



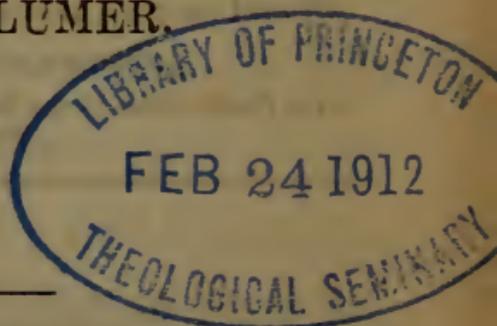
"Hear ye children the instruction of a father and attend to their understanding" Proverbs. VI.

SHORT SERMONS

TO

LITTLE CHILDREN.

✓
BY W. S. PLUMER.



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A Few Words to all Little Boys and Girls.

MY YOUNG FRIENDS: I was once as small as you are. I had fears, and hopes, and sins, and sorrows, just as you have. I do not forget how I then felt. I love children still. I never saw most of you who will read this book. But I hope you will read it. It is not long, and it is not hard. I use short and plain texts and easy words. If you will heed what I tell you, it will do you good all your life. I do not know that I shall live long, and I send you these Sermons now, for fear, if I put it off, I may be sick or die. I wish

you to know what I think about you, and about God, and about Christ. I shall be dead and gone before some of you will read this book; but I shall meet you all by and by. We shall see each other at the last great day. I pray that you and I may be ready, when the Lord shall come. May God bless you every one. Farewell!

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SERMON I.

There is a God.

He that cometh to God must believe that he is.

Heb. xi. 6.

I BELIEVE there is a God, but I do not believe so because I ever saw him. "No man hath seen God at any time." God says, "No man shall see me and live." But we may all believe in some things, which we never saw. We never saw the wind, and yet we know it blows. Like the wind, God may exist, though not seen by us. We all believe that many men are now alive, whom we never saw, but whose works we have seen, or whose fame we have heard of. Therefore, it is as foolish as it is wicked to doubt whether there be a God, simply because we never saw him. But I

will tell you why I believe there is a God.

Not long ago, I went with four little children into a watchmaker's shop, and there a man brought out a little box, and put a key into a small hole in the side of it, and wound it up. He then set down the box, and touched a spring, and the top flew open, and a little bird, not as large as a humming bird, hopped out, and flapped its wings, and sang, or seemed to sing, a pretty tune. When it had sung its tune, it hopped down into the box and we saw it no more. It was made of brass and silver and gold. It was very small and very beautiful. The little boys and girls that were with me were much pleased. Charles said, "How pretty it is." James said, "How it sings." Mary said, "I wish I had it. I would give a dollar for it." She was told the price of it was six hundred dollars. Jane asked, "Who made it?" Mr. Smith, the watchmaker, told her it was made

by a man in Geneva, in Switzerland. We all left the store in good spirits and went out to a grove. Here were many living birds. Some were black, some were blue, some were red, some were yellow, some were green, and many were speckled. One had a white body, and red head, and black wings. One was black all over except the wings, which were of the colour of gold. Every one of them could hop from branch to branch, and from tree to tree. They could build nests, and find food for themselves and for their young ones. They could all make some noise. The notes of most of them were very sweet. One of them could mock all the rest. He had the notes of the quail, the jay, the blue-bird, the robin, the cat-bird, and a dozen others. He is called the mocking-bird. The sun shone clearly, and a little rain the night before had made the air cool and pleasant. So we all walked through the grove, and found some pretty flowers.

We then came to a cool spring, and took a drink of water. Near the spring was a large rock, and on it we sat down to rest. "Now, is not this fine?" said I. "Yes, yes, yes, yes," was heard from all. Just then two or three birds near us sang sweetly, as if to please us. I thought it was a good time to talk. So I said, "If a man in Geneva made the bird in the box, how came all the living birds here? Did they make themselves?" Charles said, "How could they make themselves? I saw in my book the other day, that 'nothing can make nothing.'" "Well," said I, "did the man in Geneva make them?" Jane answered, "No! he never saw them. He could not make such birds as these. The bird in the box is the best he could make, and it cannot lay eggs, and hatch young ones, and fly about, and build nests, and eat cherries." I then said, "Did they just grow without any one making them?" Charles replied, "How could they?" Mary said,

“I can tell you how they came here. God made them. No man could make them. None could make them but God himself. I know there is a God, because there are so many pretty birds.”

I added, “You are all right, my children. There is a God. If these little birds were put under the water, they would all die, yet there are thousands of living things in the water, that would die if they were brought out of it. God has fitted the birds to the air, and the fishes to the sea. He has made every thing good, and we ought to believe that he is. His works are all around us. They are many, and great, and wise. Let us never doubt that there is a God.”

REMARKS.

If there is a God, we ought to believe in him, and think of him. We ought to love him, and fear him, and obey him, and not sin against him. We ought also to trust in him. Little birds do his will,

and praise him *in their way*. We ought to praise him in our pretty hymns, and in our hearts. And we ought to pray to him, as he has taught us :

“OUR FATHER which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever.” AMEN.



SERMON II.

God is Great.

Thou art great, O LORD GOD.—2 Sam. vii. 22

A SERIOUS little child was speaking about God. A wicked man, who was near, said: "How big is your God?" The child said, "He is so great that the heaven of heavens cannot contain him, and so lowly that he even dwells in this little heart of mine." God exists of himself. He has life in himself. He depends on no other being. God has been from eternity, and he shall be to eternity. He is and was and is to come. "One day is with the Lord as a thousand years, and a thousand years as one day."* An eternity past or an eternity to come, is

* 2 Pet. iii. 8.

beyond all human thought. God is also great in wisdom. By wisdom he made the heavens. In wisdom he has made all his works. He chooses wise ends, and wise means of gaining his ends. God is so wise that he charges the angels with folly. God did not *learn* wisdom. He always had it. Neither has any one taught him knowledge. He knows all things, that ever have been, that now are, or that ever shall be. He knows also all that ever could be. "Known unto God are all his works from the beginning." "Neither is there any creature that is not manifest in his sight: but all things are naked and opened to the eyes of him with whom we have to do."* "Hell is naked before him, and he has seen the doors of the shadow of death." "The eyes of the Lord are in every place, beholding the evil and the good." Such knowledge is too high for us; we cannot attain unto it.

*Heb. iv. 13.

God is also present in every place. "He is not far from every one of us; for in him we live and move and have our being." "Am I a God at hand, saith the LORD, and not a God afar off? Do not I fill heaven and earth?"

The sun is distant from the earth ninety-five millions of miles, but in every direction from us, even much farther than the sun, God is present. We cannot go where God is not.

Then, too, he is great in power. He has all power. He can do all things. He can make or destroy a world by a single word. He has made all that now exists. He said, "let there be light, and there was light." "He spake and it was done, he commanded and it stood fast." "He hangeth the earth upon nothing." "He taketh up the isles as a little thing. He weigheth the mountains in scales and the hills in a balance." This world, in which we live, has been moving more than sixty thousand miles every hour,

since it was made. It is God, that rolls it on. Is he not a great God?

God is also great in truth. He cannot lie. He always has kept his word, and he always will. "Let God be true and every man a liar." God hates all lies and fraud and cheating. He never mocks any of his creatures. He is the God of truth.

God is also great in love, in mercy, in patience, in pity, in kindness, and in all goodness. The Bible says, "God is love." He made the world, and because he was thus loving, he made it all good. And there never was such love as that which led God to give us his Son. The strangest thing I ever heard of was God's love to sinners. The more I think of it, the more I wonder at it. God's mind is a vast ocean, full of love. O that we all loved him in return as we ought.

O for this love let rocks and hills
Their lasting silence break ;
And all harmonious human tongues
The Saviour's praises speak.

God is also great in holiness. He is "*glorious* in holiness." Isaiah saw him in the year that king Uzziah died, and heard one seraph cry to another, and say: "Holy, holy, holy, is the Lord of Hosts: the whole earth is full of his glory."* Because he is holy, he hates all sin. And because he is holy, he is also just. He is so just, that he can do no wrong. He hates every act that is not just. And because he is just, "He is angry with the wicked every day." "Just and true are thy ways, Lord God Almighty."

God is also great in glory and majesty. "He sitteth upon the circle of the heavens." He rides upon the stormy wind. The thunder has been called his voice, and lightnings his arrows. When he came down, the sea uttered its voice and lifted up its hands on high. Moses went up into Mount Sinai and talked with God for forty days, and when he came down, his face was so bright that he had

* Isa. vi. 1, 3.

to put a vail over it. He got this brightness from talking with God. When John saw the appearance of the Son of God in a vision, "his head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, and his voice as the sound of many waters, and his countenance was as the sun shineth in his strength." John says, "when I saw him, I fell at his feet as dead."*

God must be very great, or he could not take care of the worlds and the creatures that he has made. Angels, and men, and beasts, and birds, and fishes, and insects, and little living things, so small that we cannot see them with our eyes, all receive their life and food from God. Truly he is a great God.

REMARKS.

I. What poor, weak, mean things we all are. "What shadows we are, and

* Rev. i. 14—17.

what shadows we pursue." We are worms of the dust. "All flesh is grass." Pride ill becomes us. When the sun rises, the stars cease to shine. And when God is full in view, all men are like grasshoppers. Let us be humble.

