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By GARDINER SPRING, D.D.

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WEALTH A FEARFUL SNARE TO THE SOUL.

MARK, x. 23.—*How hardly shall they that have riches enter into the kingdom of God!*

THIS extraordinary remark was made by our Lord to his disciples, on observing the conduct of the rich young man whom he had required to "sell whatsoever he had, and give to the poor." Though the individual he addressed was a moral and amiable youth, and thought he had already done what was necessary to secure the favor of God, yet "he was sad at that saying, and went away grieved, because he had *great possessions*." What a snare riches are to the soul! Jesus saw this truth painfully exemplified in the conduct of this young man, and he looked round about, and said to his disciples, "*How hardly shall they that have riches enter into the kingdom of God!*" This poor man was "bound to destruction in fetters of gold."

Wealth does not, indeed, form an insurmountable obstacle to the possession of piety. If there were nothing to obstruct the salvation of the rich except their affluence; if there were no opposing heart to be overcome; the rich might be saved as easily as others. There are not wanting examples of piety among the affluent. Abraham and Job were rich, and David, Solomon, and Joseph of Arimathea were men of princely fortune, and yet were men of great devotedness to God. The Scriptures represent wealth, when used aright, as a distinguished blessing. It may, and ought to lead men near to God, instead of driving them far from him. But, while these facts show that it is not impossible for rich men to be pious, they do not invalidate the sentiment that there are serious difficulties in the way of their salvation. Among the obstacles which oppose themselves to the salvation of the rich, we may refer,

I. TO THE PRIDE OF LIFE.

The Scriptures speak of this as one of the most operative causes of human destruction. "The wicked, *through the pride of his countenance*, will not seek after God : God is not in all his thoughts." It is recorded among the divine Proverbs, that "*pride* goeth before destruction, and a *haughty spirit* before a fall." God premonished Jerusalem of her danger from this same source—"Behold this was the iniquity of thy sister Sodom, *pride and fulness of bread*." Jeremiah was deeply affected with this truth, and saw clearly how the pride of men prevented their repentance : hence he admonished them in the following strain of sympathy,—“If ye will not hear, my soul shall weep in secret places for your *pride* ; and mine eye shall weep sore and run down with tears.”

Pride is the eminence from which men more usually plunge into the fatal abyss. "Surely thou didst set them in slippery places ; thou castedst them down into destruction." An inordinate and unreasonable self-esteem excludes God from the heart. It is a spirit diametrically opposite to all which the gospel requires, and therefore rejects the gospel salvation. "The Lord of hosts hath purposed to stain the pride of all glory." Those who fall in with the method of salvation by Jesus Christ, see their own sinfulness and ill-desert, renounce all reliance on their own goodness, give up their own selfish ends and advancement, and make the glory of God the paramount end of their being. But a lofty and proud spirit cannot stoop to a salvation so humiliating. So insensible is such an one of his guilt, and so boastful of his own goodness ; so reluctant is he to bow and submit to the Most High, that he will not come to Christ, even that he might have life.

And if this is the natural disposition of men, how much more deeply is it rooted in the hearts of the rich. There is every thing in the condition of an affluent man to foster and cherish his pride. The ease with which his desires are gratified, the obsequiousness which attends the fulfilment of his wishes, the decoration and show, the ostentation and splendor, which he imagines become his station, and which distinguish his person, his family, his dwelling, his business, and his enjoyments,—in one word, that "*pride of life*" which "is not of the Father but of the world," inflates his inconsiderate mind, insensibly puffs it up with notions of self-importance, and has a powerful, if not a fatal tendency to close every avenue of his soul, and banish from his mind every thought of God and eternity. The source of this superadded resistance to the gospel will be found in his wealth. When he turns his thoughts toward the obligations of religion, he has to struggle with difficulties, and often they are difficulties that discourage and overwhelm him. Poorer and

meaner men are more apt to see what little creatures they are, and to be weighed down under a sense of their insignificance and vileness. They feel as though it were wonderful mercy for the God of heaven to stoop to such sinners as they. But it is not apt to be so with the rich. "They are not in trouble like other men ; neither are they plagued like other men ; therefore *pride* compasseth them about as a chain, and violence covereth them as with a garment." Their *pride of life* is very apt to cherish itself into an habitual supremacy, to become the reigning and resistless motive by which they are actuated, and to enstamp upon them a perversity of character as insensible to the claims of piety, as it is sensible to the charms and splendor of the world.

