

down from heaven, not to do mine own will, but the will of him that sent me." "I seek not mine own will, but the will of him that sent me." "I do always those things that please him." "I must work the work of him that sent me while it is day." "I have glorified thee on the earth: I have finished the work that thou gavest me to do," and in that awfully trying hour, when Jesus knew that his hour was come that he should depart out of the world unto the Father; and when being in agony he prayed more earnestly, saying, "Father if thou be willing, remove this cup from me;" he yet adds, "not my will, but thine be done." The Apostle Paul likewise holds up the example of Christ to the Romans for their imitation in these words, "even Christ pleased not himself." And perhaps we cannot have a more beautiful example of this spirit by man, than was exhibited by this same Paul at the time of his conversion, when he said "Lord, what wilt thou have me to do." Jesus enjoins this in the most pointed terms, when he said; "if any man will come after me, let him deny himself, and take up his cross and follow me; for whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it."

This spirit and practice of obedience, springing from faith and love, would seem to be what man lost in the first Adam; and it must be restored in the second. It cannot indeed be perfectly performed by us; for if we say that we have no sin, we deceive ourselves. But Christ fully atoned for our sins; which obedience and atonement God has accepted; "and if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But this obedience must be voluntary to be acceptable. It was a willing people that was foreshown by David as Christ's in the day of his power. It must be the obedience of faith; for it was for this that the gospel, by the commandment of the everlasting God, was made known to all nations. And it must be the obedience of love: "we love him because he first loved us." And the love of Christ must constrain us.

The saved and unsaved are set forth in Scripture in lively contrast with each other. In Adam the first, they are represented as 'dead in sin'—alien from the life of God—'children of the Devil'—children of disobedience—children of wrath—'in darkness'—'servants of sin'—'far off'—'lost' &c. In Adam the second, they are saved from all these. They now live according to God in the Spirit—are 'fellowcitizens with the saints'—children of God—obedient children—'reconciled'—'in the light'—'free from sin'—'made nigh'—'found.' In this way the character of the children of God is set before us in a lively manner.

The most approved christian character then, is that which is most assimilated to that of Christ. Let us then sit at his feet, and receive of his words—let us be obedient to him in all things, and he will be to us the 'author of eternal salvation.' Let us follow him, for so 'we shall not abide in darkness, but have the light of life.' When Christ appeared to his disciples at the Sea of Tiberias being about to ascend to the Father, and having tested Peter's love to himself, he says to him, 'follow me.' Peter seeing the beloved disciple following, saith