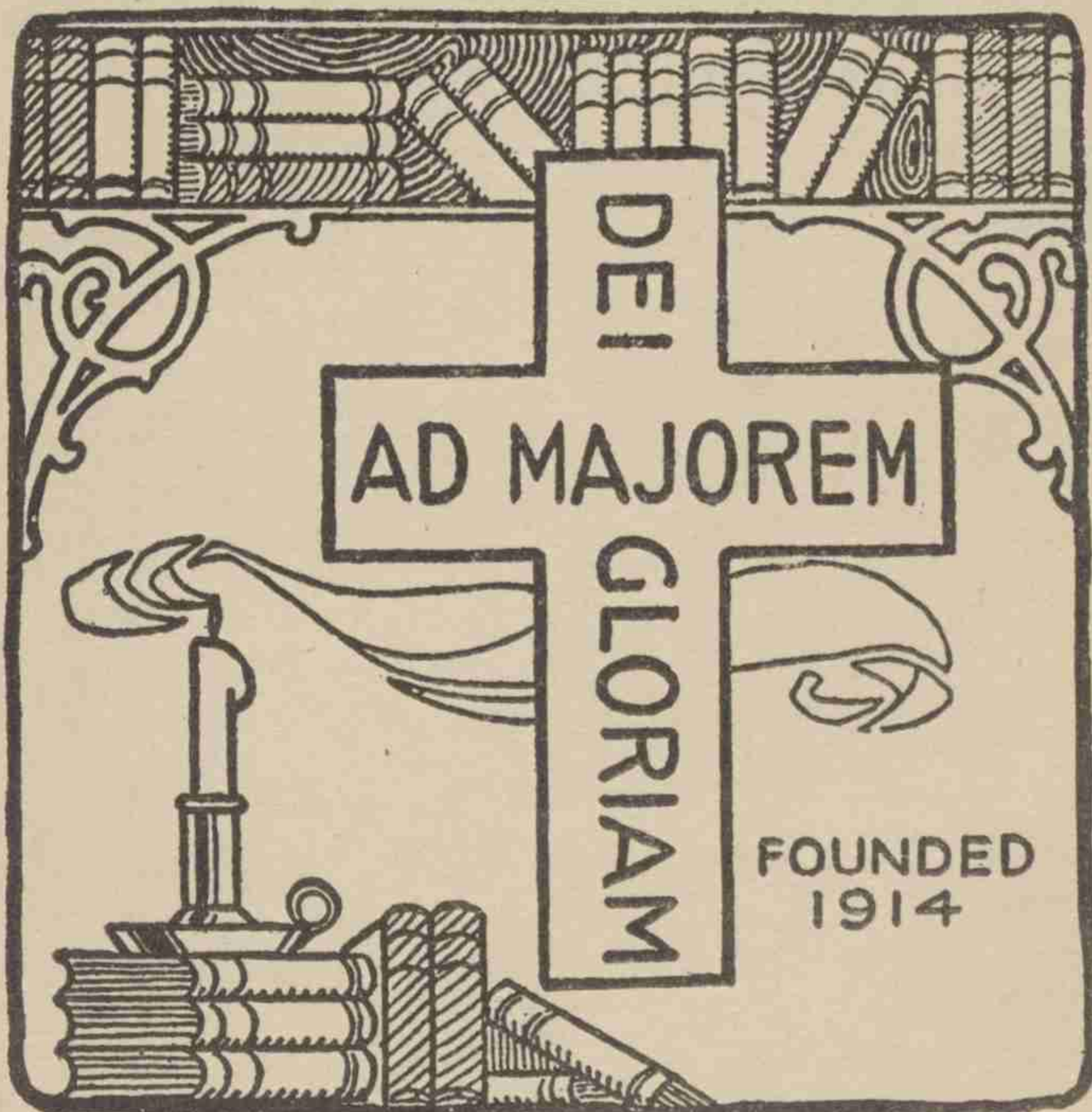


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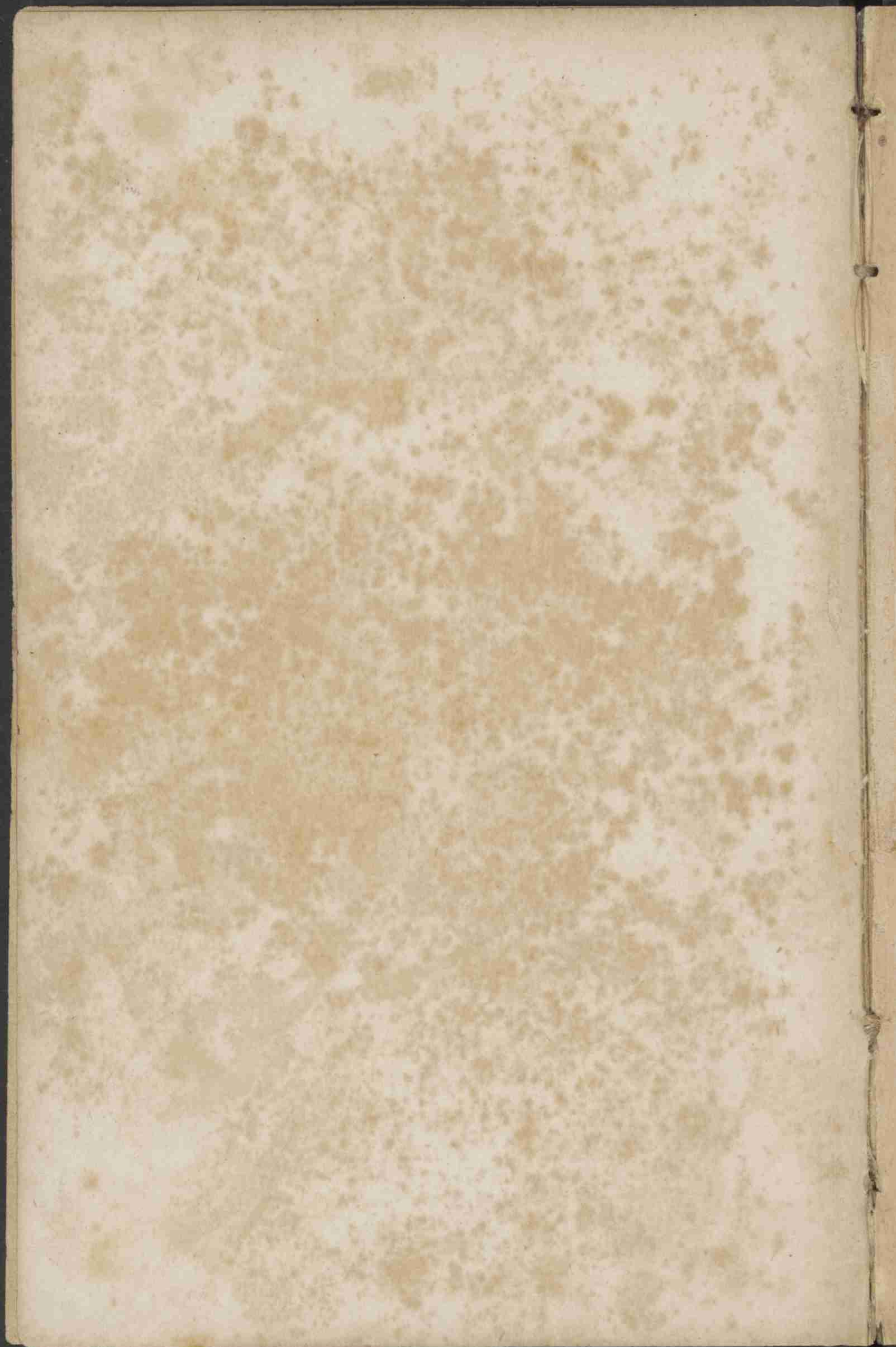
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EMORY UNIVERSITY



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OUTLINES
OF
Sunday-School Lectures;

WITH

REFERENCES TO HYMNS

IN THE

SUNDAY-SCHOOL HYMN-BOOK OF THE METHODIST
EPISCOPAL CHURCH, SOUTH;

AND

An Introductory Essay on Composition and Delibery.

REVISED BY THOS. O. SUMMERS.

RICHMOND, VA., & LOUISVILLE, KY.:
PUBLISHED BY JOHN EARLY,
FOR THE METHODIST EPISCOPAL CHURCH, SOUTH.

1854.

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EDITORIAL NOTE.

IN revising this little work, the editor has taken the liberty to correct the style in a few places, and occasionally to add a line or two, where he thought it necessary to do so. He has also appended to each "Outline" the first lines of three or four of the "Hymns for Schools and Families," recently published for the Methodist Episcopal Church, South. They are to be sung before and after the Lecture, as circumstances may suggest. Superintendents and others, who may use this book, would do well to peruse carefully the Introductory Essay on the composition and delivery of a Sunday-school lecture. Some hints on this subject may also be found in our little book, entitled, "The Sunday-School Teacher; or, the Catechetical Office," which ought to accompany the present volume.

THE EDITOR.

Charleston, S. C., April 1, 1854.

PREFACE.

SOME years ago, when the writer of the following pages became connected with Sabbath-schools, such a volume as the present would have been hailed by him as a valuable addition to the helps he possessed. He early learned to appreciate the excellent manuals in general use, but as those which contained Sabbath-school addresses contained them complete, there was little to call forth the sanctified ingenuity of the teacher; besides, such a variety of subjects as is found in this volume would have occupied many volumes in a complete form.

Since the period above referred to, many valuable additions have been made to Sabbath-school literature; and yet, so far as the writer is aware, nothing has been given in the shape of a volume of outlines. This still appeared a desideratum. With the

conviction that such a volume would be welcomed by teachers, who have little time to prepare their subjects, and the hope that it might call forth their thinking powers to a greater extent than more finished exercises, the following pages have been prepared.

To visitors and teachers of Sabbath-schools, to conductors of catechumen and Bible classes, and to teachers of schools in which Scripture lessons are given, it is hoped that this work will be acceptable.

May the great Head of the church deign to stamp with his approbation this humble effort to assist his servants, and lead through them the little ones to Christ.

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Introductory Essay

ON

THE COMPOSITION AND DELIVERY OF SUNDAY-SCHOOL LECTURES.

ON the banks of the Jordan, and sheltered from the meridian sun by over-shadowing palms, whose broad feathery leaves waving above them in the breeze formed natural fans, reposed a company of travellers intently listening to one seated in their midst, who for some time past had discoursed on prayer. How much of heaven is there on that teacher's face! what love beams forth from his eyes! what wisdom dwells upon his tongue! His auditors wonder at the gracious words that fall from his lips. The short pause succeeding to the Saviour's remarks (in which glances of approbation among the disciples, and a flush of shame on here and there a face, told of the effects of his teaching) was quickly broken by the mothers in that congregation, who, pressing through the crowd, are carrying their little ones to the world's

Redeemer. Though too young to understand, they are not of too tender years to love the preacher. Note the eagerness of each parent's eye; and the children themselves, sympathizing with their parents, are stretching out their tiny hands to Jesus. The circle nearest Christ is composed of his professed disciples. These New-Testament Hannahs meet with no opposition till the disciples rebuke them: their icy looks and withering words cast a pall over the hopes that now die within these mothers' hearts. They fall back to their places slowly and sadly, and each child, joining in his guardian's grief, buries his head in her bosom to hide his tears. Jesus sees all, and, wondering at the selfishness or ignorance of his followers, is much displeased. For if even the bad man's contumely could excite the displeasure of Jesus, much more did that of his chosen disciples and professed friends. "Suffer the little children to come unto me," said the Saviour: the mothers bounded toward him, the children sprang into his arms, and he, kissing them, caresses them, puts his hands on them, blesses them, and says, "Of such is the kingdom of heaven."

Under the influence of this truth, the writer of the following outlines first engaged in Sabbath-school labours, and under the continued influence of the same truth, he hears, and prays that every

teacher may hear, the Saviour say, "Suffer little children to come unto me." The object of pious parents in bringing their little ones to the Sunday-school is, that through its medium they may be led to Jesus: even parents, making no pretensions to piety themselves, are beginning to learn the value of Sabbath-school instruction, from the deportment of such as are influenced by it. The Sabbath-school spreads out its paternal arms to embrace the rising race, and would, in them, carry the young people of all nations to the Saviour of men.

O, remember this, you, who by your prayers, and labours, and contributions, help on the cause of Sabbath-schools.

And let every parent remember that the grand design of Sabbath-schools is, to instruct children in righteousness, and thus lead them to the Redeemer.

It is hoped that this little work will, in some small degree, assist such as are called by the school arrangements to deliver an *occasional* address. Allow us, then, to offer a few remarks to young teachers on the selection of a suitable subject—on the arrangement of matter—and on the effective delivery of his thoughts.

In the selection of your subject, bear in mind you are to address children. You will be too

wise, and too desirous of saving them—of leading them to Jesus—to discuss a grave point in doctrine, which would, of course, soon send them to sleep.

You may be guided in your selection of a subject by some circumstance which may have transpired in the school or neighbourhood; or some previous conversation between you and some class; or the conduct of some child; or a question put by some inquirer on a religious subject; but it is needless to allude to circumstances, conversation, and conduct: an intelligent and observant teacher, with an inventive mind, will turn many things to good account. A teacher, with a prayerful heart and willing mind, will never be greatly at loss for a suitable topic. To such, and indeed to all, we would say, *pray* for a text: “The Lord gives the word.”

Allow me to offer a few hints on the arrangement of matter.

