

titude; but still it is a mere name—a powerless external—a lifeless formality. It may pass the board with some committees of religionists on earth, but will never pass the board of heaven. It may be desirable now as a show or as a genteel recommendation, or as an ornament hung up in a parlor, but there is nothing in it enduring.

A shell without a kernel, a fountain without water, a tree without branches, leaves, or fruit, appear to my mind as valuable in the scale of congruity and utility as an acknowledgment of the christian religion without purity. He who would be Christ's must "sow to the spirit" if he would reap an immortal harvest. A new creature he must be, and he must preserve himself new by the renewing and sanctifying graces of the divine spirit, which is given most liberally to all who in faith request it.

Few are so impressed with the holy precepts and life-giving laws of the author of our redemption as fully to be determined to prosecute the heavenly journey leading directly to eternal life. How many begin who do not continue and therefore do not enjoy the life divine. Comparatively it is easy to make a profession of christianity. It is not a severe tax upon flesh and blood to appear a christian at first by external profession; but to carry the cross of Christ constantly and consistently—to practically despise the world with all its enchantments, charms, and fascinations—to live unblamably and exhibit the example of Christ—to exercise the self-denial that has no fellowship with the lusts of the eye, the lusts of the flesh, nor the pride of life—to follow Jesus the Saviour as the captain of salvation, and to esteem every affliction light which prepares us for glory, honor, and immortality; requires more patience, perseverance, moral endurance, holiness, and christian grace, than the generality of religious professors possess. Of the few therefore who enter upon the strait passage, still fewer have the endurance to press on till they reach the holy city, New Jerusalem. But it cannot be because the reward is deficient. The gospel is rich with every excellency, and its offers are both for the present and future.—Great are its immediate gifts, and its promises are large with future good. What hopes! what promises! what divine rewards! what living blessings! what enduring consolations! what unsullied joys! what heavenly glories! what exalted triumphs! are connected with the christian victory! We have no reckoning—we have never learned an arithmetic—that computes the blessings, treasures, dignities, and triumphs of the successful termination of the "good fight of faith." Perverted indeed and greatly infatuated must be the mind that prefers the honors and riches of the life that now is to that which is to come. O for a little faith, even as a grain of mustard seed, to perceive the contrast be-