

characteristics of the nature, and of necessities which imposed by our Creator. Christian religion came from it be suited to one another, by its infinitely wise Author humanity. Unless, therefore, there be between our religion and our God, imputing to him a gracious designs. Is not this "and ungratefully?" Consciousness reveals to us let it mark us as rational, and let us; for no one will deny that as of intellectual exercises. Let it examine the duty; and let it examine the repeated. If there one which is not one, we confidently affirm. Which reason need be or would it must "stand aghast," or may in contempt. If this seem on a religious system, let it be cannot be said for all the the-ology. As we look over the history of our esteem it no slight recommendation which we entertain, that they are to which reason is brought and ways of God, and the command. But farther, not only is it, when separately considered, without injury to its prerogative between what is worthy and what

unworthy of reception, but there is no contradiction or inconsistency between these articles. Each finds support in every other, and each gives support to all the rest; yet not through an artificial arrangement, but from the harmony that always prevails among the different portions of truth; which, like the disjoined members of a perfect figure, when brought together, are seen to belong to each other. Now we cannot but value our faith for this sentence of approbation which reason is compelled to pass upon it, for we do not believe that revelation was intended to put such an affront on that faculty which was the greatest previous gift from the Creator to man, as would be implied in disregarding its decisions.

If now we turn to the religious element in human nature, we find that it demands just such opportunity of exercise, such encouragement, guidance and help, as are presented to it in the exhibition we have made of the Divine character and of the relations of the Supreme Being to his children on earth. Where shall piety find an Object to whom it may rise, even from the dust, in grateful confidence, if not in the Father whom it is our privilege to portray in terms which we think authorised by his chosen Messenger? Again, the moral is intimately associated with the religious part of our constitution; whence shall this draw instruction so suitable and adequate, at once so tender and so stringent, as from the exposition we give of duty? How can the conscience be quickened to a faithful performance of its work more directly, than by the language we use respecting the obligation of personal righteousness? Or what motives can be addressed to the will more persuasive, than those which are embraced within our representations of the dependence of honor and happiness, both here and hereafter, upon character?