II. Let us be very slow in judging God. It is very wicked in us to try to know more of God than he tells us. "Fools rush in where angels fear to tread."

God's way is in the sea, and his paths in the great waters. Let us not try to see too far, but rather stand in awe and sin not.

III. If God be so great, then those who trust in him need not be afraid. God will take care of them. He has said that he will be their help, and strength, and shield, and rock, and guide, and portion, and reward, for ever.

IV. It is an awful thing to have so great a God against us. Let sinners be afraid. They have good cause of fear.

A wicked man is against himself. The law of God is against him. The gospel is against him, as long as he rejects it. Life is against him. Death is against him. All things are against him, because God is against him. Oh that you would all now cease to sin against him. If you fight against him, he will fight against you.

PRAYER.

THOU GREAT AND MIGHTY GOD, whose nature is so high and pure and bright, that we cannot even know it all—have mercy upon us. Show us thy love. Use thy power to protect us, and thy wisdom to guide us, and thy mercy to save us. Keep us from all trials that are too hard for us. Fill us with holy fear. Let us not be afraid of man, whose breath is in his nostrils. Be thou to us all and in all, for the sake of Jesus Christ alone. AMEN.

SERMON III.

The Good Shepherd.

I am the good Shepherd.—John x. 11.

KEEPING flocks was common in old times. Kings and rulers were often called shepherds. God himself is called a shepherd; and the Lord Jesus says, "I am the good Shepherd." I wish to tell you something about the flock of Christ, and about Christ as a shepherd.

I. The flock of Christ has in it some old sheep, that have been with him a long time. Some of these are strong and healthy, others are feeble and sickly. Some have been with him but a little while. We do not call them sheep. They are young. We call them lambs, and some of them we call little lambs. Christ said to Peter, "Feed my sheep; feed my lambs." Christ's flock is not very

large. It has no strength of itself. It cannot defend itself. If left alone, it would be eaten up by the wolves. Even old sheep, left alone, cannot fight wolves. All that love Christ and hate sin belong to his flock. If we do not love him, we are but goats.

II. I will tell you something about the Shepherd. The text calls him "the good Shepherd." He is both God and man. He knows what his flock needs. He is mighty to save, and strong to deliver. He is very loving. He loved us so that he laid down his life for us. He died for the lambs as well as for the sheep. Jesus Christ shed his blood for little children. All the children that are now in heaven were washed in his precious blood. David was once a shepherd, and there came a lion and a bear to carry off some of his lambs. But he went after them and slew them at the risk of his life. But Jesus Christ knew that to save his flock he must die. He

is the best friend little boys and girls have. He has done more for them than all the world beside. He is the chiefest among ten thousand. There is none like Jesus.

Some years ago, a friend of mine was in Greece, in the month of March. He was travelling in the country where the shepherds live. He came to three shepherds with their flocks. One had about six hundred and fifty sheep, another had about seven hundred, and the other had about seven hundred and fifty. In all, they had about twenty-one hundred sheep. They were out in the valleys where the grass grew. All the flocks were mingled together. Every sheep had its own name. It would not come nor go, if called by any other name; nor would it come nor go, if called by any but its own shepherd. Every shepherd knew all his own sheep. He knew their names also. If any one was about to go into a wrong place he called it, and it turned back. If the way was narrow or

steep, he would go before, and they would follow him. This is just like what the Bible says about Christ and his flock. "The sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. I am the good shepherd and know my sheep, and am known of mine. I lay down my life for the sheep."

The day my friend saw the shepherds was a cold day. Some of the lambs were quite strong, and full of play; but some of them were very young and tender. The cold chilled them, and they could not walk. The shepherds had on something like large cloaks tied round their necks, and girt about their waists. So they took up the little lambs, and put them in their bosoms. But they did not

smother them. They left their heads out, so that they could breathe well. But they kept them snug and warm. It was a pleasing sight to see an old shepherd with his long gray beard, and his bosom full of lambs. Just so the Bible says of Christ. "He shall gather the lambs in his arms, and carry them in his bosom." Many little children have loved Christ. And he has never let such perish. He is as good to little children as to old people. He says, "I love them that love me, and those that seek me early shall find me."

Among the twenty-one hundred sheep were some old and feeble ones. They could not walk much. If the way was miry or steep, they could hardly go along. So the shepherds would come, and put their crooks under their bodies, just behind their fore-legs, and help them along. They treated them with great gentleness and care. Just so "the good Shepherd has pity on the weak, and gently leads them along. He never

leaves nor forsakes them. "His rod and his staff comfort them." He leads all his sheep into his fold for safety. He leads them out, that they may find pasture. If little boys and girls are wise, they will desire above all things to belong to Christ's flock. I hope all of you will commit to memory the twenty-third Psalm. It is beautiful. "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."

LET US PRAY.

O GOD, we are sinners. We have all gone astray like lost sheep. It is of thy mere mercy that we have not perished long ago. We would have thee for our Shepherd. Do thou feed us, and protect us, and guide us. Let us not fall a prey to him who goeth about like a roaring lion seeking whom he may devour. Put thy spirit within us. If we go astray, bring us back. When we are faint and thirsty, O lead us to the still waters of salvation. Grant that we may find food for our souls in thy precious word. Help us to love thee more and more. Let us not incline to our own ways or to our own wills. If we are brought into any danger, do thou be with us. May we all belong to that one fold, of which there is but one Shepherd. We ask all for the sake of Jesus Christ, our Lord and Saviour. AMEN.

SERMON IV.

The Fear of God.

The fear of the Lord is the beginning of wisdom.—Ps. cxl. 10.

THE words of the text are also found in Proverbs ix. 10. In Proverbs i. 10, it is said: "The fear of the LORD is the beginning of knowledge." Isaiah, speaking of a good man, says: "The fear of the Lord is his treasure."*

This holy fear does not consist at all in dismay, nor is it mere dread and terror. The true fear of God is always found with the love of God. Fear of God has always been a part of true religion, and it always will be. "They shall fear Thee as long as the sun and moon endure."† To fear God aright, we must

* Isa. xxxiii. 6.

† Ps. lxxii. 5.

have divine grace.* We must fear God because he is great, and because he is kind.† When Moses was in the mount with God, and saw his glory, he said: "I exceedingly fear and quake." When Isaiah saw his glory, he said: "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the LORD of Hosts." When one of the prophets, Habakkuk, had a view of God, he said: "My lips quivered at the voice; rottenness entered into my bones, and I trembled in myself."

When this fear of God is of the right kind, it lasts all the day, and all the life. The Bible says: "Happy is the man that feareth always." "Be thou in the fear of the Lord all the day long."‡ And Paul says: "Work out your own salvation with fear and trembling.§

* Heb. xii. 28. † Dan. ix. 4; Ps. cxxx. 4.

‡ Prov. xxviii. 14, and xxiii. 17. § Phil. ii. 12.

Even Christ “was heard in that he feared.”* So that there is no true piety without the fear of God. He who thinks he has faith, and hope, and love, and joy, but has no fear of God, is a poor, vain creature. Some one may ask, Does not John say “that perfect love casteth out fear?”† I answer, Yes. But the kind of fear of which he there speaks, “hath torment.” But this holy fear, of which I speak, as a part of all true piety, has no torment.

I wish to show you how much good this fear of God will do us all, if we have it.

1. It keeps us from being ready to join with the wicked, who would do us harm.‡ “Tell me with whom you go, and I will tell you who you are,” is a Spanish proverb; and it is true. Bad company is one of the worst things in all the world. It ruins children, and it ruins men. Almost every man who is

* Heb. v. 7.

† 1 John iv. 18.

‡ Isa. viii. 12, 13.

punished for his crimes, says that he fell into his bad ways by mixing with bad boys or bad men. If he had feared God as he should, he would not have gone with them.

2. The fear of God drives away the fear of man, which brings a snare. Jesus said, "I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear. Fear him, who, after he hath killed, hath power to cast into hell; yea, I say unto you, Fear him." He who fears God, as he should, will do right, even if men laugh at him, or curse him, or even kill him. When the Apostles said to the High Priest, and all that were with him, "We ought to obey God rather than men,"* I think the fear of God made them able to say so.

3. It gives us boldness, when we are in the right. All the righteous fear God,

* Acts v. 29.

and the wicked do not. And Solomon says: "The wicked flee when no man pursueth: but the righteous are bold as a lion."* It is very bad to be always afraid of every thing. Some seem to be afraid of their own shadow. And many are afraid to look mankind in the face. But he who fears God "shall have a place of refuge."

4. The fear of God greatly holds us back from sin. The Bible says: "The fear of the Lord is a fountain of life to depart from the snares of death." "The fear of the Lord is clean."† It keeps us from sin more than any thing else does.

5. The fear of the Lord frees us from great care about the world. I have already said how Habakkuk was afraid of God. But his fear freed him from care. The very next words are, "Although the fig-tree shall not blossom, neither shall fruit be in the vine; the

* Prov. xxviii. 1. See also Prov. xiv. 26.

† Ps. xix. 9.

labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet will I rejoice in the Lord. I will joy in the God of my salvation. The Lord is my strength, and he will make my feet like hind's feet."* So you see that holy fear and true joy go together.

