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tages upon our heads? Let us not be too precise, but consult our pleasure a little, though our wheels *should* deviate somewhat from the established tracks of rectitude."

While, however, the administration of God's moral government is unquestionably such as to allow room for the existence of such an inducement to iniquity, it is an inducement founded upon a very partial and shortsighted view of things. If religion have its temporal disadvantages, in how much more awful and certain a sense is this true of irreligion! Is it not matter of daily proof that irreligious courses, free from inconvenience and strewn with pleasures as they may seem at the commencement, lose this character insensibly as they proceed? The flowers soon wither. The sunshine that made every thing seem so gay, changes into gloom and coldness. The soul feels, if it do not give utterance to the melancholy verdict, that "all is vanity and vexation of spirit;" and sorrows upon sorrows, sorrows uncombined with any thing that can mitigate them or give support under them, are discovered,—but alas! too late,—to be the result of a mode of life that once was full of enticement.

Then, with this we must join another idea, namely, that though strict adherence to righteousness may involve us in outward ills, the general tendency of things being otherwise, the good man may, under all his misfortunes, warrantably cherish the hope of a favourable issue to them. There is infinitely more likelihood that his boat, when thrown over among the storms of life and covered with the waters, will right itself again, than there is that such a result will happen in the case of the ungodly man. How often, when iniquity has seemed to triumph for a time, while true religion was trampled in the dust, have the tables (if I may so speak) been in God's providence turned! And even if this should never take place decidedly in this