

A SERIES

OF

TRACTS

ON THE

DOCTRINES, ORDER, AND POLITY

OF THE

✓
PRESBYTERIAN CHURCH

IN THE

UNITED STATES OF AMERICA

EMBRACING

SEVERAL ON PRACTICAL SUBJECTS.

VOL. VII.

PHILADELPHIA:
PRESBYTERIAN BOARD OF PUBLICATION.

CONTENTS.

- I. Letters to the Aged—Extracted from “Thoughts on Religious Experience.” By A. Alexander, D. D.
- II. The Danger of Self-Deception—From James’s “Christian Professor.”
- III. The Dying Professor—From James’s “Christian Professor.”
- IV. Communion with God, the best succour in the worst seasons.
- V. What think ye of Christ?
- VI. A Remarkable Experience, in a Letter to a Friend. By the Rev. A. Fuller, D. D.
- VII. The First-day Sabbath, or the Lord’s-day the Christian Sabbath.
- VIII. The Sympathy of Jesus.
- IX. Who shall dwell in Heaven?
- X. Comforts and Counsels for the Afflicted.
- XI. What shall I do?
- XII. A Plea for Sabbath Afternoon. *H. A. Boardman*
- XIII. Noah’s Carpenters.
- XIV. Are you holy?
- XV. A Question for All, or “Lord, is it I?”
- XVI. Time Lost.
- XVII. A Dream of the Dying, or the White Ticket and the Strait Gate.
- XVIII. A Friendly Letter to a Young Man. By W. S. Plumer, D. D.
- XIX. The New Jerusalem, or the Soul’s Breathing after her Heavenly Country. By the Rev. David Dickson.
- XX. Salvation by Grace.
- XXI. Are Infants Saved? By Rev. David M’Conoughy, D. D.
- XXII. The Doctrine of the Trinity stated and defended. By the Rev. David M’Conoughy, D. D.
- XXIII. On Family Government. By the Rev. W. H. Bulkeley.
- XXIV. Sins of the Tongue, with Rules and Reasons for avoiding them. By the Rev. W. S. Plumer, D. D.
- XXV. How Stands my Case with God? A Help to Self-Examination. By the Rev. W. S. Plumer, D. D.

TO A YOUNG MAN.

MY YOUNG FRIEND—Though I am past your period of life, I have not forgotten how young men feel. I sympathize with you, and wish you well. I have high hopes of you, and yet I confess I have fears also. Let not this candor offend you, but hear a few friendly words. If you pursue a right course, you may do a vast amount of good; but if you follow a wrong path, you will but heap up treasures of misery. Many eyes are upon you, nor should you be surprised at the solicitude felt for you. Your road is beset with perils.

You have a treacherous foe in your own bosom. “The heart is deceitful above all things and desperately wicked. Who can know it?” A belief of this truth is essential to your safety and happiness. If you think your heart good, you will not closely watch it, and so it will betray you; and if you think it good enough, you will not ask for a better. He who knows how evil his heart is, is far more likely to be wise and happy than he who flatters himself in his iniquity till it is found to be hateful. With the lowly is wisdom. Self-distrust and deep humility are essential qualities in a virtuous character. “He that trusts in his own heart is a fool.”

Another danger to which you are exposed is a corrupt world. “The whole world lieth in wickedness.” Human nature is deeply sunk in sin. On this point God’s word is

clear. "There is none righteous, no, not one. There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable : there is none that doeth good, no, not one. Their throat is an open sepulchre ; with their tongues they have used deceit ; the poison of asps is under their lips ; whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways ; and the way of peace they have not known. There is no fear of God before their eyes." Jesus Christ never used rash or harsh language, yet he said to his disciples, "Beware of men ;" and to the unregenerate he said, "Ye are of your father the devil, and his works will ye do." He who rejects the scriptural account of human nature, may boast of his freedom from vulgar prejudices, but he is denying the truth of God, and will one day rue his folly. The example, the spirit, the maxims of carnal men are all hostile to virtue. This world is a foe to goodness. It hinders but never helps any one to do right. A lamb amongst wolves is an apt emblem of a youth thrown out into the world. None but God can save him from either temporal or eternal ruin.