6. When we fear God, as we should, he comes down and dwells with us. "The secret of the Lord is with them that fear him; and he will show them his covenant."† God has many secrets, which he reveals to them that fear him. The world knows not these secrets, and cares not for them; but still they are worth knowing. If you fear God, he will teach you what they are, better than I can tell you.

7. It is a great thing to fear God in a time of general distress. Hear what David says in such a time: "O God,

* Hab. iii. 17—19.

† Ps. xxv. 14.

thou hast cast us off, thou hast scattered us, thou hast been displeased; O turn thyself to us again. Thou hast made the earth to tremble; thou hast broken 't: heal the breaches thereof; for it maketh. Thou hast showed thy people hard things: thou hast made us to drink the wine of astonishment. Thou hast given a banner to them that feared thee, that it might be displayed because of the truth."* I wish you would all learn these verses by heart:

I'm a companion of the saints,
 Who fear and love the Lord;
 My sorrows rise, my nature faints,
 When men transgress thy word.

While sinners do thy gospel wrong,
 My spirit stands in awe;
 My soul abhors a lying tongue,
 But loves thy righteous law.

My heart with sacred reverence hears
 The threatenings of thy word;
 My flesh with holy trembling fears
 The judgments of the Lord.

* Ps. lx. 1—4.

My God, I long, I hope, I wait,
For thy salvation still ;
While thy whole law is my delight,
And I obey thy will.

PRAYER.

O, LORD GOD ALMIGHTY, I fear before thee. Justly mightest thou shut me out of heaven, but in mercy pardon me, and teach me thy fear. I can do nothing of myself. But if thou wilt help me, I shall be able to please thee. Let thine own spirit make me of quick understanding in the fear of the Lord, for Christ's sake. AMEN.



SERMON V.

Seeking the Lord.

Seek ye the Lord while he may be found.

Isa. lv. 8.

I WISH to tell you what it is to seek the Lord, how to seek Him, and when to seek Him.

I. What is it to seek the Lord? To seek the Lord, is to seek to know him. We do not know Him until we are taught. We are by nature in darkness as to God. Of course we must seek to learn his will, his love, his nature, his right to rule us, and his way of saving us. We must also seek his favour. We are born in sin, and have not his favour by nature. We need his favour. It is life. It is better than life. If we have

God on our side, all the world may be against us, but we are safe. But if God be against us, we are undone, even if all men were for us. We must also seek God's image. By nature we are not like God. We are more like Satan. Christ said: "Ye are of your father, the devil." It is a great thing to be like God, to wear his image. If we would be like Him, we must seek to be like Him. We must also seek to serve God. His service is freedom. David would serve God as a door-keeper in his house, rather than live a wicked life. No one ever served God for nought. God treats all his servants well. If we love Him, we will seek to serve Him, and to please Him. It is a great thing to please God. We must also seek to commune with God. He has said that He will make his abode with those that love him. The Psalmist was very happy when he said, "The LORD of hosts is with us."*

* Ps. xlv. 11

last words of John Wesley were: "The best of all is, God is with us." We must also seek to be with God, when we shall be no longer in this world. Paul sought to be with him. He said it was far better to be with Christ than to be in this world. We must long to dwell with God. We must hasten to the coming of the day of the Son of Man. It is heaven to be for ever with the Lord.

II. But *how* must we seek Him? This is a very great point. Many seek, and never find, because they seek amiss. I say, then, we must seek *humbly*. "God resisteth the proud." "The wicked, through the pride of his countenance, will not seek after God." No less than ten times is it said in the four gospels: "He that humbleth himself shall be exalted; but he that exalteth himself shall be abased." We must humble our hearts in the dust. No man ever was too lowly. There is no ground of fear that you will think too little of yourself. God

“giveth grace to the humble.” Confess in your heart that you are very sinful, very guilty, very vile. The publican was humble, and God saved him. Paul was humble, and he did not perish. The woman of Canaan was humble. She was not angry when Christ spake of her as a dog. True humility is not easily offended. She got what she wanted.

You must also seek God from day to day, and to the end of your life. One man said he would seek God for six months. He never found him, while he was in that mind. You must hold on as long as you live.

The fearful soul, that tires and faints,
And walks the ways of God no more,
Is but esteemed almost a saint,
And makes his own destruction sure.

“If any man draw back,” says God, “my soul hath no pleasure in him.” You must also seek God supremely. That is, you must seek him above all things else. You must seek him more

than health, and friends, and ease, and riches, and life itself. Church history tells of a very little boy, that gave up his life, rather than cease to seek the Lord. As long as you love something else more than God, your heart will go after it in spite of you. "You cannot serve God and mammon." "If any man love the world, the love of the Father is not in him." You must leave all for Christ. You must give up all to Christ. The Lord is worthy of your whole heart, because he is the Lord. If you seek him thus, you shall find him. He says, "Ye shall seek me, and find me, when ye shall search for me with all your heart."*

You must seek the Lord through Christ. If God ever saves you, it will not be for *your* sake; it will be wholly for CHRIST'S sake. You have no merit. What holy thing did you ever do? But Jesus Christ is worthy. In him the Father is well pleased. Christ never

* Jer. xxix. 13.

sends away any that come to him.' He says, "Him that cometh to me, I will in nowise cast out."* That is as true of little children as of any others.

III. But *when* must you seek the Lord? I answer, you must seek him in this life, and not in the next; "for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest."† You ought to seek the Lord while in health, and not wait till you are sick. When we are sick, we are in a poor state for so great a work. A sick young man once said, "I am so sick that I cannot think." If one cannot think, how can he turn to the Lord? You ought to seek the Lord in your youth. He says, "I love them that love me; and those that seek me early shall find me."‡ Jeremiah and John the Baptist had found the Lord before they were near as old as you. Samuel and Josiah also loved God when they were quite

* John vi. 37. † Eccl. ix. 10. ‡ Prov. viii. 17.

young. If you do not love God when you are young, it may be that you will never love him at all, for you may die even while you are a child. And if you die in sin, it had been good for you if you had never been born. Now, God calls you by his word, his ministers, and his Spirit. O, yield yourselves to God. I once saw a boy about to die. He told me to tell you, not to put off religion as he had done.

PRAYER.

MOST HOLY AND KIND GOD, OUR FATHER in heaven! Thou hast said, "Seek ye my face." Give us hearts to say, "Thy face, Lord, will we seek." We are blind, and cannot see afar off. Do thou teach us. We are guilty, do thou forgive us. We are unholy, do thou cleanse us. We have served the wicked one, bring us to serve thee. Help us to walk with God, and to draw our hopes and comforts from thy holy word. To this

end, give us humble hearts. Let us never tire, nor grow weary in trying to please thee. Let us love thee above all things. Teach us how to put our trust in Christ alone. Give us not up to our own vile hearts. Grant that our childhood, and our best days, yea, and all our lives, may be given to God. When we die, may we die the death of the righteous, and our last end be like his. We ask all, for Christ's sake. AMEN.



SERMON VI.

The Study of the Bible.

Search the Scriptures.—John v. 39.

THE Scriptures are the word of God. In them God speaks to every man that hears or reads his holy word. “Blessed is he that readeth, and they that hear the words of this prophecy.”* It is every one’s duty to “search the Scriptures.” Christ says so in the text. Let me ask you to attend to some things which I wish to say on this subject.

I. The study of the Bible is a great matter. That holy book treats of God, of man, of time, of eternity, of heaven, and of hell. It speaks only truth on all matters. He who knows the Bible well, may be wise, and good, and happy,

* Rev. i. 3.

though he never sees any other book. The Bible is full of truths, even of the very greatest truths. As there is no God like the true God; so there is no book like God's book. It does more good in the world than all other books beside. All, whose hearts were not wicked, have found it sweeter than honey, and more precious than gold.

II. It is true you will find some hard things in the Bible. "It is like a lake, so deep in the middle, that an elephant may swim in it, but along the shore a lamb may wade and not be drowned." If you are a child, like the lamb, you can walk near the shore. There may be things in the Bible, that you will never fully know; but if your heart is right with God, you can learn all that you need to know. It is true, our minds are very weak. The greatest man knows but very little of what might be known. But where was there ever a man, or even a child, that searched the Scrip-

tures, and did not learn that which ought to do him good?

III. I will now tell you what you must be, and what you must feel, if you would get much good by searching the Scriptures. You must love the truth. You know you ought to love it. He who does not love it, must still be in his sins. You ought to love the truth much. You ought to love it more than you love money, or sleep, or play, or any thing else. You ought not to think that you now know much; but you ought to search the Bible with low thoughts of your own mind, for it is very weak. When any thing is hard, ask those who can teach you. You ought also to read the Bible in the fear of God. I have known some people to make a jest of the truths of Scripture. I hope you will never do that. The great and good Luther said, "When God would destroy a man, He lets him make a jest of sacred things." If you wish to have mirth,

let it not be profane, but innocent. If you would learn much, you must search the Scriptures often, and day by day. A very wise man said: "Get a little at a time, and as often as you can, and you will soon know a great deal."

