

consistent with reason to think that Christ will take the dregs of life? You, yourselves, would not accept of such from a fellow-creature. You would not like to take what could not be kept from you, nor what others would not have. How can you expect, then, that Christ will have what Satan cares not about receiving? Satan, himself, cares not about having the feeble efforts that man can put forth when tottering on the brink of the grave, and his brain reeling in his head, through the dotage of old age. What can then be made, is nothing short of mockery; for, as a general rule, they know not what they do. The tongue may be going like that of a parrot, but the reason is deranged, and the heart feels nothing about the great concerns of eternity. And, though they thus draw near to God with their lips, while, as it may be said, their hearts are far from Him, can He accept of them with pleasure? No; on the contrary, we are assured that such is an abomination in His sight. The opinion of some pious divines is, that few, indeed, are they who are converted, or who find Christ, after they are past 50 years of age. They come to form such an opinion from their carefully observing the fruits that men produced in the different stages of life. Does not such an announcement as this startle you? Take heed, I beseech you, lest it prove too true in your behalf. You have a long journey to make, before you reach 50 years, yet. But let not your youth, and your fair prospects of a long life, encourage you to be cold and indifferent about seeking Christ. Seek Him this moment, and continue in His love, and in His commandments, all the days of your appointed time. If you sit under the preaching of the Gospel, year after year, though the time be not extended to 50 years, without finding Christ, I tremble to say it, there can be but little hopes of your soul's salvation after that. Every time you hear the Gospel message declared unto you, adds to your condemnation, if you profit not by it. It is sure to be either "a savour of death unto death, or a savour of life unto life."

At present, you enjoy far better opportunities for seeking, and for finding Christ, than you can expect to have in old age, though you may be spared to see it. But, reckon not too much on that. If you be spared to be old and decrepit, you may be so situated that you cannot even hear the glad tidings of the Gospel of peace. You cannot make your way to the house of God to hear the word preached. And, though you may have strength of limbs to carry you, you may not profit much thereby, for your hearing may become so defective that you can scarcely distinguish one word from another. How many, even in this congregation, and whom you know full well, come up to the house of God as regularly as the Sabbath returns, and who return to their homes deploring that they could not hear but a word now and then. And if they have

neglected to seek the Lord ere deafness seized them, how great are the disadvantages they have now to contend with, in redeeming the time they have spent in doing the will of the flesh.

Again, you may have your hearing acute enough in old age, but your eye-sight will be sure to fail. You may not be able then to hear the Word preached. You cannot read the Word yourselves. Ministers, however anxious, cannot visit you but very seldom. And if you ask others,—even though they be the nearest to you in kin,—to read a portion of God's Word for your edification, they will grudge to do it for you. In their opinion, they will have plenty else to attend to. This will be their excuse for not complying with your request, whether they have plenty to do or not. By that time, you will have outlived your usefulness; and, consequently, others will not care about having trouble with you. Will that be a favorable season, think you, for seeking the Lord?

III. How are we to seek the Lord? We must seek Him by reading His Word, and by seeking to know something of Him every way we can. Some knowledge of God may be obtained from other sources than His Word: "All His works speak of Him and praise Him." The Apostle Paul tells us that "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." The Psalmist likewise tells us that "the heavens declare the glory of God, and the firmament sheweth His handiwork; day unto day uttereth speech, and night unto night sheweth knowledge." "All His works praise Him." But, being slow to understand, we can learn but little of God from the book of nature. We can learn nothing at all concerning how we are to seek the Lord and to find Him. But the blessed God, to meet our ignorance and our wants, revealed Himself to man, and taught him plainly what was necessary for his salvation. In the Bible, then, you have this precious knowledge bequeathed to you. You must read it often with devout attention, remembering always that it is the Word of God, and the only rule given you to direct you how you may glorify and enjoy Him. It sets before you all that is necessary for you to know concerning God—all the knowledge that will be requisite to make you wise unto salvation. It sets before you all your duties to God and man. It is the key that opens to your view the rich stores of heaven, and that tells you that they are all treasured up by God for you, if you seek them of Him in the appointed way. You could not even have the slightest conception of the bliss and glories of heaven—the special abode of God, of angels, and spirits of just men made perfect—without the Bible. Were a property bequeathed to us by any rich friend upon earth, we would like to see the will, and to