

unreasonable, wicked, cruel, destructive—as injurious to the sinner as it is insulting to God. God is right, all right, while the sinner is only wrong. And yet God, in infinite condescension and mercy, offers to “reason” the matter with him. He has not the shadow of an excuse for his persistent rebellion, and yet God calls unto him, “Why will ye die?” “Come now—cease your rebellion, throw away your weapons, and let us reason together—talk over this dreadful thing—argue the case in a friendly spirit. State your grievances, if you have any, and see if we cannot end this awful controversy. For, as I live I have no pleasure in the death of the wicked; wherefore, turn and live.”

Sinner! canst thou refuse a challenge such as this? Are you unwilling to meet the arguments and appeals of Infinite Reason? Have you a case that you are bold enough and confident enough to carry into the court of Infinite Justice?

GOD'S PEOPLE HIS TREASURE.

If ye will obey my voice indeed and keep my covenant then ye shall be a peculiar treasure unto me above all people.—Ex. xix. 5.

1. A treasure is something searched for. The Holy Spirit is ever diligently seeking after Christians.

2. A treasure when found is carefully guarded. As the apple of His eye God protects those who trust Him.

3. The finding of a treasure is the occasion of rejoicing. There is joy in heaven, etc.

4. To obtain a treasure we will make great sacrifices. God gave His only begotten Son, etc.

AN IMPENITENT HEART.

If they shall fall away to renew them again unto repentance, seeing they crucify, etc.—Heb. vi: 6.

1. An impenitent heart is one that has never seen or felt the evil of sin.

2. It is one that is obstinately bent on its sinful ways.

3. It is one that no motive or appeal can subdue.

4. It is one that will not submit to offered mercy.

5. This is the dreadful and hopeless state to which impenitence, if persisted

in, will bring the gospel sinner. For such there remaineth no more sacrifice for sin but a fearful looking for of judgment, etc.

THE LORD'S RELEASE.

It is called the Lord's release.—Deut. xv: 2.

This was a release from a debt one man owed to another. It suggests another release, our release from indebtedness to God.

1. How our debt to God was incurred.
2. Its greatness.
3. Our inability to meet it.
4. The conditions of our release.

Funeral Service.

DYING AT HOME.

Let thy servant . . . turn back again that I may die in mine own city, and be buried by the grave of my father and of my mother.—2 Sam. xix: 37.

In our last great trial, in our conflict with the king of terrors, what a consolation to feel that our friends are about us, that we are at home.

1. How much earthly friends may help us in the hour of death.

2. The limitation of this help.

3. The Christian's consolation that wherever death may overtake him he will die in the midst of friends. His Elder Brother will be there, and God, his father, and he will be encompassed with a host of heavenly witnesses, friends in Christ Jesus.

Through death we go from our earthly home to our heavenly home.

THE CONTRAST BETWEEN THE DEATH OF THE RIGHTEOUS AND THE DEATH OF THE SINNER.

The children of Israel and the Egyptians crossing the Red Sea that divided the land of bondage from the land of liberty.—See Exodus xiv: 19-31.

1. The one trusted in the arm of God; the other in the arm of flesh.

2. To one the presence of God gave light; to the other gave darkness.

3. The forces of nature helped the one and hindered the other.

4. The one came through dry-shod in safety and the other were utterly overwhelmed by the flood.

Death is the servant of the man who trusts in God.