

minating in joy unspeakable and full of glory, and a life of vice and immorality ending in weeping and wailing, and gnashing of teeth. For the connection between our *conduct* in time, and our *condition* in eternity, is very close and intimate, and ought to be constantly and habitually present to our minds: as we now sow we shall hereafter reap; "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."* By our thoughts, by our words, and by our actions in the present life, we shall be justified or condemned at last. Time is the stream in which we are all hastening downwards into the ocean of eternity, and the manner in which we mark and improve its rapid movements, redeem what is past and spend what is present, will determine the nature of our future and everlasting condition. Day and night, and the regular revolution of the seasons, divide it into separate portions; each of which is well fitted to teach us some salutary lesson. Every morning that dawns, and every evening that darkens around us, ought to awaken the most solemn and devout meditations in our souls. The beauties of the opening spring, the luxuriance of summer, the richness and abundance of autumn, and even the tremendous blasts of winter, communicate the most pleasing and profitable instruction to an intelligent and pious mind: and the commencement of every new year especially summons us to serious reflection, by reminding us that another stage of our earthly career is finished, that the period of repentance and of hope is drawing nearer and nearer to a close, that the day and the hour is not far distant, when we, like our fathers, shall go the way whence we shall not return.

Such, my Brethren, are the feelings, and such are the reflections, with which we should witness the termination of one year, and the commencement of another.

* Gal. vi. 7, 8.