Satan, too, the great adversary, is very busy, and has vast cunning and power in enticing men from the right ways of God. He is an adept in all artifice and wickedness. He sometimes comes as an angel of light to seduce, and then as a roaring lion to terrify. He is not omnipotent, yet he is "the prince of the power of the air, the spirit that now worketh in the children of disobedience." He is not omnipresent, yet he continually "goeth about seeking whom he may devour." It is foolish to think or speak lightly of so dreadful a foe. He has ruined millions. He who jests at the power of this wicked one, shows that he is already "led captive by the devil at his will." He is sporting himself with his own deceivings.

When a man's own heart, a corrupt world, and Satan combine, their power is fearful. However varied their modes of assault, their object and tendency is always the same, the ruin of the soul. One such adversary might well alarm a wise man, but when all rise up against us, we have the greatest need of watchfulness and prayer. This is the more manifest, as it is of the nature of sin to blind the mind, harden the heart, and lull apprehensions of danger. He who has the fewest fears is often in the most peril. In all men, but especially in young men, it is an evil token to refuse to be afraid, when danger is or may be imminent. "For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape."

Nor have young men laid up rich stores of experience. They practically know but little of the depths of Satan, the wickedness of men, or the deceitfulness of their own hearts. With them all is gold that glitters; all is true that is plausible; all is good that is fair. How few young men have learned that the wounds of a friend are faithful, and that stern rebukes are better than the kisses of deceit! To them life, duty, society—all appear in false lights. They have seen but one shade of the picture, and that is bright.

Young men are also subject to occasional and sometimes to deep despondency, than which nothing is a more severe trial of one's principles. Separated from the charities of life, often held in anxious suspense, disconcerted in all their plans, forsaken by those in whom they had trusted, or betrayed into the power of malignant men, their hearts are often smitten with sorrow, and withered like grass. Then evil, like an armed man, comes in upon them when they are lame and broken, and incapable of playing the man. A virtuous character was never formed under the prevailing influence of dejection and discouragement.

At all times young men are in danger from the influence

of evil companions. Perils from this quarter are indeed extreme. "May you live in bad company," was among the ancient Greeks a form of the bitterest imprecation. Nor was this without reason, for "the companion of fools shall be destroyed." None can tell how many young men have their principles poisoned, their characters debased, and their prospects blighted, by those whose trade it is to sin, and to teach others their pernicious ways. This is an appalling subject.

Bad company often leads to drunkenness, a vice which destroys its thousands of young men. It carries with it almost all other evils. It steals upon men in the most specious manner. It sings syren songs, while it binds its victims in fetters of iron. "Wine is a mocker." It mocks the poor, the feeble, the simple, by making them think that they are wise, and strong, and rich. It consumes time, estate, character, credit, soul and body. Hell follows in its train. In the end "it bites like a serpent, and stings like an adder."

Another danger to which young men are exposed, is the sin of Sabbath-breaking. When a man, who has enjoyed a Christian education, can, without compunction, deliberately violate the law of the Sabbath-day, he is unquestionably on the highway to ruin, both temporal and eternal. God may put forth his hand and save him; but, left to himself, his destruction is inevitable. The day intended for a solemn revision of his life and conduct, is by him given up to sin and folly, and so he is hardened in wickedness. The pleas urged for misspending holy time are utterly vain, and will not be adduced when men shall give up their last account. How can men expect to bid a cheerful farewell to earth, and go in peace to spend an eternal Sabbath with saints in glory, when they find themselves indisposed to the appropriate duties of an earthly Sabbath? If holy time is not a delight here, what shall keep it from being a burden hereafter?

“Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.” This is the law. He who disregards it invites the vile and the abandoned to be his companions, and proclaims himself an unscrupulous contemner of God. It has long been the opinion of pious men that this sin has an unusual power in hardening the heart. Dr. Dwight said—“Few men accustomed to profane swearing ever turn to God, or express a wish to do so.” Thomas Boston said: “Many are very extravagant otherwise in youth, who afterwards take up themselves; but oftentimes swearing grows gray-headed with men.” None but foolish men both swear and pray. Swearing manifestly makes prayer a mockery. It is a sin that carries with it vulgarity; it is in open contempt of good breeding; it is without any excuse. God has often punished it even in this life with terrible judgments.

These vices naturally, and almost inevitably, lead to general licentiousness, and especially to the violation of the seventh commandment. Commonly the doom of a young man is sealed when he becomes the victim of the “strange woman.” “For her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life.” She is “a deep pit; the abhorred of the Lord falleth into it.”

