

society of the heavenly Church; and be stimulated by his example to prepare for the same journey." As he felt, from his increasing infirmities, that his end was approaching, he wrote down several reasons for desiring to leave this and go to the heavenly world. To the last he endeavored to discharge the duties of his professorship. He lectured on the 12th of April 1560, and would have done so on the 14th, had not his friends, unknown to him, taken care to dismiss the students. He had always been remarkably fond of the young, and attentive to their eternal welfare. The following anecdote, in regard to this point, is related of him:—"A Frenchman one day found him holding a book in one hand, and rocking his child's cradle with the other. Upon his manifesting considerable surprise, Melancthon took occasion to converse in so pious and affectionate a manner with his visitor, on the duties of parents, and on the regard of heaven for little children, that his astonishment was quickly transformed into admiration." And the same feeling manifested by this anecdote abode with him to the last. In the course of the 18th of April, seeing one of his grand-children near him, he said, "Dear child, I have loved you most affectionately: see that you reverence your parents, and always endeavour to please them, and fear God, who will never forsake you. I pray you may share his constant regard and benediction." On the morning of the 19th, he spoke of his firm confidence that the reform principles, being true, would prevail, adding, "If God be for us, who can be against us?" In the course of the day, after quoting the passage, "Being justified by faith, we have peace with God through our Lord Jesus Christ," he shewed that he was still the same man of peace, exhorting his son-in-law, in the words of David, "Let them curse, but bless thou;" and, "My soul hath dwelt with him that hateth peace. I am for peace, but they are for war." Upon being asked by his son-in-law if he wanted any thing else, he replied, "Nothing else but heaven," and desired that he might not be any farther interrupted. Soon afterwards he made a similar request, entreating those around him, who were endeavouring, with officious kindness, to adjust his clothes, "not to disturb his delightful repose." He died that same evening; the last discernible motion of his countenance being that which was peculiar to him when deeply affected with religious joy.

After his death, the public were allowed, for a day and a-half, to inspect his remains; and, of the multitudes who availed themselves of the opportunity, none could avoid shedding tears. His remains were placed in a leaden coffin, and deposited close to the body of Martin Luther. The crowd of students, citizens, strangers, and persons of every class who, together with the professors, attended the funeral, was never exceeded on any occasion within the memory of the spectators."

PRACTICAL SERMONS.

No. v.

By the Rev. William McKillop, A. M. of West Guillemsbury.

We are his workmanship, created in Christ Jesus unto good works.—Ephesians, ii. 10.

Few men have made such advances towards atheism as to doubt whether they are the creatures of God, as having been originally formed by his hand. In this sense most are prepared to acknowledge that they are his workmanship; but mankind are much more ready to question whether any of our race have been created by him in a still more important sense. To such a creation—a creation to a new and spiritual life—the text has an evident reference. The apostle is not speaking of a creation to natural life but unto good works. In the context he alleges that our salvation is by grace, and insists that it cannot be of works, not only as salvation on this ground would obviously open the door for boasting; but as, he assures us, in the text, because our good works are the result of a new creation. Hence the inference is abundantly evident, that our salvation could not arise from any previous good works which we might be supposed to have performed—no such good works being possible before the new creation.

It is not my design in this discourse, to enter upon the whole field of discussion which this passage opens up, but merely to show, that Christians are enabled to perform good works in consequence of a new creation. That Christians do perform good works, and that a new creation is necessary for this purpose, are the points which claim our attention.

By good works we are not to understand meritorious works. With regard to these, saints and sinners stand on the same ground. By all their devotedness to the service of their Maker, the most exemplary Christians are so far from laying him under the least obligation to bestow his favour upon them, that they fall far short of his reasonable requirements. That they are incapable of meriting anything from God, is evident from the fact, that the devotion of all their talents is a sacrifice justly due—a duty which they owe, and not a service which, while they are under no obligation to perform it, they gratuitously render. They would be unprofitable servants were they to fulfil every demand of divine justice; no work of supererogation would be performed, and of course no obligation imposed. All that they could claim in that case, would be exemption from the punishment to which they are liable by disobedience.