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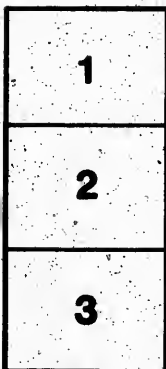
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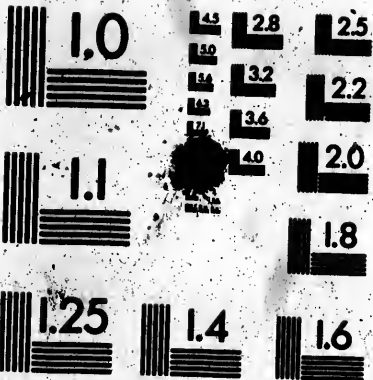
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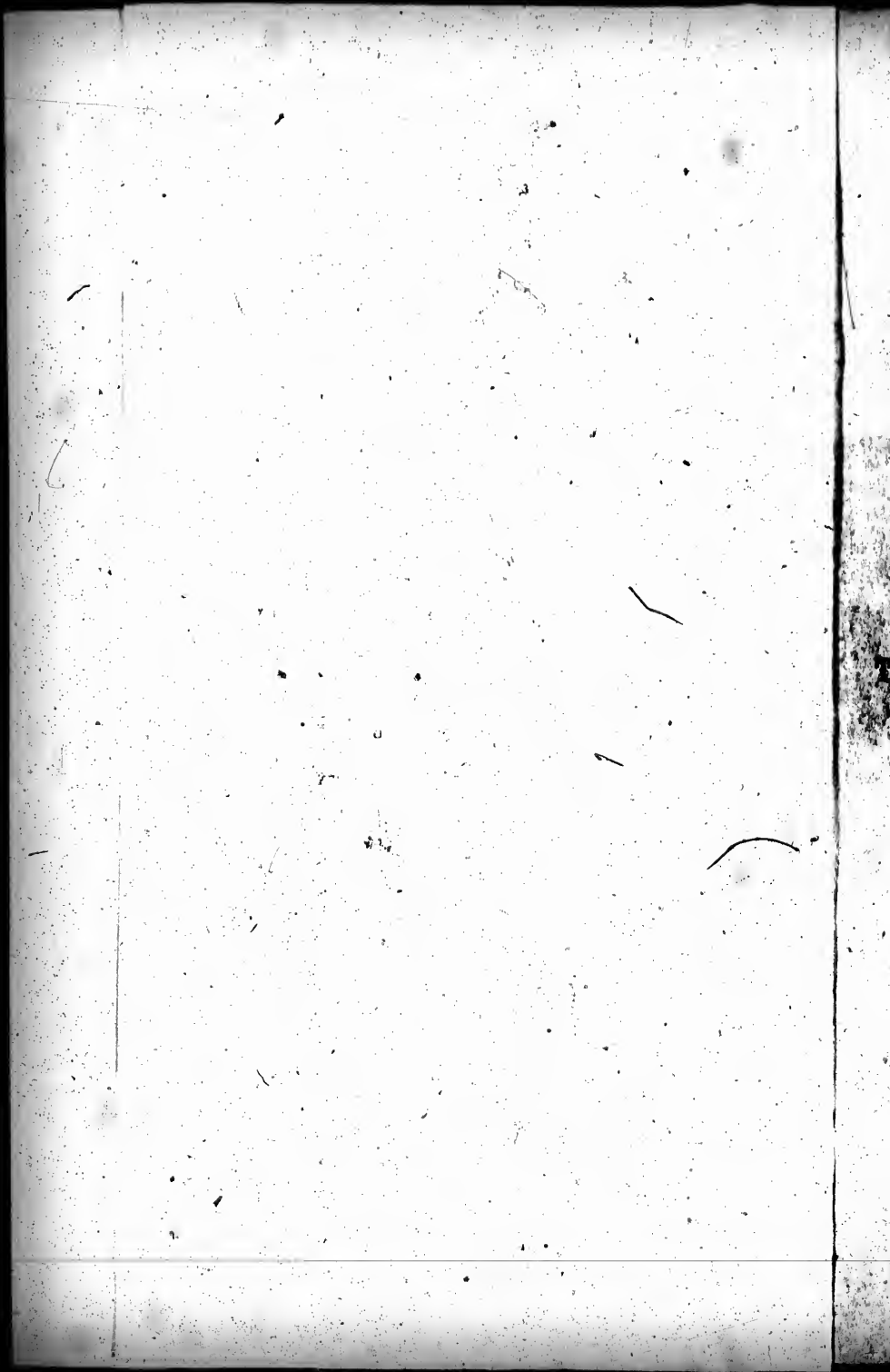
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THE NECESSITY
OF
SALVATION;
OR, BE ETERNALLY LOST.

THE WAY OF SAFETY FOR MANKIND.
FOR ALL TO COME TO CHRIST

"I am the Vine, and my Father is the Husbandman."
"One thing is needful."

BY ALEXANDER ALLEN,
COOKSTOWN:

1862.

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PREFACE.

This little Address needs no preface, yet a few lines may not be unnecessary. The design of this book is to call the attention of those who may think it worthy of perusal, to the importance, and also the necessity of decided religion. It is hoped its contents may prove effectual to the strengthening of true religious feeling in the hearts of those who enjoy that blessing; but it is more especially addressed to those who have no religion at all. This class of people require invitations and threatenings to bring them to knowledge Him, who has said—"unless you repent and be converted," &c. In other words, become as little children, "you cannot enter the kingdom of God." The sacred truths are taken from whence its lessons and statements are drawn: it wants no refinements of religious truths, but plain scriptural instructions. Its readers are addressed not as Churchmen or Dissenters, but as fallen, undone, and dying mortals, who need eternal salvation. I could humbly follow in the track of those calls and alarms to the unconverted, by which Baxter and Allen, and others—being dead yet speak—and have for some-centuries, under the power of the divine blessing, been useful to the saving of many a man's soul. Suppose but one individual among those countless millions should by this small volume be led to the Saviour, a great work will be accomplished—sufficiently important to recompense the labours of the writer. Perhaps some readers may think the subject of this volume is too often written upon, but let us remember that we cannot be

too often looking for the divine teaching of the Holy Spirit; but let such consider how solemn is eternity, and how awfully important is its interests. If a person was to spend one minute in a prison, or in any place of punishment, how glad would he be of a release. Then let us remember that if we do not come to Christ and get our sins blotted out, we will be lost through all eternity. The Lord help you, my dear reader, to make this one thing needful your happy choice, through Jesus Christ. Amen.

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THE NECESSITY OF SALVATION.

CHAPTER I.

Advice by way of Introduction.

This little work is addressed to you as a traveller to the eternal world : its object is your eternal welfare, and to promote that welfare, the writer requests a few moments of your spare time, and also craves your attention to a subject which is of deep concern to you when time will be no more. This is worthy of your attention ; in having its blessings the poorest are rich, but destitute of this the richest are poor—without these blessings riches are the greatest of poverty ; all of earth and earthly things are nothing to be compared to the great and profitable design of saving the soul—that grace which is one of the leading principles to bring us to that source where all true happiness lies. If this opportunity be neglected, soon you will lose all for which you slight the welfare of a death-soul. The world passeth away, and the desires of it, the cares, and pleasures, and everything in life, like the waves of the sea, or a rapid stream, are flying by. Where are all our fathers and forefathers now ? we cannot tell ; all we can say is that they are gone, and you and I will follow them to a world of happiness or a world of sadness. We may inhabit some earthly dwelling—you may spend some of your precious moments in vice and folly, and then your body must return to the earth again as it was, and the spirit shall return to God that gave it—while over your grave the storms of ages shall roll until the last day dawns.

Secondly: Consider too that in that eternal world which lies before you, and cannot be far off, there are two obstacles. Before us is the Lord—when urging every sacrifice to secure salvation, he declares in a few verses, three times over—that you must enter into life or into hell, where the worm dieth not, and the fire is never quenched : Mark 9. Oh let us think what a contrast before us is eternity—all life or all death, all holiness or all guilt : there are but two ways—all triumph or all despair, all heaven or all hell ; the gain of heaven is immensely great and good ; if your un-

dying soul be saved all is saved ; if lost all is lost ; if blessed all is blessed ; if cursed all will be ruin forever. You may say with the poet—

“ Extort the cry, what must be done
To save a wretch like me ?
How shall a trembling sinner shun
That endless misery ?
I must this moment now begin
Out of my sleep to wake,
And turn to God, and every sin
Continuously forsake.”

If the soul be saved nothing can harm you.

Thirdly. Let us pursue these considerations, and think what you may be. You may be the followers of the Lamb, and thus a child of God ; you may be the enjoyer of true religion here and greater hereafter ; you may in the world unseen be a happy saint ; you shall be like him, for you shall see him as he is, where you shall never, never sin ; you may dwell in his kingdom and be with his saints in light—as holy and as happy as they, and meet the welcome of the Saviour God, who will sit as judge eternal ; you may possess all that heaven can bestow, and may enjoy freely and fully, and eternally, the Son's love and the Father's favour. May all this be yours ? It may. Can it be ? Yes it may. All will be yours ; and could you for a moment slight him by the neglect of his Gospel. If you have hitherto neglected it, God is now inviting you to come to him and he will have mercy on you, and he will abundantly pardon. And will you be so ungrateful to your own soul as not to receive this blessed invitation ; if not, remember what you must be—your soul must to all eternity be happy, or die to all eternity. Oh ! unhappy sinner, think of dying to all eternity ! Dreadful thought, to be banished from the smiles of that Saviour ; and instead of hearing him say, “ Come ye blessed,” it will be awful to hear him exclaim, “ Depart ye cursed.” Poor helpless sinner, how can you bear an angry God ? and remember, bear his anger you must if you do not turn to the Lord, and that now. Remember there are no invitations in hell ; turn this moment. Oh reader, choose the better part, and say with the Poet—

“ You who own His record true,
You His chosen people, you ;
You that call the Saviour Lord,
You who read his written word.”

Fourthly. Stop and think of the great sacrifice that has been offered for your redemption—nothing less than the precious blood of Christ as a Lamb without spot or blemish; think of the love wherewith he loved you, when he gave his cheek to the smiters, and also to them that plucked off the hair: Isaiah 50, 44. And think where he says, "greater love hath no man than this, that a man would lay down his life for his friends"; but here is still greater love—Jesus laid down his life for his enemies; and still greater love he died for rebels—"and while yet without strength Christ died for the ungodly." Reader, if impenitent and unpardoned, you must be infinitely unholy: and hellish, you must wear Satan's likeness—you must inhabit Satan's prison instead of the sweet mansions of life and peace; you must roll in the lake of fire and be forever with the damned. Reader consider these things while the golden sceptre is held out to you in the loveliest manner—"Come unto me you rebels, and if your sins were as crimson or scarlet, I will make them as snow or as wool." Sinner what greater encouragement do you want? Come now with this invitation.

"How can you fail on such a prop
That holds the world and all things up."

Fifthly. There is no pardon in eternity, no conversion beyond the grave; behold now is the accepted time, and behold now is the day of salvation. Ah, but a day, and if that day be lost all is lost. Reader have you hitherto neglected this opportunity, praise mercy that kept you from despair; while in the land of hope, repent and turn to the Lord while he may be found, and call upon him while he is near; let the wicked forsake his ways and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon. Reader are you determined after all the entreaties you have got, to take your own way of it? I hope you will have better understanding than to lose your soul for a mere nothing, and put off such a work as this any longer. Reader this may be the last year that God may give you in the body, then I beseech you while it is called to-day, harden not your hearts. How awful it is to begin the year with false hopes, and to end it in hell—to begin with God, mercifully offering his blessing, and the Saviour waiting to be gracious, and ere it end to be placed beyond the reach of

mercy; yet if you slight this Saviour and die this year, the change you must know by sad experience. The writer would entreat you again and again to flee to this Saviour that you may find rest for your soul.

Sixthly. I would address you as standing on the borders of eternity, and would regard you as a dying mortal. Reader when you and I will meet at the judgment bar, as meet we must, you will not think then that you have been too often entreated to give your attention to those things that belong to your peace before it be hid from your eyes. We are commencing another year; if you never have been in earnest set about it now while the lord is waiting to be gracious; work while it is called to-day, the night cometh when no man can work: let us give all diligence to make our calling and election sure. This is the time, no more delay. I beseech you to regard this advice and pray without ceasing—pray and believe.

Seventhly. I now turn to God in your behalf, praying the Father of all mercies, and giver of all blessings, who desirest not the death of the sinner, be pleased to open the hearts of the readers of this little address. All teaching is useless and vain unless the Spirit opens the heart and seals instruction on the mind. O gracious Lord, those who are addressed will need a more powerful call than this, nor will they heed a feebler voice than mine. O thou that gave thy best beloved for man's salvation, and with whom is the residue of the Spirit's power, send that Spirit down and speak with the still small voice, and bring many to welcome the Saviour. Thou that hast died for guilty man, thou that shed that Spirit down that changed thousands of hearts, accompany this advice with the Spirit's influence, and magnify thy truth, thy love and mercy, by bringing the lost, the guilty, and the ruined, as willing captives to thy feet. Amen.

CHAPTER II.

The necessity of keeping the whole law felt and experienced by all true Christians.

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Reader, if our hearts condemn us, God is greater than our hearts, and knoweth all things. To you will apply the awful declaration—"thou art weighed in the balance and art found wanting": Dan. 5; 27. God examines your state; "his eyes behold, his eyes lids try the children of men": Psalms 11; 4. The rule by which your thoughts, actions, and words are and must be tried, is by God's holy law—"Thou shalt have none other gods but me; thou shalt not make unto thee any image, or the likeness of any thing," &c. The tenth commandment applies principally to the desires of the heart. This law reaches to the words of the lips of our Lord Jesus, when he said—"I say unto you that every idle word that men shall speak they shall give an account thereof in the day of judgment, for by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12; 37. These commandments require perfect conformity to its directions, and to all times; and the words of the lips and its language is—do this and live, for less than this you will die. Have you come up to what God's holy law requires, and to love him with all thy heart and mind, and strength, and love the Saviour with supreme affection, and love your neighbour as yourself? You dare not declare that you have; then you are found wanting.

Secondly. Well may I quote the words of the poet—

"Love divine, how sweet thou art,
When shall I find my willing heart
All taken up by Thee?
I thirst, I faint, I die to prove
The greatness of redeeming love,
The love of Christ to me."

Reader, for your encouragement, I will tell you when and how the Spirit of the Lord wrought upon my heart and mind. In the year 1826 I went to hear a "swaddling preacher," as we called them; he preached for two years in our neighbourhood, and I raised the hymns for him all that time; and when he was about to leave he preached his last sermon, and his text was—"Teach us to number our days that we may apply our hearts unto wisdom": Psalms 90; 12.

After he had done preaching he went through the large congregation to hear their experience, and I was the last he came to. After all his preaching I was no more reconciled than before. I was for him, and there was a good old man beside me, and he told his experience, and by so doing he took all prejudice out of my mind. The thought struck me, why can't I tell the same as you can, am I not a seceder as well as you? I had a great deal to tell him when he would come to me; but the enemy was disappointed by my older brother speaking before me. When he came to me I could say nothing but God be merciful to me, a sinner; and I went home under deep conviction and continued in that way for six weeks. I felt the Lord precious to my soul while praying in my family, and thanks be to God that union has never broken up since, and I trust that that grace that has kept me so far through all the quick-sands and storms will bear me all the way through until I meet with all the blood-washed throng. Hoping reader this will be your happy lot among the blessed. Amen. "Iron sharpeneth iron; so the countenance of a man sharpeneth his friend."

Thirdly. They that fear the Lord speak often one to the other. What do they be saying to each other? Why the true christian will be telling about what God has done and is doing for him, and how he has changed his or her heart, and how good God was to their souls in giving them heavenly light, and how he has banished that hellish darkness away from them and bid them go free. When true christians meet they rejoice how, when, and where they were set at liberty. But it behooves us to be careful lest we build on another man's foundation, for other foundation can no man lay than that which is laid—Christ himself being the chief corner stone. This is no old wives' fable; wherever this doctrine is wrought it prompts the possessors of it to tell what they know of God concerning him or herself; but let us be careful lest we be deceived, for Satan appears as an angel of light. The true christians never throw off their shields; they are always on guard; they do not be saying one thing and thinking another, they let their light shine by being in charity and love with one another; for how can we love God, whom we have not seen, when we don't love our brother and sisters that we do see.

Fourthly. Reader be not deceived, for what a man saw

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eth that shall he also reap ; he that soweth to the flesh shall of the flesh reap corruption, and he that soweth to the Spirit shall of the Spirit reap life everlasting ; so it becomes us to be immovable, always abounding in the work of the Lord, knowing that our labours will not be in vain in the Lord. Reader, God says that all mankind by nature is under sin and condemnation ; the sinner on the contrary thinks himself too good to go to hell. God says man has a bad heart ; the sinner thinks he has a good one. God says if the sinner does not repent and be converted he will go to hell ; the sinner says in his heart that sin is pleasant and religion unpleasant. God bids the sinner repent to-day, the heart deceives him with the hope of repenting hereafter. God says to man, turn or die, then the sinner flatters himself that he may live as others do, and be saved at last.

