

nothing can make
cannot. A holy, hum-
dispensable.
interests of the Re-
at our own hearts are
grace, and that we are

vice of God, is the re-
our own," it says to
God in your body and
the cross, we shall be
we learn the evils of
sin has done, there we
in his "own body of
Christ our piety will
view this as the proc-
I find that its frequen-
hearts. Here every
As we meditate upon
value of his atonement
re, too, as we enter
emplate the agony and
tamped on sin—it con-
formity, and when it
lood, and the death
ed repentance. Here
e love, and joy, and
e awakes, resolution
warmed with the reli-
to him who "died for
are a part of his rebel-
ation, but according to
the death of his Son
into a near and int-
p his well beloved Son
s was to destroy sin in
tifying influence of his
against the works of
Henceforward the
which we are appre-
Apostle led him to de-
overpowering motive
ere he loved to dwell
d. Under its influen-
deep, so active, was
it form; and being
e dear to him, so that
ce it displayed. And
sympathy with Christ
death. If we expect
tending the interests of
alk with God, we must
nd walk by faith; the
shall we be unmoved
of the world.

But this piety, this inward and hidden life, though a necessary part is not the whole of religion.

There must be the outward life. And it is as truly the duty of the christian to strive to be blameless in life, as to be holy in heart. Religion when presented in its own proper form, shows a beautiful symmetry, and it is only when so exhibited that it can be reasonably expected to produce its proper effect upon the world. It is thus that the people of God become the "light of the world," as a "city set upon a hill," the world will take the "bright shining of a candle" will throw around the world a convincing winning influence.

Surrounded as you are by the temptations of the world, and engaged as you must necessarily be, with your various avocations in life, some too engaged in trade, where there is so much competition, great watchfulness is requisite, lest the standard of christian morals be lowered. A just weight, of just balance, and just actions are pleasing to God, and commendable to men. With great caution should the christian make his promises, and with equal promptness should he labour to fulfil them. Not in word only, not in profession alone, must his religion appear, but in deeds, in action. His word should he consider so sacred, so punctually kept that if at any time he fails to fulfil his engagements, those interested in the affair will be persuaded that an impossibility, that a difficulty insurmountable which human foresight could not anticipate, and which it could not avoid, has caused the failure.

The importance that is attached to christian example is incalculable. How pure should it be! But too often, alas, there is great reason given for the world to think lightly of religion. There is by far a great imperfection of christian character. The standard of christian morals is too low. The life of the christian, if it be what the Bible enjoins, is exerting an antagonist influence against the evil practices of the world. This the life of Christ did, he testified against the world that its evils were evil. And we are under as much obligation to take him for our example, as to believe in him as our atoning Redeemer. "I have given you my example as his own testimony, and the Apostle urges upon his brethren to follow his example as their pattern so that they might put to "silence the ignorance of foolish men."

The outward life is the only manifestation the world has of our religion. It is within is concealed from them. Man cannot look upon the heart. He can never sincerely and correct our faith, however genuine our repentance, however great the pleasure we have in religion, these cannot be seen by the world, but it looks with eagle eye upon the life, upon the actions of the professing disciple. With what solemn care and circumspection should we live in this world of sin, where the doctrine, the religion of the cross, is despised and opposed. Ineffectual will be all our attempts to press the necessity of religion upon men, if our example is that of conformity to the world.

And however fervently the minister may press the doctrines of the cross, however lucidly he may illustrate the beauty of religion, its holiness, its blessedness, if among the members of his church are those who, under the name of the disciples of Christ, nevertheless, in their life, in their intercourse with the world, and their dealings, manifest a character opposed to the view of religion as presented from the pulpit will not his labors be greatly hindered, and will he not in discouragement have to say, "I labour in vain, I spend my strength for naught?"