

gessful issue ? Here again our text will afford us an answer. It was because all things, even the most untoward, *work together for good to them that love God* ; that is, to those who conform themselves to his will, and are fervent in their imitation of his perfections. Now, although Great Britain has many sins to deplore ; yet, on a comparison with other nations, it will be found that she possesses more true liberty more solid morality, and more true religion, than they. Where is there a nation equal to the British in the number and extent of its charitable institutions ? or possessing such a spirit of independence, such intrepid virtue, such a rational piety ; these are the distinctions which have enabled her to continue successful against the world in arms ! It is not for self-congratulation that we mention these particulars ; or with a desire of concealing from ourselves our weakness and our errors ; but rather with the view of cherishing these honorable characteristics with increased solicitude, as the best foundation of present comfort and future hope.

The words of my text establish three principles. 1st. The superintending Providence of God. 2d. That evil is necessary in this stage of our being to the existence of moral good ; where is pleasure without pain, or the enjoyment of success, without disappointment. To ascertain its value every good must be contrasted with its opposite evil. 3d. That all things are directed for the advantage of the good. The present times afford many proofs and illustrations of these