

he had, when we found him, eyes to read, ears to hear, and understanding to judge, a conscience to reprove, and he was in a condition neither melancholy nor mad, but disposed to make use of them. In a word ; there is a chain of events, one of which brings on another, and of all which God is the first cause, and if you can suppose the life of the man just now mentioned to consist of a chain of five thousand events, and that three thousand and fifty came to pass before he touched the Holy Scriptures, and that his reading them was the three thousand and fifty-first event, I should call three thousand and fifty, acts of God as the God of nature ; the three thousand and fifty-first an act of God as the God of grace ; and though I should think him “led” all along before by the same God, yet I should from that moment date his being “led by the Spirit of God” as a Spirit of truth and holiness, revealing himself in Scripture as the Saviour of sinners, and in no other way.”

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## CHRISTIAN CHARACTER.

✕ “Make the tree good,” was a maxim of the great Teacher. The good conscience, the pure heart, the holy life, or the good character in order to eternal life. Christianity begins with the conscience, and ends in perfect purity and felicity. Guilt, pollution, and the dominion of sin destroyed, are preparatory to that peace and love and joy on earth, the prelude of “the fulness of joy,” and of the “pleasures forevermore” at the right hand of God. This arrangement explains why the remission of sins is the capital item in the gospel ; why the Holy Spirit should be the inmate of the human heart.

But how is the christian character to be formed ? and what is it when formed ? The mould in which it is cast is the doctrine of the Apostles. But what is the Apostle’s doctrine ? It is the doctrine of the relations. Christian knowledge is the knowledge of these relations, and christian character is the filling up of these relations.

Jesus Christ first opened up to human sight all the relations in which man stands to spirit and sense, to time and eternity, to God, to angels, and to men. To live in accordance with these relations is the perfection of human character.—This is the great lesson which christianity teaches.

Human religion divorces man from a rational regard to some one or more of these relations. The Anchorite deserts the race to which he belongs, and seeks for perfection in the neglect of all social duties. The model of perfection which he sets before himself, is the phantom of an unchastened imagination. *There is no living to God in this world, but by living to men.* The purest women that ever lived were wives and mothers ; and the most holy and renowned men of every age were husbands and fathers.

The soldier who deserts the army lest he should prove a coward, as well deserves the honors of a brave man, as he, the christian character, who shuns the natural relations, lest he should fail in the discharge of social duties.