You will see throughout the following pages an attempt at method. There is no need that the heads of an address should be formally repeated, because they appear in the skeleton: indeed, in most instances, they had better be hid in the address, as are the bones of the osseous system in vertebrated animals, which, although invisible itself, gives strength and beauty to all that meets the eye. In some cases, however, you will find it

best to mention heads, thus to awaken attention. You can repeat them somewhat in the following manner:—

Try, if you formally take a text, to make the children discover your verse: thus, in outline, No. 2. What is that in us that thinks?—The mind. What is that act of the mind called when we think of past things?—Remembrance. Tell me some things we should remember? The children will probably say a variety of things: as, our mercies; our sins; our advantages, &c. &c. Who gave us all our mercies?—God. Whom ought we, then, sometimes to think about?—God. What is God called, as the maker of all things?—The Creator. Should we remember our Creator in the days of old age, or now?—Now. What are these days called?—The days of our youth. Then we ought to remember our Creator in the days of our youth. Can any of you repeat a verse in which those words are found? Perhaps one may: then ask if any can find it, and let the one that finds it first hold out his hand. One after another will presently put out his hand, and one may then be called on to read the text: if none can find it, name the chapter: they will soon be busy with their Bibles, and the text will be quickly repeated. Having thus, by a few questions, led the children to think out the text, pro-

ceed to name the three divisions: 1. The Duty; 2. The Time; 3. The Reason. Now, children can one of you name the 1st division? Can another mention the 2d? Who can repeat the 3d? I have first to speak of the—[Duty.]* What duty is mentioned in the text?—To remember our Creator. Then discuss that head in an easy, familiar way: now and then, to awake attention, put a question—when finished, ask one to mention the 2d division; and so on to the 3d, getting the children to illustrate the time, and the reason for the text. Do not imagine the putting so many questions occupies too much time: the inductive mode of eliciting replies will soon be found a rapid and effective method of imparting truth. If so much is not said by the teacher as he wishes, let him reflect that the little said is well said. You will find, in such texts as the one selected for example, the use of divisions useful to your own and the children's memories.

Sometimes, as when a Bible narrative or biography is the foundation of the address, the story-telling method may be adopted. Children are very fond of what may be termed a quaint, old-fashioned, once-upon-a-time style. We have seen

* Leave such words as those enclosed in brackets for the children to repeat simultaneously. The ellipsis, if introduced carefully, constantly fixes attention.

a congregation of juveniles sitting in breathless silence, with eyes fixed intently on the speaker, appearing scarcely to breathe, while such subjects as Rehoboam and his Counsellors, All is Well, and the Prodigal Son, have been under consideration.

To illustrate this manner, we will give an abstract of our address from outline No. 10, which, we are conscious, if in the hands of a more imaginative and apt speaker, could be made much more interesting.

The address was commenced somewhat in the following manner:—

As I came to the school this afternoon, I couldn't help thinking what a beautiful land it is we live in: the birds sang so sweetly, and the sun shone so brightly, the sky looked so blue, and the meadows so green, and every thing so gay and cheerful, that I thought there could be no land like *the land we live in*. Then I thought about other lands a great way off—over the water, and at last I thought of one, and something that happened there ever so long ago, that perhaps you would like to hear about.

It is not a very large country. A large sea washes one side, and a river flows along the other side. There were many cities, and villages, and hills, and vales there, and when the people were good they were happy. Well, many years ago

there lived a great king there, who wore a crown and lived in a palace; and the king was fond of music and singing, and he wrote a book full of beautiful hymns, and after some years he died and was buried, and the people were very sorry, for they loved their good king. When he was buried the people made his son their king: he was not fond of playing on the harp as his father was; but he was very wise indeed: people came from a great way to see this wise king. After a while he died, and was buried in his father's grave, and his son was made king. A little while before the last king died some laws were made that the people did not like; but they thought they would wait till the next king wore the crown: so when the wise king was dead, and his son sat on the throne, they came to him and asked him to take off some of the laws. So one day a great many of them got together and went to the palace. The king was there with his robe and crown on, he held a jewelled sceptre in his hand, and when the people came into the room and saw the young king, they all bowed their heads, and one, more bold than the rest, stepped forward and told the king what the people wanted. The prince told the people that they should come again another day, and he would give them an answer. When the people were gone, he asked his great

men what he had better do : so they gathered around him to talk to him about it. There were some old men there with gray heads and long beards, who leaned on staves when they walked, they were so very old : they had been advisers to the king's father, so the young king listened to them first. Now the old men had read a good deal, and had lived with the wise king who was dead, and had thought about a good many things, so they were very wise, and said to the young prince : Speak kindly to the people, and tell them you will consider their case, and try to take the laws away that they do not like, then the people will love you. When the old men with the long beards had done speaking, the king asked the others what they thought he had better do, but they said they would tell him another time. They were ashamed to tell what they thought before the old : so when the old men had left the presence-chamber, the young men, who were about as old as the king began to speak, and they said, if they were the king, they would drive the people away and speak roughly to them, and not let them come asking him about the laws. So the young king reminded his friends of what the old men had said. "O," said these young ones, "they are old cowards, let us be brave and bold, and show the foolish old men that we

know better than they." So the king thought it sounded very bold and well, and made up his mind to do as they said. By-and-by, another day, the people came again, and bowed to the king as he sat on his throne, and asked him if he had thought about them. "O yes," said he, "I have not forgotten you, and you will soon know it, unless you mind what you are about." The people then went away sad and sorrowful, and feeling angry that the king should treat them so badly. The old men who stood by wondered at the young king, and at first could not tell how it was that he acted so foolishly; but when they saw how pleased the young lords looked who stood on the other side of the king's throne, then they wondered no longer: they saw the king had been misled by bad advice: it was too late now for them to say any thing, or they would have begged the king to think again before he acted as he did; but, as I said, it was now too late, the people were gone away, and very soon the old men went away; and the young king and his friends began to be very merry when they thought how bravely they had acted. The people used very often to talk about the silly king after, and at last they said they would have another king: so they made the brave young man who spoke to the king for them their king; and they had a great many battles with the soldiers of the

king, and beat them, and drove them away, and took ten of the finest provinces of the kingdom, and made their brave leader to reign over them in the ten provinces which they had taken away from the young king.

Do you think if he had minded what the old men said he would have lost his kingdom? O no, he would still have been a great king, and good people would have loved him, and everybody in the country would have been willing to die for him, they would have loved him so very much. How foolish it is to take bad advice! Do you know who the first king was that sang so well, and played on the harp?—David. What did David write?—Psalms. And who was the next king that was so wise?—Solomon. What books did he write?—The Proverbs, and Ecclesiastes, and the Song. Yes; and who was the foolish king that would not attend to the wise men?—Rehoboam. And who was the king that won the ten provinces?—Jeroboam. And where may you read about all this?—In the Bible. Where?—2 Chron. x. 13, 14. You will there read the history of Rehoboam and his advisers. Now, let us try to learn something from this. Suppose we were to follow the advice of foolish people, what would be the end of all this? Why, we should very often fall into trouble, and very often be un-

happy, and at last we should go to hell. But, if we follow the words of wise people who are older than we, (as parents and teachers,) then we shall be happy and holy, and by-and-by go to heaven. We are not kings, yet we all may live in a beautiful kingdom—it is far, far away—we must die before we can go there: if we follow good advice we shall not lose this glorious kingdom, but be happy there for ever. What do wise people say we must do to get to heaven?—Read the Bible—pray—serve God—trust in Jesus Christ. Will you all try to follow good advice for the future, and never listen to idle young boys and girls who say silly things; and will you all try to be more watchful and attentive to wise people?—Yes. Well, we shall see if you are sincere. Let us sing a hymn, &c.

We would not introduce the above as a model of perfection, but simply as an illustration of style. We are conscious, too, that our illustration is abundant in blemishes; yet, if the reader catch the idea, our end will be gained. You have seen how readily a group of children will gather around some silver-headed patriarch, (whose imagination has long since lost its youthful vivacity, and who is now a fine example of Homer's "*narrative old age*,") and hang on the simple tale he tells. He is picturing no fairy scene: he is painting no

spiritual Utopia : he doesn't deal in hyperbole ; and yet how he wins those children's attention. Learn the secret of his success : his matter and his manner harmonize : he narrates events : he tells stories : his language is quaint : his style is old-fashioned. Look at yonder teacher surrounded by his class of eager listeners : he is suiting his manner to his matter, he is painting that beautiful picture our Saviour sketched, beginning "*A certain man had two sons.*" Listen ! he is following the prodigal from his home into the wilderness : how naturally he paints each phase in the experience of the wretched wanderer. The little ones are so wrapt in the subject that they all regard it as a living, acting scene. By-and-by, the prodigal has spent all, comes to himself, and arises to return. One little fellow, at length, is so excited by the scene that fills his mind as suddenly to shout out, as the lost one is coming toward his father, "*O ! won't he catch it !*"* The expression was natural enough, and shows how thoroughly the teacher had drawn the child into the spirit of the tale. Again we say, suit the style to the subject : sometimes *induce*, sometimes narrate, sometimes paint, sometimes combine the three : learn

* This happened in a Sabbath-school the writer visited.

to pass on from grave to gay, from lively to severe. As your subject requires, get filled with your subject yourself, filled to overflowing, then, so far as delivery is concerned, you will speak easily: above all, consider your great responsibility while giving the address. For half an hour the teachers give up their classes to another: for half an hour you have the school in one class. You must gain the teacher's confidence and the child's attention ere you can be considered successful in the delivery of a Sabbath-school address. O! what wisdom you need!—not mere human knowledge, but wisdom of celestial birth: earnestly seek that wisdom from Him who "giveth to all men liberally."

It would be vain for me to give you any of the rules of eloquence—you learned them at school—Blair, and Fenelon, and Whately, and a host of others, have written on rhetoric. But, if rules are your guides, you are only artificially eloquent. Rhetoric has never yet converted a single soul, nor ever will. If you want a more certain guide to success, entertain some such considerations as these:—

What is the value of a soul?

What is the meaning of eternal punishment?

What is the duration of eternity?

You may make a long catalogue of such heads for reflection, then take each one into your closet. Ponder over it—pray over it—and go with the influence of your prayerful reflections straight to the Sabbath-school: let nothing efface the impression by the way. You will soon find yourself in earnest. You will soon discover it to be difficult to look a fellow-immortal in the face, without burning to say a word to him that shall awaken within him a concern about his salvation. Human rules may be of service to the bar and the senate: they are comparatively worthless at the desk of a Sabbath-school. The early apostles appear to have studied oratory very little, and you can think of men who are eminently successful in winning souls, whose discourses are far from being adorned with the flowers of eloquence. The secret of their success lies in their having imbibed so thoroughly the spirit of Barnabas, “who was full of faith and of the Holy Ghost, and through whom much people were added to the Lord.” Read such soul-stirring books as Alleine’s Alarm, Baxter’s Call and Reformed Pastor, Fletcher’s Appeal, and James’s Earnest Ministry. O! if all Sabbath-school teachers would “give attendance to reading” such works as these in turn with their Bibles, and pray over them

sentence by sentence, the country would soon be in a blaze. The hymns of praise to which holy Baxter listened after his first year at Kidderminster with such delighted ears, would soon be echoed from Dan to Beersheba in our land. Get youthful hearts filled with the love of God, and youthful lips shall sing his praises: and angels, pausing in their song, shall bend from heaven to catch the infant hallelujahs; and blessed spirits shall listen to the echoes of temple-sung hosannahs; and saints and angels shall engage with increasing zest in his worship who out of the mouths of babes and sucklings hath called forth praise.

Brother Christian, did a young child ever ask of you the way to Jesus? When was it? Where was it? Could you answer truly? Had you first found the way? Or could you only repeat a lesson stereotyped in your own mind by the oft-repeated exposition of gospel truth? We will hope that, like Andrew, you had first found the Lord. O! did not your heart throb with godlike sympathies when you answered the youthful penitent, "Fear not, for I know that ye seek Jesus who was crucified. Fear not, little trembler—Manasseh was vile, and Paul the chief of sinners, but they were both forgiven. Fear not, you are not too young—they were infants in their mother's arms

whom Jesus welcomed to his breast: fear not, Jesus is the same for ever. I know that ye seek him, by your tears, your earnestness, your feelings, your prayers, your inquiries. Jesus, who was crucified ever so long ago for you, he is not here: he is risen. He is by the throne—David said, “The Lord thinketh upon me,” (Psalm xl. 17,) and the Lord thinketh upon you: he thinketh upon you for good. Then fear not—you are sorry for having sinned, you desire to sin no more, you wish to love God and go to heaven, then pray to him with all your heart for peace and pardon, and you shall be holy and happy,—*fear not.*

O! you have seen the tear of penitence exhaled by the breath of childhood's prayer, and you have seen the countenance illumined by the smiles of heaven-born hope after the dew of early grief had passed away. The truth earnestly, affectionately, and prayerfully poured from heart to heart has been accompanied with a saving unction.

To assist you in your addresses, the following outlines have been prepared, more as illustrations of the simplest methods of managing appropriate subjects than with the intention that they should be used by you as they stand on the page: though

until you are at home in the work, you will doubtless find it profitable occasionally to use them. Try as early as possible to make an occasional address or sketch of one yourself, and for an exercise, which you will find valuable, employ your ingenuity in varying some of the outlines in the volume before you. You will generally be able to make a much more complete skeleton yourself from a text that strikes your mind than the printed outline of the same text. Enlarge the sketch—add thought to thought—treat the subject every possible way, so as to obtain a complete view of it—think out each division and each word until your mind is full of the subject. As an exercise, write an address now and then throughout, but never till you have delivered it, that your mind may be at perfect liberty when before the children. By far the best mode of preparing an address that we are acquainted with is, simply to make an enlarged sketch of it in the style of the outlines in this volume; and without adding more to paper let each division be well digested.

To show the advantage of enlarging an outline and varying it, we present you with the following variation and enlargement of sketch No. 42.

“O! satisfy us early with thy mercy, that we may rejoice and be glad all our days.”

Early piety reasonable—agreeable to the word of God—dictates of conscience—common sense—and design of Sabbath-school instruction.

Early piety important—your real comfort in this world, “rejoice and be glad all your days,” and in the next (1 Tim. iv. 8) closely connected with it.

Young people wish to “rejoice and be glad all their days.” Now I will put you into the secret; but it is not my secret, nor is it a secret known by wicked people: they wish to be happy as much as yourselves, but they are not in the secret of it, therefore they are groping about in the dark, saying, “Who will show us any good?” (Psalm iv. 6.) This secret is known by those who fear the Lord. (Psalm xxv. 14.) This is not even David’s secret. He learned it in the Lord’s school, whose secret it is. So it must be good, “The secret of the Lord,” &c. Nay, David says in another place, (Psalm xvi. 11,) “*Thou wilt show me the path of life,*” &c. &c., “pleasures for evermore!” yes—so listen to this secret of being happy. Begin at the beginning, and then—

I. You will acknowledge the need you have of divine mercy.

1. Children need mercy, for they are sinners; and mercy supposes this fact.

2. As sinners, they are guilty and condemned, and need pardoning mercy.

3. As sinners, they are polluted, under the influence of bad tempers, and in danger of everlasting punishment, and therefore need renewing and delivering mercy, new hearts, new tempers, and hope of heaven, &c.

