. But the scene is quite changed, when we affirm, that an openly wicked person cannot be in the possession of religion. Neither can we be charged with a violation of the law of charity, when we express our doubts of the religious state of those, who notwithstanding their profession, and apparent zeal for the glory of God, wilfully and habitually indulge in the commission of sin. For the formation of such opinions, and the

against being satisfied with a mere religious profession. we have the example of our Lord. He does not hesitate to charge them with hypocrisy. Speaking of those, who, in the discovery of the faults of others. overlooked their own, he says, "And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then thou shalt see clearly to pull out the mote that is in thy brother's eye." Nor are we without certain definite marks by which they who are insincere and inconsistent in their profession, may be known. They are discoverable by their conduct. They call Christ, "Lord, Lord," but do not the things which he says. Disobedience to the Divine commands is the most certain proof of their insincerity and inconsistency. Wherever a person lives in the transgression of any of the laws of God, without repentance, without discovering a desire of amendment, and without actual reformation, he thereby exhibits to the world the most palpable evidence of his dissimulstion, and the contradiction of his conduct to his profession. "For every tree is known by his own fruit. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them."-Their conversation also is another proof on the point in question : though this remark must be taken somewhat in a qualified sense. The persons, under consideration, generally have abundance to say on the subject of religion, and to others, appear very zealous for the Lord of hosts; so that to a person not particularly acquainted with their private walk they appear as the fairest saints. " By good words and fair speeches they deceive the hearts of the simple." Their conversation sometimes betrays the actual state of their hearts. Not unfrequently they vent their feelings in such improper, intemperate language as a sincere Christian would not dare to use; and in addition to this, they are excessively uncharitable in their remarks upon others, attributing to them bad motives, when they are entirely ignorant of those motives, and calling in question the truth of those whose character for veracity stands unblemished. This conduct is utterly irreconcilable with the actual profession of true religion, one important principle of which is, "judge not," and "be not hasty in thy words." Thus "a good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh." Their irascible tempers is another mark of their insincerity and inconsistency. "He that hath no rule over his own spirit is like a city that is broken down, and without walls." He that is at no trouble to subdue his evil passions, must be under the power of the "carnal mind," which is "enmity against God;" and it is very mysterious, that any person, who allows himself to be transported with sinful anger upon the least, or every provocation, can still lay claim to the character of a Christian. At such a time, and under such circumstances, he is actuated by his own evil heart, and the malevolent influence of Satan. A proud, angry Christian is a contradiction in terms and in fact. To be a Christian is to be like Christ. Now Christ was meek and patient. He never allowed himself in the indulgence of sinful anger under the severest insults thrown upon him, or amid the most excruciating sufferings he endured : but in patience possessed he his soul. To be like Christ, and to be under the dominion of ungovernable passions, is therefore impossible, unless a thing can be and cannot be at one and expression of them for the purpose of guarding others | the same moment of time; as much impossible as it

is to be like Je moment. Subjec feature in the chi requirement of th exhorted,-" Be for anger resteth term to designat nied that a pious sin. In this sen grieved at the ha was no unholy te the Saviour, bu evil-doers; and and sin not." N may be tempted sistently they w temptation. Ev times surprized t festation of angr on this account from the case of ly and frequently unholy tempers are brought into reason of their "cover over th their hearts say

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