

tween the pearls of time and the precious things of eternity.—What a high motive to a holy life.

I have as much confidence in Mormonism, in Mahommedanism, or in Nothingarianism, as in any outward profession without a corresponding exemplary character. No counterfeit, even in this imperfect state, can long appear respectable within the courts of christianity, and still more easily would deception be detected were professors generally possessed of that moral purity delineated in the life and behavior of Christ and the holy twelve.—“The power of godliness,” is a meridian grace that ever proves itself lovely, and eclipses the lustre of every other splendor. This power is always conspicuous and always influential: for a christian is one who has been renewed in the image of God, “in knowledge, righteousness, and true holiness;” constituted a son of God by his spirit, and derives his education and receives the model of his manners from the same hallowed source, and therefore his glory and nobility cannot be obscured. The son of a nobleman, brought up at court and instructed in all the fashions and accomplishments of high birth, distinguishes himself by his manners and general deportment; and are the sons of God left without a well defined pattern of good behaviour? and is not purity one of the principal attributes?

A precept was not uttered nor an ordinance appointed by the Saviour, but was intended to affect the heart. Moral goodness or holiness is the essence of the whole scheme. What is called in vulgar style “head religion,” that is, a religion dwelling only in the mind, consisting of abstract mental views and well arranged doctrines, forming a sort of mathematical theory, is not the religion of Jesus Christ, taught, exhibited, and promulged by his Apostles, and will never prepare any of its subjects for the eternal Canaan. Christianity is comprehensively divine. Not only is it superhuman and heavenly in its origin, and was at first demonstrated and confirmed by supernatural and divine power, but its influences and effects wherever and whenever received are invariably and essentially divine. The system is like its author—Christ. Perfect himself, pure, spotless, undefiled, separate from sin, he has taught doctrines, given precepts, and instituted ordinances equally immaculate and lovely. “If any one have not the spirit of Christ, he is none of his.”

And what is the spirit of Christ? The spirit of meekness? of compassion? of condescension? of love?—yes—and the *spirit of purity*. Let no one therefore impose upon himself and think he possesses the spirit of God’s beloved Son while the tenor of his thoughts, words, and deeds are worldly and fleshly.

All men love consistency, however widely they have themselves wandered from its honest dictates. With the Great