

peace, peace, or countenance mistaken views and loose notions of religion by concealing and softening down essential truth; no, no, there is no charity in that. Love for the immortal souls of our hearers is the soul of ministerial love.

Some of you will deem my remarks upon this occasion better suited for a funeral sermon; and are they not in character, am I not speaking in the hearing of some dead professors? Now is the time to preach a funeral sermon, and perform solemn obsequies over the dead souls of living hearers.—Awake thou that sleepest, and arise from the dead, and Christ will give thee light!

Your funeral is as certain as if the event had taken place. A fine eulogium over your coffin, your departed spirit; my words may now, by God's grace, be made instrumental in quickening some who are dead in trespasses and sins. There is no kindness in the minister who delicately suppresses unpleasant truths lest he should hurt the feelings of his hearers, and then talks sentimental prettinesses over their dead bodies. Neither the pulpit nor the press are the place for eulogiums on the dead or living. The Lord alone knoweth them who are his. Here Christ, not man, nor the brightest saint in glory, is to be exalted in solitary pre-eminence. It is worldly, carnal policy, not Christian kindness to sprinkle the influence of fleshly eulogy over the ashes of departed saints.

I have weighed well the import of the solemn truths which I have preached to you this day, I utter them not to take advantage of my position to pass harsh strictures, upon my fellow-inners, but for love to your souls; I utter them again before God and you all, I again record my honest belief that persons living and dying in the state and disposition which we have been describing are never saved. I have told you in private, I now tell you publicly, that comparatively few professing Christians have realized the awful responsibilities which Christianity entails upon them. I am prepared to take my Bible and prove to you by the word of God that the views generally held as to the claims of religion are quite defective and unscriptural; and the religious teaching of many, so called gospel preachers not much better.

And now, to bring these meditations to

a close, let me ask how many of you are in the narrow way; how many have the fruits of the Spirit in your hearts; shall the good seed of the word of life be cast in vain on barren soil? shall your minister preach year after year to stony ground hearers? is his moral field as hard and stony as his geographical sphere of labor? shall I, my dear hearers, have too much reason to fear with the Prophet that this harvest is past, this summer is ended and you are not saved? These are the all momentous considerations which in all seriousness I would press upon you all, young and old.

We all differ in age and circumstances. Some are in the spring, some in the summer of life, others with myself are whitening for the harvest, like Ephraim's gray hairs are here and there upon us yet we know it not; others are fast reaching the end of their wilderness way, their almond tree has flourished, their silver cord is nearly loosed, their dust shall soon return to the earth as it, was and their spirit unto God who gave it. But, fellow-sinners, we all agree in this world-wide characteristic, we are all earthly minded; we are living for time rather than for eternity; we are all busied about many things yet in spiritual sense doing nothing; all wholly absorbed in the things that are seen and temporal; we are all full of hope, gathering up our energies for another rush into the future, another bound over the plain, which lies between us and heaven or hell. But, alas, alas, how few among us are reflecting to any purpose that when a few more years are come and gone, a few more harvests past, a few more summers ended, we must die prepared or unprepared, we must go the way whence we shall not return.

There should be nothing saddening to the believer in the thoughts of death or the second coming of Christ. Listen to Paul to the Thessalonians, "For if we believe that Jesus died and rose again even so them also which sleep in Jesus will God bring with him; therefore comfort one another with these words."

This apostle associates all happy and glorious anticipations with the personal appearing of Christ, he addresses this glorious doctrine to the sorrowing Christians, the only true source of consolation, the joyful period when absent friends shall be