

is put into the hands of children when they begin to read, and considered simply as a story,—and their tender minds are as yet incapable of viewing it in any other light ;—no book to them possesses more interest or is read with greater avidity. They love to read the simple events that chequered the life of the man of sorrows, and to listen to the lessons of his wisdom.—They follow him through his melancholy history, in society and in solitude, and mark him every where distinguished by acts of beneficence and love, and they thus acquire a more intimate knowledge of his peculiar character and of that of his religion than can be furnished by the most laboured expositions of the learned. Besides the simplicity of the narration and its progressive interest, the plainness of the language and the guileless simplicity of character that distinguishes our blessed Lord and his disciples—all these children can perfectly comprehend, and they read it with that undoubting faith and lively interest that proves far more forcibly than words can do, its perfect accordance with the genuine feelings of humanity.—The simplicity of the character of our blessed Lord is so congenial to the ideas of their own minds that they comprehend it infinitely better than they do the characters of those that the world calls great. There is so little pretension in his wisdom, so little effort in his actions, that the infant eye can behold the sun of righteousness with love and affection, and they read his story as they would that of one of themselves.—There is something above the world in his character : and his history presents to their minds a perfect model of all that is good in action and sublime in sentiment ; and in it they recognize that model of perfection, it is then their highest ambition as well as noblest privilege to imitate.

This manifests the natural dictates of the human mind, and to the sincerely pious is stronger evidence

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