You must also be patient, and not hasty. No one expects little children to think and study as much as old people ought to do. Still, they may search the Bible much more than most of them do. You must also pray to God to open your eyes. David was a great and good man. Yet he often prayed thus: "Teach me thy statutes; open thou mine eyes, that I may behold wondrous things out of thy law." If David had need to pray thus, surely you ought to ask God to teach you. If you would learn much, and well, you must practise what you learn. The best way to keep the word of God in mind, is to keep it in your life. Jesus Christ says: "If any man will do his will, he shall know of the

doctrine, whether it be of God." James says, "If any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he is."* The Bible is a looking-glass. It shows us what we are, and we ought to look into it very often, and do what we find it teaches. Practice is the very life of piety. To know what is right, and not do it, is wicked, for "to him that knoweth to do good, and doeth it not, to him it is sin."†

IV. He who will thus search the Scriptures, shall come to know a great deal about the greatest things. David says that he knew more than all his teachers, and more than the ancients, because he studied and kept God's word.‡ The entrance of God's words giveth light. You need not be afraid that you

* Jas. i. 23, 24.

† Jas. iv. 17.

‡ See Ps. cxix. 99, 100.

will soon learn all that is in the Bible. It is like a gold mine, where a man may dig every day of his life, and find much gold, and yet there will be plenty left for all his children to dig as much as they want all their lives. The word of God is also a great comfort to us when we are sad and afflicted. Indeed, it is the only comfort we sometimes have. David says, "Unless thy law had been my delight, I should then have perished in mine affliction."*

REMARKS.

1. How thankful you ought to be that you have God's holy word. Thousands and millions of children have it not. I hope you all do what is in your power to help to send the Bible all over the world. Could not each of you save a little money, and give it to this good cause? TRY.

2. It is right for little boys and girls

* Ps. cxix. 92.

to have some time to play. If you would take less time to play, and more to read the Bible, would it not be better? I would be glad, and I do not think any of you would ever be sorry, if you would get a great deal of Scripture by heart. You could very soon get a whole Psalm, or a whole chapter, and then it would be yours for life. When a priest took the New Testament from a little boy, in Russia, and burned it, the boy said: "I have got the first seven chapters of Matthew by heart. I guess you can't burn that!" I read, not long ago, of a boy, who got only one verse by heart, and when he grew to be a man, it was the means of his salvation. I hope you have all learned the twenty-third psalm by this time.

LET US PRAY.

O LORD, thy word is truth. We thank thee for the Bible. We thank thee that we can read it and hear it. It

is better than all other books. It converts the soul; it makes wise the simple; it rejoices the heart; it tells us the greatest things and the best things. Give us grace to love it, and to do what it requires. Give us thy Holy Spirit to open our eyes, that we may see clearly what our duty is, and what thy will is. In mercy give us faith, that we may believe with our hearts all that thou hast spoken. We ask all for Christ's sake. AMEN.



SERMON VII.

The Worth of the Soul.

Ye are of more value than many sparrows.

Luke xii. 7.

THE birds, here called sparrows, were quite small, and were sold in the market at Jerusalem. People ate them.

I wish to prove that you, little children, are worth more than many sparrows. You are worth more than they are, not because God made you, and did not make them; for the same God that made little birds also made little boys and little girls.

Nor are you worth more than they, because you are larger. Your worth does

not depend upon your size ; and if they were as large as a camel, you would still be worth more than many of them.

Nor are you worth more than they, because you would sell for more money in the market. I do not know that anybody would buy you, if you were set up to be sold. But if they did, they would not give many, many, many, millions of dollars, and you are worth more than all that.

Nor are you worth more than the little birds, because you wear better clothes, for your clothes are not so pretty as their's. Even Solomon, in all his glory, was not arrayed like the humming-bird, the peacock, or the bird of paradise.

Nor are you worth more than they, because you can sing more sweetly than they can. For the notes of some of them cannot be beaten.

Nor are you worth more than they, because you live in this world longer. Many little children die sooner than the

humming-birds; and the eagle lives to be more than a hundred years old. Some have said that the elephant lives four hundred years, and that the whale lives a thousand years, and you are of more value than all these.

Do you ask, why you are worth more than many sparrows? I will tell you.

1. You can know God, and the birds and beasts cannot know him. You now know something of God. You ought to read, and ask questions, and pray God to teach you to know more of him. "To know God and Jesus Christ, whom he has sent, is life eternal." No knowledge is so good, so pure, or so useful as the knowledge of God.

2. You can love God, and the birds and beasts cannot. How can they love him, if they cannot know him? You ought "to love him with all your heart, and soul, and strength, and mind." "God is love;" and he that dwelleth in love, dwelleth in God; he that "loveth is born

of God." He that loves God keeps God's law; "for love is the fulfilling of the law."

3. You can fear God, but the birds and beasts cannot. "The fear of the Lord is the beginning of wisdom." A child, that in his heart fears God, all the day long, will never want any good thing. If his father and mother forsake him, the Lord will take him up. If he is sick, God will watch over him, "and make all his bed in his sickness." "Blessed is he that feareth always."

4. You can praise God in a way the birds and beasts cannot. You can praise him in your heart. They have no heart to praise him with. You can praise him as the angels in heaven do. You ought to praise him, for he is so good, and wise, and holy, and just, and true, and kind, and merciful. He has been very good to you. When any one gives you an apple, or an orange, or a cup of cold

water, you say, "I thank you." God has given you all things richly to enjoy. God is much honoured when little children sincerely praise him. The little birds cannot say as you may all say :

"I'll praise my Maker with my breath ;
And when my voice is lost in death,
Praise shall employ my nobler powers ;
My days of praise shall ne'er be past,
While life and thought and being last,
Or immortality endures."

5. You can be like God, and the birds and beasts cannot. If you would be like him, you must be born again, and get new hearts. I do not mean that you can be like him in all things, but I mean you can be like him in goodness, in truth, in love, and mercy.

6. And if you are like him, you shall be with him when you die. But the birds and beasts go down to the dust, and there is no more of them. It is a great thing to be with God, to see his

glory, and to serve him day and night. And if you do not go to God when you die, you will go to hell.

7. You are worth more than the birds and beasts, because they live only a few years, and you will live as long as God exists,—even for ever and ever. Now, have not I proved that you are worth more than many sparrows; yea, than all birds, and beasts, and fishes?

LET US PRAY.

O God, thou didst make us, and not we ourselves. Thou hast given us friends, and food, and raiment, and shelter, and teachers, and the blessed Bible. We ought to love thee. Give us new hearts. Keep us from the evil that is in the world. Let us not be unkind to one another, nor cruel to any living thing. Help us to think much of Thee. Give us faith in the Lord Jesus Christ, who died for us. Cause us to think much of

the value of our souls, and of our need of mercy, and when all living things on earth, and the earth itself, shall be burned up, let us dwell with thee, for Christ's sake. AMEN.



SERMON VIII.

We all belong to God.

Ye are not your own.—1 Cor. vi. 19.

A LITTLE boy found a knife, and the first thing he said, was, “It is very handsome.” He looked at it a little while, and then said: “It is not mine. I should love to have a knife, but I wish the owner of this knife had it.” So he asked all the boys that he met, the question: “Whose knife is this?” At last he found the owner, and gave it to him. One boy said, “If I should find a knife, I should keep it, and not tell any one.” But it would have been mean, and wicked too, to keep that which was not his own. It would have been a kind of stealing. The commandment says, “Thou shalt not steal.” When he had found the owner, and given up the knife, he

felt that he had done right. We ought all to give to every one what is his own.

Now you do not belong to yourselves, nor to any man. You belong to God alone. Both your soul and body are his. I will prove it.

I. He made you. A boy went out and got a piece of wood, and made a bow and arrow. Now, it was his, because he made it. It would have been wrong for any other boy to have taken it, and carried it away. He, who made it, had a clear right to it, *because* he had made it. So God made your soul and your body. No one else made you. "He that built (or made) all things is God." "The sea is his, and he made it, and his hands formed the dry land."* Therefore, the sea and the dry land belong to God. If, when a boy or a man makes a thing, it is his, why, when God makes a thing, should it not be his also? We have belonged to God ever since we were born,

*Ps. xcv. 5.

and we shall be bound to love him, and serve him to all eternity.

II. God, as our king, has a right to us. He is strong, and wise, and good. He can rule us, and guide us, and help us. He is just such a king as we all need over us. "For the Lord is a great God, and a great King above all gods." Men sometimes try to rule over us, when they have no right to do it. But God has all right. He is so strong, that he can do any thing. He is so wise, that he cannot err. He is so good, that he cannot be unkind. There is none like him. It is better for us to belong to God, than to belong to ourselves, or to any one else. If God were to give us up, and never again to claim us as his own, it would be the worst thing in the world for us.

III. God has kept you, and blessed you all your days. He has been a friend and a father to you. He has heaped many blessings upon you. He has given

you life, and food, and raiment, and friends, and books, and teachers, and all the health and joy you have had. None has been so kind to you as God. None could have done so much for you as God has done. It must be very wicked to claim to be your own, when you belong to God. He says, "Hear, O heavens, and give ear, O earth: for the LORD hath spoken; I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider."* If the ox knows his owner, you ought to know your owner. If the ass knows his master's crib, you ought to know the hand that feeds you. Again, God says, "A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear?"

* Isa. i. 2, 3.

