

But surely a terrible woe rests on that ambassador of Christ who will thus be deterred from fully declaring the message of God. He has not yet himself learned of Christ, nor has he been effectually persuaded that his own interests and comfort, and the good-will of men, are to be heartily despised, compared with the advancement of his Master's purposes, and the salvation of immortal souls. "Learn of me," is the command of Christ; and to all who hear his voice that command is addressed. It speaks to men as a truth created with the authority of heaven, and with all the solemnity of eternity. While this should be sufficient to urge every rational being with eager and trembling steps to the feet of Jesus, to hear what God the Lord would be pleased to reveal, there is another pressing reason for so doing, arising from the necessities of man's condition. There are questions and causes of anxiety, which perplex the immortal spirit, and by Jesus alone these questions can be solved, so that the anxiety can be removed. We shall, in the first place enlarge a little on these; and then, in the second place, we shall direct your attention to some of the things we must ask Him to teach us.

If man's nature were constituted like that of the beasts that perish, then present enjoyment would suffice to render him content and satisfied. The future would not trouble his mind, nor make him uneasy. No thoughts for the morrow would give any concern. But, so far is man's nature from being so constituted, that we know the very opposite is its character. It is not in the present, but in the future, that his enjoyment chiefly lies. So much and so decidedly is this the case, that while the smallest shadow, as he looks forward, depresses his spirits, and renders him unhappy, the largest amount of present possession has no influence effectually to remove, or even to diminish the saddening impression. Such is man's nature. Thus was he formed by God, and whether he will or no, he must look to coming days, and according to the prospects they present is he cheerful or sad. If this be true regarding even the short future of the present world—of coming prosperity, or the adverse circumstances, which can, at best and at the longest, endure but for a few years, so strongly influence the mind towards happiness, or the gloomy depression which renders existence miserable, and all the enjoyments of life insipid, how much more irresistible must be the influence of the future on the same mind, when that future refers to the world to come, and the prospects it unfolds are the prospects of eternity. If these prospects are cheering, they bring to the anxious heart the assurance that soon endless rest and bliss and glory will be his: and if on the contrary, they are dark and threatening, they present the appalling scene of woes and sufferings as his portion, that eternity shall neither end, nor mingle with the smallest so-

lace. Men may attempt to keep their thoughts from these solemn realities, but the attempt will not succeed. The eternal future will not thus part with man. It will pursue his steps. It will haunt him into every enjoyment and disturb it; and no real and lasting happiness can be his, until the clouds and darkness which rest in that future are dispelled, and the light of God's countenance in Christ Jesus is beheld in its brightness of compassion and love, revealing the abode of eternal peace and joy, and imparting the blessed hope that the termination of his sojourn here will be his entrance into the scenes of glory thus unfolded. Man cannot exclude the thought of eternity from his mind. The most degraded, the most deeply sunk in vice and sin, cannot wholly shake off these feelings. Even the most savage nations think and are anxious regarding the other world, and while these thoughts can enter the mind, there is no other thought so awfully solemn, nor capable of so powerfully affecting the heart. That this is true, is confirmed in the experience of every man that ever lived. Its power may not be felt while men are busied in the world, and all is well, as they say, in their circumstances, but the moment any change, in the dispensations of God, compels them to think of a coming world, and to feel that they are drawing near its dark confines, and must soon enter to return no more, then you can observe the influence which the future can wield. Everything else disappears. The schemes of gain which perhaps but yesterday occupied their whole attention, are all vanished. The wealth and the honors so eagerly prized, and so diligently labored for, are in a moment become utterly worthless. Such is the eternal future to man, and such did, and will every one of the human race find it. Need we then say, that most unhappy and wretched must the condition of men continue, unless the future be opened up, and certain information given what it shall be, and what they shall see and realize when they enter there. To feel that we are leaving all dear to us on earth, and that we must enter the dark valley of death, ignorant of what lies beyond, and afraid that in that unknown dwelling sufferings and misery are prepared for and awaiting us, no heart can conceive the pain, the agony of that terrible suspense. Who would not avoid, if possible, the dread experience; who would not prize above what language can express, that certain information on which he might with undoubted confidence rely, and which gave full and minute directions in what way to act, in order, with every thought of eternity, to be enabled to rejoice?

If this be an object of desire, you must come to Jesus. In the information he gives you will learn what the eternal world will be, and the position and the circumstances you will occupy there. In vain will you go elsewhere to learn anything of this. The wisest