

the view here given of the Divine procedure in the government of the world, all the affairs of which so eminently tend to the good of those who love him. Are we not delighted when we read the numerous invitations we here receive to approach "the Father of mercies, and the God of all grace,—that we may obtain mercy and find grace to help in every time of need?" Are we not raised to an enjoyment unknown to the mere worldling, when we contemplate the promises that raise us above the frowns of the world, and inspire us with an order of feelings which we once supposed to be only enthusiasm? And above all, what feelings of ecstasy are produced when we consider the world of immortal glory and happiness which the Bible unfolds to the Christian, and which, as followers of the Saviour, we hope to enjoy!—

We have said, that religion is designed to raise us above the world. It does this by shewing us its true nature and value, and placing before us an object infinitely more worthy our pursuit. That men are apt to form too high an estimate of the present state is evident from the disappointments daily experienced by those who attain its good, as well as those who do not. Now, is it not infinitely kind in him who made us, to tell us the true character of a world which tempts our regards; and must it not tend to our happiness to be warned of our enemies, and to be invited to objects that cannot fail in their bestowment of pleasure? It is not the design of religion to draw us from the pleasures of the present state, and give us nothing in their stead. She proposes objects infinitely worthy of our esteem, while

\* She points to better worlds and leads the way.

And when we are enabled to see the glories of heaven, and to indulge a hope founded on the immutable word of Jehovah of enjoying it; is it at all

surprising that the good man cares but little for the present state? Nay, would he not prove that his profession of religion was vain, if he could pursue the world with his former avidity? Here again then we ask, must not the man be filled with pleasure who looks above the present world, and confidently expecting another, devotes himself entirely to preparation for it? The pleasures of the world must be vain and trifling in themselves, and short in their duration; but the pleasures that descend from God, while they are unknown to sense are satisfying in their nature, and eternal in their existence.

It is the design of the gospel to bring us to God. It points out the way in which alone we can receive the pardon of our multiplied transgressions, and be interested in the Divine favour:—it exhibits a salvation infinite in its blessings, and free in its bestowments; while it shews us how the vilest and guiltiest may possess it:—It exhibits the Divine character as infinitely amiable and lovely, and incline us to pay him the worship that he so justly requires of us; and it disposes us to obey the commands that result from infinite wisdom, purity, and benevolence. And is there not every thing in this view of the subject, to fill the heart with pleasure? What can be more delightful than the fact, that without money and without price—without the possession of any moral qualifications, we may be reconciled to God by the death of his Son? What gives happiness to the exalted minds of angels, but the contemplation of the Divine character, and paying him worship and obedience? Oh, if the possession of the Divine favour, and the employment of angels, will not make a man happy, we know not what will.

Finally, it is the province of religion to prepare its possessors for the enjoyment of the heavenly world. Let the awful descriptions given us of the re-