

comes to think that God is such a one as himself. With another, the enmity is hidden because the outbreaks of it are restrained by fear. It lies like an enemy in ambush, that dare not come out before a superior force. A third is unconscious of his hatred to his Maker, because God has allowed him hitherto to have his own way. His schemes have prospered; his wishes have been granted.

In all these cases, the viper may lie coiled up in his nest; no light disturbs him; no spear pricks him; his fears keep him within. Yet is he not the less venomous, or spiteful, or treacherous. Let but a ray of sunshine fall upon him—let his hiding place be exposed—let his slumbers be disturbed—let irritation awaken him to sensibility, and at once up he springs, malignant as ever, the old and well-known foe of God and man.

Stranger! it may be thus with you. Search your heart faithfully, and you may perhaps yet live to thank the writer for proposing the question.

D.

ON THE CREATION.

Next to the redemption of man by the death of Christ, the works of God, in the creation of the universe, furnish the human mind with subjects the most grand and sublime for contemplation. And to one who is accustomed to mark the finger of the Almighty in the multitude of objects which his eyes behold every where around him, "the works of the Lord" appear indeed "great, honourable, and glorious." They present to the mind a field which has no bounds, and, by man, can never fully be explored.

The records of Moses furnish us with the only authentic history of the creation; and the accounts given by him are brief. The anti-deluvians, by reason of their great age, could learn much from tradition; they

therefore required nothing more than barely hints of its history. And to us, "with our opportunities of observation and experiment, these are amply sufficient for every purpose of rational curiosity or humble devotion." To us "the idea of creation is very sublime; but our familiarity with the term may have rendered us insensible of its magnificent character. It is, indeed, so vast, that many of the ancient philosophers denied the possibility of creation, and hence assigned the attribute of eternity to matter; making it, in this respect, equal with God." But we are more highly favoured, having not only the light of nature to guide us in our inquiries, but also the light of heaven—the word of God.

It is in the book of Genesis, as written by Moses, we have the first mention of creation, and he ascribes the "beginning" of all material substances, to the creative power of the Almighty. We are here told that this earth on which we dwell, "was without form," a shapeless mass, and "void," containing neither animal or vegetable life; and over the whole chaos darkness reigned, till "the Spirit of God moved," or excited greatly "the face of the waters," and thus organized this beautiful globe into a most grand habitation for man; and most admirably adjusted the hitherto confused particles of matter to a proper condition for the production of animal and vegetable life. "We know," says a certain writer, "from the infallible testimony of God, that men and other animals which inhabit the earth, the seas, and the air; all the immense varieties of herbs and plants of which the vegetable kingdom consists; the globe of the earth, the expanse of the ocean, and the wonders of the skies, were all produced by the power of the Eternal. Matter, however, under all the varieties of its form, the relative disposition of its parts, and the