Fifthly. Reader, sin is not to be sported with, or to be made a toy of as some make it. When every sin deserves God's wrath and curse, how much of God's anger have we deserved since our first arrival into this world ? If God was strict to mark our sins against us, we would be in hell according to the law, but he still loves the sinner, though he includes all under sin. Paul says, "By one man sin entered into the world, and death by sin, so that death has passed upon all men for all have sinned": Rom. 5 ; 12. The christian is one that can say "I am the Lord's": Isaiah 4 ; 5. His by solemn surrender, and his by devotedness, his for time, and his for eternity. There are some who have desires after religion, and he hath them too, but in the strength of one superior to himself ; some forsake sin, and he forsakes it too, but stops not with forsaking, for he is up and working ; he has the love of souls at heart, he does not take it in fits and starts as time permits, like some ; he is always pressing towards the mark of the prize. Paul says, some are near heaven but never reach it, they halt when "almost persuaded to be christians ;" true piety leads its possessors beyond all these—it brings them to the Saviour's feet. I ask you in love, were you ever brought there ; if you were, you can say my heart is fixed, my heart is fixed ; I see the vanity of time, I now feel the love of my Saviour, my heart is fixed—for God, my Saviour and for heaven—Lord I am thine ; these hands and these feet and eyes are thine ; this soul is given up unto thy care, this body is not

my own, it is bought with a price and to be employed for thee. A religion that leads to this more than satisfies many. Reader, you may talk about religion, but it is one thing to have it in possession, and it is another thing to want it. The having it is heaven and happiness forever, and to want it is hell and banishment forever from the presence of God and the Lamb—a dreadful thought, to be banished from that Saviour's presence who is now inviting you to come to him, and by not doing so we make our own hell forever.

Sixthly. Where religion is, it shows itself by precept, and by your actions and words. When God sows the good seed of grace in the heart he compares it to that which fell on good ground and sprang up and bore fruit an hundred fold. The true believer cannot hide the work of grace in the heart; it is compared to a lighted candle put on a candlestick that all may see the light; the true christian cannot hide the light that is given to him, because He that gave it commands it to be shown; let your light so shine that others seeing your good works may glorify our Father which is in heaven: Luke 8; 8. The believer that has this grace is compared to a leaven that was hid in three measures of meal till all was leavened; by receiving those christian graces in the heart, he or she is become a new creature in Christ Jesus—zealous of good works, not by any works you have done or can do, it is all of grace: you are saved by faith in the promises, "that not of yourselves, it is the gift of God; not of works, lest any man should boast."

The true christian can say with the poet—

"Grace, 'tis a charming sound, harmonious to the ear."

He has to bless God that ever he heard that sound, it cheers the heart and gives strength to the soul, and enables the christian to go on his way rejoicing: he is enabled to say with the poet—

"My God, the spring of all my joys,
The life of my delights,
The glory of my brightest days,
And comfort of my nights."

No matter what employment he is in he has the true light at heart, and speaks with utterance or with silence—my Jesus has done all things well; or in other words, he will never leave nor forsake them that put their trust in him.

Reader, there is nothing here to flatter our stay, we are but strangers and pilgrims while here, but if we have the Lord on our side, all will be well. For my part, I would be lonely and lonesome only for the cheering presence of God; it is always cheering to me while he suffers me, a poor helpless worm, to come to his footstool and tell him all I feel and all I want, and desire to know of the only wise God, yes, and every thing that concerns me. I find him a present help in the time of need—a God not afar off, but always at hand. What would I do now in my old age and among strangers, without such a Saviour? surely he will guide me by his counsel, and afterwards bring me to glory. I hope the words of the poet will be all our happy lot.

“I shall behold his face, I shall his power adore,
And sing the wonders of his grace forever more.”

Reader, some will have reason to bless God all their days; yes, and through a never ending eternity, for receiving that light that lighteth every man that cometh into the world—by faith in our Lord Jesus Christ, even the forgiveness of sins. Says our Lord, “By faith that is in me.” Reader, has ever this been your experience; if not, I would entreat you in the warmest manner, and with all the leading principles of the gospel of our Lord Jesus Christ, to come boldly to the Throne of Grace, that you may find mercy and grace to help you in every time of need. Reader, how do you think to escape if you neglect so great a salvation? To come to Christ is to come out from the world, and the things of the world, having no fellowship with the wicked; such as evil speaking, or anything that would present itself as evil before your-eyes, filthy talking or jesting, which is not convenient. The Apostle says, and Christ says, “come out from among them and be separate.” God does not mean us to be idlers, but to be up and doing what our hands find needful in securing the love of Jesus in the soul, before the night of death overtakes you, and you are unfit to come into his holy presence. Let us remember there is no knowledge or device in the grave to which we are hastening. Oh! dreadful thought, to fall into the hands of an angry God, and to hear him say, “bind him hand and foot and cast him unto utter darkness, there shall be weeping and wailing, and gnashing of teeth;” while those on the other hand will hear him say, “come up ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

14 THE CHRISTIAN LIVES BY GRACE THROUGH FAITH.

"For I was an hungered and ye gave me meat, I was thirsty and ye gave me drink, I was naked and ye clothed me." And then we shall say, when saw we all these things and done them unto Thee? And He shall say, "inasmuch as you did it unto one of those my brethren, you die it unto me." Reader, if you be the meek and lowly follower of Jesus, He must be your all and all, the vanity of this world must be rooted out, Christ must be to you the bread of life; here the christian rests—He gave himself for me. Might I ask you what plea have you to ward off condemnation? the reply is, the Lord Jesus has died. Why are you forgiven? the Lord Jesus has died. Why do you hope for mercy? the Lord Jesus has died. Why do you expect heaven? the Lord Jesus has died—and I have fled to him. No works of righteousness have we of our own to atone for sin that is past, but the Lord Jesus has died. Let us remember we can bring nothing to this God and Saviour, but the Lord Jesus has died: on this foundation the christian centres all his trust and hope; his hope is a crucified Saviour, and salvation the free gift of God. There are many in the world that make this grace an occasion for sin, and careless of the very holiness in which this wonderful grace should render them anxious daily to excel. If you are ever tempted to indulge in such a thought, consider that it is one of the vilest and most ungrateful and infernal that exists out of the pit of perdition. "Without holiness no man shall see the Lord." The principle that denies the necessity of christian holiness is the worst of heresies, and the man or woman that puts off their prospects of heaven, and their confidence in Christ, and turns the grace of God into licentiousness, and the slave of sin, appears more the dupe of the wicked one. Reader, there is no object here worthy of drawing our attention or our hearts from God for a moment. I know not one—He alone is worthy of our hearts, and ought we not to love him with pure hearts fervently, and be enabled to say with the poet—

"Away then all you objects which divert
Nor seek to draw from my dear Lord my heart."

CHAPTER III.

Religion more fully described.

I hope the Lord will enable you and I to see how short lived and insignificant all wordly pleasures are. I hope he has or will call your nobler purposes to be put into action; it is your privilege to be holy in heart, in life, and in all godly conversation—to be one with Christ as he is with the Father, and daily to rejoice in the hope of the glory of God, that glory that shall be given to every true believer. May you and I be in the Spirit, and use faith and prayer, and improve the time that heaven hath already imparted; for to him or her that hath shall be given. It is no matter what comes in our way, or what trials we may be subjected to, whether poverty or riches, sickness or health, the believer in Christ is enabled to be resigned to His will in all things. Grace never robs the christian of his feelings, but rather imparts a keener edge thereto; it enables the possessor of it to bow with resignation to the will of God, his heavenly Father. Many a way the Almighty adopts to gain our worthless hearts: from some he takes a father or mother, a wife or a child—all to bring the sinner to himself, lest we should have our affections on them more than on God; but oh, how hard it is to keep the christian in his right place. We must say with the poet—

“O, the infinite cares, and temptations and snares,
Which His hand has conducted me through;
His blessings bestowed by a bountiful God,
And His mercies eternally new.”

Secondly. Let us consider whence springs all your happiness; the answer might be God. God loves us. Could you put the same question to the spirits of the just, the reply might be, God loves us. You might enquire, and can he love me? I will answer for you—He can: such are his boundless mercies; he can, he will. He has never turned any away that has sought all their happiness in him. He died for our offences, and rose again for our justification. If you receive what the word tells you, and yield yourself to that God who has provided such a remedy as the gospel of our Lord Jesus Christ; and if you make light of that gospel, you may in truth say, “how can I escape if I neglect so great salvation”? There are a great many in the world

who think that this salvation is not forgotten when they acknowledge that gospel to be the word of God; and if they read a chapter now and again as it suits themselves, it will be a great work. But let us remember that God requires the heart; nothing short of the heart will please God. He says, "son give me thine heart." God wants the spirit likewise, for he says, "they that worship me must worship me in spirit and in truth," for such he seeketh to worship him. There are many professed christians who think if they pray every Sabbath morning and go to their place of worship all is well; and on their return home the conversation of many that are called true christians, is about the world and the things of the world. They forget the commandment—"Remember the Sabbath day to keep it holy." When we do all these duties we have not come up to what is required, for God says, "without holiness no man can see the Lord."

Thirdly. Reader, there are no Novels or Newspapers to be read on the Sabbath day—morning or evening, nor any time in the day, for God requires the whole of that day, and we must be all the time on guard against the enemy; we must hate every known sin, and be engaged in every known duty, such as reading and praying, and giving God thanks; we must leave everything aside—that is all or anything that would draw our hearts from God; who invites us in the strongest manner, and asks "why will ye die." Why rush on the boses of the Almighty's buckler; how madly will you throw yourself away, and such blessed promises offered you in every part of the Scriptures? When you read the word of God which is able to make us wise unto salvation, and to look at it with a praying spirit, you will find it as new eyes to the soul; you will not read it long till it will tell you that the soul that sinneth shall die, then the sinner feels troubled and convinced in his mind, and the Spirit conveys it home to the heart, and thus the soul seeing no other remedy, cries out, "God be merciful to me a sinner;" or in other words, "what wilt thou have me to do?" Then that joyful answer will return, "believe on the Lord Jesus Christ and thou shalt be saved." Here on this ground the believer takes the Saviour for his God and his all, to the saving of the soul; in him all his happiness lies; he is all in all to his heart. God says to his own children "my grace is sufficient for thee, for my strength is made perfect in

weakness." So then he or she is enabled to say, "The Lord is my God, who shall I fear." He is able with the poet to say—

"The Lord is my support and hope,
'Tis He that bears my spirit up."

Then he is your all in everything; he cheers you in life, and he is with you in all your trials and sorrows in this life, and better still, he will be with you through the dark valley and shadow of death that you may fear no evil. By leaving your old companions and receiving the Lord Jesus Christ in your heart, you are enabled in everything and in every trial to say, "The Lord is my God, I will not fear what man can do unto me." Reader, what cause of rejoicing you have to hear that good and merciful God say, "but you are washed, but you are justified, but you are sanctified." In the name of the Lord, and by the Spirit of our God, blessed be God, our sins are not too great for him to pardon; "for as the heaven is high above the earth, so great is his mercy toward them that fear him." You can say with the Psalmist, "As far as the east is from the west, so far hath he removed our transgressions from us." Our sins have been very great, their vileness cannot be expressed, but bad as they have been, the blood of Christ cleanseth from all sin. "Where sin abounded grace did much more abound."

Fourthly. Reader, your sins are great, but the longer you wait the greater they will be. Come to Christ now and come as you are. Come now; all the fitness he requires is far you to feel your need of him. When Egypt was in a state of starvation, the whole cry was, go to Joseph. So it is with the sinners, go to Christ: blessed be God for such a remedy. When there was no eye to pity, no arm to save, Thine eye pitied and Thine arm brought salvation.

Fifthly. The comfort that this salvation brings to the soul of the believer, is unknown happiness and holiness beyond conception. In the heavenly world you will then bless God through a whole eternity ever and ever. Come on christian, fear not; you will be able with the Psalmist to say—

"How lovely is Thy dwelling place,
O Lord of hosts to me,
The tabernacles of Thy grace,
How pleasant Lord they be."

So it is with every true child of God; they would wish all to come to the same fountain and source of happiness. Blessed be God, he never pardons a soul, and leaves it one of Satan's slaves; He says, "I will never leave you nor forsake you." So then I invite you sinner to come to that Saviour, He is able to save to the uttermost all that will repent of their sins and turn to God, for he is the sinner's refuge; there is no other way, no other name: "I am the way to the Father, and none can come to the Father but by me," says Jesus. "I am the way, the truth, and the life; come sinners, come to me, doubt no more, for in me all true happiness lies, and in me all fullness dwells"—all for wretched man.

Sixthly. Reader, what more beautiful encouragement can be explained to you than has been already stated in the above lines; nothing can be stronger than Christ himself saying, "none who come unto me I will in any way cast out;" but you must remember that you must come as you are, you cannot make yourself better; Lord help you to come boldly to the throne of grace, and you will find mercy and grace to help in every time of need. We have all need to come, we are still wanting new grace for our new duties; the more we have of that grace the more we want to have—of that blessed manna that we will never hunger after, and that blessed drink that we will never thirst after. We have every reason to bless God for such a surety of salvation, and that every believer in Him can have that assurance of faith in his or her own heart and soul, so that they can say with the poet—

"I know that my Redeemer lives,
And ever prays for me,
A token of his love he gives,
A pledge of liberty.

I find him lifting up my head,
He brings salvation near;
His presence makes me free indeed,
And he will soon appear."

O, that He may keep you and I at his feet as humble christians, that in all things we may be reconciled to his will—in all things not our will but Thine be done; so keep looking unto Jesus until he becomes the finisher of your faith. Let us beware of false repentance, it springs solely from the fear of hell and ruin forever. The sailor in a storm, or the

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man or woman on a sick bed, cries out for mercy because death and hell seem at hand. The believer that has truly repented of his sins and become a follower of the Lord Jesus Christ, has another feeling; the sins he formerly loved he now hates. Job said, "I abhor myself in dust and ashes." False repentance puts a cloak on the mind and makes sin not to be felt or acknowledged: the penitent that has truly felt the Lord to be gracious, has nothing to recommend him or her to God, and the confession of his or her heart accord with the prayer of the Psalmist— "Have mercy on me O Lord according to Thy loving kindness, according to the multitude of Thy tender mercies blot out my transgressions": "Behold I was shapen in iniquity, and in sin did my mother conceive me": Psalm 51; 5.

Seventhly. "Be it known unto you therefore, men and brethren, this man is preached unto you for the forgiveness of sins": Acts 13; 38: And by Him all that believe are justified from all things, from which you could not be justified by the law of Moses. Let us beware and hold fast, lest that sentence fall on us. "Behold ye despisers, and wonder and perish, for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you." Reader, there is a possibility of putting off your day of grace; and as he reasoned of righteousness and judgment to come Felix trembled and said, "Go thy way for this time, and when I have a convenient season I will call for thee": Acts 24; 25. But we never read of a more proper time, that only one was given him and he neglected it, and we do not read of any other time since. So you see that delays are dangerous, and time uncertain. When the Lord said to the man with the withered hand, "stretch it forth," he did not consult whether it was right to do it or not; he was so glad to hear the word, he did not reason with flesh and blood, but evidently obeyed the word, and it was restored as the other. So it is with the wilful sinner; while he disobeys and puts off his day of grace till a more convenient time, that is likely never to come, so there is nothing like obeying when Christ commands, coming in time, coming this moment—the next is not our own, the days and hours are all numbered. Sinner, I would again and again entreat you to come at once, no preparation is wanting but to feel your need of Him, and not to delay, but come now, for "now is the accepted time, behold now is the day of

salvation." There is no putting off in the word of God, there are no to-morrows in the Bible—it is all to-day. "If you will hear my voice harden not your hearts;" come now, the call is, "turn ye, turn ye, why will ye die" Reader, I would again entreat you to come to this Jesus and pray to him, but you must come as you are, and come by faith, believing that He is the rewarder of all them that diligently seek him.

Eighthly. Let us beware of hypocrisy, it behooves us to be on our guard, for the enemy is waiting for our halting, and if you have not yet come up to or near what God requires, do not rest, but take the Psalmist's view of it, "He did not give sleep to his eyes, or slumber to his eye-lids till he would find a place for the mighty God of Jacob to dwell in": Psalms 8; 2. Reader, we should be on sentry, so do not sleep as others do says Paul. It takes believers and unbelievers to be on their guard; to the unbeliever the enemy will strive to keep him from looking for mercy or salvation; he will be putting him off with to-morrow; he will lay every net and snare to catch the poor straggling soul and make a prey of it. The believer will meet many on the way that will strive to turn him back, and they will tell him it is but a poor peevish thing to be religious or to be weeping under a sermon, or reading the scriptures, or to be dead or stupid; but the true believer is enabled to say what his Master said, "Get thee behind me, for thou savourest not of the things that be of God." So that the true believer is always able to say, "the Lord is my strength and my shield": no weapon formed against me shall prosper, "for I am," says Jesus, "at thy hand to deliver thee, so fear not, I am thy God." "Oh, the depth of the riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out": Romans 11; 33. "For who hath known the mind of the Lord, or who hath been his counsellor." And that knowing the time—"that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed": Romans 13; 11. "Let us watch and be sober, and let us beware of the enemy, for he goeth about like a roaring lion, seeking whom he may devour." As we have the truth let us live by the truth, and let us watch lest we be deceived, for as we read that Satan appeareth as an angel of light, it takes us in particular, who profess the faith of Christ to

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 gence to be instant in season and out of season; let us
 rebuke, and with all long suffering and love.

Ninthly. Reader, we must hold the truth in sincerity,
 we must all be as lights. By our works we shall be known,
 others seeing our good works will glorify their Father which
 is in heaven. We must be against every known sin and
 temptation that may come in our way, such as some call
 them, little sins, stories to make things look large in the
 eyes of others, to make sport and taunt others to laugh, and
 also breaking the Sabbath; such little sins as blacking boots,
 shaving, and all such work as can be done the day before or
 deferred till the day after. God's wrath is proclaimed
 against all such professors as hold the truth in unrighteous-
 ness.

Tenthly. Keep thy heart with all diligence, for out of it
 are the issues of life; create a clean heart O God, and re-
 new a right spirit within me. Let us therefore fear lest a
 promise being left us of entering into that rest, any of you
 should seem to come short of it; look to yourselves that you
 lose not those things which we have wrought, but that we
 receive a full reward": Prov. 4; 23. We must not live in
 any known sin, having any sinful infirmity which is not
 when known lamented, and a concern maintained that it
 may be corrected and subdued. "In that He died he died
 unto sin once, but in that he liveth he liveth unto God."
 Through our Lord Jesus Christ, now being made free from
 sin and become servants of God you have your fruit unto
 holiness, and the end everlasting life; having therefore,
 these promises dearly beloved, let us cleanse ourselves from
 all filthiness of the flesh and spirit, perfecting holiness in
 the fear of God; fight the good fight of faith, lay hold on
 eternal life": Rom. 6; 10, 11, 22. "For sin shall not
 have dominion over you, for you are not under the law but
 under grace, but now being made free from sin and become
 servants to God, you have your fruit unto holiness and the
 end everlasting life; for the wages of sin is death, but the
 gift of God is eternal life through Jesus Christ our Lord."

