

raise up children unto Abraham. Matt. 3. 9.—St. Paul also most distinctly tells them, that he is not a Jew, which is one outwardly, neither is *that* circumcision, which is outward in the flesh—but that he is a Jew, which is one inwardly, and circumcision is that of the heart, in the spirit and not in the letter. Rom. 2. 28.—He also tells them that the circumstance of their being Jews, and under the covenant made by God with Abraham would profit them *if they kept the law ; but that if they broke the law*, such privileges could in no wise profit or benefit them. Rom. 2. 25.

It is not therefore the mere circumstance of being churchmen, that will profit and avail us—It is not the mere profession of faith in Christ and the truths of his holy Gospel, that can procure us the friendship and favour of God, and the continuance of them ; our churchmembership and profession of christianity, must be accompanied with pious and godly living, agreeably to the precepts of Christ and his holy Apostles :—of little benefit will it be to us to boast of our connexion with the pure Apostolical Church of the Redeemer, if our repentance be not sincere, our faith genuine—and if both these great conditions of salvation produce not such fruits as the word of God requires on the part of christians.

It is true indeed that many members of Christ's visible church may not be guilty of any open gross sins, such as adultery, drunkenness, falsehood, blasphemy, sabbath breaking, &c., and would even abhor the very idea of having any part in such practices ; but it is equally true that they might at the same time have affections wholly set upon this world, its riches, amusements, &c., and have their thoughts so absorbed by such things as to devote very little time and consideration to the concerns of eternity ;—they might in fact at the same time suffer the things of time so to engross their attention as to be unprepared to appear in the presence of their God, should death unexpectedly make his appearance ; instead of keeping themselves unspotted from the world, they might in fact be participators in its foolish pomps and vanities—stedfastness of conduct of such a character as this is diametrically opposed to the apostolic precepts. 1 John, 2. 15.—James 1. 27.

The scoffs and ridicule of those who are living only for this world, and have their minds and affections wholly set upon its goods and pleasures, frequently deter and discourage some who feel disposed to walk humbly with God, and retire from a further participation in its empty pomps and sinful amusements. The example of our Lord should however encourage such well disposed persons to be stedfast and immoveable in their good resolutions—uninfluenced alike by the smiles and frowns of men he uniformly pursued the path of duty, without the slightest deviation either to the right hand or to the left. From the beginning to the end of his ministry he was reviled, slandered, and perse-