These vices are usually accompanied with heavy expenses, and so bring temptations to dishonesty. At first money is taken from an employer or partner with an intention of soon refunding it; but a wicked life consumes it all, and he who secretly borrowed begins to steal, to lie, to obtain money from friends under false pretences, and perhaps even to think of forgery; or perhaps he hastens to the lottery office or the gaming-house, and there steps his soul in the vices of “a hell.” Bankruptcy in estate and character soon follows, and prudent men avoid the recently gay and popular youth as if he had the plague.

It shall be for a lamentation that so many young men live in idleness. Too proud to work, they squander their patrimony, or abjectly depend on the charity of some relative who has means. No vice more exposes men to every form of evil than incurable laziness. "The devil tempts all men, but the idle man tempts the devil." He who so lives as to let it be known that he has no regular employment, advertises himself as a target for all the archers to shoot at.

Ambition also brings young men into many perils. This is the Moloch of America. To it thousands sacrifice their all. Whatever their success, plans of ambition jeopard every thing. David knew, and Uriah found, that the forefront of the battle was a post of danger. The leader meets the foe before his host. "The higher towers are, the more terrible is their fall, and the mountain tops are most exposed to thunderbolts." God is kind when he says—"Seekest thou great things? Seek them not. Mind not high things." There is one appendage to ambition that has filled many a house with wailing. I mean duelling. It is not possible to give any correct definition of murder that does not embrace death inflicted in a duel. The highest legal authorities so pronounce. The practice also includes the guilt of self-murder. The code which governs this murderous usage is full of absurdity, and is more bloody than the code of Draco. Yet ambition knows no limits, and defies all restraints, human and divine, and calls its laws "the code of honour."

To all young men dangers arise from the readiness of the carnal heart to embrace loose opinions on moral and religious subjects. The world is full of the grossest religious errors. The men who make it their business to propagates them, are often gifted and plausible, addicted to flattery, and full of zeal. There are in our day atheists, who, by speech and by the press, labour to sunder all the bonds of moral obligation,

and to root out every just and noble sentiment. "They that deny a God destroy man's nobility; for certainly man is of kin to the beasts as to his body, and if he be not of kin to God by his spirit he is a base and ignoble creature." Infidelity, too, with her cup of death, stands ready to poison every soul of man, and is especially seductive to the young. Although infidels have been defeated on every field of argument, yet their malice still rages, and they are ever changing the mode of attack. But their folly shall be manifest. To his church God has said—"No weapon that is formed against thee shall prosper; and every tongue that shall rise in judgment against thee shalt thou condemn." Unitarianism is also busy sowing its deadly seeds. It boldly attacks the fundamental truths of Christianity, denies the divinity of Jesus Christ, the divinity and personality of the Holy Spirit, the total depravity of man, and regeneration by the power of God. It professes to receive the Bible; but as a system of religion for a sinner, it is really no better than infidelity. One of its greatest champions has confessed as much. In his letter, dated Northumberland, April 23, 1802, Dr. Priestley says of Mr. Jefferson: "He is generally considered as an unbeliever; if so, however, he cannot be far from us, and I hope in the way to be not only almost but altogether what we are." There, too, is Universalism, which promises eternal life to the blasphemer, the liar, the thief, the murderer. This is one of the most pleasing forms of delusion. It opens wide the door to corruption. Most of the hardened criminals I have ever conversed with were staunch Universalists.

These, and almost all other errorists, are violent in their attacks upon what they call Calvinistic doctrines. They constantly labor to prejudice the minds of the young against these precious truths. That they are of God the Scriptures clearly teach. That they are of good moral tendency is manifest from all their history. Sir James McIntosh says:

“The Calvinistic people of Scotland, of Switzerland, of Holland, and of New England, have been more moral than the same class in other nations. Those who preached faith, or in other words, a pure mind, have always produced more popular virtue than those who preached good works or the mere regulation of outward acts.” And Jesus Christ has said—“A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.” The amiable and venerable John Newton once wrote—“As to the doctrines which are stigmatized by the name of Calvinism, I cannot well avoid the epithet rigid, while I believe them; for there seems to be no medium between ascribing salvation to the will of man or the power of God; between grace and works; between being found in the righteousness of Christ or my own. Did the hard consequences often charged upon the doctrines entitled Calvinism really belong to it, I should have much to answer for if I had invented it myself, or taken it upon trust from Calvin; but as I find it in the Scriptures I cheerfully embrace it, and leave it to the Lord to vindicate his own truth, and his own ways, from all imputations which have been cast upon them.” When men renounce these doctrines they depart from the truth and life of religion.