II. Another difficulty, which opposes the salvation of rich men, is a STRONG IMPRESSION OF THEIR PERSONAL INDEPENDENCE.

Though men are absolutely dependent on God, and to a great extent on one another, there is in all a natural feeling of independence. There is nothing in which poor, dependent man glories more, than exemption from control. Where there is nothing to hold this sentiment in check, in the outward condition of men, it has a full and domineering ascendancy. And who does not see, that to whatever extent such a spirit bears sway, it is adverse to the spirit of the gospel ? One of the strong holds of the carnal mind is this unbending self-sufficiency. In nothing is the grace of God more signally triumphant, than in the subjugation of this very spirit.

Nor will it be denied, that *wealth* is very apt to foster this unseemly self-reliance, and this haughty contempt of God. When, therefore, you see a man who reluctantly admits the thought, that in God he lives and moves and has his being,—who revolts at the idea that he himself is God's property, and rigidly accountable to Him as his Great Superior ; when you see such a man claiming as his own large portions of this world's treasure ; you can see that riches are a snare to his soul. When you hear him say, "Soul, thou hast much goods laid up for many years"—when he turns away from God and "says to the gold, thou art my hope, and to the most fine gold, thou art my confidence ;" when you see him repairing to his own resources always—to God never—you can feel how *hard it is* for such a man to enter into the kingdom of God. It was from the high elevation of his affluence and grandeur, that Pharaoh demanded, "Who is the Lord, that I should obey his voice ? I know not the Lord, neither will I obey him." God once said to his ancient people, "I spake unto thee in thy prosperity, and thou saidst, I will not hear." Who is under so great temptations to withdraw his allegiance from God, as the man with whom every thing abounds in the present world ? How natural for one who rolls in splendor, and is clothed in

purple, and fares sumptuously every day, to live without ever thinking of God. The tide of worldly prosperity sets in with the strong current of his native alienation to God and holiness, and, unless a miracle of mercy prevent, bears him away. Such a man depends on his treasures, and not on God. The eternal God is not his refuge. He leans on earth. He maketh flesh his arm. His wealth is his strong city. And with what appalling obstacles, think you, must such a man contend, if he would come down to the conscious dependence of a little child upon the hourly visitations of his Father who is in heaven? How reluctantly is he brought to consider God as standing to him in the place of his wealth? What overwhelming difficulties must he remove, if he would avert the strength of his confidence from his possessions, and place all his safety and all his sufficiency in God? But,

III. Another difficulty which opposes the salvation of the rich is **THEIR ATTACHMENT TO THIS WORLD.**

How many would become pious and devoted men, were it not that they cannot give up the world! And how many, like the rich man in the Gospel, have had most pungent and solemn reflections; have made the most anxious inquiries relative to their salvation; have formed most salutary resolutions, and have become "almost Christians;" who, when they have learned that the indispensable condition of discipleship is a hearty renunciation of this world, have come to the affecting conclusion to choose this world as their portion, and have gone away from Christ, "because they had great possessions." "*Covetousness is idolatry.*" There is no room in the heart for God, where it is pre-occupied by the world. The love, and worship, and service of God are excluded by the love, and worship, and service of another. The loyalty which belongs to God, is forcibly transferred to another sovereign. "No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and mammon." It is impossible to give this world and God the same and equal affections. It is impossible to be devoted to them both with the same ardor and faithfulness. There must be, at least, a secret preference of the one; so that if the love of the world has the ascendancy, the "love of God is not there."

