

"Others follow the world, and why should not you?" Because *I know better*, and cannot, without sinning against the decisions of my own better judgment. I cannot, without being more criminal than a great many. I cannot imitate the world without being involved in its condemnation. The world lies in the Wicked One, it is Satan's kingdom. I would choose another resting place. I would serve another Master.

"Come with us, for these religionists will make you melancholy." The affirmation is false, being contradicted by the Bible and by human testimony. I see none more truly cheerful, none so happy. Songs of praise express their feelings in the domestic circle, and when congregated in hundreds or in thousands. I see them live in contentment and die in peace, yea even in triumph.

"Come with us or you will lose, in pocket and in case, and in worldly honour. You will lose the world's friendship." Such a loss is gain. What is the worth of the money, or honour, or friendship, won by neglecting my soul and the claims of my God? The friendship of God is more *to me*, and will at the judgment day appear more precious *to you*, than all else that the world or the universe contains.

"But you will not lose the friendship of God by following your own inclinations in early life. I never can believe that a God of boundless mercy will condemn to an eternal hell for the sins of a short life." What we know of God's character and purposes we learn from himself. It is written in his own words. "Without holiness no man shall see the Lord. Nothing unclean shall enter therein. He will by no means clear the guilty. To the wicked he will say, Depart ye cursed into everlasting fire prepared for the Devil and his angels. How shall ye escape if ye neglect so great salvation? Depart from me then ye evil doers, I will keep the commandments of my God. The ungodly will not stand in the judgment."

I will avoid any farther statement of prevalent temptations that I may direct attention, in conclusion, to the most effectual method of resisting the enticements of sinners. Here I might urge the propriety of *avoiding* some of the forms of seduction and of promptly *resisting* others. It would be quite proper to charge the young earnestly to *avoid besetting* sins, to *guard* against *small* sins, to *conform* not to *common* sins, and to *beware* of *first* sins; but I apprehend that the main direction must be of a *positive* character. Resistance is essential to safety, but it is not by mere resistance that we are to be saved. What are all these temptations but enticements to come down from the elevation of working for God, and of walking by God's holy law, to the littleness of living for pleasure and of walking according to the course of this world. If I say, Flee from temptation, and you ask, Whither? I answer at once, To the Lord Jesus Christ your Saviour. When I say, Resist temptation, and you inquire, By what power or influence? I answer, Not in your own name or strength, not by the mere dint of resolutions, promises or pledges, but by engaging in the work of God and trusting to the divine promises of grace and strength.

All these temptations are enticements to neglect the grand object of life. This subject calls upon you earnestly to consider that end. It is to serve God, to glorify him by faith and love, and prayer and praise and active service—by attaining personal excellency of character and by bringing others to love and to serve him. You are *now* called above all things to such religious services as will prepare you for a glorious eternity of activity as well as of joy. Now you are called to the honourable work of preparation, by storing your minds with knowledge and by cultivating truth, righteousness,