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with an eye of larger vision than I now possess. I can discern only a small part of God's works. I will therefore judge nothing before the time. I will live on in faith—in faith, that when the termination of the course of providence is reached, and the whole scheme unfolded to me, I shall see both what God designs, and how such and such things tend to accomplish his design. Unable though I be to discover the wisdom and goodness of particular events, these events may be beautiful in the estimation of beings differently situated and able to take more capacious views. I am persuaded that they must be so; and I do not doubt that even to myself the fact that they are so shall be made manifest at a future time."

In conclusion, how valuable is the religion of the Bible, in this, as in many other respects—that it furnishes support and comfort to the people of God, in times of the greatest distress!

Apart from religion, there cannot possibly be any solid and rational comfort, under many forms of trouble. Suppose an irreligious man to be visited with some of the severe calamities incident to human life,—suppose some object, around which all the cords of his affections are entwined, to be suddenly removed,—suppose the light of his eyes and the joy of his heart to be taken away with a stroke. What then? Until time has taught him to forget, what reflection can console him? What resource has he to fall back upon? What circumstance can be found to countervail his loss? Not one! Let him call upon his gods, and see if they will answer him. Alas! heaven and earth are silent to the voice of his desolated soul. He will look to every quarter for consolation; and the deep will answer, It is not in me; and the sea will answer, It is not in me. Leave religion out of view, assume the hypothesis of the infidel, and what *can* you bring forward by way of comforting one under deep distress? Will