You neighbours and friends to Jesus draw near,
 His love condescends by titles so dear,
 To call and invite you His triumphs to prove,
 And fully delight you in Jesus' love.

“ Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when He shall appear we shall be like him, for we shall see him as he is”: 1 John 3; 23. “ And every man that hath this hope purifieth himself even as he is pure; marvel not my brethren if the world hate you, we know we have passed from death unto life, because we love the brethren: he that loveth not his brother abideth in death, whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him”: 1 John 3; 17. “ But whoso hath this world’s goods and shutteth up his bowels of compassion from him how dwellest the love of God in him.” Reader, if we are born again of the Spirit we must love one another; love worketh no evil, therefore let us love in word, and in deed and in truth; Let us follow on more fully to know the Lord. “ Except ye abide in me,” says Jesus, “ you can have no part in me, for without me you can do nothing of yourselves.” Are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification and redemption—ye are dead and your life is hid with Christ in God. “ When Christ, who is our life shall appear, then shall ye appear and be like unto him in glory”: 1 John 3; 2. The true christian has his heart and mind settled altogether on his God: it is not a wavering mind—he has chosen mercy’s seat and he has chosen it for life—it is not for a day or a month or a year, but while here and hereafter.

“ I shall behold His face, I shall His power adore,
And sing the praises of His grace forever more.”

This is experienced by all true christians in every land. Where God rules the heart Christ is loved above everything, and his word is prized and regarded, heaven is sought, prayer is loved, all sin is hated, their hopes and their feelings, their sorrows and their joys, are all connected with religion; they have their trials, but the best of christians have their conflicts: that is no mark of God’s displeasure, it rather enables us to go on our way rejoicing. “ Though he slay me yet will I rejoice in Thee,” says Jacob.

Eleventhly. True religion is a blessing to its possessor; there are many satisfied with what the scriptures call a vain religion, a false religion: as you value your souls, or should value them, be on your watch against such delusion, a deception that would spread its blasting influences over a whole

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eternity. Life is no blessing without Christ, and the loss of any thing in this world is not to be compared to the loss of that affectionate Saviour; death is eternal gain if Christ is ours: but religion without a change of heart is deception beyond measure. A religion without a change of heart will utterly undo the soul; for the Saviour says, "you must be born again." Where Christ is slighted for worldly objects, when these interfere with God's service, where there is not a prayerful spirit, where there is no love to the family and cause of God; where sin is trifled with, and little sins, as some term them, and beloved sins, if we may so call them, are tolerated and allowed—wherever these principles are, you may be sure of a vain religion.

"Sinners, believe the gospel word,
 Jesus is come our souls to save;
 Jesus is come, our common Lord,
 Pardon you all through Him may have:
 May now be saved whoever will,
 This Man receiveth sinners still."

The Lord will not be put off with anything short of the heart. Some regard what is called the particulars of God's commandments, while they know nothing of the faith which works by love. Where Christ is felt it prompts him or her to follow universal holiness. Let me ask you have you become a subject of that kingdom over which the Saviour rules; the man who thinks himself almost a christian, then might say, I would give all I have, and all I am to God, but I am not determined to make such a sacrifice; I am willing to countenance religion and to acknowledge its usefulness, but not prepared to embrace it. I am willing to give some trifle now and again to the support of the gospel, but not quite willing to give up the world, nor to make a universal surrender to God of body and soul and spirit. Unto the Saviour the sinner while he continues in sin might as well say, I do not mean to go to heaven; or in other words, I will not have this man to reign over me, I will go to the house of prayer on the Lord's day and will slight him all the week; I will strive to use some form of prayer, but when uttering the words my heart will not go with them: Well what are you determined to do? O poor sinner turn to God, flee from sin to that loving Saviour who is able to save to the uttermost; come at once and do not let your day of grace pass away. No, the world shall have my

heart and thoughts, I will call Him Lord and God, but I will neither seek his favour nor care for his displeasure, nor give him the glory, nor heed his commandments. Who would dare to say that? Well you might as well speak it with your lips as in your daily conduct of life. Where the heart is not humbled, where sin is not hated, Christ is professed in vain. Where, instead of humility, pride gets the uppermost seat in the heart, that religion is a vain religion—practical piety showeth itself to be connected with the work of faith and labour of love, and in the hope of our Lord Jesus Christ in the sight of God the Father": 1 Thess. 1. 3. Where religion is not the chief concern, we have every reason to believe it is a vain religion. He said to some of old "I know thy works, that thou hast a name, that thou livest and art dead, be watchful and strengthen the things that are ready to die, for I have not found thy faith perfect before God; I know thy works that thou art neither cold nor hot, because thou art luke-warm I will spue thee out of my mouth; because thou sayest I am rich and increased in goods, and have need of nothing, and knoweth not that thou art wretched and miserable, and poor and blind and naked;" the advice to all such is, "first seek the kingdom of God and His righteousness": Rev. 3; 15. It is too true there is more anxiety about the things of the world than the welfare of the soul. Reader, don't think you can gain God's favour by your own works, it is already obtained. The Lord Jesus Christ has gained it, the work is already done, Jesus has suffered upon the cross, and his blood can wash all your sins away. His righteousness can clothe your soul and supply all your want of righteousness; though you are far from him and art nothing, in him is all you want; he now invites you to come to him and receive the blessings of the Saviour's grace; you may have it freely and fully. He wants no previous preparation, he wants you only to feel your need of him—this is evident from his own words. Consider the parable of the Prodigal—he went to his father in wretchedness and misery; but at once received pardoning mercy; look also at the history of the Publican, when he prayed God be merciful to me, a sinner. It was the weight of guilt upon his conscience that made him so humble that "he would not so much as lift up his eyes to heaven, but he went down to his house justified": Luke 15; 3. Think of the case of the multitude whose conversion is recorded in the second

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chapter of the Acts of the Apostles; they are charged with the inhuman guilt of having taken and by wicked hands crucified the Lord of glory: but they were pierced to the heart, and enquired what they must do to be saved. At once they are directed to the Saviour, and the same day which saw them broken hearted penitents, beheld them rejoicing disciples. Consider the history of the Jailor; he was a heathen and a persecutor over night, and during the night he felt no comfort in sleep by the earthquake that shook the prison, but his soul was filled with alarm from a sense of his state, he came with trembling and enquired, "what must I do to be saved?" The answer was, believe on the Lord Jesus Christ and thou shalt be saved. He welcomed the glad tidings; and he who was a heathen and a great persecutor over night was a trembling penitent before the morning; he had received the gospel message, and rejoiced in the Lord as his salvation. You see that in all these cases there was no preparation to come, but a feeling of their want and guilt—a joy to welcome the Saviour and their Lord. In like manner is salvation for you, and to be received in the same way—by faith which humbly relies upon Him, and includes the surrender of soul and body to Him. Accordingly with those views, the Lord Jesus is put forth as saying, and the Father as justifying—not the righteous nor the worthy, but the ungodly. "They that are whole need not a physician, but they that are sick; I come not to call the righteous but sinners to repentance": Matt. 9; 12. "The Son of man is come to seek and to save that which was lost": Luke 19; 12. "All have sinned and come short of the glory of God." The christian says, my desire is not merely to hear of His excellencies or think of his love, or talk of his glories, but to win Christ, to call him mine while I am his. May this be your experience. Amen.

CHAPTER IV.

A still closer union with God by faith in Jesus.

Being justified freely by His grace through the redemption that is in Christ Jesus, therefore we conclude that a man is justified by faith without the deeds of the law. "To him that worketh not but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Rom. 3; 23. When we were enemies we were reconciled to God by the death of His Son. Reader, the death of Christ cannot be a matter of unconcern to you after what has already been said; it will prove either a blessing or a curse. Jesus died to atone for sins, and if you slight him you will be banished further from God than if he had never died. Sinner He has given you every invitation to come unto him that you might have life, and after all that you have sinned against him he is willing to do anything that you want. You have forced that blessed Saviour to say, "What could I have done more for you than I have done, and still you will not come to me that you might have life." Again he says with the poet—

"Sinners turn, why will you die,
God your Maker asks you why?"

Sinner, think, oh think what a gracious work you have been invited to take part in—to be with God in glory. I hope the language of the poet will be yours.

"Jesus Thy boundless love to me,
No thought can reach, no tongue declare;
Oh knit my thankful heart to Thee,
And reign without a rival there."

You would then be completely happy and blessed forever; you would know the Lord Jesus Christ as your all in all, and you would have peace. You might then with the happy Apostle exclaim—"I know in whom I have believed, and am persuaded that he will keep what I have committed unto him against that day." Reader you may expect temptation; you may expect the solemnities of a dying hour; but amidst them all "He will keep what I have committed to him." He can uphold you when your flesh and heart are failing together; He can receive your departing spirit; He can present you faultless before the presence of His

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glory, with exceeding joy. He can say, Father this spirit will I receive into the mansions of glory, where Thy love and mercy hath prepared; and when millions tremble at His bar, and all nations are gathered there He can say, "come thou blessed of my Father, inherit the kingdom prepared for thee from the foundation of the world." The Lord Jesus Christ can do all this for you, and none else can do it; and will you not yield yourself to him? I hope you will with the psalmist be able to praise that God and say—"Thou art my God, I will Thee exalt, my God I will Thee praise; give thanks to God for he is good, his mercy lasteth always": Psalms 100; 18, 28. Behold these happy companions, as described to you by an inspired pen: "I beheld, and lo a great multitude which no man can number, of all nations, and kindreds, and people, and tongues, stood before the throne and the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice saying, salvation to our God which sitteth upon the throne, and unto the Lamb; these are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God and serve him day and night in his temple": Rev. 7; 14. "And he that sitteth on the throne shall dwell among them; they shall hunger no more, neither thirst any more, neither shall the sun light on them or any heat, for the Lamb which is in the midst of the throne, He shall feed them and lead them unto living fountains of water, and God shall wipe away all tears from their eyes": Rev. 7; 9, 12. Reader, if we could but see the countless thousands that are happy in that heavenly home; if you could but see and behold the Son of God, crowned with glory and heavenly brightness, where—

"Bright in that happy land beams every eye,
Kept by a Father's hand, love cannot die;
On then to glory run, be a crown and kingdom won,
Bright, bright, above the sun we reign for aye."

And hear Him inviting others to that heavenly place of rest and saying, "I love them that love me, and they that seek me early shall find me, and him that cometh unto me I will in no wise cast out." Would you not like to hear that loving Saviour speaking in such language to you? I am sure you would, and like to be one of that happy multitude; then if you would, you must surrender yourself, both body and

soul to Him and be his for eternity. Do you think that it would be too much for you to humble yourself unto his care? perhaps you do. If, on the other hand, you slight him and his salvation, when too late, you will wish you had received those blessings you slighted. When on a sick bed or in a dying hour; you would desire to hear Him saying, this soul is mine: and I am sure when you would see him on his judgment seat you would wish to meet the gracious welcome that awaits the humble followers of Jesus. Will you, after all that has been said, come or will you not; I say will you be his? If you would, enquire of the dying the worth of His love; if you could say with the poet—

"What hath the world to equal this,
The solid peace, the heavenly bliss,
The joys immortal, love divine,
The love of Jesus, ever mine;
Greater joys I am born to know,
From terestial to celestial,
When I up to Jesus go."

Reader if you are a happy partaker of the Saviour's grace, this will prepare you for all events; the soul then has received pardon and peace and happiness—God, as your portion and heaven as your home; life has no longer its charms, nor death its terrors; you need not fear pain nor sickness, nor death nor judgment, nor Satan nor anything else; you may welcome your dying hour—the blessed Apostle counted all things but as dross so that he might win Christ. If Christ be won by you, if you have Christ you are rich in poverty, and the Lord will bless in affliction, and the believer in Christ will ere long be a conqueror in death, and in a few years at most, be made a glorious partaker of heaven; there every blessing awaits you, there your friends that have received the love of God on earth welcome you. It is possible you may have worldly riches, they will leave you, and your dearest and best friends must die, but if you have the Saviour as your friend He will be near when all others are remote; though you may die alone, the Lord will deliver you and preserve you to his heavenly kingdom. Are you then his, or do you mean to be his? I hope you are determined to leave all earthly cares behind to gain a crown on high. Dear reader, get wisdom, and with all thy getting get understanding, that you may be able to understand the

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things that concern your eternal peace before it be eternally hid from your eyes. May the Lord enable you to be in earnest and watchful until you find that union.

Secondly. The love of God is an everlasting love; as to this world, the nearest and dearest must part and be no more. It may not be long till you have to lament the death of a brother, a sister, a husband, a father, a mother, a wife or a child—the heart that never was cold before is now frozen by the chills of death; but you would never have to say that the Saviour's heart is cold, or that his hand has lost its power to save or to bless. As one of His disciples most divinely exclaims, "Who shall separate us from the love of God; shall tribulation, or persecution, or distress, or famine, or nakedness, or peril, or sword?" Nay, in all these things we are more than conquerors through Him that hath loved us. The Apostle Paul had his confidence fully placed on these words—"For I am persuaded that neither death nor life, nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord": Rom. 8; 35. That loving Saviour while in the world said, "the foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." Sinner, what faith and confidence ought we not to have in such a loving Saviour? After all these sufferings and all these invitations, will you make light of it? you may, but you are sure of your reward. May the Lord open your eyes that you may see to come to him with humble reliance upon him as your all; you will never lament taking Christ as your all. I hope you have done so; if not, believe me there are limits to his patience and mercy. If you delay He may swear in his wrath that you shall not enter into his rest. I hope you will be his; come to him now and consecrate yourself to this Lord of glory. Oh! reader make your choice, choose life that you may live. Notwithstanding all the beautiful invitations of that loving Saviour, invitations so full of blessings, it is feared there are many who read the word of truth, and who may read this little address, neglectors of this compassionate Son of God. Reader perhaps you may be of this number, if so, be entreated to reflect on the guilt and evils of your life and conduct, and also look carefully at what it may by neglect bring you to. The Lord Jesus in two parables

represented the neglect of himself and his salvation as the most common of sins. Reader it is possible, too possible, for poor sinful man to neglect this one thing needful—having a saving interest in the Son of God's love; without having him in our hearts we cannot but be neglectors of this great salvation. Remember you must be born again or perish to all eternity.

Thirdly. Showing the conduct of all mankind in reference to that glorious and heavenly mercy, He says they made light of it, "they all with one consent began to make excuse": Luke 14; 18. This awful neglect is amongst all classes of people but one; that is His devoted disciples. There are some sins more heinous in the sight of God than others, but the neglect of Christ is supposed to be the greatest. In the first place, when we leave undone that which we ought to have done, and do that which we ought not to have done, we neglect Him who ought to be our chief concern. To secure and also to bestow this salvation, our blessed Saviour came down from heaven and laboured and died for your sins, and still you slight or disregard this great salvation. We might believe there are millions in heaven enjoying those blessings, and there are millions in hell who bewail the want of them; and still we trifle away our precious moments and disregard these blessed invitations. Poor wretched creatures, what are you doing, making light of the Saviour who hath loved you and given himself for you. Oh! sinner how can you dwell in everlasting burnings? Look up and observe His dying cry, his atoning blood, and also his living care and all the promises of the blessed gospel, and all he has done and is still doing for you. Oh! think what will befall you if you still harden your hearts against such proffered blessings. I would say to you, awake out of sleep and behold the once suffering and now glorified Saviour.

Fourthly. I hope you are determined not to slight him any longer, he does not deserve such treatment at your hands. Oh surely he could do no more for you than he has done; does he offer you all these blessings and mercies, and in return receives nothing but wicked neglect; is he willing to do so much eternally for you, and will you still neglect him? You may say, after all he does not deserve my heart. Remember this Saviour can do without you; unhappy creature

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to think you can fight against God. He would bless you, but you refuse to be blessed ; you are a most cruel enemy to your own soul. That blessed Jesus would bless you, but you wilfully will destroy your own soul forever. O poor sinner, that word eternally to be cursed or blessed ; oh think how would you stand everlasting burnings, but stand it you must if you do not receive this salvation. Reader, you may say with the poet—

“What could your Redeemer do
More than He has done for you ;
To procure your peace with God,
Could He more than shed his blood ?”

Reader, what greater encouragement could you have than is expressed in these lines : that blessed Jesus himself tells you and I to “watch ye therefore and pray always that you may be counted worthy to escape all these things that shall come to pass, and to stand before the Son of man” : Luke 21 ; 36. He also tells us to take heed that ye be not deceived, for many shall come in my name and shall say I am Christ and shall teach other doctrines. We are warned every where in the glorious truths to beware of false teachers and not to have itching ears ; there is no teaching like that good Spirit that bringeth glad tidings of great joy to all people, and that has given already all the encouragement possible in the above lines. It is our own interests to repent of our sins and turn to God, and he will have mercy and abundantly pardon. “As I live” saith the Lord God, “I have no pleasure in the death of a sinner.”

