

has some admirable features of its own, and each is suited to some kinds of work which no other could accomplish so well. Our concern is rather to urge on those who already adhere to Congregational practice its immense possibilities for good. Freedom is worth nothing unless it be rightly used—then it is worth everything. It is the privilege of free churches, and therefore it is their duty, to gather the first-fruits of all human progress. Whatever of new and good is developed in religious thought, in philanthropic effort, in all that relates to the worship of God and the service of man, that should be laid hold of and assimilated in its life by every church that stands with its hands untied. And we cannot forbear to point out to such ministers and congregations as feel themselves burdened and hindered in their work by ecclesiastical restraints, how complete a relief may lie, not in any formal union with the Congregational denomination, but in taking ground as a self-governing church, in friendship with all and subjection to none. The world at large does not yet comprehend how easily and satisfactory a company of Christian people can manage its own affairs.

A SERMON BY MR. MOODY.

SAVED OR LOST.

LUKE xix. 10.—“For the Son of Man is come to seek and to save that which was lost.”

I want to call your attention to the same text that we had last night. I had really only just commenced with the text when it was time to close. Now before I begin, I want to ask a question of every man and woman in this room; and I should like every one just to take the question home with him—“Am I saved, or am I lost?” It must be one thing or the other. There is no neutrality about the matter. A man cannot be saved and lost at the same time; it is thoroughly impossible. Every man and woman in this audience must either be saved or lost, if the Bible be true; and if I thought it was not true, I should not be here preaching, and I would not advise you people to come if you think the Bible is not true; but if the Bible is true, every man and every woman in this room must either be in the ark or out of it, either saved or lost.

Last night, a man yonder told me that he was anxious to be saved, but Christ had never sought for him. I said, “What are you waiting for?” “Why,” said he, “I am waiting for Christ to call me; as soon as He calls me I am coming.” Now, I do not believe there is a man in London that the Spirit of God has not striven with at some period of his life. I do not believe there is a person in this audience but that has been called; I do not believe that there is a person in this audience but that the Son of God has sought for and is seeking for.

HOW THE SAVIOUR SEEKS.

Now, for a minute or two, let us look and see how He seeks. There are different ways in which the Son of Man seeks. He very often seeks through some faithful minister. Many of you have sat under faithful ministers; you have heard heart-searching sermons, and the truth has gone down deep into your hearts; you have been many a time touched, and tears have come down your cheeks, and you have felt “almost persuaded to be a Christian.” That is the Son of God seeking for your soul through that minister. You have heard a sermon sometimes that has roused you, so that you could not forget it, and for days you have been under deep conviction. That is the way the Son of God seeks. Some of you have had a tract put into your hand, with a startling title, perhaps, “Eternity! where will you spend it?” and the arrow has gone home. You may have been troubled, and may have pulled out that arrow and tried to forget it. That is the Son of God seeking for your soul through that tract. Perhaps some of you have had a faithful Sabbath-school teacher who