The foregoing are some of the dangers of young men. The list might easily be much extended. Each one’s observation can supply any deficiency. He who has such enemies as these needs a perfect panoply.

Yet ruin is not inevitable. Young men *may* escape vice and rise to virtue, usefulness, and happiness. Thousands have done it, and obtained eternal glory. But such a result is not reached by the careless, the vain, the self-sufficient. He who would be crowned with glory must submit to wholesome rules. The ancients built the temple of honour in the rear of the temple of virtue, so that no man could reach the former without passing through the latter.

Be persuaded, then, to employ your leisure hours in the improvement of your minds by solid reading and profitable study. Beware of poor and corrupt books. "Few men have been sufficiently sensible of the importance of that economy in reading, which selects almost exclusively the very first order of books. Why should a man, except for some special reason, read a very inferior book, at the very time he might be reading one of the highest order?" Indulge not the miserable vanity of pretending to an originality which needs no aid from others. Be willing to learn from the wise and good of all ages. A thought obtained from another, and made yours by reflection, is as fairly your own as if you had first entertained it. "They who say that our thoughts are not our own because they resemble the ancients, might as well say our faces are not our own because they are like our fathers." "Cry after knowledge, lift up your voice for understanding, seek wisdom." "That the heart be without knowledge is not good."

No wise man would wish to see you a recluse, but would advise you to seek improving society. "He that walketh with wise men shall be wise." Seclusion from mankind is no friend to virtue. The life of a monk is not of God's ordaining. "Two are better than one; because they have a good reward for their labour. For if they fall the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up. Again, if two lie together then they have heat; but how can one be warm alone?—and if one prevail against him, two shall withstand him; and a three-fold cord is not easily broken." The elements of good society are intelligence, gentleness, benevolence, magnanimity, and true piety. Where these are, the manners, the mind, and the heart will be improved.

Labour to acquire moral courage. Learn to say no! and stick to it. A facility of temper which complies with every urgent solicitation will ruin any man. It has destroyed

thousands. Never permit yourself to be frowned or laughed out of a good conscience. "Fear not them which kill the body, and after that have no more that they can do." "The fear of man bringeth a snare." "Say not a confederacy to all who say a confederacy to you, neither fear ye their fear, nor be afraid." The derision of wicked men should but strengthen us in our good purposes. Their laughter is mad. "When a blind man comes against you in the street, you are not angry at him; you say, 'he is blind, poor man, or he would not have hurt me.' So you may say of wicked men reviling goodness. They are blind, and know not what they do." "It is a small matter to be judged of man's judgment. He that judgeth me is the Lord." If you can please God, man's displeasure is but a puff of wind.

Never engage in any thing, the lawfulness of which is doubtful. Beware of the first wrong step. The only guaranty against a wicked life is not to do a wicked act. The first sin opens the door to many. He who steals a pin is on the highway to horse-stealing. He who is merry over his wine once a year will probably die a drunkard. Maintain your principles at all hazards.

If engaged in trade, be satisfied with small regular gains, rather than seek much at a great risk. "He that maketh haste to be rich shall not be innocent." Human virtue is seldom more severely tried than when embarrassment succeeds over-trading. Very few are able to stop payment without some loss of reputation, or some wound to virtue. He who prays, "Lead us not into temptation," and then deals rashly, is disregarding his own most solemn judgments of what is safe and right.

Learn to curb all your passions. "Do nothing with over-eagerness of mind." The art of self-government is invaluable. Let not even gross slander enrage you. "A great lie is like a great fish on dry land; it may fret, and fling, and make a frightful bother, but it cannot hurt you.

You have only to keep still, and it will die of itself." I like the story of the blacksmith in Alabama, who being advised to bring an action for damages against a slanderer, said—"I can go into my shop and hammer out a better character in six months, than all the courts in christendom can give me." The divine law of forgiving enemies, and of blessing those who curse us, is as safe as it is holy. Basil the Great said—"Has any one permitted himself to make use of injurious expressions respecting you? Reply to him by blessings. Does he treat you ill? Be patient. Does he reproach you? Is the reproach just? If it be, condemn yourself; if not, it is but a breath of air. Flattery really could not impart a merit to you if you have it not; nor can calumny give you faults that you do not actually possess. Does he tax you with ignorance? In shewing yourself angry, you justify the charge. Does he persecute you? Think of Jesus Christ. Can you ever suffer as he suffered?" In fine, keep cool, conquer yourself, restrain your passions, be benevolent, and you will be a happy man. "He that ruleth his own spirit is greater than he that taketh a city."

