

and harmless—the sons of God,—by living unrebukable in the midst of a perverse race,—and by holding forth the word of life. To this interpretation we subscribe.

Now if the Saviour alludes to our whole religious demeanor as the light we hold up to the world's eye, there is something for the disciple to study more than the accumulation of knowledge, the devices of controversy, or the pugilistic shiftings of propositions for victorious criticism. A little of the leaven of holy sympathy is necessary to leaven the whole lump. Whether we call it sympathy, or affection, or piety, or good-will, or love, or grace in the heart, we all know what it means; and we know also that without it there is just as much of the spirit of Christ in the professor as there is spirit and life in an Egyptian mummy. “The grace that is in Christ Jesus,” and of which every Christian is a partaker, is certainly a gentler, a purer, a lovelier article than is to be found in many who have the Christian name. And who, let us ask, is the Christian? The man who is like Christ? or he who is unlike him? “The fruit of the spirit is in all goodness and righteousness and truth.”

Brother professor! how does the language of the Saviour find you? Is your light shining, and how does it shine—in logical battle?—in dogmatism for doctrines?—in wordy defences of religious externals or internals?—in observances which only or chiefly serve to maintain the land-marks of profession? Or has your lamp gone out for want of oil? “Awake thou that sleepest, and arise from the dead, and Christ will give thee light.” But remember, *the light that Christ gives, is such as shines in good works*. It shows itself in the “new man, which, after God, is created in righteousness and true holiness.”

Do we despise knowledge? Do we disparage talent? Do we distrust the force of reason? Not at all. These have their place. So have the branches and leaves of a tree. But if it be a fruit-tree, and there is found no fruit, the branches and leaves are far from yielding satisfaction to the husbandman.

Our light, then, requires to be the “light of the gospel”—not a part of the light of a part of the gospel, but the whole light of the whole gospel;—not exhibited in good words, but in good works—not in splendid attainments, but in “all manner of godly behaviour.” We have christianity in doctrine, christianity in ordinances, christianity in argument, and now the great lack is christianity in daily life. “Let