

the welfare of the community and country in which they live. And it has often been inquired how such deep interest in worldly things was consistent with supreme love and devotion to God. Indeed, this inquiry has often distressed the Christian himself, and he has feared that his strong attachment to friends and neighbors, and his lively interest in worthy objects of a worldly kind, were unfavorable indications in respect to his character for piety. But in the moon's motion behold a solution of these doubts and difficulties! While she most faithfully performs her duty to the earth, (if I may be allowed such a personification,) she is not for a moment unmindful of her relation to the great centre of the solar system. Looking to her fidelity to the earth, we should suppose her unmindful of any other influence; whereas, in fact, she is every moment obedient to a higher attraction. And so long as she obeys that higher influence, there can be no interference between the two movements. Just so with the Christian. So long as the will of God forms the great controlling central power by which all his affections and conduct are regulated, — so long as every minor influence which the world exerts upon him is kept completely within the control of that higher influence which emanates from the eternal world, — he need not fear any interference between his affection to his family, his friends, and his country, and his affection for God. It is just as consistent for him to yield to the impulse of nature, which prompts him to love and serve his friends and his country, while at the same time he loves and serves God supremely, as it is for the moon to obey the influence of the earth, and constantly to revolve around it; while at the same time she moves in a still wider circle around the sun, and is perfectly controlled by that great centre. Nay, to yield up the heart to divine influence, — to give God a supreme place in the af-