4. All this is evident from your conduct, words, feelings, angry passions, conscience, fears of death, inability to be and do good of yourselves. The first part of the secret then is to acknowledge, yea, and feel, your need of mercy—you cannot be happy or glad otherwise. Then—

II. You will find this mercy will afford satisfaction. “Satisfy us,” &c.

Satisfaction: explain and illustrate the term. Duellist, tradesman, senses of body, seeing, hearing, &c.—hunger, thirst, no more desired—enough. But here it is spiritual. Observe the mercy which gives rise to the satisfaction, then judge—

1. The source of satisfaction. The attribute of mercy in God: “with the Lord is mercy,” &c., undeserved, free, full, seasonable, eternal, saving, abundant mercy, &c.

2. The display of this mercy through Christ so much in harmony with every attribute of God, as

to satisfy us, we see mercy righteously exercised toward us as procured for us.

3. The enjoyment of the fruits of mercy in the heart and conscience. Pardon, peace, hope, love, &c. Fear of death removed. In-dwelling God—satisfied! The satisfaction then is—

(1.) Well founded—atonement of Christ through faith therein. Intercession, resurrection, &c.

(2.) Real, experimental, personal conviction and consciousness.

(3.) Comfortable, all surrendered to God, no anxiety, no bondage, or slavish fear: love, liberty, providence.

(4.) Habitual and increasing, “rejoice evermore,” “be glad *all* our days.”

(5.) Lively, “rejoice,” immortal, evermore, &c. Then—

III. The influence, when obtained early, is specially valuable in future life as well as in youth.

Joseph, Samuel, David, Timothy, &c.

1. Early piety only the beginning and pledge of future and further blessings in the service of God and of his church. Time improved, habits formed, talents brought out, and gifts sanctified.

2. Has a promise of temporal good so far as a blessing to us. Scriptures in abundance.

3. Prepares the soul for the trials of life, and sustains while in them.

4. Fits for death and opens portals of endless blessedness. Glad *all our* days of *eternity*.

IV. Way to obtain all is prayer.

Text a prayer.

1. Highly proper and reasonable in itself, "*ask,*" &c.

2. Useful to us. Value what is obtained by effort—a gift, yet must ask for it, that we may appreciate and retain it. "*Strive,*" &c.

3. Often recommended in Scripture.

4. The way in which mercy has been obtained from olden times. Prayer. Examples, Jacob, David, in Old Testament; and Saul of Tarsus, &c., in New Testament.

REMARKS.

1. How lamentable the case of those who are old in sin.

2. How essential to know ourselves as in need of mercy, though young.

3. How important to seek happiness scripturally, by obtaining mercy.

4. How necessary to be earnest. "*O Lord! satisfy,*" &c.

At the foot of each outline you will find a number of Scripture references—these are intended for your own use: after you have read the sketch once or twice, find out and carefully read the verses to which you are referred. In most instances you will find additional light thrown by them on the subject treated of above. Some of the texts you may retain in your minds and quote when delivering the address; or, what will be better and interest your young audience more, you may call on the children to find out and read them either singly or simultaneously.

Be wise in your choice of illustration: some teachers fail here—either their illustration (so called) has no connection with the subject, or it is above the comprehension of the child. Let it be simple and to the point. Carefully treasure up in a waste-book striking circumstances that have come beneath your notice. For a long time we have kept a book of "*stray thoughts*," in which to enter incidents met with in books and life, that might be profitable to the Sunday-schools we visit. A quire of common writing-paper stiched in a stout wrapper will answer admirably: many a valuable thought may thus be retained. Carefully explain the use of important words when you use them, and as carefully refrain from the

use of hard words, for, whatever your fellow-teachers may think of your knowledge, the children, whose welfare should then be your chief study, will think little of you or the address, unless they fully understand it. Study the method and manner of Todd in the explanation of the word "conditions."* Aim to be understood by the youngest child present, so shall ALL the lambs be fed. Nay, if it be necessary, assume the style of "*Peep-of-Day*." Determine not to be mistaken. Now and then pause, and by a question learn if your meaning is caught by the little children.

Before we dismiss our remarks, we should like to add a word or two on the prayer at the conclusion. The prayer should be understood by the child, or he will scarcely enter into the spirit of it. How frequently do teachers have to complain of the inattention of children during the few moments spent in this most solemn exercise! Is this to be wondered at? We have heard teachers pray as if they were in an assembly of adults. He who would lead a child's devotions must be childlike in his language. Imbibe the spirit of a child, invest yourself with the feelings of a devout

* Lecture the Second.

child, and utter your request in the simple language of a little child. Pray short, very short : surround all the children in your prayer, and offer them all to God. We would like to enlarge here, but space forbids.

In conclusion. Let this mind be in you, which was also in Christ Jesus, then you shall be thoroughly furnished for every good *word* and *work*.

I.

THE YOUTHFUL PILGRIM AND THE
HEAVENLY GUIDE.

JEREMIAH iii. 4.

“Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?”

IN considering this subject, we shall say a little—

I. About the journey.

It is the journey of life; beginning in the cradle, ending in the grave.

It is dangerous, difficult, unknown, full of trials, troubles, and temptations.

It is particularly so at the beginning, the paths of youth are slippery. We will now speak—

II. Of the traveller.

All who live are travelling this journey, not all the same way, “every one thinks his way is right:” some have chosen to walk in the way of holiness, these are the redeemed of the Lord.

The youthful traveller is hasty, ambitious, ignorant, vain, weak, unarmed, easily attracted by appearances.

III. Let us consider the guide.

A traveller in a strange land needs a guide—a traveller in Switzerland. Some are guided by others who are themselves going wrong: some by their desires, some by appearances.

God is the guide of all who trust in him: to inspire us with confidence he wishes us to consider him as our Father. Now he is experienced, wise, watchful, knows the way.

He guides by providence, by his Spirit's teaching, by his book of directions to travellers to heaven. Old men are willing to be guided thus, much more youth.

Application.

1. Who is your guide, the world? flesh? the wicked? &c.
2. Happy are such as God leads.

Psalm lxxiii. 24. Prov. xii. 15. xxi. 2. Isaiah lviii. 11.
Hebrews xiii. 5. John xvi. 13. Luke i. 79. Psalm xxxii. 8,
Exodus xl. 36, 37. Isaiah xlix. 10.

HYMN 207: Guide me, O thou great Jehovah.

HYMN 209: There is a path that leads to God.

HYMN 358: With humble heart and tongue.

II.

YOUTHFUL REFLECTIONS.

ECCLESIASTES xii. 1.

“Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.”

I. THE duty.

Remember thy Creator. Memory and judgment, (define.) Memory and judgment occupied considering our trials, &c. their causes: occupy the mind by reflecting on the goodness of God in creation, providence and grace; if the mind be employed thus, prayerfully, good desires and resolutions will be the result, and these will issue in a holy life. Remember, &c. in speaking, for God hears; and in acting, for God sees.

II. The time.

Now in the days of thy youth. Youth is life's holiday, time of levity and hope: present too often dreamed away, and the future based on feelings and desires, having their birth in the thoughtless *now*. Youth is evanescent, its beauty soon fades, its purposes soon evaporate. Religion

confers angelic beauty and immortal stability. God requires us to give our zealous, blooming youth to him, and not wait till we become old and peevish. In making a nosegay for a friend, you select opening buds, not withered flowers. (Apply.)

III. The reason.

Evil days are coming. (Illustrate.) Trouble, sickness, poverty, loss of friends, &c.; another reason, God never forgets you. Again, Jesus gave the prime of his life to you, all his work was done in thirty-four years. Religion in old age is strength in weakness, pleasure in pain, joy in sorrow, riches in poverty. Again, we shall soon be old and gray-headed, what we have to do must be done quickly.

Application.

1. In age memory is active, what will yours be employed about?
2. In eternity the memory will be active, and will increase our pleasure or add to our pain.
3. Remember your Creator so as to love him.

Psalm xciv. 9. Gen. xvi. 13. 2 Kings xxii. 2. Matt. xxi. 15, 16. 2 Tim. iii. 14, 15. 1 Sam. iii. 1-10.

HYMN 299: In the soft season of thy youth.

HYMN 302: Now, in the heat of youthful blood.

HYMN 300: Remember thy Creator.

III.

ALL IS WELL.

2 KINGS iv. 26.

Is it well with the child? And she answered, It is well."

INTRODUCE by sketching the history of the child.

I. It is well with a child when his temporal necessities are provided for.

Compare circumstances of children, beggars, poor, many without house or friends: one little boy in London told Lord Ashley he used to sleep every night in a garden-roller in Regent's Park. Many without clothes: 10,000 children commence the day in London and have no one to give the first meal. Many even in the United States. Millions of heathen children. It is well with you.

II. It is better with the child when his mental wants are supplied.

For the soul to be without knowledge is not good. Ignorance of savage children. Advantages of useful knowledge, most of you have schools and teachers. (Apply.) It is well with you.

III. It is best with the child when the wants of his spiritual nature are satisfied.

Soul of great value and capabilities; thirsts for happiness, wants peace, joy, hope of heaven: none but Jesus can give these; all are purchased for you; if you enjoy them all, then is it pre-eminently well with you. Could your mother say to a friend, if you were lying dead on your little bed at home, "It is well with the child." Are you saved? Do you love God? &c. &c.

Application.

1. It is well with you in the 1st and 2d particulars: are you grateful? God gives food, and friends, and teachers, &c.
2. Shall I leave you, feeling it to be altogether well with you? Are you happy?
3. Would it be well with you, if you were to die to-night? Pray for pardon through Jesus Christ.

Prov. xix. 2. 2 Tim. i. 5.

HYMN 230: Jesus, I my cross have taken.

HYMN 556: I thank the Lord my Maker.

HYMN 557: Whene'er I take my walks abroad.

IV.

LOVE FOR THE HOUSE OF GOD.

PSALM cxxii. 1.

"I was glad when they said unto me, Let us go into the house of the Lord."

INTRODUCE by speaking of temple, Mount Zion, tabernacle, synagogue.

I. The exhortation.

Let us go into the house of the Lord.

1. House of Lord, (define,) not temple merely, or cathedral, or church, or chapel, but every place of religious worship. The upper room at Jerusalem, &c., called God's house because his special presence is manifested there, because his children feel it to be their home.

2. "Let us go into," &c. Some say, Let us go and look at it, and admire the painted windows, and beautiful cornices, and ancient screens and antiquities. Others say, Let us play around it, in the porch or up the belfry.

Let us go into the house of the Lord, to sing his praises, to hear his word, and pray.

II. The joy produced.

"I was glad when they said unto me," &c.: not once on a time when it suited my humour, but I am always glad: glad, because by being invited I found others loved God's house, because I heard good things there, because good people were found there, because the house of God is the gate of heaven, not because of beautiful music or new preacher, &c., but because there God meets with and blesses those who worship him in spirit and in truth.

Application.

1. Do you love God's house?
2. Do you show your love by silence and attention when in it?—punctuality.
3. Are you pleased when children and parents, and teachers say, "Let us go into the house of the Lord?"
4. Do you invite other boys and girls to go into the house of the Lord?

Psalm lxxxiv. 10. Isaiah ii. 3. Eccles. v. 1. Gen. xxviii. 17. Psalm xxiii. 6; xxvii. 4. Psalm lxxxvii. 2. Psalm cxxxvii. 1. Psalm xlviii. 2.

HYMN 74: Lord of the worlds above.

HYMN 76: Glad was my heart to hear.

HYMN 100: Welcome, sweet day of rest.

HYMN 101: Safely through another week.

V.

CHRIST RECEIVES LITTLE CHILDREN.

MATT. xix. 13-15; MARK x. 13-16;
LUKE xviii. 15-17.

TEXTS show mind of Christ in reference to little children: notice two leading particulars.

I. The displeasure of Jesus toward those who would keep children from him.

1. They were his disciples: note, good people sometimes err through ignorance, or prejudice, &c.; we may not always be right.

2. Jesus was much displeased: note, it was not a trifling thing that could make Jesus angry, particularly with those he loved. He was now *much* displeased, how great the sin!

3. Why was Christ displeased: "of such," &c. not of little children because they are little, and children; but because of their love, humility, &c.

II. The welcome Jesus gave to the little children who were taken to him.

1. He took them up in his arms—shepherds carry the lambs in their arms: "feed my lambs."

2. He prayed for them: power of the Saviour's prayer: "I know that thou hearest me always."

3. He put his hands on them and blessed them.
A Saviour's blessing, its value, its efficacy.

Application.

1. To disciples: are you by words or actions keeping the little ones from Christ? do you think them too young? Luke calls them infants.
2. To teachers: forbid them not who would come to the Saviour, nor by indirect means keep the little ones from Jesus.
3. To children: coming to church, Bible-class, sabbath-school, &c. is very well, but are you coming to Christ, in prayer, repentance, faith?

Matt. xviii. 2-5. Luke xviii. 17. Luke ix. 48. Psalm cxxvii. 3. Isaiah xl. 11; liv. 13. Gen. 1. 21.

HYMN 89: See Israel's gentle Shepherd stand.

HYMN 366: As Jesus his disciples taught.

HYMN 368: I think when I read.

VI.

THE YOUNG DISCIPLE.

JOHN i. 40-42.

“One of the two which heard John speak, and followed him, was Andrew, Simon Peter’s brother. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ; and he brought him to Jesus.”

SUBJECT: The character of the young disciple—he is distinguished—

I. By his love.

He loved his Saviour specially, and his brother, his own brother. “We know that we are passed from death unto life, because we love the brethren.” Religion is love of God and man in the heart: he who has most love for God and man has most religion.

II. By his obedience.

He did his Saviour’s will by working for him, bringing others to him, trying to win souls.

