

have time to reflect ; and, when calm reflection returns, those things which would please you now, may prove to you a source of very painful sensations. You are not aware of the multiplicity of those cheerless reflections, which such an event must unavoidably produce. The protracted contention of a church inflicts many wounds, which you have yet to feel. Did you behold solitude in the house of God, his children dispersed in the world, and the enemies of religion, by your means, confirmed in their prejudices ; the meditations of your solitary moments, would not be the same as to day. *Glory to God in the highest ; on earth peace, good will toward men*, would not be your song, in the house of your pilgrimage. Do not persuade yourselves that these events may occur, without impairing your own peace of mind. The mere consciousness of your part in this contention, must have a saddening effect upon your religious enjoyments ; and what will you feel, when God deals with you, as a father deals with his undutiful children ? His paternal love may preserve you from destruction ; but it will save you so as by fire : and, should you ever experience the corrections of mercy, you will feel them to be heavier, than you are well able to bear.

BUT, granting that none of the adversities of life should ever assail you ; (and may you brethren, always enjoy the loving kindness of the Lord, and always rejoice in the light of his countenance ;) yet, though you should live *an hundred years and rejoice in them all* ; there are days of darkness to be encountered, when even the voice of rejoicing begets sadness of heart. No prosperity can arrest the progress of that period, in which even the strong men bow themselves and descend into the grave. It is easy to conceive, what you would wish your latter end to be. You would wish it to be cheered with the consolations of mercy ; to possess the