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SERMON DLXXI.

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TRUE AND FALSE RELIGION.

“Is thy heart right!”—2 KINGS x. 15.

THIS was the abrupt salutation of that impetuous captain, Jehu the son of Nimshi, who so suddenly overthrew the bloody dynasty of Jeroboam the son of Nebat. He was then on his way to Samaria, to give the finishing stroke to his terrible commission; and meeting Jonadab as he approached the city, the first question was, “Is thy heart right, as my heart is right with thee?” “It is right,” was the instant answer. Whereupon Jehu gave him his hand, and took him up into the chariot without further introduction.

I shall take occasion from this passage to point out, in several particulars, the distinction between true religion and some of its more plausible substitutes and counterfeits. “Is thy heart right” with God, as Jonadab’s heart was right with Jehu? It may be wrong in many ways, even when you think it is right. You may be an enemy to God in your heart, while you profess to love and honor him.

Destitute of saving piety, as large classes of men certainly are, if the Bible is true, there are very few but that have some kind of religion, which they hope and expect will save them. To enumerate all the ways in which men deceive themselves, would require more time than we can spare. Let me briefly, in this discourse, call your attention to the following kinds of religion:

- The religion of the Eye and the Ear;
- The religion of Forms and Ceremonies;
- The religion of the Intellect;
- The religion of the Imagination;

infirmities and to give you the victory over all your spiritual enemies? And do you heartily pray for his assistance?

Are your hearts right with your fellow-men? Does the golden rule govern you? Do you delight in offices of kindness and benevolence? Do you love your enemies, and pray for them that despitefully use you? If your *hearts* are *right*, every thing else will be right, of course. If your hearts are not right, then all else is wrong or fatally defective.

SERMON DLXXII.

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THE GOLDEN CALF.

“They made a calf in Horeb.”—PSALM CVL 19.

THE event here referred to, with its attending circumstances, you may find narrated at length in the thirty-second chapter of the book of Exodus. The substance of the narrative is this: The people of Israel were encamped at the foot of Sinai, and they had just witnessed those terrible exhibitions of Divine power and majesty which had preceded the giving of the law. The thunder, and the lightning, and the earthquake, all those fearful tokens of God's presence, were then but a thing of the other day; and it were reasonable to suppose that the impression which they had produced on the minds of those who had witnessed them was as deep and vivid as ever. Moreover, the people had just entered into a solemn covenant with God to obey his commandments: they had done this not merely through Moses, as their representative, or through the elders, but we are expressly informed that “all the people answered together, and said, All that the Lord hath spoken, we will do.” But while Moses was yet in the mount, receiving the wonderful communications which God was making to him, that same congregation which had just before been overwhelmed by the tokens of the Divine majesty, and had solemnly covenanted to obey the divine law, yielded not only to a spirit of murmuring, but to a spirit of idolatry: they became impatient on account of the long absence of Moses, and called upon Aaron to make them gods, under whose guidance they might proceed on their way. Aaron, either because he shared the same spirit with themselves, or because he had not firmness enough to act in opposition to it, yielded to the mad proposal; and actually made them a molten calf out of the ear-rings which, at his own suggestion, had been contributed for the purpose. And that idol

they profoundly worshipped, recognizing it as the god which had brought them out of the land of Egypt. The living and true God, who was the witness of this strange scene, apprised his servant Moses of what was passing among his people; and but for the respect which He paid to *his* intercessions, He would have consumed them at once in his righteous displeasure. Moses forthwith descended from the mount; and as he approached the camp, he found them actually engaged in their idolatrous worship—in dancing before the idol. His first business was to destroy the idol itself; his next was to punish the idolaters. He charged the sons of Levi to go forth from gate to gate through the camp, slaying every man his brother, and every man his companion, and every man his neighbor, throughout the camp, till the offenders should all have expiated their crime with their blood. And this work of death was straightway accomplished. It was, indeed, a fearful punishment; but it was a fearful crime, and a crime committed under fearfully aggravated circumstances, which drew it upon them.

Let us see what instruction we can gather from this impressive portion of sacred history.

I. The circumstances of the Israelites at Horeb were strikingly analogous to the circumstances of a large portion of mankind at the present day; and that in two respects.

