

redeemed by the blood of his own beloved Son, why, if such love dwelt in our hearts, should it not operate in us, as the love of her household does in a mother's heart—make us do what God hath told us, is pleasing in his sight, and make us happy in the doing of it?

Once more—let us look to the children. Their occupations and duties may be various, according to their age, their strength, their different capacities of labor. Yet, all may be busily employed, and moved to diligence and exertion, by one affection. May not that be love and reverence for their parents; for those who watch over them with such unceasing care and solicitude? The desire to please them, may be what sets them to work, and what, by its continual recurrence to their minds, keeps them at work. The more it is present to their thoughts, the more are they excited to zeal and diligence, in the employment, whatever be its nature, in which they are engaged. The more distinctly a feeling of love and duty to a parent is guiding and animating their minds, the better will every thing be done by them. And can any one say, why or how, it should be otherwise, if, instead of a feeling of love and duty to an earthly parent, it were a feeling of love and duty to a Father in Heaven? Why should the one thought, the one feeling, be more distracting than the other? Alas, it is but our own evil, ignorant, ungodly hearts, which ever prompt us to think so. To us, fallen creatures, it seems a hard and an impracticable thing, in all we do to remember God, and to act unto him, to seek his glory, and to have every part of our lives consecrated to his service. But to one of these bright spirits, which surround the throne of the Most High, and excel in purity as they excel in strength it may seem just as strange and impracticable for any of the moral creatures of God, to do otherwise.

But in discoursing on the practicableness of any duty, we advance a great step, when, from shewing that it may be done, we shew that it has been done.—And by whom has this great duty ever been performed? It was performed by one, who was a man like ourselves, save that he was without sin; by one, who shared in human feelings, who suffered under human wants, who was in all points tempted like as we are; by one, who, in addition to all he did and all he suffered for us, has left us a perfect example, for our imitation, for our instruction, for our encouragement, and in whose steps we should ever strive to walk.—The one sacred principle by which the holy mind of Jesus was ever actuated, was a deep and devoted and exclusive regard to the will and the glory of God his heavenly Father. Every action of his life spoke it, even though he himself had not declared it.—“I seek not mine own will, but the will of my Father, who sent me.” He was never double minded. He was never distracted by contending passions and principles. His one aim was to do the Father's will and advance his glory, and his whole life was devoted to the work. All other feelings and affections, which he had in common with those whom he condescended to call brethren, were subject to this one great principle.

Amidst all the labors of his toilsome life, as in all the agonies of his ignominious death,—Not as I will, but as thou wilt, was the language of his soul.

Let us not say, that the holiness of Christ, we may not hope to reach. It is a holiness which we can at least imitate; and though we may never attain to the full perfection of it here on earth, if we are Christ's faithful followers, we shall constantly be striving to attain it. The measure of the holiness of Christ, should be the only measure of ours. We are wanting in the lofty ambition by which the genuine Christian should be distinguished, if we put up with any lower standard. Let the same mind be in you, says the Apostle, which was also in Christ Jesus. What Christ as a man did, he can enable us men to do. O, then let us, in dependence on his grace, set him, our blessed Lord, before us, and act to him in singleness of heart. Let us no more seek only to please ourselves, or to act just as our own wayward humours and passions may direct us. Always let us keep God before us. Always let us strive to keep up in our minds, a sense of his presence, of our responsibility. Let us humble ourselves in the dust, while we review our past lives, and consider how little of godliness there has been in them. Let us come with humility and earnest desire and holy thanksgiving to the blood of sprinkling, which alone can wash away the guilt of all our ungodliness, and to that blessed One, who will send the Spirit of grace into our hearts, to keep them, and to sanctify them, to cleanse our very thoughts, and make our whole lives a sacrifice, one continued sacrifice of praise and thanksgiving unto him. Be it henceforth our one aim and desire to know God, and to please him in all things. Let the will of God, and the glory of God, be to us, as the cloud by day and the pillar of fire by night, which guided Israel through the wilderness, and “Whether we eat or drink, or whatsoever we do, let us do all to the glory of God.”

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EARLY RECOLLECTIONS.—“I used to be called a Frenchman,” says the late John Randolph, an American Statesman, “because I took the French side in political matters, and though this was unjust, yet the truth is, I should have been a French Atheist, had it not been for one recollection, and that was the memory of the time when my departed mother used to take my little hands in hers, and cause me on my knees to say, ‘Our Father which art in heaven.’”