Fifthly. Let us consider the sufferings of our Lord Jesus Christ, how he was scoffed at and buffeted and persecuted and crowned with thorns, and forced to cry out Eli, Eli, lama sabachthani—that is to say, my God, my God, why hast thou forsaken me. Oh sinner, how awful a thing it must be for us to neglect so great a work as this—that heavenly Lamb of God coming from the bosom of the Father to this lower world that he might bring us to Christ and to God. “And He also made himself of no reputation but crowned him with glory and immortality” : Heb. 2 ; 7. Let us peruse a little farther—“And there appeared an angel unto him from heaven strengthening him, and being in an agony he prayed more fervently, and his sweat was as it were great drops of blood falling down to the ground” : Luke 22 : 43. Reader I hope you have been making this

resolution and saying, "by the grace of God enabling me I will give my heart to this Jesus, none other has a right to it but that Saviour who made the blind to see, the deaf to hear, and the lame to walk." We may say with the poet—

"Ah do not of His goodness doubt,
My saving grace for all is free;
I will in no wise cast him out
That comes a sinner unto me:
I can to none myself deny,
Why sinner will you perish, why?"

Reader you see the power and ability that Jesus has to save, so that we have no cause of stumbling in any way. You see now how He was derided and crucified, and to show us an example of his meekness, he said, "Father forgive them for they know not what they do." Let us pray for that forgiving Spirit that we may go and do likewise. If you have not yet received the benefit of His death and suffering, I beseech you to hesitate no longer; you have another golden privilege, and an opportunity that the rich man spoken of in the gospel would have been glad to have, but all in vain; he only requested one drop of water and that would not be granted him. So we may see from scripture authority that there is no knowledge or device in the grave where we will shortly be; but let us remember that we must be converted or condemned. Then I beseech you to delay no longer; improve the time you have in possession, the night will soon be on and then you will be in danger of stumbling. Lord grant that you and I may receive the light of life. You have got every encouragement to make sure work for eternity; if you miss the mark the blame rests with yourself, for you have been told the ability of Christ to save, and none ever perished that on him depended: try him again and again, and by faith come. Take no denial, but plead for Jesus' sake—come and drink of the waters of life, freely, without money and without price: He still waits your return. I hope you are about to say, "I will arise and go to my father and will say unto him, father I have sinned against heaven and in thy sight and am no more worthy to be called thy son, make me as one of thy hired servants." To make such a confession as this requires experience and grace, "lest they should say to the mountains fall on us, and to the hills cover us, for if they do these thing in a green tree what will they do in the dry?" Luke 23; 30, 31.

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Reader the cause of this wicked neglect lies in your own unwillingness to be truly His. So He said of some of old, “You will not come to me that you may have life.” The charge He had against them was their unwillingness to be his; you will not come, you are still halting on the way. While you are careless about receiving the gospel of our Lord Jesus Christ, your neglect of doing so will be all about your own neck; you know that you are not your own, you are bought with a price, and are or ought to be Christ’s. He has every claim upon you and you are not willing to be his.

Sixthly. Reader think of the Father’s goodness in giving you such a Saviour; when he spared not his own Son but delivered him up for us all, how can you doubt of him giving you all things? Remember He is more willing to give than you are to receive; so I would have you to delay no longer, but come boldly and come by faith in the promises. Are you not willing to receive him? Let us stop and think of the great design of God of saving the soul of man from the wrath to come: His design was to raise you to glory and honour and eternal life, and after all you are not willing to be his. Oh such exceeding wickedness—a God willing to receive you as his own child and you are not willing to become one. Look at the Saviour willing to make you his own child and you not willing to be his. Let us remember, by neglecting this Saviour you bind all your sins upon you, and it will increase ten fold more the anger of God against you. By putting off religion the poor soul is in awful danger, for God says, the soul that sinneth shall die. Reader, it is impossible to be in company, delight, or pleasure, or keep close fellowship with the ungodly and walk with the self-denying Jesus at the same time in the way to heaven. According to His own words, “If any man will come after me, let him deny himself and take up his cross daily and follow me”: Luke 9; 23. “Enter ye in at the straight gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be that go in therein; but straight is the gate and narrow is the way that leadeth unto life, and few there be that find it.”

Seventhly. It appears that these travelers to an eternal world, while they take different roads and have such different pursuits in view cannot be united one with the other. The followers of Christ guard against and have no fellowship

with the unfruitful works of darkness, unless an opportunity be afforded them in any way of doing good; or in the worldly pursuits which we must transact in a less or more degree one with the other while sojourners here; but in every other case we must shun the appearance of evil or danger: it tries the christian that is under divine teaching to beware. The Apostle says, "Come out from among them and be ye separate." The more you love God and desire after holiness, your anxiety for the happiness of others will still more increase; you would also wish to bring them to Christ and to the Saviour's feet, but neither you nor I can hardly get about it: we would wish to bring them there so that they might through divine teaching receive benefit. I hope reader you will come to this fountain that makes the wounded whole; blessed be His name, he has a place prepared for all his followers to meet beyond the grave, where pain and parting will be no more forever. Having this hope and confidence in the full assurance of faith in Christ, you can say with the psalmist—

"I mercy will and judgment sing,
Lord I will sing to Thee;
With wisdom in a perfect way,
Shall my behaviour be.

O when in kindness unto me
Wilt Thou be pleased to come?
I with a perfect heart will walk
Within my house at home."

And you can also sing with the poet—

"There all the ship's company meet
That sailed with the Saviour beneath,
With shouting each other they greet
And triumph o'er trouble and death."

Oh! that all bitterness and clamour about religion were done away with, and I hope through divine mercy it soon will. Christ says, "this one thing I command you, that you love one another." May you and I my dear reader, and all we love obey the voice of Him that speaketh as never man spake. Love is the fulfilling of the law, and it is of little consequence I believe whatever else we possess, if destitute of love. I feel inclined to love all who love my Master in sincerity and stand up to the truth. For this I get a cold shoulder and a cold go by among people called christians; if they were all that they profess there would be nothing

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but love and affection one with the other. Sometimes there arises wrath through malice and fraud: but after all this, God says, "let not the sun go down upon thy wrath; and as far as lieth in you live peaceably with all men, for love is the fulfilling of the law; thou shalt love the Lord thy God with all thy heart and thy neighbour as thyself": love worketh no evil to his neighbour. No matter what others do, let us in all cases bend with that humble submission of heart and hear Him say, "stand still, and see the salvation of God." May the Lord undertake his own cause, may he purge away the dross and purify unto himself a peculiar people zealous of good works. We are bound through grace to give all diligence to make our calling and election sure.

Eighthly. There is no other sin so bad as the abuse of offered mercy. What confusion will overtake you when all this is known? Your wicked neglect of Christ increases all your other guilt and binds every curse upon you, and will deceive and fit you for hell, and soon sink you there: there is no abuse of mercy so bad as to receive the grace of God in vain. It is most horrid to treat such love with cruel indifference—the love of His only begotten Son. This is the finishing crime of human guilt; it is the most infernal, the most inhuman of all other sins of which you can be guilty, and when persisted in fills up the measure of the sinner's iniquities: his other sins might be all blotted out, but this sin of cruel ingratitude to that loving Saviour exceeds all the other guilt and makes the cup of the wicked run over—it is in reality the finishing act to the soul's damnation. So long as you live without receiving the Lord Jesus Christ you are living in extreme guilt, and your danger is beyond apprehension. Do you laugh—it is on the edge of hell, and while unconverted your state is dangerous; do you rejoice, your joy will soon be turned to mourning. Sinner what are you about to do, will you choose death rather than life? oh! surely not; you would not be so cruel to your own soul as wilfully to go into hell. Well you might as well, as to live without Christ. I advise you to put on Christ, for while you are neglecting him your life is sin and your years a curse, and your death will be perdition; neglect is that sin which the lost will have to remember with infinite remorse; while eternity endures the despairing soul will be tormented with the thought, I would not come to Christ, had I have come to him the sins that have undone me would all have

been forgiven, but I would not come. By your neglect you have caused the Lord to say of you with guilty thousands, "how often would I have gathered you as a hen doth her brood under her wings, but you would not." Oh! reader, and oh! sinner, these words may ring in the hearing of the lost soul through all eternity. You will still have to lament forever and ever—I am out of heaven because I would not come to Christ but neglected him. Poor sinner, you will always have cause to lament—I am in this place of torment because I would not come to Christ; I have fixed all my sins upon myself by a wicked neglect of the Saviour. You may say with the poet—

"Infinite joy or endless woe
Attend our every breath,
And yet how unconcerned we go
Upon the brink of death."

O Lord do thou be pleased to bring us to God in safety. Reader, who is it that would keep you from Christ? Satan and his blinded slaves. And while you live in sin and tolerate its influences, you destroy your soul as completely as if you could sell it to your adversary, the devil, "who goeth about as a roaring lion, seeking whom he may devour": 1 Peter 5; 8. It is natural for you to say, I will not serve the wicked one, but you might as well say you will serve the wicked one as long as you will not give your heart to God or be the follower of Christ—I will not learn of Him, nor give him my heart, nor commit my soul to him; I will live live careless of his salvation, I will call him Lord but will not give him my heart; I will give him a return of ingratitude, and will not have pardon from him nor receive blessings from his hands, but I will perish. Sinner you would not like to say this, but you might as well say, come Satan and take me, as to neglect Christ; but you would not utter such a hard sentence as that. You might as well say it as to think to get to heaven while you remain unpardoned from all sins. Reader, it is a serious matter to think of dying to all eternity or living to all eternity. Eternal death is a most awful thing to contemplate, when we look at the fearful punishments that await the poor unfortunate sinner if we may so speak. The psalmist says, "the wicked shall be turned into hell with all the nations that forget God." Reader, think of being turned into hell, that lake of fire that never shall be quenched, Sinner how do you think

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to stand that awful punishment. Well then this you must stand if you do not from your hearts embrace the offered mercy that is held out to you in the blessed gospel of our Lord Jesus Christ. The word of God tells us that "he that believeth not shall be damned." What clearer statements can we have of that place of punishment than is in God's own word. It tells us in several places that the sinner shall be banished from the presence of the Lord and the Lamb forever and ever. Oh! think of the change, and the great difference between those two classes of people, the believer and the unbeliever: to one He will say, "depart ye cursed into everlasting fire, prepared for the devil and his angels"; and to the other, "come ye blessed of the Lord, inherit the kingdom prepared for you from the foundation of the world." Look at the true christian, he does not regret that he made the happy choice; behold him enjoying all the blessings of eternity in those mansions of peace, that happy country, those rivers of pleasure at God's right hand forever more, those crowns of glory which await the just, and all the tranquil peace and serene delight of one unbounded eternal day of happiness; then the christian will not be sorry that he has received that word in which is written, "Jesus said unto them, I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst": John 4; 14. Oh what glory God has wrought for those that love him and keep his commandments; how glorious it is to them that hear him say, "Verily, verily, I say unto you, the hour cometh and now is when the dead shall hear the voice of the Son of God, and they that hear shall live": John 5: 25. You see that it is hearing and receiving those truths into our hearts, and practising them in our lives by a living faith in the Son of God, who is always saying unto us in his own word, "Verily, verily, you must be born again; the wind bloweth where it listeth and ye heareth the sound thereof; so is every one that is born of God." Reader, I hope you have your confidence in that God that spake a world from naught; trust in God and you will never be disappointed. Let us remember that this is the true light that lighteth every man that cometh into the world; walk in that light as He is in the light.

Nearly. Remember the blood of Christ cleanseth from all sin; God is love also as well as light, and in him is no

darkness at all, and blessed be to Him he willet not the death of the sinner. He says, "Ho! every one that thirsteth come ye to the waters; whosoever cometh unto me I will in no wise cast out." Let us remember it is God that speaks thus to us; should we not believe, for he is truth itself; and he is also faithful to perform his gracious word. I hope you will be resigned to His will in all things and not be afraid; while Jesus is your shepherd you need not fear him being your advocate with the Father. O may we ever cleave to him and know none besides, desire nothing, esteem nothing but Jesus crucified. Oh! keep looking unto Jesus. I can write with comfortable feelings when it leads us to Him who bore our sins and carried our sorrows, and still invites his poor tempted followers here, and knows how to bring them to glory. Reader, I hope you will embrace the encouragement given in the aforesaid lines, if not, the name of God has been proclaimed to you in vain; you are left now without excuse, and it were better for you that you never heard that name than to neglect the invitation of the Saviour. Oh! could you be so cruel to your own soul as to loose by wicked neglect that love which gladdens the hearts of the redeemed; the love of God has been revealed to you in the clearest light, and if you neglect those entreaties, though the Father has done so much to bless you, and the Son has suffered for you, you are still lost while you remain unforgiven and unconverted, you are still in the gall of bitterness and in the bonds of iniquity; though Christ has died and done so much for you that he was forced to say, "What could I do more than I have done," you may say with the poet—

"Sinners turn while God is near,
Dare not think Him insincere;
Even now your Saviour stands
All day long He spreads His hands,
Cries you will not happy be,
No you will not come to me;
Me who none to life deny,
Why will ye resolve to die."

If you let all these gospel opportunities pass by, remember they never can be recalled. I trust you will receive the invitations given in these lines. Lord help you to choose the better part, and to choose it now, for now is the accepted time, and now is the day of salvation: come now to that

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Saviour and he will forgive your sins and make you happy. I would have you beware and not trifle with offered mercy. Remember the day is far spent, the night is at hand; consider what you may be if you obey the Saviour,—you may be a child of God and an heir of glory. Oh what a loss to disobey that God. Consider what you are doing by slighting him—you make yourself a child of wrath and an heir of hell. Leaving or putting off your salvation or your day of grace is a dangerous circumstance; if you slight the Saviour you slight all your salvation that can benefit your immortal soul; there is no other Saviour, and if there was you might slight him also. There is no other way to the Father but by me, says Christ; there is no other Saviour to die for you; if you slight Him who bore the crown of thorns for you, there are no other means by which you can gain everlasting life. Neglect this Saviour and you have no other deliverer to raise your sinking soul from hell to heaven. If you were sick, what would you do? why you would send for a physician; and would you not be foolish to omit doing what he may tell you to do? surely you would. Well then I would have you obey this Saviour. Remember He is able to save the soul, and he is also willing to save it now; and if you resist and will not come, he may swear in his wrath that you will not enter into his rest. I would have you come to this Saviour, he can cure both body and soul, and after doing so can cast them both into hell or raise you up to heaven.

Tenthly. Do not be putting off these golden opportunities any longer. Oh what would you give in a dying hour to hear the Saviour say, "these are they that come up through great tribulation and have washed their robes and made them white in the blood of the Lamb," therefore are they next the throne and serve their Maker day and night in his temple. Oh think of what a loss to lose the love of God and the Saviour; it robs you of all good, and does to your deathless soul irreparable evil, evil beyond expression: not one lasting good can be done by you if you do not turn unto the Lord, and your state will be ere long one of holy evils and eternity evils. If you could be partly happy and partly holy your condition would not be so bad; but without Christ you can have no happiness, no, nor holiness either, no Saviour nor no heaven; not one sin will be forgiven you; no mercy is found either for you or by you;

there is no blessing for you, eternity is before you, but no good to all eternity: if you do not turn to God you will be exposed to his wrath forever. Come to this happy land, and come now, or the sentence may be passed, "you shall not enter into my rest."

"From all that's mortal, all that's vain,
And from this earthly clod,
Arise my soul and strive to gain
Sweet fellowship with God.

"Nor life, nor all the powers of art,
Nor wealth—that golden load,
Can to my soul such bliss impart
As fellowship with God."

Reader, you will be exposed to the wrath of God and the Lamb; for if you neglect it, it is said, "how can you escape if you neglect so great a salvation." "It is a fearful thing to fall into the hands of the living God": Hebrews 10; 31. "But those mine enemies which would not that I should reign over them, bring them hither and slay them before me": Luke 19; 27. How awful to think of God's anger, when his love will be changed into vengeance; then you will have no Saviour, and then who will be your father? the wicked one. Perhaps you treat these warnings with cruel ingratitude, but what will the end be of them that obey not the gospel of God; no matter how you put off or how you make light of these things, the end of all things is at hand, and then pretending to fear will not make a happy saint, or make you safe before the inspection of a heart-searching God, who will leave his mercy by and be your judge; and after all that has been said, what will the end of such neglect be? Reader, I hope you are determined to forsake your sins before they ruin you forever. Oh do come poor sinner, come now; Jesus awaits, and will you be so cruel to your soul; do make up your mind and turn unto the Saviour. Again, this most comfortable grace when it is not earnestly and perseveringly pursued, is lost. Strive, said Jesus, "to enter in at the straight gate, for many I say unto you will seek to enter in and shall not be able": Luke 13; 24. This work of salvation is left aside if it is not the subject of our chief concern: "Seek first the kingdom of God and His righteousness, and all other things shall be added unto you": Matt. 6; 33. There is nothing in this life should receive our thoughts so much as the interests of the soul; "for

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what shall a man give in exchange for his soul?" The Lord Jesus Christ shows what objects we serve—"one went to his farm and another to his merchandize." We disregard that word which is able to make us wise unto salvation, when He is not loved and valued more than any other object in life: we must leave all for Christ or we cannot be his disciples, "He that loveth father or mother more than me is not worthy of me, and he that taketh not his cross and followeth me shall not be my disciple. Salt is good, but if the salt has lost its savour wherewith shall it be seasoned, it is neither good for the land nor the dunghill. He that hath ears to hear let him hear." This Saviour still invites the sinner to "ask of Him and it shall be given you, seek and you shall find, knock and it shall be opened unto you": Matt. 7; 7. Let us remember that carelessness was the sin of the dwellers in Capernaum which exposed them to such awful danger: "And thou Capernaum which art exalted into heaven, shall be brought down to hell, for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day; but I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment than for thee": Matt. 11; 23, 24. The Saviour was not persecuted or driven away by violence, but carelessness was their sin; they heard and were desirous to hear him, but they profited not; they embraced not this great salvation; they listened to His warnings, his threatenings, and his promises, and thronged to hear him, but they heeded them not, therefore they had no effect. Alas! we have too often to lament this being the case; everywhere the gospel is heard but not embraced; the swearer and the drunkard hear it and are still the same; the Sabbath breaker, the liar, and the tattler all hear it and are still the same. Reader, I hope you are none of those characters mentioned, if so, what will the end be even when dying. An alarmed neglecter said, "Oh! that I had been wise, that I had known this, that I had considered my latter end; death is knocking at the door, in a few hours more I shall be gone, and gone forever; nothing now appears but a tremendous judgment, how shall I appear unprepared as I am; I must stand before the all-knowing and holy God, how can I think of the day of his coming? Oh for that holiness, it is the only thing I now long for, I have not words to tell you how highly I value it; I would gladly

part with the world and all worldly objects to obtain it; now my benighted mind and eyes are opened, I clearly see the things that are excellent; what is in that place I am going to but God?" Here the sinner is earnestly hoping and desiring, and says, "is there anything to be compared to it? nothing—nothing on earth to be compared with the religion of Christ. Oh! if the righteous Judge would try me once more, in what way would I spend the remainder of my life, but alas! why do I persuade myself with fond desires; the last performance is of no use now, it is too late." For your encouragement, I would point you to Christ, saying, Jesus, thou hast bid us pray always and not faint; with the words of power enable us to utter our complaint. Fear not, have faith, and doubt no more. If the prospects of death would produce such a change of view, what must it be when the last conflict has ended?