In the first place, the Israelites had witnessed to a terrific display of the Divine character: particularly the attributes of sovereignty, and justice, and holiness, and truth, had been set forth in the most impressive manner, so as to come in contact not only with the thoughts, the feelings, but the very senses. The lightning, the thunder, the earthquake, each always tells of the Divine majesty; but in this case, these were miraculous signals of the Divine presence: the Creator was using his own elements to testify to the world of his own purity and greatness. Now I say there is something quite analogous to this in the experience of many at the present day; I may say, in the experience of most at some period or other, especially of those who live under the sound of the gospel.

The world in which we live is a world of graves; a world of desolate and bleeding hearts; a world which has been undergoing a baptism of tears ever since it became the dwelling-place of moral evil. And if some have a greater share of sorrow than others, yet none are entirely exempt; and even in those cases in which there are the fewest external demonstrations of woe, it is still true that the heart knoweth its own bitterness. I know that, in saying this, I speak to the experience of every one of you: for you have at some time or other, and in some form or other, had the bitter cup at your lips; and whether you have been sensible of it or not, you have, on every such occasion, been standing within sight of mount Horeb; you have witnessed to a direct

expression of the justice and the holiness of God ; in the heaving of your dejected spirit, in every tear that you have shed upon the ruin of your earthly hopes, God has declared himself a righteous, a sin-avenging God. For natural evil comes in the train of moral evil, according to the divine ordinance ; suffering is the penalty which God's justice has affixed to sin ; and though that penalty be only meted out in a small degree in the present life, yet the least degree of it testifies to the respect which God bears for his own character and law ; it helps to illustrate the apostle's declaration, "Our God is a consuming fire." Remember then, ye who have been in the furnace, no matter though you may have come out of it as gold seven times purified, ye have had a practical demonstration that there are other attributes belonging to the Divine character than goodness and mercy. You have had evidence which it is not easy to resist, that justice and judgment are the habitation of Jehovah's throne.

Wherever the gospel is faithfully preached in all its doctrines and precepts and connections, there again the hearer is brought to the foot of the mount ; he may, if he will, see the lightning and hear the thunder that issues from the secret place of God's majesty. For the true gospel is not preached, where God is represented only in the mildness of his paternal character. He is a Lawgiver and a Judge as well as a Father ; and whoever dwells upon the latter character to the exclusion of the former ones, or whoever works up a discrepancy between them with a view to cast the former into the shade, is chargeable with making God altogether such an one as himself. If the gospel is preached in all its various parts, those attributes which carry alarm to the sinner will be found to connect themselves, either directly or indirectly, with every doctrine and every precept. The law, of course, will be proclaimed as the basis of all God's subsequent revelations to the world ; that very law, the promulgation of which was the occasion of those terrific exhibitions on the mount. The corruption of the human heart will be proclaimed, and there is something judicial in that ; for, to say nothing here of the connection that exists between the guilt of the first transgressor and the corruption of his posterity, God's punishment of the sinner begins here, in leaving him to his own evil courses—to treasure up to himself wrath against the day of wrath. The doctrine of future and eternal retribution will be proclaimed ; for not only is it written in sunbeams that God will render to every man according to his work, but also, more definitely, that the wicked shall go away into everlasting punishment, and the righteous into life eternal. The doctrine of redemption through the blood of Christ will be proclaimed, and in connection with it the necessity of faith in that blood, in order that the redemption may take effect ; and here again God's justice comes out in the necessity that existed for an atonement, as well as in the limitation of the ulti-

mate benefits of this atonement to those who believe. In short, the hearer of the true gospel lives in the atmosphere of Sinai, as well as of Calvary; he hears of the justice and truth of God, as well as of his mercy; and if he do not stand in awe of the sterner attributes, as well as rejoice in the milder, then you may be assured that he is hearing the gospel to no purpose: he has not even begun to comprehend its true import.

