

none in this life who are pure from sin in such a sense that there is no remainder, no mixture of sin." "Who can say, I have made my heart clean, I am pure from my sin?" So that if this were the requisite qualification, none of the children of men would ever come to see God. But whilst we make these remarks in order to guard against error, there must be such purity in us personally and unitedly, as will lead us to abhor all uncleanness and sin, mourn over it, resist it, seek its destruction and guard against it—such purity as will prompt us to delight in that which is spiritual, and to conform our hearts to God's holy will. Indeed, where true religion exists, the heart will be more or less engaged with the objects of faith, love and hope. We shall delight in the exercise of love to God and the Saviour, in praising God, in holding communion with Him, and in the enjoyment of Him as our portion. We shall experience pleasure in the study of the Scriptures, and in the exercises of the sanctuary, in holy thoughts and meditations, in Christian fellowship, and in the manifestation of love to all men. Having promises to animate us, we are required to "cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." "Seeing ye have purified your souls in obeying the truth through the Spirit, unto unfeigned love of the brethren (says the Apostle) see that ye love one another with a pure heart fervently." To those who are striving amid many conscious imperfections, to be increasingly conformed to God's will, the *ardent breathings* of Brainerd will appear very natural—"O that my soul were holy as He is holy! O that it were pure, even as Christ is pure; and perfect, as my father in heaven is perfect! These I feel are the sweetest commands in God's book, comprising all others."

There is great scope for the exercise of pure affections in the church. Whilst we should ever breathe the prayer, "Grace be with *all* them that love our Lord Jesus Christ in sincerity," we should "exhort one another, while it is called to-day," and "provoke one another to love and good works." "Love to the brethren," should induce us to counsel and admonish them for their good. "Thou shalt not hate thy brother in thy heart, nor suffer sin upon him." If we observe in a dear friend symptoms of disease, endangering his life, are we not led to advise him to take counsel, and use the best means for his preservation? And will not love for those associated with us by the strongest and most endearing ties, excite us to do all that we can to preserve them from sin, rouse their cold and sluggish affections, and promote their piety and usefulness? How much we need mutual watchfulness and admonition, forbearance and prayer! We should cherish the purest affections to God, to one another, and to the world; and those affections should be developed by *suitable actions*. This leads me to notice,

3rdly. The purity of the church has reference to *the conduct*. It is in our *deportment*, that our principles and affections will be exhibited. If they are pure, our conduct will be such. It is in this way alone that our fellowmen can know what we believe and love. Hence our Lord enjoins, "Let your light so shine before men, that they may see your good works, and glorify your Father who is in heaven." "He that hath my commandments and *keepeth* them, *he* it is that loveth me." We are elsewhere taught, "Whether therefore ye eat or drink, or *whatsoever* ye do, do all to the glory of God." "He died for all, that they which *live*, should not henceforth live unto themselves, but unto Him who died for them, and rose again."

No one can read the Bible without perceiving that there is a *marked difference* between the children of God, and the children of the world. This is obvious from the passages cited, to which many more might be added. They