III. By his faith.

He believed in Jesus as the Messias, or Saviour, and particularly as *his* Saviour.

IV. By his humility.

He confessed the Saviour. Some are ashamed of being thought religious, and hide even from their own brothers and sisters, and parents, and teachers, a fact that might do them good.

V. By his zeal.

He thought for his brother and brought him to Jesus. Note, he had to find his brother, perhaps to overcome his objections by close reasoning; how well would it be if children would find their way to Jesus, and then try to lead others to the Saviour!

Application.

1. Have you gone to Jesus as a sinner?
2. Are you trying to lead others to him, to the Sabbath-school? &c. &c.

2 John 5. 1 John ii. 10; iv. 12, 20, 21; v. 2. Rom. x. 2.
Col. iv. 13. Tit. ii. 14. Gal. iv. 18. 1 Pet. v. 5. Col. iii. 12.
Rom. xvi. 19.

HYMN 178: Vain, delusive world, adieu!

HYMN 391: Daniel's wisdom may I know.

HYMN 419: Can I, a little child.

HYMN 422: To Jesus, our King.

VII.

THE GOOD CHILD CAUTIONED AND ADVISED.

PROVERBS i. 10.

“My son, if sinners entice thee, consent thou not.”

ALLUDE to wickedness of the ungodly in seeking to lead the good away from God; like Satan, who, fallen himself, strove to lead Adam from holiness.

I. Our text contains a word of caution.

“If sinners entice thee,”

From Sabbath-school, sanctuary, Bible class,
&c.

From love of Christ, way of holiness, way to
heaven.

From obedience, love, faith, zeal, godliness.

By their looks of scorn and incredulity at
word of exhortation.

By their words, come with us.

By their example.

II. Our text contains a word of advice.

“Consent thou not,”

By listening to them.

By imitating them or associating with them.

Because their way is the way of sorrow, sin,
death, hell.

Because their company is degrading.

Because you grieve those who love you by
going with wicked children. Birds of a
feather flock together.

Application.

1. To sinners: how wicked are you to entice
the good: is not your conduct like that
pursued by Satan, who wishes others to
be wicked because he is so?
2. To young disciples: God calls you his
child, "my son:" as a father, he entreats
you not to consent to the advice of the
wicked: will you try to lead the wicked to
the Sunday-school, &c., and say, "Come
with us and we will do you good?"

Psalm i. Num. x. 29. 1 Cor. xv. 33. Eph. iv. 29.
Psalm x. 7. Psalm lvii. 4. Num. xvi. 26. 2 Tim. ii. 1.
Prov. xiii. 14.

HYMN 147: I leave the world with willing feet.

HYMN 217: Be it my only wisdom here.

HYMN 321: Why should I join with those in play.

VIII.

PRIDE.

PROVERBS xvi. 5.

“Every one that is proud in heart is an abomination to the Lord.”

HERE are—

- I. Certain characters mentioned, and
- II. God's opinion of them.

I. Certain characters mentioned.

“The proud in heart.”

1. The sin, pride, (define,) lofty opinion of self, arising from ignorance of true state. This sin ruined the angels, and Adam and Eve: even we do not love proud people,—we think very little of those who think much of themselves.

2. The seat of this sin. The heart, i. e. the dispositions, &c. All sin flows from the heart: if it were not for a proud heart, there would be no proud looks or actions—heart desperately wicked: some who look humble and modest have proud hearts—are proud of neat appearance: some, proud of money, clothes, &c.

II. God's opinion of them.

Very different from their opinion of themselves: while they think they are somebody, God (whose opinion must be correct) holds them in utter contempt.

Proud people are an abomination to the Lord, because they so much resemble Satan.

Are they proud of their face? God made it. Of their clothes? an insect or an animal wore it first—it is second hand. Of money? there are many richer: and theirs will soon fly away.

Application.

1. If we desire God's love we must be humble.
2. Let us pray for an humble mind.
3. And, being humble ourselves, let us reprove the proud.

Esther v. 11. vi. 6. Jer. xlviii. 29. Isaiah ii. 11, 17.
Ps. xviii. 27. Ps. ci. 5. Prov. viii. 13. Prov. xvi. 18.
Prov. xxi. 4. Eccles. vii. 8. Jer. l. 32. James iv. 6.
1 Pet. v. 5. 1 Tim. vi. 4.

HYMN 42: O that I could repent.

HYMN 359: Why should our garments, made to hide

HYMN 360: Why should our parents call us good.

IX.

OBEDIENCE TO PARENTS.

EPHESIANS vi. 1.

“Children, obey your parents in the Lord, for this is right.”

I. A DUTY enjoined.

“Obey your parents.”

Define. Obedience; willing and cheerful performance of duty.

Obedience; true test of affection. An obedient child will not wait to be told before he does a thing which he knows ought to be done.

Some children have wicked parents who teach their children to sin; these should be gently reproved.

II. Manner of performing it.

“In the Lord.”

That is, for the Lord's sake: because it is his will.

A child may be told to do something that may interfere with his play and arrangements; but, to please the Lord and his parents, he will immediately do it.

We must learn in all things to desire God's glory.

III. The reason given.

For it is right.

Because God commands it.

Because it is a proof of love to parents and to God.

Because God is honoured by a cheerful submission to others for his sake.

Though the command may not be pleasant, you should reflect that parents are older and wiser than children.

Application.

1. Do you obey from fear or love, or to honour God?
2. If you have disobeyed your parents to-day, or at any other time, seek forgiveness from them and from God.
3. Be watchful for time to come.

Prov. i. 8; iv. 1; x. 1; xvii. 21; xxvii. 11. Matt. xv. 4.
Luke ii. 51. Gen. xlv. 13, Joseph's duty to his father.
Exod. xx. 12. Ruth ii. 11. Prov. vi. 20. Luke xv. 11-32.
John viii. 49. Prov. xxiii. 22.

HYMN 316: Let children that would fear the Lord.

HYMN 317: Holy child, of heavenly birth.

HYMN 385: Abash'd be all the boast of age.

HYMN 543: My father, my mother, I know.

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X.

FOLLOWING BAD ADVICE.

2 CHRONICLES x. 13, 14.

INTRODUCE by referring to the kingdom of David and Solomon.

I. The prince.

Young. 2 Chron. xiii. 7.

Proud, thoughtless, self-willed, inexperienced.

II. His counsellors.

Some were old, had been Solomon's advisers—wise, humble, conciliating, peaceful.

Others were young, had lived with him from youth—proud, ignorant, imprudent, quarrelsome.

III. The advice.

1. Of the old men : consider the matter, speak kindly, &c.

2. Of the young men : be bold and brave, beat them with scorpions, remember you are somebody.

IV. Conduct of the prince.

He listened to the good advice, and perhaps approved of it; many are willing to listen.

He followed the advice of the thoughtless,

though possibly he condemned it: his conduct was consequently haughty, overbearing, tyrannical, foolish.

V. Consequences.

The people rebelled who lived in ten out of twelve provinces; so the prince lost above three-fourths of the number of his states, great revenues, and much of his dignity.

Application.

1. Who can give you the best advice? whom should you follow?
2. By following bad advice you may become a Sabbath-breaker, lose favour of the good, and at last fall into hell.
3. Good advice, if followed will guide to heaven.

1 Cor. xv. 33. Num. xvi. 26. Ps. lvii. 4. 2 Tim. ii. 1.
Eph. iv. 29. Ps. x. 7. Num. x. 29. Ps. 1.

HYMN 315: The Lord commands his day shall be.

HYMN 483: How serious is the charge.

HYMN 501: Author of faith, we seek thy face.

XI.

HOW TO SUFFER, AND HOW TO ACT.

ROMANS xii. 21.

“Be not overcome of evil, but overcome evil with good.”

OUR text contains two directions to such as are persecuted.

I. How to suffer

“Be not overcome of evil.”

Do not let your temper be ruffled.

Do not be daunted when you receive an injury.

Do not be prevented from pursuing the path of duty.

Do not let an injury cause a breach in your friendship with good people.

Do not let persecution prevent you from praying to God: remember Daniel, the three Hebrew children, &c.

II. How to act.

“Overcome evil with good.”

Pray for those who persecute you.

Do them acts of kindness. (Naaman's little maid.)

Freely forgive them, as King John of Poland, who

forgave those who conspired against him, and thus made foes his friends. Richard forgave the archer who shot him. Seek for the first opportunity of returning good for evil.

Application.

1. Has any one done you an injury—what do you mean to do, *pay him out*? Would it not be better to shake hands?
2. Jesus overcame evil with good, and sent his gospel first to the sinners at Jerusalem who crucified him, and to us whose sins helped to put him to death.
3. “Pray for your enemies.” Matt. vi. 17.

Luke x. 30, parable of the good Samaritan—Samaritans and Jews at enmity. Prov. xxv. 21, 22. Rom. xii. 20. Matt. v. 39. 2 Sam. iii. 30. Luke vi. 27. Ps. xxxv. 12; cix. 5; xxxviii. 20. Prov. xvii. 13. Jesus prayed for his murderers: “Father forgive them,” &c. Luke xxiii. 34.

HYMN 239 : When, for some little insult given.

HYMN 318 : Let dogs delight to bark and bite.

HYMN 387 : Loving Jesus, gentle Lamb.

XII.

THE PRINCIPAL THING.

PROVERBS iv. 7.

“Wisdom is the principal thing, therefore get wisdom.”

I. A FACT stated.

II. A DUTY inferred.

I. A fact stated.

“Wisdom is the principal thing.”

Some think money is the principal thing.

Some think power, honour, fame, beauty, &c.

God says the principal thing is wisdom. Wisdom (define) sometimes stands for knowledge, sometimes religion, sometimes Christ.

Knowledge strengthens the mind. “*Knowledge is power.*”

Religion sanctifies the affections.

Jesus Christ, by his death and work, saves the soul; then it must be the principal thing: more precious than rubies, and more valuable than gold—will last longer, and make us most like God.

II. A duty inferred.

“Therefore get wisdom.”

We would all like to have that which is worth most.

How may we get wisdom?

Knowledge: by reading good books, talking to good people, listening attentively to what we hear, and well thinking it over. (Observation.)

Religion: attendance at means of grace, prayer, and study of the Bible.

Jesus Christ: seek him as your Saviour; his Spirit shall enlighten your mind, and strengthen your memory, and purify your heart.

Application.

1. What do you think the principal thing?
2. Will you try to get heavenly wisdom?

Prov. xix. 2. 2 Chron. i. 10. Hos. iv. 6. Prov. xxiii. 23;
xxiv. 5. Dan. ii. 21. Matt. xii. 42. Prov. iii. 13; xvi. 16.

HYMN 191: Happy the man that finds the grace.

HYMN 341: Why should we spend our youthful days.

HYMN 378: O happy is the man who hears.

XIII.

SUBMISSION TO TEACHERS.

1 PETER ii. 13.

“Submit yourself to every ordinance of man for the Lord’s sake.”

I. THE apostle’s injunction.

“Submit yourselves to every ordinance of man.”
Ordinance may be a written law or rule, or it may be a command given by word of mouth.

You, as Sabbath-school children, are expected to submit to the rules of the school and to the authority of the teacher. To ordinances of each kind you should cheerfully submit.

Your submission should be willing and cheerful, because you are not commanded by tyrants.

II. The apostle’s reason.

“For the Lord’s sake.”

The Lord commands it: see Eph. vi.

A willing obedience is pleasing to God.

One who is not willing to submit to laws of men will scarcely submit to any law, divine or human

If we had no law there would be no order: laws are made to punish the guilty and protect

the good. A good law never did a good person harm. "Thou shalt not steal" affects the thief, and protects the honest man : and so on.

Application.

1. Some of you are obedient, you give your teachers pleasure, and God regards you with love.
2. Some, we are sorry to say, are not so submissive : will you try to do better ?

Prov. xxix. 3. Matt. viii. 9. Mark xiii. 34. Luke
xxii. 25. Eph. v. 21. 1 Chron. xxix. 24. 1 Pet. v. 5. Heb.
xiii. 7. 1 Cor. xvi. 16. Tit. iii. 1. 1 Sam. xy. 22.

HYMN 431 : Come, let our voices join.

HYMN 462 : O Father of all.

HYMN 555 : O make me a very good child.

HYMN 573 : Here, Lord, before thy mercy-seat.

XIV.

CALL OF SAMUEL.

1 SAMUEL iii. 1-10.

I. HE was waiting or ministering on the Lord. He was thus engaged in the temple-service, trimming the lamp and attending on the high-priest.

Do not you wait on God? do not you sing and pray in the sanctuary?

II. He did not know the Lord.

To know the Lord is to be acquainted with him by heart-felt experience; to enjoy the forgiving love of God, and the Spirit of adoption.

Do you know the Lord?

III. The Lord called him.

"Samuel, Samuel," repeatedly. Note—time, place, &c.

The Lord calls us all to love and serve him; he says to each of you, "My son, give me thy heart." Have you not felt something telling you, sometimes, that what has been said in the Sunday-school just suited you? have you not many times gone home wishing you were good? Yes. That

is God's Spirit teaching you. God calls by providence and word.

IV. He inquires of Eli.

Hearing a personal call, he went to Eli: somebody called him by name—he thought wise old Eli could explain the mystery. How humble was young Samuel—not too proud to ask. Have you ever told your teachers your state of mind?

V. Eli explains.

Eli was old in the ways of God, and Samuel's guide and teacher—none so proper. Eli was willing to give advice—he loved Samuel. Your teacher loves you, &c., and will give you good advice.

VI. Samuel cheerfully responded to the call, and said "Here am I."

He did not hesitate, or think he would wait another night, but at once said, "*Here am I.*" This implies, 1. That he wanted to hear more of the Lord's will; and 2. That he was willing to serve the Lord. What will you do? will you try to seek the Lord? will you try to serve the Lord, and follow his gracious Spirit, and give your hearts to Jesus?

HYMN 343: Youth, health, and strength are ours to-day.

HYMN 388: When little Samuel woke.

HYMN 389: Happy Samuel, to God.

XV.

A GOOD NAME.

PROVERBS xxii. 1.

"A good name is rather to be chosen than great riches."

