

down, and only their roots left. Even the tendency of these is towards destruction: and in due time every one of them shall be pulled up; and the soul shall be made like the garden of the Lord, where not a weed remains mingled with the flowers and fruits of holiness.

2. The apostle still further describes Christ as having *made his people kings*. The general idea conveyed here is, that of dignity and honour. To be a king, is the highest of earthly conditions; and saints are, therefore, appropriately termed kings, because the condition to which they are raised is a most exalted one.

There is something kingly in the state of a Christian even now. In the elevating consciousness which he possesses of being a child of God,—in the sublime aspirations which he habitually cherishes,—in his superiority to the fleeting vanities of time and sense,—in the nobleness of his prevailing aims and pursuits,—and in his steady adherence to the path of duty, despite of consequences,—there is the truest stamp of royalty. When Paul stood before Agrippa, which would you say was the king? He whose understanding was convinced, but whose feeble will, unable to break the shackles of self-interest, carried him no further than the confession, “Almost thou persuadest me to be a Christian?” or he who, raising his manacled arms, replied, “I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds?” Paul was indeed a singular example of the nobility of soul which true religion produces. But you cannot look at a common believer,—one who is really and decidedly under the influence of divine grace,—without perceiving something akin to the spirit which that apostle displayed,—displayed habitually, no less than on the occasion to which I have referred. In so far as any one is subject to sin, he is a slave; for “whosoever committeth sin is the servant of sin.” On the other hand, in so far as he is