

deep-fixed associations removed, which have been engrained in our minds by the systematic teachings of centuries — no parent could look with approval on a history which sets before us the agony of a guiltless child, bearing the weight of others sins to satisfy the inexorable demands of a Father's wrath. We should rather think of Christ as wearing our nature, not as a penal robe, but in proof of its native excellence and destined glory — to make us partakers of his own divine spirit — to lead us on through life's trials and difficulties — and introduce us into the happier scenes of our Father's courts above.

We need increased sympathy with the spirit of Christ. We require to be constantly roused by his warning voice. Too often we lie oppressed and drowsy on the ground of duty, when danger is near and unsuspected temptation is stealing upon us. We resign ourselves to a world of dreams, and let great opportunities go by: and when principle demands resistance and self-sacrifice, we betake ourselves to ignominious flight. We too easily persuade ourselves, that life is a pleasant and easy task. It is an awful mistake. Is Heaven so slight a boon, that we can leisurely walk up to it and appropriate it in a life of comfortable sloth and self-indulgence? Virtue, it is true, carries its own recompense along with it; but it must grow out of labour and self-discipline. When these have become a second nature, and brought the natural and spiritual into perfect harmony, then, and not till then do they surround our being with a perpetual bliss. In the most favourable of outward conditions and with the happiest native temperament, life's great purpose cannot be accomplished without the strenuous exertion of all our faculties — without constant vigilance, and perpetual