

REMARKS UPON 1 PETER II. 1-3.

MADE AT A WEEKLY MEETING OF THE YOUNG MEN'S CHRISTIAN ASSOCIATION, HALIFAX, NOV. 14, 1857.

1 PETER II. 1-3—"Wherefore if so be ye have tasted that the Lord is gracious; as new born babes desire the sincere milk of the word that ye may grow thereby—laying aside all malice, and all guile and hypocrisies, and envies and evil-speaking."

"Forasmuch as ye know that ye were not redeemed, with corruptible things as silver and gold from your vain conversation, but with the precious blood of Christ unto a lively hope, to an inheritance incorruptible and undefiled and that fadeth not away—being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever:" "Wherefore if so be ye have tasted that the Lord is gracious"—bountiful, good, pleasant, friendly, loving, cheering; at all times and in all places—in infancy, youth and old age; at home and abroad—in prosperity and adversity—in health and in sickness; seeing ye have tasted God not only gracious as the good Creator, Preserver and Governor of the universe, but God in Christ who "according to his abundant mercy hath begotten you unto a lively hope by the resurrection from the dead—whom having not seen ye love; in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable and full of glory:" a benefactor and a surety who keepeth close by you all your lives long, in all your journeyings through this world, whom in the crossing of Jordan's river, "the first and with the last," ye shall have still beside you; and whom ye shall find in heaven itself the better part, the everlasting portion: seeing ye have tasted not with uncertain and imaginary feeling, which soon passes away, but with a sure, a certain, an unforgetting taste, a taste that never changes, always remains sweet and pleasant—seeing ye have tasted not only for time, but by faith, the evidence of things not seen, have obtained a foretaste of the joys and blessings which he has provision of in his own person for all eternity in overflowing fulness and infinite variety. If so be ye have tasted that the Lord is gracious, your feelings towards him now must be very different from those you formerly had—and very different from those of the men of the world, your former associates and bosom friends; you must in fact have been changed by this tasting of the Lord, have been born again in spirit, and become as different from what you were before as a new born babe is different in mind and heart and feelings from this old worn out citizen of the world—this living personification of the old aphorism, "Vanity of vanities; all is vanity."

And oh how different from him is that young child, so gay and full of life and hope and joy—turning every thing around and beside it into pleasure and happiness: the soul apparently without evil thoughts, the mind void of evil habits—almost like a sheet of white paper* on which either the saint or the blasphemer may indite the workings of his imagination—like the driven snow, so impressible, so fine, so pure, but so tender, so weak, so easily mixed with impurity, so readily soiled and made offensive—remark how fond it is of society, and chiefly of the society of its mother, its nurse, how ready it is to imitate them in every thing, showing in its countenance already the bud-dings of the seeds of sin or of virtue; modest with the modest, waiting with the waiting, patient with the patient, wayward with the wayward, good tem-

* We regard this simile, and some of the expressions which follow as somewhat unguarded; but know that the respected author, while using a free and conversational mode of illustration, had no intention of ignoring in any way the doctrine of Original Sin.—[ED. INSTRUCTOR.]