

sider that if we murmur against the dealings of Providence, when they are adverse to our corrupt wills, that we also find fault with the author of our blessings. It is a blessing that we live—and if we improve that blessing aright, the holy book of inspiration teaches us that it is a still greater blessing to die—for we are then released from the troubles and cares of life, and leaving this frail tenement of clay, the joyful spirits seek the haven of its nativity, and reposes in the ‘bosom of its Father and its God.’

In vain do we seek for happiness in the world — We shall never find it out of the school of Christ. Here genuine peace indeed resides. Not because the disciples of Jesus are endowed with more external advantages, or are more exempted from sufferings and disappointments than others, for they have often a larger share of them, but because ‘humility is the parent of contentment,’ and he who has been led to see his desert of God’s displeasure, and at the same time is possessed of a lively hope in his mercy through the merits and mediation of his Redeemer, will not be apt to murmur at the dispensations of Providence, and to think himself hardly dealt by, when he sees numbers all around, no worse by nature than himself, enduring many evils from which he is exempt, and devoid of various comforts with which he is endowed. Rather, like the patriarch Jacob he will be ready to say, ‘I am not worthy of the least of all the mercies and of all the truth which thou hast shewn unto thy servant.’ The consideration, too, of the Redeemer’s example will have a powerful effect to reconcile his servant to a life of hardship, poverty or contempt. While he contemplates the Lord of glory born in a stable, lying in a manger, at one time enduring hunger, thirst, and weariness, at another, ~~making~~ a thankful repast on some coarse barley bread and a few small fishes, he will see how all it becomes