

most power-
res of the ab-
to the intel-
e are others
ehension and
d in his own
subserve the
ve ought to
empt us from
strictly avoid
activity.

mind, the
nd we are
at our feel-
ed on your
as they that
ith joy and
ou." Re-
addressed
applies to
you, and
mark, that
re must be
most pre-
command-
be under
he rules
nsciences

city, the
mitted to
either in-
attention.
tainment
a solemn
d to the
fore you
blessing,
that you

have acquired, to your farther advancement in holi-
ness, to the prevention, as extensively as possible, of
all that is inconsistent with the Christian character,
and to the immediate suppression and relinquishment
of whatever may be found to militate against the spi-
rit of the gospel. In a field of remark so exten-
sive, we must restrict ourselves to a selection of par-
ticulars.

The first topic to which we would most earnestly
solicit the consideration of each of you, is the abso-
lute necessity of *personal piety*. With this, none can
with any safety dispense. Let this view be constantly,
and most solemnly impressed on your minds. From
the profession which you make, we are bound, in
charity, to form respecting you, favorable conclusions.
This we do most willingly. Our judgment, however,
must rest on outward indications, while God judgeth
by the unerring inspection of the heart. The salva-
tion of man is one principal design of the preaching
of the gospel; and observe of what momentous conse-
quence this object in the estimation of God, is, from
what he has done, in order that the message of life
might be addressed to us. It is only according to the
number of the truly religious among us, together with
the degree of spiritual acquisition in each, that we
form a part of the Church of Christ. All others,
whatever their standing in the view of their fellow-
men, whatever influence or respectability they may
possess, or whatever the grace of God may yet have
in reserve for them, are still a portion of the "world
that lieth in wickedness." The line of distinction is
clear; let no man therefore deceive himself. Of what
real and permanent advantage can it prove to any
one, to have had only a place in the church visible,
however much you may have been useful to others, or
enjoyed their confidence and approbation, while all
along you have been destitute of the power of godli-
ness. What comfort shall this afford you in the end?
Although a place in the visible church, and a form of