

duced as instances in proof of this assertion. But in the history of no people is God's displeasure against sin, and his inflexible justice more legibly written than in that of the Edomites. There, as in letters of fire we read, "It is an evil thing and bitter to sin against God."

Esau cannot have failed to have had religious training. He was born of pious parents, with whom he lived between eighty and ninety years, and for fifteen years—the most impressible years of his life—he had the counsel, the instruction, and the example of one of the most remarkable of saints, his grandfather, Abraham. Hence, we may conclude that Esau, when he went to Mount Seir, possessed very considerable knowledge of the true God, and this knowledge ought to have been preserved in his household. If "the invisible things of God from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they, —those who have no light but that of nature —are without excuse," what shall be said of the guilt of those who, in addition to the light of nature, have much of God's revealed will, and yet leave his worship for the worship of idols? God justly gives those over to a reprobate mind who do not like to retain Him in their knowledge. God delights in mercy. He multiplies pardons and judgment is His strange work; yet, "He cannot be an en-