

lingers with delight over the closet, the barn, or the chamber, where the Christian enters to pour out his soul before God. The secrecy honours his divine omniscience, the silence his omnipresence, the emptiness his mercy, the sense of unworthiness his grace, the plea his justice, the confidence his faithfulness, and the act as a whole, his paternal character and infinite love. The empty-handed, Jesus pleading, resolute petitioner at God's throne pleases him; no angel's harp yields such music, or ministers such delight. So also the feeble praises we present, he has condescended to assure us they glorify him; he comes and makes a home of them, he is so well pleased with them; hence the Psalmist addresses him, "O thou that inhabitest the praises of Israel." As the shechinah over the Mercy seat was enveloped in the smoke of the burning incense, so our God loves to be surrounded with the heartfelt praises of his people. O let us call upon him often, and praise him always, for thereby we please him. We are mistaken if we think prayer is only for ourselves, or that praise meets no return; prayer and praise please our God, and bring down blessings on our souls. Holy consistent walking in the world, in the family, and the church of God, is well pleasing in his sight: when the Christian is clothed with humility, ornamented with a meek and quiet spirit, filled with faith in Christ and his word, with love to God, his people, and poor sinners, and aims at the glory of God and the good of souls in all it undertakes, it pleases God; and this should be our ardent desire and constant aim. There is nothing which Jesus hath commanded his disciples, but is pleasing to God, when attended to in a loving spirit, from gospel motives, and with a laudable design. In baptism the believer pleases God; he comes forth and professes before the world and the

church that he is building on Christ alone for salvation; that he has renounced self, the world, and the service of sin; that Christ is his all in all; that he desires to honour him as his priest, by relying on his perfect atonement; as his prophet by receiving his instructions and approving his command; as his king by walking in his ways and observing all his statutes. He professes he looks to Jesus alone for salvation, and yet holds himself under grateful obligation to obey. So also in the supper of the Lord, he meets the holy family at his Lord's command, in order to observe his precept and do his will; he looks to Jesus, remembers the garden where he agonised and sweat blood, and the cross where he languished and died. He blesses the Father for his gift, Jesus for his condescending love and vicarious sufferings, and the Holy Comforter for the revelation of the facts in the word and to the heart. So in all the Christian does he may please God; in his meditations, plans, purposes, and actions; and in all he should study how he may please the Lord.

When the believer aims at pleasing God, he is most likely to be pleased with God. It is an awful fact, but a fact it is, that the Lord's own family are often displeased with him in his dealings with them. Perhaps there is no one person with whom we are so often offended as the Lord. He has managed the world for nearly 6000 years, and yet his people often feel, and talk as though it was but badly managed; the dispensations of his providence in every age, have produced and secured the welfare of all his saints, and yet they often complain as though all things were against them. We often find believers whom God has in mercy bereaved, or stripped of their idols, making it manifest that they find it very hard to forgive the Lord for what he has done. The Lord's ways never so well please us