It pleases God sometimes to give to his Word, extensively, a powerful effect; to awaken a large community to deep reflection and earnest inquiry; insomuch that, for a time, the one thing needful becomes the all-engrossing object. And what is the effect that is actually produced in such a case? Why, it is, that men are brought into more immediate contact with God. The conscience is awake; and God's justice is blazing upon it with a degree of power which it ill knows how to bear. You see those around you, who have been accustomed to wear a look of hilarity, and perhaps, when serious subjects were introduced, to wear a look of scorn, bowed down to the dust, incapable of labor or rest, because it seems to them as if God's righteous indignation were consuming their spirits. Now I will suppose you to be a mere spectator of such a scene as this, without actually participating in it; I say it brings you within sight of the burning mount—within hearing of the thunders that roll upon its summit. All that you witness in that awakened, distressed community, each bleeding heart, each supplicating voice, each falling tear, tells that God is communing with the conscience in the character of a Lawgiver and a Judge; and that He is writing his commandments with his own finger on the innermost part of the soul, as truly as He wrote them on the tables of stone. You may form whatever opinion you will of what you see passing around you; you may even ridicule it as nothing better than a fanatic's ravings or an idiot's dream; but all this does not change or even modify the actual reality. You are really witnessing a scene in which the just, the holy, the faithful God is speaking to you, to you personally, in a voice of thunder.

I only add, in illustration of this point, that every twinge of remorse in the sinner's own bosom, no matter by what means or under what circumstances it may have been produced, has the same solemn significance; it recognizes the justice and purity of God, and proclaims that it will be a fearful thing to the sinner to fall into his hands. You come to church, perhaps, merely from habit, or from curiosity, or from some other unworthy consideration, and when the sermon begins, you are as listless as the seat you occupy; but in the progress of it some word is spoken that carries tumult and terror into your inmost soul, and you feel as if you were in the act of being arraigned for your final trial. You have performed some equivocal, perhaps worse than equivocal act; you have violated some one of God's commandments, it may

be in a flagrant manner, and you did it deliberately and with your eyes open : that act returns upon you in your nightly dreams, and sleep departs from your eyes, and terror takes possession of your spirit ; and in spite of all your reasonings, and all your resolves to the contrary, you are obliged to feel that, for the time at least, you have fallen into the hands of God's justice. When you performed the act, God was not in all your thoughts ; but afterwards He forced his way into your thoughts, and you found that the lightnings of his wrath were flashing through the secret chambers of your soul. All this may have quickly passed away, and possibly you may think of it now only as a pitiable delusion ; but the day will come when you will know, beyond a peradventure, that you were then in the neighborhood of mount Horeb ; will know that the bitter experience of that hour was a demonstration to you of your guilt, and ought to have led you to betake yourself to that blood which cleanseth from all sin.

The other circumstance to which I referred in the condition of the Israelites, as analogous to what exists in respect to multitudes at the present day, is that they had entered into covenant with God. They had just given their solemn affirmative response to God's covenant, as it had been read to them by Moses ; and they were bound by every consideration of honor, of gratitude, of duty, to obey it.

In like manner, there are multitudes at this day all over Christendom, who have professed not only a belief in the Divine testimony, but obedience to the Divine precepts. Here in this very community there is a large number of this description ; men and women who have professedly come out from the world, and renounced its evil practices, and solemnly pledged themselves to Him who searches the heart that they will endeavor to live a godly life, in the strength of his grace and to the glory of his name. These have entered into covenant with God formally ; and they have done it practically and spiritually too, unless their hope is delusion, or their profession hypocrisy. And there are a multitude of others, who make no formal profession of faith or obedience ; and yet by their attendance on the ordinances of Christ's house, and the reverence which they express for religious institutions, they virtually acknowledge their belief in the truth and the importance of Christianity ; and in refusing to confess Christ's name before men, they certainly convict themselves of inconsistency, while they in nowise escape from the obligation of subscribing formally to the Christian covenant. In a modified sense, then, we may include all those who in any way manifest their respect for Christian institutions in the class which we are now considering ; the class between whose circumstances and those of the Israelites at mount Horeb there is at least a general analogy.

II. Let us now, in the second place, consider the conduct of the Israelites in making and worshipping the calf, in those peculiar

circumstances, as analogous to much that is passing in the world around us. What rendered the conduct of the Israelites so exceedingly strange and criminal, you observe, was, that it should have occurred amidst the awful scenes of Horeb. Perhaps there are some who marvel at this, who, if they will search diligently within, will find, not indeed the very same thing, but the very same spirit, to marvel at in their own experience.