IV. All of you who have, or have had a pious father or mother, belong to God by their vows. Every Christian, who has children, loves to give them and all he has to God, and he begs God to take them. He is not more afraid of any thing than of having God reject his gifts. And if your parents were not pious, they ought to have been, and they ought to have given you to God. Samuel's mother gave him to God. Your parents had a right to give you to God. They were bound to give you to him. What sort of a Christian would that be, who would say, "Lord, I give thee my soul and my body, but I will not give thee my time, nor my money, nor my children?" You belong to God, every one of you.

V. Jesus Christ has a right to you, because he died for sinners. It was great love in Christ to come, and suffer, and die for so vile creatures as we all are. Every one, who shall ever be saved, has

been bought with a price far above his value. Peter says, "Ye know that ye were not redeemed with corruptible things, as silver and gold; . . . but with the precious blood of Christ, as of a Lamb without blemish, and without spot."* If you will not yield yourselves to God out of love to Christ, I cannot say less than that your hearts are very wicked.

REMARKS.

1. God asserts and always will assert his right to you and to all men. He says, "All souls are mine."† He says, "The world is mine, and the fulness thereof."‡

2. God will enforce his right to you, and to all men. He says he is "A jealous God." That is, he is jealous of his own rights. He says again, "My glory will I not give to another." And again, "The soul that sinneth, it shall die."

3. It is very wicked not to give God

* 1 Pet. i. 18, 19. † Ezek. xviii. 4. ‡ Ps. l. 12.

his own. Sin is robbery. "Will a man rob God? Yet ye have robbed me."* If it is wrong to take a bow and arrow from the boy, to whom they belong, it must be very wrong indeed not to give ourselves to God; for we all belong to Him.

4. All who have given their hearts and themselves to God have done right. They have done their duty; but they have done no more than their duty. It would have been a great sin to have done less. O that you would give your hearts to him. It would be the very best thing you ever did. You would be glad of it, not only as long as you live, but for ever and ever. Will you give him your heart? Say,—will you?

LET US PRAY.

O LORD, we are not our own. Our hands, and feet, and head, and heart, and soul, and mind, and strength, and

* Mal iii. 8.

time, and body, and all belong to thee. Though we have sinned, do thou take us, just as we are, and make us thine by divine grace. Adopt us as thy children. Let us never go astray from thee. Teach us to keep thy word, and find delight in serving thee. Apply to us the precious blood of Christ, and be our God, and Father, and friend for ever, for Christ's sake. AMEN.



SERMON IX.

We are all Sinners.

All have sinned.—Rom. iii. 23.

THE law of God is given in the ten commandments. This law is the rule for us to live by. Every deed, and word, and thought, which is not what this law demands, is sinful. It is a wicked thing to be a sinner; for God's law is holy, just, and good. God, who made us, has a right to give us a law, and require us to obey it. Not to obey it is sin. I shall prove to you that we are all sinners.

I. God says so, and he always speaks the truth. He says so in the text. "We have all sinned." We are by nature

sinners. Paul says, "We all were by nature the children of wrath, even as others."* We are born sinners. David says, "Behold, I was shapen in iniquity, and in sin did my mother conceive me."† The young lion has as truly the nature of a lion as if he were old. He may not have yet roared and ravened on his prey; but he is a lion. A little child has not done the many horrid deeds that old sinners have done, but it has a sinful nature, and it will soon show it. "The wicked are estranged from the womb: they go astray so soon as they be born, speaking lies."‡ It is the nature of the Ethiopian to have a dark skin. It is the nature of the leopard to have spots. So it is the nature of men to love evil, and hate good, and go away from God. "In *many* things we offend all." That is, "We all offend in many things."§

* Eph. ii. 3.

† Ps. li. 5.

‡ Ps. lviii. 3.

§ James iii. 2.

God also says, "There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way. There is none that doeth good, no, not one."* "If we say that we have no sin, we deceive ourselves, and the truth is not in us."† We are all sinners. God says so. He says so often. If he had said it but once, it would be true, and ought to be believed. Surely we should believe him, when he often says so.

II. All good men in the world confess that they are sinners; and if good men are sinners, bad men must be sinners also. Job says, (chap. xlii. 6,) "I abhor myself, and repent in dust and ashes." Isaiah says, (chap. vi. 5,) "Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Every good

* Rom. iii. 10—12.

† 1 John i. 8.

man confesses that, naturally, his "heart is deceitful above all things, and desperately wicked."*

III. All wise men show that in their hearts they believe men are sinners. They do not believe all they hear, and that shows they think men are apt to depart from the truth. Men put locks, and bars, and bolts, to their houses and goods, because they think they live in a world where sin abounds. Every jail and gallows proves that men are wicked. All history shows that all men have believed this to be a wicked world, and for good reasons too. For deceit, lying, stealing, fraud, murder, treason, war, violence, hatred, envy, and many great sins make up the larger part of history. Read it, and you will see.

IV. All men *know* that they are sinners, although some do at times deny it. Every man's conscience accuses him of

*Jer. xvii. 9.

some sin. There is no man who does not often wish that he had not done certain things. "If our heart condemn us, God is greater than our heart, and knoweth all things."* Our hearts are often very blind and dark; yet they often condemn us. God knows all things. In him is no darkness at all. Therefore, he must see in us much that is wicked. "The heavens are not clean in his sight."† How very vile we must all be in God's sight. Truly we are all sinners.

REMARKS.

1. If we are sinners, we ought to be very sorry for it. We should repent truly before God. We cannot be too sorry that we have broken God's holy law. We ought never to have done so.

2. We ought to hate sin. God hates it. I do not know that God hates any thing else but sin. We hate many kinds of worms and creeping things; but God

* 1 John iii. 20.

† Job xv. 15.

does not hate them. He feeds them, and keeps them alive. But he hates all sin. He hates sin in all people. He says, "Oh, do not this abominable thing that I hate."* God does hate sin. You ought to hate it. You ought to hate *all* sin. You ought to repent of it.

3. But you never will truly hate sin and repent of it until you get a new heart. You must, therefore, be born again. Jesus said, "Verily, verily, I say unto thee; except a man be born again, he cannot see the kingdom of God."† The reason why you must be born again, is, that your nature is wicked, and your heart is in love with sin. Plead with God to give you a new heart and a new spirit.

Not all the outward forms on earth,
Nor rites that God has given,
Nor will of man, nor blood, nor birth,
Can raise a soul to heaven.

* Jer. liv. 4.

† John iii. 3.

Our nature's utterly depraved,
The heart a sink of sin :
Without a change we can't be saved ;
We must be born again.

4. How kind is God to offer mercy to such sinners as we are. We deserve no good thing. Yet he sends us many blessings. Yea, he sends us the gospel, and offers us pardon—a pardon bought with blood. Surely we ought to accept his offer. We ought to believe in Jesus.

5. To slight the Saviour, by not loving him and trusting to him, is the worst of sins.

LET US PRAY.

O GOD, MOST HIGH AND MOST HOLY, we adore thee for what thou art. We praise thee for what thou hast done. We humbly pray thee to give us broken and contrite hearts. Give us godly sorrow for all our sins, so that we may hate them all, and hate them always. Take

away the heart of stone out of our flesh, and give us hearts of flesh; put thy law within us. Give us thy Holy Spirit. Give us faith in the Lord Jesus Christ, and save us for His sake. AMEN.



SERMON X.

Why Christ died.

Christ died for our sins.—1 Cor. xv. 3.

ALL men agree that Christ died. The Jew says he died. The Christian says so. Every one who knows any thing of Christ, knows that he died, and that he died on the cross. This is a great truth, and all men ought to think of it. One great end of the Lord's supper is to "show forth the Lord's death till he come."

The text says, Christ died for our sins. All men who suffer, may be said in some sense to suffer for sin. "Death came by sin." Some pains are sent to wean us from sin. Some pains are sent on us to punish us for our own sins.

Some pains are sent on us to give us a chance to glorify God by our patience and submission to his holy will, and thus also do good to others. But Christ never did love sin, and never did any thing sinful. He had no sin of his own. He "knew no sin." He did not die for his own sins. He had none to die for. Yet he died, and he died for "sins."

The text says he died for OUR sins. That makes it all plain. We had many sins, and great sins too. He, the just, died for us, unjust. He, the Holy One, died for us, wicked ones. God is holy, and hates sin with all his heart. God has justly said, "The soul that sinneth, it shall die." God cannot deny himself, cannot give up his law. He cannot deny his right to rule us and to punish the wicked. Men are not kept out of hell, because it would have been wrong for God to send them there. We all deserve to go to hell. Of his own mere love and pity and kindness, and not at

all for our worth, Jesus Christ said to his Father, "I will die for them, I will take a body at the right time, and lay down my life for them. Let them not die. They deserve to die, but if I die for them, then God can be just, and yet save them. I will die in their place, in their stead." The Father agreed to take Christ at his word. By and by Christ was born in Bethlehem. And when he was about thirty-three years old, he died as he had said he would. He died willingly. He said, "I lay down my life. No man taketh it from me." God was well pleased both with Christ's life and with his death. He showed this by raising him from the dead the third day. He was made under the law, that he might redeem them who were under the law. The curse was resting on us. Christ bare the curse in his own body and soul; for his soul was full of pain as well as his body. He was a fit person to die for our sins. He was a man,

and could feel for us, and die for us. He was also God. The Bible says so. "The Word was God."* So he was equal with the Father, and could have power with God. He was also chosen by God to this very work. He did the work the Father gave him to do. He did it all. He did it well. He was the right one to die for us, and be at once our Friend and the Friend of God.

