

"inheritors of the kingdom of heaven." Should we then live unmindful of this inheritance? God forbid. In all our thoughts, words, and actions, we should remember that we are the redeemed of God; and feeling that we are adopted to this peculiar inheritance, we should heartily pray unto God that he would, by the assistance of his Holy Spirit, qualify us for the great and glorious end of our redemption—the happiness of heaven. We should offer up our most devout thanks, givings for all his mercies vouchsafed unto us, more especially for the fountain and foundation of them all—"His inestimable love in the redemption of the world by our Lord Jesus Christ."

Since this is the basis of the Christian revelation, the foundation of our intercourse with God, the means by which we are entitled to call upon him as "our Father," how earnest, how assiduous should be our endeavours to obtain a just and clear conception of it! What can be so noble an employment of our thoughts as the stupendous method of our redemption through Jesus Christ? What consideration can so powerfully plead with us to "renounce the pomps and vanities of this wicked world, and all the sinful lusts of the flesh," as the reflection that we "are not our own," but that God has purchased us for himself? What consideration can so powerfully induce us, "if riches increase" to consider them the gift of God, the talent which we are bound not to hide in a napkin, or bury in the earth, but to render an account of at the great day of judgment? What consideration can so powerfully induce us to resign ourselves cheerfully to the crosses of adverse fortune, the hardship of a life of poverty and distress, or the pangs of sorrow, as the sure and certain hope of the resurrection to eternal life, "when we shall reign with Christ in those blessed mansions, where tears are wiped from every face," where there is no more envying, neither sorrow nor pain?

Were our minds perfectly affected with this most interesting event, how vain, how fleeting, how comparatively unworthy of our regards would appear all the things of this world. The wise man would cease to glory in the wisdom of the world—the rich man would cease to trust in his uncertain riches, and the voluptuary in his fleeting pleasures. The minds of all would be elevated with that holy fervour which induced the great Apostle of the Gentiles to exclaim "God forbid that I should glory save in the cross of our Lord Jesus Christ." All men would learn to feel, that as the objects of God's mercy, they should testify their sense of his goodness by always acting with that uprightness and piety which the visible presence of God would enforce. Let us lay our hands on our hearts, and dispassionately ask ourselves the question, whether this be our conduct? What alas! shall he who seldom frequents the courts of God's house, and who habitually turns his back upon the Supper of our Lord, the commemoration of his dying love; or what shall the careless liver, or the profane blasphemer of God's holy name, or the drunkard, or the reviler, or the extortioner,