You have been sitting under the preaching of the gospel from the time that you were able to understand it; its doctrines and precepts, its promises and threatenings, have been set before you in every variety of form; while you have always had the written Word within your reach, with every facility for studying and understanding it. And thus you have been brought as near to God, though in a different way, as the Israelites were when they were round about Horeb. And what demonstrations have you made in these circumstances? Why, you have been guilty of idolatry just as truly as the Israelites were; you have worshipped gold just as truly as they did; and the fact that they chose the form of a calf, and you choose some other form, makes no difference as to the actual guilt in the eye of Heaven. Are there not those here whose consciences assure them at this moment that they can only plead guilty to this charge; who, if they notice what is passing within, even now, while they are in the house of God, will find that they are in the actual exercise of this idolatry; that while they appear to every eye, but that which looks at the heart, to be decent worshippers, they are really projecting or carrying out in their thoughts some plan which is to result in the enlargement of their worldly possessions? Or possibly something beside gold may become the object of the ruling passion: it may be honor; it may be splendor; it may be influence; it may be mere intellectual acquirement; it may be any thing, save the one only living and true God. But no matter what it is, if it becomes an object of supreme regard, then the regard that is paid to it is idolatry; and though you may profess to pity the poor heathen, who in their blindness worship images of wood and of stone, yet He who views things just as they are, knows that you are as truly an object of pity as they, and on substantially the same grounds. You have your idols with you always and every where. You cannot rest if they are not under your pillow; you are willing to come to the house of God only on condition that they come along with you. The labor of your hands, the labor of your thoughts, the labor of your affections, all, all is idolatry.

Time has been when God's hand rested heavily upon you, and death perhaps came up into your very chamber, and you saw some one dressed for the grave—carried to the grave—for whom you felt that you could have given even your life. But this affliction found you a worshipper of the world, and it had no effect in rendering you permanently otherwise. For a little time, perhaps,

it checked the current of worldliness; you staid away for a few days or weeks from the scenes of your accustomed gayety; you seemed to relax a little in the eager pursuit of honor; your conversation was not so extensively upon projects for amassing wealth; but the passion was far enough from being rooted out, as is proved by the fact that it has since revived with more than its former energy. You may, for aught I know, have formed some good resolution at the grave of that friend; but the world has already shown itself too strong for it, and those who see you now would not even suspect that your idolatry had ever undergone even a temporary check.

You have sometimes had your lot cast in the midst of the effusions of God's Holy Spirit; and go where you might, the anxious inquiry on the one side, and the song of thanksgiving on the other, was falling upon your ear. But neither the one nor the other was heard to escape *your* lips. You clung to your idols with a tenacity which defied all human power. What mattered it to you whether men were saved or lost; whether God's Spirit was poured out or was withheld? You had your golden calf, and that was enough for *you*; and worship it you would, worship it you did, in spite of all the voices that were lifted up to protest against your folly. And to this hour, do I wrong you when I say that you love the world as well, follow it as eagerly, hug it as closely, as if you had not been brought in contact with that scene of Divine wonders? There was a power then that subdued and renovated many hearts, and its triumph and operations were gratefully responded to by angelic songs; but, alas! it touched not your idolatrous heart. The field of your vision, the object of your desires and efforts, is still the world, the world, and nothing but the world.

But there have been times, after all, when the inward monitor, God's representative, God's witness in the soul, has not slept. Perhaps you could not tell why, but he has been awake, and one part of his office has been to curse your idolatry, and bid you think of it in connection with the judgment. You reflected, you trembled, possibly you resolved; and then you bowed down to your idol again. And that idol is still in your heart, and before your eyes every hour. You have not enough of the world—of its riches, of its honors, of its pleasures; you are always stretching out your hands for more; and though your heart in its inmost aspirations responds to God's sentence that all this is vanity, yet, after all, you seem to say, "Vanity though it be, let me have it for my portion!" In each of these several cases, wherein, I ask, are ye better than were the Israelites, at the foot of the mount, shouting and dancing in honor of the golden calf?

