

another and said, holy, holy, holy is the Lord of hosts, the whole earth is full of his glory. Then said I, wo is me, I am undone, because I am a man of unclean lips, and dwell amidst a people of unclean lips, for mine eyes have seen the King, the Lord of Hosts." Since all sin is opposite to the true character of God, it also necessarily opposes the manifestation of the same among men. We should have just conceptions of the Divine character, and discover those so clearly by our conduct, that others seeing our good works, may form correct views of God also, and thus glorify our Heavenly Father. But every error of judgement, every irregular motion of the heart, every act of immorality, tends directly to obscure the glory of God, to blot out the remembrance of his name from among men.

But, in order to be convinced of the great evil of sin and to make an honest, a hearty acknowledgement of it, we must be persuaded that it is inconsistent with our own character and interest. Man cannot but love himself, and he cannot but love that which he thinks promotes his good; and therefore unless we are persuaded that sin is opposite to our best interests we will never acknowledge it as an evil. We must not only know that sin is a departing from the fountain of living waters; but also that it is a hewing out unto ourselves broken cisterns which can hold no water. Sin is most inconsistent with our characters as creatures. We have all our powers of mind and body from God. How unreasonable, how abominable then that we should employ them all against him. As christians we are redeemed by the blood of his only begotten son. We enjoy all the privileges of salvation and therefore we should, it is reasonable and becoming that we glorify God in our bodies and spirits which are his; but to employ them in the service of sin, Satan, and the world is most detestable, unreasonable and inconsistent. By a wise distribution of Jehovah we have all our talents from him, and for the application of these we are responsible to him, and therefore he must be a very unwise and wicked servant who conceals or misapplies his masters money. "For of him, and through him, and to him are all things." Religion therefore to the whole of its extent is a most reasonable service; iniquity, transgression, argue the most arrogant folly. In scripture a sinner and a fool are terms of the same import. Righteousness exalteth a nation but sin is a shame to any people. And until we are convinced of the propriety of religion, we cannot, it is impossible that we could, acknowledge sin as evil, blameworthy, or improper. Sin is no less inconsistent with our happiness, as sensible beings capable of enjoyment. There is an inseparable connection between duty and happiness, between sin and misery. Whosoever despiseth the Lord wrongeth his own soul also. Them who honor the Lord he will honor, but those who despise him shall be lightly esteemed. The wages of sin is death; to be carnally minded is death. He that soweth to the flesh shall of the flesh reap corruption. Sin is the cause of all the misery of mankind both in time and through all eternity. "From whence come wars and fightings among you; come they not hence even of your lusts that war in your members."

Thus when we consider sin as the antagonist of God. That it opposes directly the manifestation of divine glory in the world; that it is unworthy of us as rational, intelligent beings; the cause of all our