He "died for our sins," as the lamb died for the sins of a Jew in old times. When a Jew had sinned, he took, as God said he should, a male lamb, that had no spot nor blemish, and brought it to the altar of God. Then the priest took it and laid it on the altar, and the poor Jew came and put his hands on its head, and confessed his sins. The lamb could not then be let loose any more. It must die in the stead of the Jew, who had sinned. It was made a curse for him. It was a victim in his place.

* John i. 1.

The priest then took its life by shedding its blood. The man went free, but the lamb died for his sins against some of the laws of Moses. So "Christ died for our sins." When John the Baptist saw Jesus coming to him, he said, "Behold the Lamb of God, that taketh away the sins of the world."* Christ had no spot of sin about him. He was the priest that made the offering. He offered his own soul and body. Oh! that all would come to him, as the poor sinning Jew came to his lamb; and lay their hands on him, and take Him for their lamb to take away their sins. Those are sweet words of a hymn:

My faith would lay her hand
On that dear head of thine,
While like a penitent I stand,
And there confess my sin.

Jesus Christ is "the Lamb of God that taketh away the sins of the world." He takes away the sins of old and

* John i. 29

young. If any one shall ever be saved, it must be by Christ alone. The very youngest child that goes to heaven is saved by Christ. All old people who escape hell are saved by Christ. This is the best way to be saved. It is the only way to be saved. Christ says, "I am the way, the truth, and the life; no man cometh to the Father but by me." If we have any right views of sin, or of God, we will like this way. It suits us so well. No other way does suit us at all. Christ died for all our sins, and not merely for some of them. And though he was dead, he is alive again to care for us, and to plead for us before God. He is our advocate. When the blood of a lamb was shed by a priest for a Jew, the blood must be sprinkled soon, lest it grow cold. But the blood of Christ is, as it were, always warm. It is always fit to be sprinkled on us to cleanse us from guilt. So it is said in one of our hymns.

Dear dying Lamb, thy precious blood
Shall never lose its power,
Till all the ransomed church of God
Be saved to sin no more.

No! his blood shall never lose its power. Oh! the precious blood of Christ. You all ought now to come to him and be saved. You cannot take away your own sins, nor can any man take them away. They are too great and too many. But Jesus can take them all away. "He is able also to save them to the uttermost, that come unto God by him." He has saved millions on millions already. How sweet it will be, when at last saved in heaven by him, to sing of his love.

A poor Greenlander once heard for the first time, how Christ died for our sins, and he said, "If this Saviour died for me, he shall be my Saviour:" and so he became a Christian. If you hear and read of the love of Christ to us and do not love him also, that Greenlander will

rise in the judgment, and condemn you
Will not each of you say?

Here, Lord, I give myself away :
'Tis all that I can do.

LET US PRAY.

THOU KIND AND HOLY GOD ; we thank thee, that thou didst so love the world as to give thy Son to die for our sins. We ought to love thee. Draw us unto thee. Let us not have our own way. Let us not live in sin, and die in sin, since Jesus has died for our sins. Help us to come to Christ. Show us the right way to come. Give us hearts to come. We ask every thing in his name. AMEN.

SERMON XI.

On Prayer.

Ye ask and receive not, because ye ask amiss.

James iv. 3.

“ALL is not gold that glitters.” And all is not prayer that seems to be such. It is a fact that prayer of some sort forms a part of worship everywhere. All nations have a word that means prayer. But is it of the right kind? Is it prayer? If it is, why is so little good done by it? If it is not, we ought to know it. To many it might be said: “Ye ask and receive not, because ye ask amiss.”

The postures which we use will not make us to be heard, nor cause us to fail to be heard. David lay on the ground and prayed all night for his child, but it

died. Hezekiah lay in his bed with his face towards the wall, and prayed, and God added fifteen years to his life. The Pharisees stood at the corners of the street and prayed, and were not heard. The publican "stood afar off" from the rest, in the temple, and prayed, and was heard. We ought to assume a posture of reverence. Kneeling is a very proper posture. But the posture may be right and the prayer worthless.

So we may use the words of Scripture, or of some other man, or men, or we may use our own words, and we will be heard, or not heard, according as our hearts are right or wrong. Our words may be very poor, and yet God may hear us. Our words may be very fine, and yet we may get no blessing.

Neither is God confined to any time or place. We ought to be as much alone as we can, when we offer our secret prayers. But it is right to unite with others in social and public prayers in

our houses and in the house of God, on the Lord's day and on all days.

Whether God will hear a prayer does not depend on its being long or short. Repetitions are not forbidden, but "vain repetitions" are. The publican's prayer was short and was heard. The Pharisee's was long, and wordy, and good for nothing. Still prayers may be too long. "Let thy words be few."*

But we ask amiss, when we do not really wish for the things we ask for. This is mocking God. Yet I fear many do it. Augustine says, that at one time he prayed to be preserved from a particular sin, "but not yet." See to it that you truly desire what you ask for.

We also ask amiss, when we do not look and long for an answer to our prayers. It is wrong to leave a prayer as the ostrich leaves her egg in the sand, to take care of itself. When we send a letter to a friend, we look for an answer,

* Ecc. v. 2.

until one comes. So if we are in good earnest when we pray, we will at last cry out: "O Lord, how long?"

We also pray in a sinful way, when we have some wicked end to reach by getting what we ask. "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." A man may pray for life, or health, or wealth, or wisdom, merely to please himself, and not care whether he honours God or not, so that he gets what he asks.

If we would get what we ask, we must be careful to do to others as we ask God to do to us. If you would obtain mercy from God, be careful to show mercy to all around you. If you ask God to make you happy, try to make every one around you happy. If you wish God to pardon you, you must not hate those who have done you harm. "With what measure ye mete, it shall be measured to you again." "If ye forgive not men their trespasses, neither

will your heavenly Father forgive you your trespasses."

We ask amiss, when we are not willing to do or suffer what God may send upon us. A man may pray for a good harvest, yet if he sows no seed, the rich harvest will not come. We may ask to be made holy, but if we will not do what God tells us, and try to avoid sin, we will not be made holy. We must in our hearts hate all sin, if we would have our prayers heard. "If I regard iniquity in my heart, the LORD will not hear me."*

We ask amiss, when we think hard of God for not giving us at once all we ask for. We must be patient, and wait his time. "Blessed are all they that wait for him."† "I waited patiently for the Lord, and he inclined unto me and heard my cry."‡ Again, "I wait for the Lord, my soul doth wait, and in

* Ps. lxvi. 18. † Isaiah xxxviii. 18.

‡ Ps. xl. 1.

his word do I hope. My soul waiteth for the Lord more than they that watch for the morning; I say, more than they that watch for the morning.”*

We ask amiss, when we do not ask in faith. “He that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him.” Without faith it is impossible to please him. We must see to it that we have faith in God, and that we believe in Jesus. We must ask all in the name of Christ. He is worthy. He says, “If ye ask any thing in my name, I will do it.” And our hearts must be in our prayers.

Let us not ask amiss, but let us ask aright. If we do ask aright, it will show that we have true piety. All God’s people pray. Prayer is one of the first things that a new-born soul delights in. None of God’s children are born dumb. As soon as bloody Saul of Tarsus had a

* Ps. cxxx. 5, 6.

new heart, it was said of him, "Behold he prayeth." And if we ask aright, we shall get what we ask for, or something better. For Christ has said, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." And, "If ye being evil know how to give good gifts unto your children, how much more shall your Father, who is in heaven, give good things to them that ask him."*

"Jesus the Lord will hear
His people when they cry,
Yes, though He may a while forbear,
He'll help them from on high.

"His nature, truth, and love,
Engage him on their side;
When they are grieved, his bowels move,
And can they be denied?

"Then let us earnest be,
And never faint in prayer;
He loves our importunity,
And makes our cause his care."

* Matt. vii. 7, 11.

PRAYER.

O LORD, teach us to pray. We know not what to ask for, nor how to ask for any thing. Give us true faith. Show us our sins, and our wants. Take away all iniquity, and receive us graciously. Help us to learn what our duty is, and then give us grace to do it. We are poor, and blind, and naked. Clothe us with thy salvation. Send thy Spirit to open our eyes, and to take of the things of Christ and show them unto us. Make us rich with the gifts of thy grace, for Jesus' sake. AMEN.



SERMON XII.

On Pleasing God.

He pleased God.—Heb. xi. 5.

THE first man ever born into this world, that we are sure loved God, was Abel. The next after him who is mentioned as loving God, was Enoch, of whom Paul in the text says, that “he pleased God.” I will now tell you something about pleasing God.

I. By divine grace only can you please God. By the help of the Lord, Enoch pleased him. God is not a hard master. He does not ask any more than is his due. His law is holy, just and good. He is no tyrant. If we find it hard to please him, it must be because our hearts are wicked. If we will

take hold of his strength by prayer, and by faith, we shall be able to do his will. Many do now please him, and millions in days gone by have pleased him. To do his will is life and peace.

II. There is very great need that we should please God. We had better fail to please anybody else, than fail to please God. If he be angry with us, all the world may smile on us, but it will not do us any good. If he be pleased with us, all the world may be angry with us, but it will not do us any real harm. God's smile is life and joy and peace for ever. His frown is death and despair for ever. Many have said they would try to please God; but they did not know their own hearts, and have turned back to the world, and lost their souls. Some made up their minds to please him, cost what it might, and have held on their way, and now they are happy in heaven.