And is it necessary to say, that of all the men who are peculiarly exposed to this ascendancy of worldly affection, they are the *men of wealth*? Grace not only can, but in many instances does, conquer the love of gold. But if it is true, that the more men possess the more they desire, then how very certain are the affluent to idolize their possessions? It is this supreme, inordinate love of the world that so exceedingly

endangers the spiritual interests of the affluent, and lays the foundation for that affecting appeal, "How hardly shall they that have riches enter into the kingdom of God!" Mountains of difficulty have they to struggle with, who, in the earnest pursuit, or full enjoyment of affluence, would send forth their desires after God. While all their time, and talents, and inclinations are concentrated in the service of the world, where is the hopeful prospect, or even the encouraging probability, that they will suffer any diversion of their earnestness; or, if they should suffer it for a time, that it will be so permanently exclusive, as to become effectual to their salvation? When our Lord addressed this thought to his disciples, they felt its appropriateness, and, adverting to the dangers of the rich, exclaimed, "*Who then can be saved?*" Under a deep and impressive view of the hazardous condition of men so wedded to this world, it appeared to them that there was very little hope, where the natural worldliness of the heart was thus adventitiously augmented. Many a time have I watched the dangers of men in the full tide of worldly prosperity with an aching heart. Nor are they diminished by a deliberate and calm review of them. "Verily I say unto you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." We may remark,

IV. The CARES AND PERPLEXITIES of the affluent constitute a most serious difficulty in the way of their salvation.

These worldly interests are the common plea of the young, and the excuse of those more advanced in years, for neglecting the concerns of the soul. And when the understandings of men have become enlightened, and their consciences penetrated with convictions, and they seem to be on their way to a better world, how many "draw back" through the pressure of worldly care! This was the case with a class of hearers referred to by our Lord in the parable of the sower. The seed of the word appeared to take root for a short season; but when the thorny cares of this world sprung up, they overpowered and choked the word, that it became unfruitful. And wherever you find the greatest amount of secular *care and solicitude*, there, rest assured, is the greatest danger of losing the soul. The thoughts are busied about other concerns; the time is occupied in other pursuits; the attention is wearied; the vigor of both body and mind is exhausted in business; and the whole soul so immersed in harassing avocations, that there is little opportunity to think, or read, or converse, or hear about spiritual and eternal things. And thus, in the midst of these conflicting claims, no place is found for the claims of religion. Eternity is forgotten, and the soul is lost!

Now, the pressure of this perplexity falls peculiarly upon two classes o,

men,—the rich and the poor,—but especially *the rich*. Rich men, with few exceptions, are men of calculation, business, and enterprise ; and from the force of habit, are almost always pre-occupied in concerns remote from God and heaven. The society in which they move, the attentions they receive and pay, are well nigh a perpetual toil. And not unfrequently it costs more anxiety and effort to preserve, and watch, and foster, and use the treasures gained, than were expended in the gaining. And how shall such a man make his toils and perplexities a secondary concern, and subordinate to the care of the soul ? It is no easy matter to break through the force of habit, and bid away from the mind the care and perplexity which the possession of wealth brings along with it, and with steadfastness of purpose and singleness of heart, bring an undivided solicitude to the business of religion. How many a man, recollecting for a moment the worth of his soul, and contrasting it with his coffers of gold, has felt, in the bitterness of his heart, that the treasures he fondly hoped would smooth his path, have left him not one hour of sweet tranquillity, and are “ piercing him through with many sorrows ?” Believe me, the *chance* is unutterably against such a man’s salvation. Engrossed in that abundance which God has given ; having little or no time for calm and sober reflection ; and surrounded by such powerful incentives to take refuge in the comforts and gayeties of this world ;—“ how hardly shall he enter into the kingdom of God ?” But I will add,

V. Another difficulty in the way of their salvation is, that **THE BEST MEANS OF GRACE ARE RARELY USED WITH THE RICH AND AFFLUENT.**

God has formed no purpose to save any man irrespective of the appointed means. If there is any class of mankind, who, from their condition in society, are separated from the means of salvation, their doom is written in the fearful sentence, “ Where no vision is, the people perish.” But rich men, as a class, are very apt to put themselves at a distance from the means of grace. You do not find the rich generally so well acquainted with the Bible as persons in more humble circumstances. If a poor man, or a poor family, or a poor neighborhood is destitute of the Scriptures, Christian benevolence will seek them out and supply their wants. But who distributes Bibles to the rich ? Who gives Tracts to the rich ? If the poor are uninstructed in religion, they are brought to the Sabbath School. But who searches out the children of the rich to teach them the way of life ? If the poor are destitute of the preached Gospel, or if men in moderate circumstances are destitute of it, no inconsiderable interest will be excited to furnish them with supplies : but what man or set of men takes the same interest in behalf of the destitute rich ?

