

sustaining and consoling influence of God's Word, the promptings and drawings of God's Spirit, rises above all these trials to Him who is the source of all light, peace, hope and joy. The believer thus dwells in God, and God in him. But these emotions and outgoings of the soul to God are not the only marks of true godliness. There is—

3d. A strong respect for God's honour. This daily controls the Christian; this springs from an earnest faith in God's presence and promises. Sin in every form becomes very hateful to him in whom true piety exists. He hates it because of its evil effects on all in whom it exists, but especially because it is a dishonour offered to God. The love of God, through Christ, "constrains him to live not to himself, but to him who loved him and gave himself for him." He is led by convictions of the love of God, to cherish earnest gratitude to Him who is the author of all his mercies. He thinks of himself as God's property, created and sustained by his power and goodness, all that he possesses have come from God. His bodily powers, his mental faculties, all his attainments, all his enjoyments, are God's. Hence, too, all his zeal for God. Hence in his conduct is found "whatsoever things are true, whatsoever things are just, holy, and pure." He thinks on these things, and does them.

II. What are some of the advantages of godliness? The Apostle declares "that godliness is profitable to all things," *i.e.* it subserves man's best interests, both present and future, physical and spiritual. This opens up a very wide field, to survey which would require much time and earnest labour. But it would repay all our labour and time. We can presently, however, present only a few remarks illustrative of the general truth, that godliness is profitable to all things. And we observe

1. That godliness is profitable to bodily health. When we make this statement, we do not say that there are no exceptions to its general and universal application. It does not mean that all godly or truly religious persons are completely free from bodily infirmities or diseases, for the truly pious are liable to these as well as others. They may possess a weak and sickly constitution; they may be exposed to the visits or ravages of disease as well as others; their piety does not always exempt them from "the pestilence which walketh in darkness, or from the destruction which wasteth at noon-day." Nor do we mean that religion is in all cases a sovereign specific for every form of disease with which the frail human body may be visited. But we do mean and say, that religion tends greatly to secure and promote health. It will not be denied that many of the diseases by which man's life is rendered miserable, and cut short, spring from folly and vice, from intemperance in many forms. Vice and intemperance are the causes of many diseases; they also aggravate their malignity and hinder their cure. These vices cannot be profitable to the health or happiness of any one. Try to recal to your mind the appearance of the vicious or the drunkard, the sickly appearance, the ruined constitution, the body soon destroyed and brought to an untimely grave. Such fearful effects can never take place, when true religion controls the man. Religion teaches all those in whose soul she abides, to shun all such sinful and destructive courses; she teaches man to do himself no harm, to esteem highly the approbation of God, to prefer his love and service to every other object, and that his love can only be secured by acting as he has enjoined. Religion teaches man, that God desires his happiness, and that this end can be secured in no other way than by doing the will of God from the heart, and by avoiding those sins which work such dire effects on man's life and happiness. Godliness opposes this and all other sins. It presents the most powerful motives to purity and sobriety; it threatens man with God's displeasure, with his wrath and curse both now and hereafter. Thus it tends to keep men from the haunts of sin, and thus helps to secure man's bodily health. But

2. Godliness is profitable to worldly success. It may be remarked here, as above, that we do not affirm that the Christian is always prosperous, or that all who are prosperous are the world are Christians. Nor is it possible to state all