

"begin in the spirit," seek to be "made perfect by the flesh." (Gal. iii. 3.) After having professed that "good hope through grace," which the Gospel affords to an ungodly sinner, they lay by (as it were) that hope and that Gospel, to proceed to *something else*;—only referring occasionally to them, as matters of conceded truth. But the Christian, "walking in Christ Jesus as he has received him," (Col. ii. 6.) has but *one* thing to keep in view from first to last;—that *one* glorious object, which shall be the theme of the redeemed before the throne of God in heaven. It is the same Gospel, which first brought peace to your conscience, that can alone maintain that "*peace of God*" reigning in your heart, "unto which you are called";—that can alone *work effectually* in you to the end, as it doth in all them that *believe* it: (Col. i. 6. iii. 15. 1 Thess. ii. 13.)—that can alone lead you *walking with God*, in the enjoyment of that nearness and filial access to the most High, which belongs to the *redeemed* of the Lord;—*walking with God* in blessed agreement,—while you glory only in that *one* object, in which alone He is *well pleased*.

It is that same blessed truth of the Gospel, by which the Lord Jesus prayed that his people might be *sanctified*, or *separated unto God* from a world that "lieth in the wicked one;" (John xvii. 17.) and by which alone the *SPIRIT of truth*—whose sword the *word* is—produces in believers all those "*fruits of righteousness*" and *true holiness*, that form their conversation in this world "as becometh the Gospel,"—as is glorifying to the God of their salvation. (Eph. vi. 17. Phil. i. 11. 27.)

Most professors are indeed "careful and troubled about *many* things," in their religious course; but "*one* thing is needful." Hold fast that *one* thing, that is *good*,—Christ Jesus *made of God*, unto all that are in Him,

wisdom and righteousness and sanctification and redemption. (1 Cor. i. 30.) View every part of the word of the Lord in the light and enjoyment of that revelation of his *glory* "in the face of Jesus Christ," which the *propitiation* made on his cross exhibits;—that revelation of the *divine glory*, which sinners—in themselves *ungodly* and *without strength*—may behold with joy; while the *joy* that it affords to every sinner, who discerns it, is inseparably connected with *reverence and godly fear*. (Heb. xii. 28. 29.)

Turn away your ear from the precepts and traditions of men; and learn from the Apostolic word how believers, *of old*, were instructed "to walk and to please God:" (1 Thess. iv. 1)—walking in all closeness of brotherhood and Christian fellowship with each other, and in absolute separation—as to religious communion—from all beside; *building up each other* in their most holy faith, and "*together* striving for the faith of the Gospel." (Acts ii. 42. 1 Cor. xi. 2. 2 Thess. ii. 15. iii. 6. 1 Thess. v. 11. Jude 20, 21. Phil. i. 27.)—That is *still* the only course, in which they can walk consistently with their allegiance to the KING of ZION, and without profaning his HOLY name, by confounding it with the gods of the nations.¶

"Who is on the Lord's side?" Who? Be ye "*valiant for the truth*." (Jerem. ix. 3.) "*Sanctify* the Lord God in your hearts," by abiding in that word which manifests his *holy* and *reverend* Name,—infinitely distinguished from every thing that is called God and worshipped by the unbelieving world. (1 Pet. iii. 15.) "And be ready always to give an answer to every man that asketh you a *reason* of the *hope* that is in you, with meekness and fear: having a *good conscience* ;** that whereas they speak evil of you, as of evildoers, they may be ashamed that falsely