

Jesus—he should imitate his Example, and copy out the Pattern which he hath set before him. To the daily to Sin, and every Gratification which is contrary to the Purity of God—to bring every Action, every Thought, every Desire in Subjection to the Will of Christ—to be renewed more and more in the Spirit of his Mind, and have a growing Conformity to the Law and moral Perfections of the Supreme Being: Should be the Christian's Ambition and Endeavour. This he should aspire at; and not be content with a *Form of Godliness*, without its sanctifying Power. To this his Baptism calleth and obligeth him; and without this, external Baptism will avail nothing to Salvation.

This Life is preparatory to the next: And here the Foundation of the Soul's future Happiness or Misery—of its Heaven or Hell, must be laid; either in Habits of Purity, Holiness, Humility, and Heavenly-Mindedness; or else in Habits of Vice, Sin, and Aversion from God. The great End which the Religion of Jesus aims at—the one grand Design which it uniformly carries on—is to raise the human Soul out of the Ruins of its fallen Nature—restore the Divine Image to it—which by Apostacy it had lost, and re-instate it in its forfeited Heaven. It could not be happy in that Heaven without a Disposition suited to it; and that Disposition consists in those Virtues and Graces which were exemplified in the Life of the Holy Jesus; which we must all in some Degree partake of.

O that this important Truth were deeply impressed on every Heart;—that Mankind could see how gracious the Almighty is, to enjoin them those Duties which only can make them happy; and that by neglecting or transgressing them, they plunge themselves into Misery,—that themselves as effectually out of Heaven, as all the Threats and Thunders of Omnipotence can do. Hypocrysy would instantly drop its useless Mask;—the Formalist would resign all Confidence in his Round of external

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