Where the institutions of religion are stately enjoyed, is it not

a lamentable fact, that they are neglected more by the rich than by any other class, except the abject poor? Who absent themselves from the sanctuary, if not the rich and great of this world? It will not be denied, that those individuals and families, who are born and brought up in the more fashionable ranks of life, are greatly prone to neglect the duties of religion. I have often observed, too, that men who have been prospered in business, and raised from poverty to affluence, more generally evince an increasing disregard of religious institutions with the increase of their wealth.

Nor do the rich usually attend upon the most faithful ministrations of the Gospel. There is a wide difference in the instructions of the sanctuary, as they are presented by different teachers. By some the Gospel is exhibited in its native and self-denying, its heart-searching and soul-humbling power; while by others it is exhibited as a very accommodating concern, which troubles no man's conscience, and which disturbs no man's worldly views. It is not necessary to inquire which of these kinds of preaching constitutes the best adapted means of grace;—but on which do the gay and fashionable more generally give their attendance? A fashionable church is too apt to be but another name for a very smooth Gospel.

For myself, I must say, that in the course of my ministry, with few exceptions, I have not found the rich frequenting the weekly lecture and weekly prayer meeting. And how rarely are they seen in those humble dwellings where the Spirit of God so often meets two or three, who are gathered together in his name. When have you met them at the anxious meeting, or at the place for religious conversation? If a poor man, or a person in moderate circumstances, feels anxious for his soul, he will seek every opportunity to meet where Christians meet, and pray where Christians pray; he will converse with the minister, and attend every inquiry meeting. But O, how hard to bring the heart of a rich man to this humbling employment! He is ashamed to be thought solicitous for his soul; he will not place himself in the circle of anxious inquirers in seasons of the out-pouring of God's Spirit; and thus he declines some of the best means of salvation; and while men less elevated in society, cherish the strivings of God's Spirit, he grieves Him away, and goes down to hell.

And when ministers are roused with anxiety for the souls of their people, and testify the grace of God, not only publicly, but from house to house, whose door are they likely to pass? The door of poverty? No; the Gospel has a peculiar fitness to the wants of the poor, and he expects to see their humble cottage greet him

this with a smile. The door of undistinguished competency? No; this is the circle in which he himself moves, where he feels most at home, and where he expects to find every thing to revive his heart, and refresh his soul in the cheering successes of his labor. But it is that sumptuous dwelling, that pile of marble, so splendid without and so decorated within, that he passes without reluctance, from the chilling apprehension that no such errand of mercy, as that which guides his steps, would be welcome there. And though he may secretly reproach himself for the want of faithfulness, and criminate his own soul that he has not courage and self-denial to present all the interesting truths of the Gospel salvation to the affluent, and with all the argument he is capable of, and all the tenderness of expostulation he can call in to his assistance, and all the tones of solemn and affecting admonition that fall from his tongue under the roof of humble poverty, press home the everlasting obligations of piety; still the fact remains, that these are means rarely used with his affluent hearers.

There is another respect, too, in which the rich are sufferers. Ministers are not faithful with them in those few personal interviews on which they venture. They heal the rich, where they would probe the poor. They comfort and build up the rich, where they would distress and pull down the poor. They administer premature consolation, and cherish false hopes, and make hypocrites of the rich, where they would make converts of the poor. So hazardous is the condition of the rich in this particular, that multitudes of them have a name to live while they are dead. And it will be no alleviation of their eternal sorrows, that their blood is found on the skirts of ministers.

Nor are ministers alone unfaithful to the rich. Private Christians have no bowels of compassion for them. Who thinks of instructing them, and praying for them, and teaching them to pray? Many a devout mother in Israel, whose heart has been touched with pity for her perishing fellow-sinners, would venture on a visit of instruction to a poor neighborhood,—and often would her prayers ascend to God for them, while her modest spirit would shrink from such a visit of mercy to the abodes of affluence. You may see a collection of humble individuals engaged in religious conversation, and if a family *servant* should happen to enter the room, no one feels embarrassed, no one is alarmed; the conversation proceeds; and the poor servant is profited by it, and it issues in her salvation. But if some rich and distinguished personage should perchance obtrude upon their sacred familiarity, mark how every tongue is silent! None now can speak a word for Christ. The rich may not share in this spiritual repast. No; there is no mercy for the rich.

