

not rather trees whose fruit withereth without fruit, twice dead, plucked up by the roots. What an unsafe, deplorable and consuming condition ! do not such need to blush at their mongrel character and habits, as daring in defiance of profession, reason and duty, to live without the form and appearance, without an ensample either of social or of private devotion ? Such an unoperative and false profession may add a ten fold bitterness to their wormwood and gall, and a tenfold sting to their future horror.

Professors, you have immortal souls and an eternal state to provide for. How are you contending for the prize of immortality and eternal life ? Have you made a good profession before many witnesses ? Solemnly pause and review the profession you have made, with the obedience you yield to God. If you have professed to enjoy religion yet practice not its duties, you are under a vain and delusive presumption. If you have religion, in what does it consist ? If you are satisfied with its name without its power and practice, you are cherishing the reputation of contented ignorance and inconsistency. If you are not formalists in religion, you are not practicalists. You may be sentimentalists, as such dote on your profession of past feelings and emotions, which have been as transient as the breath that uttered them. If you hear and do not, if you know the will of God, and reject his counsel against yourselves, and thus do despite to the Spirit of God, what can you expect ?—Astonishing infatuation ! O ! consider those moving expressions, “What shall it profit a man, if he shall gain the whole world and lose his own soul.” Pour out thy fury—upon the families that call not upon thy name : do not these involve interest of the most intolerable and awful importance.

Ah ! was Abraham’s religion only a flimsy theory, a thing only in sentiment ? Although he had much secular cares, yet he and his whole household served the Lord. Gen. xviii. 19. Was Joshua only a thoughtless trifler in religion ? Although a ruler in Israel, and with a multiplicity of business daily on hand, yet he declared this pious resolution, “As for me and my house we will serve the Lord.” Josh. xxiv. 15. The monarch of Israel, with the care of a Crown and Kingdom upon him was no unpractical sentimentalist. Ps. lv. 17. Neither was Daniel’s religion an unoperative sentiment, although menaced with the consequences of unalterable edicts in favour of the popular religion of the age ; yet inflexible in principle, undaunted in resolution, he firmly maintained the integrity of his devotion. See Daniel, chapters 3 and 6. Cornelius also with the cares of a military life, found time for a practical avowal of his religion. Acts x. 2. Witness Timothy’s mother and grandmother, as also his as well as their practical piety in honour of their professed subjection to God. 2. Tim. i. 1, 5.

As we contend for manifestation of character, and if we can be borne with, we may possibly notice in our next, the duty of taking a stand for religion in the intercourse of society and friendship. That personal religion should not be invisible and unrecognized, stealing in silence its way to heaven ; that it be a light to which none can close their eyes. Thus the Christian giving expression to his religion, may hope, in the arms of the obedience of faith to bear many souls with him to glory.

KRITIKOS.