

wondered at that they should abandon that bodily exercise which has not profited them, and, if not verbally yet practically, say—"What profit is it that we should serve the Lord, and walk mournfully before him."

This incapacity for spiritual enjoyment, furthermore, renders the mere professor, of all men the most miserable. Shut out by his profession from the grosser enjoyments which even common decency reprobates, and having, usually, as much regard to consistency as interferes with an unrestrained indulgence in the more refined pleasures of sin, and excluded, by his alienation from God, from those pure pleasures which flow from the throne of God and the Lamb—he is of all men the most miserable. He can neither enjoy heaven nor earth. He can neither enjoy the pleasures that flow from an unbridled licentiousness, or that "joy unspeakable and full of glory" that flows from an elevated spirituality. In such a state of feeling, is it strange that he should seek emancipation from the fetters of a profession that never did any thing for him, that he should abandon ordinances from which he never derived any enjoyment, and seek in the pursuits and pleasures of the world that happiness which he could not find in the church of the living God.

2. The body without the spirit, or the dead body, is *insensible to its own condition*.

It knows not that the eye cannot see, that the ear cannot hear, that the blood cannot circulate, that the hands cannot handle, or the feet walk. It is not only insensible to the objects and events around it, but also to its own condition. So it is one of the most melancholy attributes of man, in his unrenewed state, that he is insensible to his moral condition. Tell him of his guilt, depravity, helplessness, and danger; these are strange things to him that he cannot understand. The most hopeless feature of the moral condition of the Laodiceans was that they did not know they were "wretched, and miserable, and poor, and blind, and naked." So it is with all those who, Laodicean like, have but a name to live. Thousands of lusts may be rankling in their heart, myriads of corruptions may be preying upon them; but yet they are as insensible to these corruptions as the dead body is to the worm that is feasting upon it. Hence, when such an one hears the real christian bewail his guilt, his depravity, his tendency to depart from God—when he hears him mourn over the darkness of his understanding, the waywardness of his will, and the carnality of his affections—when he hears him speak of his conflicts with Satan, the world, and his own corruptions—these are strange things to him that he cannot understand, because he has never felt them in his own experience.

In these circumstances, it is not impossible that the mind of such an one may pursue a line of thought leading him to the conviction that he is in advance of *ordinary* christians—that he has got into a higher region of christian experience—a region beyond the reach of those doubts and difficulties and conflicts of which others complain—a region from the high moral elevation of which he can look down upon christians of smaller stature and say,—"I am holier than thou." And that such should be the promptings of the human heart in those circumstances will not appear strange, when it is considered that it is "deceitful above all things."

But, then, the mind of such an one more frequently takes another course, and that is one that leads him to question the genuineness of all,