

Two Ways.

There are two ways of coming down from a church steeple—one is to jump down by the steps; but both will lead you to the bottom. So, also, there are two ways of going to hell—one is to walk into it with your eyes open (a few people do that), the other is to go down by the little sins; and that way, I fear, is only too common. Put up with a few little sins, and you will soon want a few more; even a heathen could say:—‘Who ever was content with one little sin?’ and your course will be gradually worse and worse ever year. Well did Jeremy Taylor describe the progress of sin in a man:—‘First it startles him, then it becomes pleasing, easy, then delightful, then frequent, then habitual, then confirmed. Then the man is impenitent, then obstinate, and then he is damned.’ Reader, the devil only wants to get the wedge of a little allowed sin into your heart, and you will soon be all his own. Never play with fire; never trifle with little sins. Watch and pray, lest ye enter into temptation. Keep thy heart with all diligence for out of it are the issues of life.—*Hoslem.*

An Experiment.

For these two days I had made an experiment which I had been so often and earnestly pressed to do: Speaking to none concerning the things of God unless my heart was free to it. And what was the event? Why, 1. That I spoke to none at all for the fourscore miles together: No, not even to him that travelled with me in the chaise, unless a few words at setting out. 2. That I had no cross either to bear or to take up, and commonly in an hour or two fell asleep. 3. That I had much respect shown me wherever I came; every one behaving to me as a civil good-natured gentleman. Oh how pleasing is all this to flesh and blood! Need ye “compass sea and land” to make “proselytes” to this!

All God’s people are praying people, and give themselves to prayer.

Those are in the best frame to receive spiritual blessings, that are in a praying frame.

God will be inquired of for promised mercies; and the nearer the performance seems to be the more earnest we should be in prayer for it.

It is of use for private Christians so far to have their hours of prayer as may serve, though not to bind, yet to remind, conscience. Every thing is beautiful in its season.

In our attendance on public worship, we may expect to meet with Christ, and improve our acquaintance with him.

It is very comfortable in our worship of God to have an eye to him, as the God of our Fathers.

The fear that quickens prayer, is itself, pleasurable.

Where we have a tent, God must have an altar. Where we have a house we must have a church in it.

Those that are active in public services, should not be neuters in public devotions.

Past experiences, as they are great supports to faith and hope, so they are good pleas in prayer. Thou hast—wilt thou not.

Many a sorrowful spirit has been made joyful in the house of prayer.

It bodes ill to people, when prayer is restrained among them.

Weeping must quicken praying, and not deaden it.

It concerns us to be right, not only in the object of our worship, but in the manner of it.

God is, in all ages, gathering to himself a generation of spiritual worshippers.

The spirituality of the divine nature is a very good reason for the spirituality of divine worship.

God has a gracious ear open to the prayers of his afflicted people.

The correspondence between earth and heaven, is never let fall on God’s side.