

work of their own hands, "saying to a stock, Thou art my father, and to a stone, Thou hast brought me forth." But all idols are an abomination in the sight of the Living God, before whom the human conscience instinctively trembles, as in the presence of its Almighty Creator and Lord.

In thinking of God we should attend to the relations in which we are connected with him. We are dependent on him for our existence. His will is law to us and we are the subjects of his government. His absolute perfection claims our utmost reverence and love: ungodliness in us is sin of the greatest enormity and deserving the severest condemnation. Without his mercy we should be forever wicked and miserable. Thus related to God, and feeling deeply, as we ought, that, whether we will or not, we have truly to do with him, we shall be convinced that there is awful reality in the existence of the supreme being. Our idea of him, being felt to be in its foundation not the product of our imagination, or the creature of our will, but a natural knowledge derived from God himself, our hearts will own to a sense of his existence, like the intuitive assurance which we have of our own identity and the world's actuality. Living in conscious affinity with him who "teacheth man knowledge," we shall be quite sure, both that "he is," and that he is in converse with us.

It would be preposterous in us to boast, as some have presumed to do, that we can discern the grandeur of the visible heavens and admire the sublimity of the