

nor device, nor knowledge, nor wisdom in the grave, whither thou goest." Oh let each put to himself the question what have I to do—to do in relation to God, and judgment, and eternity? Is this the testimony which conscience is constraining some to give: "We have been living without God. We have been doing our own will. We have been seeking our own pleasure. The world has been all to us. The word and will of Christ, nothing. If true repentance is necessary to salvation,—a living faith in the Saviour,—if a renewed heart, if sanctified affections,—then we are in every way unfit to die." Then alas, you have all to do—and the time for doing it is short and uncertain. Be warned, be entreated to flee from the wrath to come. Every hour as it passes into eternity,—every sign and token of the unceasing flight of time,—every memorial of the numberless chances to which human life is subject,—every deathbed at which we stand—every opening grave, re-echoes the *now* of the apostle—the earnest admonition of the preacher, and sternly rebukes the inaction and indecision of the soul, in matters which concern its everlasting well being.

Or is this thy testimony of thyself, thou to whom an awakened conscience is plainly speaking,—that thou art in doubt of thy state before God. Thou canst not say that thou art at peace with Him. Thou hast not attained to the full assurance of the divine mercy and love to thy soul, which the Scriptures promise, and which the saints of the first ages enjoyed. Thou art harassed with doubts and fears about the relation in which thou standest to God,—the interest thou hast in Christ, and thy right to hope for final admission into His kingdom. This is no *right* state to be in. That cannot be a right state, which implies a deficient and im-