

vidual to whom I refer had celebrated the pleasures of wine and jovial companionship, and darted the arrows of his singularly brilliant wit against sobriety and moderation; and if, in the season of his glory, when the tide of his spirits was at its height, any one had presumed to hint to him the sin of the course he was pursuing, he would probably have answered in scorn, "Be not righteous overmuch, neither make thyself over-wise; why shouldest thou destroy thyself?" But what was the end? O! was there no warning spirit from heaven, to predict to him, in secret whispers, a day when friends should forsake him,—when he should be cast into a gaol,—when, in utter want, and worn to a skeleton by a consumption which his own excesses had hastened, if not produced, he should close his eyes miserably upon a world through which he had once deemed that he had run so happy a course!

The principle involved in these remarks you will have no difficulty in applying to other ungodly courses of conduct, without my specifying such particularly. Therefore, when wicked men think or speak of the loss of pleasure, and the like, attending a life of strict religion; we are able, if we can do nothing more, to point them at all events to the opposite side of the picture. If the outward ills resulting from adherence to the commandments of God—and let it not be forgotten, in passing, that these ills are blessings in disguise, being invariably overruled, in God's providence, for the benefit of the pious sufferer—but, omitting this, looking at them as real and uncompensated ills,—if they, I say, are counted by tens, there are evils attending ungodliness too, which must be counted by thousands. The former, compared with the latter, are but as molehills beside the Alps. You cannot, my friends, if you wish to be happy, be too scrupulous in regard to any thing that conscience bids you shrink from. Once begin to deviate from the commandments of God, and who can