Or it may be you are one of those who have actually, by a public profession, joined yourself to the number of God's people; and you are accustomed to mingle with them in the commemo-

ration of your Redeemer's death, thus proclaiming in the most decisive manner that you regard yourself on the Lord's side. But after all, those who saw that you were an idolater before, see that you are an idolater still ; no one can listen to your habitual conversation, no one can notice the tenor of your daily conduct, without perceiving that the world has the throne within. Your name stands as fair on the church-record as any other ; but those who witness your deportment would require other evidence of the fact than that furnishes. You are regularly in the church, and here, perhaps, you may seem devout ; you are regularly at the communion table, and there is nothing in your appearance there to indicate that your heart is not full of the love of Jesus Christ : but the truth is, you are playing the worldling both in the one case and in the other ; you worship the golden calf, not only at the foot of mount Horeb, but at the foot of mount Calvary also. In a word, you are professedly in covenant with God, but really in league with the world ; professedly a follower of Christ, but really a worshipper of Mammon. Is not this idolatry, equal at least to that which the Jews exhibited in the case we are contemplating ?

III. The guilt of the Israelites in making and worshipping the golden calf was not a little enhanced by the peculiar circumstances under which the sin was committed ; and there is a corresponding aggravation from a similar cause attending many of those idolatrous attachments which are often witnessed in our day.

It would have been bad enough for the people of Israel to have been guilty of this sin on any other spot than at the foot of Horeb : had it occurred while they were yet under the dominion of Pharaoh, and constantly in contact with the various forms of Egyptian idolatry, it would certainly have been less remarkable ; though even in that case, inasmuch as they had knowledge of the true God, it would have been without the semblance of a valid excuse. But from the time that they had cut loose from the Egyptian tyrant, they had been the witnesses of an uninterrupted miraculous agency : it was by a miracle that they had been conducted to the spot where they then were ; a few days before they had witnessed that tremendous manifestation of Divine power which proclaimed that God was on the mount ; and at that very moment their illustrious commander, as they perfectly well knew, was, almost within speaking distance of them, holding high intercourse with Jehovah as their representative and organ. The circumstance then that aggravated their guilt was, that the sin was committed while they were, I had almost said, in very contact with Deity. Every thing around them told of the Divine presence ; every thing that they saw and heard was adapted to dissuade them from this impious outrage. And yet they heeded it not : they became idolaters, gross idolaters, within the sound of Jehovah's voice, within the very blaze of his glory.

Nor is the case dissimilar, as it is often witnessed at the present day; may I not say, as it is often witnessed among ourselves? True, indeed, God speaks not now, as formerly, in miraculous tones; but He speaks as truly now by his providence, by his Word, by his Spirit, as He once did in the suspension of the laws which He had himself established. He spoke to you from the bed of sickness, or from the glooms of bereavement; but you rose from your sick-bed, or came back from the grave, as devoted an idolater as ever. He has been speaking to you all your life through the preaching of the Word, and all the ordinances of religion; but not one word of all that He hath said has ever been heeded by you as a rebuke to your worldly attachments. He has spoken to you from out of the depths of many an inquiring spirit, from amidst the transports of many a regenerated spirit, perhaps from the temporary suspension of a reigning worldliness throughout an entire community; but even *such* a scene has passed away, leaving you as eager in the pursuit of the world as it found you. He has spoken sometimes through the voice of your own conscience, in that sense of vanity and worthlessness which you have sometimes been obliged to feel in the wreck of your earthly hopes; in those deep inward misgivings, and rebukes, and mysterious writhings, which have shadowed forth the awful future: but even these terrific remonstrances against your course have not arrested you; you have stifled the voice from within, and have gone forth welcoming the world to your bosom as cordially as ever. I say then that you, not less than the Israelites, have been sinning while God has been very near to you. You as truly as they have been idolaters, are still idolaters, amid scenes which ought to overwhelm you with a sense of the Divine presence; and whether this circumstance must not materially aggravate your guilt and condemnation, judge ye.

IV. God did not suffer this sin of the Israelites to go unpunished; neither can those who are guilty of a similar sin at the present day expect to escape punishment.

The first part of their punishment consisted in the destruction of their idol. Moses, when he came down from the mount, and saw the disgusting form which they had profanely substituted in place of the living and true God, moved with holy indignation instantly destroyed it. We are told that "He took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink of it." By mingling this powder with their drink, he signified to them that all their enjoyments would be embittered by the curse which they had thereby brought upon themselves. It would enter into their bones like oil; do what they might to dislodge it, it would still remain to mar their best enjoyments.

