

table or in the parlor in the afternoon, of the fashionable dresses worn that day, will such training result in reverence in the child's mind for the Lord's day? Will it not rather become a lesson to children of the formality and hypocrisy of religion. This private kind of violation of God's day, prevalent as it is among professed Christians, is most offensive to God. We take it that it can only be checked by awakening the conscience to the enormity of the sin.

This teaching, we suppose, will be termed by the loose and wordly crowd of so-called Christians, *Puritanic*, that cannot be carried out or endured. It is said, we answer, that Christians are to imitate Christ, and there cannot be two questions or opinions as to the sort of a life which He led, as shown above. He came not to destroy or traverse the law, but to fill it full in His conduct as it demands. It was not that He preached an unpopular austerity. This had been done before by a Grecian philosopher, and was as little relished as the preaching of Christ. "The point at which Christ began to preach, because He was from heaven, was in the attack He made, not on vice, but on virtue, and they hated Him for it, because He not only lived the law of His Father in its freedom, but hated Him because of His teachings." He interfered with the standards of virtue, of *virtue* they had set up and with which they were pleased, and considered lawful and good. It seemed to be the office and work of Christ to take His Father's law—and this distinguished Him as Christ—and use it (the law) so