III. You cannot please God and man

both. "The friendship of the world is enmity with God: whosoever, therefore will be a friend of the world is the enemy of God."* Wicked men do not love to see even little boys and girls trying to please God. "When the chief priest and scribes saw the children crying in the temple, and saying Hosanna to the Son of David; they were sore displeased."† I have seen men so wicked that they would teach little children to swear, and fight, and break the Sabbath. The reason why they did so, was that they did not please God themselves, and they did not wish to see others trying to please him. If you would please God, you must not try to please yourself. Christ did not please himself, but he pleased his Father, who sent him. If you would please God, you must be like Christ. Enoch did not please himself, nor the wicked men around him.

IV. The way to please God is to walk

* James iv. 4.

† Matt. xxi. 15.

with him, and not to walk with the wicked. This is the way Enoch pleased him. The Bible says, "he walked with God." With whom is *he* walking who tells lies, who loves to quarrel, who goes to play on the holy Sabbath, who cheats, or steals, or loves bad company? Surely he is not walking with God. That is not the way Enoch walked. Those, who do such things, walk with the devil. Before we are born again, none of us walk with God. Our wills are opposed to his will. Our views are opposite to his views. Until we get new hearts, we choose what he hates.

V. The way to walk with God is "by faith."* This faith believes all God's word to be true. It does not doubt any of it. It takes the whole of it as the word of God. It looks to Jesus as the only Saviour. He, who has true faith, casts himself wholly upon Christ; upon Christ's blood for pardon, and upon

* Heb. v. 11.

Christ's merits for acceptance with God, and upon Christ's strength to help him to do right. To him Christ is all and in all. To come to Christ and to look to Christ mean the same thing as to have faith in him. Never did a sinner perish, who had fled by faith to Christ. He is the only friend that can do helpless sinners good. O that you loved him, and would put your trust in him! He would do you good as long as you live. Many as young as you, and as wicked as you, have gone to him, and found him a precious Saviour.

VI. It is a blessed thing to please God. Those, who walk with him, walk in truth, and the truth makes them free. They walk in the law of the Lord, and it is perfect. They walk in love, and "God is love." They have a promise that he will keep them. "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Such an one shall not be afraid of evil tidings,

nor shall he perish. In himself he is weak, but God is his strength. God will build walls of fire round about him, so that the wicked cannot get at him. Yea, God will lift up his head above all his enemies round about. Satan may rage, and the world may be in arms, but God will keep him in perfect peace. One, who thus walks with him, has peace with God through our Lord Jesus Christ. He also has sweet peace of conscience. Nor is his heart at war with any man. I once asked a poor Cherokee Indian, how he felt towards his enemies, when he was converted? He said, "I loved everybody, and felt as if I had no enemies." Every man, who pleases God, finds this to be a good way to live and act.

"The day moves swiftly o'er his head
Made up of innocence and love."

"Enoch walked with God and was not; for God took him." That is, Enoch went to heaven without dying. I dare not

say that you will not die, even if you do please God. But I dare say that God will be with you when you die, if you are one of his. And

“Jesus can make a dying bed
Feel soft as downy pillows are.’

Many little children have found this true. Each of you will find it true, if you will but walk with God.

LET US PRAY.

O LORD GOD of Enoch and of Elijah, be thou our God. We greatly need thy grace. Without it we never can be saved. Thou hast said, “a new heart will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh; and I will give you an heart of flesh; And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” Lord, these are the very blessings we need. O grant all of them to every one

of us. Thou hast also said, "not for your sakes," do I this; and that makes us hope that thou wilt do it for us.* We ask *all*, yes *all*, not for our sakes, but alone for the sake of Jesus Christ. AMEN

* Ezek. xxxvi. 26.



SERMON XIII.

On honesty.

In all things willing to live honestly.—Heb.
xiii. 18.

To LIVE honestly is to live justly, and above reproach. It is to live so that no man, who knows how we live, can truly say any harm of us. Nothing is honest, which is against justice or honour.

One may be able to keep out of jail, and yet not “live honestly.” All stealing is dishonest. It may be but a pin, or a marble, or an apple, that we steal, but, if we take it slyly it is stealing. It is wicked to steal from a brother, or sister, or parent. We may not steal any thing even if we need it. The eighth

commandment is, "Thou shalt not steal."*

We do not live honestly, if we beg when we can help it. It is a shame, when we can help it. He is both mean and unjust, who begs, when he might help himself. We ought to bear a great deal rather than beg. If we must beg, we should be very careful not to lie also, as some beggars do. Paul says, "We beseech you, brethren, . . . to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly toward them that are without, and that ye may have lack of nothing." †

We may also be dishonest in borrowing: first, when we do not need what we borrow, and then when we keep it longer than we need it, or do not take good care of it, and send it home. There is a fine story told of a poor young man in 2 Kings vi. 1—7. It is this: "And

* Ex. xx. 15.

† 1 Thess. iv. 10—12.

the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is too strait for us. Let us go, we pray thee, unto Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he answered, Go ye. And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go. So he went with them. And when they came to Jordan, they cut down wood. But as one was felling a beam, the axe-head fell into the water: and he cried, and said, Alas, master! for it was borrowed. And the man of God said, Where fell it? And he showed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. Therefore, said he, Take it up to thee. And he put out his hand and took it." I like this story very much. That must have been a good young man. If he had not been, he would not have said, "Alas! master,

for it was borrowed ;” but he would have said, “ Well, I don’t care, for it was borrowed.” It was very kind in the good old prophet to get the axe back for the young man. Borrow not without necessity. If you borrow any thing, take good care of it, and send it home as soon as you have done with it. In all things live honestly.

Some are not honest in buying and selling. Their rule is to buy at all times as cheap as they can, and sell as dear as they can. This is a wicked rule. We often trade with those who do not know the worth of the thing bought or sold. It is cheating them, to make the best bargain we can. Some times we trade with those who are in great want, and we fix our own prices, and make them much too high, if we sell, or too low, if we buy. Nor may you make the best bargain you can, when you use words that are not strictly true. “ It is naught, it is naught, saith

the buyer; but when he is gone his way then he boasteth.* There is a fair price for every thing. Let that be paid or taken for every thing. He who is just and true, and loves his neighbour as himself, will soon find out what a fair price is. Almost all men use too many words in buying and selling; and when too many words are used, there is almost always a lie somewhere.

If we would live honestly, we must be very careful not to run in debt, when we see no sure way of paying. "Owe no man any thing, but to love one another."† We ought not only to pay our debts, but to pay them at the time fixed. The law of Moses made it a duty to pay every man his hire to a day, and not to let the sun go down upon it.‡ That was a good law. Pay your debts to a day. There is no better use of money than to pay debts with it.

It is a bad thing for children to get

* Prov. xx. 14. † Rom. xiii. 8. ‡ Deut. xxiv. 14, 15.

into the habit of exchanging or trading away their things. It makes them do wrong in many ways. It is also very bad for them to bet. I cannot now tell all the reasons. When you are older, you may learn them. We ought to be honest to the old and to the young, to the rich and to the poor, to God and to man. "Render unto God the things that are God's," said Christ. Give him all the praise, and honor and service, which are his due.

Some are not honest in paying what is due to the government of the land. This is very wicked. Jesus Christ said, "Render unto Cæsar the things that are Cæsar's." And when they called for a tax, and Christ had no money, he sent Peter to catch a fish, in whose mouth he found the money, and paid the tribute both for himself and his master. We ought all to be willing to pay our taxes. Although little boys and girls do not pay taxes, they should love to see it done by all who owe taxes. It is very

wicked to wish to cheat the government. We should soon all be in a very bad way, if we had no rulers to keep order and enforce the laws. Government is of God.

We must take our rules of justice and honour from the Bible. It is not right for us to do a thing, merely because others do it. Many men do very sinfully. If we follow them in sin, we shall be guilty before God. Nor is it enough for us to do what is honest in the sight of God alone. We must "provide things honest in the sight of all men."* We must not only do right, but we must seem to do right. We must not let our good be evil spoken of.† If you ever think you have made a bad bargain, still stick to it though to your hurt.

I feel bound to say, that even if we show justice and honour in all we do to men, we cannot be saved, unless we have love to God and faith in Christ. He

* Rom. xii. 17. † See also 2 Cor. viii. 21; Ps. xv. 4

who would go to heaven by his honesty, and not by the merits of Christ, "is a thief and a robber."* To try to go to heaven in any other way than by Christ, shows that we wish to rob him of the honour of saving us. If we would please God, we must give our hearts to Christ as our Saviour.

PRAYER.

O LORD, hold us up, and we shall be safe. Our hearts are wicked, and we will be sure to do very wrong, unless thou keep us. Let us not be poor and steal; let us never lie nor cheat. Teach us to speak the truth in all things, and at all times. Let us never set any wicked thing before us. Grant us grace to "render unto Cæsar the things that are Cæsar's, and to God the things that are God's." In all things may we live honestly. We ask all in the name of Christ alone. AMEN.

* John x. 1.

SERMON XIV.

Now is the Time.

