

It is impossible for the hardest and coldest heart to have received this doctrine, without being softened and subdued by a sense of pardoning mercy, and filled with an earnest desire to "do the will of God on earth, even as it is done in heaven." But if we are convinced that our Saviour came on earth and led a painful and weary life in poverty and persecution, and died on the cross in mental agony, and all to save us from the consequences of our sins, and that without this merciful self-sacrifice we must all have been condemned by the justice of God to eternal misery, yet suffer this belief to render us careless, or indifferent, or presumptuous, we may be assured that our faith is not such as to entitle us to a share in the inheritance he has purchased for his own people. If our belief in our Redeemer does not make us more and more careful to avoid the sins which required such a costly atonement, and more and more penitent when through the depravity and infirmity of our natures we have offended against him, we may well fear that Christ is not in us, nor we in him. Our worship of our blessed Saviour, who has done so much for us, should not be one of fear or bondage, but of grateful love. His people must not, and cannot, look forward to his coming as to that of a severe and inexorable Judge, but rather as to the return of a benevolent friend and benefactor, to whom they are bound in the strongest ties of love and gratitude for benefits never to be repaid, even by the devotion of their whole hearts and lives. They know that "He is touched with a feeling for their infirmities, having been in all ways tempted as they have been," though pure from sin; and they will mourn over every thought, word or deed, that is contrary to his will,