

this holiness, and has nothing but impurity. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man." It has lost its innocence, and now has nothing but guilt; for "all the world is condemned before God." It has lost its wisdom, and now has nothing but ignorance; "being alienated from the life of God through the ignorance that is in it." It has lost its communion, and has now nothing but distance; "far from God, by wicked works." It has lost its comfort, and has now nothing but fear—"my flesh trembleth for fear of thee, and I am afraid of thy judgments." It has lost its paradise, and has now nothing to look forward to, but hell; for "the wicked shall be turned into hell, and all the nations that forget God."

And here let no teacher say, "These passages and applications may do very well for adults, but what have they to do with children?" Thus much have they to do with children: "Death hath reigned over all, even those who have not sinned after the similitude of Adam's transgression." And see the evil passions of children; see, almost as soon as they can talk and walk, what proof they give you of their having lost souls! I undertake not to tell you, (and perhaps you will not require me,) when the responsibility of a child commences; that is a question with which we have nothing whatever to do; God will settle it with you, and with the world, by-and-by; it is no part of your work; therefore leave it entirely with him. You have proofs that they have lost the image and likeness of God; and this is the great thing which you have to bear in mind.

Now behold, in the entire school to which you belong, there are five hundred lost souls to excite your sympathy; souls which, if they be not regenerated and pardoned, must perish for ever; souls, once the temples of God, but now in ruins—once decorated over with all the emblems of righteousness and glory, but now defaced and dishonored; souls, which have not lost a single fragment of their powers, though those powers are deranged, and therefore lost to the original intention of their creation. And what was that? To serve and please God. To this great end they are lost; "they are all gone out of the way; there is none that doeth good, no, not one;" "I was shapen in iniquity, and in sin did my mother conceive me." Can a heart take a glance over a school, feeling this great fact, and not compassionate the case of a soul?

3. Then, thirdly, take another view of those subjects; look at them as capable of being recovered. Blessed be God, a lost soul is not past recovery, while it remains upon the earth. That child, which is so wayward, and gives you so much trouble—that boy, about whom your anxieties are excited, and who seems to be fast arriving at manhood, and developing

all the powers of his mind, more like a devil than a man—is not hopelessly lost. Oh! the comfort of this thought!

Let us ask the question—"Wherewith shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt-offerings, with calves of a year old? will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?" No; this is too low a price for the soul, to restore it. "We are not redeemed with corruptible things, as silver and gold," of which there is abundance in the earth. No, that is not enough; God's justice cannot be satisfied with a bribe; his law must be vindicated, his righteousness acknowledged, and his attributes, in their glory, proclaimed throughout all worlds; and therefore the scheme of redemption is his own.

I am afraid we get into the habit of repeating passages to the children, and to ourselves, and hearing them from the pulpit so often, till we forget their value and their sweetness. Now strive, teachers, to enter into this passage, and to feel its force to-night: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Here the claims of justice are not sacrificed at the shrine of mercy, and here the cries of mercy are not powerless at the shrine of justice; "mercy and truth meet together, righteousness and peace embrace each other." "Christ hath redeemed us from the curse of the law, being made a curse for us." And what then? "We joy in God, through Jesus Christ, our Lord, by whom we have received the atonement."

How, then, is a soul saved? By believing in, relying on, and accepting this atonement—by having it so presented and so applied, that it shall welcome it, as a remedy to his own state. Not making an atonement: (never teach your children that)—that is done for ever, and done completely. All the child has to do as well as yourself, is, to receive what God has provided, and accept the remedy which his mercy has prepared; and after he has received the one, and accepted the other, he loves the atonement, delights in it, is pleased with it, and instrumentally strives to save and to bless others, as he himself has been saved and blessed. And when the race is run, heaven is regained, and the soul enters into it, to live with God, who has thus saved it, for ever and ever.

Teachers, your work is, to present that atonement. God forgive you, if you do not do it, or if you put it into the background, in any way! This is the good news, the glad tidings, which fills the souls of men with hope and joy—that "Christ Jesus came into the world, to save sinners." Give it, in its fullness and freeness, to the children; talk about it to them, till you feel your own hearts glow-