Eleventhly. What will be the feelings of millions when all the effects of negligence are seen and felt? One may exclaim, "Woe is me! if I had reflected on this when I laughed at religion and religious things, and treated God's blessings with disregard;" another may say, "Did I but think of this end when I slighted Christ, and all the warnings and entreaties of pious parents to seek God and happiness;" and a third "Alas! I was going adrift to my own ruin when I would not hear the Saviour's voice; I talked of liberty, but I still followed my sinful pleasures. Is this the liberty I chose, and this the pleasure which I was running after? Oh miserable wretch! God has called time after time, but I still turned a deaf ear and always refused; now I eat the fruit of my own ways and am filled with my own devices." Oh reader, could you feel for a moment what it is to be lost, with a full sense of being lost to all eternity, you would no longer slight that Saviour. Not to have one hope of mercy, not to be one moment safe, what a consideration! Are you then willing to flee from poverty and ruin, sin and hell, to the arms of heavenly mercy, and will you not heed this? I hope you will take warning and bid farewell to your sins and turn to God and not bring everlasting condemnation upon your soul; and to do this when time with you is so far spent, and eternity is drawing near, then the rewards of sin are but very poor.

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CHAPTER V.

Following on to show the awful state of irreligion.

Reader, let us consider the awful responsibility of not having the love of God in the soul, and that salvation must be found now or never. Compare any thing to religion—there is nothing like it, or in any way equal to it; nothing deserves such high regard as the salvation of your souls. In addition to what has been already said, it is an awful consideration that while you neglect the Lord Jesus Christ, you are in dreadful rebellion against God, with all the vilest of mankind, and with all the evil beings in the world; and thus must live and die laden with sin and ingratitude. You may not be a fool, but with foolish people are acting as a rebel against God; you may not be a murderer, but among such you must be classed and will forever have their portion; you may not be dishonest, nor a drunkard, nor profane, nor yet are you a devil, but you belong to the same family while impenitent and are a vile rebel against God. Then why will you not come to this loving Saviour? O, look at him by an inward faith in that glorious work of grace, through Christ, and, happily may God grant you grace to deliver you from such great peril. Reader, how hateful must you be in the sight of God's children—how hateful, while unwilling to yield to God—to so kind a Saviour. If you continue what you are, you will be undone forever. On that awful judgment day, you will be known as one so wicked that you would not yield to God; the mask of delusion and deception will be torn away; all the excuses you can form for your sinful carelessness will vanish like a dream, and the vileness of your depraved heart will make you to shiver: you will stand before the universe branded with the guilt of refusing to love God and the Saviour. Were it possible, the angels might weep that you continue so sinful and hellish, and laden with ingratitude. There, it may be said, is an immortal being that should be aspiring to heaven and glory, groveling in the mire, with but one day, or perhaps one hour, or it may be, but a moment of time for mercy—yet, wasting that one moment. You are now invited to everlasting life, yet utterly careless of the invitation—a being possessed of an immortal spirit, to which

God is most kind, and yourself most cruel; under this load of guilt you must die. When your last hour arrives, it may be said, there lies and dies one to whom God has given a thousand mercies, but who has abused all the blessings that should have trained his departing spirit for heaven. All has been in vain, and now that unprepared and long neglected soul is going, covered with guilt, to its final account and direful home. And when you are in the grave, it may be said, there lies one who was offered the means of grace and heard the tidings of mercy, but went down unto the dwelling of the dead unpardoned and unchanged; that poor dust once loved the world and for it slighted eternal good, and the world has left that dust to moulder till the resurrection day. And we may say with the poet—

“Thou Judge of quick and dead,
Before whose bar severe,
With holy joy or guilty dread,
We all shall soon appear,
Our cautioned soul prepare
For that tremendous day,
And fill our souls with watchful care,
And stir us up to pray.”

Lord, enable us to put those words into practice. Amen. Reader, life or death is before you, according as you regard or slight the great and good Saviour. “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live”: Deut. 30; 19. If you continue in your sins they will undo you forever. Keep away from Christ and your doom is sealed. It must be death, and only death; nothing can save you while you keep away from Christ, the only fountain and source of all happiness. O, choose not death, but life. O, reader, be entreated for the sake of your own soul to welcome that Saviour, that long forgotten Emanuel, and you will ere long reap the benefits of justifying grace, and will find a great difference in your life and conduct. He will blot out all your sins and enrich you with every good: then you will be able, with many others to say, “the eternal God is my refuge and underneath are his everlasting arms.” You will not regret coming to this Saviour; his glorious shield is ever over thee, and his care and love will forever bless thee. The promises belong to you, fear not. I have redeemed

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thee: I have called thee by thy name: thou art mine: when thou passest through the waters, I will be with you and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned, neither shall the flame light or kindle upon thee; for I am the Lord thy God, the Holy One of Israel—thy Saviour. The Saviour of myriads will then be your Saviour and your Shepherd. The good Shepherd's care will then be over you, and you may say the "Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness, for his name's sake": Psalm, 23. He will keep you and train you for heaven. He will enable you to subdue your corruptions. He will guard you and fulfill his promise: "I will never leave you nor forsake until I bring you to immortal glory. Your inheritance will be the home that angels have, the heaven that they enjoy. Who are to be your companions? All whose names are written in heaven—"they loved the Saviour, and followed him"—their dwelling place will be yours; their Lord is yours, and will you not be his. Then your character which would have been forever hateful, will be forever lovely—will shine in a fair though humble light, reflected from your Lord's, eternally. Do, poor sinner, quit all your old companions, and your sins, and the Lord will savingly bless you, and that forever. Lord, enable you so to do.

Secondly. Choose then this day whose you will be, and whom you will serve. You must die, and the dying hour must inspire feelings unknown before. The value of the Saviour and the worth of the blessings of his grace will never be fully known till then. Christ is all in all in the day of death. His love cheers with immortal hopes life's last solemn hour. O, let us think what a solemn thing is a dying hour: the body and spirit about to take their final farewell; the body that was once so strong, healthy, and fair is now fast sinking under disease and the power of nature rapidly failing; the pulse is fluttering and about to stop forever; the spirit ready to take its everlasting flight; the mourning friends tearfully watching the poor sufferer whose every breath is growing fainter as he nears his last mortal struggle. Ministering angels or infernal spirits, as unseen visitors are waiting near the dying pillow.

Suddenly a violent pain seizes the sufferer and the struggle is over; death steals in upon its mortal tabernacle; the coldness of the grave comes over the hands and the feet; now speech fails, the sight is gone, and they become weaker and weaker, at length the heart gives its last throb and all the trials of life are over. What are your thoughts on this subject now; do you think it is well to have on the whole armour? I think there is nothing like our God when He is all in all. What are all the thoughts and feelings of an immortal spirit in such a condition? When looking back at a life of sin, and also thinking of a life of poverty or a life of plenty, or even a life of piety, can any language describe the feelings of the dying sufferer? I do not believe there is any. When we look at the vanity of every pursuit in life, it ought to bring us to this—"we must have religion or die." A pious lady adding a few lines to a letter she had began, but which the approach of death prevented her completing, wrote, "I fear I will not be able to finish. Oh my dear readers if you could know my thoughts now, you would see as I do, that the whole business of life ought to be preparation for death." I hope the Lord will open your eyes that you may see these things before it be too late, and that you will take the warning of our sister in the above lines.

Thirdly. Solemn as is the dying hour, the presence and support of the Saviour is sufficient to impart strong consolation. Suppose you were about to die before a day, a week, or a year, the span of time is short. Reader, there is nothing like the improvement of time.

"Time, like an ever rolling stream
Bears all its sons away,
The life forgotten as a dream
Dies at the opening day."

I would have you seek the Lord while he may be found, and call upon him while he is near. The closing of the thoughts and cares of time is to every soul the commencement of unutterable solemnities when absent from the body; you will be present with the Lord or numbered with the lost. The thoughts of that eternal judgment that awaits all should prompt you and I to surrender ourselves to the blessed Saviour, who is able to save to the uttermost. None can conceive what will be the solemnities, the joys, or the terrors of the great day. "The Lord himself shall descend from

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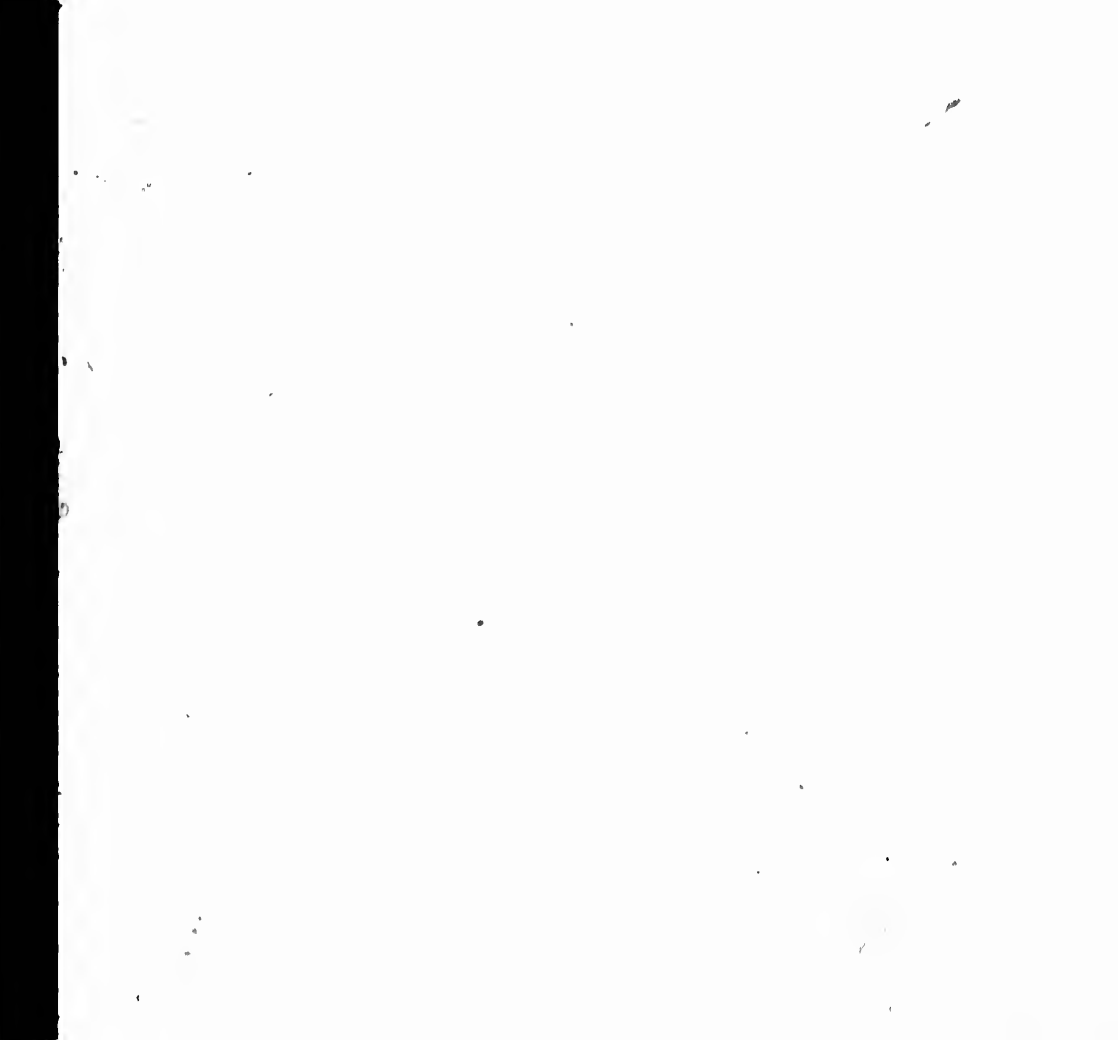
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heaven with a shout, with the voice of the arch-angel and with the trump of God": Chron. 15; 52. "The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on those that know not God; He shall be admired in his saints and glorified in all that believe": 2 Thes. 1; 6, 7, 8. "The trumpet shall sound and the dead shall be raised incorruptible": 1 Chron. 15; 12. "When the Son of Man shall come in His glory and all his holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations, and he shall separate them the one from the other, as a shepherd divideth his sheep from the goats; and He shall set the sheep on his right hand and the goats on his left; then shall the King say to them on his right hand, come up ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: then shall he also say to them on his left hand, depart from me ye cursed into everlasting fire, prepared for the devil and his angels, and these shall go away into everlasting punishment, but the righteous into life eternal": Matt. 25; 41. According to these infallible truths, the archangel will descend, the trumpet will make a great noise that will echo like a thousand thousand thunders, and even that would be silence in comparison to it, for all mankind will hear. The Lord will then visibly appear: he will come with his mighty angels in flaming fire; he will come in the glory of his Father, and in his own glory he cometh with ten thousand of his saints. Now all that are in their graves shall hear His voice and shall come forth—they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation": 1 John 5; 28. The righteous shall rise to glory and honour, and immortality, and eternal life; but the unrighteous will also hear His voice—in their case, that which was sown in corruption shall rise in incorruption, that it may endure a death that never dies; that which was sown in dishonour rises to dishonour more aggravated, to shame, and to everlasting contempt; that which was sown in weakness is raised in power, strong to endure immortal misery; that which was sown a natural body rises a spiritual body, to become the accursed dwelling of that immortal spirit that prostituted its powers on earth to folly, vanity, and guilt. That final judgment day will be a great day indeed, and it is still advancing;

and amidst all the thoughts and horrors of it the heavens will pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up": 2 Peter 3; 10. Oh reader, in meditating on this great day view it as here; think you hear the cry, "the great day of his wrath is come and who shall be able to stand—the sun, moon, and stars have ceased their shining, and the heavens have passed away; the cares and pursuits of this life are over—rumors and the tumults of nations, the voice of the bridegroom and of the bride, of joy or weeping are heard no more: the oath is sworn, time shall be no longer, and all sins are ended forever; the dead are raised, the judge is come." There he sits in majesty and with power; at his bar the nations are collected to hear their doom. He sets the sheep on his right hand, and the goats on his left hand. The righteous meet him with raptures—the unrighteous are dragged before his bar, while within gnaws the worm that never dieth. There is no deception, no mistake here; there is no middle place. Poor sinner, come to Christ or your doom is sealed. May the Lord help you to come in time. Amen. The Judge Eternal now pronounces the fatal doom. He says to those on his right hand—"Come ye blessed of my Father, inherit the kingdom prepared for you from the foundations of the world." He owns their humbleness of service, of faith in love, and according to his solemn promises, he acknowledges them who confessed him. O, sweet words of eternal life! They are pronounced and all doubt is over, and all fears are fled away. Now, indeed, the righteous come to Zion with everlasting joy upon their heads; now indeed sorrow and sighing are fled away forever. Oh, what a recompense is this for cares, and toils, and sorrows; what does the christian think now of his change? Now he has changed toil to rest, and sorrow to everlasting joys; he let them endure grief, but now he gives the crown of life, and honour. The great day of his wrath is no day of wrath to them; no fears or alarms will now distress their minds. Many a christian was trodden down of men; but all this is past—their afflictions are turned to victorious palms. What will the christian say while looking at his Judge? "This is he whom my soul longeth for: now I am lost in wonder, love, and praise."

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Fourthly. Reader, let us again think of what will become of the poor sinner while impenitent, unpardoned, and unforgiven. Oh, horrid sentence!—Depart ye that would not come to me, you will hear your doom, and it will be the damnation of hell. Sinner, awake out of sleep before this sentence takes place; if not the doom of that day will be final, there will be no after change; the blessed will never be cursed and the cursed will never be blessed. When man was formed Satan entered Eden and Adam fell, then Christ came to the earth to make the fallen rise; but no tempter will ever enter heaven, no Saviour will ever enter hell; then wrath experienced will never be appeased through the days of heavenly mercy. The Saviour was full of compassion, and prayer was heard and pardon given; but then there is no more sacrifice to atone for past sins, no more prayers offering up in behalf of the poor sinner—no Saviour. Now the ungodly will cry to the rocks to fall on them and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb: Rev. 6; 16. Poor sinner, alas your cry will be in vain, the sentence is passed; you may exclaim, Lord, Lord, have mercy. No, no, is the reply, the day of mercy is passed, that prayer might have been heard once, but cannot be heard now; all things are settled, the sentence is passed and cannot be recalled; you may cry, Lord, Lord, open unto us: no is the reply. The door once shut, never opens; no sinner, no, never; eternal truth has said it. Sinner, when you could have mercy you would not, therefore I will laugh at your calamity and mock when your fear cometh; when proffered mercy was to be found you would not be the Lord's; I invited you to come to him and be happy, and you could then refuse, but when he says die, you cannot refuse; and when he says, depart ye cursed into everlasting fire, you must go, there is no reprieve, and devils will drag you along, and the enmity you had with God in this world will make you think of the present warnings. Should you be at the left hand and see some you know among the blessed, and yourself among the lost, what bitter regret must it be? it must be distressing on the soul. There will be great joy in the meeting of the believing christians on that day. What joyful parties will be among those that have known Christ besides those that have slighted him. O, what eternal separations between fathers and mothers, sisters and brothers, friends and companions;



some ascending to glory, and others sinking to destruction with the lost. Where is the heart that will not break on that day at such a separation, if a heart could break? but that cannot be. Do reader, let this be your chief concern to secure the welcome of the Judge and everlasting life; but what can give you the serenity of this? nothing but having that salvation in full, possessed of which you may have a cheerful confidence that when you come before the judgment throne, He will justify you, and who is there can condemn? The Judge will in effect say or act as if He had said, this soul is mine, it has been committed to my care, I blotted out its sins and brought it safe on its way rejoicing; it was mine through trials and temptations and sorrows on earth, and now it is mine forever. I hope this will be said of you.

