

an infinitely holy God, cannot but look upon pollution in every degree, with abhorrence, he pities the sinner who is groaning under the load; he beholds with compassion the conscience stricken disciple, uttering within his own throbbing bosom, "wretch that I am; I would do good, but evil is present with me: who shall deliver me from the body of this death." He who is touched with a feeling of our infirmities, though now surrounded with those who have washed their robes and made them white, looks down with pity upon those who *are*, what the purest of the redeemed once were—wearied and heavy laden, supplicants for mercy. The test of conviction; the sign of penitence; the unuttered bitterness of the wounded spirit; the soul abhorring itself in dust and ashes; the heart that trembles to approach, and yet cannot keep away; the disciple humbled on account of temptations triumphant, and a profession dishonoured; these are sights unknown in the heavenly temple, but they are suitable to the worshippers in the earthly. And grateful are we for the assurance that the eye which regards with complacency the spirit of the just made perfect, also regards with pity the broken and the contrite spirit in these regions of sin and sorrow. These are but different stages in the progress of the redemption of the sons of God. He who knows the end from the beginning, and reckons in number those whom the father hath given him, discerns among the mingled assembly, filled with various thoughts and agitated with various emotions, those who come to him with sincerity and truth; and in many a heart now filled with penitence, and self-reproach, and distressing fears—and loathing itself, but loving him—he may discern the redeemed spirit, who ere long will be numbered with the multitude, who have

washed their robes, and who are before the throne of God, and serve him day and night in his temple.*

HINTS ON RELIGIOUS EDUCATION.

He that would learn well must learn young, is one of those sentences whose truth is vindicated by the just authority of experience. Whether the discipline be intellectual or moral, there can be no question that, other things being equal, an early application of it is certain to be the most successful. In those studies that are purely intellectual, or rather in those that are intended to be so, (for in truth the culture of the understanding always exerts a greater or less influence upon the moral affections,) the advantage of an early application to such studies is obvious, from the very foresight which it allows in point of time; from the readier acquisition of the habit of mental abstraction; and from the improvement itself, in the power of thought which the very exercise of it has a tendency to produce.

The same law is observable with respect to the *moral* nature of the human being. The love of truth, an invariable respect to the rights of others, a generous and honourable construction of their motives to the exclusion of all personal malice, and a readiness, both to compassionate them and extend active assistance in cases of unfeigned suffering and misfortune, are principles that are susceptible of being improved, and which consequently may properly be proposed as objects of education, since it is a settled question that truth is better than falsehood, and justice better than dishonesty, a generous spirit better than a rancorous one, and a

* Preached on a Communion Sabbath.