Behold, now is the accepted time.—2 Cor. vi. 2.

AN “accepted time,” is a good time, a fit time, a time in which it would please God for us to do a given work. Now is the right time to make our peace with God, to repent of sin, to believe in Jesus, and to prepare for death, judgment, and eternity. I shall prove this.

I. All things are ready. The Bible is all written, and sent abroad. Ministers are sent by God to offer us salvation. Christ has died, and risen, and gone up to heaven and is waiting for us to give him our hearts. God has told us his whole will concerning us. He has sent us good teachers and good books. He

will not again send his son to preach to us, or to die for us. The door of mercy is now wide open. All, who now come to Christ are saved by him. The way is as plainly pointed out as it ever will be. Why should you longer live in sin? The terms of salvation will never change. There will never be a better time than the present. Your own wicked heart, wicked people, and Satan, may oppose you; but if you yield to them now, they will oppose you more by-and-by. When I was a boy, I read of a fool on a journey. He came to a river, and there he sat down. Some one found him, and asked him what he was doing. He said he was waiting till all the water ran by. You say "truly he was a fool." But when you sit down, and refuse to go to Christ until there is less to hinder you, you act just like that fool. You will gain nothing and may lose all by delay.

II. It is a very painful thing to live

in doubt about any great matter. It is very much so in regard to religion. God says, "My son, give me thy heart." Your conscience says you ought to do it. But your wicked heart says, I will not do it now, I will put it off a while. God says, "except ye repent ye shall all likewise perish." You know you ought to repent, and as long as you will not, you must feel guilty. When you think of dying, you are very much afraid. When you are serious or sad, a sense of guilt makes you very unhappy. "There is no peace, saith my God, to the wicked." He who lives in sin must live in dread of meeting God in anger. O come now to Christ, give him your heart, sinful as it is. Make him your refuge and your hiding-place. He is the Lamb of God, that taketh away the sins of the world. Believe in him, and this war between your conscience and your wicked heart will be at an end. Then "the

peace of God shall rule in your heart by Jesus Christ.”

III. It is very wicked to put off repentance, for “God now *commands* all men everywhere to repent.” It is true you are young. But if you are old enough to sin against God, you are old enough to repent of that sin. If you are old enough to hate God, you are old enough to love him, and you ought to do it. You ought not merely to *think* of doing it, nor merely to *intend* to do it. You ought to *do* it. “Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment.”* It is not only a command of God, but it is a good command. Not to obey it is very wicked. It is as truly wicked in a little boy or little girl not to love God, as it is for old people.

IV. It is very dangerous for you to put off repentance. You may die, and

* Matt. xxii. 37, 38.

if you die in your sins, you will be lost for ever. Many, younger than you, have died, and are constantly dying. But if you should not die, but live to grow up, your heart will be harder, and your sins will be stronger than they are now. The force of bad habits will be far greater when you shall be twenty or thirty years old. You now feel at times "almost persuaded to be a Christian." Your heart is very much softened at times. If you do not now turn to God your heart will grow harder, and harder, and harder every day. God says, "if you will hear his voice, harden not your hearts."*

V. If you resist God's love, and refuse his mercy a little longer, you will be eternally undone. Men often lose their best things simply by delay. They wish and intend to do something, but they put off doing it until it is too late. When Hannibal could have taken Rome, he would not, and when he would have taken

* Heb. iv. 7.

Rome he could not. So when many can come to Christ, they will not, and put it off until it is too late. He that sleeps in harvest shall starve in winter. The present time is every one's harvest for his soul. You cannot be too careful to work out your salvation with fear and trembling. You must watch and pray. You must fight the good fight of faith. You must flee for refuge to Jesus Christ. You must hate all sin. You must love what God loves. And you must do all this *now*, in this life, or you must be undone for ever. This life may close in a day, or an hour. The very wood out of which your coffin is to be made, may now be in a shop close by you. If you die without pardon and grace, you will for ever utter the bitter cry: "The harvest is past, the summer is ended, and we are not saved."* May God in infinite mercy save you from an end so terrible.

* Jer. viii. 20.

PRAYER.

O LORD, thou openest thy hand, and suppliest the wants of every living thing. Thou hast fed, and kept us all our days. Thou hast a right to our time and to our hearts. But we have sinned against thee. Still thou art gracious, and art able to save even us. Help us to feel that now is our time. Let us not live another day in sin. In mercy, O Lord, give us new hearts. Let us not put off the great work of life for another hour. We ask all for the sake of Jesus Christ.

AMEN.



SERMON XV.

The Last Judgment.

And the books were opened.—Rev. xx 12.

THERE is much said in the Scriptures about books. Solomon says, “of making many books there is no end.”* In one place we read of a great revival of religion, when “many of them, which used curious arts, brought their books together, and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver.”† These books treated of magic, &c. Some books are so bad that they ought to be burned, lest they may do harm. Some books are good, and ought to be read. Some

* Ecc. xii. 12.

† Acts xix. 19.

are so good that they ought to be studied. Daniel studied books, ch. ix. 2. Paul was careful of his books.* He said to Timothy, "give thyself to reading."† The word Bible is a Greek word, and means book. We call the word of God THE BIBLE, because we mean to say that it is THE BOOK, that is, that it is the very best of books, the book of God. The text, speaking of the last day, says, "the books shall be opened."‡ God will open them to show to all men what is written in them, to prove that he has done right. But what books shall be opened?

I. The book of conscience shall be opened at that day. The work of the

* 2 Tim. iv. 13.

† 1 Tim. iv. 13.

‡ It is not to be understood that there will be any real books used at the judgment day. The great God needs no record to enable him to remember our actions, but as men are obliged to make and use such records in this world, God is spoken of as doing the same thing.

law "is written in the hearts of men," "their consciences also bearing witness, and their thoughts the meanwhile accusing or else excusing one another."* In this life we often refuse to read the book of conscience, but God will make us read it at the last day. Many years after Joseph's brethren had sold him into bondage they were in trouble, and then they read in the book of conscience these words, "we are verily guilty concerning our brother." So at the last day God will open the book of every man's conscience, and make him see what is in it. We may shut our eyes now; we may refuse to obey our consciences, or listen to their voice; but we will not be able to do so any longer, when God shall say, "Awake ye dead and come to judgment."

II. God will open the book of Holy Scripture. Jesus Christ says, "he that rejecteth me and receiveth not my word,

* Rom. ii. 15.

hath one that judgeth him: the word, that I have spoken, it shall judge him in the last day.”* Some persons will not read the Bible now. Some are so wicked that they will not let others read it. Many, who do read it, make a jest of it, laugh at its most solemn truths, and never obey it. Some pretend to obey the parts which they like, but they do not even try to obey all. Some love the whole Bible. Every thing in it is in their view good. All these persons shall be judged by the Bible. The great “flying roll” of God’s law will hang down from the judgment-seat, and on it will be written, “The soul that sinneth it shall die.” “Cursed is every one that continueth not in all things that are written in the book of the law to do them.” The Gospel will also be opened, and in it will be found these words, “If any man love not our Lord Jesus Christ,

* John xii. 48.

let him be Anathema Maranatha," which means, let him be accursed, when the Lord cometh. Those, who will not judge themselves by the Bible here, shall be judged by it there.

III. God will also then open the "Book of Remembrance."* In it will be found a record of the name of every man, woman, and child that shall have been on the earth. It will also give a true and full account of all that every one has ever felt, or thought, or said, or done. God never forgets any thing good or bad done by anybody. He writes it all in his book of remembrance. Secret sins and secret acts of piety, open sins and open acts of piety, will all be found written in that book. When John Quincy Adams, who was once President of the United States, died, in the year 1848, it was said that he had left seventy pretty large volumes, written by him-

* See Mal. iii. 16.

self, and giving an account of what he had seen, and said, and heard, and done, since he was a young man. The book of remembrance must be very large, to contain an account of all that was ever thought, and said, and done by all human beings, that ever lived. None but God could keep such a book. None but God will be able to open it. Both saints and sinners will be very much surprised when they shall see all that is written in it.*

IV. But God has another book. It is "the book of life."† Every one's name is in the book of remembrance; but every one's name is not in the book of life. This book is called, "The book of life of the Lamb, slain from the foundation of the world." There will be more sorrow among the wicked, and

* See Matt. xxv. 31—46.

† Phil. iv. 3; Rev. iii. 5, xiii. 8, xvii. 8, xx. 12, 15, xxi. 27, xxii. 19.

more joy among the righteous at the opening of the book of life, than of all the other books. It will contain the names of all those, and of only those "who have washed their robes and made them white in the blood of the Lamb." In this world, men are often very anxious to have their names written in books of history, but I would rather have my name in the book of life, than in all other books beside. For whosoever shall not be found written in the book of life shall be cast into the lake of fire.* To all those whose names shall be found in this book, the judge will grant eternal life.

PRAYER.

O LORD GOD ALMIGHTY, thou art our Maker, and thou wilt be our Judge. Grant that we may obtain mercy of the Lord in that great day, when thou wilt

* See Rev. xx. 15.

judge the secrets of men by Jesus Christ. In that day, may we be found in Christ, and our names appear in his book of life. We do not ask to be great, or rich, or to have the praise of men, but we do ask that our poor sinful souls may be saved. We ask all for the sake of Jesus Christ. AMEN.