Fifthly. Reader, the judgment is passed, the Judge has left His throne, and all are gone to their eternal homes—the poor sinner is lost in wailing, in agony, and in despair; the happy in Christ have entered their home, eternity is now before them, its cloudless sun has risen upon them, and now it is like one scene of glory and praise—their home is heaven, and their father is God. Then they will rest with Him who died; their friends now are the host of angels and all the blood-washed myriads of the redeemed, where their holiness is perfect and their happiness endless; the former things are passed away. Reader, might I ask you in love where is your home, where will it be forever? will you be one of those poor sinners, who, dying in his sins, is banished from God's presence—the only source of light and joy? He has refused his creatures favour and love. In the love of God the blessed rejoice, and in it angels find their heaven; but the poor unhappy sinner, poor creature, it is lost to you forever; you are exposed to your dreadful doom, to stand the frowns of a heart-searching God, whose frown is so dreadful that a dying profligate exclaimed: "O thou indulgent Lord God, hell itself is a refuge if it hides me from thy frowns"; but hell will not hide the sinner: he must bear the wrath of God continually; and even there too he feels not only the loss of all he once loved, but now he feels the everlasting loss of all the saints in joy. Does he look to heaven, it is lost to him; does he think of his parents or friends, they are forever shut out from him; the saints are in life and rapture, and heavenly glory, and he is

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in death and misery. He had these privileges once, but slighted them all. Does he think of Sabbaths and seasons of mercy, he had them once but they are forever gone from him; all his religious mercies are at an end; all that was given to help the soul to heaven are neglected and abused; there is none to love him, none to pity him, none to help him. O Lord, awaken and save us from this dreadful misery and woe. May we say with the poet—

“Infinite joy or endless woe
Attend on every breath,
And yet how unconcerned we go
All on the brink of death.

“Waken O Lord, our drowsy sense,
To walk this dangerous road,
And if our souls are hurried hence,
May they be found with God.”

No friend to cheer one hour in an eternal night of woe, nor any merry companions to laugh away one sorrow for a single moment; they are all alike miserable with himself; they all belonged to that family that once thronged the downward paths in merriment and folly, and making little of God's word and of God himself. Where are such characters as drunkards, swearers, and self-boasters, their follies are changed to wailings and agony. And where is the blasphemer and his infernal prayers? they are answered in utter condemnation. There is another child of the devil gone home—they call him the liar, and he is also gone to his father's house, together with many other characters that I am unable to mention. There are very many who bore a hatred to that Saviour, and still hate him worse than ever. They had many privileges and mercies, but in vain; and were once raised to heaven with blessings, but are now brought down to hell—for them are no christian prayers, on them no Sabbath shines; all their hope is gone, God has forgotten to be gracious; the compassion of a Saviour will no more be offered to them, they will be in the society of devils and damned spirits without reprieve. How awful is the change from earthly comforts to this deep poverty, from the family circle, or the company of gay associates, compared with the punishments of hell? Let us look at the unfortunate rich man spoken of in the gospel. Oh! reader, what would a man afraid of punishment give for a release; what would this rich man give? he would give any thing,

but alas, he has nothing in his power to give. What he asked was but very small, and small as it was it was not granted—"a drop of water to cool my tongue, for I am tormented in this flame." The request was declared impossible, for there is a great gulph fixed that none can pass or repass; so we see plainly that if we die in our sins we must go to hell with the wicked; there is no middle place; the prison of the lost is an everlasting prison: an earthly prison cannot long detain us, time rolls on, and if none else open the prison doors, death will come and set the prisoner free. When a devoted old martyr was confined in one of the prisons of a persecuting king, long since dead, and this king declared that he should never have his liberty; to torment this great king a great nobleman one day said to him, "Jenkins is set at liberty;" ah, said the wicked monarch, "who gave it to him?" the answer was, a greater king than your majesty, the King of kings; but no King of kings will ever release them that are lost. Some of those prisoners have been there for thousands of years, but no release has ever come, no, nor never will; hell they chose when they chose sin and folly, and that choice is forever. Has time brought an end to their earthly sorrows? they had an end, but eternity has no end; there is no end to the sorrows of the lost soul; time brought an end to all their pleasures and pain; they had their last delight, their last vain pleasure, their last hour of sinful merriment; a last laugh as well as a last sigh; but of their present ruin none will ever be able to say, the end has come; all opportunity is ended, no more faith in the Saviour, no more prayers, all is vain, the last change is a final one, no help can ever reach them; there is no more pardon offered them, that opportunity is finally ended, never to be recalled. A poor soldier once said, "If I had served my God as well as I have served my king, he would not have forsaken me in my gray hairs"; so may a lost sinner exclaim, "If I had served the Saviour as I have served the world, and had given my heart to God in place of the pleasures of the world, He would not have left me to become a prey for devils and a prisoner of hell, in utter sorrow and endless poverty." Reader, if you are careless of salvation, be entreated to judge for yourself in these solemn warnings; these are no cunningly devised fables. Did devils pray, and will you not pray?

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Sixthly. If you could look into the pit of perdition and see the lost among the wailings in their distress, and hear them address you and say, "we were once like you, and if you do not be careful you will soon become like one of us; so long as you love sin and hate the Saviour you are taking the very way that brought us here, and if you do not repent and get your sins blotted out, you will shortly join us and be all that we are now?" Could you hear this, would you still go on in that sinful course of life; but will you not believe God as soon as a lost spirit? God tells you in his blessed word that if you do not turn you must die; and if you do not forsake your sins you must and will awake in hell; and will you not believe Him who is God over all; and if you do believe him why do you not resist the devil and he will flee from you; and I say unto you reader, why do you not flee from the wrath to come? If you could see heaven, and it could be said to you, follow Christ and this shall be your home, surely you would not be so cruel to your own soul as to say, no I will not, I will have hell in preference; let those who like seek the kingdom of God, but a most cruel choice, hell with all its horrors are my choice. Do you not think that heaven is as truly the world of happiness as if you were in it; and don't you believe that there are many now truly enjoying the blessings of it; surely you would not say I will have no home there. If you could see the saints in light, could you behold their peaceful mansions of glory and unfading crowns, and witness all their unbounded happiness, and they should say to you, follow Christ and you will soon be like us, what would you take and say no, I will not follow Him, I will never seek his favours nor your home? You surely could not or would not for the world utter such an expression; yet it will come to the same at last, whether you make up your mind to go to their home or live careless of Him who would lead you thither. Would you not take a view of such an expression from a saint in light, and would it not induce you to seek the Saviour's love and grace; and is it possible that you will not seek his favour, when the God and Father of those saints in every part of his word tells you of a happy heaven and that if you receive His Son it will soon be yours? I hope you will listen and also receive His word if you have not done so. Could you for one hour feel what the blessed enjoy and what the lost suffer, surely you would think noth-

ing too hard to be endured or too valuable to be resigned. I think one hour in heaven would repay you for turning to God.

Seventhly, Reader, is there any thing in sin so good or pleasing or profitable as to cause your continuing in a sinful state? Every hour of a sinful life is an hour of sinful darkness, and of black rebellion against God, and our precious Saviour. To have lived many years in such a state is awful, but to refuse to turn to God and consequently to perish in such a state is still more awful. I am sure there is nothing in serving the devil, to excuse your delay. I am sure you are ready to say there is nothing in his service so deceiving that I should lose my soul forever, and yet how dreadful a thing it is that a man, or woman, or child will not leave the service of so hateful a master for that of a good and gracious Saviour. There is nothing so good in ourselves as to excuse our delay. To turn to God, we must come as we are. We can bring no works of supererogation to recommend us to God, or our Saviour. We must come as we are; we can not make ourselves better. You must remember that while unpardoned you cannot receive one spiritual blessing. While without pardon you have no title to heaven; you have no Father there. Without pardon you have no well-grounded hope—no bright prospect of heaven. Your state is one of guilt, and condemnation, and ruin. O, come to this God who loved you, and gave himself for you. Poor sinner will you lose your soul forever? No matter what your sins have been, come to him and fall upon your knees and implore mercy. Ask God to bring your mind to a final decision. I pray the Lord to enable you, my dear reader, to choose the comforts of heaven. Amen. I hope you will delay no longer; there is no delay so good as to excuse you. You might understand or if not, you will be made understand, when too late, that delays are dangerous. You ought to know that it is a great insult to God, who tells you to come to him, and to come now—for now is the accepted time, and now is the day of salvation. Would it not be ungrateful beyond degree to treat that Saviour with such indifference, when he became man that by the grace of God he should taste death for every man"? Heb. 2, 9. Who could could think of keeping their hearts from such a loving Saviour, who came into this lower world to suffer and to die for your sins and

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mine? By not possessing this Saviour in our hearts it deprives us of the comforts, and blessings, and hopes that we might enjoy—it lengthens our days of guilt and rebellion, and increases that heavy load of sin more and more, and also it hardens our hearts more and more. It trains you for hell, and if you follow on your old course of sin and rebellion against this loving Saviour and not repent ere long you will be fixed there. I am sure you can find no excuse at the bar of God—you can find nothing but guilt and ruin; no mercy there for the unpardoned sinner. I am very sure that you will meet with many enemies, but fear not, come on, and don't look back; be earnest, that you may say with the poet—

“You'll meet with many on the way,
Who'll strive to turn you back,
Ah, yes, they'll tempt you night and day
Your Saviour to forsake.”

Rightly. Sinner, I would have you come to this Saviour without delay. As long as you stay away, you are a rebel, and a rebel without excuse. God looks on you as an enemy, and an enemy's lot must be yours. You are exposed to numberless and intolerable evils, and you deserve them all. O, trifle not with the declarations to which compassion for you must give utterance. You are deserving of hell for every hour you stay away. O, turn to God! While you are in such a state, there is nothing nor can be nothing to keep you out of hell, but God's long suffering mercy and patience. You must beware, for you have no claim on Christ to spare you. I am sure, you can't point to one promise—you have not one that he will spare you; but I am sure you cannot have one just reason to expect he should spare you. What would he spare you to do? to sin on against light and love, and that you might abuse more of his mercies, and insult with more ingratitude, and grieve the spirit more, and serve the devil a little longer? Is this what you want? can you justly expect that God will spare you to do all this? can you depend on his sparing mercy, when he sees you so unwilling to turn to him? It is true you may be young and gay and bidding fair for this world, but remember, God, does not want materials to cut you down. He in one moment can send disease unto your body and stretch you on a bed of death, and have you at the judgment bar in a moment. Reader, this is not all your state,

while in the habit of sinning against God. Your state is more deplorable than this. As has been represented to you in the lines before, while you are uninterested in the Saviour, you are a condemned sinner. Then what do you deserve? Surely to be cut down. And what will you do seeing that you have trampled on mercy? You can have no claims on mercy—your desert must be judgment—be cautious of these things it a matter of great importance—it is the soul's greatest interest. How soon may the awful doom go forth against you? While you are bidding fair for life, death may come in upon you. God has been very kind in sparing your worthless life, still waiting for you to return, and that you might repent and believe; but all in vain. Beware—the door may be forever shut on you before this year is ended; and if so, how changed ere long will be your state. The longer you decline and delay, the more dreadful will be your fate; the year will end in black despair, and all your comforters will flee away, forever. Now, sinner take my advice and resign all up to God and the Saviour. Go the throne of grace and seek mercy, and give all up and be entirely the Lord's. When you read this book, be determined that by the aid of divine grace, you will become a child of God. O, do not die a child of Satan, but pray to God to make you a child of his forever,

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CHAPTER VI.

The Happiness of true Believers.

How pleasing are the representations furnished in the Word of God of the blessedness of those that rest in Christ. Though absent from the body, they are present with the Lord and enjoying a present blessing. While their dust lies forgotten in their graves, how pleasant to think that they in past ages took the blessed Bible for their guide, and walked in humble piety. Where are the humble, poor who loved the Saviour, who were despised and spurned, who suffered great tribulations and wasted away with persecutions? They have gone where they are no longer despised and poor. "They have entered into their rest. Blessed are the dead who die in the Lord": Rev. 14; 13. Surely they had their trials while here below, but now they are all over. All their pains and sickness are ended, all tears will be wiped away from their eyes; their warfare is past and the victory won; they were weak, but they received strength sufficient to reach heaven. Their earthly fathers corrected them, but that is over. The Saviour led them through trying scenes, but the last is ended. They felt unworthy, yet are glorified; the work of faith and labor of love are finished; the patience of hope has endured to the end. Satan tried all his arts to undo them, but he was conquered. The world came in at right and left; sin made all its assaults yet was overcome. Blessed was the day when they were brought to the Saviour's feet; it was more blessed when they landed in the skies. Not unto us, not unto us, but unto thy name be all the glory. Consider how thankful to God you should be for his great mercy in sending a Saviour to save his people from their sins, and made them partakers of the blessed results of heaven. You will never get to glory without a clear surrender of all your sins, for God must have all or none. A partial surrender will not answer the end; we must be his altogether, or be banished from his presence. You need not think to prevail on a holy God to receive an unpardoned sinner into heaven; but remember if heaven be lost to you, all is lost forever. Heaven is a place for the redeemed of the Lord.

Secondly. Those that give up all manner of sin and are altogether on the Lord's side will have an inheritance in the christian's intended happy home. Many ideas have been put forth of the excellencies of that glorious home. It is called a city which hath foundations, and whose builder and maker is God. We may well know that this is not a temporal city that we are looking for; it is an everlasting one. We are also told that it is adorned with all splendor, and that its walls are founded on precious jewels; its streets are gold and gates are pearls, and it is the glory of God. Such is a faint representation of the glory of heaven. We may here mention the language of the prophet Isaiah: "Violence shall no more be heard in our land, wasting destruction within thy borders, but thou shalt call thy walls salvation and thy gates praise; the sun shall be no more thy light by day, nor the moon by night, but the Lord shall be to it an everlasting light, and thy God thy glory; then your son will not go down, neither will the moon withdraw itself, for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended." Heaven is represented as a country, because He has purposely provided it for his redeemed": Heb. 9; 16. "It is a kingdom He delights to bestow on his children": Luke 12; 33. "It is a kingdom prepared from the foundation of the world": Matt. 20; 35. It is described as the eternal Father's house, in which are many mansions, with peace, tranquility and contentment, and that will be your happy home in the presence of God; there will be fulness of joy and pleasures for ever more. When we view that better country we may be assisted by viewing the beauty of the present world. This world shows the Creator's power and godhead, and wisdom and love. How goodly are many of its scenes—verdant Spring, with all its flowers; the blooming summer, with all its promises; and the autumn, with its fruits; valleys green with perpetual herbage, and fields with corn hills crowned; rivers, pouring their torrents continually to the ocean, which is always full, yet never overflowing; the opening day and the balmy evening; the sun by day diffusing light and heat from age to age, and also the moon and stars glittering a fuller but more solemn light; the land and the waters abounding with numerous creatures, supplying food or ministering to the comforts of mankind,—all this, with much besides, shows forth the might and goodness of

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the world's great Creator; yet the world thus adorned and crowned for our accommodation is but of short duration, a period of time which compared with eternity is as nothing. What then must be the beauty and glory, and splendour of that country which is destined to endure through eternal ages? If the abode of dying pilgrims be so magnificent and princely, so full of beauty and glory as this world is, what must be the palace of the eternal King in whose mansions his beloved shall reign in joy and immortality? We may well say with an early christian writer, "O Lord, if for this vile body of ours thou givest us such numberless blessings from the air and from the earth, and from the sea; by light and by darkness, by heat, by shade, by dews, by rain; by birds, by fishes, by beasts, by trees and herbs and by various plants, and by the ministry of all thy creatures, what manner of things, how good, how great, and how innumerable are those thou hast prepared in thy heavenly country, where we shall see thee face to face? If thou hast done such great things for us in our prison; what wilt thou give us in your palace; if thou givest so many blessings in this world, where the righteous and the wicked are mixed together, what hast thou laid up for those who will be all righteous in the world to come? If thine enemies and friends are so well done for in this life, what shall they who are all friends receive in the life to come? If there be such great comforts in days of tears, what shall there be in that day of marriage? If our prison contains such great riches, what must be our future country and kingdom?"

Thirdly. The fulness of joy of the redeemed springs from various sources. One important part of their happiness, yet in reality the least, is hatred to all evil. Hatred to evil is not positive delight, and must be the nobler blessings of the redeemed. Were all sin done away with from the world, were this world a paradise, were pain and sorrow and sin extinct; were disease and sickness unknown; were no groan or sigh ever uttered, and no tear ever shed, even earth would only form a kind of imperfect heaven. But all this, which can never be realized here will be realized in heaven. The scriptures declare respecting the redeemed, "They shall hunger no more, neither thirst any more, neither shall the sun light on them, or any heat, for the Lamb which is in the midst of the throne shall feed them and lead them unto living fountains of waters": Revelations 7; 16.

