

beetle! He got no honey after all; and, for aught I know, the prince may have trodden upon him when pulling up the rope.

Now, many people in this world believe that you, and I, and all men, are just like that poor beetle. They say and would fain have you believe that the desire of happiness and the belief in it, which is the secret, and constant and deepest thing in your hearts is a pleasant fancy but that there is no such thing, but *this is false*. The longing for some infinite good in life, the belief of its existence is from God *and it is true*. There is an infinite blessedness and gladness and happiness—an infinite and eternal good, waiting and in store, laid up and reserved eternally in the ever blessed God; and God has revealed this to every one of your hearts and consciences. Never forget this, whatever else you learn—and you have to learn a great deal. You have to learn that this blessedness is a holy blessedness, and that you are unholy in the thoughts of your heart and the works of your hands. How can you reach it? You have to learn that you not only do evil things, but that you yourselves are unholy and evil; and that is a hard lesson. For what have you, evil and unholy, to do with happiness? You have to learn that our first father Adam, whom God set by the door of blessedness, that he and we might enter together, turned away and followed that dark Shadow whom Scripture reveals to us as the Devil; and that, therefore, we are all born subjects of his evil kingdom, and heirs of wrath rather than of blessedness. You have to learn all this: and then, you may ask, Why has God left in our hearts this testimony to a great happiness somewhere before us, which we, by our sin, have so wholly lost? And I answer: I cannot tell—unless it be this, which is the chief thing that you and I have to learn in this short and evil life—that now, once more, God has sent into the world his only-begotten Son to die for sinners, that they who are justly doomed to die might through him have that ancient, eternal, blessed life, and might have it more abundantly. Doubtless God left this thirst for happiness in men's hearts, because in the fulness of time Jesus Christ was to come into the world, saying, "If any man thirst, let him come unto me and drink." And certainly this is why God has put it in your hearts this day,—you who hear and read the gospel of his Son.

"In God's presence there is fulness of joy: at his right hand there are pleasures for evermore." But oh! remember what a solemn thing it is for you to have this revealed to you, even in the whispers of your own hearts, and much more in the truth of God. Do not, dear children, "count yourselves unworthy of eternal life." Him who does so, God counts to be worthy of eternal death. But for him who comes as a miserable, guilty, death-deserving sinner to Jesus Christ the Lord, God reserves an eternal weight of unbroken blessedness and glory, not only greater than eye hath seen or ear heard, but greater far than it has entered into any one of your hearts even to conceive.

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A little boy being asked, "How many Gods are there?" replied, "One." "How do you know that?" "Because," said the boy, "there is only room for one, for he fills heaven and earth."