Bibles there are, and ministers there are, and tracts, and pastoral faithfulness, and prayers, and tender and solemn instructions there are, in a thousand forms for the poor ; but the "poor rich" must remain unadmonished, and go down unpitied into hell.

Thus we see that scarcely any class of men are destitute of so many of the best means of salvation as the great and the affluent. There is pity for all others, and from all other classes the kingdom of God suffers violence, and the violent take it by force ; but, O ! "how *hardly* shall they that *have riches* enter into that kingdom !"

And now from these views several reflections very naturally arise.

1. What melancholy evidence does this subject furnish of the *strange depravity of the human heart*. Why is it that the rich are so much more in danger of perdition than other men ? Simply because they enjoy so much more of the divine goodness. Such is the tendency of the human heart under the reception of great and distinguished mercies, that "it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Men do not believe that they are so disaffected with God. But God has tried them in all places, at all times, and in all circumstances ; and he has always found them disposed to evil. It is true of every man, in his unrenewed character, that he grows worse instead of better under all the divine favors. It is true of the poor, and more obviously true of the rich, because they enjoy and abuse so much more of the divine goodness. Men, families, and nations, who are destitute of religion, have increased in sin, as they have increased in wealth. They have employed the favors God has granted them, to promote their own selfish purposes. Their prosperity has given them both the disposition and the power to dishonor the God of heaven. And they have devoted it to this end. They have used it for themselves and against God. And what an expression and proof of the depravity of impenitent men does this single fact furnish ! It may be doubted whether the universe furnishes stronger proof of the total sinfulness of the unrenewed heart than is found in the *present world*, where men sin so constantly against such expressions of the divine goodness. "I spake unto thee," says God, "in thy prosperity, and thou saidst, I will not hear. *This has been thy manner from thy youth.*" "Let favor be shown to the wicked : yet will he not learn righteousness ; in the land of uprightness will he deal unjustly, and not behold the majesty of the Lord."

2. Let me say, *Do not envy the rich*. You recollect the sentiment of David, when he gave way to this sinful spirit : "I was envious at the foolish, when I saw the prosperity of the wicked." And you recollect

how he was cured of this envy, when he considered the influence of wealth, on their spiritual character, and their final condition. "When I thought to know this," he says, "it was too painful for me, until I went into the sanctuary of God: then understood I their end. Surely thou didst set them in slippery places; thou castedst them down into destruction." The poor cottager, with all his poverty and rags, whose daily bread is scarcely earned by the sweat of his brow, but whose piety spreads a charm around his humble dwelling, you may well envy; but not the rich worldling. Will you envy a man that which ensnares his soul?—which presents obstacles to his eternal salvation?—which throws mountains in his way to heaven? Were it as easy for the rich to enter into the kingdom of God, as for the poor, and did men increase in piety as they increase in riches, their allotment would be of the most enviable kind. But so long as it is a fact attested in the Bible, and confirmed by all experience, that rich men labor under great and peculiar disadvantages for securing salvation, who will grudge their possessions?—who will grieve at the sight of their treasures? If you are ever disposed to envy the great and affluent, and mourn that you may not shine in the circles of fashion, and be arrayed in splendor, and feast at luxurious banquets—if, with eager and unsatisfied desire, you cry, give, give, as you survey their treasures—reflect for one moment how these bar up their entrance to the kingdom of God—how they add fuel to their lusts, and furnish excitement to their pride—how they remove them far from the hopeful means of salvation, and often prove their sure passport to the gates of death. Then "fret not thyself because of evil doers, neither be thou envious against the workers of iniquity; for they shall soon be cut down like the grass, and wither as the green herb." Wealth is a privilege, when enjoyed and used as it should be. But I should be afraid to pray for wealth, either for myself or my children. If I knew I should devote it to God, I should be glad to possess it. But I do not know; and observation shows that large possessions are much more likely to injure and destroy us, than we ourselves are likely to devote them to God.