“And God shall wipe out all tears from their eyes. And there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away”: Rev. 21; 4. And there shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him”: Rev. 22; 3. What varied, and inconceivable good will flow from such entire hatred of evil. The cares and anxieties incident to the present state no more distress the happy conqueror. God has wiped away every tear, and dried all sorrow. They have no toilsome days, nor wearisome nights; the head will never ache nor the heart never throb; pain and sickness are unknown; here are no withered forms; all are happy beings, vigorous with immortal health, and clothed with celestial loveliness. On earth the loveliest fade like the flower, but the flower that fades on earth if once transplanted to heaven will never fade again, but will bloom through everlasting ages in that beauty that fadeth not away. When this corruption shall put on incorruption, and this mortality put on immortality, death will be swallowed up in victory and the triumph of the redeemed will be complete. I will ransom them, saith the Lord, from the power of the grave; I will redeem them from death. O, death I will be thy plague!—O, grave I will be thy destruction! Repentance shall be hid from mine eyes. There shall be no more death; no more will that last enemy torment the children of God by his reproach, nor will they ever again dread his power. The state of the blest in heaven, is a state of perfect safety: this world is a scene of danger, of frequent conflict in all its changes, and in all its movements temptation is found. Prosperity tempts the soul to love the world; adversity to repine at the dealings of God. Youth and age, poverty and wealth, health and sickness all have temptations peculiar to themselves, and even the zealous discharge of christian duties and the possession of elevated christian graces may be connected with those odious sins, self-righteousness and pride, and thus in every circumstance temptation may exist, the great enemy of God and man, like a roaring lion seeking whom he may devour. But in heaven no inward corruption disturbs the soul; no anger, shame, or ambition is ever felt; no more temptation to harass the redeemed. They left danger and sin behind when they left the precincts of mortality. No, tempter.

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thou cannot grieve that peaceful soul; that was once tormented and tried to the quick, thou canst no more break its peace, nor rob that humble conqueror of sweet tranquillity; the peace of earth might be interrupted by hellish arts, but not the peace of heaven; there the wicked cease from trouble, and there the weary are at rest; the sufferer has forgotten his sorrow and the endangered are forever safe.

Fourthly. Here Christians run the race that is set before them, but there the race is ended; here they are, as it were, in a battle field, having many enemies to contend with for life and immortality, but there are no fields of battle there; here they are tossed on stormy billows, but there they have pleasant harbours of eternal rest from all troubles or sorrows. In that better country they have no mournings, they shed no tears, they dread no danger, they feel no corruptions; instead of sin there is holiness; instead of danger there is safety: instead of weakness, strength; instead of painful partings, eternal unions; instead of sorrow and death, great joy and never ending life: they were with us, they are now with Christ; they were in the Church below, they are now in that above. What a change to many who were in daily employment with earthly minded men at daily toil to enter into the company of perfect spirits, and the blessed society of holy angels; the happiness of heaven will be great by the perfections and holiness of its blessed inhabitants and general assembly. "The Church of the first born is composed of the spirits of the just made perfect"; Heb. 12; 23. "The Lord Jesus will be glorified in His saints, and admired in all them that believe": 2 Thes. 1; 10. "He shall change their body, the body of their humiliation, that it may be fashioned like unto his glorious body": Phil. 3; 21. "As they have borne the image of the earthly, they shall also bear the image of the heavenly": Chron. 15; 49. "It doth not yet appear what we shall be, but when he shall appear they shall be like him for they shall see him as he is": 1 John 3; 2. "He will present himself to the whole company of the redeemed as a glorious Church, not having spot or wrinkle, or any such thing, but holy and without blemish": Eph. 5; 27. "He will present them holy and unblamable, and unapproachable in His sight": Col. 1; 22. "He will present them faultless before the presence of His glory, with exceeding great joy": Jude 24. How great will be this scene of holiness and happiness, an

immense assemblage of happy beings forming one glorified family in the presence of their God and Redeemer—angels and saints, now brethren in Christ Jesus; their abode, their pleasure, their employment and their characters ever the same; not one defect among them all, not one blemish in the characters of countless millions; not one error in their conduct; not one defective disposition; not one unkind feeling ever experienced or one unholy thought ever known; every countenance glowing with heavenly beauty, and every heart full of heavenly love; every eye the index of a soul adorned with all the lovely excellencies of its redeeming Lord; all in their place resembling their Lord in glory; but even in his sight they shall be unblamable and unprovable. Happy they who form part of such a family. Reader, will you be one of its members? I hope you will. When you read, look at the above lines and lay them up in your heart, and may God enable you to do so. Amen.

Fifthly. All this does not complete the happiness of heaven; they describe that happiness as great and varied; there is the noblest enjoyment of God's presence, and the riches of his everlasting love. "The pure in heart shall see God": Mat. 5; 8. "Behold the tabernacle of God is with men, and he will dwell with them and be their God": Rev. 21; 3. "These are they which came out of great tribulations, and have washed their robes and made them white in the blood of the Lamb; therefore are they before the throne of God and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them": Rev. 7; 14, 15. The blessings of the divine Saviour's love shall eternally enrich his humble flock. "The Lamb which is in the midst of the throne shall feed them and lead them unto living fountains of water that will never run dry": Rev. 7; 17. "They shall behold His face in righteousness, and be satisfied when they awake in his likeness": Psalms 17; 13. "They have followed the Lord and shall be with him in glory; and that they may also behold his glory, the glory which he had with the father before the foundation of the world": John 17; 24. "They shall ever be with the Lord": 1 Thes. 4; 17. "They have in heaven a better and enduring substance": Heb. 10; 34. Honour and glory are destined for them. "They are heirs and joint heirs with Christ, and if they suffer with him, they also will be glorified together": Rom. 8; 4. "Their inheritance is incor-

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ruptible and undefiled, and fadeth not away": 1 Peter 5; 4. "A crown of righteousness which the Lord, the righteous Judge will give to all that love his appearing": 2 Tim. 4; 8. "A crown of life given by His own hands to them that are faithful unto death": Rev. 2; 10. "The sufferings which they here endure are not worthy to be compared with the glory that shall be revealed in them": Rom. 8; 18. "No matter what affliction they endure on earth they are not to be compared with their future home and blessedness; their light affliction, which is as for a moment, will work for them a far more exceeding and eternal weight of glory": 2 Chron. 4; 17. "The righteous shall shine forth as the sun in the kingdom of their Father": Matt. 13; 43. "They shall shine forth as the brightness of the firmament and the stars for ever and ever": Dan. 12; 3. "They shall be pillars in the temple of God, and shall go no more out": Rev. 3; 12.

"But shall bear in those bright courts above,
Inscriptions of immortal love."

The true christian that is happy in Christ is exalted to the highest honour. "They shall walk with Christ in white for they are worthy": Rev. 3; 4. "He will grant them to sit with him on his throne even as he also is overcome and is sat down with the Father on his throne": Rev. 3; 21. "The God of all grace has called them to his eternal glory by Christ Jesus": 1 Peter 3; 10. "The Saviour gives them eternal life": Rom. 6; 22. Once fixed thus in their celestial home, besides what has already been introduced, the Scriptures add—"And I saw no tempter therein for the Lord God Almighty and the Lamb are the temple of it; and the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it and is the light thereof, and all nations of them that are saved shall walk in the light of it; and the kings of the earth do bring their glory and honour into it, and there shall in no wise enter into it any that defileth or maketh a lie, but they whose names are written in the Lamb's book of life": Rev. 21; 22, 23, 24, 27. "And there shall be no night there, and they need no candle, neither light of the sun, for the Lord God giveth them light, and they shall reign forever and ever": Rev. 22; 1, 2, 5.

Sixthly. You are now in this world for a short time and the alternative is before you—religion here and glory hereafter, religion and eternal life; or wickedness and eternal

banishment forever. Reader make your choice, decide as in God's sight, but know you must be decided, and it must be for all eternity. Behold that eternal good which God in his word has graciously unveiled to your contemplation; see those mansions of peace, those crowns of life, that blessedness which flows as an eternal stream; behold those happy immortals, many of them were once poor and despised, but all their sufferings are changed. Hearken now to the praises which they render, to the anthems of delight they sing; witness how they sing with joy and delight that they are in perfect safety. The fact of their belonging to Jesus leads to all this joy and delight. Reader, will you be his, or will you madly and wickedly refuse; would it not be well with you to renounce sin and turn to God? by doing so it will be joy to your own soul beyond expression. Would it not be gain for you to dwell with God, and to be cleansed from all the filth of sin by the sacrifice of himself and to present you faultless before His presence with exceeding great joy? Would it not be wealth to possess immortality, and to call heaven and all its blessings your own, for to change all those earthly employments for the blessedness of heaven, and be enabled to raise your feeble and dying voice in eternal glory, praising God forever? Would it not be gain for you when absent from the body to be present with the Lord, when a hundred years hence will be forgotten in the grave, to be a happy saint in light? would it not be well for you to meet the Judge eternal with unmoved tranquility, and to hear the approving sentence, "Well done, good and faithful servant, enter thou into the joy of thy Lord?" Would you not like this sentence to be passed on you? I think you would. Well then, in order to have that blessing, you must receive Christ into your heart and hate all that he hates and love all he loves. Would it not be well for yourself to count all things loss so that you may win Christ? Lord direct you to choose that good part that will not be taken away from you.

Seventhly: How little can the mind comprehend the happiness described in expressive, though in some instances figurative language; what it is to see God and dwell with him? Reader, have you ever considered what it is to be led by the Lamb to living fountains of immortal blessings, to be satisfied in his likeness; to possess fulness of joy and pleasures ever more; to enjoy an incorruptible and unfading

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inheritance, and to be honoured with crowns of glory that never will fade away. How delightful, to sit down as a happy and honoured conquerer by the Saviour's side—and this in addition to other blessings to be contemplated; to perfect safety; to perfect holiness; to perfect freedom from every ill; from every bad disposition and every unholy feeling; every pain and sorrow: what is it to be all this, and to possess it all, and not for a certain time, but compared with the whole of the time from the creation to the judgment day, is but as the twinkling of an eye. Reader what is all this? No tongue can express, or heart conceive; but you must have it all or lose it all; gain it all in Christ, or lose it all by slighting him. There are many who have already reached their happy, happy home; they are gone to join better friends than this world can produce. Eternity opens to all true christians with brightness, gladness, and joy, in infinite succession. And who are these, and whence came they? Some of them were the possessors of wealth and plenty, but many of them toiled in poverty; though in poverty they were rich; they had their conflicts to pass through; they watched, they prayed, they fled to Jesus; they followed Him, and he has fixed them in their heavenly home. Then you will rejoice, oh, ye blessed of the Lord, and exclaim, perfection and peace thou art mine, and shall be mine forever. Thou happy heaven, glorious abode, where for me eternal love has a mansion of peace, and where for me the brethren wait. Thou Lamb of God, once slain for my transgressions, and now my life, shall I soon, Lord see thee as thou art, and wear thy lovely image; shall I have done with toils, and cares, and sorrows, and all to me be rest and peace, and praise; the enduring calm and the victory of heaven; shall all this be mine? Yes it shall. A few more suns will have rolled away, then, then you need not be afraid of the trials of the wilderness. To Thee, my Lord, and to the heaven Thy love has prepared, will I look with many a longing desire; there shall I see Thee as thou art, there praise Thee better through eternal days.

"Yes, when these lips shall cease to move,
And death shall close these eyes,
Then shall my soul to nobler heights
Of joy and transport rise."

Some who love Christ and are the possessors of this hope, have it indeed, amidst doubts and fears—but many have

brighter evidence; and all that live to him will possess it in the eternal state. How rapturous will be the shout of praise that will ascend, when all the redeemed of one period meet in the perfect security and glory of heaven. They will ascribe their salvation to God and to the Lamb. The inspired writer says—"I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and tongues, and people, stood before the throne and before the Lamb, clothed with white robes and palms in their hands, and cried with a loud voice, saying, salvation to our God, which sitteth upon the throne, and to the Lamb: the harvest is past—the summer is ended—the day of grace is gone, but they are saved." What gratitude will fill the soul while heavenly love is the theme of praise. Every saint in heaven will pay to the Saviour the tribute of praise for salvation. "I had never been here but for thy love; grace taught my wandering feet to tread the path of peace and life; grace led me on, and grace has fixed me here—happy conquerer—that has got through all the temptations of this life, and commenced the nobler ones of eternity, whose sabbaths are all ended here, but to whom an eternal sabbath has arrived." What do you think now? will this be your happiness? If you are a Christian, indeed, how deeply should these views impress upon your heart your unutterable obligations to your adorable Redeemer. Contemplate the ruin from which he has delivered you.

Eighthly. In the preceding pages, your attention has been directed to scenes of woe, or blessedness, between which the difference is never to be fully comprehended, till eternity completes the misery of the former, and the happiness of the latter. When man leaves this world, he goeth to his long home. Strive to impress upon your heart the truth that, whether your future abode be hell or heaven, it will be a long eternal home. You will not long be here; friends and foes will soon be left behind, and the place you now inhabit will soon know you no more. All the comforts and pains of this life will be alike ended. How blest will you then be if eternal life be yours, and how wretched if that blessing be lost: Remember, eternity is a time that nothing can shorten, and that nothing can end. Time here will end, eternity has none. The period daily approaches nearer when the end of time shall be announced; the last spring that shall cheer the earth with its bloom, will have passed

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CHAPTER VII.

Concluding Address to Young Persons.

My dear young female reader, I would recommend this little address to you, and first I will ask you this one question: are you a stranger to true religion? If so, how sad must your condition be. Religion is one of the brightest ornaments, among the many that adorn your sex, and you will almost invariably find them clinging to it as their most faithful supporter and guide through the trials of life. Women were the most affectionate and faithful of the disciples of the Lord. They walked beside his cross when his own disciples forsook him and fled. Women were last at his cross and first at his sepulchre, and what they were to their divine Master, they have since been to their feeble servants that are laboring in his work. The religious consistency of christian females has been a chief source of encouragement and comfort to the ministers of the gospel. Probably, of the truly religious two thirds are women, but my young friends you want that glory of an immortal nature. O, can you trifle with your God, and with your Judge, and also with your deathless soul? It may be that you are timorous and a flash of lightning would alarm you, or that you would get frightened by meeting an ill looking man on a lonely road, and yet after all this you can trifle with God's wrath and the horror of Satan's reign. Alas, if you do not stop and think, or if you continue slighting religious duties, it may soon be said of you when dead and gone, "here lies one who loved the world, but it has left her forever; poor girl, she has lost her soul for its gaities and pleasures, but

its pleasures are forever over to her now; unhappy girl, how different her lot from those who loved and followed Christ, the Lord."

Secondly. How many are thus unhappy. Look at a young woman who is openly irreligious. She is false without remorse; can violate the law of truth; is perhaps profane; was reared up in sin, and loves it. She scorns true piety, and laughs at its restraints. Wretched girl, little does she know to whom she belongs, and to what a dark, dismal abode she is going. Her lord is Satan, and her home is hell. Behold a prayerless girl, like the brutes in the field: she rises and lies down careless of the God that made her, and before whose dreadful bar she must shortly stand. She seeks no blessing for eternity and she has none; no heaven is hers, no peaceful rest awaits her. She is without God, and without Christ, and without hope. See another. Her idol is dress and display, and she thinks much about adorning the body, but nothing about the soul; a new dress fills her with delight, and puffs her up with pride, but she slights the robe of righteousness. The body that must mingle with the dust is all her care, and the soul that must live forever is utterly neglected. Whose is she? What must she shortly be when the grave is her home and her only dress a shroud? Then must that body be a loathsome mass of corruption and decay, hidden from the sight of all men; and that neglected soul, without one ornament of grace must be forever deformed, and hateful, and hellish, amidst the poverty and gloom of perdition."

A few years ago, some particulars were related to the writer, respecting a young woman, who had died but a short time before. This unhappy girl was what thousands are, devoted to the world. The love of dress reigned in her breast—dress was her idol. A fair was about to take place, and she had a new dress in which she designed to attend its scenes of dissipation. Part of several preceding Sabbaths had been employed in preparing some of her apparel, as she usually left this work for that sacred day. On Saturday evening before the fair she was not quite well; the next morning she attended to some worldly business. In the evening of that profaned Sabbath she became ill and soon sunk into a state of insensibility. Thus she continued till Friday, the day of her intended pleasure, but on that day about three o'clock, she expired; at the very time

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Behold, and listens self to God; ledge till she what are her cease to pit strive with against her. View one of those already duct, commend friends, yet tian. Still, Her prospect becomes a cloud. She must be respects but be near the

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when probably, she would have been in the fair, had death not disappointed her expectations. Some time before she died her hair was shaved from her head, when she was sufficiently sensible to exclaim, "Oh, not my hair! not my hair! I am tormented in my soul!"

Behold, another: she feels convicted of her sin and folly and listens to pious instructions but she will not give herself to God. She goes on sinning against light and knowledge till she gets into a state of hardness. Whose is she? what are her prospects? The God she trifles with will soon cease to pity her; the spirit she resists will soon cease to strive with her; the heaven she neglects will soon be shut against her. Then what will this poor trifer be forever? View one young woman more: she is very different from those already described. In disposition, amiable; in conduct, commendable. She respects religion and esteems its friends, yet she is not its possessor. She is almost a christian. Still, what is she? Like others, a perishing sinner. Her prospects, alas, are as dark as theirs. Soon, unless she becomes a christian; indeed, she must be shut out of heaven. She must be separated eternally from those whose piety she respects but does not imitate. Unhappy, unhappy girl, to be near the kingdom and fall short at last.

A pious minister relates that he visited a female on her dying bed, who had indulged in false hopes of heaven. He listened to awful regrets for time past, and to her prayers that she might not die. "I cannot die," she exclaimed, "my Bible will rise up in judgment against me; I've forgotten God and served the world, and now he is taking me away forever. O, I cannot die!" Vain exclaiming she could not flee from death. My young friend, what are you? Are any of these representations, descriptions of yourself? But we will view some of an opposite character.

