

RELIGION.

It being "THE CHIEF END OF MAN," to "GLORIFY GOD," on earth, that he may "ENJOY HIM," forever in Heaven, it cannot therefore be necessary to offer an apology for introducing the all important subject of Religion, even into this ephemeral production. Religion, challenges and peremptorily demands the first and principal attention of every child of man, of every being, endued with a capacity for reasoning and reflection. Religion, is not, as some persons have erroneously supposed, at variance with any useful employment, nor with any enjoyment that in reality tends to the true comfort and happiness of man. On the contrary, it, in the most powerful manner, and by the highest sanctions, inculcates diligence, and the employment and improvement of talent, for individual and general good; and by renewing the heart, it chastens and subdues the passions, naturally too apt to run wild, and by opening new and more refined sources of pleasure, it exalts the religious man, to enjoyments, of which the mere man of the world, the pleasure taker, is incapable of forming any adequate conception.

When cordially received and cherished in the heart, Religion is the universal good, it is the solace, the balm of life. It rectifies, as far as they are capable of being rectified all its numerous ills—it removes or prevents the causes which produce many of them, and those which it cannot remove, it gives strength and patience to endure.

"It makes the rough paths of peevish nature even,
And opens in each breast a little heaven."

Religion, makes good rulers and good subjects; good husbands and good wives; good parents and good children; good masters, and good servants; kind neighbours and faithful friends;—in short, it disposes all persons under its influence to a faithful discharge of all relative duties, and in proportion to the extent of its influence, it prompts its subjects to do and to receive all good offices.

Religion however, as we understand it, does not altogether consist in an outward profession, nor in a mere observance of forms and ceremonies; neither is its possession limited to any one denomination of professing Christians exclusively.

Religion is, "a death unto sin, and a new birth unto righteousness," a conversion of the soul with all its faculties and powers to God. It is an inward living principle of operative faith, wrought in the heart by the spirit of God, it works by love and purifies the heart, producing in the life all the fruits of righteousness, which are by Jesus Christ to the glory and praise of God.