

ble sin. Some Christians have covered their undue love of pleasure under the pretext of doing good to the world by mingling with them in their *innocent* amusements. They would conciliate and win over the world to religion by letting them see how far from *superstition* a Christian can be, and how little self-denial Christianity demands. But in all such experiments the conversions take place *on the wrong side*; the adventurous Christian is converted to the world, but the concessions are never reciprocated. They are willing we should attend their balls, but the dancing Christian will not in return be able to bring them to his prayer-meeting, nor will he long attend it himself. The only way to bring the world over to Christ is, not to approximate so near to them as to justify the inference that there is no difference between saint and sinner, but to maintain a ground of such elevation and purity as shall make the difference between him that feareth God, and him that feareth him not, great and alarming.

The necessity for brevity requires us to bring this letter to a close. Less has been said doubtless on this subject than the importance of it demands; but enough, it is hoped, has been advanced to afford some safe, practical rules of discrimination between what is right and wrong, safe and dangerous in our practical Christian course.

If we associate, in our moments of relaxation with the wise and good, and shun those amusements which the spirit of the world has dictated for its own gratification. If we obey the first dictates of conscience, without equivocation and consultation with the reasonings of the heart; if we call no man master but Christ, and trust, implicitly to no example but his; if we avoid all cases of doubtful propriety and practice only what we are fully persuaded is right; if we shun those approximations to the world, for which the world itself despises us; if we do these things we shall escape, probably, both the beginning and consummation of evil, and commence and hold on a course which shall shine more and more to the perfect day.

Should any further guidance be needed we would say: Maintain habitually a devout and spiritual frame of mind, and search the Scriptures daily for direction. In respect to all that is practical the Word of God is a singularly plain book which we may all read, and cannot read habitually without definite practical knowledge. Besides which, it will so imbue the mind, form the taste and regulate the affections as to render the pleasures of sin vapid, while wisdom's ways will become pleasant, and all her paths peace.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise,

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