

and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Although, this be the avowed design of the christian system, yet there is among professors, a wide spread opposition to it. Are there not multitudes around us, the open and avowed children of the world, who live only to the lusts of the flesh, and reckless of every law, indulge all the caprices of fashion and exhibit all the strange varieties of vice? Are there not those around us, who, professing to hold the doctrines of the Gospel, with a firm grasp, nevertheless attempt to pervert them to moral impurity, "Ungodly men who turn the grace of our Lord Jesus Christ into lasciviousness?" Are there not within our own bosoms the indwelling principles of evil, which when we would do good, cause evil to be present with us, and constitute that "law in our members which brings us into captivity to the law sin and death?" And beyond this, are there not agents of the powers of darkness whose operations are uniformly directed to bring us into subjection to corruption, and place us among the victims of "the Prince of the power of the air, the spirit that now worketh in the children of disobedience?" What vigour and fortitude are required in order successfully to resist these abstractions from holiness, these adversaries to purity of soul! What strength of faith is necessary to repel the approaches of the wicked one, "to keep ourselves unspotted from the world and to live to the praise of the glory of his grace wherein he hath excepted us in the beloved." \* Let it not be asked of us, as it may justly be of too many professors, "what do ye more than others?" Our obligations to redeeming mercy bind us "to adorn the doctrine of God our Saviour in all things;" that by well doing we may put to silence the ignorance of foolish men.

*Having understanding of the times, we ought to cultivate a devotional spirit.* Every thing depends upon the cultivation of a devotional spirit among our members, and the expression of that spirit in prayer. The defence and confirmation of our principles, by argument, is much, if seconded and sanctioned by our prayers. But, without such an accompaniment, the soundest exposition, and the strongest arguments, and the steadiest array of intellect ever furnished, will be all in vain. We may guard our churches against the unhallowed intrusion of unbelievers, with the most watchful jealousy. But, unless we earnestly pray for the conversion of these unbelievers, we shall soon have little occasion for the exercise of such guardianship at all. If while holding our peculiar principles, we possess not also a peculiar spirit, our