TEXT contains a comparison between a good name and great riches.

Let us speak,

I. Of great riches.

Consider a king's wealth—a crown, sceptre, throne, palace, kingdom.

Consider a miser's wealth—heaps of gold, boxes of jewels, chests of plate, &c.

Consider a gentleman's wealth—fine house, park, land, carriage, &c.

Let us now consider,

II. A good name.

One may have a good name for love to God and man, for truthfulness, honesty, sobriety, piety, &c. &c.

Let us,

III. Try to find out why a good name is more to be desired.

1. Because more *certainly* obtained. By the help of God we can live in the practice of all that can win for us a good name.

2. Because more *easily* obtained. It may be gained in a short time. Millions die without being rich who spend long lives in getting money. The poor may have a good name.

3. Because the greatest quantity of gold can only last a life-time. A good name is immortal.

4. Because a good name will win God's favour, and the favour of wise and good people: wealth may only win for us the envy of men and the contempt of God.

Application.

1. Let those who have a good name keep it.
2. Let those who have not, seek to obtain it.
3. Pray for the Holy Spirit to guide and teach you.

Deut. xxvi. 19. 2 Sam. xxiii. 18. Job xviii. 17. Prov. xi. 4. Eccles. vii. 1. Isaiah lvi. 5. Matt. xxvi. 13. Luke vii. 4, 5.

HYMN 4: O God, we praise thee, and confess.

HYMN 303: Now let a true ambition rise.

HYMN 454: Young men exhort, the apostle said.

XVI.

KNOWLEDGE OF THE REDEEMER.

JOB xix. 25.

“I know that my Redeemer liveth.”

To understand the text we will—

I. Consider the word Redeemer.

To redeem is,

1. To buy back persons and things formerly sold, by paying a due price for them: Leviticus xxv. 25.

To redeem is,

2. To deliver from distress or bondage by an act of power and love: Deut. vii. 8; xxxii. 6.

To redeem is,

3. To deliver men from broken law, sin, Satan, evil world, death, hell, by the price of Jesus' obedience, sufferings, and death: Gal. iv. 4, 5; Tit. ii. 14; Luke i. 68; 1 Pet. i. 18, 19.

Under Jewish law, if any one through poverty mortgaged his estate, his nearest relative (*goel*, or redeemer) bought it back. Or, if any one sold himself into bondage, his nearest kinsman (the *goel*) bought him back again. Jesus Christ is the great Redeemer, our nearest kinsman, our elder brother.

II. What is meant by the expression, "*My Redeemer liveth?*"

Jesus Christ lived from the beginning.

He lived thirty-three years in this world.

He lives now in heaven in his glorious kingdom.

He lives in every believer's heart, by his witnessing Spirit.

III. What is to be understood by one's saying, "*I know that my Redeemer liveth?*"

1. Believing that Jesus is *from* everlasting to everlasting, according to his word.

2. Feeling that he dwelleth in *me*. If Jesus live in the hearts of holy people, and if they know it, then how is it that we are ignorant of this truth? Answer, because we are not holy. Where Jesus is, there is happiness, and peace, and joy, and righteousness.

Application.

1. Can you say, "*I know that my Redeemer liveth?*"

2. Then he controls all your thoughts, words, actions.

3. Because he lives you shall live also.

John xiv. 19. Col. i. 27. 2 Cor. v. 7. John xx. 29.
2 Tim. i. 12. Heb. vii. 25.

HYMN 58: I know that my Redeemer lives.

HYMN 113: Blow ye the trumpet, blow.

HYMN 170: O for a thousand tongues to sing.

XVII.

GOD HEARS EVERY WORD.

PSALM cxxxix. 4.

“There is not a word in my mouth, but lo, O Lord, thou knowest it altogether.

GOD knows, and sees, and hears, every thought, and action, and word. Proof of God's hearing, from circumstances narrated in John xx. 24, to the end. Thomas spoke unbelievably: Jesus proved, that, though at the time unseen, he had heard every thing. “He that formed the ear, shall he not hear?”

I. Words sometimes spoken by the tongue.

Wicked people take God's name in vain, utter oaths, tell untruths, speak passionately, mock the good.

Brothers and sisters quarrel sometimes, use disobedient language.

The tongue should be used to utter words of wisdom, kindness, truth, love, friendship, advice, prayer, and praise.

II. God hears every word.

He heard Thomas, and Ananias, and Sapphira, and he heard the wicked children mock Elisha.

He heard Daniel pray, and David, and Elijah,
&c.

Wicked and improper words make God angry.
Good words give him pleasure.

All words spoken by us are written in his book,
and we shall be judged by them, whether they are
good or bad.

Application.

What have you talked about to-day: have
you spoken unkindly to school-fellows,
disobediently to parents or teachers?

Will you try to curb your tongue, and train
it to sing and pray?

Will you imitate Jesus? The people won-
dered at his wisdom when a child, &c.

Job xxxiv. 28. Psalm xxxiv. 17. Psalm lxvi. 19. Psalm
xciv. 9. Psalm xii. 3. Prov. xv. 23. Psalm xxxv. 28.
1 Peter iii. 10. Isaiah iii. 8. James iii. 5. Psalms xvii. 3;
xix. 14; cxli. 3.

HYMN 273: And must I be to judgment brought?

HYMN 313: Our tongues were made to bless the Lord.

HYMN 351: Words are things of little cost.

XVIII.

THE LORD EARLY SOUGHT FOR, EARLY
FOUND.

PROVERBS viii. 17.

“They that seek me early shall find me.”

I. THE persons addressed.

II. A promise given to young inquirers.

I. The persons addressed.

Youthful seekers of the Lord: children who love the Saviour.

To seek the Lord is to read his word, to obey his commands, to pray to him, and to sing his praises.

To seek him early is to love him when a child, *i. e.* early in life: you have all begun to sin, then you should all begin to pray.

“Early,” may mean early in the day, as David and Mary.

II. A promise given to young inquirers.

“They shall find me.”

By finding the Lord is meant enjoying his favour, possessing his presence, trusting in his salvation.

They shall find me when children, as Timothy, Josiah, Samuel. In the hour of trial: "When my father and my mother forsake me, then the Lord will take me up."

In time of temptation, persecution, poverty, &c.
In the hour of death, and in the judgment-day.

Application.

1. Are you seeking the Lord?
2. Then be encouraged, for you shall find him.
3. What a terror will dying and being judged be to those who have not sought the Lord!

Prov. xi. 27. 1 Chron. xxviii. 9. 2 Chron. xxx. 9; xxxiv 3.
Ezra viii. 22. Job viii. 5. Psalms lxiii. 1; xxvii. 8; ix. 10;
cxix. 2. Cant. iii. 2. Isaiah xlv. 19. Dan. ix. 3. Lam. iii.
25. Rom. iii. 11. Job xxiii. 3. Heb. iv. 16. Prov. i. 28.

HYMN 298: Ye hearts, with youthful vigour warm.

HYMN 308: Go, thou, in life's fair morning.

HYMN 508: My God, who makest the sun to know.

XIX.

FOLLOWING GOOD ADVICE.

2 CHRONICLES XV.

INTRODUCE by referring to Scripture narrative.

I. Meeting of King Asa and Prophet Oded.

King at the head of conquering army, returning in triumph to Jerusalem, flushed with victory.

Prophet, a meek, hoary-headed man, perhaps bending with years, goes out to meet the king.

II. Advice of the prophet.

(To a king.) Seek the Lord, ver. 2: never leave the Lord, be courageous, ver. 7, &c.

III. Conduct of the prince.

Although returning from conquest, he was not proud.

He took courage, ver. 8; abolished idolatry, ver. 8; established true religion, ver. 8; entered into a covenant to serve God, ver. 12.

IV. Result of this conduct.

The people rejoiced, ver. 15.

They sought and found the Lord, ver. 15.

They had peace, and Asa himself was benefited
ver. 17.

Application.

1. Asa in the moment of victory was teachable and humble. Are you willing to listen to advice at all times, or only when in trouble?
2. You are now in health and prosperity; will you, like Asa, take courage, and in spite of all opposition from wicked people, seek the Lord? Then will good people rejoice, and you shall have peace and a perfect heart.

Acts xviii. 24, the eloquent Apollos submitting to be taught of two tent-makers. See notes to Sketch No. 10, also Judges xx. 7. 1 Sam. xxv. 33. Exodus xxiii. 2. Psalm xxxviii. 20. Daniel xi. 33. 2 Kings xii. 2. Psalm l. 17. Jer. xxxii. 33. Zeph. iii. 7. 2 Tim. iii. 16. Prov. xiii. 1.

HYMN 20: Come, sound his praise abroad.

HYMN 102: How sweet is the Sabbath!

HYMN 109: We've pass'd another Sabbath-day.

HYMN 580: And now another hour is past.

XX.

GOD PITIES US.

PSALM ciii. 13.

"Like as a father pitieth his children, so the Lord pitieth them that fear him."

I. WHOM does God pity?

"Them that fear him."

Two kinds of fear—righteous fear and unholy fear.

A man has an orchard, his children who love him and yet fear to offend him, knowing he will be angry and punish them, take care to let the fruit alone: not so bad children, who fear him after a different sort.

The sign of genuine fear is obedience.

The wicked child is afraid of God, but he does not fear him with a righteous fear, or he would leave off to be wicked.

Those who fear the Lord will serve him, abstain from sin, keep his word, &c.

II. How he pities them.

"Like as a father pitieth his children," i. e. as often as they are in trouble.

His pity is associated with an effort to relieve and assuage their sorrows.

Pity arises from a knowledge of the child's imperfections, inexperience, and ignorance.

"Like as a father," &c. A father will pity to the uttermost of his heart's affection: how great the love of the Almighty Father!

Application.

1. Do you fear the Lord? then you obey him.
2. Then God who knows your trials, pities you.
3. God joins power to pity. Jesus wept at the grave of Lazarus and showed his pity: he spoke and displayed his power.

Matt. vii. 11. Psalm xxxiii. 18. Deut. x. 12. Joshua xxiv. 14. 1 Sam. xii. 14 and 24. Psalm xxxiv. 9. Prov. iii. 7. Neh. vii. 2. Job i. 1. Acts x. 2. 1 Kings xviii. 3. Mal. iii. 16. Gen. xxii. 12.

HYMN 14: Poor and needy though I be.

HYMN 152: Our Father in heaven.

HYMN 231: Through all the changing scenes in life.

XXI.

THE CLEAN HEART.

PSALM li. 10.

“Create in me a clean heart, O God.”

I. SHOW what is meant by heart in text.

The centre of the circulating system is the heart: the blood flows from the heart. So mind, dispositions, from whence proceed the issues of life, are sometimes called the heart.

Heart in text means—dispositions, will, affections, fountain of thought, speech, action.

II. What is meant by a clean heart?

A heart right with God, in which good thoughts arise; which hates sin and loves God, which is well disposed toward every good thing.

III. Meaning of create.

To form out of nothing, as at creation of world.

Only God can create. Reformation of life, not change of heart.

IV. Why we need to have a new heart?

Our hearts are naturally deceitful above all things, and desperately wicked. They are not

disposed to love God. All actions proceed from the heart: a good action cannot flow from a bad heart; though the action may appear good, it is not so, unless it come from a believing heart. We cannot love and serve God, and go to heaven, without one.

V. Let us all pray for a clean heart.

1. Because our holiness and happiness depend on our possessing it.

2. Because only God can give us a clean heart.

Note: education can only enlighten the mind; and good advice only mend the character.

Application.

1. Have you clean hearts?

2. Can you go to heaven without them?

3. Will you offer David's prayer?

Lev. xvi. 30. Prov. xvi. 2. Psalm lxxiii. 1. James iv. 8.
1 John i. 9. Isaiah i. 16. Matt. viii. 2, 3. Mark i. 40, 41.
Luke v. 12, 13. Matt. xxiii. 25. Psalm cxxxiv. 23, 24.
Jer. xxxiii. 8. 1 John i. 7. Psalm xxiv. 4. Matt. v. 8.
Luke vi. 45. 1 Kings viii. 61; xi. 4; xv. 14.

HYMN 138: Lord, we are vile, conceived in sin.

HYMN 201: O for a heart to praise my God!

HYMN 356: Great Father on high.

XXII.

THE SECRET OF THE GOOD MAN'S
SUCCESS.

Acts xi. 22-24.

“And they sent forth Barnabas, that he should go as far as Antioch. Who, when he was come, and had seen the grace of God, was glad; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith, and much people was added unto the Lord.”

IN speaking of Barnabas we shall make some remarks—

I. On his character.

1. He was cheerful, ver. 23—full of love to good people and good things. An obedient son of the church, went afar, even to Antioch.

2. He was a good man, *i. e.* he had a good heart, did good actions, spoke good words, full of Holy Ghost, therefore exhibited fruits of Spirit, full of faith in God, had no confidence in his eloquence or piety, his hope was in God.

II. On his labours.

Long journeys to preach the gospel, and make

people good Christians, to save sinners, and point them to Christ, to build up believers in the faith.

III. On his success.

The good were established in their good way.

The wicked were converted and added to the Lord.

Application.

1. Would you like to be useful to others?
2. Then you must be good yourselves.
3. All good comes from God, who blesses the labours of good people.

Isaiah lii. 11. 2 Sam. xxii. 23. Micah iii. 8. Zech. iv. 6. Matt. ix. 8. Acts iii. 12; iv. 7; v. 4. 2 Cor. xii. 10.

HYMN 24: Young men and maidens, raise.

HYMN 409: May we who teach the rising race.

HYMN 487: Except the Lord conduct the plan.

XXIII.

YOUNG JOSIAH.

2 KINGS xxii. 1, 2.

“Josiah was eight years old when he began to reign
 And he did that which was right in the sight of
 the Lord, and walked in all the way of David his father
 and turned not aside to the right hand or to the left.”

INTRODUCE by referring to preceding reign of
 Amon.

Character of young Josiah : let us notice,

I. The evil he avoided.

“He turned not aside to the right hand or to
 the left.”

He had witnessed the end of Amon his father,
 and learned a lesson from his fearful death. Do
 you learn a lesson from the end of wicked people?
 Korah, Dathan, &c.; those who conspired against
 Daniel, Ananias, &c.

