

innocent and harmless thing, and so conform to the practices of our neighbours; but be feelingly alive to the awful consequences of crossing the line or sacred boundary pointed out by God. We ought to hear a voice saying unto us—Hitherto thou mayest come, but no further.

Conforming to the world in any respect, will be followed with the most serious evils—it will in a great degree quench our love—1 John 2. 15—and so our sacrifices and services, if at all visible, will be cold and death-like, and if grace prevent not, iniquity will soon abound in ourselves and show itself in the ways after described, if not in open apostasy from the grace of the Gospel altogether. Demas hath forsaken me, *having loved this present world*—2 Tim. 4. 10. Forgetfulness, that deep-rooted plant in the field of nature will show itself.

Forgetfulness of what we once were—Poor sinners exposed to eternal perdition—to all the curses of the violated law—to all the vengeance of Almighty God—to all the stings and accusings of a guilty conscience—to all the malice and sport of cruel devils, in a word, to the worm that never dies, and to the fire that shall never be quenched. When we thus forget our black original and its native due, we are so far on the enemy's ground, and consequently so far engaged again in his service.

Forgetfulness too, of that helpless state in which we lay when under the sentence of condemnation; filled with the bitterest remorse for the past and most awful apprehensions for the future, having no strength to help or deliver ourselves, and afraid that God would not extend that upon which we had not the least claim, and which thousands of gold and silver could not purchase. We know that forgetfulness of these things is fraught with no ordinary evils.

Again, forgetfulness of that everlasting, unsolicited, and unparalleled love of God, manifested to our guilty race in the gift of his dear Son, and particularly applied and brought home to us by his spirit, if we are the characters we profess to be; will he like shutting up or damming back the streams of a fruitful river, the consequence of which is that all the living creatures in the channels below inevitably die. So the moment we cease looking to Jesus a death-like stupidity seizes us, and the moment we cease to remember our wonderful escape from all the evils of a never ending woe, the plants of grace begin to wither, and a cold bleak wintry state ensues. But there is another circumstance which is too much a subject of forgetfulness, that is, our entire dependence upon God. Brethren, let us never forget, that in him we live, move, and have our being, and that without him we can do nothing. Let us beware of espousing those views which some have formed; that if we are elected, and called, and justified, we must independently of God himself be glorified. The Apostle Paul, who knew more of God and of these glorious doctrines than we do, reasoned in a very different way. I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway—1 Cor. 9. 27. He who sits upon the circle of the earth, declares, "To this man will I look, even to him who is poor and of a contrite spirit and trembleth at my word." No man can know his election of God, but by loving and fearing him, and obeying his commandments. In this way the believing Thessalonians knew theirs—1 Thess. 1. 3. When we at any time become thus forgetful of God, we also become barren and unfruitful and we cannot see afar off, and we do not know if we have been purged from our old sins, and though we may think that our state is safe and secure, yet we have no bible precept for it, and should consequently take the alarm, lest a promise being left as of entering into his rest, we should finally come short of it.

Another evil which has long distressed the Churches of Christ, and which is of no ordinary magnitude, and must not be passed over, is a propensity to disregard or despise the sacred injunctions of our blessed Lord, particularly

those (as well as of Matthew's go and tell him say, is this prece by the distress. a societies. When brother personal from a depraved lated to widen t as might have b matter—is in ev public way, if m more humble and their own spirit, body.

Nearly a kin to its consequences ther which certain position arises fro man can with a g or more guilty of, such an one to pu and then let him beam out of his e us for these thing fession of christia of our present low we flatter ourselv

We would now to die with you, o tended to, may ha expiring taper. V ker. O daughter a people and thy fat for he is thy Lord the first place, invi to what he has sa sweet and precious Who would not would not then gi being? A voice fi in whom I am well hear what the spir let us fixedly and speaks unto us in h prophecy. His lan daily at my gates, v for they are they w to collect on the c ment on our part o send a letter to an the house, or laid i chest; but remaine that you loved your simple question. Beloved, we would