

ments provoked, and since Jesus has interposed by the offering up of himself, to open a new way of access to Heaven, his claims upon men are now urged upon new grounds, and enforced by new motives. Now he addresses us not merely as our Creator and Sovereign, but as our compassionate Redeemer, pleading with us by his tears and groans and death; by the value of his atonement, and by the value of our own immortal spirits, to repent of sin, and yield ourselves to him to be governed by new laws, and to be saved by his grace. Influenced by these motives, we admit his claims, we feel our obligations, our unworthiness and desert of wrath; we renounce all boasting and self-dependance, and take the place of the publican as humble suppliants at the throne of mercy. Thus too are we led to love his character. Evidently there must be a complacency in it on account of its excellence, or he cannot be admitted as sovereign of the heart. This is the only proper spring of action,

“ 'Tis love that makes our willing feet

In swift obedience move.”

Without this principle there is no repentance, no worship, no good works; repentance is merely doing penance, solemn worship is a mere sound of unacceptable ceremonies; and all religious duties mere tasks imposed by a fearful conscience and a slavish spirit. But the titles which true Christians give to Christ, are not formal or pompous names, they are expressions of love and adoration, and apply to him in the highest sense; and when we truly worship him, and call him our Lord, our King, our Master, our Sovereign, we devote then the surrender of the heart, prompted by love to his whole character.

Here then, dear Brethren, let us urge upon you the inquiry: Does the character of the blessed Jesus commend itself to your affections? Is it such a character as you love with all your heart? Consider its various traits, its holiness, its hatred of sin, and deceit, its purity. Would you love that character in all its pureness embodied and brought near to you in the person of an associate, of one in whose company you are always compelled to remain? In our love to the Saviour there is necessarily involved a disposition to take the will of God as our rule of duty. This will may often contradict the maxims of the world, it may not suit the morality of the times, nor herd in the fluctuations of fashionable religion; a firm adherence to it however is the only proper standard of action. It may by the men of the world be esteemed impolitic, but he who loves Christ supremely, and feels his obligations to him as his sovereign, amidst all the varieties of opinion and practice, and the dictates of custom, is wont to enquire first of all, “Lord what wilt thou have me to do? Ah there are many who would fain call Christ Lord, if they could be excused from doing things which he has commanded. There are many who inquire minutely how much is necessary to secure salvation; as if it were possible for a sinner who has forfeited all, to make salvation secure, by the merit of good deeds, forgetting that what Christ requires, is the surrender

of the heart. thing of the fo those violation the Most High others who w Christ, while y ded friends. ligion, which while they shri ing responsibility But beloved speak. Never ing importance brance. Religi interesting feeli and pours itself designs of its au around us, as th man liveth to hir and conduct of o suaded that the C Hence their desir a dying world. doms of the powe present day now ted to affect the ment of the chris has been wrought is not that he is s periodically relig his religion is uni Here then, Dea cing the truth of tion between you neglecting their s calm and thoughtl so that he may be buked; by your b prove his thoughtl and your heavenly to feel it. Your lif Ministers may pres demonstration, pro and rebuke, and ex as the ungodly can