Find out the weak points of your character, and try to strengthen them. It is as true of character as of fortifications, that "the whole is no stronger than the weakest part." If peculiarly accessible to flattery, think of the vanity of human applause, even when sincere, and of its baseness when it is a lie. If very anxious to acquire property, resist your covetousness by repeated acts of generosity. In short, be always on your guard against the enemy, but doubly so when his suggestions coincide with the evil desires of your own mind.

Keep some ennobling object always before you, such as the good of your family, your country, or your race. Every man "should be like a river that fertilizes while it flows, carrying ships and all that floats upon its bosom along with it to the ocean." "Life without a purpose is dull and

unsteady;" and life without a noble purpose is low and grovelling. You are not too young to do much good. Alexander, Cæsar, and Bonaparte, won nearly all their fame before they were thirty years old. The younger Pitt was high in power at twenty-two. Washington was but twenty-five when he safely carried the remnant of the army off Braddock's field. Spencer, Summerfield, and McCheyne were a blessing to thousands though they all died young.

If what has been said is likely to do you any good, you will not be offended when you are told that you cannot too highly prize the privilege of prayer. "A calm hour with God is worth a whole life-time with man." The secret spring of all real strength is in God. He who does not know it is to be pitied; and he who knows it, and does not profit by it, is a madman. Cry to God day and night. Whatever concerns you is proper matter for prayer. Nothing so puts us on our guard; nothing so fortifies us against the hour of trial; nothing brings such peace into the soul as hearty prayer to God in the name of Christ.

Always attend, when you can, the public worship of God. Do this from principle, and be not ashamed to own that you make it a matter of conscience. If you love God you will find both profit and delight in such services; and if you love him not, they may restrain you from many evil courses, and finally lead you to Christ. Never despise a preached gospel. "Faith cometh by hearing."

Nor can you too carefully study God's word. That blessed volume is a better guide to wisdom and peace than all other books beside. It has an incomparable energy for good. "The gospel is a powerful magnet to attract men upwards. Where it does not lift them to heaven, it at least raises them to the high places of the earth." The testimony of great men in favor of the Scriptures should secure for them a careful perusal. Patrick Henry said—"The Bible is a book worth more than all the other books ever

printed." Dr. Johnson said—"Young man, attend to the voice of one who has possessed some fame in the world, and who will shortly appear before his Maker: read the Bible every day of your life." Dr. Marryatt is said to have committed to memory more than half the books of the Old and New Testaments, and to have repeated them at least once a year to the end of his life. Who has ever walked safely whose path has not been lighted by this lamp of truth? The Bible suits all, and has words of counsel and of peace for the humblest classes. The poor shepherd of Salisbury Plain said—"Blessed be God! through his mercy I learned to read when I was a boy. I believe there is no day for the last thirty years that I have not peeped at my Bible. If we can't find time to read a chapter, I defy any man to say he can't find time to read a verse; and a single text, well followed, and put in practice every day, would make no bad figure at the year's end. Three hundred and sixty-five texts, without the loss of a moment's time, would make a pretty stock, a golden treasury, as one may say, from new-year's day to new-year's day; and if children were brought up to it, they would come to look for their text as naturally as they do for their breakfast. I can say the greatest part of the Bible by heart." Could all young men be persuaded to follow such an example what a world we should soon have!

As you live, and move, and have your being in God, nothing is more reasonable than that you should set the Lord always before you, and learn to do all to his glory. His favor is life; seek that and death shall have no power over you. Live to his honour, delight in his law, and frame all your doings for the advancement of his cause. The highest religious motives are always the safest. Whatever is done should be done with right motives, and to a right end. Let God be in all your thoughts. There can be no proper state of heart where God is utterly forgotten.

But remember your entire dependence on God's Holy

Spirit for illumination, strength, wisdom, and consolation. He is the true oil of gladness ; he is the only effectual Comforter ; he can teach, so that the simple shall become wiser than their teachers. Without his influence all our good purposes vanish like a cloud.

