

gion of despair in the inspired records, be well considered, and all must enjoy pleasure in the thought, that though we have deserved his punishment, we may be delivered from it. On the other hand, let the glowing and beautiful view, given us in the same volume of the heavenly world be contemplated, and who will not rejoice that this heaven may be obtained, and welcome as the best of blessing the religion that endows us with its dispositions while yet on earth, and gradually prepares us for its eternal joys? If religion were all sorrows,—if it consisted in the mortification and penances which some of its mistaken votaries have enjoined, when we consider its end we might be filled with pleasure; but when we remember that even now “her ways are ways of pleasantness, and all her paths are peace,” we clasp her to our hearts as our best friend, we submit to her guidance, and travel with her to the celestial world.

(To be continued in our next.)

“DO YOU LOVE GOD?”

“I HOPE I do,” you reply. Then when did you begin? You certainly have not always loved him, for “every one that loveth is born of God;” that is, born again, born from above.

The question is an important one. Your salvation depends upon the answer. Do not put it aside! “What will it profit you if you gain the whole world and lose your own soul?”

If you love God at all, you love him supremely; that is better than any one or any thing else. You have in that case answered his invitation—“My son, give me thine heart,” by yielding up to him the supreme affection of your soul.

Do not mistake my meaning. I do not say that on earth you will ever love God as much as he deserves to be loved. No one does this. All I mean is, that if you are in a safe state

for eternity, there is nothing whatever on earth that you love in comparison with God.

It is just as possible to discover whether you love your “Father who is in heaven,” as it is to know whether or not your earthly parents have a high place in your affections. It is not the shedding of a few tears that is in either case the test. A wicked man may have at times very quick and lively feelings, when he thinks of the love and tenderness of his pious earthly parents; and yet selfishness and wickedness may so harden his heart, that in comparison with his lusts, they, and their holy instructions, may have no habitual influence over him whatever. And so it is with our heavenly Father. We may weep bitterly when his love to us in Christ is vividly set forth, and we may like to hear of that love, and yet his character, as a whole, may be hateful to us, and we may determinately refuse to have him to rule over us.

He that truly loves God, loves him as God; takes pleasure in the view of his justice and holiness, as well as his mercy, and delights to contemplate him as a God eternally hating sin, and inflexibly pouring out wrath for ever upon all who love it.

Now—Do you love God?

You reply, “I am not conscious that I hate him; and since there is no medium between loving God supremely, and thoroughly hating him, I hope I do love him.”

You are right in saying that with respect to the Divine Being there is no medium between supreme love and mortal hatred; but it does not follow, that because you are not conscious of hating him, therefore you love him. There are many reasons why unconverted persons do not find out that they hate God. With one class, ignorance prevents the discovery. Never realizing the true character of “the High and lofty One that inhabiteth eternity,” a man soon