3. Our subject then admonishes us to *take care how we heap up riches*. What mean all this anxiety, and watchfulness, and effort, and bustle to lay up to yourselves treasures on earth? What doth it profit? It will give you the means of an independent subsistence; it will give you influence with your fellow-men; it may render thousands obsequious to your desires; but this is not all. It will inflate you with the pride of life; it will beguile you into a proud contempt of God; it will rivet your heart to earth; it will multiply the cares and embarrassments which detach your thoughts from eternity; it

will put you at a distance from some of the best means of salvation ; it will be an obstacle to your entrance into life eternal, which thousands have in vain attempted to surmount. Ah ! God has said, " they that *will be rich* fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition ;"—and will you *aim at riches* ? God has said, " the *love of money* is the root of all evil ; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows ;"—and will you still strive to be rich ? God has said, " it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven ;" and will you, after all, aspire to affluence ? Rather pray, " Give me neither poverty nor riches ; feed me with food convenient for me ; lest I be full and deny thee, and say, who is the Lord ? or lest I be poor and steal, and take the name of my God in vain." We may devoutly seek a competency, but it is hazardous to seek more. God may say of us as he did of others, " Wherefore I gave them their request, but sent leanness into their soul." Should the providence of God defeat your pecuniary projects, it may be the greatest mercy. Set not your affections, therefore, on the earth, but on things that are above. You cannot be too ambitious of heavenly treasures. And you cannot seek them too soon. And to you who are young, O let me say, " seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Do not defer this momentous concern till you are rich. For the probability of your becoming the humble followers of Christ is less and less, as your wealth increases. I remark,

4. Our subject *affectionately addresses itself to the rich*. There are rich men now before me, some of whom are hopefully pious, and some of whom are fearfully impious. And let the rich man of piety remember, how great are his obligations to effectual grace, and what wonders grace can achieve, that can break through all the barriers which even affluence throws in its way, and all the flames which affluence enkindles around the soul, and snatch it as a brand from the burning. And beware, my friends, lest your riches cause you to depart from the Lord. Of all those who have hope towards God, the rich are most in danger of losing the savor and usefulness of piety, and of being scarcely saved. And that your riches may prove a blessing, and not a curse, " set not your hearts upon them"—" be not conformed to this world"—" use this world as not abusing it, for the fashion of this world passeth away." You are God's stewards, and must give account of your stewardship. How suitable, then, the injunction, " Charge them, that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in

the living God, who giveth us richly all things to enjoy ;—that they do good—that they be rich in good works—ready to distribute—willing to communicate :—laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.”

And to the rich who are not pious, let me say, respected friends, is there not fearful reason to apprehend, that you will never enter the kingdom of God ? Every thing is leagued against you. O, this pride of life—this forgetfulness of God—this confidence in riches—this incessant care and vexation—these golden treasures—how are they like a millstone about your neck, sinking you down to perdition ! But if you perish in the midst of mercies, is not the fault your own ? O tell me, will you perish, because God is kind ?—because he gives the means of great usefulness, as well as happiness ? It may be he is now saying, “ *Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven.* ” It may be that conscience, the cries of humanity, the intimations of Providence, the mighty interests of the soul, demand a great sacrifice. If so, deny thyself. Be not “ sad at that saying.” Obey God’s voice. For “ what is a man profited, if he gain the whole world and lose his own soul ? or what shall a man give in exchange for his soul ? ”

Finally, let me say to all, while you envy not the affluent, *study to do them good.* An appropriate tract, a faithful sermon, a religious periodical, a word fitly spoken, may be to them the message of eternal love ; and may give a new and heavenly direction to all their wealth and all their efforts. How exceedingly great, then, the *guilt* of neglecting those, whose souls are at least as precious as those of the poor, and whose *influence* may be a thousand fold more important. Say not then, in excuse for indolence or cowardice, that not many wise, mighty, or noble are called. For God hath expressly “ chosen the weak things, to confound the things which are mighty.” In his hand the feeblest instrument is omnipotent ; and before his Spirit “ the loftiness of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted.”

END OF VOL. IV.