

reference to the purpose for which they were first uttered, but because they are well fitted for the occasion that brings us together—to *offer in the courts of the Lord's house the sacrifice of thanksgiving, and to call upon the name of the Lord.*

A well disciplined mind may perhaps learn to see every thing with an eye of faith, so as to find, in all the dispensations of Providence, a motive for the exercise of holiness. But many of us are, I fear, too little endowed with a spirit leading to a contemplation of God in the common bounties of his creation: our spiritual sluggishness requires something more exciting than sensations arising from large and general views of God's providence—something which comes immediately to our own hearts and bosoms, and seems to bear upon our personal happiness. When the body is weighed down by sickness, or the spirits sunk by present affliction, the glories of this world fade away before us; and we seek, or at least as christian men we ought to seek, our proper consolation in looking to that heavenly kingdom which suffers no change, and into which sorrow finds no entrance: and after the clouds lately gathered round us are passed away and we are conscious of a great deliverance, the feelings of our hearts (unless quite dead to religious sense) will burst forth in the language of praise and thanksgiving. In like manner, though perhaps in less degree, on the national anniversary, the religious festival, or the solemn commemoration, thoughts seemingly extinct within us will start into new life, and trains of association will arise, lifting our thoughts above the selfishness and sensuality of the world, and fixing them on our noblest destinies.