And do we not often witness substantially the same thing at the present day? Nay, does not this conduct of God towards

the Israclites illustrate a general principle of his administration? I know that the devotee of wealth sometimes retains his wealth, till it drops away into other hands because death has palsied his own. I know that the man whose course through the world is an unbroken and successful strife for worldly honor, sometimes finds his laurels as flourishing as ever up to the moment of his entering the dark valley. I know that the sensual, and the pleasure-loving, and the splendor-loving, sometimes imagine an undiminished brightness in their prospects, till, as if in the twinkling of an eye, a thick darkness falls upon their path, which proves, alas! to be the darkness in which the monster comes to do his work. But, after all, I appeal to you whether any thing is more common than for God to come and burn your idols before your eyes, and then mingle the dust of them in your very drink? Have you not found that the things of earth in which you have trusted have often proved as deceitful as the meteor; that the cup of pleasure, of which you expected to drink till you were satisfied, has sometimes been dashed from your lips and a cup of gall substituted in its place? How often have I heard the fond parent, whose heart has been bleeding under the loss of a beloved child, exclaim, "Oh! it was my idol; I trusted in it; and now that it is taken from me, whither shall I look for consolation?" I am speaking of the destruction of idols as a punishment: it is so in one sense, but in another it is a blessing; for any thing that transfers the affections from the creature to the Creator is a blessing, even though it be the withering of the best and the last of our earthly hopes.

But Moses did more than put the idol out of the way: he instituted a terrible work of death in respect to the idolaters. The command to the sons of Levi was, that they should "put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor;" and we are told that "the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men." If you say that this was a severe punishment, we answer that even Moses was not responsible for it; for it was ordained immediately by Jehovah, and the order for the execution of it which Moses gave was prefaced with "Thus saith the Lord."

It happens, not unfrequently, that men who persevere in idolatrous attachments, especially amidst signal demonstrations of their worthlessness, not only have their idols broken or burned before their eyes, but are subjected to other and more terrible marks of the Divine displeasure. Sometimes God performs a mighty retributive work in the sinner's bosom through the power of conscience, and months and years of unmitigated inward torture seem to change life itself into a living death. Sometimes persons of this character are cut off in so sudden and striking a manner,

that, though we may not venture to say it, we can hardly suppress the conviction that there is something judicial in the circumstances of their death. And though we cannot follow them beyond the veil, though we cannot see those fires of Divine wrath which were typified on the burning mount, and which act with an all-powerful and yet an unconsuming energy upon the immortal soul, still we do know that in that invisible world God reigns in all the terrors of his justice; that there is suffering there, such as it has not entered the mind of man to conceive; and that the measure of suffering is meted out according to the measure of aggravation by which a sinful course has been marked. It was a terrible hour when the sons of Levi addressed themselves to that work of death in the Israelitish camp; when they went round from gate to gate, leaving their companions as they passed writhing in the last agony: but even that scene, terrific as it was, were not worthy to be considered in comparison with those invisible retributive scenes, in which God's justice has its more immediate and complete operation. I refer you to God's own Word for a description of the woes which he has treasured up for those who secure no portion beyond the world; and he who can read that description and remain unmoved, must have nerves of iron, and sinews of brass, and an adamant heart, that will withstand every thing but the fire of God's wrath kindled in his soul.

And now, who of you will be contented to cling to the riches of earth, and let go the riches of heaven; to seek the honor that cometh from man, and to sacrifice that which cometh from God only; to live and die lovers of pleasure rather than lovers of God? You are satisfied with this course now; but, as rational beings, you are bound to consider also the future; and dare you set yourself to inquire where this course will end? Especially, dare you ask this question in consideration of the fact that you are holding fast to the world, when heaven and earth are engaged to detach you from it; when Justice is calling to you from the mount of fire, and Mercy is calling to you from the mount of blood, and both charging you to cast away your idols? I may say with confidence in respect to all of you, even the youngest, that, a century hence, the world cannot reach out its hand to you to help you in any thing; you must have inward resources then in a renovated nature, and in the love of God filling and satisfying your soul, or you will be miserable. Wherefore, I pray you, act the wiser part. Instead of limiting your views to this fleeting hour of existence, take in the future, the whole future, the eternal future. There are a thousand voices charging you to forsake your idols, and to make Jehovah your portion; and if ye heed them not, marvel not if even those who sinned and fell at the foot of Horeb should meet you at last with fiend-like exultation, that you have found a lower place in the abyss of despair than they.