

of higher dignity, and greater value, than the whole world, and all the righteousness in it. The Divine law is hereby more honoured than it could have been by the uninterrupted obedience of Adam and all his posterity. God's Justice, Holiness and Truth receive greater glory from these unparalleled acts of duty than from all the services of angels and men. This Divine righteousness is worthy to be the joy, the never-ceasing boast of his people, and is sufficient, infinitely sufficient to save, even the most vile, the most base, the most desperately ruined sinners. On this article Saint Chrysostom has a pertinent observation, that if a Jew should ask, how can the world be saved by the well doing of one, or by the obedience of Christ? you may be able to reply, on his own principles; How could the world be condemned by the evil-doings of one, or by the disobedience of Adam?

Brethren, we must not omit to recommend *prayer* as a powerful means which the Lord has appointed. Christians must pray without ceasing, and in every thing give thanks. Heads of families should walk in their houses in imitation of Abraham, who was called *the Friend of God*. Then the sacrifice of prayer and praise will ascend from the family altar. The object of prayer is not a creature: God only is the object,—my prayer, (says David,) shall be unto the God of my life.

God, in his three Persons, should be addressed with reverence and humility. Prayer should be introduced by supplication and petition for all things agreeable to the Divine will.—Prayer should be made for all men,—for the King, and all in authority. Our enemies should be prayed for, and their salvation greatly desired. Beloved, while we watch and pray, we must walk in all the commandments and ordinances of the Lord blameless; taking the holy Scriptures for our guide, that our faith may not stand in the wisdom of men, but in the power of God. Remember, beloved Brethren, we are bought with a price, and faithful is he that hath called us out of darkness into his marvellous light.—Let us then arise, and glorify God in our bodies and spirits which are his: always keeping in mind how he loved us and gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. O Beloved, stand fast in the Lord.—Think much on his suffering and death.—That blessed and Holy One knew no sin, yet he became sin for us. Can we look into this great mystery of godliness, without feeling emotions of gratitude?—Can we hope that we are personally interested in the atonement made by the loving, lovely Saviour, without a cheerful submission to his Government?—How did the sword of justice pierce his righteous soul, so that he felt a death in his soul, though not of his soul. The sorrows of hell compassed him about. But while

his mangled body suffering soul was Father, no more to be marred by vari- alive. Yes, the I of his glory.

O Beloved, let at the right hand make intercession light of his counter of heart; so shall mercy flows from to pardon and clea we be, if found at the blood of the L

In order that w ourselves whether and conversation i ther we can say th Son of God, who h Happy is the peopl of the Saviour as t his, then is he the v and we the member our Lord, and we Father, and we hi nourished by his Gospel by shewing nearer we approach rious will he appear cover our native vil onr own righteous "the Lord our Righ him we can do nothi we can do all thing and shadow of death comfort us. We ca delight, and find h his promise, "Lo I the sacred pages, his scend to the baptis and receive the sym or when bowing at t dren, the heavenly admonish us; his ju trine will instructus, The practice of his ed who love not his