He avoided the idolatrous practices of the age
 in which he lived. So we should avoid the cus-
 toms of wicked men, &c.

II. The good he practised.

“Did that which was right in the eyes of the

Lord, and walked in all the ways of David his father."

1. He repaired the temple.
2. Loved to listen to the reading of God's Word, ver. 10.
3. Acknowledged himself a sinner.
4. Humbled himself, and destroyed idolatry.
5. Repented before God, made a covenant to walk in the way of the Lord, xxiii. 3.
6. Turned to the Lord with all his soul and might, xxiii. 25.

Application.

1. Is there a young Josiah here?
2. Is he like the Scripture Josiah?
3. If not in name, will you all seek to be Josiahs in nature? note xxiii. 25, especially.

Eccles. xii. 1. Jer. iii. 4. Prov. viii. 17. 1 Kings xiii. 2.
2 Chron. xxxiv. 31. Daniel vi. to the end. Deut. vi. 13.
Joshua xxiv. 15.

HYMN 306: Come, youthful sinners.

HYMN 377: Happy the child whose youngest years.

HYMN 436: How sweet is the fragrance of flowers.

XXIV.

OUR PATTERN.

1 PETER ii. 21.

“Leaving us an example, that ye should follow His steps.”

I. THE pattern—Jesus Christ.

The pattern of our friend and brother, whose name is wisdom and peace, &c. &c., a perfect pattern.

A pattern of self-denial: lived in a cottage or in the open air.

A pattern of humility: he was meek and lowly minded.

A pattern of love: he loved even his enemies.

A pattern of zeal: note some remarkable instances.

A pattern of integrity: no wealth could bribe him from piety.

A pattern of forgiveness: “Preach my gospel, beginning at Jerusalem.”

A pattern of prayerfulness: witness Olivet, Gethsemane.

A pattern of watchfulness: he watched as well as prayed.

A pattern of thankfulness: sang a hymn the night of betrayal.

A pattern as a son : he was obedient to his parents, and in his last moments was mindful of his mother.

A pattern as a friend : whom he loved he loved to the end.

A pattern as a brother, a citizen.

II. The copy—The Christian believer

Some copies are more like the original than others. The master will point out errors and defects, and encourage those who endeavour to make a fair copy. So God, by his Spirit to the heart, and by his word to the conscience, instructs us in divine things. How encouraging his example, not of a stranger, we should not know a stranger's voice : would we be an astronomer, we would read Newton : a philosopher, Bacon : a Christian, whom but Christ ?

Application.

1. Whom are you like ?
2. Do you try to imitate Jesus ?
3. The most certain way is to let his mind be in you.
4. Pray for his spirit.

Heb. v. 8. John viii. 12. Rev. xiv. 4. John x. 27. Matt. viii. 19-22. Isaiah liii. 7. John xiii. 1. Luke xix. 41 ; xxiii. 34. Matt. xi. 29. Luke iv. 7, 8 ; xxiv. 47. Matt. xiv. 23. John xvii. 9-20. Matt. xxvi. 30. John xix. 26, 27.

HYMN 32 : My dear Redeemer and my Lord.

HYMN 201 : Children of the heavenly King.

HYMN 387 : Jesus Christ, my Lord and Saviour.

XXV.

MARY SEEKING JESUS.

JOHN xx. 16

“Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni ; which is to say, Master.”

INTRODUCTION, sepulchre of Jesus, grave of Joseph the rich man, resurrection of Jesus Christ : subject, Mary seeking Jesus.

I. The time : early in the morning, before daylight, ver. 1 ; she could not sleep, other people were dreaming, she hastened to the sepulchre, and talked in the end with Jesus.

II. Her feelings : she sought him sorrowing, see ver. 11 ; her Lord was gone, she thought him stolen.

III. She sought him humbly : inquiring of Peter and John and the angels, if they knew where he was.

IV. She sought him earnestly ; for she *ran* to obtain help in her search for Christ.

V. Meets with Jesus—mistook him for the gardener, and said, “If thou hast borne him hence, tell me where thou hast laid him, and I will bear him away.”

VI. Jesus spoke to her: note, only one word, as when the Lord called Samuel, “Mary!” how sweet so to be called by the Lord.

VII. Mary’s reply: one word, “Master!” how quickly she knew his voice, how humble, how devoted is she! Imagine her starting toward her Saviour, so filled with the “excess of joy” as scarcely to know what she said, and therefore just as she felt, saying, “Master!”

Application.

1. There are many Marys in the Sunday-school.
2. Have any of you sought the Lord? If so, like Mary, you will see him above.
3. When you felt the Lord draw you, did you quickly answer, “*Master!*”

Prov. viii. 17. See Sketch xviii. Also Sketch xxx.

HYMN 126: Come, ye disconsolate.

HYMN 157: Father, I stretch my hands to thee.

HYMN 173: Arise, my soul, arise.

XXVI.

CHARACTER OF ABSALOM.

2 SAMUEL xiv.

INTRODUCE—speak of David's family.

I. Absalom's personal appearance.

1. He was the most beautiful person in Israel: speak of height, figure, complexion, deportment, &c.

2. Noted for his beautiful hair—it was cut once a year: two hundred shekels, about six pounds and a half weight.

II. Absalom's character.

1. Vain: he only cut his hair because of its weight, and not for decency's sake or cleanliness.

2. Cruel: murdered Amnon.

3. Deceitful: kissed the king his father, made profession of love, and was plotting his overthrow.
Note: Judas kissed Jesus and betrayed him.

4. Treacherous: conspired against the king.

5. Subtle: won the people's hearts craftily.

6. Unnatural: fought against his father, and when Abithophel would have pursued and killed

David, he said naught against it, as David did, when the people would have killed Absalom.

7. Cowardly: ran away, &c.

III. Absalom's end.

His head caught in an oak, chap. xviii. 9, Joab found him, and struck three arrows into him—put him into a pit—buried more like a dog than a king's son. Messengers. David's lamentation.

Application.

1. A good appearance and a good heart are not necessarily combined.
2. Many a plain person is very good.
3. Virtue is true beauty.
4. Seek to be adorned with piety, and if you must wear jewels, obtain the pearl of great price.

Prov. xxxi. 30. Isaiah xxviii. 1, 5. Ezek. xxviii. 17.
Psalm cxlix. 4. 1 Sam. xvi. 7, 12. Matt. xxiii. 27. 1 Cor.
xi. 14.

HYMN 216: Lord, if thou the grace impart.

HYMN 233: Father, I know that all my life.

HYMN 353: Lord, I have dared to disobey.

XXVII.

CHARACTER OF TIMOTHY.

2 TIMOTHY iii. 14, 15.

“But continue thou in the things thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ.”

I. TIMOTHY'S INSTRUCTORS.

1. His venerable grandmother, Lois, with her kind looks and words, and firm trust in God. (2 Tim. i. 5.)

2 His affectionate mother, Eunice, with her sunny smiles, and winning ways, and love of Jesus Christ.

3. Paul, with his zeal, and faith and energy, and love for souls and cause of Christ.

4. Chiefly the Holy Spirit, who alone can teach savingly.

II. TIMOTHY'S STUDIES.

1. Not genealogies, (define,) and fables, (define,) or foolish books, which take up time, and rather weaken the mind than strengthen it.

2. Nor *vain* philosophy, or science *so called*.

3. But chiefly Holy Scripture, with all its histo-

ries, and prophecies, and doctrines, and precepts, and promises, &c.

III. The effect of this study.

1. He knew the Holy Scriptures, that is, experimentally.

2. In his youth, and so was prepared for future usefulness

3. He became an evangelist, he grew so wise. Explain Scripture meaning of evangelist.

4. Above all, was wise unto salvation.

Application.

1. Are any of you, like Timothy, fond of study?—Word of God.

2. Read it prayerfully, believingly, humbly.

3. Continue in the things you learn, i. e. practise them.

4. Be willing to learn of any.

2 Kings xxii. 10. Prov. xxxi. 1. Prov. x. 1; i. 8; vi. 20.
2 Pet. i. 20. Matt. xxii. 29. Luke xxiv. 45. John v. 39.
Acts xvii. 2, 11. Deut. xvii. 18-20. Josh. viii. 34. 2 Chron.
xxxiv. 30. Acts viii. 30.

HYMN 330: O that I, like Timothy.

HYMN 456: Captain of our salvation, take

HYMN 534: When quiet in my house I sit.

XXVIII.

GIVING THE HEART TO GOD.

PROVERBS xxiii. 26.

“My son, give me thine heart.”

I. WHAT is meant by heart?

1. Our mind, fountain of thought, seat of memory and judgment.

2. Our soul, all its affections and dispositions.

The heart is the leading principle of action and character.

II. What may be understood by giving the heart to God?

1. Thinking about him, remembering his goodness, reflecting on his mercy, &c. &c.

2. Loving him, serving him, believing in him, and trusting in his salvation.

Note.—Though we are asked to give our heart to God, it is not our own, being bought with a price.

Note.—Though God asks us to give our heart to him, it is not that we may benefit him by the gift.

III. Why, in asking us to give him our heart, he says, "My son."

1. To remind us that as sons we should be obedient to him.

2. To remind us that he is our Father, and therefore desires our happiness.

Note.—By giving our heart to God we become happy and holy, and thus prepared for life or death. In proportion as we give ourselves to God he imparts himself to us.

Application.

1. Do you ever seriously think of being religious?

2. Will you now give God your hearts?

3. Your Father in heaven asks you: can you refuse Him, who did not refuse his Son to you?

Deut. vi. 5. Prov. xxiii. 15, 19. Psalm cxix. 2. Matt. vi. 21. Psalm lvii. 7. Psalm cxii. 7. 2 Chron. xv. 12. Prov. iii. 5. Matt. xxii. 37.

HYMN 153: When shall thy love constrain?

HYMN 154: And can I yet delay?

HYMN 206: Come, Saviour, Jesus, from above.

XXIX.

HOW TO PRAY.

MATTHEW vii. 7.

“Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.”

SUBJECT: encouragement to praying children.

Text contains three directions, and three promises to those who pray.

1st direction. “Ask” in humble prayer, with a hopeful heart, with faith in Jesus Christ, in the sincerity of your heart, in the poverty of your spirit, in confidence, as when you ask a parent for a necessary thing.

1st promise. “And it shall be given you.”—Perhaps at the time, or at a time more suited, and in a degree that infinite love and wisdom shall limit.

2d direction. “Seek” in the depths of your soul: inquire diligently, early and late; in submission to the will of God; through the merits of your Redeemer.

2d promise. “Ye shall find.” Perhaps at a

time, and in a manner you little expect, and beyond your greatest hopes; whether to a great or less degree, you shall find.

3d direction. "Knock" loudly: be earnest and importunate, if you ask for a thing you feel to be in harmony with the word and will of God: knock, repeat again and again your request: remember the unjust judge, the woman of Canaan, and Elijah.

3d promise. "It shall be opened unto you." How amply shall your prayers be answered: how you will praise God for answering you: how happy you will be! O! ask, seek, knock.

Application.

1. Do you all pray? I do not mean, do you all say prayers?
2. Is there a boy or girl here who does not pray?
3. Imitate Daniel, Moses, Elijah, David, and Jesus Christ.

Luke xxii. 42. 1 Sam. i. 10, 11. Matt. xv. 21-28; xviii. 19; xxi. 22. John xiv. 14. James i. 6; iv. 3. 1 John v. 14. Psalm lv. 17. Luke xviii. 1-14. James v. 13.

HYMN 150: Come, my soul, thy suit prepare.

HYMN 161: Jesus, my all, to heaven is gone.

HYMN 354: Lord, teach me how to pray.

XXX.

SEEKING THE LORD.

PSALM xxvii. 8.

“When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek.”

I. THE request.

“Seek ye my face.”

1. The face of God means here the love and favour of God.

2. By seeking the face of the Lord, is meant doing that which will help us to obtain his love and favour; as reading his word, praying to him, singing his praises, and coming to his house; trusting in his Son, and living in the exercise of Christian duties and religious graces, as faith, hope, love, &c.

Note.—The time: “*When* thou saidst,” &c. God has many times told you to be good, and love him—he tells you by the mouths of teachers, and parents, and ministers—by his providence, his Word, and his Spirit.

II. The reply.

“Thy face, Lord, will I seek.”

1. I will read, and pray, and sing thy praises,

and be watchful and obedient, and love thy Son, and hope in thy mercy, and try to be good.

2. "My heart" says so. This is not the mere word of my lip, but the language of my heart. Note: this is a firm resolution, the language of conviction, not excitement. Note again: "My heart" said so, "*when* the Lord said, Seek ye," &c. I did not wait, but at *once* turned to God with full purpose of heart.

Application.

1. The Lord has many times said to each of you, "Seek ye my face."
2. He says so again to-day.
3. Who of you will from this time begin to pray?

1 Chron. xxviii. 9. 1 Sam. iii. 1-10. 2 Chron. xix. 3; xxxi. 21; xxxiv. 3. Psalm lxiii. 1. Isaiah xlv. 19. Cant. i. 4. Psalm cxix. 58; cv. 4. 2 Chron. vii. 14.

HYMN 15: The God of Abrah'm praise.

HYMN 149: O that the Lord would guide my ways.

HYMN 372: Soon as I heard my Father say.

XXXI.

HOSANNA TO JESUS.

MATTHEW xxi. 15, 16.

“And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were sore displeased, and said unto him, Hearest thou what these say? And Jesus saith unto them, Yea, have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?”

I. THE children.

1. They were in the temple. Samuel was fond of the temple, and doubtless Timothy often heard the Scriptures read there. All good children are fond of the house of God, and often sing—“I have been there, and still would go,” &c.

2. They were singing. Good children are happy and cheerful, and love to sing the praises of Jesus—“Hosanna, save now, I beseech thee, O Lord,”—often used in temple service.

II. The chief priests and scribes.

1. They saw, and heard, and were sore displeased. They were not a little vexed—they envied the children their happy feelings, and Jesus the praise he received, which they knew he deserved.

