

cannot be performed profitably, without spiritual-mindedness. When professors of religion unhappily imbibe a worldly spirit, and become remiss in the exercises of devotion, instead of diffusing the sweet Savour of Grace around them, for the animation and encouragement of their Brethren, they produce a deadening influence, most injurious to the interests of vital godliness, and destructive to the spiritual comfort and welfare of the Disciples of Jesus. The indulgence of such a spirit tends to prepare the way for the introduction of discord, immorality, and every evil work. On the other hand, every heavenly-minded christian exerts a hallowed and purifying influence, adapted to animate, encourage, and strengthen his brethren, and to promote harmony and spiritual health.

4. *The salvation of sinners.* The Saviour says, *Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.* (Matth. v. 16.) In accordance with this, the apostle Peter enjoins upon the believing wives of unbelieving husbands, to cultivate piety in order to their conversion. (1 Peter iii. 1, 6.) It is an undeniable fact, that the prevalence of a worldly spirit among the professed disciples of Christ, has a direct tendency to embolden and harden the ungodly, while the manifestation of a spirit of undissembled piety, in a truly christian conversation and deportment, produces a salutary effect in aweing and restraining the impenitent, and has frequently been made the means of turning sinners to God.

5. *Our own happiness.* God has been graciously pleased to combine our duty and happiness, so that *godliness is profitable unto all things.* (1 Tim. iv. 8.) There is no way in which we can attain to a true spiritual enjoyment, and a well-founded assurance of eternal felicity, but by advancing in the divine life, and adding to our faith the various christian graces and virtues. (2 Peter v. 11.)

If, then, the command of God, his glory, the prosperity of Zion, the eternal welfare of sinners, and our own spiritual comfort, all urgently require the diligent cultivation of deep personal piety; it surely cannot be necessary to alledge further inducements in order to convince believers of the importance of the subject. But here the inquiry will naturally arise: How is this desirable object to be attained? of the various scriptural means, we will briefly notice a few.

1. *The diligent and devotional perusal of the Scriptures.* They are profitable for doctrine, for reproof, for correction, for instruction in righteousness, (2 Tim. iii. 16,) and the apostle Paul bids us to take *the sword of the spirit, which is the word of God,* (Eph. vi. 17,) and to let *the word of Christ dwell in us richly in all wisd. m.* (Col. iii. 16.) Though the passions may be strongly excited occasionally, by other means, independantly of this, yet permanent and uniform devotion cannot be reasonably expected, unless the flame be constantly fed by the incorruptible word of God, received by faith.

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