

deceit in His mouth." He rose again from the grave, and ascended into heaven to the Father's right hand: "Him God hath exalted with His right hand to be a Prince and a Saviour, to give repentance to Israel, and forgiveness of sins." He died to atone for the sins of all believers, and rose again to plead their cause at God's right hand in heaven. He is there exercising, in behalf of every one who believeth in Him, His three-fold mediatorial office. This, then, is the God of your salvation. This is He who alone can save you, both from the power and guilt of sin. No one can obtain the favor of God except through the merits of this Being. Every sacrifice for sin, except the sacrificing of Christ of Himself, will be of no avail to us. Though we could bring with us thousands of rams and ten thousands of rivers of oil—though we were to give our first-born for our transgression, the fruit of our body for the sin of our soul, we could not purchase salvation with them all. But this is purchased already by Christ. All we have to do is to accept of it as offered to us in the Gospel. This is He who has the keys of heaven and of hell. He admits into the former all who seek after Him in sincerity and in truth, and banishes into the latter, to be punished for ever along with the devil and his angels, all the slothful, disobedient and unbelieving. Look with faith to Him, then, my dear young friends, in the various ways in which we have placed Him before you. You cannot behold Him with your bodily eyes, but pray in all earnestness to God to enable you, through the enlightening of His Spirit, to see Christ with the eye of faith, that, savingly believing in Him, you may rejoice with joy unspeakable and full of glory.

II. When are we exhorted to seek Him? We must seek Him early.

Of all the works that man can think of, religion, as he thinks, is that which requires the least time, attention and trouble. Nothing makes him think so, but his own averseness to begin the work. Naturally, he has no desire to put his hand to anything that is pleasing in the sight of God, and that benefits his own soul. He denies not that he will have to turn his attention to the important concerns of his own soul before his departure out of this world, but promises himself abundance of time, and more favourable opportunities for doing so. And the longer one puts off seeking Christ, the more difficult will it be for him to find Christ, and, which is worse still, the less chance will there be of his finding Him. The longer he lives here without Christ, the more hardened in sin does he become, and the more painful he feels the fierce struggle for the mastery, between the flesh and the spirit, when he really thinks of seeking Christ. How important is it, then, to begin the principal duty of life in early life, before the heart becomes enslaved by

vice, and the conscience so seared, through the frequent commission of sin, that it lifts not its voice in rebuking the sinner, when violating the laws of God, and working out death eternal for his own soul. Youth is the season when there is less care, and when, if desirous, one can, without any distraction, serve the Lord. Young people generally have others to provide for their daily wants, and to furnish them with all things conducive to their comfort. Parents have they to instruct them in the fear of the Lord, and to keep them to their duty. They watch over their moral culture. They reprove them when they do wrong, and tell them of the consequences of their conduct. And, if they seek not, and find not, Christ, at such a stage of their existence, how can they expect to seek Him, or to find Him, when deprived of all the forementioned helps? Soon, perhaps, some of you will have to leave your parental roofs, and go forth into the world, where you will have to earn your own bread, and the other necessaries of life, the best way you can. There, you will be exposed to all sorts of evil temptations and bad example, without any one to care for your spiritual condition, or warn you of the danger to which you are rushing forward. And, if you go forth into the world without having received Christ, you need not expect that you can long stand against the strong current of the evil that is in the world. But, if you have Christ, who can be against you? This friend is powerful, kind, and will never forsake you. Parents, through course of time, will be taken from you, but Christ will never leave you, nor forsake you. The power of indwelling sin may, almost against your will, compel you to commit sin, but Christ's grace, if sought, will be made sufficient for you.

Do not think, either, that old age is a good time for seeking the Lord. Though you were to be told that old age is more favourable for seeking and finding Christ, where is old age promised to any one? Have you not seen people younger than yourselves, and people of your own age, too, cut down by the keen scythe of death? And no one can say but that some of you may be the next that will stumble over the brink of time into the lap of eternity. What guarantee have you that it will not be said to you: "This night thy soul shall be required of you?" It may be that the arrow that will stick in your vital parts, and deprive you of life, is no great distance from you. And, if it come, and find you without Christ, what a miserable exit you will have! and what a miserable eternity you will enter on! Can you really expect, yourselves, at the last moments of your life, that Christ will accept you, after spending your lifetime in doing faithful service to his adversary, the devil? You will fear to accept of the terrible reward of your doings, and fear and necessity will compel you to call for mercy upon your soul. Is it