2. They asked Jesus if he heard; perhaps they thought he would bid the little ones be still.

III. Jesus Christ replied to them out of the Bible.

1. God ordained that children should praise his Son.

2. Jesus was pleased because his Father's will was done, and he loved to look at their little cherub faces, and listen as to a choir of young angels. O! dear children, Jesus loves to hear you sing.

Application.

1. Are you fond of the house of God?

2. Do you try to sing there?

3. And do you sing with the heart, as well as voice?

Meaning of word *Hosanna* in text—Lord preserve the Son of David—see Cruden. John xii. 13. Mark xi. 9, 10. Psalm viii. 2.

HYMN 392: Thee, Jesus, the Son.

HYMN 397: When Jesus into Salem rode.

HYMN 401: When, his salvation bringing.

XXXII.

SOMETHING TO THINK ABOUT.

1 SAMUEL xii. 24.

"Only fear the Lord, and serve him in truth with all your heart; for consider how great things he hath done for you."

I. SOMETHING to think about.

"The great things he hath done for us."

1. Given us an existence in a Christian land.
Illustrate—state of heathen children.

2. Given us temporal mercies in abundance.
Illustrate—food, clothes, health, friends, education, &c. &c.

3. Given us his word, which is able to make us wise unto salvation.

4. Given us his Son, who lived to teach us, and died to save us.

5. Given us the blessings of salvation—joy, hope, peace, &c.

These are great things. We should gratefully consider them.

II. Something to do.

1. Fear the Lord; with the fear of a child who loves his parent too well to offend him—who fears to lose his love.

2. Serve him in truth: not only seem to serve him, but in sincerity and truth—be engaged in God's service. You may serve him by keeping his words; and thus, by setting a good example to others, win them over to virtue. You may serve him by inducing other children to attend Sabbath-school, &c. You may serve him by loving your parents, as he has commanded.

3. With all your heart. When you play, you play with all your heart; so, when you serve God, you must do so with all your heart—he doesn't like half-hearted service.

Application.

1. Some of you are trying to serve the Lord —“go on.”

2. Some only *seem* to serve God, or with only half a heart—be sincere and earnest.

3. Let us all show our gratitude for the great things done for us, by giving ourselves more fully to the Lord.

Job i. 8. Psalm cxxviii. 1. Acts x. 22. Col. iii. 22.
Psalm xl. 3; cvii. 1-9, &c.; lxxi. 19; l. 22. Job xxxvii.
14. Deut. viii. 2, &c.

HYMN 123: Sinners, turn, why will ye die?

HYMN 183: Come, thou Fount of every blessing.

HYMN 338: Great God, to thee my voice I raise.

XXXIII.

TAKING BASE ADVANTAGE.

1 SAMUEL xxiv. 10.

SUBJECT: David and Saul, at the cave of Engedi.

I. Saul persecuting David.

1. Saul is envious of David because he killed the giant, and won the praise of the people.

2. The people told Saul that David wished to kill him.

3. Saul pursues David with three thousand chosen men.

4. David hides in the cave.

II. David spares Saul.

1. Saul enters the cave in which David is concealed, to cover his feet, and probably falls asleep.

2. Now, said the men to David, here is a good chance of killing Saul.

3. David arose—to kill? he has a sword in his hand—what is it for? See, he cuts off—what?—Saul's head, as he did the giant's?—No—a piece of his robe.

4. David would not even let his *men* kill Saul, ver. 7.

III. Reconciliation.

1. Saul, refreshed by sleep, went his way, followed by David. Saul hears David—looks behind—David bows to the ground.

2. Saul now had David in his hands—saw the robe, and wept.

3. Saul is convinced he has not heard the truth of David—acknowledges David's righteousness, and is reconciled.

Application.

1. Who of you are seeking, like Saul, to do another harm?

2. Who of you will be like David?

3. Learn not to take advantage. Why, if Jesus had pleased, he could easily have killed all his enemies. Learn to bear and forbear.

Deut. xxxii. 35. Heb. x. 30. Psalm cxliv. 1. Rom. xii. 19. Exod. xxiii. 4. Prov. xxiv. 17; xxv. 21. 1 Kings iii. 11. Matt. v. 44. Prov. xvi. 7.

HYMN 35: Behold the Saviour of mankind.

HYMN 223: A charge to keep I have.

HYMN 364: Lover of little children, thee.

XXXIV.

THE PATH OF LIFE.

PSALM cxix. 9.

“Wherewithal shall a young man cleanse his way? By taking heed thereto, according to thy word.”

I. THE inquiry.

“Wherewithal shall a young man cleanse his way?”

1. Way, path of life, character, name. Psalm xvi. 11.

2. *Cleanse* his way, *i. e.* purify his character, and keep his garments unspotted from the world.

Note (1.)—The inquiry was directed to the proper being—to God.

Note (2.)—It was the language of humility: it arose from a consciousness of the native impurity of the heart, and its great deceitfulness.

Note (3.)—The inquirer was young. Jesus loved the young man who came seeking him. Youth is the proper time to seek the Lord.

II. The reply.

“By taking heed thereto, according to thy word.”

1. By referring our actions, thoughts, and words, to the standard of truth.
2. By making the Bible the rule of faith and action.
3. By obeying the sacred law, imitating sacred example, and studying sacred doctrines and truths.
4. By avoiding all the Bible condemns, and performing all it exacts.
5. By taking the word of God to be our heritage for ever, and considering it as a light to our feet, &c.

Application.

1. Have you ever discovered the error of your ways?
2. Do you desire your life may be holy?
3. The word of God is the only sure guide.

Psalm xix. cxix. Jer. xxxii. 39; xlii. 3. Prov. ii. 8.
Psalm i. 6. Isaiah xxvi. 7. Prov. iii. 17. Psalm xxv. 9, 10.
Prov. xii. 28 : ii. 9; iv. 18, 26. Matt. vii. 13. John xiv. 6.

HYMN 327 : I love the volumes of thy word.

HYMN 329 : How shall the young secure their hearts.

HYMN 334 : Great God, with wonder and with praise.

XXXV.

THE GOOD MAN GUARDED FROM
DANGER.

2 KINGS vi. 16.

"Alas! my master, how shall we do? Fear not: for they that be with us are more than they that be with them."

INTRODUCE by referring to the history of the prophet.

I. The good man's danger.

II. The good man's confidence.

I. The good man's danger.

King of Syria intends to invade Israel—plans his encampment—all his plans known through Elisha to king of Israel, who, of course, altered his schemes accordingly. King of Syria wonders how his plans are known—thinks there are traitors in the camp. They tell him that only Elisha is for Israel, and that he lives in Dothan. The king sees that before he can subdue Israel, he must capture the prophet. He commences the siege of Dothan, arriving in the night. Gehazi, in the morning, from the walls, discovers a great host of

men and chariots, and in great fear cries out, "Alas!" &c.

II. The good man's confidence.

"Fear not," &c.

1. The enemy consisted of mighty chariots and horses, and a great host: all encamped against the city, and these against a single man.

2. They that be with us are more than those against us, both in number and power. Gehazi could not see, and therefore would not believe, "Blessed are they who have not seen, and yet have believed." Gehazi's eyes are opened, and he saw horses and chariots of fire on the mount around Elisha.

Application.

1. Learn the safety of God's children—
"Who is he that shall harm you," &c.
2. "The angels of the Lord encamp about those that fear him."
3. The mount of prayer the Christian's citadel.

Isa. lxiii. 9. Dan. iii. 24, 25; vi. 22. Luke xxii. 43.
Acts xii. 11. Psalm xxxiv. 7; lxviii. 17. Matt. xxvi. 53.
Psalm cxix. 117. Deut. xxxiii. 12, 27. Psalm iv. 8; xx. 7.
Prov. xxix. 25.

HYMN 5: How glorious is our heavenly King!

HYMN 53: Beyond the glittering, starry skies.

HYMN 194: Come, ye that love the Lord.

XXXVI.

OUR IGNORANCE OF SELF.

2 KINGS viii. 13.

“Is thy servant a dog, that he should do this great thing?”

INTRODUCE by referring to Scripture narrative. Benhadad the king is sick, and sends Hazael (who was probably the succeeding general in Syria to Naaman) to Elisha to inquire if he should recover. Elisha, on looking hard at Hazael, burst into tears; and, as a reason, tells the messenger what dreadful crimes shall stain his future life—the text.*

Learn I. Our ignorance of the future.

1. All those wicked men and women who have been thieves and murderers were once bright-eyed boys and girls, and would have shuddered had a holy prophet told them how wicked they would be; and perhaps they would have been as angry as Hazael was, when Elisha referred to his future life.

2. Hazael, very shortly after the prophet had warned him, committed murder. Had he believed it possible that he might become guilty of such crimes, and sought purity of heart, his future life had not been so wicked.

* A different construction is given to this passage by many commentators—see Dr. A. Clarke. Harmer suggests that the “thick cloth” which Hazael dipt in water and spread over Benhadad’s face was a “gnat-pavilion” or mosquito-net, and was thus applied under pretext of cooling the king. See Observation 201, vol. iv. 411, London ed. 1787.—[Ed.]

3. We know nothing of our future life; but we know that if we commit our way unto the Lord, he will direct our paths, and then all will be well.

Learn II. To seek the grace of God now, that our lives may be virtuous.

1. Then, poor or rich, at home or abroad, all will be well. The converted poor will remain honest, and the pious rich will not be oppressive or miserly.

2. Do not imagine that because you now feel a hatred toward sin, you will always feel so. Unless you devote yourselves to God, Satan will blind your eyes and harden your hearts, and sin will be committed without a pang of sorrow. The man who swears and gets intoxicated was not always a drunkard and a swearer.

3. The grace of God is the best preservative against crime. Education is good, but many learned people are vicious: *ergo*, education is not sufficient, we must be converted. "Create in me a clean heart, O God," &c.

Application.

1. "The heart is deceitful," &c.

2. By correcting the heart, the life is changed.

3. Will you dedicate yourselves to God?

Luke xxii. 61; Peter denied his Lord after assuring him of fidelity. Eph. iv. 18. Luke ix. 55.

HYMN 127: Sin has a thousand treacherous arts.

HYMN 344: O 'tis a folly and a crime.

HYMN 377: Happy the child whose youngest years.

XXXVII.

CHARACTER OF MANASSEH.

2 CHRONICLES xxxiii. 1-19.

INTRODUCE by referring to the history of Judah and Israel.

I. Manasseh's wickedness.

Note his age: twelve years when he began to reign—he reigned fifty-five years.

1. He planted groves in honour of idols, re-established the worship of Baal: worshipped sun, moon, and stars, and reared to them altars in the courts of the temple: set up an idol in the temple itself, and burnt one of his sons in a sacrifice to Moloch, and practised sorcery and witchcraft.

2. The Lord reproved him for his sins, but neither he nor his people would hearken. They would not turn.

II. Manasseh's repentance.

1. Caused by the afflictions which overwhelmed him in consequence of his wickedness. Note, God frequently punishes sinners in this life.

2. His repentance was genuine, not a mere ex-

pression of sorrow; but, like all genuine repentance, was characterized by humility and prayer, and followed by a reformed life.

III. Manasseh's end.

1. The Lord heard his prayer, and brought him out of captivity to Jerusalem again.

2. He knew the Lord, he had long lived far from God, but now by prayer sought and found the Lord—and,

3. By and by died, and was buried with his fathers.

Application.

1. Have we wickedly sinned against God?

2. Have we ever repented and sought mercy?

3. Be encouraged by Manasseh's finding the Lord.

Rom. ii. 4. 2 Cor. vii. 9, 10. 2 Pet. iii. 9. Acts xxvi. 20; iii. 19. Matt. ix. 13. Psalm xxxiv. 4. 1 Cor. vi. 11. 1 John i. 9.

HYMN 137: Show pity, Lord, O Lord, forgive.

HYMN 140: Fast flow, my tears: the cause is great.

HYMN 172: Hail! my ever-blessed Jesus.

XXXVIII.

OUR BEST TEACHER.

ISAIAH liv. 13.

"All thy children shall be taught of the Lord, and great shall be the peace of thy children."

I. THE Teacher.

"The Lord." God the Holy Ghost, through the word, &c.

1. Consider his wisdom.
2. Consider his love.
3. Consider his patience.
4. Consider his perseverance.

II. The pupils.

"Thy children."

1. They must be humble.
2. They must be attentive.
3. They must be prayerful.
4. They must practise what they learn.

III. The result of the lessons taught.

"Great shall be their peace."

1. They shall have peace, peace of mind, with God, in life all its trials, &c. in death, day of judgment, for ever.

2. Great peace : God giveth to all men liberally, not as the world giveth, &c.

Application.

1. Are you taught of God? &c.

2. Other teachers cannot save.

3. You may know this teaching by the peace you have.

Neh. ix. 20. Psalm xxxii. 8. Isaiah xxviii. 26. Prov. i. 7; viii. 10, 33. 2 Tim. iii. 16. Deut. iv. 36. Psalm lxxi. 17; cxix. 165. John vi. 45; vii. 17. See Cruden on the word *instruction*.

HYMN 65 : Our blest Redeemer, ere he breathed.

HYMN 68 : Come, Holy Ghost, our hearts inspire.

HYMN 71 : Celestial Dove.

XXXIX.

CHILDREN BELONG TO GOD.

PSALM cxxvii. 3.

"Lo! children are a heritage of the Lord."

I. MEANING of heritage.

1. Something we look forward to possessing on the death of another.

2. Something which by hard labour we have earned.

3. Something which is ours by purchase; as houses, lands, &c.

Note 1. The psalmist took God's word to be his heritage for ever.

Note 2. The good man is looking forward to the promised land as his great inheritance.

II. In what sense are children the heritage of the Lord?

1. You are the Lord's heritage because he created you.

2. Because the Lord has constantly provided for you.

3. Because Jesus Christ has died to redeem you from sin, death, and hell.*

* The text probably means, "As an *inheritance* is the gift of God, so are children."—*Editor*.

III. Learn a few lessons from the fact stated.

1. To devote our lives to God.
2. To study the will of God.
3. To be submissive in the hands of the Lord.
4. Note the pains God takes with you, and his continual kindness, in providing you friends, &c., and education, &c.

Application.

