

sacrilege. It is, therefore, of the utmost importance to know what this design of God is, and what are the means of its attainment ; to know for what reason he hath made us what we are, and placed us where we are ; and in what manner we may best fulfil his wise, and holy, and benevolent intentions.

We are not left without the means of returning an answer to these questions. Reason and Revelation, the "two great lights" of the moral world, conduct us to a safe and satisfactory conclusion. The latter declares, on the authority of God himself, that he hath made all things *for his own glory* ; and the former, by inferring the intention of the Creator from the nature and capabilities of his work, arrives at the same conviction. What Revelation teaches on this subject is doubtless to be preferred to what Reason teaches ; for, coming *directly* from "the Father of lights" himself, it is impossible that it can contain any false principle, or erroneous conclusion ; imputations that may always be preferred against the deductions of human reason ; but, if it is free from error, it seems more liable to corruption and abuse. For, although, by means of a correct religious education, men may be taught that they have been called into being in order to show forth *God's glory*, yet how few seem to understand what this means ! Does not the conduct of too many of the professors of religion make it evident that, if they have ever attempted to comprehend the foregoing phrase, they have not only failed to do so, but, by affixing a false interpretation to it, have even made it the innocent cause of leading them farther from the truth, and confirming them in delusion ? They admit, as undeniable, that the Divine glory is to be served, in