And make Christ all in all. Without him you can do nothing. You are all sin, guilt, and misery ; he is all righteousness and worthiness. Salvation is wholly free, gratuitous, undeserved. Christ died the just for the unjust. Trust in him alone. “ He who, with a consciousness and acknowledgment of great imperfections, trusts in the righteousness of Christ, is a better Christian than a more perfect man who trusts in his own.” A good man once said—“ I find it difficult to believe that God can forgive me, because I cannot forgive myself. But I find great comfort in Isaiah lv. 7—9. ‘ Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon ; for my thoughts are not your thoughts, neither are your ways my ways, saith the Lord ; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.’” Blessed be God, “ the blood of Jesus Christ, his Son, cleanseth us from all sin.” However sinful you may be, come to Christ and he will prove himself both able and willing to save you. Look to Jesus and live. We are *complete in him*. He is called the Saviour, Redeemer, Deliverer, Mediator, Advocate, Intercessor, Prophet, Priest, King, Captain, Shepherd, Governor, Prince of Peace, Prince of Life, Sun of Righteousness, the True Light which lighteth every man that cometh into the world, the Bright and Morning Star, Ransom, Sacrifice, the Lamb of God that taketh away the sin of the world, Physician, Friend, Brother, the Way, the Truth, the Life, the Door, the true Bread that cometh down from heaven, the Wonderful, Counsellor, the

Mighty God, the Everlasting Father, the Son of God, the Son of Man.

He is "of God made unto us wisdom, and righteousness, and sanctification, and redemption." To be in him is salvation begun, to walk in him is salvation carried on, to be like him and to be with him is salvation completed. It is better to suffer with him than to reign without him. His name is as ointment poured forth. He sincerely offers grace to kings and great men, but loves to show the greatness of his tender mercy in teaching the ignorant, and visiting the poor and afflicted. He is the Lord our righteousness. He is all our salvation. He is Head over all things to the church. He has the keys of death and of hell. He is Heir of all things, and has been appointed Judge of the world, so that we all must appear before him, and from his lips hear our final sentence.

You cannot make Christ too prominent in all your thoughts. You may easily love and trust the world too much; but there is no danger of excess in your attachment to Christ, or in your confidence in him. Every man is blind till Christ opens his eyes. Every man is dead till Christ gives him life. He is the only covert from the storm, the only perfect pattern of holiness ever shown to man, the only medium of reconciliation with God. No man ever loved God or holiness, no sinner ever escaped perdition, or reached glory but through Christ. To every holy being he is the chiefest among ten thousand and altogether lovely. The virgins love him, the saints praise him, the angels adore him; in him the Father is well pleased. He is the centre of attraction to all the redeemed. He is drawing all his chosen to himself. Take Christ out of the gospel, and we have no glad tidings of great joy to publish to men. Love to him is the inspiration of every song of hearty praise that ever ascends from earth to heaven. Without his name prayer is wasted breath. By the death of Christ is the death of sin.

We nail our sins to his cross. Take a guilty man to the foot of Sinai. Bid him behold its lightnings and smoke; bid him listen to its awful voices and thunderings; and he may turn pale and exceedingly fear and quake, but he will hold fast his idols. But take him to Calvary, and let him there learn the evil of sin and God's love to the ill-deserving, and his heart will break, his pride will be abased, he will bow his neck and take Christ's yoke upon him, and he will crucify the flesh with its affections and lusts, yea more, he will rejoice in hope of the glory of God, and henceforth the love of Christ will constrain him. No sinner ever found pardon and acceptance but in Christ. None ever came to Christ and desired any other Saviour. To be found in him is all we need. His grace is all sufficient. His truth can never fail. His power none can resist. He bears our nature, and so his work and sufferings are adapted to our wants. He counts it not robbery to be equal with God, and so his mediation is full of efficacy with God. Paul calls his blood the blood of God. Acts xx. 28. He has a true body and a rational soul, with all the tender sympathies of our nature. He is full of love and pity. He never trampled on a broken heart. The poorest, guiltiest sinner on earth, may approach him and be sure of his love. He is also God, and so cannot err, cannot be mistaken, cannot be defeated. He retains both his natures united for ever.

O that young men loved him as they should. He loves them. He says very kind things to them. Hear him: "I love them that love me, and those that seek me early shall find me." "Seek first the kingdom of God and his righteousness, and all these things shall be added unto you." "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh when thou shalt say, I have no pleasure in them." "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?"