Thirdly. Behold a young woman whose heart is intent upon gaining Christ, and obtaining the blessings of religion. She is humble and penitent and never immoral, yet in her own esteem the chief of sinners. She is watchful, and careful, and prayerful, while struggling after the Saviour. She is the Lord's, and her portion is blessedness, for he said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are they which do hunger and thirst after righteousness: for they shall be filled": Matt. 5; 3,

4. 6. Behold another. She has gone farther on in the path of peace. Not only has she come out from the world, and given up its vanities, but she has vowed herself to God, and to the Lord. His vows are upon her. Her treasures are above—her home is there. She is learning of the Lord, growing in spirit and conduct like him, looking to him as following after him as her guide to glory. Happy are the kingdoms of empires are but as poverty to her wealth. She is the Lord Almighty's and will soon be the world's saint in glory, in his own presence, with joy saying, "Glory, glory, glory." My dear young female, to which of the two opposite classes do you belong? If to the former, by all that is dear to you be persuaded to listen to the admonitions addressed to you in this book and pray for grace to become now, what you will else eternally wish in vain to have become—the humble follower of the Saviour, and thus a daughter of the Lord Almighty.

Fourthly. Perhaps the writer is addressing some careless young man; if so my friend, harden not your heart against the admonitions that might, if regarded, do you good forever. Among young men there is much wickedness and much daring wickedness, and a greater portion of them than of the other sex are wicked, and they harden others in wickedness; thus multitudes act. Every Sabbath is profaned, perhaps its mornings spent in the fields with their dogs and their wicked companions, and its evenings at the tavern or the ale house, where they are uniting, to train as it were, each other for the pit of perdition, and they too fully succeed. Were this their object they could not accomplish it more effectually than they do. Look at the case of many young men—some are lewd and drunken, contempters of the other sex, the disgrace of their own, and the destroyer of themselves. Is their state a safe one? ah! no. It is one of accumulating guilt and coming to danger; many die the victims of youthful lusts, others are snatched with death into the arms of drunkennes, and are suddenly hurled away from the company and society of devils. So common is this that frequently in one week the public prints record several instances of people in the midst of their sins snatched into eternity. Lately an account appeared of two individuals riding home intoxicated, one fell from his horse and was killed on the spot, the other fell on him and was found asleep by his dead companion, but so much hurt as to leave

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little hopes of his recovery. Let us look at another character: behold the affected infidel; though he knows little or nothing, perhaps has never read the Bible in his life, he is too wise in his own counsel to listen to its sacred truths, and dares to despise that book which Milton and Newton, and Locke and Sir M. Hale, and the greatest and wisest of men have revered as divine; he scorns instruction, but what is his condition; is it one of peace and safety? oh no. God will bring him unto judgment; he cannot live always nor always sit in the scorner's chair; he cannot jest at religion; he may now laugh at its solemn truths, but laughter will not turn death and hell away. What is his peace and support? let those who have been like him declare. Another, who scorned the Bible, was found in the possession of his mental faculties, but much agitated and alarmed by a sense of his great sinfulness and approaching misery. About six months before the time at which I saw him, he was deprived of his wife by death; to drown sorrow and trouble of mind, he frequently went to a "public house," but he soon found that "evil communications corrupt good manners." These men were infidels, and it was not long till they had their new associate as bad as themselves; they got him to imitate their example in abandoning the profession and casting off the restraints of religion. On Sunday morning they met to encourage each other in all manner of wickedness, and at one of those meetings, according to their previous agreement, they together committed their Bibles to the flames, and vowed never again to enter a place of religious worship. All this, said the wretched man, was well enough while I was in health and could keep off death; but sickness came upon him and forced him to reflect on his guilt, and danger excited him to the utmost horror and alarm, and despair had taken full possession of his mind. When I spoke to him of mercy and pardon through Christ, he hastily cried out, "what is the use of talking to me about mercy: when entreated again and again to "behold the Lamb of God which taketh away the sins of the world," he said, "I tell you it is no use now, too late." In reply to my exhortations to pray, he said "O, I will pray once, but now I cannot pray," and after a pause, "I cannot pray." These expressions were often repeated. Two men having come into the room where he was, spoke to him in a blustering manner, by which they hoped to rouse his spirits; he raised himself on his bed and

in a very solemn manner told God Almighty to blast those wretches to all eternity. They left the apartment, uttering a profusion of oaths. He became quite indifferent to what was said to him, rolling about on his bed, and now and then saying my Bible, my Bible, my Bible; his eyes were for several minutes fixed on his visitor, but he seemed to give a deaf ear to what was said to him; he then concealed his face by turning to the pillow, and after having remained in this position perhaps a quarter of an hour, his whole frame was convulsed, he groaned, and then again was still, and while I was speaking to the by-standers he expired. It is a fearful thing to fall into the hands of the living God.

Fifthly. See a young man that ranks not thus openly with the enemies of holiness; he spends his Sabbaths in worldly company and in reflecting on worldly matters; he neglects all piety, he lives a prayerless life; he seldom enters a place of divine worship, and if he does so occasionally, he goes in as it were a lifeless form; in vain for him the Minister proclaims the tidings of heavenly love; he treats those wonders on which angels gaze with astonishment with utter indifference. But what is his condition; is he safe and blessed? Ah no, ruin and only ruin lies before him; he is exposed to utter danger, to eternal destruction; yet he is vigorous and fears no ill: true, but health may soon leave him; it has left millions as fearless as he. Behold a young man, different from all these; he respects religion, and treats its truths with reverence, its friends with kindness; no open profaneness or vice marks his conduct; as far as the outward duties require, he can say with the young man of old, "All these things have I observed from my youth up." He attends regularly at the House of God and is generally esteemed and beloved, yet his heart is not given to Christ; he has not made a whole surrender of himself and his all to the Saviour. What is his condition? Alas, with all his show, and promising so fair for heaven, he is still perishing; though he may keep out of the company of scoffers and the drunkard; he may think well of himself, but all this matters nothing, while he receives not the Saviour; he belongs to the devil while he continues to do his work; he belongs to the same unhappy family as the young youth. They are promising fair by their outward exercise and religious duties; they meet with christians and mix with christian so-

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cieties, yet have no part in Christ or interest in the Saviour's love; they are hastening to the dark dwellings of despair.

Sixthly. But see a young man different from all these characters; he is devoted and has a principle of religious love, and a general feeling for all mankind, and gives himself up to God and the Saviour Jesus Christ; true religion and gospel religion are the elements in which he lives; prayer is his pleasure, the Bible his guide, and the friends of Christ are his correspondents. No matter what he has in view in this life, he always keeps looking to brighter prospects in the everlasting future. God is his God and his all; the Saviour is his all, and heaven is his home. That young man is happy; he has received the good part that will not be taken away from him. I would ask you in conclusion, which of these different characters do you belong to? If the latter, give God the praise; if the former, ruin is before you: I would advise you to come out from the wicked of the world and be not partakers of their evil deeds; if not, you will have to dwell in a place of everlasting torment, "where the worm dieth not and the fire is never quenched."

In conclusion, reader, before this little address is finished, let me ask you one question more: Are you yet undecided; if so, what objections have you to embrace religion; would you lose any thing by turning to God; would it make you unhappy; would you ever repent of doing so; can you find another Saviour, or happiness in any other place; if not, why remain undecided? Would not the giving your all to the Saviour, make this the best and happiest year of your life? would it not prepare you for all events—to live on earth, or to die or live in heaven? Why do you continue almost a christian; why thus be ruined by what ruins multitudes? Probably few ever perish forever; some delusion props up their hopes and death and eternity sweep all delusive hopes away. Some speak of having religion, but admit they do not possess it as they should, when the fact is they have never from their heart embraced the gospel; others hope to become religious hereafter, and thus many are undone by delusions. But will you allow the deceitfulness of sin thus to ruin you? The Lord says, "strive to enter in at the straight gate," and will you not strive when eternal life is depending on it?

Seventhly. Reader, before you are left to God and your own conscience, bear me one more warning against trifling

with religion, for trifling will undo you eternally; only make light of Christ, and you resemble a criminal whose state is hopeless, and who is left for execution; if you slight Christ, and your life will be sin, your death despair, your home hell, and you are already an abandoned sinner; make light of him and you seal your condemnation; no remedy will then be presented to you; only make light of salvation and all hope will soon be over; nothing more is wanting to undo you forever and to shut you out of heaven; only trifle with the Saviour's claim and you are completely undone; only be content with being almost a christian, and your soul is lost forever, and you sink to hell. You need not be a drunkard, a swearer, a liar, or lewd or dishonest; only slight Christ, and that will bring you to misery and destruction forever. To murder your own soul with the undying death, you need not live in open sin or violate the laws of God,—but make light of Christ and neglect decided religion, the deed is completed and the soul undone forever. Oh choose life, life, not death; come to Christ and he will have mercy on you, for he is all love and of tender compassion. Poor sinner, what will you be, or what will you do? The most important choice is before you; it is not who you shall choose or who shall be your companions here, but who will be your companions and what your employment to all eternity. Will you have a share in the blessings of salvation, or will you madly and wilfully have no lot or part in religious matters; will you have the support of the Saviour's love or will you wilfully neglect his grace and have it not? I hope you will make the choice millions have made, none of whom ever regretted it.

Eighthly. Will you be decided now; do say, with God's help you will: then come at once, your last day is fast approaching; do not delay, your body will soon be in the grave, and the soul must go to meet its God either in glory or in woe eternally. If these events were never to come about, you might trifle with God's word, but they will soon arrive, and then you will see religion as with other eyes, and you will feel the importance of it as with another heart. After all that has been stated, will you become a child of God, or will you still be a guilty prodigal; will you have an interest in his promises and favor; will you come and partake of his grace; will his everlasting love bless you? O, do not be trifling any longer, and such blessings to be ob-

tained. Come or follow the other you must. Lord Jesus Christ have already to live as safe low Him who soon unite you and when de in the dust you are forgotten. Well, what v as though G Christ's stea deliver to swer, and th indeed be C answer of yo this be your eternal ages Yes, then Sa Lord, "I wi Lord, the Sa of the angels so reader; is long to be H as me." Av willing to co that made yo "Come unto I will give yo wise cast out come to this Will you be of the Lord the heartfelt so. Perhaps do? what th tween decide eternal ruin. Lord's after yourself, but done. At or

tained. Come now to Christ and rejoice for ever in heaven, or follow the world and wail for ever in hell: one or the other you must do, which will it be? Reader, come to the Lord Jesus Christ, and thus become as blessed as those that have already reached their heavenly home: you must learn to live as safely and to die as peacefully; and you must follow Him who will teach you to sing the song of victory and soon unite you to those happy bands? Will you come now, and when death comes it will be eternal gain; when you are in the dust your spirit will be with the Lord, and when you are forgotten in the grave you will still be with him forever. Well, what will you do? We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God. God's message is delivered to you, put it off no longer. He awaits your answer, and the Saviour waits. The question is—will you indeed be Christ's disciple; what is your answer? The answer of your heart, yes Lord, I will. Blessed be God, if this be your reply, you have cause to bless God through eternal ages for the grace that inspired such an answer. Yes, then Satan has lost his prey, and hell its victim. Yes Lord, "I will follow Thee wherever thou goest;" praise the Lord, the Saviour is thine, and there is joy in the presence of the angels of God over you as a repenting sinner. Is it so reader; is yes your answer? Perhaps you may say, "I long to be His, but I fear he will not welcome such a sinner as me." Away with such fears; if you have faith and are willing to come to Him, he is more willing, it was his grace that made you willing; and he also invites you, for he says, "Come unto me all ye that labour and are heavy laden and I will give you rest; him that cometh unto me I will in no wise cast out." Have you not here every encouragement to come to this Saviour? He is able to save to the uttermost. Will you be decided? You may say, "Yes, in the strength of the Lord, I will be Christ's disciple;" but it is feared the heartfelt answer of all the readers of this book is not so. Perhaps it is not yours; then what are you about to do? what then is your answer? There is no medium between decided religion and eternal life, and irreligion and eternal ruin. I suppose you are not willing to be quite the Lord's after all that has been said. Well do not deceive yourself, but speak plainly; what the Lord regards is plainly done. At once say no, I will not be the Lord's. Is this

your answer either by words or by conduct; if so, then for you the Son of God will have no blessing; Satan then exults that you are his victim. Say still no, then shall you deplore eternally your fatal resolution. Abide by this answer and your doom is settled and your damnation sealed. Let us consider how old and young make religion their comfort, and are sure to find it a prop and stay. Once the pleasures of sin were their false comforts; now the pleasures of religion are their real comforts. In what do pious children take comfort? This is a very important question, and we give to it the following answer. They take comfort in the love of God, in the promises of God, and they take comfort in the presence and fellowship of God; they take comfort in the salvation of their souls, by the obedience and sufferings and death of the Son of God; they take comfort in their Bible, in the preaching of the word, in the company of pious children, and in their hopes of a glorious heaven. Now tell me the truth; can you take comfort in any or all of these things? If so, I have no doubt whatever but that your old heart has been taken away and a new one given to you. The new heart has new sorrows: be not alarmed when I tell you this. Good children need sorrows as long as they are in the world; the bitter sorrows of life prepare them for the sweet joys of heaven. When I say they have new sorrows, I mean that the things which gave them sorrow when they had the old heart, gives them joy since they have got the new one; and things which gave them delight when they had the old heart give them grief since they received the new. Will you let me explain this a little better. Once they were grieved because they had so little sinful pleasure, now they are grieved because they have so little grace; once they were grieved when called to serve God, and would rather have walked for miles over a hard road than have been obliged to sit one hour to hear a sermon. Now what a change; they are grieved if anything arises to prevent them from entering God's house to listen to the sweet mild strains of the trumpet—the silver trumpet of gospel love. Once the company of the righteous gave them sorrow, now the company of the wicked grieves them; once the very thoughts of religion made them sorrowful, now the thoughts of sin have the same effect. My dear christian children and people is this the case with you? if so, God has given you a new heart.

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The new heart has no hopes; perhaps there is hardly a bad man or child to be found but will tell you he hopes when he dies he shall go to heaven. The hopes of wicked men and children are bad hopes, they are deceiving—they are destroying; is there not something awful in hearing a bad man or boy on his dying bed saying, he hopes to get to heaven. The man or child who has a new heart has new hopes, his hopes are all laid on Jesus, and therefore good and sure hopes; may God graciously give you my dear reader, a new heart and new hopes. It is with great pleasure, I present before you a pleasing instance of a little child, whose heart evidently appeared changed by divine grace. Long life was not given him, but he had a new heart, and that was far better. His name was James Stevens, he was born June 28, 1797, his disposition was lively yet thoughtful, most children are lively but few are thoughtful, he was both. He asked leave from his father when a very little child, to go with him into his chamber, his father admitted him, and inquired if there was anything he wished him to pray for, for his dear boy; the child replied with great sweetness, that he might have a new heart and a new spirit, for this the father prayed and his prayers were heard. God laid affliction upon the child; one day he was crying, his father asked the reason, and little James answered, he was afraid he had not got a new heart; on this he prayed with many tears, that God would prepare him for death; the following conversation between the father and his son, will show what grace did to the heart of this sweet child.

“Have you any righteousness, James?”

“I hope I have.”

“What, of your own?”

“Oh no, there is no righteousness but Christ's.”

“Do you love Christ?”

“I hope I do.”

“Why do you love Christ?”

“Because he loved me.”

“How do you know he loves you?”

“Because he said, ‘suffer little children to come unto me.’”

“Did you ever feel your need of the grace of God, and long for it?”

“I hope I have.”

“Why do you want it?”

“That I may go to heaven.”

"Do you wish to go to heaven only that you may escape hell?"

"No, that I may be with God."

"But God is a holy God, and you are an unholy creature."

"I must pray to Jesus Christ to make me holy and fit for heaven."

My dear children, I am unwilling to close this little narrative of this young saint, he died aged only eight years.

Holy Spirit, come renew me,
Make me holy, make me just,
I am evil, Oh! subdue me
To His yoke in whom I trust.

I would have new thoughts and feelings,
New delights and new desires,
Grant, Oh! grant me the revealings,
Which thy heavenly light inspires.

Make me love my God and serving
Him supremely day by day,
Without wandering, without swerving,
May I tread the heavenly way.

A person who was remarkable for his peaceful conduct, was asked by a friend how he contrived always to avoid being engaged in quarrels; he replied, by letting the angry person always have the quarrel to himself. Can you remember to do so when any of your little companions speak cross or unkind to you?

A PRAYER.

When my voice at morn or even,
Seeks O Lord thy gracious ear,
Let the essence waft to heaven,
Hear the vow, accept the tear.
Oh, from fault and hourly weakness,
Guard me first, and then forgive;
Saviour let thy love and meekness,
Clothe my spirit while I live,
Lord what I want and still implore
Is for grace to love thee more,
A heart renewed, and free from sin,
And filled with heavenly light within.

O Lord lift upon us the light of thy countenance. Amen.

A good man or woman is one who takes the word of God for his rule, the grace of God for his strength, the spirit of God for his guide, and the heaven of God for his home.

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Lord grant that we may be able to keep these sentiments in full view, by a living faith in Christ Jesus. Amen.

To accomplish this infinitely benevolent object, he came into this world, and the Son of God appeared on the earth as the Son of Man, "who being in the form of God, thought it not robbery to be equal with God, he made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being formed in fashion as a man; he humbled himself and became obedient unto death, even the death of the cross." Phil. 2; 6, 8. He was born at Bethlehem. The infidel and would-be philosopher scoff at the idea of God incarnate, but what right have they to scoff and assert that to be absurd and impossible which God himself declares actually to have taken place. Ask such men what is matter, they cannot tell you, or what is spirit, they know nothing about it; what binds the parts of matter together, they cannot tell—what is their own body—what the soul—what the nature of the union of the two; of all this, and of the plainest facts in nature, let them search as far as man can go, they know nothing, and yet they know as much about God as to contradict what he declares, or to disbelieve the precious truths of his word because of their own ignorant evil disposed nature. The man that thinks himself wiser than God, there is more hope of a fool than of him.

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