1. Did you ever feel that you belonged to God?
2. May you all go to heaven, and be the Lord's heritage for ever.

1 Cor. vi. 20; vii. 23. Isaiah xliii. 1. Deut. xxxii. 9.
Ezekiel xviii. 4. John xvii. 10. Psalm c. 3. Mal. iii. 17.

HYMN 87: How large the promise, how divine!

HYMN 97: O happy day, that fixed my choice.

HYMN 309: The gods that gave us not our birth.

XL.

RELIGION NOT HEREDITARY.

1 SAMUEL ii. 12.

“Now the sons of Eli were sons of Belial, they knew not the Lord.”

I. CHARACTER of Eli.

1. Office : priest, successor of Eleazar, teacher of Samuel.
2. Character : good man, chief infirmity not ruling well his own house.

II. Character of Eli's sons.

1. Office of priest hereditary, but not the religion of Eli.
2. Hophni and Phinehas, sons of Belial—reprobates, servants of Satan, did not love and serve God or study his word.

III. Inferences.

1. Children are not certainly good because their parents are—religion not hereditary.
2. Children will not certainly be saved because their parents go to heaven.
3. Many pious parents have wicked children :

how great must be their grief when they reflect on their children's wickedness.

4. Reflect on the judgment of God on the sons of Eli.

Application.

1. Have you pious parents? What a blessing—what obligations are involved!
2. Do you cause them trouble by your impiety? If so, you may expect the curse of God.

Absalom was the son of good King David. Jehoram was the son of Jehoshaphat. Matt. iii. 9.

HYMN 145: Shall I, amid a ghastly band.

HYMN 277: How dreadful, Lord, will be the day.

HYMN 337: Lord, I ascribe it to thy grace.

XLI.

RELIGIOUS EDUCATION.

PROVERBS xxii. 6.

“Train up a child in the way he should go, and when he is old he will not depart from it.”

I. THE way.

1. The way of holiness: distinguished by prayer and praise, love for the Bible, devotedness to God, trust in Christ, &c. &c.

2. The way of wisdom: distinguished by love of books and general knowledge, application to study, reflection, observation, &c. &c.

3. The way of duty: distinguished by the practice of such conduct as is the result of holiness and wisdom, obedience to parents and teachers, faithfulness to employers, and love of relatives, &c. &c.

II. The training of mind and heart and conduct.

1. By example: Samuel, Solomon, and Timothy, taught thus.

2. By discipline: 1 Tim. iii. 5; Prov. iii. 12.

3. By instruction: Isaiah xxxviii. 19.

4. By prayer not merely for, but with the child.

III. The encouragement, "He will not depart," &c.

1. God says so. This is most reasonable, for consider—

2. The influence of early habits on future life, and—

3. Remember the many instances of success.

Note. How happy are those who can look on a youth carefully trained.

Application.

1. To children: how thankful should you be for an existence in a land of schools, &c. &c.

2. To teachers and parents: mark well the whole subject.

Prov. iv. 1. John xxi. 15. Eli and his sons an example of the neglect of this precept. 2 Tim. iii. 14-16.

HYMN 455: Come, Father, Son, and Holy Ghost.

HYMN 483: How serious is the charge.

HYMN 484: Mercy, descending from above.

XLII.

THE ROYAL ROAD TO HAPPINESS.

PSALM xc. 14.

“O! satisfy us early with thy mercy, that we may rejoice
and be glad all our days.”

I. A UNIVERSAL desire.

That we may rejoice and be glad all our days.

Every one wishes to be happy—“*rejoice and be glad all our days.*”

1. Some rejoice when their corn and wine increase.

2. Some rejoice and are glad when their fame or honour is on the increase.

3. The miser rejoices over his gold, and the philosopher over his wisdom, and the young over their strength, agility, or beauty, &c. &c.

Note 1. These, if they keep their gold, and property, and beauty, and worldly wisdom, can only rejoice and be glad through the days of this mortal life.

Note 2. “All our days” include the years of eternity.

Note 3. Those who trust in earthly things to make them rejoice and be glad *all* their days, will be

miserably disappointed when a very few of them are passed away.

II. How to obtain this desire.

Early in life to obtain the mercy of God.

1. As sinners we all need mercy, (explain.)
2. This mercy will satisfy us—removing fear, implanting peace.

3. Mercy in early life is like the sun shining bright in the morning, it gives the promise of a pleasant day: note, piety in youth blesses the whole life:—mercy must be sought for by prayer, earnest, “O! satisfy,” &c. Illustrate, by instances of the happiness of early piety.

Application.

1. Do you wish to rejoice and be glad all your days?
2. How are you seeking happiness?
3. Only the mercy of God can satisfy: *i. e.* give full and complete satisfaction to the mind—there is an aching void till mercy is obtained.

Neh. ix. 17. Psalm lxxxvi. 5. See Sketch, No. 23. Psalm xxii. 26; xxxvi. 8. Eccles. i. 8; iv. 8; v. 10. Jer. ii. 12, 13; xxxi. 14. Psalm xxiii. 6; c. 5; cvii. 9. John iv. 13, 14.

HYMN 184: Thou hidden love of God, whose height.

HYMN 189: Object of my first desire.

HYMN 196: My God, the spring of all my joys.

HYMN 379: Happy, beyond description, he.

XLIII.

MISSIONS.

MATTHEW xiii. 38.

“The field is the world.”

WE wish to interest you all in the cause of missions to the heathen: to do so we will—

I. Consider the greatness of the work.

1. To preach the gospel to every creature. Note, there are nearly 1,000,000,000 of human beings in the world, speaking different languages, living in countries distant and different from each other, and having manners and customs peculiar to themselves: of these 600,000,000 are Pagans, 150,000,000 Mohammedans and Jews, 200,000,000 Papists, Greeks, and other corrupt Christians, leaving only 50,000,000 nominal Protestants!

2. To lead the souls of the lost to a Saviour.

II. Consider the means of promoting this work.

1. Missionaries: who must be men of wisdom, patience, perseverance, self-denial, courage, faith,

zeal, &c.; first missionary Jesus Christ, think of his journey, &c.

2. The Bible translated into all languages—Bible Society.

3. The prayers of good people.

4. Pecuniary contributions.

III. Consider some of the results of this great work.

1. Souls are saved, the heathen forsake their idols and turn to God.

2. The ignorant are instructed, schools are established.

3. Savage nations are civilized, allude to New Zealand, Fejee, Negroes on plantations, &c.

4. Think of the eternal results when the converted of all countries shall assemble in heaven and speak one language, that of heaven and love, and sing one song—the new song, &c.

Application.

1. Will you collect or give to this cause?

2. Will you pray for this cause?

Daniel vii. 14. Luke ii. 10. Psalm lxvii. 3. Luke iv. 18.
Gal. i. 16. 1 Tim. ii. 4; iii. 16. Mark xiii. 10. Matt. iv. 23.
Mark xiv. 9; xvi. 15. Rev. xiv. 6. Matt. xxviii. 19, 20.

HYMN 409: What is the world? A wildering maze.

HYMN 416: From Greenland's icy mountains.

HYMN 417: The call to China! Hear.

HYMN 430: Hark! the song of jubilee.

XLIV.

ENCOURAGEMENT TO THOSE WHO
SEEK THE LORD.

MATTHEW xxviii. 5.

“Fear not ye; for I know that ye seek Jesus, who was crucified.”

I. Who are seeking Jesus?

1. Those who feel they are sinners, and believe that only Jesus Christ can save them.

2. Those who trust in the atonement of Christ for acceptance with God.

3. Those who study the mind and will of the Saviour, and seek to please him.

4. Those who are earnest and prayerful in their deportment.

5. Those who attend to religion as to a thing of first importance.

II. Your encouragement—“fear not.”

1. Some fear they are too wicked, allude to Manasseh, Saul, &c.

2. Some think Jesus is unwilling to save them, “Come unto me ALL,” &c.

3. Some think they are too young—they were infants Jesus invited to him.

III. How we know a seeker of the Lord.

1. By his regular and constant attendance on the means of grace.
2. By his love for his Bible and earnest prayers.
3. By his anxiety in reference to religious matters.
4. By his inquiries, "Men and brethren, what shall we do?" &c.

Application.

1. I know that some of you are seeking Jesus.
2. Fear not, if you feel you are sinners, Jesus will receive you, they that seek shall find.
3. We shall all wish we had sought our Saviour on the day of judgment.

See Scriptures to Sketch No. 18. Sketch, No. 30. Sketch, No. 45. Isaiah xli. 10; liv. 4. John vi. 37.

HYMN 114: Come, sinners, to the gospel feast.

HYMN 116: Come, ye sinners, poor and needy.

HYMN 303: Hosanna to Him.

XLV.

ZEAL, WELL DIRECTED AND
CONSTANT.

GALATIANS iv. 18.

“It is good to be zealously affected always in a good thing.”

I. REFER to some of the good things toward which we should be zealously affected.

1. Toward the study of the word of God.
2. Attendance on the means of grace.
3. Persevering, humble prayer. “Men ought always to pray,” &c.
4. Pursuit of knowledge, human and divine.
5. The cause of missions, and all other Christian institutions.
6. Particularly Sabbath-schools.
7. The exhibition of the graces of the Christian character.

II. Why we should be zealously affected, &c.

1. Because of the importance of the things themselves.
2. Because the mind must be employed: the greater the object the better.
3. Zealously, because if a thing be worth doing

at all, it is worth doing well. Be a whole man at one thing at a time.

4. Zealously, because the work will be sooner done, and better done.

III. "Always," &c.

1. Some work by fits and starts.

2. Some depend on special times and seasons.

3. Sow beside all waters. "In the morning sow thy seed, and in the evening withhold not thy hand."

4. Life is brief and uncertain. "Work while it is day."

Application.

1. Do you love your Sabbath-school?

2. Are you zealous in your attachment to it?

3. How zealous was Jesus, and Paul, and Wesley, and Howard!

1 Cor. xv. 58. See, also, scriptures to Sketch 6. 2 Tim. iv. 2. 1 Sam. xii. 14. Acts ii. 42. John viii. 31. Acts xxvi. 22. Rom. ii. 7. Heb. xii. 1-3.

HYMN 212: Awake, my soul, stretch every nerve.

HYMN 226: Labourers of Christ, arise.

HYMN 227: Sow in the morn thy seed.

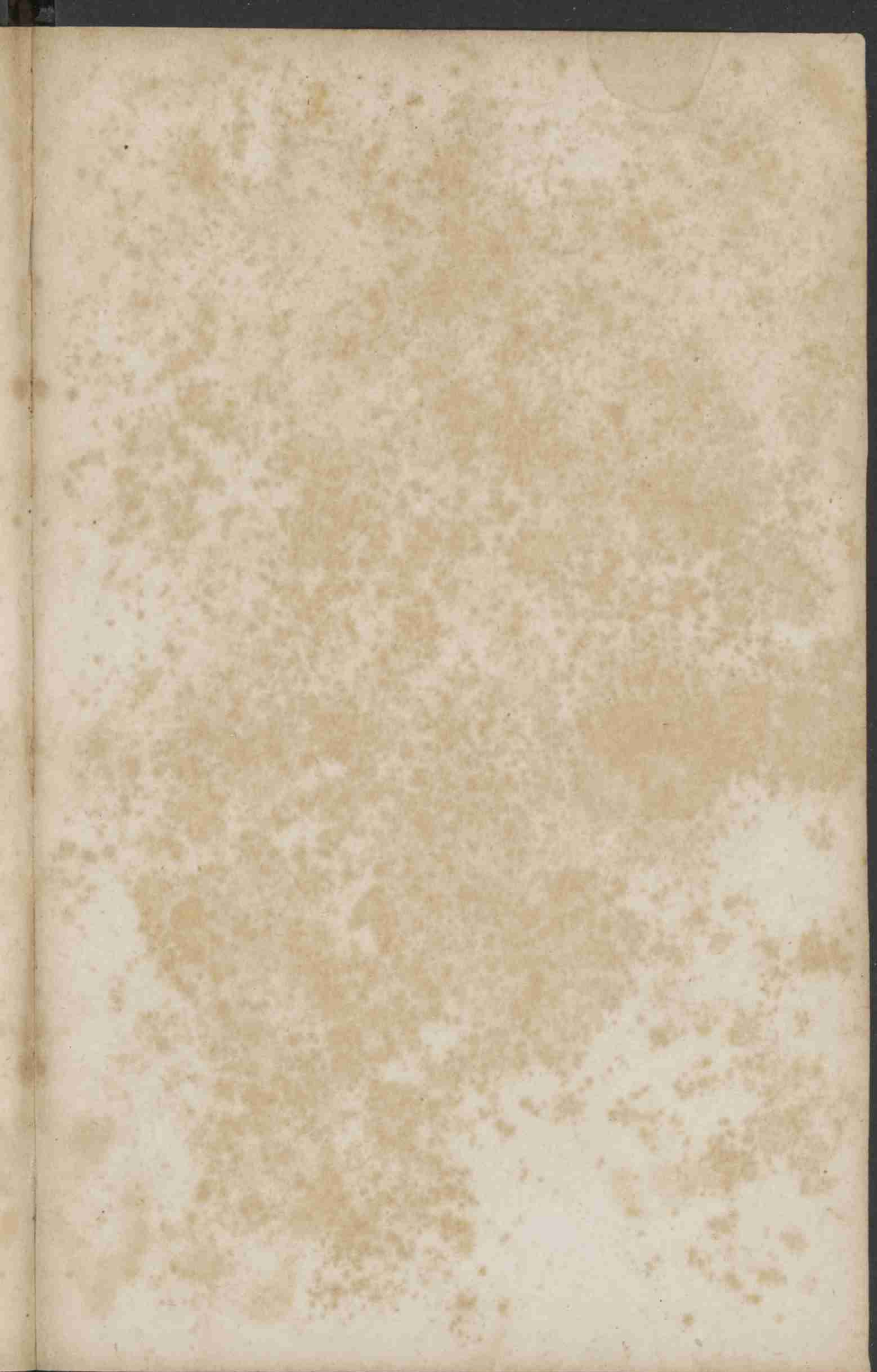
HYMN 490: May we who teach the rising race.

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